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A DESCRIPTION OF THE COASTS OF North and South-Guinea; AND OF Ethiopia Inferior, *vulgarly* Angola:

BEING

A New and Accurate ACCOUNT of the Weſtern Maritime Countries of AFRICA.

In Six BOOKS.

CONTAINING

A Geographical, Political, and Natural HISTORY of the Kingdoms, Provinces, Common-Wealths, Territories, and Iſlands belonging to it. Their Product, Inhabitants, Manners, Languages, Trade, Wars, Policy and Religion.

With a full Account of all the EUROPEAN Settlements; their Riſe, Progreſs, and Preſent Condition; their Commerce, and Meaſures for improving the ſeveral Branches of the *Guinea* and *Angola* Trade.

Alſo of Trade-Winds, Breezes, Tornadoes, Harmatans, Tides and Currents, *&c.*

And a New Relation of the Province of *Guiana*, and of the great Rivers of *Amazons* and *Oronoque* in SOUTH-AMERICA.

With an APPENDIX; being a General Account of the Firſt Diſcoveries of *America*, in the fourteenth Century, and ſome Obſervations thereon. And a Geographical, Political, and Natural Hiſtory of the *Antilles*-Iſlands, in the North-Sea of AMERICA.

Illuſtrated with a great Number of uſeful Maps and Cuts, engraven on Copper; very exactly drawn upon the Place.

By *JOHN BARBOT*,

AGENT-GENERAL of the Royal Company of *Africa*, and Iſlands of *America*, at *Paris*.

Now firſt Printed from his Original Manuſcript.

M. DCC. XXXII.

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Introductory Diſcourſe.

IT is certain, that to judge well of parts, the whole ought firſt to be conſider'd.

According to this maxim, and in order to give a juſt Idea of the parts of *Africa* I am to deſcribe in this volume, I will preſent the reader with a general view of that quarter of the univerſe, that he may the better judge of their relation to each other.

For this purpoſe, I ſhall conſider the whole terreſtrial globe, as divided into three principal parts, *viz.* the old, the new, and the unknown world. The firſt, which is our continent, lies in the ſuperior hemiſphere in reſpect to us, and comprehends *Europe*, *Aſia*, and *Africa*. The ſecond, which is *America*, is in the inferior hemiſphere. And the third, which comprehends the *Arctick* and the *Antarctick* world, is in both the one and the other hemiſphere.

Beſides theſe main parts of the terreſtrial globe, there are ſeveral *Iſlands*, which are commonly aſſign'd to the neareſt continent.

After the flood, the earth was divided into three parts, according to the number of the children of *Noah*; *Aſia*, according to **Joſephus*, fell to the ſhare of *Sem*; *Africa* to that of *Cham*; and *Europe* to that of *Japhet*.

* L. 1. c. 6.

To confine ourſelves to *Africa* only, it may be conſider'd as the largeſt peninſula in the world, and as the ſecond part of our continent in largeneſs. The *Ocean*, the *Mediterranean*, and the *Red-Sea* encompaſs it almoſt all round; for it holds to the continent of *Aſia* only by the *Iſthmus* of *Suéz*, which lies betwixt the two latter of thoſe ſeas, being not above eighty *Engliſh* miles broad.

The ſituation of *Africa*, is betwixt 2 and 85 degrees of longitude from the meridian of *Ferro*; and between 34 of north, and 35 degrees of ſouth latitude: ſo that the *Equator* cuts it into two almoſt equal Sections. Its length and breadth are generally determined by the four capes, or promontories it has towards the four regions of the univerſe; cape *Bona* on the north, the cape of *Good-Hope* on the ſouth, cape *Guardafuy* on the eaſt, and cape *Verde* on the weſt.

The two laſt capes determine its length of about 1550, and the two former its breadth of near 1400 leagues. Thus it is ſmaller than *Aſia*, which lies eaſt of it; and much larger than *Europe*, which is on the north; and much more thinly peopled than either of them.

As it lies in the *Torrid Zone*, the heat is exceſſive, which is the reaſon it has ſo few inhabitants, and ſo many monſters and fierce animals.

Authors differ very much about the etymology of its name: the *Greeks* call'd it *Lybia*, *Olympia*, *Coriphea*, *Heſperia*, *Ogygia*, *Ammonites*, *Ethiopia*, *Cyrene*, *Cephenia*, *Eria*, and *Ophiuſa:* but theſe were rather names of parts than of the whole. The *Latins* call it only *Lybia* and *Africa*. The *Moors*, *Alkebulan*; the *Izdians*, *Bezecath*; and the *Arabs*, *Iſiriquia*; from which, ſtrangers changing the *I* into *A*, call it *Africa*, as do the *Latins*, *Italians*, *Spaniards*, *French*, *Dutch*, and others. *Joſephus* ſays, it receiv'd the name from *Ophres* grandſon of *Abraham*, who is named in † *Geneſis*, *Hepher*; and *Clodomenes*, cited by ‖ *Joſephus*, calls him *Japhram*, and that he fought jointly with his two Brothers, ſons of *Abraham* by *Ketura*, *i. e. Aphram* and *Sur*, in *Lybia*, againſt *Antæus*, under the conduct of *Hercules*. Some alſo derive the name of *Africa* from the *Hebrew* word *Aphar*, *i. e. Duſt*; but *Bochartus* in his *Canaan* takes the trueſt etymology from the *Punick* word *Pherik*, an ear of corn, becauſe of the great plenty of corn produced in *Egypt*, *Barbary*, and many other countries of *Africa*.

† Ch. 25.

‖ L. 1. c. 6.

Africa is of a pyramidal or triangular form, the baſis whereof extends along the *Mediterranean*, from the mouths of the *Nile*, to the ſtreights of *Gibraltar:* the other two ſides are water'd on the eaſt by the *Red* and *Indian* ſeas, and on the weſt by the *Atlantick* ocean.

When the ſons of *Noah* divided the world among themſelves, the lot of *Cham*, as *Joſephus* relates, contain'd all the countries from the mountains *Amanus* and *Libanus* to the weſtern ocean, and his children gave them their own names; ſome of which are now entirely loſt, and others ſo much corrupted, that they are ſcarce to be known. Only the *Ethiopians*, deſcended from *Chus*, *Cham's* eldeſt ſon, have retain'd their name,

not only among themſelves, but in ſeveral parts of *Aſia*, where they are ſtill call'd *Chuſeans*. *Egypt*, call'd *Meſre* from another ſon of *Cham*, who bore that name, is ſtill known by it. Beſides theſe, ſcarce any will be found that have names of ſuch antiquity, nor does it belong to this work to enquire ſo nicely into the original of thoſe countries. Let it ſuffice that the poſterity of *Cham* firſt peopled *Africa*, of which we are now to ſpeak.

The *Egyptian* kings were the firſt we have any account of in that part of the world, and of them the ſcripture makes mention; and *Joſephus*, *Herodotus*, *Diodorus Siculus*, and others have writ much. The next great ſtate we find there, was the commonwealth of *Carthage*, which was very potent; and the kings of *Numidia* were alſo conſiderable in thoſe days; but both the aforeſaid kingdoms and the commonwealth were ſubdu'd by the *Romans*, and continu'd ſubject to the emperors till the fifth century, when *Genſericus*, king of the *Vandals*, paſs'd over out of *Spain* into *Africa*, and there laid the foundation of the kingdom of the *Vandals*; which continu'd till the year 534, when the renown'd general *Beliſarius* recover'd that country from *Gilimer* the ſixth and laſt king of thoſe people.

In the year 647, the *Arabs*, call'd *Agarenians* and *Saracens*, being *Mahometans*, enter'd *Africa*, from *Arabia Felix*, in the reign of the emperor *Honorius*, and fill'd it with their race and ſect. The *Turks* have ſince made themſelves abſolute maſters of *Egypt*, and a great part of *Barbary* is tributary to them. The kings of *Spain* and *Portugal* have poſſeſs'd themſelves of ſeveral towns along the coaſt, ſome of which they ſtill hold. But this relates only to the northern part of *Africa*, lying along the *Mediterranean*; the ſouthern parts were but little, or not at all known to the ancients. Let us procced to the deſcription.

Two thirds of *Africa* lying under the torrid zone, the heats are there very violent, and they are increas'd by the nature of the country; for moſt of the middle parts being ſandy, the reflection of the ſun makes them the more inſupportable. All thoſe vaſt ſandy regions are little inhabited, as ſcarce producing any thing for the ſupport of life, nor affording water. Beſides, where the ſand affords any thing for living creatures to ſubſiſt on, it ſwarms with multitudes of ravenous wild beaſts, as lions, leopards, tygers, panthers, ounces, wild cats, and prodigious venomous ſerpents, and the waters are full of crocodiles. There are alſo camels, dromedaries, buffaloes, horſes, aſſes, and many other ſorts of creatures.

In the more fertile parts, the cattle are large and fat; in the barren, poor and ſmall. There is great variety of excellent fruit and plants, ſome very wholeſome, and others of a poiſonous nature; of which latter ſort the *Adad* is ſingular, for one dram of it is immediate death. In ſeveral parts there are mines of gold, ſilver, copper, tin, iron, cryſtal, ſalt, and quarries of marble and other ſorts of ſtone. Of all the regions of *Africa*, *Barbary* is the beſt and moſt convenient to live in, tho' *Egypt* and *Ethiopia* are more renowned. *Barbary* is not only the beſt, but the moſt populous part of *Africa*; as moſt properly ſituated for trade, and abounding in corn. It is that part, which lies all along the *Mediterranean* from the Ocean to *Egypt*, and contains the ancient *Mauritania*, *Africa* properly ſo called, and part of *Lybia*. At preſent there are in it the kingdoms of *Fez* and *Morocco*, on the weſt; and to the eaſtward of them, *Tremeſſen*, *Tunis*, *Algier*, *Tripoli*, and *Barca*.

The moſt conſiderable rivers in *Africa* are, the *Nile*, the *Niger*, and the *Zaire*; of which two laſt, I ſhall have occaſion to ſpeak in the deſcription of *Nigritia*, or the *Lower-Ethiopia*.

I will not enter upon the ſeveral diviſions of *Africa*, in the time of the *Romans*, and of *Ptolemy*, who liv'd at *Alexandria* in *Egypt*, in the ſecond century; for then very little of the interior part of it was known, as appears by the many fabulous accounts of it ſet forth by authors of thoſe times, ſo full of abſurdities, that they are not worth taking notice of. *Ptolemy* goes no farther than 24 degrees of ſouth latitude along the coaſt, where he places his *Praſſum Promontorium*, now call'd cape *Corrientes*, in the province of *Cbicanga*, ſouth of *Sofala*; but ſays nothing of it farther ſouthward, either on the eaſt or weſt ſides, being fully perſuaded that the inhabitants beyond that were utterly ſavage and inhuman, and therefore call'd them *Anthropophagi Ethiopes*, that is, man-eating *Ethiopians*. About the year 1486, *Bartholomew Diaz*, a *Portugueſe*, ſailed round the cape of *Good-Hope*, and by that means made us fully acquainted with the utmoſt extent of *Africa*.

Several geographers much more modern than *Ptolemy* knew little more of that part of the world; and *John Leo Africanus*, who lived in the year 1526, notwithſtanding the great care he pretends to have taken, did not ſucceed in his diviſion; for he makes but four parts, which are *Barbary*, *Numidia* or *Biledulgerid*, *Lybia*, and *Nigritia*, by the *Arabs* call'd *Beled Ala Abid*.

One of the beſt modern general diviſions of *Africa*, is that which makes four parts of it, *viz.* the countries of the *Whites*, wherein are comprehended *Egypt*, *Barbary*, *Numidia* or *Biledulgerid*, and *Zabara*, or the *Deſerts*. Secondly, the country of the *Blacks*,

or

or *Nigritia*, in which are *Guinea*, *Nubia*, and part of the *Weſtern Ethiopia*. Thirdly, *Ethiopia* properly ſo call'd, which may be ſubdivided into the *Upper* and the *Lower*; which laſt contains *Congo*, *Monomotapa*, *Cafreria*, and *Zanquebar*. The fourth part conſiſts of the iſlands lying about *Africa*, in the *Red Sea*, the Ocean, and the *Mediterranean*.

Thus much may ſuffice concerning *Africa* in general, it being foreign from the ſubject in hand to treat any more fully of it, there being many accounts in ſeveral languages extant, which the curious reader may conſult. I proceed to that which makes more to my purpoſe.

It will not be improper, before I enter upon the deſcription of that part of *Africa* commonly call'd *Guinea*, to give ſome account of the etymology of that name, and of the ſituation, extent and limits of the country, for the better information of ſuch as are unacquainted therewith; having obſerv'd, that very few writers have taken upon them to ſtate thoſe things right, and that not one traveller I have met with has been careful in theſe particulars. And it is a great misfortune that among ſuch a multitude of men as have been employ'd in voyages to *Guinea*, and reſiding there, ſince navigation has been brought to the preſent perfection, ſo few have been curious to make proper remarks and obſervations of what might be found entertaining and uſeful.

This defect is ſo univerſal, that I have known many, and among them ſome who have had good education, yet after ſeveral voyages made to *Guinea*, or reſiding there many years, could ſcarce give any tolerable account of thoſe parts, but only in general, and after a very confus'd manner; nor were they provided with any printed accounts of thoſe countries, to compare their own particular obſervations with them.

This omiſſion, I am of opinion, proceeds from the opinion generally conceiv'd, that *Guinea* and *America* are already ſo well known, that it is not worth their trouble to make any farther obſervations, than what have been already publiſh'd in ſeveral languages; never conſidering, that countries of ſuch a vaſt extent daily afford matter of new diſcoveries, and that it is impoſſible for thoſe who have writ already, tho' ever ſo capable and indefatigable, to have ſeen and found out all things.

This being granted, any man may juſtly conclude there is ſtill room enough for his remarks, among ſo great a diverſity of people and nations as are contain'd in ſuch a vaſt tract of land. Beſides, there is ſcarce any other voyage that will afford a man more leiſure to obſerve and write, whether he goes only on a trading voyage, or reſides there; becauſe there is not always a brisk trade, ſo that every man may have ſpare hours to make his remarks, and write them down as they occur; all which may be afterwards tranſcrib'd during the paſſage from one continent to the other, for that commonly laſts two months, and ſometimes longer; and two or three hours every day may be better employ'd that way, than in drinking, gaming, or other idle diverſions too frequently uſed.

It is not always incapacity that obſtructs the making of ſuch obſervations, but rather a ſlothful diſpoſition; for there are men enough of ſo much ſenſe and judgment, as to be able to give a rational account of what they ſee and hear, and to diſtinguiſh between what is, and what is not worth their noting down, eſpecially when they have had any liberal education. Perhaps there are not many ſuch, that will expoſe themſelves to the dangers and fatigues of ſuch voyages: but if they could conceive how great a ſatisfaction it is to ſee remote and ſtrange countries, and to obſerve the various effects of nature in them, their number would certainly be much greater, and they would chearfully expoſe themſelves for the pleaſure of contemplating the glorious effects of providence, and the reputation of tranſmitting ſuch works to poſterity. For my own part, I muſt own I have often lamented my misfortune, of not having been brought up to learning, which diſables me from delivering what I have obſerv'd in *Guinea* and *America*, in ſo good a method, and with ſuch elegancy of ſtyle, as might be expected; eſpecially writing in a language which is not natural to me. The only ſatisfaction I have, is, that my pencil has made ſome amends for the defects of my pen and want of literature, which encourag'd me to preſent my readers with ſo many cuts as are contained in this book, all the draughts being taken by me upon the ſpot. Another inducement was, that I obſerv'd the beſt accounts we have of *Guinea*, are all deficient in this particular of good cuts; for without reflecting upon any perſon whatſoever, I muſt affirm that what has hitherto been made publick of this ſort, is nothing exact, or to be depended on: and for thoſe I here preſent the world, I can ſafely proteſt, they are exact and lively repreſentations of the things themſelves, as near as my skill could reach.

To come now to the ſubject in hand, *viz.* the etymology of the name of *Guinea*, being a conſiderable part of the country of the *Blacks* lying along the ſea-coaſt: It is unqueſtionably deriv'd from that of *Geneboa*, another province of *Nigritia*, or the country of the *Blacks*, lying betwixt that of *Gualata*, which is on the north of it, and the river *Senega* on the ſouth; along the north ſide of which river, this province of *Geneboa* extends

extends above eighty leagues up the country eaſtward.

The natives of this country call it *Geunii*, or *Genii*, ancient geographers *Mandori*, and the *African* merchants and *Arabs*, *Gheneva* and *Geneboa*; from which, the firſt *Portugueſe* diſcoverers corruptly came to name it *Guinea*, or, as they pronounce it, *Guiné*; which appellation they gave to all the countries they ſucceſſively diſcovered from the river *Senega* to that of *Camarones*, which laſt is in the gulph of *Guinea:* and many have ſince extended this name of *Guinea* to the country ſtill ſouthward, as far as cape *Lope Gonzalez*; and others beyond *Renguela*, which is to the ſouthward of *Angola*, as far as cape *Negro*, in 16 degrees of ſouth latitude.

Little or nothing of theſe countries having been known in former ages, modern geographers have been obliged, in this and many other particulars, to take up blindly with whatſoever accounts travellers could give of thoſe parts; and accordingly, after the example of the *Portugueſe*, applied the name of *Guinea* to all the above-mentioned countries. Antient geography could not afford them much light in this particular; yet *Ptolemy*, in the ſecond century, ſays concerning the name of *Guinea*, that it is a word of the country, and ſignifies hot and dry, to denote the temperature of the climate, as being in the torrid zone. The ſame author places in thoſe countries the people *Rerorci*, *Leve Æthiopes*, *Aphricerones*, *Derbici*, and others ſucceſſively: and in one of his eight books of geography, where he treats of *Nigritia* and *Guinea*, he places the *Sophucæi Æthiopes* betwixt *Sierra Leona* and *Rio Grande*; the *Anganginæ Æthiopes* from *Sierra Leona* to cape *Palmas*, and the *Perorſi* farther inland than the others. Both *Nigritia* and *Guinea* are there indifferently laid down under the denomination of *Nigritarum Regio*.

Hence may be deduced, that the name of *Guinea* has been impoſed on thoſe countries only by *Europeans*; for the inhabitants of all that tract of land from the river *Senega* down to cape *Lope*, and even as far as cape *Negro*, are perfect ſtrangers to it, none of them knowing what is meant by the name of *Guinea*, except ſome few at the *Gold Coaſt*, who have been taught it by the *Europeans* reſiding among them.

This being ſuppoſed, it is alſo very probable that theſe vaſt countries were afterwards, for the ſake of method, ſubdivided into diſtinct parts, by geographers, as they gain'd farther knowledge of them in proceſs of time; for the natives know nothing of geography, nor ſo much as writing, as ſhall be hereafter obſerv'd in its proper place. The beſt diviſion of it, made by our modern geographers, is, into three parts, *viz. Nigritia*, *Guinea* properly ſo call'd, and the *Lower Ethiopia*; but ſea-faring men, who are not commonly confin'd to methods, give arbitrary names to theſe ſeveral countries.

The *Portugueſe*, who ſeem with moſt right to claim the firſt diſcovery thereof, divide it only into two parts, the *Upper* and the *Lower Guinea*; the upper, that which is on this ſide the equator, and the other that beyond it, as far as cape *Negro* abovementioned.

The *Engliſh* and *Dutch* differ very much in their deſcriptions of *Guinea*, tho' they agree in the name. The former commonly make *North Guinea* to begin at the river *Gambia*, and extend it no farther ſouthward than to cape *Palmas*, in four degrees of north latitude: and from the ſaid cape to that of cape *Gonzalez*, in one degree of ſouth latitude, they reckon all the intermediate ſpace *South Guinea*.

The *Dutch*, by *North Guinea*, generally mean all the country from cape *Branco*, near *Arguim*, to the river of *Sierra Leona*; and from that river to cape *Lope* they reckon *South Guinea*, dividing it into ſeveral ſections or parts, as the *Greyn Kuſt*, the *Tand Kuſt*, the *Quaqua Kuſt*, the *Goude Kuſt*, the *Slave Kuſt*, the *Benin Kuſt*, and the *Biafara Kuſt*, being the ſame names us'd by the *Engliſh*, at the end of which laſt is cape *Lope*. Theſe again are ſubdivided into ſmaller parts, which I ſhall mention in the deſcription.

The *French* alſo greatly differ from one another in this reſpect; and moſt of them do not reckon the countries lying from the *Senega* to *Sierra Leona River*, nay, even to *Cabomonte* beyond it, ſoutherly, as a portion of what they call *Guinea*; but diſtinguiſh each country in particular by the name of the inhabitants thereof on the ſea-ſide, or by that of the places they trade at, as *Senega*, *Caboverde*, *Goeree*, *Rio Freſco*, *Porto d'Ali*, *Gambia Biſſegos*, and *Sierra Leona*; but reckon the beginning of *Guinea propria* from *Cabomonte*, and ſo down to *Camarones* river aforeſaid, and ſome of them as far as cape *Lope*.

Antient and modern geographers are alſo at variance among themſelves on this head; for which reaſon it is difficult to determine who is in the right. It is needleſs to perplex the reader with their ſeveral opinions as to the ſituation, limits and extent of this part of *Africa*; it ſhall ſuffice to ſay, that among the *French* authors, *Robbe* and *Martineau du Pleſſis*, the moſt modern geographers of that nation, have of late publiſh'd each a large volume of geography, eſteemed by the *French* the beſt and moſt accurate of all others; wherein they pretend to have corrected *Sanſon*, *Duval*, *Baudrand* and others.

Theſe two ſeem to me to have the beſt method of diviſion, of which I ſhall ſpeak anon; for as to authors of very antient date,

as *Marmol* and others, who have writ concerning *Guinea propria*, there is no relying on what they have ſaid as to this point; nor ought we to be ſurpriz'd at the many miſtakes and wrong notions we find in their accounts, if we do but conſider how little knowledge the world had of that country in their time. *Marmol*, who otherwiſe is very commendable for his account of *Morocco*, *Tremeſſen*, *Tarudant*, *Fez*, and *Tunis*, as having been there a captive for the ſpace of ſeven years or more, and underſtanding the *Arabic* and *African* language, as he declares in his preface; ſo that Mr. *d'Ablancourt* judg'd it worth his pains to tranſlate him into *French* out of *Spaniſh*; in what concerns *Guinea*, is very defective, himſelf owning he he was never in *Guinea*, but only travelled the *Deſarts* of *Lybia* from *Barbary*, to a place call'd *Acequia Elhamara*, on the confines of *Geneboa*, which he calls *Guinea*, with *Cheriff Mahomet*, when he ſubdued the weſtern provinces of *Africa*. This author, I ſay, places the coaſt of *Maleguete* eaſt of the *Gold Coaſt*, tho' it is above a hundred leagues to the weſtward of it. And what is yet more in *Marmol*, it appears that he has almoſt every where copy'd *John Leo Africanus*, a native of *Granada*, who after it was taken by king *Ferdinand* of *Spain*, in 1491, retired into *Africa*, where he compos'd his deſcription of thoſe countries in *Arabic*, and out of it *Marmol* did compile the beſt part of his own deſcription of *Africa*, without naming him any where.

To return to the moſt natural diviſion of the country of the *Blacks* in *Africa*; the modern authors above-named, make three ſections thereof, *viz. Nigritia*, *Guinea*, and *Ethiopia*; and this laſt they ſubdivide into the *Upper* and the *Lower* or *Weſtern Ethiopia* or *Abyſſinia*, and ſay, after other geographers of more antient date than themſelves, that theſe countries were commonly call'd *Nigritia* from their antient inhabitants, the *Nigritæ*; which name the antients took from their black colour, or from the ſoil, which in ſome parts is burnt by the exceſſive heats of the ſun, and which they thought did ſo blacken them.

L. 5. c. 1. *Pliny* alledges hereupon, *Suetonius Paulinus*, whom I knew, ſays he, in his conſulſhip, and who was the firſt of the *Romans* that march'd ſome miles beyond *Mount-Atlas*, of whoſe height he gives much the ſame account as others have done, that in about ten days march he got thither, and further up the country to a river call'd *Niger*, thro' deſarts of black duſt, and places uninhabitable, by reaſon of the exceſſive heat; the rocks ſeeming to be almoſt burnt up, tho' this expedition was in the winter.

L. 5. c. 5. The ſame author ſays, the deſarts of *Africa* which are beyond the leſſer *Syrtis* *Phazania*, now call'd the kingdom of *Phazan*, were ſubdued; where we took the two cities of *Phazani*, call'd *Alele* and *Cillaba*: all was conquer'd by the victorious arms of the *Romans*, for which *Corn. Balbus* triumph'd. Both cities lay in near 28 degrees of north latitude, and 33 of eaſt longitude, from the firſt meridian according to *Ptolemy*, betwixt the country of the *Garamantes* on the north, and the deſart of *Lybia interior* on the ſouth, almoſt ſouth of *Tunis*, formerly *Carthage*, according to Mr. *de l'Iſle*'s new map of *Africa*.

The royal ſocieties of *London* and *Paris* have admitted of the *Portugueſe* diviſion of *Guinea* into *Upper* and *Lower*, reckoning the former to extend from cape *Ledo* or *Tagrin*, to cape *Lope*; and the latter from cape *Lope* to about *Cabo Negro*.

To ſay ſomething in particular of theſe reſpective parts of *Africa*, *Nigritia*, *Guinea*, and *Ethiopia*.

NIgritia, or *Negroland*, lies between 8 and 23 degrees of north latitude, and from 3 to 44 degrees of longitude, from the meridian of *Ferro*: thus it extends eight hundred *French* leagues in length, from eaſt to weſt, and near three hundred in breath.

It is bounded on the north and eaſt by *Zabara*; on the ſouth by *Guinea propria* and *Biafara*; this being part of the *Lower* or *Weſtern Ethiopia*; and on the weſt by the *Atlantick* or *Weſtern Ocean*.

That country is commonly ſubdivided into two parts; the one which lies north of the *Niger* and *Gambia Rivers*; the other ſouth of them: thoſe two parts containing eighteen kingdoms, beſides ſome other territories about them.

The *Northern Nigritia*, according to the beſt accounts printed at *London* and *Paris*, contains ten kingdoms, and ſome other ſtates, *viz. Gualata* and *Geneboa* on the *Ocean*, eaſtward; *Tombut*, *Agadez*, *Cano*, *Caſſena* or *Chana*, *Zegzeg*, *Zanfara* or *Pharan*, *Bornou*, and *Gaoga* or *Kaugha*, and the country of *Zaghara*; and betwixt the *Senega* and *Gambia* rivers are the kingdoms of the ſame names, and thoſe of *Geloſes*, with the *Sereres* and *Barbecins*.

All theſe countries in general are populous, and very woody; and the ſoil, tho' ſandy, would produce great ſtore of *Indian* wheat and millet, if the inhabitants took better care to cultivate it. The air is very hot, but ſo wholeſome, that it recovers ſick people. The ſoil produces rice, flax and cotton; and there are mines of gold and ſilver, as alſo ambergris, honey, and fruit-trees, eſpecially palm-trees, which afford them wine. The natives, in ſome parts, value *Copper* above *Gold*; but want the skill of ſpinning their flax. The earth is more fertile than in other regions of *Africa*, not

only becauſe it is leſs ſandy, but chiefly becauſe of the overflowing of the *Niger*, for forty days together, yearly, from the middle of *June*, to the latter end of *July* following, as I ſhall obſerve in a particular chapter in the following deſcription. This river, like the *Nile*, leaves after its overflowing a certain ſlime which fattens the earth, eſpecially in paſture-ground. It traverſes *Nigritia*, from eaſt to weſt, for above eight hundred leagues; but towards the weſt it divides into five or ſix branches, each of which has a different name, *viz. Senega*, *Gambia*, *Rio de St. Domingo*, *Rio Grande*, *Rio Rba*, and ſome add *Rio de San Juan*; of this more in the deſcription.

The *Southern Nigritia* contains eight kingdoms, beſides ſeveral other territories. The kingdoms, to reckon them from eaſt to weſt, are, *Medra*, *Ovangara*, and *Duma*, ſouth of the latter, being the *Deſarts* of *Seu*: then *Temian*, *Bito*, *Guber*, *Gago*, and the country of *Meczara*, with the great kingdom of *Mandinga* or *Songo*, and the countries of the *Malincopes*, *Sarcolles*, *Fargots*, *Galam*, and *Cantorſy* or *Cantozy*. The other nations are the *Caſangas*, and the *Biſegos*, the former inhabiting between the rivers *Gambia* and *St. Domingo*, the others betwixt the latter and the *Niger*; as do alſo the *Souſos* and *Biafares*. Moſt of the ſaid kingdoms are ſubdivided into many ſmaller, ſo little known to us, that it is not worth while to ſearch after their names, which are ſo ſtrange, that they are not to be underſtood.

Theſe kingdoms of *North* and *South Guinea* have each of them their reſpective capital towns, of the ſame name with the country wherein they are ſituated: but the metropolis of *Tombut*, is the moſt renowned of them all; it is very large, and mighty populous. Next to this, thoſe of *Mandinga* and *Cano* are reckon'd conſiderable. The city of *Mandinga* lies on the ſouthern ſide of the *Niger*.

The *Natives* of *Nigritia* are leſs ſavage than the people of *Barbary* and *Biledulgerid*: They are very ignorant, groſs, and lazy; they admire a man that knows ſomething, and cheriſh ſtrangers. Moſt of them deal in ſlaves, which they take of their neighbours; and ſome ſell their wives and children to the *Europeans*, as I ſhall hereafter obſerve in the following memoirs of *Guinea*.

All the kings of *Nigritia* are abſolute in their dominions, and yet moſt of them are tributaries to him of *Tombut*, as the moſt puiſſant; and next to him in power, are thoſe of *Mandinga* and of *Cano*, before-mentioned. They are all either looſe *Mahometans*, or idolaters, inveterate enemies to the *Jews*.

Thoſe of the *Deſarts* live without any religion; and what few *Chriſtians* are among them, are very imperfectly initiated in *goſpel*-precepts.

Of Guinea-Propria, *or* South-Guinea.

THIS country is the ſouthern part of *Negroland*, and formerly depended on it. It is not half ſo broad, but far more populous, as lying more to the ſea. Its boundary on the north is *Nigritia*; on the eaſt *Biafara*, or the *Weſtern Ethiopia*, which *Du Pleſſis* calls *North Congo*; but I fear he miſtakes: on the ſouth, the *Ethiopick Ocean*; and on the weſt, being there of a circular form, it is waſh'd by both the *Ethiopick* and the *Atlantick Ocean*; this latter ending about cape *Tagrin*, at *Sierra Leona*, where it takes the name of *Ethiopick*. The *Atlantick Ocean* derives its name from *Mount Atlas* in *Biledulgerid*, which reaches almoſt to it, and bears that name as far as the cape *Finiſterre* in *Galicia*, among ſome geographers; but I believe it ought not to be extended farther to the northward than cape *S. Vincent* in *Algarve*.

Guinea lies betwixt 4 and 12 degrees of north latitude; and from 9 to 38 degrees of longitude: ſo that it is about five hundred and fifty leagues in length, and one hundred and forty in its greateſt breadth, and ſixty in the leaſt, about *Rio Fermoſo*, or *Benin River*. *Robbe* ſays, the *French* diſcover'd *Guinea* before any other *European* nations, in 1346. But ſince he produces no manner of authority for his aſſertion, and none of the *French* hiſtorians mention any thing of it in their hiſtories, the notion ſeems to be ill grounded; of which, more hereafter.

The ſituation of *Guinea*, near the *Equator*, renders the air ſcorching hot; which, with the frequent heavy rains they have, makes it very unwholeſome, eſpecially to foreigners. The earth is water'd, beſides the rains, by ſeveral little rivers, which fertilize it; ſo that in ſome parts of it, they have properly two ſummers and two winters; the latter not very ſevere, as conſiſting only of continual rains, which occaſion the unhealthineſs abovementioned, but fatten the ground, and make it fit to produce, as it does, great quantities of rice, *Guinea* pepper, *Indian* wheat, and ſome ſugar-canes, (*Du Pleſſis* adds barley, but I never heard of any ſuch corn there) cotton, millet, and many ſorts of grain and fruits peculiar to that country. It has alſo gold mines, elephants, cattle, leopards, tygers, wild boars, goats, ſheep, hogs, monkeys, apes very nimble and ſportful; beſides great numbers of birds of various ſorts, and poultry very ſmall. The ſea abounds in divers kinds of fiſh, great and ſmall; of all which things I ſhall give a

particular

particular deſcription in this volume, at their proper places.

The principal rivers are thoſe of *Mitomba* or *Sierra Leona*, *Sherbro*, *Plizoge*, *Seſtro*, *St. Andrews*, *Siveiro da Coſta*, *Mancu*, *Volta*, *Lagos*, *Fermoſo*, *New Calabar*, *Old Calabar*, *Rio del Rey*, and *Camarones*; this laſt ſeparating *Guinea* from *Biafara*.

Guinea is again ſubdivided into three principal parts, *viz.* the weſtern, middle, and eaſtern: the weſtern part is the coaſt of *Malleguette*; the middle, *Guinea propria*, that comprehending the *Ivory*, the *Quaqua*, the *Gold*, and the *Slave Coaſts*; the eaſtern, *Benin*, and the coaſt from cape *Fermoſo* to *Rio Camarones*; of all which I ſhall ſpeak in time and place.

All theſe countries are govern'd by kings, and other ſovereigns; but it is a miſtake in *Robbe* and other authors, to ſuppoſe an emperor of *Guinea*, as they do, who has ſubdued and made tributaries moſt of the other powers, reducing their countries and territories into one ſole mighty kingdom, which they call *Guinea*. This ſhall be more particularly cleared hereafter; for the very name of *Guinea* is not ſo much as known to the natives, as I have already obſerv'd; and this imaginary *Guinean* monarchy, was never heard of there, nor elſewhere in *Africa*; and this deſcription will ſhow what great numbers of petty kings and commonwealths there are in it, all or moſt of them independent and arbitrary.

As to the manners of the *Guineans*, their trade, government, religious worſhip, *&c.* thoſe will be treated of in the deſcription and the ſupplement, to which I refer.

Of the Lower *or* Inferior Ethiopia.

Between *Guinea* and *Congo* are ſeveral territories, which ſome antient authors comprehended, together with *Guinea propria*, in *Nigritia*; but the modern, with more reaſon, account them all as a part of *Ethiopia exterior*. Generally thoſe countries are ſubdivided into three parts, *viz.* the kingdoms of *Biafara*, *Gabon*, cape *Lope Gonzalez*, as the chiefeſt; and extending from north to ſouth their coaſts, with thoſe of *Ouwerre*, *Callabar*, and *Del Rey*, forming the gulph of *Guinea*, by the antients call'd *Æthiopicus ſinus intimus*, and now by the *Engliſh* mariners the *Bight of Guinea*. The other petty kingdoms adjoining to the three above-named, are *Medra*, *Capon*, and *Catombo* or *Cajumbo*; and next the ſouth ſide of cape *Lope*, the territories of *Comma*, *Goby*, and *Sette*, which are properly commonwealths. After them, ſtill to the ſouthward, lies the kingdom of *Loango*, by *Pigafeta* call'd *Bramas*, beginning below cape *St. Catharine*; then thoſe of *Cacongo*, *Bomangoy*, *Congo*, *Angola* or *Dongo*, and *Benguela*.

To the eaſtward of all theſe countries, lie the vaſt territories of the *Anzicains* and the *Jagos*, two populous, but very barbarous wild nations, and man-eaters; which are yet ſubdivided into ſeveral tribes and colonies, under different denominations. All theſe kingdoms and territories above-mention'd, with thoſe of *Bungo*, *Macoco*, *Giringrombra*, and *Mujac*, nations inhabiting eaſtward of the former, do all together conſtitute what geographers call the *Lower*, or *Weſtern*, *Exterior Ethiopia*.

This name of *Ethiopia* is *Greek*, and ſignifies a country of *Blacks*; but the antients more particularly adapted it to the country of the *Abyſſines*, above any other; and the *Europeans* have follow'd them therein, till this time, calling all theſe vaſt countries by the name of *Ethiopia* in general: but the *Ethiopians* themſelves know nothing of any ſuch name.

Some authors derive this name from *Ethiops* the ſon of *Vulcan*; or from the *Greek* word *Aithо*, *I burn*, as *Pliny* does.

Ethiopia interior comprehends *Abyſſinia* or the empire of the *Abyſſines*, and *Nubia*, which is to the northward of it.

Ethiopia exterior comprehends the kingdom of *Biafara*, with the others I have named above, that join to it about the gulph and cape *Lope*; as *Loango*, *Cacongo*, *Angola*, and *Benguela*, lying on the ſea: as alſo the countries of the *Anzicains* and the *Jagos* inland; and next to the others eaſtward, the coaſts of *Mataman* and the *Caſres*, the empires of *Monomotapa* and *Monoemugi*, and the coaſts of *Zanguebar*, of *Ajan*, and of *Abex*, on the eaſt ſide; theſe laſt at preſent under the dominion of the *Turks*.

This region of *Ethiopia*, in former times much larger, is now confin'd between 45 and 74 degrees of longitude; and betwixt the 14th degree of ſouth and the 16th degree of north latitude. Its boundaries on the north are *Nubia* and *Egypt*; on the eaſt the *Red-Sea*; on the ſouth the *Monoemugi* and *Caffreria*; and on the weſt the countries of *Congo*, *Biafara*, and the *Jagos*, otherwiſe named *Giacques*; and is ſeven hundred leagues in length from north to ſouth, and five hundred from eaſt to weſt.

This is to be underſtood of the country, which has gone under the name of *Abyſſinia* or *Ethiopia interior*; but not of that which is now ſubject to the emperor of *Abyſſinia*, by ſome call'd the *Great Negus* and *Preſter John*, whoſe dominions never extended ſo far, and have ſince the year 1537, been reduced into much narrower bounds than they were before, by the invaſions of the *Galas* and other barbarous *African* nations up the inland,

inland, and the conqueſts of the *Turks*, who have ſubdu'd all the ſea-coaſts; ſo that the emperor of *Ethiopia* has not now one ſea-port town left him, or any better defence than his inacceſſible mountains.

The people of *Abyſſinia*, like all the *Ethiopians*, are very tawny in ſome places, and in others very black, as they dwell farther from, or nearer to the *Equator*, but handſomer than the *Blacks* of *Nigritia* and *Guinea*. They are witty, affable, and charitable to ſtrangers; but on the other hand, very ſlovenly, lazy, and improvident. They are alſo loyal to their princes, and religious to ſuperſtition; boaſting that they have been inſtructed in the true religion of God, by two of their former queens, *Macqueda* and *Candace*. The firſt they pretend was that queen of *Saba* or *Sheba*, who brought them the *Moſaical Law* from *Judea*, in which ſhe had been inſtructed by king *Solomon*; and the ſecond taught them the myſteries of the *Chriſtian Faith*. As to the latter, 'tis not improbable that the *Eunuch* of *Candace*, baptiz'd by *Philip* the deacon, converted them; and after him, St. *Thomas* and St. *Matthew* the *Apoſtles*; and they have to this time kept chriſtianity among them, with this difference, that they have embraced the errors of *Eutyches*, and of *Dioſcorus*; and have ſtill their metropolitan, call'd there *Abuna*, who is ſubject to the patriarch of the *Cophties*, who uſually reſides at *Grand Cairo*, with the quality of patriarch of *Alexandria*.

The kings of *Abyſſinia* uſually keep their court in the open fields; and either in peace or war their camp is, as it were, the capital of the kingdom, and takes up a vaſt ſpace of ground; for the number of ſuttlers and other people following the army, is twice as great as that of the ſoldiery. The king and queen, with their whole houſhold, always go along with the army to war; and are accompany'd by all the lords and ladies of the court: and all people, except handy-crafts and husbandmen are obliged to take up arms, and join the regular forces upon occaſion, becauſe thoſe do not make up above 35000 foot and 5000 horſe. The tents of the camp are ranged with ſo much order, that they form a large city and fine ſtreets. The emperor's tents ſtand in the middle of the camp, with two others which ſerve for churches. At ſome diſtance are thoſe of the empreſs, and the ladies, the great lords, the general officers of the army, and the inferior; making together above 6000 tents, beſides thoſe of the ſoldiery.

The emperor ſometimes removes every year, and ſometimes fixes his reſidence ſeveral years together in the ſame place. He commonly encamps betwixt *Ambamarian*, *Debſan*, and *Dancas*, about the lake of *Dembea*, in the province of that name. Theſe princes boaſt they are deſcended from the race of the king and prophet *David*.

The people are generally clad in cotton or ſilk, according to their ability; and ſometimes, in skins dreſs'd like *chamoy*. They eat fleſh half, and ſome quite raw. All the prieſts and religious men continually carry a croſs in their hand as they go about the ſtreets or elſewhere. Some of the prieſts are married, but never a ſecond time.

They circumciſe children, the males forty, the females ſixty days after they are born; which is always perform'd on a *Saturday* or *Sunday*, being the days on which they celebrate *Maſs*, and then baptize them; after which, the prieſt gives the communion to theſe new-born babes, and immediately their mothers feed them with pap, to help them to ſwallow the particles of the *Hoſt* put into their mouth.

The *Jeſuits* formerly converted ſome emperors there to the *Roman* catholick religion, as alſo the then patriarch; but they were afterward expell'd: ſince which time, many *Capucins* have been there, and made ſome progreſs; but the far greateſt number are ſchiſmaticks.

As for other particulars of this empire, as the plants, animals, rivers, and mountains, and the manners and cuſtoms of the inhabitants, I refer the curious reader to *the travels of the Jeſuits in* Ethiopia, *written by* Balthazar Tellez; and to be found in *Engliſh* in the quarto collection of travels in two volumes: that being the account given by the ſeveral *Jeſuits*, who reſided there many years; and firſt diſcovered the true ſource of the *Nile*, being eye-witneſſes of what they write: whereas *Ludolphus*, who has been much cry'd up, has nothing to be rely'd on but what he borrow'd from thoſe travels, having never been in the country himſelf.

It remains that I ſay ſomething as to the cauſe or reaſon of the *blackneſs* of the people of *Nigritia*, *Guinea*, *Ethiopia*, *Madagaſcar*, and many other places.

I have been as inquiſitive as poſſibly I could, in this particular, and examined the arguments brought by ſeveral authors and geographers, but without any ſatisfaction. Some ſuppoſe the reaſon to be, becauſe thoſe people live betwixt the *tropicks* in the *torrid zones*, where the perpetual ſcorching heat of the ſun blackens them, as it does the earth in ſome parts, which makes it look as if burnt by fire. But this vaniſhes preſently, if we conſider that *Europeans* living within the *tropicks*, tho' ever ſo long, will never turn black or ſooty; and that *Blacks* living many years in *Europe*, will always breed black or ſooty children. Beſides the *Americans* and *Eaſt-Indians*, tho' inhabiting the ſame parallel *zones*, are not black: and particularly throughout

throughout all *America*, it is moſt certain, there never was any black till they were carry'd thither by *Europeans*, tho' ſo vaſt a part of that continent lies within the torrid zones, as is a great part of the kingdom of *Mexico*, moſt of *Peru* and *Brazil*, &c. which never produced any native *Black*.

Marmol, in my opinion, aſſigns the beſt reaſon. "The *blackneſs* of *Ethiopians*, and "other ſooty nations, does not proceed ei- "ther from the exceſſive heat of the ſun, "or from the extreme dryneſs of their "land; or other things aſſigned by *aſtro-* "*logers*; for if it were ſo, all *Blacks* would "turn white in temperate climates after two "or three generations; and the *Europeans* "in like manner would turn black in the "*Negro* countries; but experience teſtifies "the contrary. This blackneſs in thoſe "people muſt therefore proceed from the "blood or race; and it may perhaps be on
Gen. ix. 20, *to* 27. "account of the malediction of *Noah* on "*Cham* his diſreſpectful ſon, as the diver- "ſity of languages was the curſe of *Nimrod* "and of the *Giants*, that were building the "*tower* of *Babel*."

That this blackneſs muſt be in the blood or race, as *Marmol* argues, can be further proved, from this obſervation made, that the *Jews* of the *Portugueſe* race, always marrying one with the other, the children reſemble their fathers and mothers complection; and thus this particular tawny colour perpetuates itſelf with little or no diminution whereſoever they inhabit, even in northern countries: whereas the *German Jews*, as for example thoſe of *Prague*, are as white as moſt of their *German* countrymen; which ſhews what an error moſt people are in, who think all *Jews* are tawny.

I had deſign'd to write a brief hiſtory of *navigation*, and of the diſcovery of the *magnet* or *loadſtone*, with ſome additions of my own, to what able pens have lately publiſh'd; to entertain my reader with ſomething more diverting than to ſpeak only of *Blacks*, winds, ſeas, plants, and animals: but being preſs'd to haſten this volume to the preſs, after above ten years expectation of it, I am oblig'd to forbear for the preſent time; but if I live, hope to get it ready for the preſs before this copy is printed; and then it may be added by way of *appendix* at the end of this book. For the preſent I ſhall only mention the diſcoveries of the *coaſts* of *Africa* ſucceſſively, from the latitude of *Madera* iſland to *Nigritia*, *Guinea*, *Ethiopia*, and the cape of *Good-Hope*, and ſo beyond it to the *Eaſt-Indies*, performed by the *Portugueſe* nation in the fourteenth century.

Before I enter upon that ſubject, it will not be amiſs to give an account of what ſome *French* authors, and particularly *Villaud de Belleſons* and *Robbe* aſſert; *viz.* that the *French* diſcovered the coaſts of *Nigritia* and *Guinea*, almoſt an hundred years before the *Portugueſe*. The firſt of them ſays, it was in the year 1346, and the latter in 1364.

Villaud de Belleſons relates it as follows: That about the year 1346, ſome adventurers of *Dieppe*, a ſea-port town of the territory of *Caux*, in *Normandy*, long before uſed to navigation and long voyages, as being deſcended from the antient *Normans*; who from their northern cold country, had ſettled themſelves in that province, even before the reign of *Charles the Simple*, in 922, did ſail along the coaſts of *Nigritia* and *Guinea*, and there ſettled colonies in ſeveral parts; but more eſpecially about *Cabo Verde* in the bay of *Rio Freſco*, and along the coaſt of *Malleguette*, to which they gave the names of ſome *French* towns and ports, *viz.* the bay of *France* to the bay of *Rio Freſco* above-named, extending from cape *Verdo* to cape *Maſto*; that of *Petit-Dieppe* to the village of *Rio Corſo*; and that of *Seſtro Paris* to the large town of *Grand Seſtro*, on the coaſt of *Malleguette*, not far from cape *Palms*, at N. W. bringing over thence to *France*, great quantities of *Guinea pepper* and *ivory* or *elephants-teeth*; whence the inhabitants of *Dieppe* ſet up the trade of turning ivory, which art in proceſs of time did ſo far improve, as did the making of all other ſorts of ivory-work, uſeful or curious, and eſpecially *combs*, that they became famous all over *France*, and the neighbouring nations, as the greateſt artiſts in that kind, and have ſo continued to this time.

Villaud adds, that by conſtant practice in long voyages, the people of *Dieppe* became ſuch great maſters of navigation and aſtronomy, that to this day abundance of the *French* from all parts of the kingdom come thither to learn thoſe ſciences in the publick ſchools ſet up for that purpoſe, from time out of mind.

He farther affirms, that the *French* firſt founded the caſtle of *Mina* on the *Gold-Coaſt* of *Guinea*, in the year 1383, and poſſeſs'd it till the year 1484. That the civil wars enſuing in *France*, which laſted from *November* 1380 to *July* 1461, being eighty-one years, in the reign of *Charles* the ſixth, ſurnamed *Le bien aimé*, and *Charles* the ſeventh, ſurnamed the king of *Bourges*, and afterwards the *Victorious* and the *Well-ſerved*, as having had the good fortune in his latter years to force the *Engliſh* to quit all their intereſt in *France*, except *Calais*; the *French* nation was ſo diverted from trading to remote countries, and at the ſame time ſo much impoveriſh'd, that the *Normans* were obliged to give over trading at *Guinea*, and abandon all their ſettlements there; which were afterwards poſſeſs'd by the *Portugueſe*, the *Dutch*, the *Engliſh*, *Danes*, and *Courlanders*,

landers, who built caſtles and forts there, for the greater ſecurity of their traffick.

If this account be true, it is ſtrange that no mention is made of it by other *French* hiſtorians, ſeveral of whom I have examin'd, and particularly *de Serres* and *Mezeray*. Such conſiderable undertakings, and ſo rich a trade, ſeemed to deſerve a place in hiſtory, eſpecially at a time when long voyages were look'd upon with a ſort of dread, as full of hazards, navigation being then in its infancy. The ſilence of the *French* hiſtorians in this point, gives us juſt cauſe to ſuſpect the validity of this author's aſſertions; nor do I find in the hiſtory of *Portugal*, which is ſo full of the *Portugueſe* diſcoveries of *Nigritia* and *Guinea*, the leaſt mention of their having heard of any *Frenchmen* that had founded the caſtle of *Mina*, in 1383; or that *Azembuja* when he came to *Mina* in 1484, and begun there his firſt entrenchment, ever ſaw or heard of any ſuch caſtle built by the *French* an hundred years before.

Hence I conclude, that it would be a piece of injuſtice to attribute the firſt diſcoveries of this part of *Africa* to the *French*, in prejudice of the *Portugueſe*, who certainly the firſt of all *Europeans* made thoſe diſcoveries; which will be further corroborated by the following accounts.

To proceed the more methodically in this account, I muſt firſt take notice of the principal promoter and inſtrument of theſe diſcoveries; I mean the infante or prince *Henry* the fifth, ſon to king *John* the firſt of *Portugal*, duke of *Viſeo*, and maſter of the military order of CHRIST. This prince having ſtudy'd the mathematicks, and particularly coſmography, gave his mind entirely to diſcover ſuch parts of the world as were yet unknown, and ſpent forty years, and great ſums of money, upon that enterprize. Beſides what he had read of geography, he got information from ſeveral *Moors* of *Fez* and *Morocco*, who had travelled towards the borders of *Guinea*, which much encouraged him to proceed on his project. The better to apply himſelf wholly to that affair, he ſettled his reſidence at the town of *Temocabol*, on cape *Sagres*, in the kingdom of *Algarve*.

Before I enter upon his performances, I muſt by the way take notice, that the *Canary Iſlands* had been before diſcover'd in the year 1348, by *John Bethancourt*, a *Frenchman*, employ'd by king *John* of *Caſtile*, who conquer'd five of them.

In 1415, prince *Henry* fitted out two ſhips, which paſs'd not beyond cape *Bojador*, ſixty leagues beyond cape *Nao*, then the utmoſt extent of the *Spaniſh* navigation.

The firſt that paſs'd the ſaid cape was *Giles Yanez*, which was reckoned a mighty exploit, that cape having been before look'd upon as not to be ſurmounted, becauſe it runs forty leagues out into the ſea to the weſtward, and the water beats violently on it; and from its jutting ſo far out, which in *Spaniſh* is call'd *Bojar*, it was call'd *Bojador*; but this was later.

John Gonzalez Zarco and *Triſtan Vaz* were ſent in the year 1418 to make farther diſcoveries along the *African* coaſt; but they meeting with dreadful ſtorms, were accidentally carry'd upon the iſland, which they call'd *Puerto Santo*, or *Holy Haven*, being a ſmall iſland not far to the northward from that of *Madera*, and return'd home with that account.

In 1419, the ſame two being ſent back to the new iſland, with *Bartholomew Pereſtrello*, in three ſhips, diſcover'd the iſland of *Madera*; ſo call'd, becauſe it was all over wooded. Some have pretended that this iſland had been before diſcover'd by one *Macham*, an *Engliſhman*, but that ſtory has much more of novel than any reſemblance of truth.

About the year 1434, *Giles Yanez* and *Alonſo Gonzalez Balday* ſailed thirty leagues beyond the aforeſaid dreadful cape *Bojador*, and gave the name of *Angra de Ruyvos* or *Bay of Gurnards*, to an inlet they found, where was great plenty of that ſort of fiſh. The next year they proceeded twenty-four leagues farther to the mouth of a river, where they ſaw a vaſt number of ſeals, and kill'd many of them, carrying home the skins; which being then rare, were of good value.

In 1440, *Antony Gonzalez* was ſent back to the river where the ſeals had been taken, and order'd to load his veſſel with their skins; where landing, he took ſeveral of the inhabitants, after being joined by *Nuno Triſtan*, who came after him from *Portugal*. *Antony Gonzalez* returned home with the skins and ſlaves; but *Triſtan* coaſted on as far as *Cabo Blanco* or *White Cape*; and ſeeing no people on the coaſt, went alſo back. Prince *Henry* ſent the ſlaves brought him, to pope *Martin* the fifth, as the firſt fruits of his diſcoveries; deſiring his holineſs to make a grant of the countries he ſhould find, and to encourage thoſe who ſhould expoſe themſelves to the dangers of thoſe unknown ſeas, for the propagation of the *goſpel*. The pope accordingly, by his bulls, gave him all he ſhould diſcover in the ocean, as far as *India* incluſive.

Ann. 1442, *Antony Gonzalez* returned, carrying ſome of the natives he had brought away; for whoſe ranſom he received ten *Blacks*, and a conſiderable quantity of gold-duſt, being the firſt that had been brought from thoſe parts; and therefore he call'd a rivulet where he lay, *Rio del Oro*, or the *River of Gold*.

The gold encouraged others to undertake that voyage; and in the year 1443, *Nuno Triſtan* paſſing farther on, diſcover'd the iſland *Adeget*, one of thoſe of *Arguim*. Thence he ſailed over to another iſland, and call'd it *de las Garzas*, or of *Herons*, becauſe he ſaw great numbers of thoſe birds there.

In 1444, a company was erected in *Portugal*, paying an acknowledgment to the prince, and fitted out ſix caravels, which ſetting men aſhore on the iſles of *Arguim*, brought away about two hundred of the inhabitants, whom they ſold for ſlaves.

Gonzalo de Cintra in 1445, ſailing to the iſland of *Arguim*, run up a creek in the night, intending to go aſhore, and take ſlaves; but his veſſel being left aſhore at the low water, the inhabitants attack'd it, and kill'd him and ſeven of his men; whence the place was call'd *Angra de Gonzalo de Cintra*, being fourteen leagues beyond the river of *Gold*.

Nuno Fernandez in 1446, paſs'd beyond the river *Senega*, and diſcovered the famous *Cabo Verde* or *Green Cape*.

Many other adventurers continued every year creeping along the coaſts, to mention all whom, would be too tedious; but in 1460 *Antony Nole*, a *Genoeſe*, diſcover'd the iſlands of *Cabo Verde*. In 1471 *John de Santaren* and *Peter de Eſcobar* diſcovered the place now call'd *Mina*, and proceeded to thirty-ſeven leagues beyond cape *Lope Gonzalez*, in two degrees and a half of ſouth latitude. And about the ſame time were found the iſlands of *St. Thomas*, *Anno Bom*, and *Principe*.

King *John* the ſecond of *Portugal*, finding a conſiderable trade of gold at *Mina*, order'd a fort to be erected there, and in order to it, ſent *James de Azombuja*, with ſix hundred men, and all the materials for that work, in the year 1481; and tho' the natives at firſt endeavour'd to oppoſe it, the work was finiſh'd, and the fort call'd *St. George de la Mina*, or of the *Mine*, that ſaint being then patron of *Portugal*.

James Cam in 1484 penetrated beyond any other to the river of *Congo*, by the natives call'd *Zayre*. The next year he proceeded to 22 degrees of ſouth latitude.

It would take up too much time to run through all the particular diſcoveries; we ſhall therefore conclude with the famous *Vaſco de Gama*, who ſailing from *Liſbon* in the year 1497, with three ſhips, fitted out by king *Emanuel*, who had ſucceeded king *John*, was the firſt that paſſed beyond the cape of *Good Hope*, and thence running along the eaſtern coaſt of *Africa*, till then utterly unknown, open'd the way to *India* by ſea, ſailing over from *Moſambique* to the coaſt of *Malabar*, and the kingdom of *Calicut*, whence he return'd in ſafety and richly laden to *Portugal*. Thus much may ſuffice concerning the *Portugueſe* diſcoveries along the coaſt of *Africa* and to *India*.

In the next place I will give ſome directions, which I think may be of uſe to ſuch as ſhall hereafter reſort to *Guinea* and the *American* Iſlands, eſpecially if they were never there before.

In the firſt place, it is requiſite for the perſon that deſigns to travel into thoſe parts to learn languages, as *Engliſh*, *French*, *Low-Dutch*, *Portugueſe*, and *Lingua Franca*.

Secondly, he ought to have ſome ſkill in drawing, and colouring, that he may be able to take draughts of proſpects, landſkips, ſtructures, birds, beaſts, fiſhes, flowers, fruits, trees, and even of the features and habits of people; theſe parts being in my opinion very neceſſary to make an accompliſh'd traveller: for by the help of languages he will be able to converſe with all ſorts of *Europeans* reſiding in thoſe countries, and be by them inform'd of many things worth obſervation, and very uſeful, relating to thoſe regions and the trade thereof, which otherwiſe might never occur, and they would come away quite ignorant of the main points to be underſtood. It is alſo neceſſary for ſuch as deſign to reſide any time there, to apply themſelves betimes to learn the language of the *Blacks*, which, if they can compaſs in any tolerable meaſure, it will much conduce to their getting information of many things of moment from the moſt intelligent of thoſe people, who have either gone far up the inland, or convers'd with others that come down from thence to the coaſt.

By the help of drawing, the traveller will be enabled to render the account of his travels the moſt uſeful and acceptable; ſince it is certain, that the moſt accurate deſcription cannot repreſent any thing to the reader ſo lively as a draught or cut, which, as it were, ſhows the thing it ſelf that is deſcribed.

Beſides theſe qualifications, he ought to be inſtructed in coſmography and aſtronomy, and no leſs in navigation.

Being thus qualified, he is to take along with him two large table-books, or at leaſt one, as alſo two proſpective glaſſes, a greater and a ſmaller, to take views of objects nearer, or farther off; a ſmall ſea-compaſs, to obſerve the ſituation of places; ſeveral ſorts of ſcales, and compaſſes, to lay down the dimenſions of ſuch places as require it; a parcel of the beſt geographical tables, maps, and ſea-charts, and the moſt valuable accounts of thoſe countries that have been publiſh'd, in order to make remarks where they are exact, or note down their faults; which laſt ought to be done without any odious reflections on the authors, as has been done

done by many, thinking thereby to recommend their own works; without conſidering, they may perhaps themſelves commit miſtakes, which when others ſhall rectify, they will be expoſed to the ſame ſevere cenſures.

When there, he is to endeavour to ſee all the caſtles, forts, factories, towns, villages, *&c.* and to endeavour to be acquainted with the chief agents and officers at thoſe places, who have reſided longeſt there; as alſo with the beſt of the natives, and to converſe frequently with them, as occaſion ſhall offer, directing the diſcourſe to thoſe points that may be inſtructive, and particularly as to things that are remote, and which he cannot come at the ſight of. All which he is to note down in his table-book, withdrawing for that purpoſe, without being obſerv'd, or taken notice of, if poſſible; eſpecially, when he is inquiring into the ſtate, or circumſtances of fortified places, which may give any umbrage, or jealouſy to *Europeans*, and particularly to the *Dutch*, who are, above all others, ſuſpicious and unwilling to let ſtrangers into any ſecrets, as to their ſettlements, or commerce. In order to gain the good will of ſuch perſons, and to get the beſt intelligence of them, it is neceſſary at firſt to oblige them with ſome preſent, according to the ſtation they are in, and nothing is more acceptable than *European* refreſhments, as pickles of ſeveral ſorts, wine, liquors, neats tongues, hams, ſweetmeats, brandy, *&c.* as alſo things for uſe, as *Holland* ſhirts, hats, clothes, piſtols, ſwords, ſilks, or the like; more or leſs of ſuch things proportionably to their quality, and to the inclination they ſeem to have for them.

The principal things they are to make their obſervations upon, are, the country, its ſituation, diſpoſition, extent and diviſion; the climate; the nature and fertility of the ſoil; the inhabitants in general; their employments, profeſſions, natural genius, and temper; their habit, houſes, cottages, hamlets, villages, and towns, with all things appertaining to them; their languages, manners, cuſtoms, religion, government, and diſtribution of juſtice civil or criminal; the ſeveral kingdoms, principalities, or ſtates; their power, courts, laws, wars, armies, weapons, and taxes paid by the ſubjects. The forts and caſtles of the *Europeans*; the inland and coaſt trade; the manufactures and commodities peculiar to each place; how the trade is manag'd by natives and foreigners; the market-towns, and other places of trade; the merchants and brokers, both on the coaſt and up the inland country; the navigation of the natives, their fiſhery and canoes; the beaſts wild and tame, reptiles, inſects, birds, fiſhes, plants, and fruits; the diſtempers and diſeaſes moſt frequent in every place, with the proper cures and remedies; caſualties, ſtrange adventures, and ſurprizing accidents; rarities, both natural and artificial; minerals and mines of all ſorts; ſalt-pits, and rock ſalt; gold in general, and the ſeveral ſorts and value of it in ſeveral places; the ſeaſons, air, mountains, woods, foreſts, groves, wooding and watering places, qualities of the water, and nature of the wood and timber; the rains, hurricans, hermatans, tornado's, ſpouts, winds, rivers, lakes, bays, promontories, creeks, points, coaſts, roads, harbours, bridges, banks, rocks, ſhoals, breaking and rowling ſeas, ſoundings, fogs, thunder and lightning, meteors, comets, ignes fatui, declination of the ſun, variation of the compaſs, length of days and nights, heat, cold, trade-winds, breezes, tides, currents, *&c.* always marking the places and times.

The next thing is to take draughts of proſpects of coaſts, lands, promontories, iſlands, ports, towns, caſtles, forts, landſkips, *&c.* ſetting down the bearings and diſtances exactly.

To ſound and keep account of the depths of coaſts, rivers, harbours, ſeas, in all places. To take notice of the ground at the bottom of the ſea in all ſoundings, whether it be clay, ſand, ouze, rock, pebbles, or a mixture of them, and the colours.

To obſerve carefully the ebbing and flowing of the ſea, in as many places as may be, with all accidents ordinary, or extraordinary, attending the tides; the preciſe time of ebbing and flowing in rivers, at capes, or points, which way the current ſets, the perpendicular difference in depth between the higheſt flood and loweſt ebb, eſpecially during the ſpring and neap tides; what days of the moon, and at what time of the year, the higheſt and loweſt tides happen, and all other particulars relating to them, eſpecially near ports, and about iſlands, rocks, banks, *&c.*

To keep an exact account of all changes of winds and weather, at all hours by night and by day, ſetting down the point the wind blows from, and whether ſtrong, weak, or ſtormy; the rains, hail, and the like; the time of their beginning, and continuance, eſpecially hurricans, ſouths, norths, tornado's, hermatans, and ſpouts; but above all, moſt diligently to obſerve the trade-winds, about what degree of latitude and longitude they firſt begin, where and when ceaſe or change, or grow ſtronger or weaker, and to what a degree, as near as may be.

To conclude, all is to be taken notice of, even to common converſation, diſcourſe, reflections, and accidents, provided they be ſuch as relate to the voyage, and have any thing peculiar in them.

It was my cuſtom, when I travell'd, to carry a ſufficient ſtock of royal and common paper of the beſt ſorts, fine white vellum, *Indian* ink, black and red-lead pencils, and all ſorts of water-colours, to draw by the life, birds, beaſts, fiſhes, fruits, flowers, landſkips, *&c.* to repreſent things exactly as they are in themſelves; and I have ſtill by me ſeveral pieces of that ſort, as particularly of the dorado, bonito, ſhark, flying fiſh, and other things in their natural colours, with exact accounts of their form and bigneſs; which is far more ſatisfactory than any deſcription can be.

Whereſoever I was, either at ſea, or aſhore, I us'd to pry into every object that occurr'd to the eye, and made enquiry after what I could not have the opportunity of ſeeing, if there was any thing in it either curious, or uſeful; and immediately noted it down in my pocket book, or on a looſe paper, with my black-lead pencil, mentioning the perſpective, diſtance, proportion, and form, in what concern'd drawing of figures and repreſentations. The ſame I practis'd as to what I heard in diſcourſe with the moſt intelligent *Europeans*, who had reſided long in *Guinea*, or with the diſcreeteſt of the natives, to whom I could explain my meaning in ſome language or other, as *Engliſh*, *Dutch*, *Latin*, *Italian*, *Lingua Franca*, and *French*. Every evening I retir'd, either to my cabin aboard, or my chamber aſhore, but ſeldom lay aſhore in *Guinea* upon a coaſting voyage, and there enter'd in my journal all that I had, during the day, ſet down by way of memorandum in my table-book; enlarging upon it as far as my memory would help me, after comparing it with what was ſaid, touching the ſame, by authors; and then made my remarks where I found them miſtaken, or when we fully agreed, or but in part.

Thus I conſtantly, and day by day gather'd all the memoirs, notes, remarks, and figures I could judge uſeful, diverting, or curious, and tranſcrib'd the whole again, during our paſſage from *Africa* to *America*, and back to *Europe*, comparing the whole with what was done by any paſſengers, or officers aboard, who had the like curioſity.

I ſhall, in the following deſcription and ſupplement, take notice what *European* goods are moſt acceptable to the beſt ſort of *Europeans* reſiding in *Guinea*, and to the natives of thoſe parts, beſides the catalogue of commodities in general; and do adviſe all travellers to furniſh themſelves with ſome quantity thereof, to ſerve their occaſions there, either for preſents, or to purchaſe refreſhments and rarities of thoſe regions.

A

DESCRIPTION

OF THE

Coasts of *Nigritia*,

VULGARLY CALLED

NORTH-GUINEA.

BOOK I.

CHAP. I.

General remarks concerning the countries lying between the rivers Senega *and* Gambia, *their limits, extent, division, and product. An account of the river* Senega, *and of the* French *settlement on the island of* St. Lewis; *the description of* Cabo Verde, *cape* Emanuel, *the island* Goeree, *and* French *settlement there; the town of* Rufisco *or* Rio Fresco, Camina, Emdukura, Cabo Masto, Porto d'Ali, Porto Novo, *and* Juala. *A view of the inland countries, especially those of the* Foules, *and* Geloses *or* Jaloses.

Nigritia *an Island.*

THAT part of *Nigritia*, or the country of the *Blacks*, in which we generally place the beginning of *North-Guinea*, is in reality a large island, form'd by the *Atlantick* ocean on the west, and the rivers *Senega* and *Gambia* on the north, south, and east; these two flowing from the mighty river *Niger*, in the province vulgarly call'd *Cantorzi*.

Its extent. This island, if I may so call it, extends in length from east to west above 300 *French* leagues, and in breadth, from north to south, about 60 along the coast. In the midst of it is the famous promontory, call'd *Cabo Verde*, or cape *Verde*, that is green cape, suppos'd to be the *Arsinarium* of the antients; and the country about, in former times, suppos'd to be inhabited by the people call'd *Daradi Æthiopes*.

Limits of states unknown. This province is at present possess'd by several *Negro* or black nations, each of them subject to a particular king, or prince. I shall not attempt to assign the limits and extent of each of these nations, as not intending to impose upon any body; for neither the *Europeans* residing in this part of *Nigritia*, nor the natives themselves, are able to give any exact account of them, the *Blacks* being altogether ignorant of geography, of taking the dimensions of countries, and assigning them their boundaries. All I could gather upon the strictest enquiry, was, that this large tract of land is divided into several kingdoms, principalities, lordships, and commonwealths, yet more generally known, and taken notice of, under the name of two notable nations, *viz.* the *Foules* and the *Geloses*. BARBOT.

Country of the Jaloses. The *Geloses*, or *Jaloses*, possess all the lands and territories lying east and west, between the country of the *Foules* and the *Ocean*, being above 100 leagues in length that way, and 70 in breadth from north to south, comprehending the petty kingdoms of *Kayor*, *Baool*, *Porto d'Ali*, *Juala*, and *Borsalo*, with part of the country of the

BARBOT. *Great Brak*, king of *Senega*, lying in the province of *Geneboa*.

Their king. The *Geloſes* diſtinguiſh their monarch by the title of king over fourteen kingdoms, including that of the *Barbecins*; and yet moſt of the petty princes, whoſe kingdoms he claims, are as abſolute in their dominion as the great *Geloſe* himſelf, but were tributary to him in former times.

Several nations. This is the beſt account that can be given of the countries of the *Foules* and *Geloſes*, to which I think fit to add ſomewhat briefly concerning the ſeveral nations, which are beſt known, living intermixt with the *Geloſes*, *viz.* the little kingdoms of *Baool*, *Kayor*, *Porto d'Ali*, *Juala*, and *Borſalo*, theſe being on the ſea-coaſt, or at a ſmall diſtance from it, and conſequently better known to the *Europeans* reſiding in thoſe parts.

Baool kingdom. The little kingdom of *Baool* begins ſomewhat to the eaſtward of the town of *Camina*, and is held of king *Damel* of *Kayor*, which prince, among the blacks, has the peculiar denomination of *Train*, ſignifying the king in their language, as *Pharaoh* was the name of all the kings among the *Egyptians*. This *Train*, or king of *Baool*, has his uſual reſidence at *Lambaye*, and ſometimes at *Sanguay*, a town ſeated two days journey from the coaſt.

Kayor kingdom. The kingdom of *Kayor* lies ſouth and weſt from thoſe of *Baool* and *Ale*, and the ocean to the NNW. The town of *Kayor* is about ſix days journey up the inland, and there is the reſidence of its king *Damel*.

Ale kingdom. That of *Ale*, or *Porto d'Ali*, is next the ſea, ſtretching only twelve or thirteen leagues along the coaſt, but of a much greater extent up the inland. It is reckon'd a part of the country of the *Serréres*. The *French* call the prince of it king of *Portugady*, or of *Porto d'Ali* indifferently, from the town of *Porto d'Ali*. The natives give him the ſtile of *Jain*, which among them is a title of dignity, and not the name of a perſon.

Juala, or Barbecins kingdom. The ſmall kingdom of *Juala*, is the ſame that ſome call of *Barbecins*, parted from that of *Ale*, by the river *Grace*; of a very ſmall compaſs, and yet frequently at war with that of *Ale*. Here are ſeveral colonies of *Portugueſe* mulatto's. The king's reſidence is ſome days journey from the coaſt.

Borſalo kingdom. The kingdom of *Borſalo* reaches from the laſt above mentioned to the edge of the river *Gambia*, along the coaſt, and far eaſtward up the inland, being much larger than the two laſt ſpoken of. Some take *Borſalo*, as well as *Juala* to be a part of the people call'd *Barbecins*, mentioned by *Marmol*, and other authors. The king of *Borſalo* reſides one part of the year at the village of *Bar*, which is on the north point of the mouth of the river *Gambia*; at other times, in ſome towns higher up, on the banks of the ſame river, to take his diverſions. Theſe two countries of *Kayor* and *Borſalo* have two towns or villages on their utmoſt borders, the one call'd *Tarap*, belonging to the former; the other *Banguiſca*, to the latter. They are parted from each other by a woody and deſolate wilderneſs eight or ten miles over.

Dangerous coaſt. The ſea-coaſts, from *Byburt* near the mouth of the river *Senega*, to cape *Verde*, are very little reſorted to, being all along foul, with many ſhoals, and not to be approach'd in many parts; for which reaſon, the country thereabouts is but thinly inhabited.

No forteſſes. There is not one wall'd town, nor any thing of what the *Europeans* call fortreſſes, or caſtles, in all theſe petty kingdoms, or in thoſe of the *Foules* or *Jaloſes*; but all open, great or ſmall villages, or at beſt boroughs, and abundance of hamlets and ſcatter'd cottages. All their ſtructures whatſoever are of mud, or clay, as I ſhall obſerve hereafter, in its proper place, and every where thatch'd.

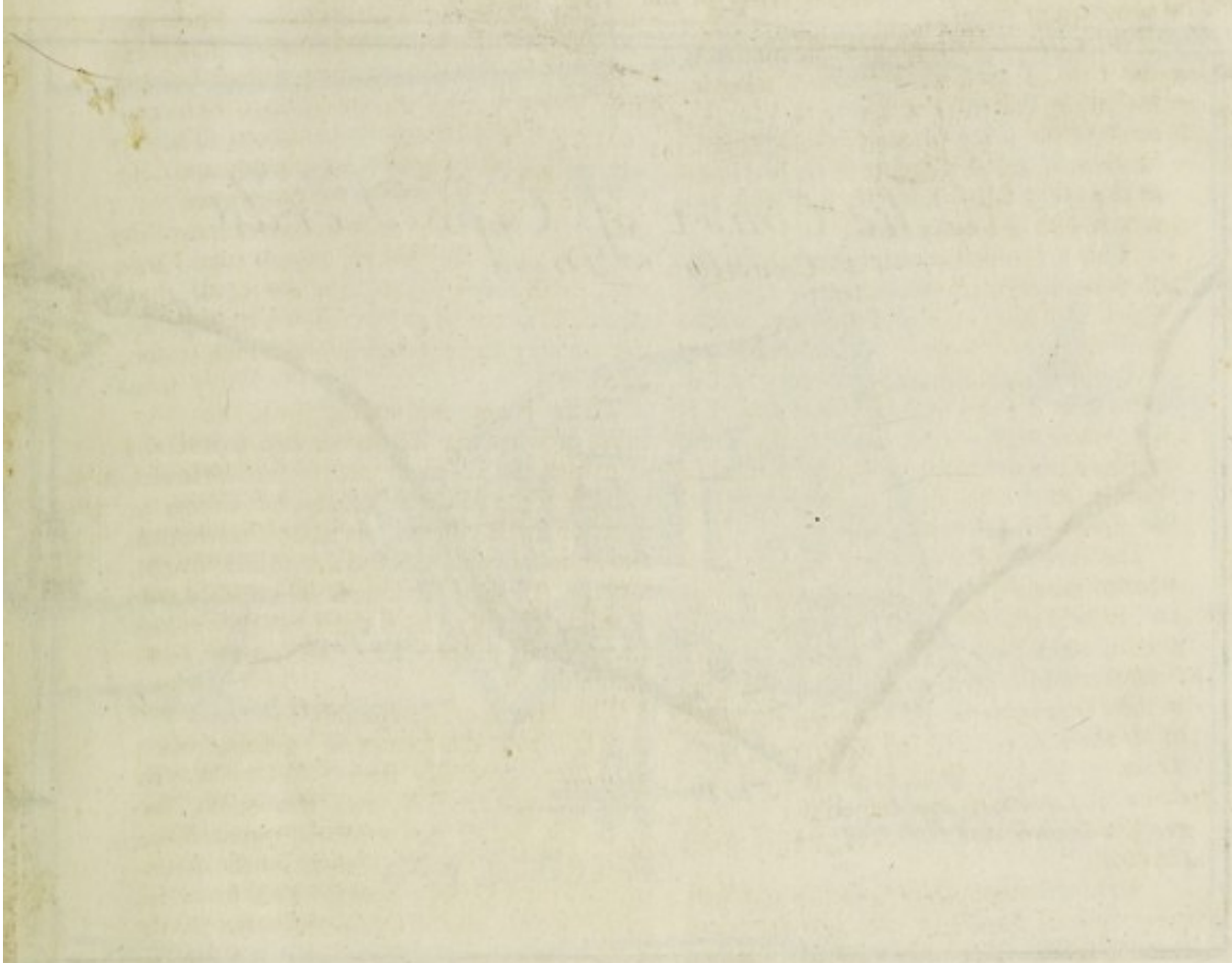
The *French* of *Senega* and *Goërée*, when they ſail from the former of thoſe places to the latter, generally ſteer SW. by W. for ſome hours, then SW. and then again SW. by S. the better to weather point *Almadilla*, which is about a league to the northward of cape *Verde*, running out to ſea NW. under water, and conſequently not to be ſeen.

Of the River SENEGA.

Its length. THE river *Senega*, which parts *Negroland*, or the country of the *Blacks* from the *Moors* of *Geneboa*, in *Marmol* formerly call'd *Benbays*, runs winding for above three hundred leagues from eaſt to weſt, reckoning from the water-falls at *Galam*, or *Galama*, not far from the place where it parts from the *Niger* in the province of *Cantorzi*, till it empties itſelf into the *Atlantick* ocean, at *Byburt*.

Its ſeveral names. This river has many names given it by the ſeveral nations inhabiting along its banks. The *Geloſes* call it *Dengueh*; the people of *Tombut*, *Iza* or *Iça* indifferently, as far as the lake *Sigiſmeſs*, alias *Guarda*, whence it flows out in four degrees of eaſt longitude from the meridian of *Lundi*. The nation of the *Turcorons*, dwelling farther up the inland, call it *Maye*; the *Saragoles*, or *Saracoles*, ſtill higher up, on the ſouth ſide, name it *Colle*; and the people beyond them again, *Zimbale*. The *Senegues*, according to *Marmol*, give it the name of *Senega*, or *Zanaga* indifferently; and thence it is likely the *French* and *Portugueſe* deriv'd that of *Senegal* and *Senega*, by which it is now known to all *Europeans*.

However



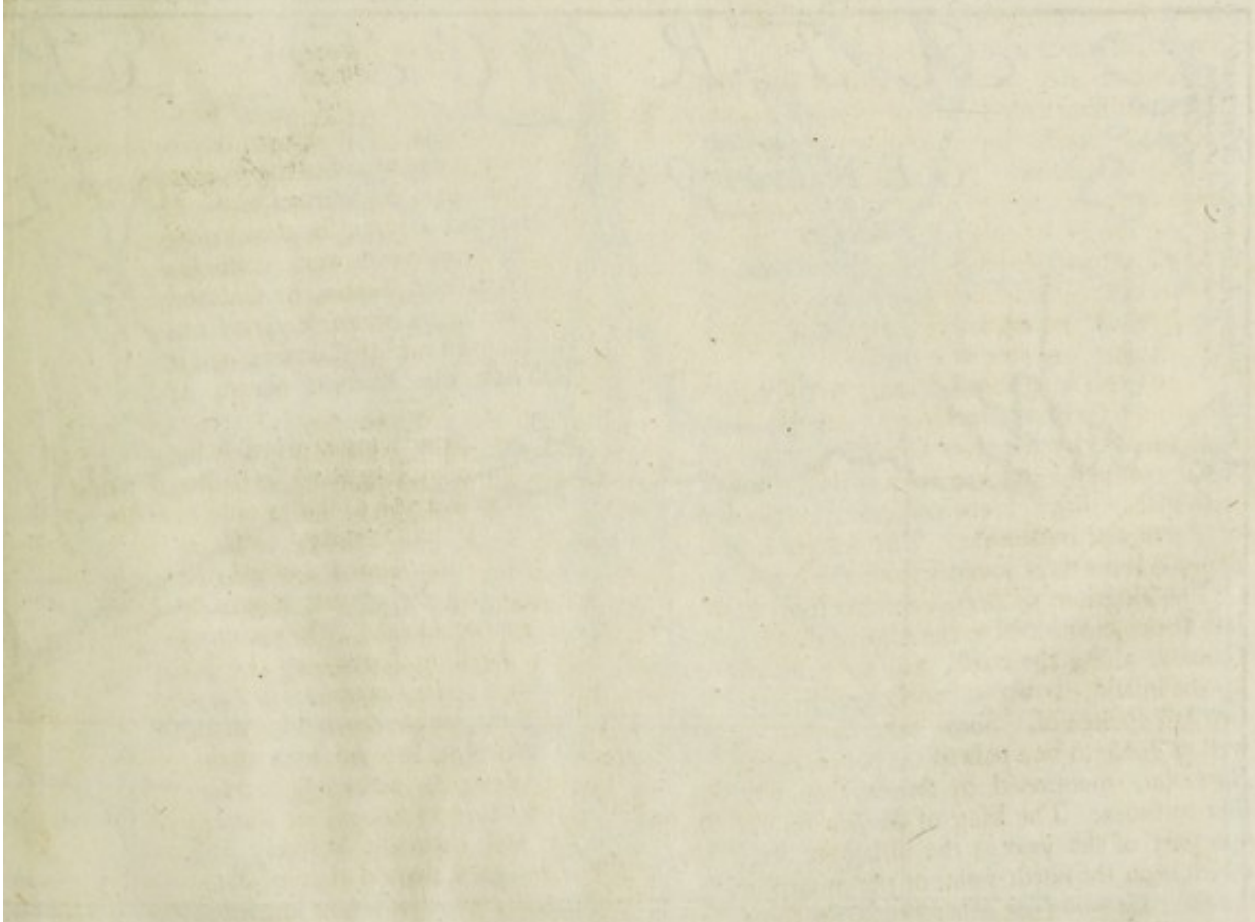
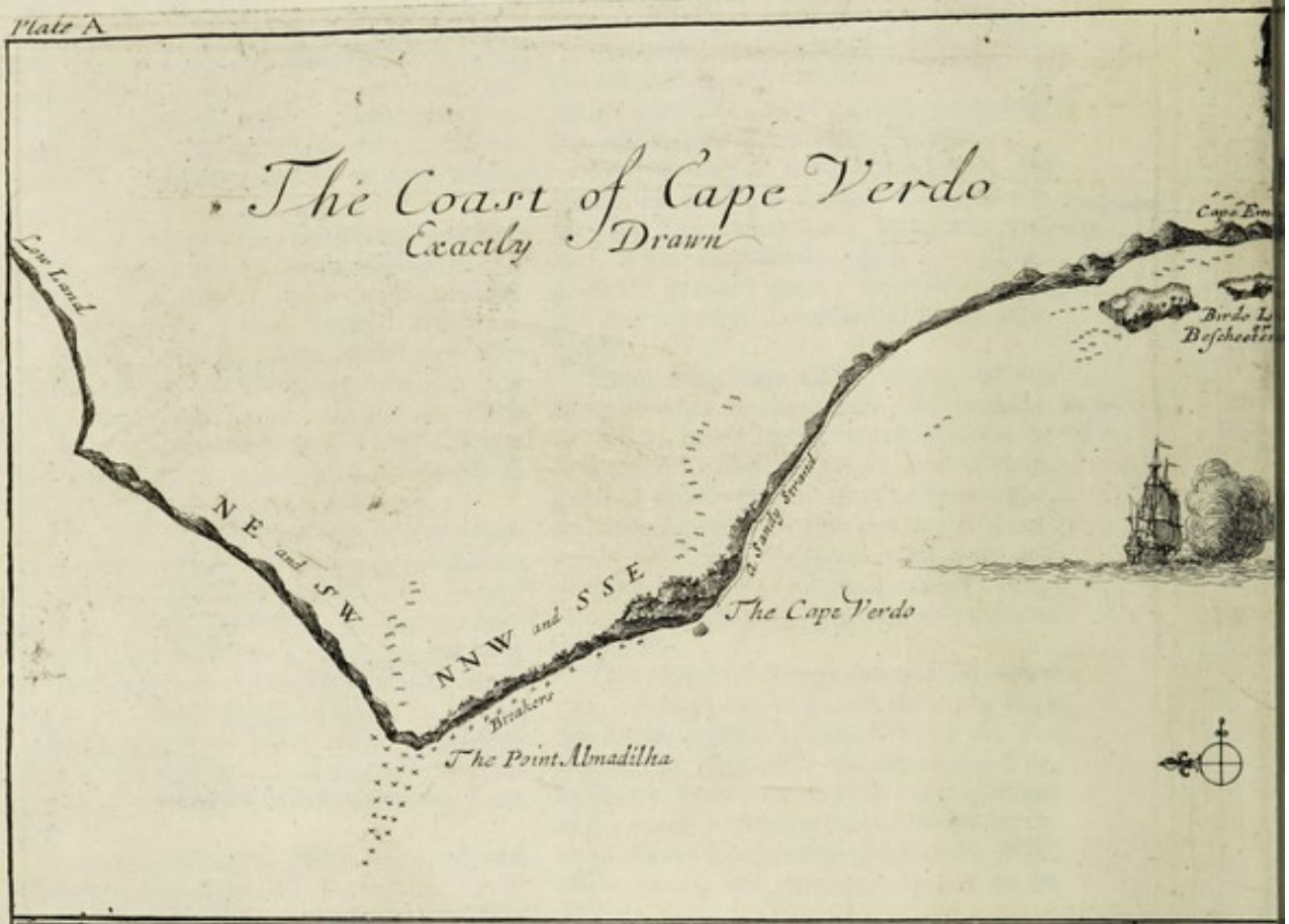
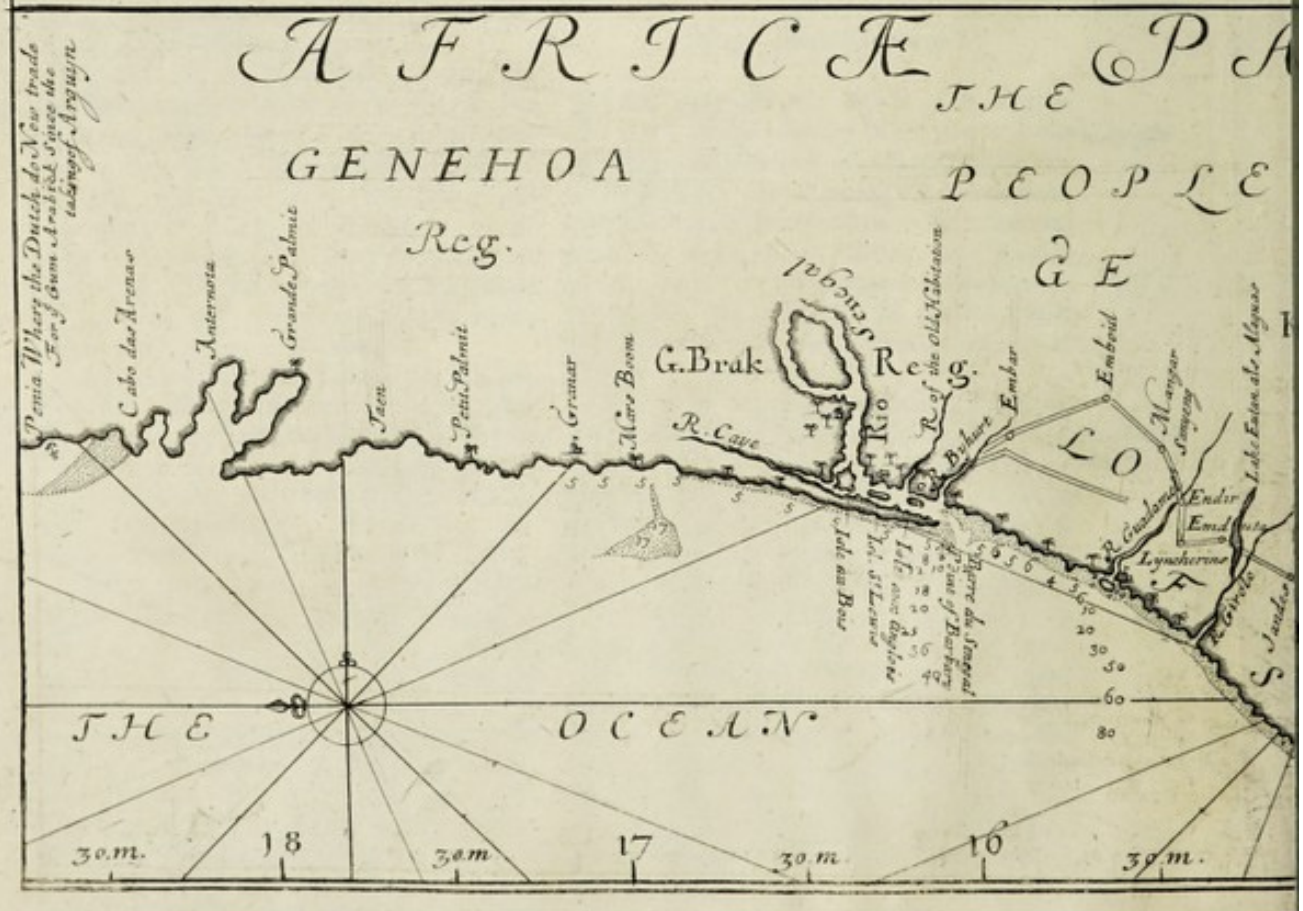


Plate A


The Coast of Cape Verdo
Exactly Drawn
Low Land
NE and SW
NNW and SSE
a Sandy Strand
The Cape Verdo
Breakers
The Point Almadilha


AFRICÆ PA
THE
PEOPLE
GE
GENEHOA
Reg.
Penia Where the Dutch do New trade For ye Gum Arabick Since the taking of Arguyn
Cabo das Arenas
Anternota
Grande Palmit
Taen
Petit Palmit
Granar
Mars Boom
G. Brak
Reg.
Senegal
R. Cave
Rio
R. of the Old Habitation
Buhurt
Embar
Emboul
Mangar
Lake Eaton als Alagua
Endir
Lyncherins
R. Girolo
Jandes
THE
OCEAN
30.m.
18
30.m
17
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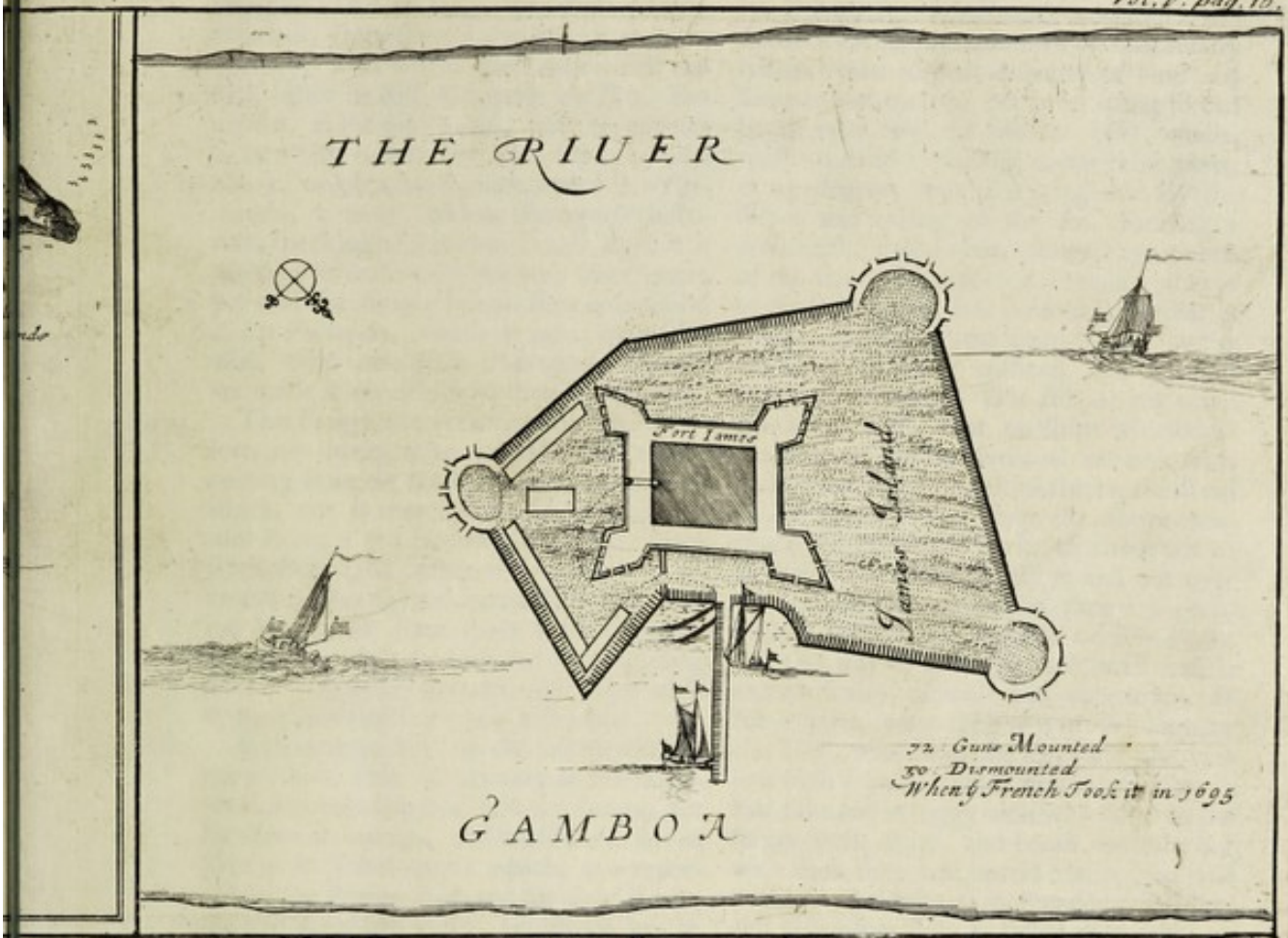
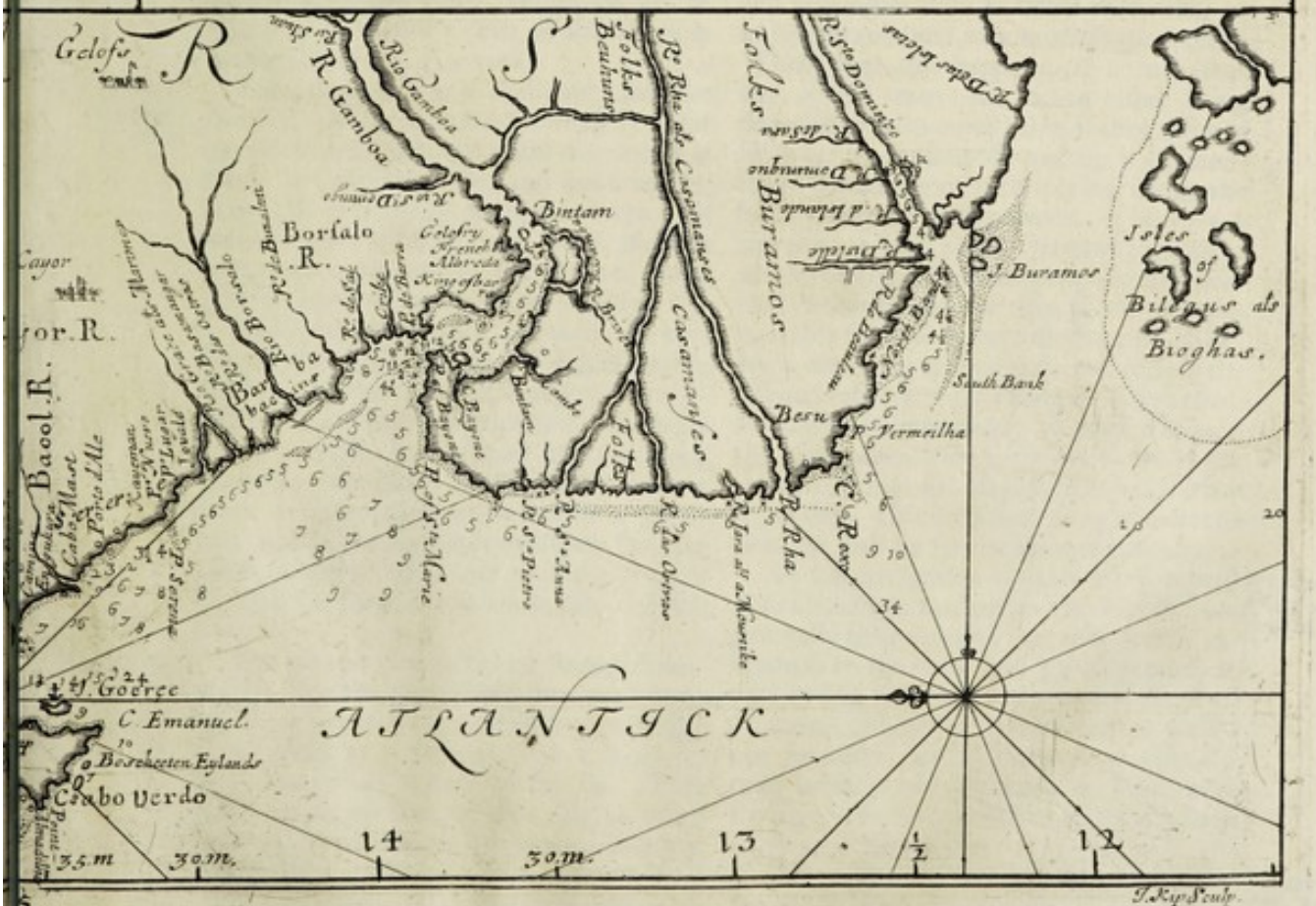
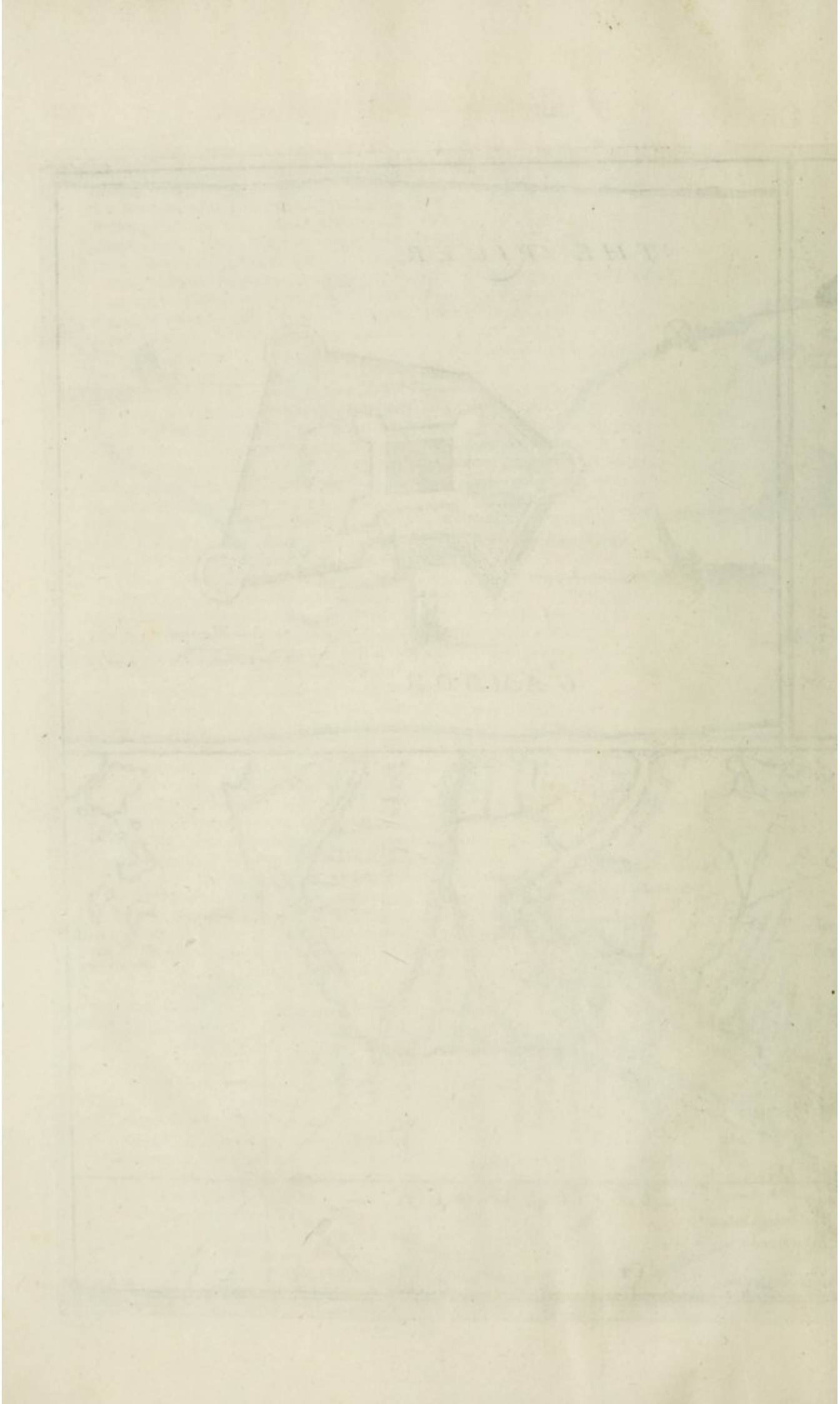
16
30.m.


THE RIVER
Fort James
James Island
72 Guns Mounted
30 Dismounted
When ye French Took it in 1695
GAMBOA


Gelofs
R. Gamboa
Rio Gamboa
Folks Beuhuns
Folks Buramos
Bintam
Borsalo R.
Cayor
Bacol R.
Casamanses
Besu
Vermeilha
J. Buramos
South Bank
Isles of Bilegus als Bioghas.
J. Goeree
C. Emanuel.
Boscheeten Eylands
Cabo Verdo
ATLANTICK
35 m
30 m.
14
30 m.
13
½
12

J. Kip Sculp.



However, ſome *Portugueſe* authors pretend this name of *Senega* was firſt given to the river, from that of a mighty man in the country, with whom their nation firſt traded, after its firſt diſcovery by *Denis Fernandez*, in the year 1446; but this appears to be a falſe notion, by what has been ſaid above, which is much more probable. *Vaſconcelos*, a more modern *Portugueſe* hiſtorian, ſpeaking of this river *Senega*, ſays it is call'd by ſeveral names in a very ſhort ſpace; but that the aforeſaid *Denis Fernandez* call'd it *Rio Portugues*, which is now quite diſuſed, even among the *Portugueſe*, who never name it any otherwiſe than *Rio Senega*.

A red river. This *Senega*, in its courſe to the ſea, ſwallows up many other conſiderable rivers, coming from the ſouthern country; among which, one is more particular, whoſe bottom being a red ſand or gravel, the colour is reflected to the ſurface of the water, which retains it ſo as to be diſcernable from that of the *Senega*, for ſome ſpace from the place where they mix; becauſe the *Senega* gliding over a white ſandy bottom, the water of it every where looks of a brightiſh white.

Another. Such another river as the laſt mention'd, comes down from the country to the northward, through *Geneboa*, into the *Senega*, not far above its mouth, and is call'd *Rio de San Joao* or *St. John*'s river; which, as is reported by the *Benbay Arabs* and the *Gelof Blacks*, has alſo a reddiſh water, occaſion'd by the colour of its bottom: but of this more in the ſupplement to this work.

Senega *ſcarce navigable.* The *Senega* is much ſhallower than the *Gambia*, and the tide flows not up it ſo far by much as in the other; and therefore it is not ſo navigable in barks and ſmall veſſels, being alſo choak'd up in ſeveral places with rocks, banks of ſand, and ſmall iſlands; and in the upper part of the channel, quite obſtructed by vaſt water-falls. Beſides, it is ſo ſhallow at the mouth, and the ſea ſo boiſterous, that no ſhips, tho' of inconſiderable burden, can get in; that being only practicable to flat-bottom'd ſloops and barks built for the purpoſe. In ſuch ſmall craft the *French* inhabiting the iſland of *St. Lewis*, drive a trade with the natives on both ſides of the river, during the ſeaſons it overflows for near three hundred leagues up to the eaſtward, as ſhall be ſhown hereafter in this deſcription.

Its rapid courſe. The current is ſo ſwift and ſtrong downwards, that the freſh water runs out above two leagues into the ocean, without mixing, and appears at a diſtance, like a ſhoal or bank above the ſurface of the ſea. This water taken up four or five *Engliſh* miles without the bar, as is commonly done by the *French* company's ſhips, proves very ſweet, and keeps good for a long time.

BARBOT. *The bar.* This rapidity of the river, occaſion'd by its narrowneſs, and the length of its courſe and ſhallowneſs, is the reaſon why it continually carries down a great quantity of ſand and ſlime to the mouth, and that being forced back again by the violent NW. winds, moſt conſtantly reigning about thoſe parts, is by degrees heap'd up together by the ſurges and rolling of the ſea, forming a croſs bank, call'd a bar, athwart the mouth of the river. Nor does it continue always in the ſame place, but is removed farther in or out, as the current from within, or the wind, or ſea from without, are ſtrongeſt and moſt prevalent. But ſtill at all times this bar is ſuch, that no ſhips whatſoever can paſs up into the river, as has been ſaid; and therefore the *French* inhabiting the iſland of *St. Lewis*, build there the above-mention'd flat-bottom'd barks of about ten or twelve tun burthen, to ſail in and out over the bar; for which reaſon they are peculiarly call'd *Barques du Barre* or *Bar-Barks*. But this way of ſailing in ſuch ſmall craft is extraordinary difficult and dangerous, at ſome times, when the bar is ſwollen high by the NW. wind from the ſea, and the violent freſh from the land, and much more at low tides and in foggy weather; for then the ſurges ſwell, foam, and break upon the bar with ſuch fury and horrid roaring, as will terrify the boldeſt and moſt undaunted ſailor, and very often ſinks or ſtaves the barks, or at beſt ſtrands and very much ſhatters them. Whenſoever this happens, it is rare that any of the men can eſcape either being drowned, or devoured alive if they offer to ſwim for it, by the vaſt multitude of monſtrous ſharks, conſtantly plying about the bar, among the rolling waves. The *French* therefore at ſuch times, frequently wait a whole fortnight, or three weeks, for the weather to change and the tides prove more favourable for paſſing over the bar; which delay is often very prejudicial, and retards the diſpatch of their ſhips riding in *Senega* road. From this inconveniency is only excepted the time when the river overflows in the months of *July* and *Auguſt*, for then the bar is paſſable, without ſcarce a day's interruption, as ſhall be farther ſhown hereafter.

French *reſidence not fortify'd.* As the navigation up this river is very difficult and hazardous to the *French*, and generally their voyages for this reaſon tedious; ſo on the other hand it is advantageous, as ſecuring their reſidence in the iſland of *St. Lewis*, which is therefore neither wall'd nor fortify'd, bating only ſome ſcatter'd open batteries of a few guns, on the parts of the iſland which are eaſieſt of acceſs, of which more in another place.

The mouth of the Senega. The mouth of the river *Senega*, according to the lateſt obſervations, is exactly in

BARBOT. 16 degrees and 12 minutes of north latitude; and yet moſt maps in *Europe*, of that weſtern part of *Africa*, place it 30 degrees farther to the ſouthward; and *Vaſconcelos*, a *Portugueſe* hiſtorian, aſſigns to it 15 degrees and 30 minutes; which is a great miſtake in him and all others.

This mouth is almoſt a *French* league over, at the bar; and it is very remarkable, that at the time when the river overflows, the freſh which runs down ſo impetuous, forces itſelf new ways to the ſea, through the low, narrow, ſandy peninſula of the country of *Geneboa*, lying to the northward, and by the *French* vulgarly call'd *Pointe de Barbarie*, tho' very improperly, as giving the name of *Barbary* to *Geneboa*. In the year 1661 it forced a paſſage through this peninſula, much higher than it uſed to do, and broke out almoſt over-againſt the iſland of the reſidence, which obliged the *French* to remove higher up the river, for a time. This extraordinary mouth afterwards ſtopping up of itſelf, the water reſumed its natural courſe to the ocean, and ſo has continued ever ſince.

Water-falls. The water-falls before mentioned, at the upper part of the *Senega*, not far from *Galam*, are of a great height; the ſtream as it tumbles down, looking at a diſtance like an arch, or bow; for which reaſon ſome of the natives call it *Burto*, and others *Huab*, both ſignifying the ſame thing in ſeveral languages; that is, a *Bow*. No doubt but that theſe mighty ſtreams of water perpetually falling from ſo great a height, occaſion the rapidity of the river before ſpoken of, and render the navigation ſo troubleſome.

Badriding for ſhips. Another inconvenience to be obſerv'd here, proceeding from the ſame rapid tide, guſhing out at the common road where the ſhips ride at anchor, at about two *Engliſh* miles diſtance from the raging of the bar, is, that the waves of the ocean for the moſt part rolling violently from the northward, and the mighty freſh which runs from the river keeping the heads of ſhips to the eaſtward, on their moorings, they roll ſo prodigiouſly ſtarboard and larboard, with the gunnils almoſt to the ſea, that it is hard for a man to ſtand faſt on the deck: and the company's ſhips being oblig'd to ſtay ſome months in this road, becauſe they cannot be ſooner diſpatch'd, their crews undergo much toil and hardſhips. Beſides, the ſhips themſelves are much damaged by this perpetual agitation, their cables wearing very faſt, as well as their maſts and rigging; to obviate which miſchief in ſome meaſure, the *French* generally as ſoon as they come to an anchor, lower all their top-maſts and yards, and ſo continue till near the time of their departure thence, either for *America*, or back to *France* directly.

I now proceed to the habitation of the *French Senega* company in the iſland of *St. Lewis*, before mentioned in ſeveral places.

Of the French Factory *in the river* SENEGA.

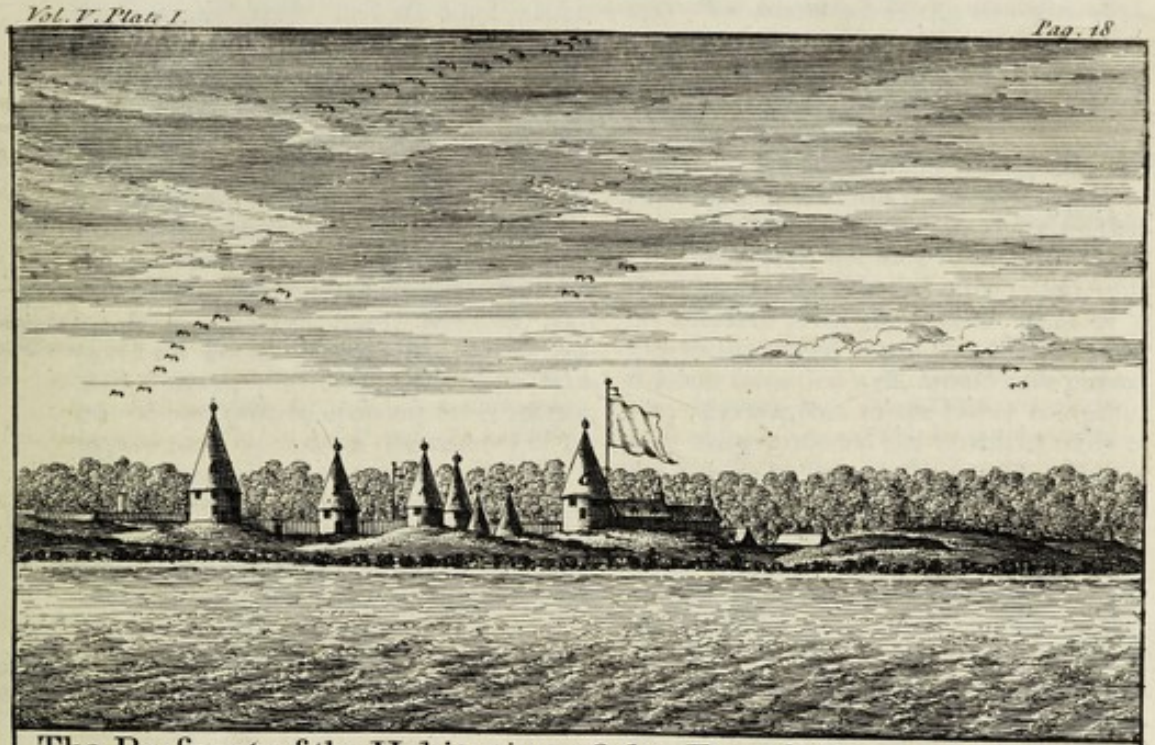
Name and extent of the iſland. THIS Iſland and ſettlement had the name of *St. Lewis* given it in honour of the king of *France*, the natives calling it *Hyacon*. It is above three *Engliſh* miles in compaſs, lying in the middle of the river *Senega*, and about four and a half or five leagues within the mouth of it. The peninſula of *Geneboa* lying to the weſtward of the iſland, and being low and barren, the turrets of the factory are plainly to be ſeen at ſome diſtance at ſea, as you come from the northward, appearing as in the plate here annexed. PLATE 1.

The ſoil. The ſoil of this little iſland, is like the oppoſite peninſula, almoſt all ſandy and barren, and without any verdure, except ſome few low trees growing at the north end of it.

The factory. The factory, which the *French* expreſs by the word *habitation*, or dwelling, is built on the ſouth ſide of the iſland, where the ground is ſomewhat more firm and ſolid, as is obſerv'd in the plate under the proſpect of the factory, deſcribing the form of it. The buildings are ſo inconſiderable, that nothing worth taking notice of can be ſaid of them, any more than as to the largeneſs and extent of the warehouſes, lodgments, offices, and chappel. It is encloſed in ſome parts with only plain curtins, or mud walls; and in others with pails of clapboards: and yet is call'd a fort by the *French*, perhaps on account of three ſmall ranges of iron guns, being fifteen or ſixteen in number, placed about it, and mounted on platforms of planks, to oppoſe any deſcent on the iſland. But were it not for the difficulty of getting up the river, in almoſt any ſort of veſſels, as has been before obſerv'd, this would avail very little to obſtruct the invading of their reſidence, no more than it did the *Engliſh* and *Dutch*, when they had ſettlements here in former times. The *French* here, for the privilege of their factory and trade, pay to the king of *Senega* ſixteen in the hundred for hides, as ſhall be more fully declared hereafter. The *Portugueſe* paid but ten when they traded here, and but little for other commodities.

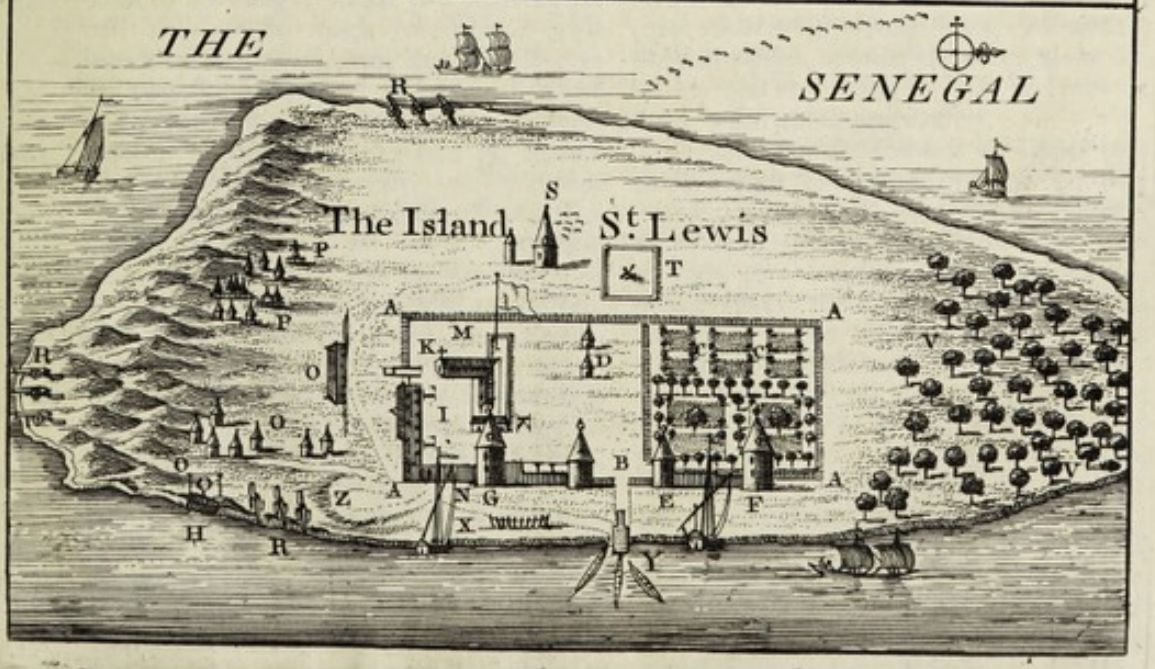
Engliſh iſland. About a league to the ſouthward of this iſland is another of much the ſame magnitude, where the *Engliſh* had their reſidence in former times; and therefore the *French* ſtill call it *l'Iſle aux Anglois*, or the *Engliſh* iſland.

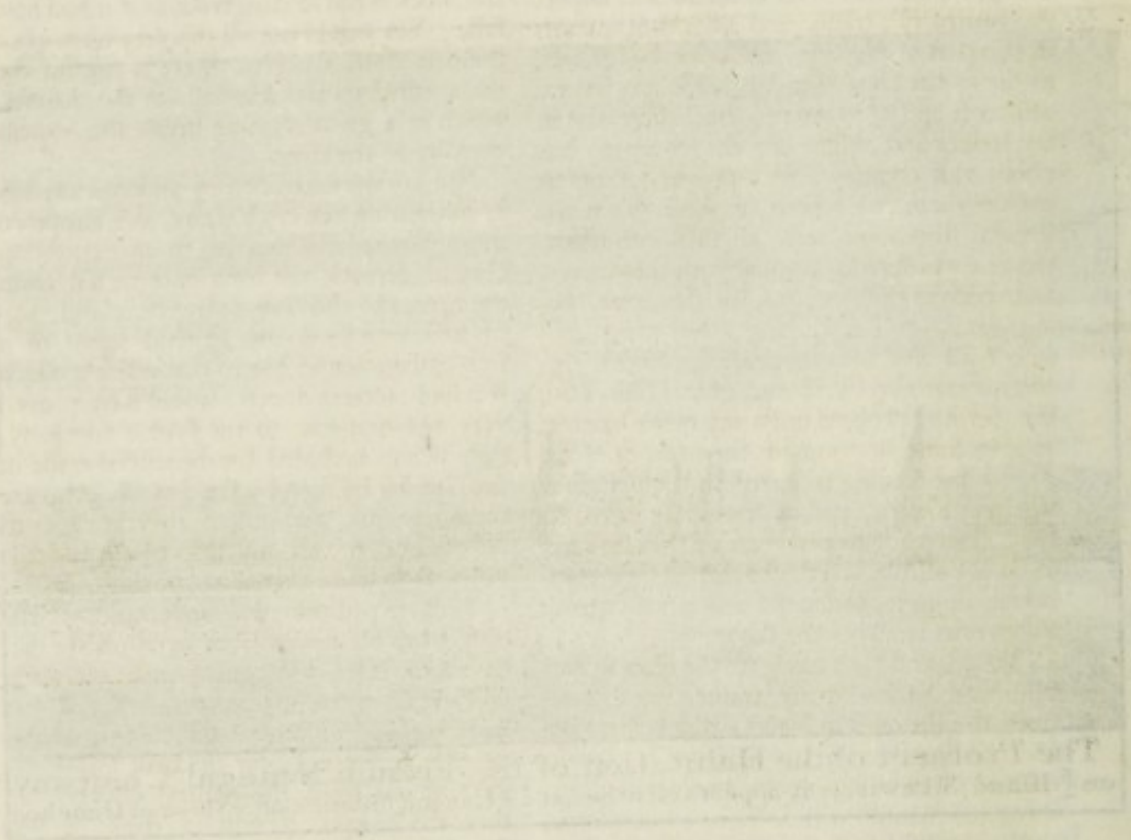
To return to the iſland of *St. Lewis*, it is the uſual reſidence of the director, or general agent of the *French Senega* company, and ſo

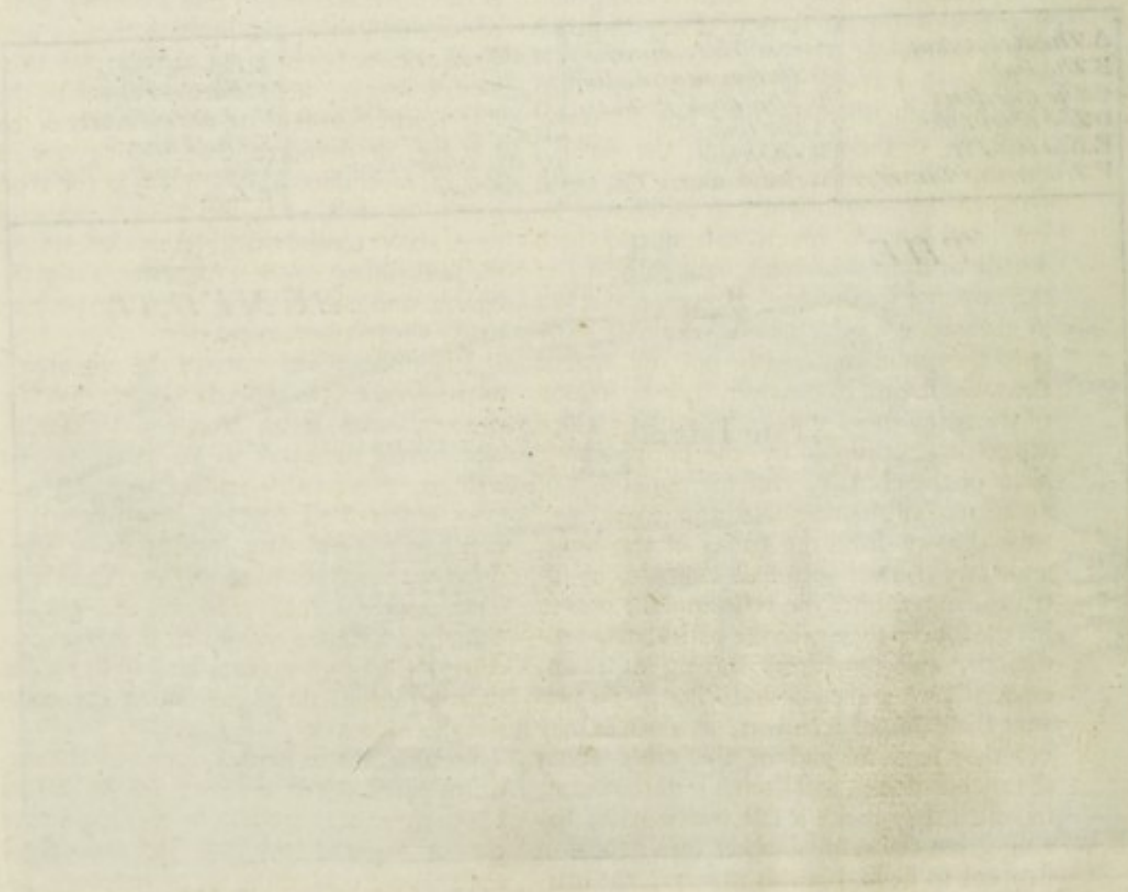


The Prospect of the Habitation of the French Senegal Company on ye Island St. Lewis, as it appears off at Sea, at ½ a League distance off ye Shore of Genehoa

A. The Habitation.	Gum Ware house.	M. Out Court.	S. Pigeon house.
B. The Gate.	G. The Governors Lodgm.t	N. Store house.	T. Burial Place.
C. The Gardens.	H. Store house for Hides.	O. The houses of Whites.	V. A little Wood.
D. The Corn lofts.	I. The Court.	P. Laptos Negroes houses	X. The Wharf.
E. Slaves Pit.	K. Chappel.	Q. Slaughter place.	Y. The Landing place.
F. The great Turret or	L. Out houses or Offices.	R. Batteries.	Z. Lime Kiln.







ſo ſtiled by them; but the company's ſervants there give him the title of governor. His province is in chief to direct and inſpect the company's trade, and all other matters in this part of *Nigritia*, or the land of *Blacks*, as far as the river *Gambia*. He has ſeveral aſſiſtants and accountants, both here and in the lodges and reſidences the company has about this country; with proper factors at each of them, to whom he ſends from the general ſtorehouſe here, all ſuch commodities as are proper for trading with the natives, and receives their returns for the ſame, being *ſlaves*, *gold-duſt*, *ivory*, *bees-wax*, *bullocks hides dry'd*, *gum-arabick*, *oſtrich feathers*, *pagnos*, proviſions, *&c.* This leads me, before I proceed upon any other matter, to give ſome account of the manner of the *French* proceeding to carry on their trade in the river *Senega*, and of ſome late attempts they have made to penetrate up the ſaid river as far as poſſible, in order to extend their commerce along it, and make new advantageous diſcoveries towards the *Niger*.

Commodities of Guinea.

Trading barks.

To this end they navigate the river in flat-bottom'd barks, ready framed in *France*, but brought over in pieces, which they join and put together in the iſland of *St. Lewis*; each of them being about twelve tun burthen, and mann'd with ſeven or eight *Whites*, and ten or twelve *Laptos* or free *Blacks*, kept by the company in conſtant pay. Each bark is furniſh'd with proper arms, and has a ſupercargo, or factor, with a competent quantity of ſeveral ſorts of *European* goods fit for that trade.

Dangers going up the river.

Being thus fitted, if the wind proves fair, they hoiſt out all their ſails; but if it prove contrary, or the weather calm, the veſſel is drawn with ropes by hand along the north bank of the *Senega*, which is indifferent level, and not ſo much encumber'd with woods or ſtumps of trees, nor ſo hilly, as the oppoſite ſouth ſide. However, this ſort of navigation is very tedious, not only in regard they muſt continually pull up againſt the rapid ſtream of the river, but by reaſon of the many other toils and hardſhips which attend it, occaſion'd by the inſupportable heats of the climate, and the oppoſition of abundance of floating logs and green trees, waſh'd away from the banks of the river, and carry'd down with ſuch violence, as often endangers both the veſſel and the men in it; the ſhocks they give the barks being prodigious, and ſometimes ſtaving of them, eſpecially when they lie at anchor. To prevent theſe diſmal accidents, as much as may be, they ſeize the end of the cable about the anchor-flooks, and ſtretch it to the beam, to which they make it faſt with marlin, having given the cable another turn: for if it happens to be foul in this manner, the marlin that faſtned it breaks, and by that means the flook of the anchor draws out of the ground, and leaves the bark adrift; ſo that the ſhock is not ſo dangerous as if it had held faſt. Yet would not all this very often avail them in thoſe dangers, were it not for the many turnings and windings of the channel, which in a great meaſure break the violent rapidity of the river.

BARBOT.

A new expedition.

Nor are the dangers they undergo any leſs in navigating the croſs rivers, as it happen'd more particularly to them in an expedition they undertook not long ſince to ſail from the *Senega* to the *Gambia* by the inland, upon aſſurance given the general agent of a free paſſage found out to that effect; which if it had ſucceeded well, would have proved very advantageous to the *French* company, they being excluded the beneficial trade of the *Gambia* by ſea, by the *Engliſh*, who are there ſuperior, and do all they are able to diſturb and moleſt any ſhip of *France* that ventures to trade there.

Diſappointed.

This expedition was undertaken at the time when the *Senega* river overflow'd, that is, about *July*; and conſequently the water was every where the deeper. Yet it met with ſo many unforeſeen difficulties, as rendered it ineffectual; for the bark ſometimes ſtraying out from the natural channel, either ſtuck upon ſtumps of trees, or was ſtranded on the banks. Beſides, through continual toils and hardſhips the beſt part of the ſailors ſickned and dy'd, whilſt others periſh'd by the intolerable ſcorching heat, which threw them into burning fevers; and thoſe who had been proof againſt that intolerable fatigue, were deſtroy'd either by the vile perfidiouſneſs of the native *Blacks* of the country, or devoured alive by alligators, a ſort of crocodiles which ſwarm in the croſs rivers, as well as in the *Senega*, ſome of them above ten foot long, lying cloſe among the bull-ruſhes, or under the water, along the banks, and ever ready to ſeize and prey on man, when opportunity offers.

Diſcoveries up the river.

Their diſcoveries towards the upper part of the *Senega* have proved more ſucceſsful by degrees, with much labour and expence, they having run up it as far as they could well go, to a country call'd *Enguelland*, and even to that of the *Fargots*, being more than two hundred and fifty leagues above their reſidence in the iſland of *St. Lewis*; and have there erected a ſmall fort of eight guns at *Galem* or *Galane*; of which a farther account ſhall be given hereafter, when I come to inform the reader concerning the company's trade along the river.

I return now to the deſcription of the maritime parts, about the river *Senega*, before I proceed more regularly in treating of this part of *Nigritia*; and ſhall firſt make ſome obſervations concerning the promontory

Of

BARBOT.

Of CAPE VERDE.

Its name. THIS, as has been ſaid before, is generally taken for the *Arſinarium* of *Ptolemy*. The natives, in their language, call it *Beſecher*, and the *Portugueſe Cabo Verde*, a name given it by *Denis Fernandez*, who firſt diſcover'd it in the year of CHRIST 1446, as I have obſerv'd in the introductory diſcourſe to this work, and ſignifying green cape, from the perpetual verdure the country about it is adorn'd with, in a multitude of beautiful lofty trees growing there, which afford a very curious proſpect at ſea.

Deſcription. It is in the kingdom of *Kayor*, lying exactly in 14 degrees and 25 minutes of north latitude, and in 2 degrees and 15 minutes of eaſt longitude, from the meridian of *Teneriff*, ſtretching farther out weſtward, than any other part of *Africa*, and is very diſtinguiſhable in coming from the northward. The north ſide of this cape is ſomewhat mountainous; the weſtern point is ſteep towards the beach, and about half a league broad, having ſome rocks under water at a diſtance in the ſea.

The ſouth ſide, tho' low, is pleaſant, being adorn'd with long ſtrait rows of tall large trees along the ſtrand, which ſeem to ſtand as regularly, as if they had been planted by art. At the bottom is a fine ſpacious, level, ſandy ſhore, like a bay, fronting WSW. and beſet with ſeveral villages and hamlets, as far as cape *Emanuel*. Between the two capes, out at ſea, are two large rocks, or little iſlands; on one of which ſtands a ſingle lofty tree, of an extraordinary bulk. In the other is a vaſt concavity in the form of a grotto or cave, into which the waves of the ſea are continually ruſhing with a prodigious roaring noiſe, and in it is harbour'd an immenſe multitude of gulls, mews, and other ſea-fowl, which have always laid their eggs, and hatch'd their young on both theſe iſlands time out of mind, ſo that their dung has almoſt turn'd the natural dark colour of the rocks into perfect white; for which reaſon the *Dutch* have in their language given them the name of *Beſcheiten Eylands*, that is, *Shitten Iſlands*.

PLATE 2. I took exact draughts of the coaſt on both ſides of the cape, as is here repreſented in the cut.

Variation, current, &c. The variation obſerv'd here, is 3 degrees and 40 minutes eaſt. The current ſets SSW. three leagues out at ſea. Five leagues from the ſhore we found eighty fathom water; the lead brought up grey ſand.

The *Dutch* formerly built a little fort on the very cape, and call'd it *St. Andrew's*; which was afterwards in the year 1664 taken by the *Engliſh* commodore *Holmes*, who alſo took from them all the reſidences the *Dutch* *Weſt-India* company had in this part of *Nigritia*. He changed the name of this fort to that of *York*, in honour of the duke of *York* then the principal member of the *Engliſh Royal African Company*, and built another at the mouth of the river *Gambia*, to ſecure the trade of this coaſt to his nation. But the *Dutch* admiral *de Ruyter* ſoon after recover'd from the *Engliſh* the fort at cape *Verde*, with the other *Dutch* ſettlements about it.

CABO MANOEL *or* CAPE EMANUEL,

IS five leagues diſtant from cape *Verde*, being a flat hill cover'd all over with ever-green trees, in ſuch order, that they exactly repreſent the form of an amphitheatre on the ſouth ſide.

The *Portugueſe* gave it this name in honour of *Emanuel*, fourteenth king of *Portugal*, ſucceſſor to king *John* the ſecond, who died *October* 25, 1495.

The country about both the capes abounds in *Pintado* hens, partridges, hares, turtle-doves, roebucks, goats, and a multitude of horned cattle.

The Iſland GOEREE

LIES a league ENE. from cape *Emanuel*, by the natives call'd *Barzaguiche*, and *Goeree* by the *Dutch*, at their firſt taking poſſeſſion of it, in memory of their iſland of the ſame name in the province of *Zealand*. It was given them by one *Biram*, at that time king of *Kayor*, and they built on it two little forts, the one call'd *Naſſau on the plain*, the other named *Naſſau on the top of the hill*, oppoſite to it, on the ſouth, to retire to, in caſe the other were taken, for the ſecurity of the company's ſervants and goods upon preſſing dangers; that being made by the ſaid company a principal magazine for their commerce in theſe parts, beſides that they had at cape *Verde* abovemention'd. They held this place till the year 1663, when the *Engliſh* invaded the iſland, and took the two forts *Naſſau* and *Orange* in the name of the *Engliſh Royal African Company*; but were ſoon after turn'd out again by the *Dutch* admiral *de Ruyter*, on the 24th of *October* 1664; who ſent *Abercromby*, the *Engliſh* commander, with his garriſon, to the *Engliſh* reſidence at *Gambia* river, according to the capitulation. The *Dutch Weſt-India* company repair'd all the damage done to this ſettlement by the *Engliſh*, and the mighty rains; and raiſed the walls of fort *Orange* which had been demoliſh'd, higher than before. From that time they remain'd quietly poſſeſs'd of the iſland till the year 1677, when the *French* vice-admiral, the count *d'Eſtrees*, with a ſmall

Dutch forts.

A. *The little River Fresco.*
B. *The French Lodge.*
C. *The Habitation of Sig. Catelina.*

The Prospect of the Ne

The Prospect of Cabo-Verde, being at S. S. W. off at Sea about 3½ League

The Prospect of the Coastings about Cabo-Verde, from a distance

oes Town of Rufiscò.

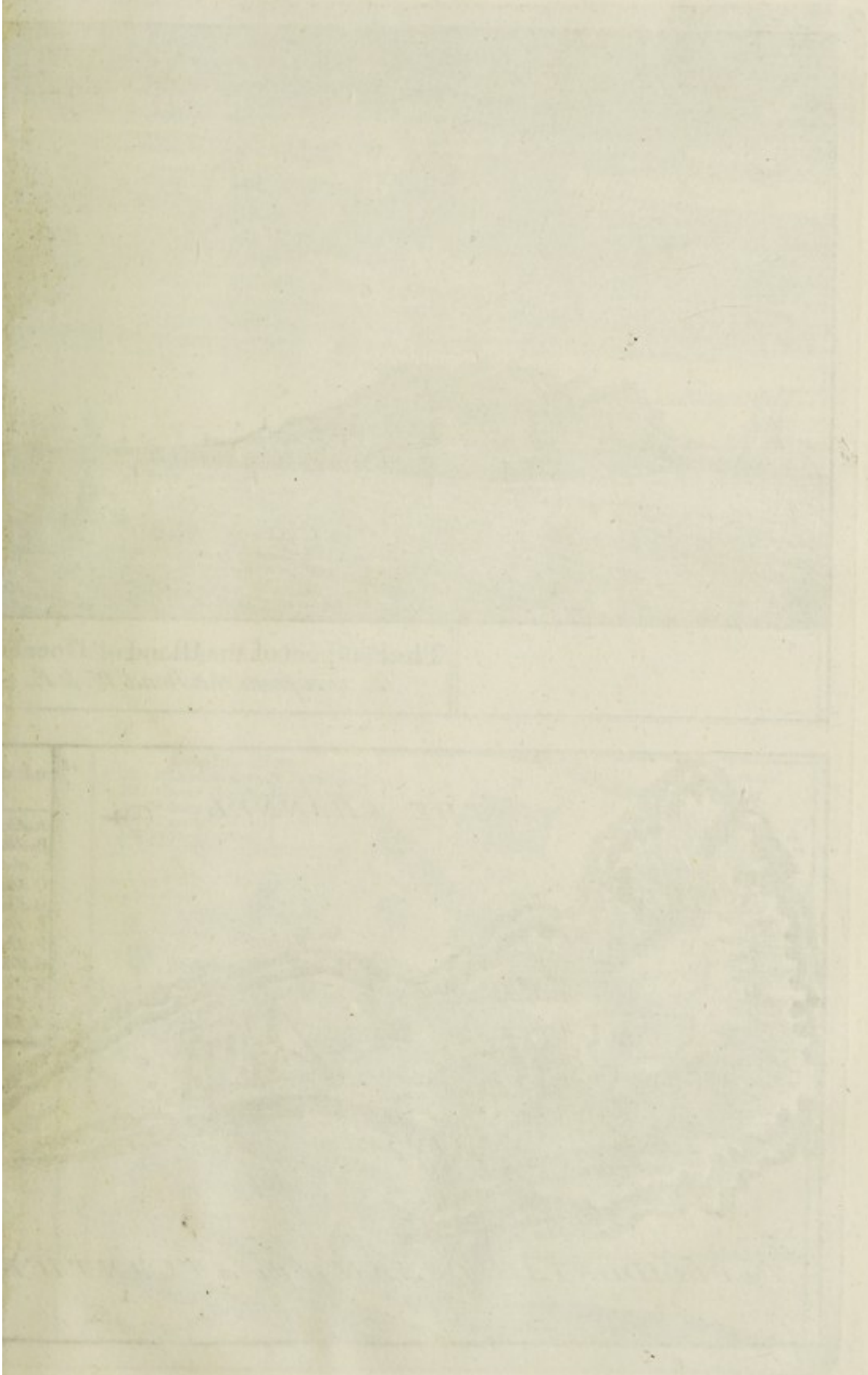
D. *The Alcaides Habitation.*
E. *The Sandy Beach.*
F. *The Bay of France.*

The Prospect of Cabò-Verdè, from about 3 Leagues off at S.S.E.

ea.

The Prospect of C. Emanuel & of the Isle Goeréé; the Flag at E.S.E.

I. Kip Sculp.



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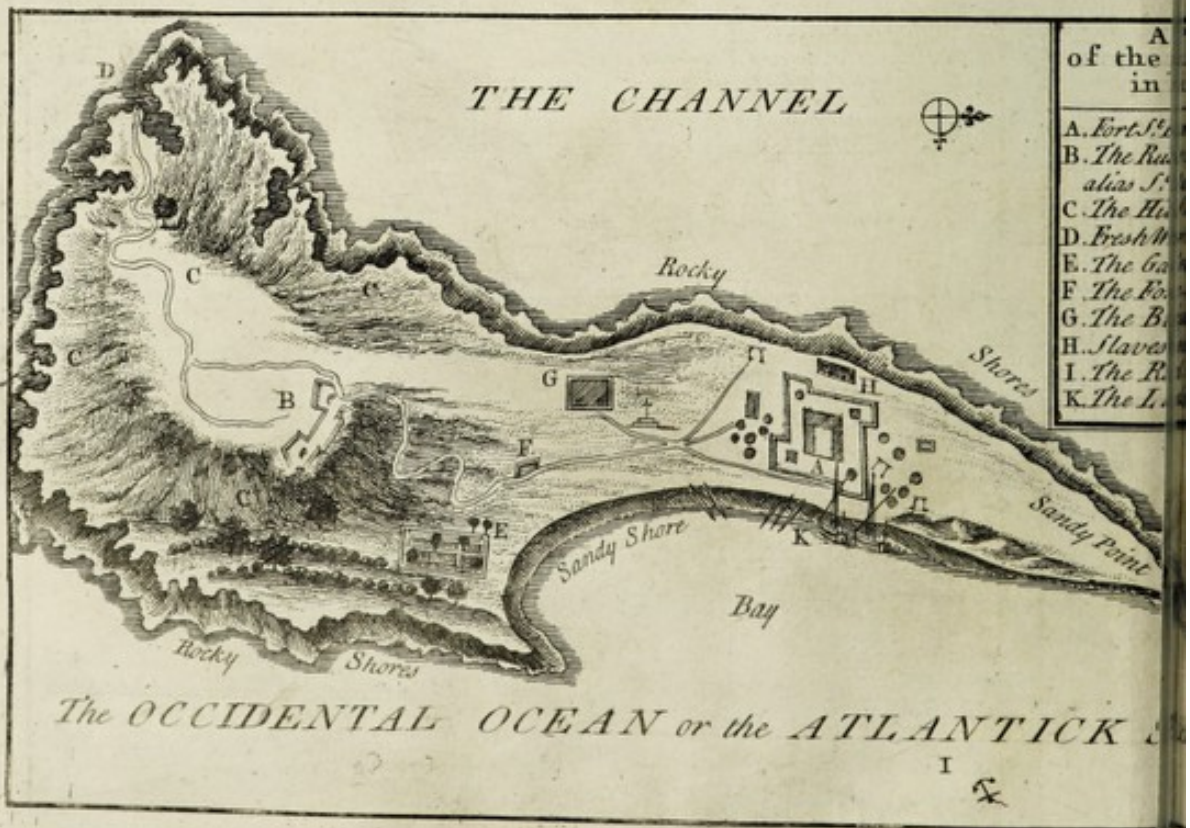
The Prospect of the Island of Goeree &
as seen from the Road W. & E. off t



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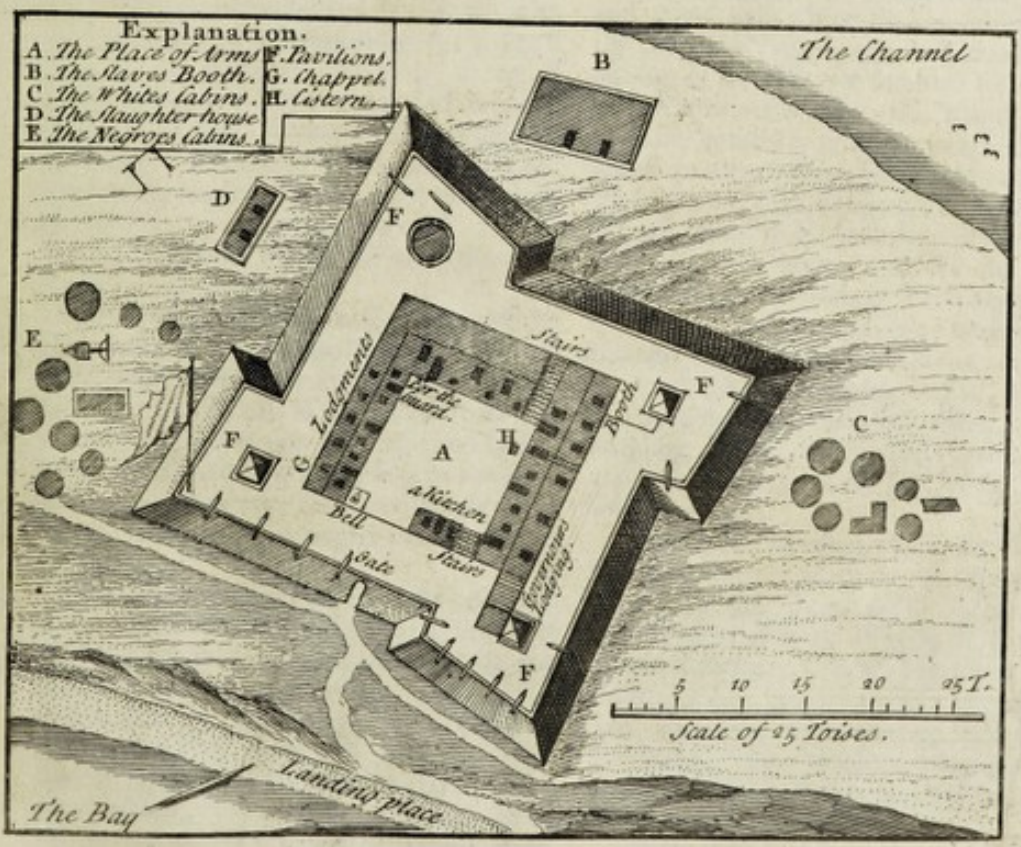
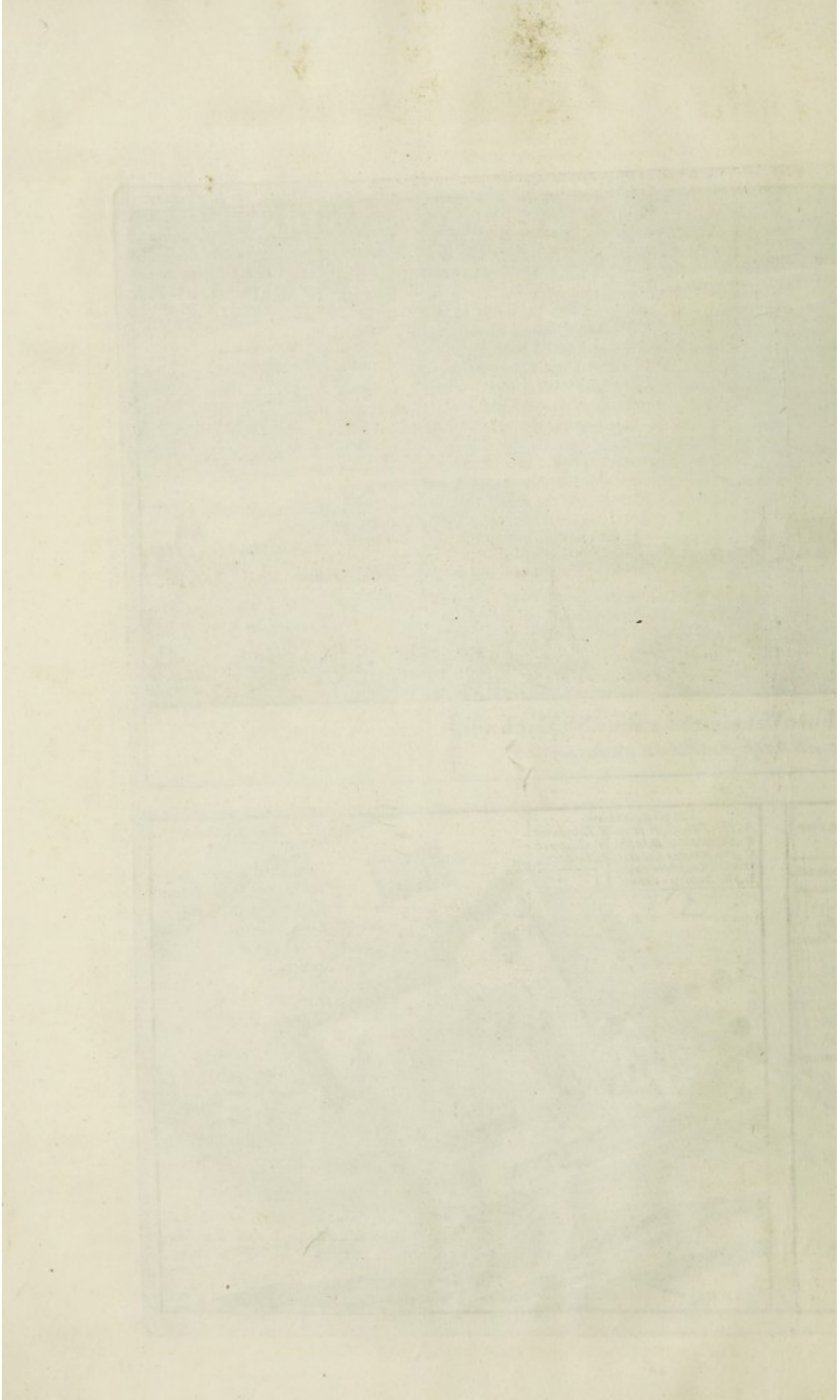




Taken by the French. small ſquadron of ſix men of war, took it from them on the 24th of *October*, landing four hundred and fifty men under the command of the marquis *de Grancey*, who firſt attack'd the lower fort in the plain. The garriſon fearing to be beſet by ſea and land, retired to fort *Orange* on the hill, which the marquis attack'd with ſo much bravery and reſolution, that the *Dutch* were forced to ſurrender it, and themſelves priſoners of war. This done, the count *d'Eſtrees* having ranſack'd, burnt, and levell'd both the forts, and ſhip'd off all that was of any value, as cannon, utenſils, and ſeveral ſorts of merchandiſe, ſet ſail from *Goeree* for the iſland of *Tobago* in *America*, on the ninth of *November* following.

Given to their African *company.* The next year, 1678, this iſland was yielded up by the treaty of *Nimeguen* between *France* and *Holland*, for the uſe of the then *French Senega* company, by patent under the great ſeal; excluding all and ſingular other perſons of that nation, under forfeiture of ſhips and goods, from trading to any port of *Nigritia*, except the ſaid company, which paid an acknowledgment to the crown for it.

The *Senega* company being thus put into poſſeſſion of *Goeree*, and other reſidences for trade along this coaſt, as far as the river *Gambia*, immediately cauſed the ruin'd fort on the plain to be rebuilt on its former foundation, raiſing the curtins and ſemi-baſtions ſixteen foot high, and facing the walls with ſuch black ſtones or pebbles as the country and iſland afford. Within they erected pretty convenient ſtore-houſes and dwellings, with other offices and conveniencies for a ſmall garriſon and factory, giving the names of *St. Francis* and of *Vermandois* indifferently to their new fort, formerly call'd *Naſſau* by the *Dutch*. It was call'd *Vermandois*, in honour of the count *de Vermandois*, then admiral of *France*, and the name of *St. Francis* was on account of one of the chief directors of the company.

PLATE 3. I have here given an exact draught of the iſland and fort as taken on the ſpot. At firſt there were twenty-four guns mounted in the fort; but afterwards in my time it had but ſixteen, and thoſe not in very good order. The *French* made a good ciſtern in the fort, which has been ever ſince conſtantly kept full of freſh water brought over from the continent.

The factory. Here the company has its chief reſidence and general ſtore-houſes, ſuitable to the trade drove at ſeveral ports and places along the neighbouring coaſts and rivers, as far as the *Biſegos* iſlands; all managed by a chief factor, whom they there call governor, with ſeveral inferior factors and aſſiſtants under his direction; yet even he is ſubordinate to the *French* general agent of *Senega* river. The whole number of officers and ſervants, in the company's pay, with ſoldiers and *Lapto Blacks* depending on the chief at *Goeree*, amounts to about three hundred men. The *Lapto Blacks* have ſeveral round huts aſſign'd them for their dwelling, without the fort, on the weſt ſide; and juſt by it, is a large houſe of black ſtone to lodge the ſlaves that are purchaſed on the continent. The chappel in the fort is ſerv'd by a *Franciſcan* frier, and has nothing in it remarkable. BARBOT.

Goeree deſcribed. The ſouth-weſt part of the iſland is hilly, the eaſt ſide flat, ſandy, and barren, the whole not much above two *Engliſh* miles in compaſs. The landing-place is juſt under the fire of the fort, at the low point, in a ſmall bay form'd by a ſandy beach, or ſtrand, where there is good fiſhing with a ſeane. The other parts of *Goeree* are every where encloſed with a ridge of large round black ſtones or pebbles, and ſhoals. At the weſt point, among thoſe ſhoals and rocks, naturally forming a little bay or harbour, fit for boats and pinnaces, about twenty paces out at ſea, is a ſpring of good freſh water; and near to it, the ſcorching heat of the ſun produces a ſort of nitrous ſalt. The *French* call this place *la Fontaine*.

The ſoil. The hill is indifferent large, and level at the top, and produces nothing but weeds and bull-ruſhes, which harbour abundance of wild pigeons; and at a certain time of the year ſome quails, which then come over thither from the oppoſite continent. The ſoil of the iſland is a red ſandy mould; for which reaſon, it produces very little paſture for cattle and goats kept there for the ſubſiſtence of the company's men; the beſt grazing is on the top of the above-mentioned hill.

The channel between this iſland and the oppoſite continent is deep enough for third-rate ſhips to paſs through, and the anchoring-place before fort *Vermandois*, is about an *Engliſh* mile E S E. from the ſhore, in eight or nine fathom water. As for the former fort *Orange*, the ruins of it remain there to this day. One inconveniency here for inhabitants, is, that the whole iſland is deſtitute of wood, either for ſhelter or fuel, there being none but only here and there ſome old ſtanding *Pallots*, with little green heads, and a few buſhes, at the foot of the hill, towards the road. *No wood.*

Watering-place. The uſual watering-place for ſhips in the road, is at a place on the adjacent continent, by the *French* call'd *le Cap*, being a third point of land, N E by N. from cape *Emanuel* above ſpoken of. The water is there taken out of a pool, having a gravelly bottom, about a muſquet-ſhot up the land from the ſtrand. The brook running into it, is hemm'd in with buſhes and briers, and the water very ſweet and good.

Wooding-place. The wooding-place is at a ſmall diſtance from the pool, and almoſt oppoſite to the

BARBOT. wreck of a ſhip caſt away there ſeveral years ſince, the ribs whereof are ſtill to be ſeen near the ſhore at low water. The country thereabout being very woody, whatſoever is fell'd may be convey'd down to the boats by *Blacks*, with little trouble, the ſea being ſo near.

Village at the cape. About half a league to the weſtward of the watering-place is the village of the cape, and a little beyond it are two ſmall hamlets, the inhabitants whereof commonly furniſh travellers with ſeveral ſorts of proviſions and refreſhments, either for money or in exchange for goods, firſt paying the uſual duties to the king of *Kayor*'s officers. I ſhall hereafter give a particular account of thoſe duties.

Mandanaza fruit. The country about here is very barren, in moſt places, yet it produces abundance of wild crabbiſh apple-trees, growing as thick as broom on a heath, and among them very ſmall ſhrubs, on which grows a ſmall fruit, much reſembling an apricot, by the *Blacks* call'd *Mandanaza*, generally no bigger than a walnut, of an agreeable taſte, but by the natives reckoned very unwholeſome. The leaves of the tree are like ivy, but of a lighter green.

The natives here ſow and plant millet, rice, tobacco, and a ſort of plumb-trees, not unlike our cherry-trees, which they call *Cabovar*; as alſo another plant, whoſe fruit is large, and in ſhape like our gourds. This fruit, tho' it has ſcarce any ſubſtance, being puffy under the rind, over a ponderous hard ſtone, of the bigneſs of a common egg; yet it is much valued by the *Blacks*, as a great dainty, roaſted under the embers and chew'd, when they ſuck out the juice, which is of an orange colour.

The town of RUFISCO

Its name. IS by the *Portugueſe* call'd *Rio Freſco* or *Freſh River*, from the little freſh-water river running down from the inland, through the thick woods ſtanding about it; which water thus gliding along under the ſhady trees, is therefore at all times cool and freſh. The *Dutch* have given it the name of *Viſchers Dorp*, from the great number of fiſhermen inhabiting it; the *French* corrupting the *Portugueſe Rio Freſco*, have turn'd it into *Rufiſco*.

Kampaen cliff. W S W. from the town is a cape, and over-againſt it, at a diſtance, a high rocky cliff, encompaſs'd with dangerous ſhoals and ſands under water, by the *Dutch* call'd *Kampaen*, from *Claes Kampaen*, a famous rover of their nation, who firſt ventured to approach, and left it his name. However the channel betwixt this cliff and the continent is deep enough, and ſafe for any ordinary ſhip to ſail through.

Deſcription of the town. The town of *Rufiſco* is all ſhelter'd behind by a large thick wood, beyond which there are ſpacious plains as far as the eye can reach. In this wood there are abundance of palm-trees, intermixt with much other variety of verdure; which, with the little ſandy downs, lying between the town and the ſea, and the fine beach at the skirts of it, makes a curious proſpect from the ſea, eſpecially at low water, being exactly the ſame as repreſented in the cut. PLATE 2.

Government. Several of king *Damel*'s officers generally reſide here, and have a chief over them, call'd *Alcaide* by the *Portugueſe* and natives; the name importing a governor to adminiſter juſtice, who is aſſiſted by a *Geraſo*, as his deputy. Theſe two jointly manage the government, collect the king's cuſtoms, toll, anchorage and other duties; but there lies an appeal from their determinations to *Condy*, viceroy and captain-general of the king of *Kayor*'s army; of which more hereafter.

The road. Any ſhips may anchor in *Rufiſco* road in ſix or ſeven fathom water, fine ſandy ground, about two *Engliſh* miles from the ſhore.

Violent heat. The heats are here intolerable in the day-time, even in *December*, and eſpecially at noon; for it is then generally a dead calm at ſea, and no manner of air can come to it from the land, by reaſon it is ſo cloſe ſhelter'd behind by the thick woods ſtanding about it. The heat is ſo ſtifling, that neither men nor beaſts can endure it, or ſcarce breathe, eſpecially near the ſtrand, at low water; for there the reflection from the ſand almoſt ſcorches the face, and burns the very ſoles of the ſhoes in walking on it: and what renders this the more inſupportable, is the air's being infected with a horrid ſtench, exhaled from a prodigious quantity of rotten ſmall fiſh like pilchards, either ſpread abroad or buried in the ſandy downs before the town, which poiſons the breath. The reaſon of its lying there is, becauſe none of the *Blacks* eat any fiſh till it is thus putrefy'd. Being amazed to think to what end they could do this, I was told that the ſand gives the fiſh a ſort of nitrous flavour, which thoſe people highly admire; and according to the proverb, *there is no diſputing of taſtes.*

Fiſhing. The bay, by the *French* call'd *la Baye de France*, or the *French* bay, abounds in ſeveral ſorts of great and ſmall fiſh; and this town ſtanding quite at the bottom of it, is plentifully ſupply'd, and inhabited by abundance of fiſhermen, who daily go out ſeveral leagues in their canoes, driving a trade with what they catch in the villages up the country, as well as in their own, whereof more ſhall be ſaid in its proper place. Here is alſo a conſiderable trade of dry'd hides, but moſt of them ſmall, as being of young beaſts.

The

Plenty of cattle. The country abounds in cattle and fowl of ſeveral ſorts, eſpecially *Pintado* hens, and palm-wine, which the *Blacks* ſell at eaſy rates in exchange for *Sangara*, that is *French* brandy, by them ſo called; a liquor they all love to exceſs. A good handſome bullock may be there had for two pieces of eight in goods, or money, and a large cow for one, and ſometimes under. Here is ſuch plenty of black cattle, that I have often ſeen large droves come down from the inland to refreſh themſelves in the ſea, at low water, ſtanding in it up to the belly for ſeveral hours together about noon.

The *French* have agreed with the king of *Kayor*, to pay certain duties to his officers, for the liberty of taking in wood and water. Each ſhip gives a ſettled quantity of goods. Beſides, they agree with the *Blacks*, who commonly are employ'd in felling the wood and taking up the water, which they carry on their backs to the boats, for which drudgery they are eaſily contented with a few bottles of *Sangara*, or brandy.

CAMINA,

A commonwealth. A very populous town, ſtands at ſome diſtance SE. from *Rufiſco*. This is an independent commonwealth, lying between the countries of *Kayor* and *Baool*, having always withſtood the attempts of both thoſe kings, made at ſeveral times to ſubdue it, by the bravery of its people, and their fondneſs of liberty. This town is a continual mart for hides and cloths. Generally two hides go for a bar of iron; but cryſtal beads and *French* brandy, are generally ſtaple commodities among theſe people, and eſpecially thoſe of the inland country, who reſort to the market here.

EMDUKURA.

A village two leagues SE. from *Camina*. *Gimi-hemery* is another village, a league and a half farther from *Emdukura*. That of *Punto* ſtands another league and a half beyond *Gimi-hemery* to the ſouthward, near the little river *Piſcina*, ſo call'd by the *Portugueſe*, from the great plenty of fiſh it breeds.

CAPE MASTO

French bay. LIES next to the ſaid river *Piſcina*, eight leagues from *Rufiſco*, and nine from *Goeree*. The coaſt between this *Cape Maſto* and *Cape Manoel*, bending in, forms the large open bay facing to the ſouthward, by the *French* call'd *la Baye de France*, or the *French* bay, as was ſaid above.

The *Portugueſe* formerly gave this the name of *Cabo Maſto*, from an accident which befel a commander of a ſhip of theirs, who ſailing by it, was ſo ſuddenly ſurpriz'd with a flaw of wind, that it brought his maſts by the board, as is reported. But *Marmol* ſays, it receiv'd the name of *Cabo de Maſtiles*, or cape maſts, from one *Lancelot*, a *Spaniſh* commander, in former times, on account of ſome extraordinary tall and ſtrait palm-trees, he ſaw ſtanding thereabouts, which from a diſtance out at ſea look'd like maſts. To prevent any ſuch accidents from ſudden flaws, as that above mention'd, thoſe who have occaſion to ſail this way, about the cape, coming from the land, generally ſtrike their ſails beforehand. Theſe guſts commonly proceed from the two adjacent mountains. The coaſt from this cape to *Rufiſco* is clean and deep, ſo that ſhips may ſail cloſe under the ſhore.

BARBOT. *Violent flaws of wind.*

PORTO D'ALI

LIES three leagues to the ſouthward of this *Cape Maſto*, at a river by the *Portugueſe* call'd *Rio das Pedras*, or the ſtony river, the coaſt between them tending to the SE. The *French* have here a lodge or factory, which has the ſuperiority over their other lodges along the coaſt, as far as *Gambia* river. The king, or *Jain*, ſometimes reſides at this place. From this place to *Cabo Maſto* there are ſhoals along the coaſt, running out above half a league into the ſea, but there is five fathom water on them. To prevent any accident, we generally keep a good offing, in ſailing from the ſaid cape to *Porto d'Ali*.

French factory.

The anchoring here is in ſeven fathom, and pretty good, having *Cabo Maſto* at N b W. and the remarkable palm-trees ſtanding on the ſhore at north. Near the beach is a rock, by the *French* call'd *la Baleine*, that is, the whale; which from a diſtance out at ſea, looks like a floating cask, right againſt the abovemention'd palm-trees. Take heed of this rock.

Some call this *Punta d'Ali*, from the ſmall cape to the weſtward, and perhaps the *Portugueſe* might originally call it ſo; it might be alſo call'd *Porto d'Ali*, that is, *Port Ali*, and by the *French* corruptly *Portudale*: but this is not material.

Several names.

Here the *French* factory pays duties to the king of *Ali*, to the *Alcaide*, the king's *Forbe*, the *Alcaide*'s interpreter, and to his boatſwain. The duty for the liberty of watering is generally four bars of iron. Beſides they pay, the Welcome, as it is here call'd, to the *Alcaide*, to the *Forbe*, and to the interpreter; *viz.* to the *Alcaide* five bars, and three to the *Forbe*; beſides the duty for anchorage, and that of the *Capitain de Terre*, or commander aſhore, and ſix bottles of brandy among them all, with ſome bread and fiſh. The duties paid

Duties paid.

at

BARBOT. at parting, are eighteen bars of iron, and a red cloth cloak, among the ſaid three officers. They alſo pay ten hides for every ſloop's loading of any goods, and ſeveral other ſmall fees to inferior officers of this port; and to the *Blacks* of the point and cademan, each a bottle of brandy.

In this town there are ſome *Portugueſe*, *Mulattos*, and trading people. It is a great market for dry'd bullocks hides, which *Product.* are much larger than thoſe of *Rufiſco*. Tobacco grows here wild without planting, the green leaves whereof the natives gather and chew with much ſatisfaction, tho' very harſh and coarſe. The country round about is naturally very fertil, and were the *Blacks* more induſtrious, they might cultivate plenty of many ſorts of plants. They have tamarinds, ananas, a fruit like dates, but ſmaller and very ſweet, of which they make a ſort of liquor, ſomewhat inferior to palm-wine; there are alſo *Siby* trees, *Naniples*, a ſort of pear-plumb, *Nompatas*, *Tambalumbas*, cotton, oranges and lemmons, of theſe two laſt but few; indigo, call'd there *Arvore de Tinto*, in *Portugueſe*, dying trees, *Cacatoes*, &c. of all which more hereafter.

Pleaſant wood. Cloſe by this town is the pleaſant delightful wood *Tapa*, the ſhade of whoſe lofty trees is very advantageous for affording the inhabitants ſhelter againſt the exceſſive heats of the ſcorching ſun. There the *Portugueſe* have a more peculiar abode.

There is great plenty of cattle all about this country, as well as at *Rufiſco*; and particularly of kine, as appears by the hides, which are their main trade, whereof we ſhall have occaſion to ſpeak again.

PORTO NOVO,

THAT is, new haven, is three leagues beyond *Porto d'Ali* to the SE. ſtanding on a bay, but has nothing remarkable. About a league and a half beyond it again, *Punta Se-* the ſame way, is *Punta Serena*, right before *rena.* which is a bank of ſand two or three fathom under water: when you have brought *Cabo Maſto* to bear N N W. and *Punta Serena* E S E. you are upon this bank.

The coaſt between theſe two places is low, and all over woody, and the ſhore all along beſet with ſmall villages and hamlets of no note.

Some will have it, that departing from *Porto d'Ali* for *Juala*, there ought to be an offing kept of about three leagues and a *Flats.* half from the ſhore, to avoid ſome flats, which lie off the ſea-coaſt; but it is well known there is four fathom of water upon thoſe flats, and ſeven fathom in the channel, betwixt the ſhore and the ſaid flats; and therefore others look upon this as a needleſs precaution.

Half a league to the ſouthward of *Punta Serena*, is the point call'd *Punta Lugar*, in the way to *Juala*, or *Joalo*.

JUALA.

AN open town, ſeated on *Rio de la Gracia*, that is, *Grace-River*, which parts this petty kingdom of *Juala* from that of *Ali*, or *Ale*. Acroſs the river's mouth is the bar, which remains dry at low ebb, and on it is a ſpring of freſh water. This bar *The bar.* renders the river not navigable for ſhips, but only ſuch ſmall craft as boats, or canoes; and even within the bar the river is ſhallow, having generally but four foot water. For this reaſon, great ſhips reſorting hither, ride out in the open road, in five or ſix fathom water, at about half a league diſtance from the ſtrand, and ſmall veſſels in two fathom and a half. The inhabitants of *Juala* generally carry paſſengers aſhore in their pinnaces or canoes.

About a league to the *Northward* of the *Shoals and* town there are ſome flats, right againſt a *rocks.* white point of ſand, by the *French* call'd *La Pointe Blanche*, or white point; but by the *Portugueſe*, *Fazucho*; appearing ſomewhat higher than the reſt of the land about it. On the ſouth ſide of it, three leagues out at ſea, are ſome ſhoals, call'd *Baixos de Domingos Ramos*; and about two leagues north-weſt from this, is a ridge of ſmall rocks, lying under water, and by the *Portugueſe* call'd *Baixo de Barbocim*.

On the ſouth ſide of the town of *Juala*, *Rivers and* runs another ſmall river, ſuppoſed to pro- *iſland.* ceed from that of *Borſalo*, which gives birth to another little river, call'd *Rio das Oſtras*, or oyſter river, from the great plenty of oyſters found in it by the *Portugueſe*. Near to the ſaid oyſter river, the *Portugueſe* charts place the iſland *Barjoanique*, inhabited by *Blacks*, and it lies very cloſe to the continent.

At this town of *Juala*, the *French* have *Duties* a ſettled factory, and pay the following *paid.* cuſtoms and duties to the king. Fifteen thouſand of bugle, and eighteen knives, to the king, the *Alcaide*, the firſt and ſecond *Gerafos*, the captain of the water and their boys. Four thouſand ditto to the *Jagarafe*, and to the king's *Guyriot*, that is chanter, or rather buffoon, at coming aſhore; and to other ſmaller officers, ſome acknowledgment in brandy or toys. The *Portugueſe*, beſides all theſe cuſtoms, uſed to give them ſome proviſions.

There is a road made by land, betwixt *Road by* this town and that of *Porto d'Ali*, running *land.* from village to village along the ſea-ſide, as far as *Rufiſco*, for the conveniency of travellers repairing to the markets.

Some

Borſalo river. Some leagues to the S E. of *Rio das Oſtras*, the river *Borſalo* falls into the *Atlantick* ocean, in the midſt of a bay, or bending in, the coaſt being about nine leagues from *Juala*. Some call this river *Baſſangamas*, like the natives; it comes down above forty leagues E N E. up the inland, beſet on each ſide with many villages, ſmall hamlets, and ſcattering cottages. The tide runs up it ten or twelve leagues; and tho' it be ſomewhat flat and ſhallow in ſeveral parts near the mouth, yet ſhips of conſiderable burden may ſail in, there being three or four fathom of water in the channel; but I never heard of any conſiderable trade drove there.

Brezalme river. Some leagues to the SE. of this river, is a ſmaller; by the *Blacks* call'd *Buzalmi*, and by the *French Brezalme*, which tho' forming a wide mouth to loſe itſelf in the ſea, is nevertheleſs not navigable, being choak'd up with many banks and ſands; for which reaſon the natives paſs in and out in canoes. Beſides there is very little commerce, bating that the *Portugueſe* there buy ſalt and proviſions.

The coaſts from the river *Borſalo* to the *Gambia* are low and level, adorn'd with ſtately trees, but thinly peopled, as I ſuppoſe, for want of good rivers; for all the way between the river *Buzalmi* and *Punta da Barra*, at the mouth of the *Gambia*, there are only ſome inconſiderable ones, as *Rio da Sal*, or ſalt-river, and *Criké*, which loſe themſelves in the ocean among the *Berbecines* properly ſo call'd, who extend as far as the river *Borſalo*. Among them is a little colony of *Portugueſe*, call'd *Povoaçao de Brancos*, ſignifying borough of whites, in *Portugueſe*. This town is three leagues from the village of *Bar*, otherwiſe call'd *Annabar*, ſtanding on the north point of *Gambia* river, where the king of *Bar* often reſides, which I ſhall have occaſion to mention more at large in another place.

Povoaçao de Branco.

This is all the account I could find to give of the maritime part of *Nigritia*, from *Cape Verde* to the river *Gambia*. I am now to ſhow a ſketch of the inland countries, and ſhall proceed as cautiouſly as I have done along the coaſt; returning, for the ſake of good order to the river *Senega*.

Arab inhabitants. The *Arabian Moors*, ſuppos'd by ſome to be of the tribe of the *Azoaghes*, inhabit that part of *Geneboa*, which borders on the north-ſide of the river *Senega*, as far as *Rio dos Maringuins*, that is, the river of gnats, which, as the natives inform us, comes down from the country of *Arguin*, far diſtant to the northward, and loſes itſelf in the *Senega*. They ſuppoſe theſe *Arabs* extend eaſtward, up the inland, as far as the other part of *Geneboa*, call'd *Azgar*, in their language, ſignifying marſhy grounds, from the many moraſſes there are in it. BARBOT.

Theſe *Arabs*, who are a meagre tawny people, or of a ſoot colour, have no certain place of abode, but wander up and down for the conveniency of finding paſture for their cattle, and in ſuch places pitch their tents for a time; having neither lords nor princes to govern them, as their neighbours the *Blacks* have, but only ſuch chiefs as they think fit to appoint for a time; one of which is *Ali-Fouke*, reſiding on the north-ſide of the *Senega*, of whom more will be ſaid in its place.

Of the inland countries.

THIS kingdom has very much declin'd from what it was in former times, both as to extent of dominions and the number of people. The wars it has continually been ingag'd in, have conſiderably contracted its limits; for the country of *Geneboa*, was once a dependance on it, and therefore in thoſe days indifferently call'd *Geneboa* or *Senega*. At preſent, its greateſt extent is about forty five, or fifty leagues, along the ſea-coaſt, and but about fifteen in breadth up the inland, under the Government of the great *Brak*, king of the *Senega* negroes; *Brak* in the language of the country importing the ſovereign, as *Cæſar* does the *Roman* emperor in *Europe*. Thus *Adonibezek* ſignify'd lord or king of *Bezek*, a nation ſubdu'd by the *Iſraelites*, immediately after the deceaſe of *Joſhua*, according to *Joſephus*, lib. 5. c. 2. *Adoni* or *Adonai* in *Hebrew* ſignifying lord. *Kingdom of Senega.*

The dominions of *Cheyratick*, otherwiſe call'd *Silatick*, king of the *Foules*, of which ſome mention has been made before, ſtretch out about three hundred leagues in compaſs, reckoning from the country of the *Fargots* in the eaſt, on the river *Senega*, down about fifty leagues to the ſea-coaſt weſtward; comprehending in this ſpace, ten other territories and petty kingdoms, which are tributary to it, beſides that of *Ali-Fouke*, before ſpoken of, over whom this king claims a ſuperiority, and ſome others on the north ſide of the *Senega*. The town or city *Camelingua*, alias *Conde*, is reputed the metropolis of this little empire, ſtanding above a hundred miles up the inland, eaſtward of the *Senega*. *Kingdom of the Foules.*

The *Foules* may be properly divided into two different nations, the eaſtern and the weſtern, inhabiting from the eaſtern part of the *Geloſes* to *Camelingua*; and ſtretching from *Donkan* to *Bociet*, on the weſt to the lands of the *Geloſes*; and towards the ſouth, to thoſe of prince *Wolly*, and to part of the kingdom of *Borſalo*. *Two nations of them.*

BARBOT. *Their king.* The natives reckon their king, the moſt potent prince in all thoſe countries, as I ſhall ſhow in another place. He has the character of being very courteous and civil to the *Europeans*; and has ſuch regard for them, as not to ſuffer any of them to be wrong'd, or abus'd by his ſubjects. They affirm, he is able to bring forty or fifty thouſand men into the field, upon occaſion, without any difficulty, according to the method the *Blacks* uſe in raiſing their armies; their warlike expeditions being very ſhort, for want of laying up ſtores, and erecting magazines to ſupport them long.

Kingdom of the Jaloſes. The kingdom of the *Geloſs*, or *Jaloſes*, as has been already obſerv'd, extends near a hundred leagues eaſtward, and about ſixty five, or ſeventy north and ſouth, on both ſides of the river *Borſalo*, from *Gamba* to the kingdom of *Senega*. *Marmol* calls theſe people *Cheloſes*.

As to the *Blacks* dwelling above the town of *Kayor*, among the weſtern *Foules*, nothing can be ſaid of them, but what is reported by ſome factors of the *French* company, *viz.* That beyond *Seratick*, or *Cheratick*, are the countries of the *Faregots*, or *Fargots*, and of *Engueland*, diſtant from their factory above three hundred leagues, up the river, with whom they have began to ſettle commerce; the inhabitants no way differing from the other *Blacks* below the river *Senega*.

Of the roads by land.

Bad travelling. THE *French* in *Senega* travel on camels, horſes, or aſſes, in ſix days, from their factory on *St. Lewis*'s iſland to *Kayor*, among the weſtern *Foules*; but with abundance of toil and danger, moſt of the way being through vaſt thick foreſts, ſwarming with robbers and wild beaſts, without any ſort of lodging to repair to at night.

The road by land from *Rio Freſco*, or *Rufiſco*, to *Byhurt* on the *Senega*, tho' partly through woods and foreſts, is nothing near ſo bad as that which leads from the factory to the town of *Kayor*. This we here ſpeak of is open, for departing from *Rufiſco*, the roads run N E. to the village *Beer*, about a league diſtant. From *Beer* to *Jandos* is two leagues farther, it belongs to a vaſſal of the king of *Juala*, and there are abundance of palm-trees. From *Jandos* it extends ſtill three leagues northward, to a lake by the natives call'd *Eutan*, and by the *Portugueſe Alagoas*; that is, lakes, being four leagues in length, and half a league in breadth, from which ſeveral little rivers run out, in the rainy ſeaſon, and it abounds prodigiouſly in fiſh, tho' in ſummer it is almoſt dry. The bottom of the lake is all cover'd with a ſort of ſmall ſhells, by the natives call'd *Simbos*, much like thoſe which the *Blacks* of *Angola* uſe inſtead of money.

Eutan a great lake.

From this lake the road runs N E. to *Emduto*, a village, where they ſay, the ancienteſt family of the inhabitants has of courſe the government of the place, and there travellers generally lie at night. There the road turns off N W. to a village, which is the uſual reſidence of the prieſts, or *Marabouts*, of the country round about, by the *Blacks* call'd *Lycherins*.

Rule by antiquity.

From this village the road goes on eaſtward, to another village, call'd *Endir*, and from this again to that of *Sanyeng*, where formerly ſome *Portugueſe* lived with their families, but are ſince remov'd to other places; yet have ſtill there two large houſes, with each of them before an extraordinary large calabaſh tree, in which the ſaid *Portugueſe* had ingeniouſly contriv'd a ſpacious ſummer-houſe, fram'd of the boughs, to divert themſelves, during the heat of the day. Here is alſo a well, ten fathom deep, which ſupplies all the country about, with ſweet freſh water, which taſtes as luſcious, as if it were temper'd with honey. The *Blacks* affirm, that the water of certain brooks, which are near by this place is pernicious to camels and dromedaries, and yet good and wholeſome for all other creatures.

Summer-houſe and well.

Strange water.

From *Sanyeng*, the road leads to *Mangar*, the reſidence of the king of *Kayor*, for ſome part of the year; and thence ſtretches on to *Emboul*, where the ſaid king of *Kayor* has his chief *Seraglio*, being a ſpacious manſion, parted from the town by a paliſſado, or hedges of reeds, and the avenues to it planted on both ſides with palm-trees, and a large plain before it, hemm'd in with trees, where the *Blacks* ride their horſes. This *Seraglio* is the habitation of the king's principal wives, whom they call *Sogona*, and no man is allow'd to come nearer to it than a hundred paces.

Seraglio.

From *Mangar*, the road holds on ten leagues to the village *Embar*, the reſidence of the next ſucceſſor to the king of the country; and thence it proceeds to and ends at *Byhurt*, a town on the river *Senega*, almoſt oppoſite to the iſland of *St. Lewis*. At this town of *Byhurt* are the king's collectors for taxes and tolls.

Byhurt town.

It is to be obſerv'd, that beſides the ſeveral places here mentioned in the account of the road from *Rufiſco* or *Rio Freſco* to *Byhurt*, there are many other ſmall villages or hamlets, ſcatter'd along the ſides of it.

Travellers are alſo to be inform'd, that the heat here is almoſt intolerable all the year about, only ſomewhat abating during the months of *November* and *December*; and that there is no ſtopping from morning till night,

Inconveniences on the road.

night, unleſs it be ſome little time about noon under ſome trees, to eat of ſuch proviſions as they muſt of neceſſity carry along with them on little aſſes, which are dull heavy creatures, horſes being ſcarce at *Rufiſco*. However, the *French* agents ride a horſe-back, and their ſervants on thoſe ſorry aſſes without ſaddles, which is extraordinary uneaſy. At night they lie at ſome village, where there is no accommodation, either for man or beaſt; moſt of the native *Blacks* living for the moſt part on roots, for want of corn, which is the common food in other places, theſe here being extraordinary lazy and miſerable poor.

Wretched houſes. Their little houſes or huts are generally made of ſtraw, yet ſome more commodious than others, built round, without any other door but a little hole like the mouth of an oven, through which they muſt creep on all four, to get in or out; and having no light but at that hole, and a conſtant ſmoaky fire continually being kept within, it is impoſſible for any but a *Black* to live within them, by reaſon of the exceſſive heat from the roof, and no leſs from the floor, being a dry burning ſand. *And beds.* Their beds are made of ſeveral ſmall ſticks, plac'd at two finger's breadth diſtance from each other, and faſtned together with ropes, the whole ſupported by ſhort wooden forks ſet up at each corner. 'Tis not difficult to gueſs what eaſy ſleeping there is like to be on ſuch beds, tho' the better ſort of them ſpread a mat over theſe bedſteds to lie on. The men of *Byburt* are ſo *Lazy men and leud women.* lazy, that they will do nothing; the women manage all, even their ſmall trade, by which means they have the opportunity of being very leud and debauch'd with the *European* ſailors.

At this place of *Byburt* are ſtill to be ſeen the ruins of a fort, which the *Portugueſe* had *Portugueſe fort.* almoſt finiſh'd in the year 1483, under the command of *Peter Vas d' Acunha Biſagudo*, ſent hither expreſsly by king *John* II. of *Portugal*, with a fleet of twenty caravels, carrying men and materials to effect it with all ſpeed. That king was induced to this undertaking by the preſſing inſtances of one *Bemoy*, at that time king of the country, who being ſucceſſor to *Barbiram*, king of the *Geloſes*, and expell'd by an inſurrection of his ſubjects, ran afoot from hence along the ſea-coaſt, as far as *Argain*, where he imbark'd for *Portugal*, with ſome of his followers, to beg the aſſiſtance of that king, who receiv'd him affectionately, cauſing him and all his retinue to be converted and baptized with much pomp, and gave him the name of *John*, being himſelf godfather, and the queen godmother. This *Bemoy* return'd to his country with the aforeſaid commodore *Acunha*, and being landed, proceeded to build the fort we have mentioned; but the place proving very unhealthy to *d' Acunha* and his men, who died apace, and the ſituation being bad, becauſe of the ſtrong current of the river, *d' Acunha* was ſo incens'd, fearing his king would appoint him governour of the new fort, which would make his life miſerable; that in a rage he murder'd the unfortunate black king *Bemoy*, aboard his ſhip, and return'd with the reſt of his men to *Liſbon*, leaving the fort half built. King *John* was highly offended at him, both for his diſappointing the enterprize, and for the barbarous act of murdering his convert *Bemoy*; concerning which, ſee *Vaſconcellos* in the life of that king. *Barbarous act.*

BARBOT.

The road we have ſpoken of, from *Rufiſco* to the river *Senega*, was made for the conveniency of trading from *Goeree* to the iſland of *St. Lewis*, which by ſea, is very tedious and uncertain, the *French* having found by frequent experience, that their ſhips or ſloops often made it a voyage of a whole month, tho' the diſtance be but forty leagues by ſea, along the coaſt, the winds and currents much obſtructing it during the moſt part of the year.

There is alſo a road made from *Rufiſco* to *Lambaye*, the capital of the kingdom of *Baool*, being twenty leagues diſtant from *Camina* to the eaſtward; and thence to *Sanguay*, three leagues farther N W. from *Lambaye*, where the king of that country reſides. *Jameſil* is five leagues eaſt of *Lambaye*, and *Borſalo* town twenty eight or thirty leagues farther ſtill, on a branch of the river *Borſalo*.

CHAP. II.

A more particular account of the countries known by the names of Foules *and* Jaloſes, *and the petty kingdoms lying towards the ſea-coaſt; their nature, product, rivers, beaſts, birds, fiſhes, trees, fruits, flowers, and inſects; as alſo the climate, weather, and* Tornado's *or* Travado's.

Diſpoſition of the country. THIS country in ſome parts is hilly and mountainous, in others flat and level, with large plains and commons, intermix'd with ſalt-pits, large lakes, foreſts and rivers, and abundance of meadow-grounds almoſt every where.

The lakes and ſea afford great plenty of ſeveral ſorts of fiſh, eſpecially about *Cabo Verde* and *Rufiſco*. *Plenty of fiſh.*

The foreſts harbour prodigious numbers of elephants, eſpecially wood-elephants, which *Beaſts*

Barbot. which here, as well as near *Gamboa*, feed together in herds, as the wild ſwine do in ſome *European* countries. There are alſo lions, leopards, tygers, rhinocerots, camels, wild aſſes, wolfs, wild goats, ſtags, ounces, panthers, antelopes, fallow deer, wild rats, wild mules, bears, rabbits, and hares; but of theſe two laſt, the moſt about *Yaray* and *Banguiſa*, two villages on the borders between *Kayor* and *Borſalo*. For cattle, there is an incredible multitude, much leſs in ſize than what *England* generally affords, which run about wild; but about the *Senega*, this ſort of cattle is larger than in the other parts. Wild boars are alſo very numerous, their fleſh much whiter, and not ſo well taſted as ours in *Europe*. The ounces are reckoned much fiercer, and more ravenous than the tygers, but at the ſame time more beautiful.

Here are alſo very many apes, monkeys, and baboons, but not ſo handſome or gameſome as thoſe of the coaſt of *Guinea*. There are alſo large porcupines, in *Barbary* call'd *Zaita*, and two ſorts or ſpecies of very ſmall tame goats, which the natives value very much for their fleſh, and are to them inſtead of ſheep. One ſort of theſe animals has a beautiful ſhining black ſkin, highly eſteem'd among the *Blacks*; the other ſort has long hair about the neck. The fleſh of the females is juſt tolerable, but that of the males is dry, naught, and ſcarce eatable, by reaſon of the ſtrong ſuffocating ſcent, or rather ſtench always attending it.

I muſt again ſay ſomewhat more particular as to the oxen and cows already mention'd. The number of them muſt be almoſt infinite, if we conſider the very many cargoes of dry hides in the hair, ſhipp'd off every year at *Senega*, *Goeree*, *Porto d'Ali*, and other parts, and the ſmall price they are purchas'd at; a good ox or bullock yielding under two pieces of eight in *European* goods, and a large cow much leſs.

Herds of cattel. The king of *Baool* conſtantly keeps above 5000 of this ſort of cattel; and every one of the better ſort among the natives has a large herd, or drove, ſuitable to his rank and ability. This prodigious quantity of cattel runs in and about the woods, feeding in herds of 3 or 400 together, led by one ſingle *Black*, who looks after, and drives them all back every evening into places paliſſaded, like a park fence. The cows are moſt miſchievous, and will run at any perſon that comes near with any thing that is red, either in clothes, or the hands: their milk is very good and ſweet.

Red deer, rabbits, and hares. The ſtags and hinds have little ſhort horns, bending towards the neck, like a ram's; the fleſh of the firſt of them is extraordinary ſweet and good; that of the hares and rabbits is much the ſame as in *England*.

There is alſo great plenty of fallow deer, and abundance of dogs, cats, and civet cats; beſides ſeveral ſorts of other aminals unknown to us. One ſort whereof, is remarkble, for that it has the body of a dog, and the hoofs of a deer, but larger, the ſnout much like that of a mole, and feeds on ants, or piſmires; and, if we may believe the *Blacks*, digs as faſt with that ſnout under ground, as a man can conveniently walk. I had one of them given me dead, which I have drawn exactly as here repreſented in the cut. *A ſtrange creature.*

This country is alſo infeſted with ſeveral ſorts of venomous ſerpents, the worſt of which is of a light-grey colour, which however does not offer to offend man, unleſs provok'd. Theſe often lurk at night in the cottages of the *Blacks*, to watch for rats and mice, which they are very fond of. For theſe reaſons, the natives have a great veneration for them, as believing that the ſouls of their kindred departed are tranſmigrated into them; and therefore they conclude, that whoſoever offers to deſtroy them, deſerves death. As ſoon as one of this ſort of ſnakes has bit a *Black*, he preſently repairs to the *Marabout*, or prieſt of the place, to be cured, by his charms, and ſuperſtitions. If the *Marabout* happens to be from home, the perſon is nevertheleſs cured, by touching a piece of wood, that is always ſtanding upright by the prieſt's houſe, for that purpoſe. *Serpents.* *Superſtition.*

The *Blacks* farther pretend to ſay, they have here ſeen a ſort of wing'd, or flying ſerpent, which uſes to feed on cow's milk, ſucking it at the dug, without hurting the beaſt. This ſort of ſerpent they affirm, will ſtifle a man in a few minutes. Another ſort they ſay is ſo monſtrous big, as to ſwallow a buck, or a ſtag whole. *Flying Serpents.*

There is a prodigious number of extraordinary large lizards, which are good to eat; and no fewer of the little ſort, which make their neſts in the hutts and cottages, and are very troubleſome to the *Blacks*, by running continually to and fro over their faces and bodies, as they lie aſleep, in the night, and fouling on them. *Lizards.*

Here is alſo abundance of ſeveral ſorts of birds and fowl. One of the fineſt ſort are the parrots, but more eſpecially the parrokeets, being no bigger than an *European* lark, ſome all over green, others with a grey head, the belly yellow, the wings green, the back, part yellow and part green, and a very long tail; but theſe ſeldom or never talk, though ever ſo well taught, having only a pretty ſweet cry or tone. Another ſort are of an aſh-colour about the neck, and yellow or green about the body; and theſe do much miſchief in the corn fields. *Birds.* *Parrots.*

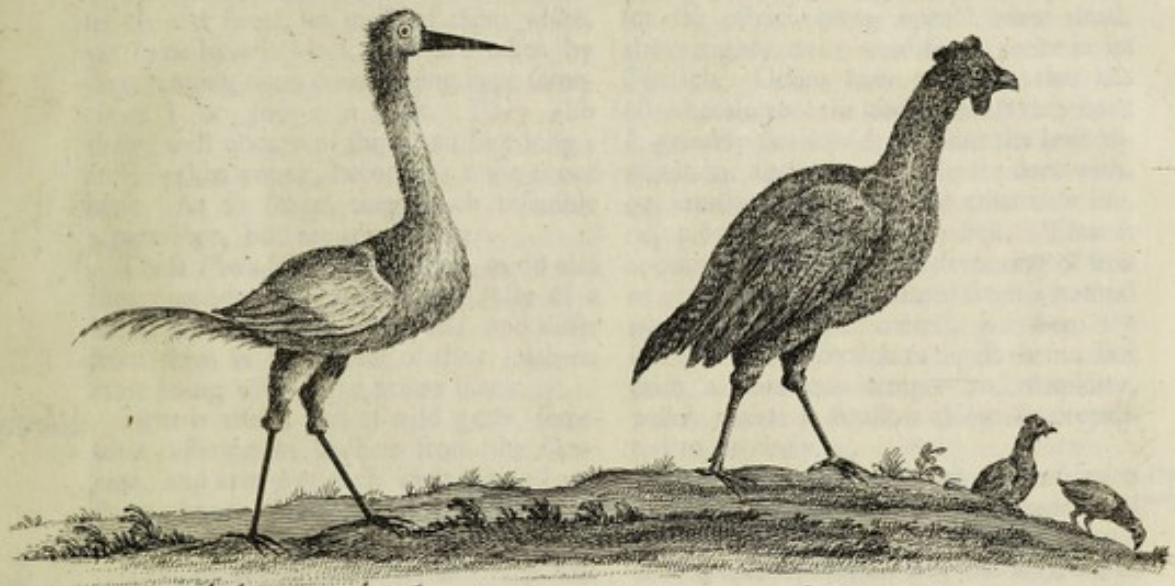
The

A Cabo Verdo Camel

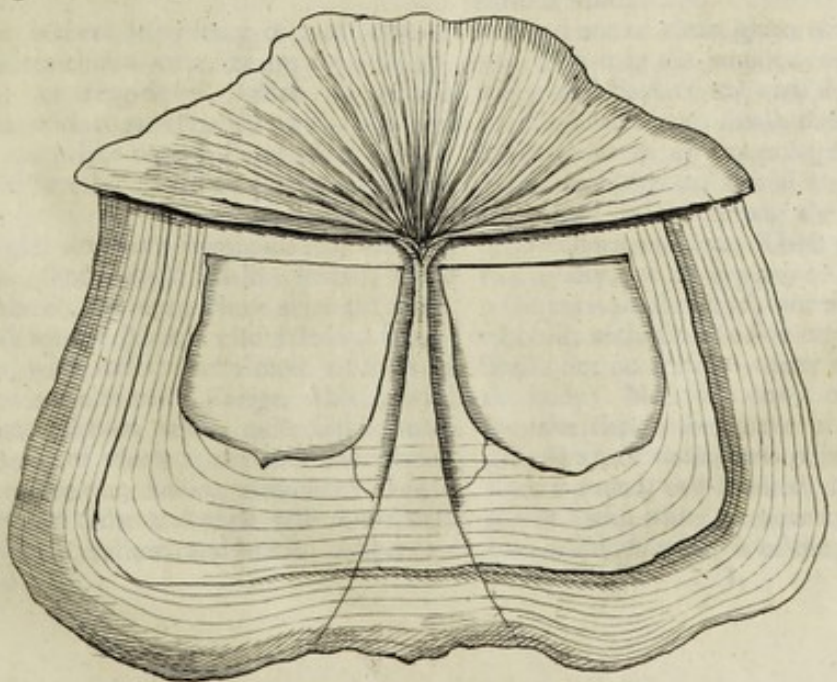
An vnknown Animal

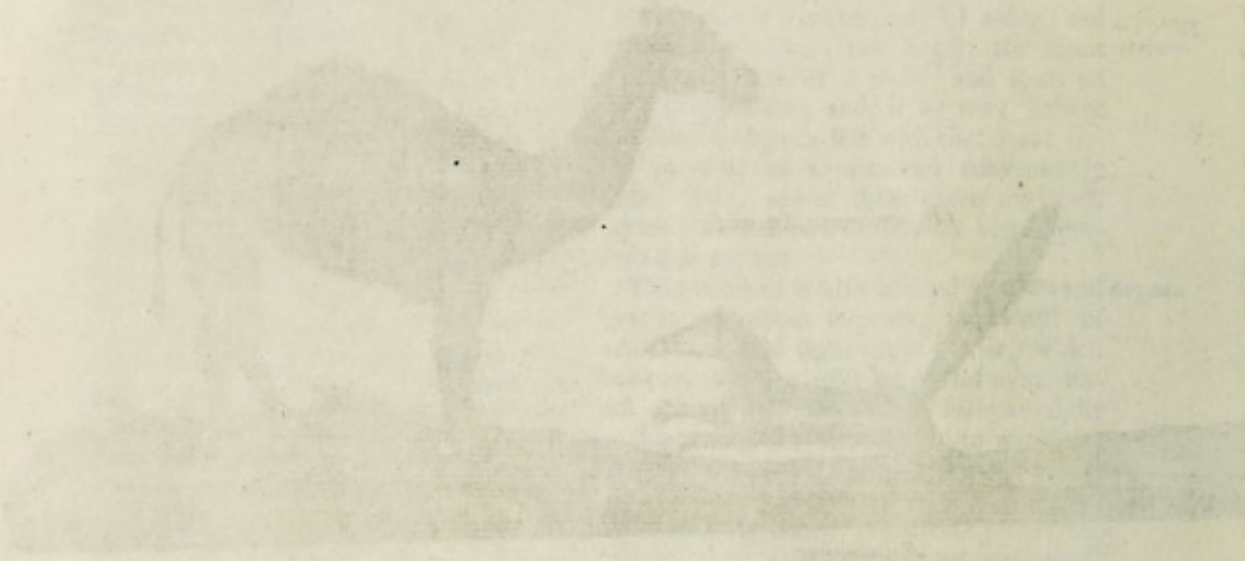
An Aygrett

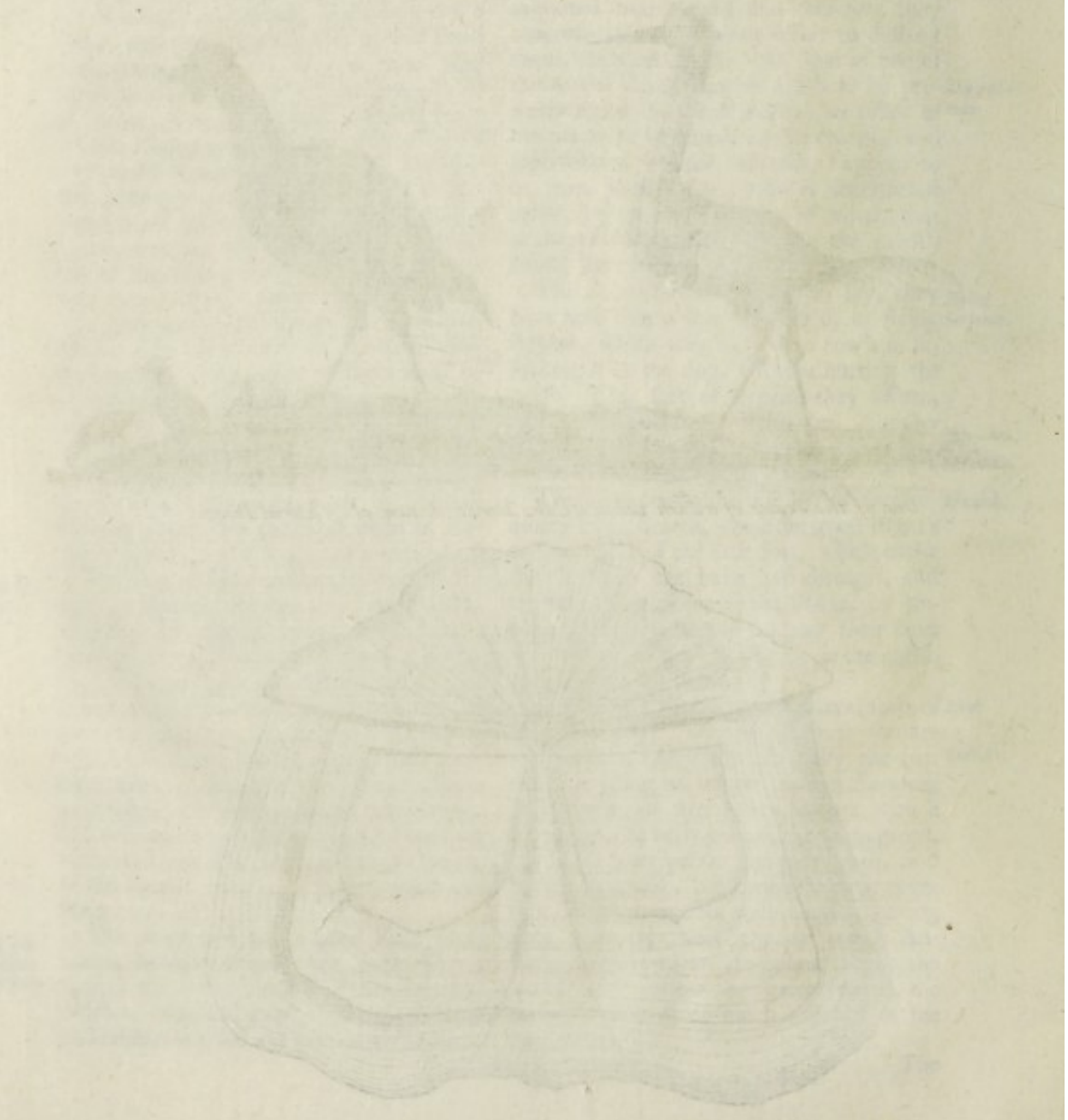
a Pintada Hen



One of the Scales of a Fish taken at Cabo Verdo drawn of Natural Bignes







Cocks and hens. The poultry, both cocks and hens, are extraordinary ſmall, and perch on the trees, like other birds; their fleſh very ſweet.

Pintadas. The *Pintada* hens, which are alſo very ſmall, have a delicious taſte, eſpecially the young ones. Their feathers are of a dark aſh colour, all over full of ſmall white ſpecks, ſo regular and uniform, that they exceed many ſmall birds in beauty. The cocks have a fine riſing, or tuft on the crown, like a comb, of the colour of a dry walnut-ſhell, and very hard. They have a ſmall red gill, on each ſide of the head, like ears, ſtrutting out downwards; but the hens have none. They are ſo ſtrong, that it is very hard to hold them, and very bold withal. They ſeldom have long tails, except thoſe that fly much, when the tail is of uſe to them, ſerving as a rudder to help them in turning. Their beaks are thick and ſtrong, their claws long and ſharp: They feed on worms, and rake up the earth to come at them, or elſe on graſhoppers, which are very numerous. Their fleſh is tender and ſweet, in moſt of them white, yet ſome have it black, and are taken by dogs running them down, being kept ſometimes 2 or 300 in a flock. They alſo thrive well aboard of ſhips, and live long; and if taken young, become as tame as our hens. As to ſhape, they much reſemble a partridge, but are much larger.

Theſe *Pintadas* perch on trees, as do alſo their partridges, which are generally of a larger ſize than ours in *England*, and differ from them in the colour of their feathers, ſome being white, and others black.

Wild Geeſe. Here is alſo a ſort of wild geeſe, ſomewhat differing in feathers from the *European*, and arm'd at each wing with a hard, ſharp, horny ſubſtance, about two inches and a half long.

Teal. Teal are pretty common and very delicious, eſpecially the grey ones of the river *Senega*.

Doves, &c. Nor is there leſs plenty of turtle-doves, which are choice meat, as are the wild pigeons, or ring-doves, which the woods ſwarm with; as they do with nightingals, much like ours in *Europe*, but do not ſing ſo ſweetly. In ſome places there are larks.

Eagles, hawks, &c. Eagles are very numerous; as are the ſtorks; ſhort-wing'd hawks; herons, white and black; vultures, whoſe skins are much valu'd by the *Blacks*; alſo falcons, woodcocks, wild ducks, and almoſt all ſorts of birds known to us in *Europe*, whether wild or tame, beſides others quite unknown to us; ſome of which are extraordinary beautiful to the eye, having curious red heads, necks and tails, and their tails mix'd with lively blue, yellow, and black. Others are as green as an emerald all over, or of a fine yellow or blue, ſome of which I brought over into *Europe*. BARBOT.

Oſtriches. The *Blacks* ſay they have, in ſome parts, oſtriches of a prodigious magnitude, and ſome ſmaller, which they reckon rare meat, every part of their fleſh having a different taſte from the other. Their feathers are generally of a dark-grey. This creature is ſo generally known, that I think it ſuperfluous to ſay much more of it; but only to undeceive the credulous, as touching an erroneous opinion which has long prevail'd among *Europeans*, and is, that the oſtriches feed on and digeſt iron; the contrary being very well known, and may be ſufficiently clear'd by this inſtance. The embaſſadors of *Morocco*, *Fez* and *Sale* to the States-general of the united provinces, in the year 1659, among other rarities of thoſe countries, brought over to *Holland*, as a preſent, an oſtrich, which died at *Amſterdam* by greedily ſwallowing of iron-nails, which children threw to it, believing that creature had digeſted it like bread; for the oſtrich being open'd when dead, above eighty nails were found entire in its ſtomach. Others have obſerv'd, that the oſtriches do void the iron, or braſs they have ſo greedily ſwallow'd, without the leaſt diminution, and even that is ſcarce done without imminent danger of the creature's life, or at leaſt making it very ſick. Thus it appears, that this animal's devouring of iron or copper, does not proceed from a natural appetite for thoſe metals, nor from the ſtrength of its ſtomach to digeſt them; but from a voracious temper and ſtupidity, which makes it ſwallow things ſo prejudicial to its body.

Dwarf-herons. Now and then there appear in theſe parts ſome dwarf-herons, which the *French* call *Aygrets*, being much like the other herons in ſhape, excepting the bill and legs, which are quite black, and all the feathers of a curious white.

I had one of theſe given me by a *Black*, who ſhot it in the woods; and from the wings and back of it I caus'd to be pick'd a ſort of very long, ſmall, round and hairy feathers, 12 or 15 inches long, which the *French* call *Aygrets*, as well as the bird, and are highly valu'd among the *Turks*, and other eaſtern nations. Theſe I have by me to this day, as a very great rarity.

Alcaviak bird, &c. There is another bird, which has a crooked beak, with a black ſkin on the neck and head, but no feathers there, tho' it has on the body. Near the town of *Sandos* and the lake *Eutan*, they have a ſort of iron-grey fowl, of the bigneſs of a ſwan, whoſe beak is round, and hooked, like that of a parrot, with white feathers under it. The bird call'd *Alcaviak*, is of the ſize of a peacock,

BARROT. cock, having a tuft of curious fine ſmall feathers on the head, much like a coronet, ſpotted with white on each ſide of the head, and its feathers all over like velvet.

Bees. It is almoſt impoſſible to be exact in deſcribing all the ſeveral ſorts of inſects in this country, and therefore ſhall paſs over them the more ſlightly. The bees ſwarm in the woods, eſpecially towards the river *Gambia*, where the *Blacks* make conſiderable advantage of their wax.

Ants, gnats, &c. The woods are alſo full of very large ants or piſmires, and ſundry ſorts of gnats and flies, which are troubleſome to travellers; as is a ſort of inſect, like a little crab, having a ſting in the tail, like the ſcorpion, which obliges the *Blacks* to travel, for the moſt part, by night, through the foreſts with lights made of a bituminous fierce burning ſort of wood they have among them.

Fiſh. As for fiſh, there is as great plenty, as much variety, and ſeveral ſorts as large, as can be imagin'd, all along that coaſt; and particularly in the bay, by the *French* call'd, *la Baye de France*, or *French Bay*. I often ſent out the pinnace there, with ſix hands, who in leſs than two hours, with our ſeane, caught ſo great a quantity of all ſorts of fiſh, large, and very good, as would give 200 men a meal. Several ſorts were the ſame we have in *England* and *France*, and others quite unknown to us.

Generally the fiſh is very large. I have ſeen ſcales 15 inches about, very fine and curious in their form.

Pilchards. Pilchards, though ſmall, are very good, appearing in mighty ſhoals at certain times, on the ſurface of the water, about *Rufiſco*, where the *Blacks* pretend to dry them, on the ſandy downs, before their town, next the ocean, as I ſhall again obſerve.

Soles. The ſoles here are longer, and not ſo round as thoſe in *France*. Mullets are much of the ſame ſhape as with us; as are the turbots, pikes, thornbacks, and monks of three or four ſorts, one of which is all over full of round blue ſpots. The bream, crevices, and lobſters, differ much from ours in *Europe*. There are no oyſters at all, but abundance of *jambles*, as large as the palm of a man's hand.

Strange fiſhes. The ſorts of fiſh unknown in *Europe*, are the *pargues*, the *gold fiſh*, the *tunny*, the *racoas* in ſhape like a ſalmon, the *neger*, and the *ſarde*, which the *Blacks* eat above any other fiſh.

There are alſo multitudes of vaſt great ſharks, porpoiſes, or ſea-hogs, ſouffleurs, by the *Dutch* call'd *nord-kapers*, and by the *Engliſh grampuſſes*, being a ſort of whales, ſuccets, and *ſpruntons*, or ſword-fiſhes, having a long ſharp-pointed bone ſticking ſtrait out from their upper jaw; with which it is ſaid they can ſtrike through the planks of a ſhip, and make it leaky. The *eſpadon*, as the *French* call it, is alſo found in theſe ſeas, having a bone four foot long proceeding from its upper jaw, with other ſmaller bones croſſing it at equal diſtance, with which it catches other fiſhes.

Freſh-water fiſh. The pools, brooks, lakes, and other watery places in this country are alſo well ſtor'd with carps, crevices, and the fiſh they there call *Herke-hau*, much like a ſalmon.

Alligators. The crocodiles, or alligators, are alſo pretty common, ſome of them accounted venomous, and others not; beſides another ſort, much like a ſerpent, and feeding on piſmires.

The natural lazineſs of the natives in general, may perhaps be one reaſon of the great plenty of fiſh hereabouts, and its growing ſo large; becauſe the *Blacks* do not uſe to go a fiſhing, unleſs they can find no game a hunting, or ſhooting.

The SOIL

IS a reddiſh burnt mould, mix'd with ſand, yet very fertile in the low lands of *Senega* and *Gambia*, by reaſon thoſe rivers overflow at certain ſeaſons of the year; and proportionably in all other places, becauſe of the moiſture and coolneſs of the night, during the ſummer ſeaſon: ſo that moſt *European* ſeeds thrive quickly, but none of our fruit-trees. However, the *Blacks* make little advantage of this natural goodneſs of their ſoil, being, as I have often obſerv'd, a very ſlothful people. *Maiz* or *Indian* wheat, and millet, the two ſorts of grain they make moſt uſe of, would yield a mighty increaſe, and prevent the deſtructive famine they are often expoſed to, as ſhall be taken notice of elſewhere; our *European* corn will not anſwer well, the heat being too violent, and the ground too moiſt. *Maiz and Millet.*

Rice. Rice would grow with eaſe in the low lands, if the people were more induſtrious; but they have little or none, unleſs it is at *Cabo Verde*, alledging they do not love that ſort of grain.

Roots. *Ignames* and potatoes are common enough, beſides ſeveral other ſorts of roots, which the natives value very much, tho' ſome of them are very inſipid. They uſually dry and keep them till they have occaſion. There is alſo a particular ſort, call'd *Gernot*, which taſtes like a hazle-nut.

Peaſe and beans. The little white peaſe of *Kayor*, and the white and red beans, are tolerable enough to eat.

Guinea Pepper. The *Maniguette* or *Guinea* pepper might be well improved here; but the natives do not regard it, ſo that there are only ſome buſhes

buſhes of it to be ſeen here and there about *Cabo Verde*.

Water-melons. Water-melons abound every where, but nothing ſo ſweet and pleaſant as in *Portugal*, their juice being very inſipid. At *Goeree* they cultivate a ſmall ſort of melons not much bigger than an ordinary egg, which when quite ripe turns perfectly red.

Papayes. The *Papayes*, which taſte like coleflowers, grow on a ſmall tree, with large leaves, about the bigneſs of a ſmall melon, but not many of them on one tree. Theſe are a good refreſhment to ſailors, as are the pom-

Pompions. pions of the country, but theſe very ſmall and crabbed.

Herbs. The pine-apple or *Anana* is plentiful about *Senega*, but ſcarce at *Cabo Verde*. Here is abundance of *Dandelion* growing wild towards the ſea-coaſt, but extremely bitter; as alſo every where great plenty of large field-purſlain, and wild ſharp ſorrel, call'd *Guinea* ſorrel, accounted very wholeſome, being preſerved in a pickle of ſalt and vinegar. It grows like a ſmall buſh, with a little prickly ſtalk, the leaves ſhort and broad.

I once found at *Goeree*, a ſort of plant, which has the ſcent both of thyme and marjoram.

I ſhall have occaſion in the courſe of this deſcription to ſpeak of the palm-wine, by the *Blacks* call'd *Miguolu*, whereof there is great plenty, as alſo of the palm-oil, much uſed by the natives to ſeveral purpoſes; and will therefore forbear in this place giving any farther account of the ſeveral ſorts of palm-trees of which they are made. Only it may be here obſerved, that there are abundance of palm-trees in this country, eſpecially about *Rufiſco*, which are a great ornament, and do much ſet off their landskips; but there are no coco-trees at all.

TREES *and* FRUITS.

Trees. AS for wild trees, I took notice of none like what we have in *Europe*, or that the natives made any other advantage of them but for fuel. I have ſeen ſome there of an immenſe magnitude, the trunks being ſo big about, that ſeveral men together could not fathom them. If I may believe ſome of the *French* factory, they have ſeen ſuch as twenty men could not fathom. Moſt certain it is, that I ſaw myſelf the trunk of a tree, lying on the ground at the cape, near *Goeree*, which was ſixty foot about, and in it a hollow or cavity, big enough to contain twenty men ſtanding cloſe together; and I farther obſerved, that there were ſeveral ſorts of odd figures of men and beaſts, which appear'd ſuch at a diſtance, form'd by nature itſelf on the bark.

Theſe large trees have a ſoft tender bark; the leaves are much like thoſe of the walnut-tree, four or five growing cloſe together in a cluſter. They run up in a few years to an amazing bulk and loftineſs in low fat grounds. BARBOT.

There is another ſort of tree in the foreſts, on which a kind of ſmall birds, no bigger than ſparrows, make faſt their hanging neſts to the ends of the boughs; ſo that on one of theſe trees there are often above an hundred of the ſaid hanging neſts, very curiouſly and artificially twiſted and wrought by thoſe little creatures to preſerve their young ones from the ſerpents, as the *Blacks* pretend; but I rather believe from the apes and monkeys, which are in great multitudes on the trees, leaping and skipping from one branch to another, and feeding on a certan fruit very common in the woods, reſembling a gourd, but ſomewhat longer. The *Blacks* therefore call this the ape-tree; of which I ſhall ſay more in my remarks upon the river *Seſtro*. *The Ape-tree.*

Among the eatable fruits hereabouts, I took notice of one, in ſhape like a ſmall plumb, which the natives make much uſe of, extracting from it a ſharpiſh liquor; ſerving them inſtead of palm-wine, where this is ſcarce to be had. *Liquor.*

The country has but few orange-trees; but there is more plenty of ſmall crab lemmons, eſpecially in the lands of the *Foules*, about *Camelingue*. *Oranges and lemmons.*

In the agent's garden at *Goeree*, I ſaw ſome plants of the *Palma-Chriſti*, of which a medicinal oil is made. He told me, it was of that ſort of *Kikajon* or gourd-tree, which cover'd *Jonas*'s hut when he ſat down before the great city of *Nineveh*. Palma Chriſti.

The *Portugueſe* in this country make much uſe of the fruit *Kola*, reſembling a large cheſnut, in the rainy and winter ſeaſons; of which more hereafter. Kola *fruit.*

Here is great plenty of a ſmall fruit like dates, whereof they make a ſort of wine, call'd *Shonkon*, which is not ſo pleaſant as the true palm-wine. Of the ſame is made a ſort of oil, ſerving for ſeveral uſes; as is alſo done of the wine-palm-trees, producing a ſmall ſort of nuts, which afford the *Punic* oil, having a ſcent almoſt like violets, and taſting like olives, of a yellow ſaffron colour. This ſort of palm-tree they call *Sijby*, and put a great value upon the wine made of it. I never ſaw any right coco-trees in theſe parts, and believe none grow here, as at the iſlands in the bight of *Guinea*.

The *Kakaton* is reckoned very cooling, has a thin skin or peel of a dark green, but is crabbed and ſouriſh; as is another ſort of fruit here call'd *Naniples*, in ſhape like an acron, full of juice, the peel yellow and ſmooth. The *Blacks* uſe it in fevers, mixing the juice with water, which is very refreſhing. Kakaton *fruit.* Naniples.

The *Nompatas* are about the bigneſs of a cheſnut, green without, very luſcious, growing Nompatas.

BARBOT. growing on a ſort of tall tree, and heats the blood.

Banale. The *Banale* is a red fruit, ſhaped like a peach, as ſweet as honey. There is alſo a ſort of white mulberry-trees and tamarinds.

Tambakumba. The *Tambakumba* is about as big as a pigeon's egg, of a very diſagreeable taſte, and extraordinary hot.

Diabolos. The fruit *Diabolos* is a ſort of hazle-nut, which taſtes like almonds. Another ſpecies of trees bear a fruit like ſmall pears.

Cotton. Cotton-trees are pretty common. The *Blacks* ſpin and weave the cotton, making narrow cloths of it, ſome for their own uſe, and a vaſt quantity to ſell to the *Europeans*, who drive a conſiderable trade of them all along the coaſt of *Guinea*, eſpecially the *Engliſh*, *Portugueſe*, and *Dutch*; but the *French* very ſeldom, as having no ſettlements any where on the coaſt of *South-Guinea*, but only at *Fida*.

Banana. The *Banana* trees are very plentiful, the fruit whereof is by the *Spaniards* call'd *Adam's-Apple*; for what reaſon I know not, but ſhall ſay more of it hereafter.

Indigo. The *Tinto* is a buſh about three foot high, from whoſe leaves they extract a ſort of indigo, to dye their cloths or clouts of a dark blue, as ſhall be more particularly obſerved in another place.

Graſs and hay. The meadows and paſture-grounds produce great plenty of graſs to feed their cattle and horſes, which are very numerous; but the hay made of it proves very tough and dry, by reaſon of the violent heat.

Flowers. The fields and woods are adorned with ſeveral ſorts of wild flowers, of an indifferent beauty, and quite different from any we have either in *France* or *England*. I took notice of one particular ſort among the many other, for its beautiful crimſon colour, and its reſembling the flower, by the *French* call'd *Belle de nuit*, or the night-flower; but the *Blacks* take no manner of delight in flowers.

Phyſical herbs. The phyſical herbs uſed by the *Blacks* in their diſeaſes, are of ſundry ſorts, but altogether unknown to *Europeans*, and quite differing from ours in ſhape. They wonder at us for eating of herbs and ſalads, and ſay we do like the cattle and horſes.

ROCK-SALT.

THE bottom of the river *Senega*, between *Byhurt* and the iſland of *St. Lewis*, is all covered, where there is two foot water, with a cruſt or bank of rock-ſalt, which the *Blacks* dig out in pieces or lumps, with large iron-hooks. This ſalt, as ſoon as dry'd in the air, turns white, and is indifferently well ſavour'd. The men who work at it ſay, that as faſt as they dig it out, the hole fills up again; as when a hole is cut in ice, the water ſoon freezes and ſhuts it up again.

Trade of ſalt. This ſalt is conveyed all over the country, upon camels, for the account of the king of *Kayor*; and a camel's load of it is here valued at a *Cabo Verde* cloth or clout, or elſe a basket of millet.

The great lumps of rock-ſalt are broke into ſmall pieces, and packed up in leathern bags of an equal competent weight, ſo as two of them make a camel's load. The *Dutch* formerly uſed to carry ſome of this rock-ſalt into *Holland*. Tho' the king here makes all the advantage of the trade for ſalt, he is at no charge for digging of it; but the buyer is to defray it.

This country produces no gold, nor any other metal, or mineral, that I could hear of.

Of the AIR *or* CLIMATE.

IT is in the main very unhealthy, eſpecially near the rivers and marſhy grounds, and in woody places; but moſt of all to white men, particularly in *July*, *Auguſt*, and *September*, which is the rainy ſeaſon; for from *September* to *June*, the heats are almoſt intolerable, and produce many fatal diſtempers in the *Europeans*, who reſide here on the account of trade. However, I am of opinion, that their intemperance is more prejudicial to them, than the air itſelf; for it is moſt certain, that very many of them are guilty of much exceſs in palm-wine and women: yet it is no leſs true, that the very air of the country occaſions malignant fevers, which frequently carry off a luſty man in twenty-four hours; but if he can withſtand the firſt fury of it, there is great likelihood of his recovering. *Unhealthy climate.* *Intemperance worſe.*

The natives themſelves are not ſometimes exempted from ſuch diſtempers; but are often known to languiſh under them, if not immediately ſnatch'd away by thoſe violent fevers. They are very ſubject to conſumptions, convulſions, and palſies, of which at laſt they die.

Another diſeaſe, as bad as the fever, if not worſe, is that occaſion'd by the worms this malignant air breeds in the fleſh of men, as well *Blacks* as *Europeans*; ſome of which worms are four or five foot long: but the *Blacks* are moſt afflicted with them, which may be attributed to their uſual bad diet, and debauchery of all ſorts. Intending to ſay more of this diſeaſe of worms, when I come to treat of the gold-coaſt of *Guinea*, I ſhall be the ſhorter in this place, and only add, that men are here plagued with a ſort of hand-worms, which in the *Caribbee* iſlands in *America*, are call'd *Chiques*, and work themſelves into the ſoles of the feet and the heels, becoming the more troubleſome and inſupportable, in that they are not to be rooted out, if they have once time given them to lay their eggs there. But of theſe alſo more ſhall be ſaid in the ſupplement, when I come to the deſcription of *Martinico*. *Worms in the fleſh.*

The

The TORNADOES

ARE ſometimes ſo violent in the winter, that in a ſhort time they overturn, not only ſingle cottages, but whole hamlets. Where the ground is ſuch, theſe whirlwinds will raiſe the ſands, and throw them all over the country, choaking up the villages and dwellings with them, which is a mighty annoyance to the natives.

Summer ſeaſon. In the ſummer ſeaſon, which begins in *October*, and ends in *May*, the weather is pretty good and dry, the air calm, ſerene, and clear, and the nights cool and ſweet, at which time it ſeldom rains for a fortnight together; but ſcarce one day paſſes without thunder.

ELYSIAN-FIELDS.

THE proſpect of the country is always pleaſant, being perpetually green and ſhaded; for as one leaf falls, another ſhoots out: and this perhaps might be the reaſon why the antients placed their *Elyſian-Fields* here; and the more, for that the ſea, along this coaſt, is calm and ſmooth, during the ſummer ſeaſon, and therefore they call'd it *Peaceable*; beſides that the ſhore is a very fine white ſand, on which the ocean beats with a gentle motion and little noiſe.

The winter. Yet we cannot but ſay that thoſe poets erred groſsly in judgment, when they placed their *Elyſian-Fields* in this country: for tho' it be pleaſant enough to behold this country in the ſummer ſeaſon; the winter, and prodigious rains, falling like an inundation, render it an habitation of horror and uneaſineſs; for then moſt people are cloſe confined to their poor little cottages, in a very tireſome and melancholy condition. Beſides, that either by reaſon of the unſeaſonableneſs of the weather, or the natural ſlothfulneſs of the people, they are often afflicted with grievous famines, which ſweep away great numbers of them. *Famine.* The famine which happen'd there in the year 1681, which was a little before my arrival at *Goeree*, deſtroyed many thouſands of inhabitants of the continent, and many ſold themſelves for ſlaves, only to get a ſuſtenance; as formerly the ſeven years famine in *Egypt*, obliged the *Egyptians* and *Canaanites*, after parting with all their money, cattle, and lands, to ſell themſelves for ſlaves to *Pharaoh* and *Joſeph*. And in the days of *Nehemiah*, the *Jews* were forced by a dearth to ſell their ſons and daughters for corn to ſubſiſt themſelves, whereof they complain'd loudly to that great man, *Nehem.* chap. v. Yet was I told, that this famine in 1681, was nothing to compare to what they had before in 1641 and 1642. However, my coming ſo opportunely as I did at that time to *Goeree*, ſav'd the lives of many, both *Whites* and *Blacks* then in our forts, moſt of whom look'd like perfect skeletons, eſpecially the poor ſlaves in the great booth or houſe without: for the ſhips ſent by the agent to the iſlands of *Cabo Verde*, for proviſions, did not return till a long time after my departure; the paſſage thither, tho' not very diſtant, being commonly extraordinary tedious, on account of the great compaſs they muſt fetch to the ſouthward, to meet the trade-winds to carry them thither. BARBOT.

Locuſts. Theſe famines are alſo occaſioned ſome years, by the dreadful ſwarms of graſhoppers or locuſts, which come from the eaſtward, and ſpread all over the country in ſuch prodigious multitudes, that they darken the very air, paſſing over head like mighty clouds. They leave nothing that is green whereſoever they come, either on the ground or trees, and fly ſo ſwift from place to place, that whole provinces are devoured in a very ſhort time. Thus it may be rightly affirm'd, that the dreadful ſtorms of hail, wind, and ſuch like judgments from heaven, are nothing to compare to this, which when it happens, there is no queſtion to be made but that multitudes of the natives muſt ſtarve, having no neighbouring countries to ſupply them with corn, becauſe thoſe round about are no better husbands than themſelves, and are no leſs liable to the ſame calamities.

At other times, if the locuſts have not done before, immenſe ſwarms of ſmall birds, and of ants and piſmires, will do ſuch miſchief to their fields, that no leſs a dearth muſt enſue.

I know not whether there be any veins of gold in this country; but it is certain that metal is ſcarce to be ſeen in it, and what little there is at any time, is brought from the inland country, towards the *Niger*. The ſtones here are generally of a dark brown colour, or quite black, and very hard and ponderous.

CHAP. III.

Of the Blacks, *their conſtitution, language, apparel, houſes or cottages, their employments or profeſſions; their wars, weapons, and manner of fighting; their tillage and lands.*

The BLACKS,

Deſcription of the Blacks. IN general, are well proportion'd handſome men, of ſtature tall, ſtrait, and luſty, active and nimble, and of a perfect black, far exceeding thoſe of the *Gold Coaſt*, or of *Ardra*. Their noſes flattiſh, their lips big, their teeth well-ſet, and as white as ivory; their hair either curled, or long and lank;

BARBOT. lank; their ſkin of a ſmooth ſhining black, except thoſe that live on the north ſide of the *Senega* river, who are a ſort of tawny blacks.

Their diſpoſition. They are genteel and courteous in their way, of a vigorous ſtrong conſtitution, but leud and lazy to exceſs, which may perhaps proceed from the fertility of their climate, affording them all that is neceſſary for their ſupport without much labour: and for this reaſon, they are not reckoned ſo proper for working in the *American* plantations, as are thoſe of the *Gold Coaſt*, of *Ardra* and *Angola*; but the cleanlieſt and fitteſt for houſhold-ſervants, being very handy and intelligent at any thing of that kind they are put to, and will waſh themſelves all over three times a day.

Their vices. They are generally extremely ſenſual, knaviſh, revengeful, impudent, lyars, impertinent, gluttonous, extravagant in their expreſſions, and giving ill language; luxurious beyond expreſſion, and ſo intemperate, that they drink brandy as if it were water; deceitful in their dealings with the *Europeans*, and no leſs with their own neighbours, even to ſelling of one another for ſlaves, if they have an opportunity; and, as has been hinted before, ſo very lazy, that rather than work for their living, they will rob and commit murders on the highways, and in the woods and deſarts, and more particularly thoſe of *Yaray*: ſo that, beſides the want of convenient roads, it is very dangerous travelling in that country.

Sorcery. Tho' not aſham'd of this baſe way of living, which keeps them wretchedly poor moſt part of their life, yet are they proud and ambitious of praiſe. There is generally among them a great propenſity to ſorcery, or divination by lots, eſpecially among their prieſts, who exerciſe that deceitful art upon ſnakes or ſerpents, pretending to have a power to make thoſe horrid creatures fly before them, or obey their commands, as they pleaſe. *Walla-Silla*, a former king of *Juala*, was reckoned the greateſt ſorcerer and poiſoner in the country; inſomuch, that upon ſome extraordinary occaſions, they tell us, he could, by the power of his magick, bring all his forces together in a moment, though ever ſo far diſpers'd and ſcatter'd.

Cunning thieves. The *Yaray Blacks* above-mention'd, are ſo dexterous and expert at ſtealing, that they will rob an *European* before his face, without being perceiv'd by him, drawing what they fix their mind upon away with one foot, and taking it up behind. In ſhort, the ancient *Lacedemonians* might have learnt of them the art of pilfering and ſtealing, conſidering how expert theſe people are at it. Nor are they leſs perfidious to the *Blacks* of the inland countries, who come down to trade at the factories; for under colour of helping them to carry their goods, or of ſerving as interpreters, they will ſteal one half of what they have.

Thoſe of *Juala* and *Porto d'Ali* are as great knaves as any, in this particular.

Good ſoldiers. The *Camina Blacks* are reputed the beſt ſoldiers in the country, being of a ſteady reſolute temper, by which they have maintain'd their liberty between the two neighbouring kings, who have often attempted to reduce them by force of arms, but without ſucceſs.

The WOMEN

ARE very well ſhaped, tall, luſty, ſtrait, active, and of a very bright black colour, extreme wanton, and of pleaſing countenances; their temper hot and laſcivious, making no ſcruple to proſtitute themſelves to the *Europeans* for a very ſlender profit, ſo great is their inclination to white men; which often occaſions mighty quarrels with their husbands.

The LANGUAGE

Motions in ſpeaking. IS generally that of *Zungay*, uſed alſo in *Gualata*, much like that of the *Azuages Moors*, which they utter in a very precipitate manner; ſhaking the head, and ſtretching out the neck, or ſhortning of it, as they deliver their words, moſt of which do terminate in *a*.

Marmol. lib. 1. *cap.* 33. ſpeaking of the language of the *Africans*, takes notice of three ſorts, call'd *Chilha*, *Tamazegt*, and *Zenetie*, and uſed in his time; which however denote almoſt the ſame thing, though the true *Bereberes*, or *Chilobes*, that is, the antient *Africans*, diſpers'd throughout all *Africa*, differ from others in the pronunciation, and ſignification of many words. Thoſe who are near neighbours to the *Arabs*, inhabiting a great part of *Africa* ever ſince the year of our Lord 653, and who have moſt converſation with them, intermix abundance of words of the language *Abimalic*, the moſt noble dialect uſed among the *Arabs*, with their natural *African* tongue; as the *Arabs*, on the other hand, make uſe of abundance of *African* words. The *Gomeres* and *Hoares*, who live among the mountains of the little *Atlas*, and all the inhabitants of the towns on the coaſt of *Barbary*, lying between the great *Atlas* and the ſea, ſpeak a ſort of corrupt *Arabick*; but in *Morocco*, and all the provinces of that empire, as likewiſe among the *Numidians* and *Getulians*, lying to the eaſt-ward, they uſe the pure *African* language, call'd *Chilha*, and *Tamazegt*; which names are very antient. The other more eaſtern *Africans*, call'd *Bereberes*, bordering on the kingdom of *Tunis*, and from *Tripoli de Barbaria* to the deſarts of

The ſeveral languages.

Barca,

Barca, generally ſpeak a corrupt, or broken *Arabick*; as do thoſe who inhabit the countries from the great *Atlas* to the ocean, whether they have ſettled dwellings or not, and moſt of the *Azuages*, though their principal language be the *Zenetien*. Thus we ſee there are few in *Africa* who ſpeak the natural pure *Arabick*; yet in their authentick writings they all make uſe of the language *Abimalic*, and for the moſt part they write and read it all over *Barbary*, *Numidia* and *Lybia*.

Thoſe two languages are mixt among the *Blacks*; for the provinces which lie near the *Senegues*, and other *Mahometan Arabs*, have abundance of *Arabick* and *African* words. In *Goloffe*, the country I am now deſcribing; *Geneboa*, or *Geneoua*, of which I ſhall give a ſhort account in the ſupplement; *Tombut*, *Meli*, *Gago* and *Ganaſe*, they uſe the *Zungay* language; in *Gubercano*, *Queſena*, *Perzegreg* and *Guangra*, they ſpeak the *Guber* dialect; in *Borna* and *Goaga* a third idiom is uſed much like the former; and in *Nubia*, a fourth, which participates of the *Arabick*, *Chaldaick* and *Egyptian*. All theſe provinces border on the *Niger*. In others more to the ſouthward, they again ſpeak ſeveral ſorts of languages and dialects, the chief whereof are the *Zinguienian* and the *Abyſſine*. In other parts again, they rather ſeem to whiſtle than to talk; but all languages, which are ſo ſtrange to us *Europeans*, ſound more like whiſtling than talking.

When the *Mahometan Arabs* conquer'd *Egypt*, the *Egyptians* took to their language, and after that again to the *Turkiſh*, which they uſe as the courtly dialect. Only thoſe who ſtill continue chriſtians have preſerv'd the natural *Egyptian* tongue, the only one before its conqueſt uſed in that nation; though in ſome parts of it a little mixt with *Arabick*, and *Abyſſinian*, and every where with much of the *Hebrew*.

This digreſſion I hope may be acceptable to the reader, as giving a reaſonable idea of the many different languages and dialects, in uſe among ſeveral nations of *Blacks* I am to treat of.

The APPAREL

The better ſort. OF the prime men, is a ſort of ſhirt, or frock of ſtriped cotton of ſeveral colours; as yellow, blue, white, black, *&c.* *Shirt.* Some of theſe are plaited about the neck, others plain, having only a hole, or ſlit for the head to paſs through, and reach from the neck to the knees with large open ſleeves. Under this ſhirt they wear a thick cloth, made up after the faſhion of long wide breeches, by them call'd *Jouba*, as is *Breeches.* worn by the *Arabs*, much reſembling a woman's petticoat, plaited and tied round at the bottom; and is very inconvenient, as much obſtructing the motion of the legs, BARBOT. becauſe of the wideneſs and the thickneſs of the cloth it is made of. This ſort of breeches is moſt uſed in the winter, for in the ſummer they wear only a ſingle ſhirt of old linen, with a little cap made of leather, or ozier, ſtreight at the head, but wide above like a large frier's hood.

The common ſort of both ſexes gene- *The common ſort.* rally wear nothing but a ſhort cotton clout, or ſome linen rags, to cover their nakedneſs. Others have only a leather girdle, to which is made faſt a ſmall narrow clout round the body, with an end hanging out behind. Others again join ſeveral cloths or clouts, two or three fathom in length, which they wrap about their ſhoulders, and under the arms, and leave the two ends hanging before and behind down to their heels, like a long cloak, which they look upon as an honourable dreſs. To conclude, others go ſtark naked, eſpecially the younger ſort.

Women and girls wear only a ſingle *Women.* piece of cloth or clout about their waiſt, and another over their heads, in the nature of a veil. Their hair is either platted or twiſted, and adorn'd with ſome few trinkets of gold, coral, or glaſs. Some there are, who wear a ſort of coif, ſtanding up five or ſix inches above their head, which they think a fine faſhion.

The gentry wear ſandals, conſiſting of *Sandals.* only a piece of leather, cut out to the ſhape of the ſole of the foot, and faſtned with leather ſtraps. About their necks, arms, waiſt and legs abundance of *Grigri*, or other baubles, neatly twiſted or plaited with ſome pieces of coral, glaſs beads, and *Cauris*. The *Grigri* are little ſquare leather, or cloth bags, *Grigri.* in which are enclos'd ſome folded pieces of written paper, in a ſort of *Arabick* characters, made by their *Lyncherines*, or *Marabouts*, being in the nature of ſpells; whereof I ſhall give a more ample account hereafter, becauſe of the great eſteem thoſe people generally have for them.

MARRIAGES.

THO' the *Alcoran* of *Mahomet*, which *Polygamy.* ſome of the *Blacks* pretend to follow, allows every man but four wives, at moſt; yet very many here will marry as many as they can maintain, becauſe they can turn them away again upon any ſlight complaint, whenſoever they diſagree.

Some there are who fancy marrying none but virgins; others, on the contrary, will take none to wife but ſuch as have given proof of their not being barren. He who marries a virgin, cauſes a white ſheet to be *Of virgins.* laid on the bed of mats, on which they are to conſummate the marriage; and if it appears ſtain'd after the conſummation, he concludes

BARBOT. concludes her to have come to him a virgin, and carries the ſheet in publick thro' the village, attended by ſome *Guiriots*, who ſing aloud the praiſes of the woman, and the happineſs of the man. If no blood appears on the cloth, the father of the woman, who had warranted her a maid, muſt take her home to him again, and reſtore the bridegroom what oxen, ſlaves, or other goods he had given him for his daughter. Almoſt the ſame is generally practiſed throughout the empire of *Morocco*, and the kingdoms of *Fez* and *Suz*; with this difference at *Morocco*, that in caſe the bride is not found a virgin, the bridegroom ſtrips her of the nuptial ornaments, turns her out of his bed-chamber, without ſeeing her face, and ſends her home to her father; tho' the law of *Mahomet* allows to ſtrangle her, if he will take the rigor of it. This practice ſeems to have been among the *Jews*, by the 22d chap. of *Deuteronomy*, ver. 15.

Form of wedding. There are very few formalities uſed at the wedding, which is good and valid, by the conſent of the two contractors before ſome witneſſes, together with a little feaſting, after their way, and preſenting the parents of the bride, with ſome oxen, or a horſe, a calf, or a ſheep. However, ſome parents will portion their daughter with ſomething or other, as a ſlave, two or three, or with oxen, according to their ability; all which the bridegroom is to reſtore, in caſe he thinks fit afterwards to put away his wife.

Jealouſy. The men are for the moſt part extraordinary jealous of their wives. If they ſurprize them in adultery, the huſband will kill the adulterer if he can, and be divorc'd from his wife. Yet are they not ſo incens'd if the wife is debauch'd by an *European*; but, on the contrary, are generally very inclinable to perſuade either their wives or daughters, to proſtitute themſelves to *Europeans*, provided there may be ſomething got by it.

Leudneſs. The *Black* women being naturally extraordinary laſcivious, and their huſbands ſo ſordidly covetous as to encourage them in ſuch proſtitution; and on the other hand, moſt of the *Europeans*, who live in thoſe parts, being a looſe ſort of people; it is eaſy to gueſs what a ſcene of leudneſs and debauchery is continually acting there, for the greater number of our *Europeans* maintain three or four women, as if they were marry'd to them: and this it is that occaſions ſo many diſtempers as they often languiſh under, till death puts an end to all.

Wives and concubines. The kings, and other men of note, have uſually more wives than the common ſort, ſome keeping 30 at the ſame time, beſides perhaps as many concubines, which are kept in a lower degree than the wives; for the huſband muſt lie at night with one of theſe, or more if he pleaſes, and reſerves the concubines to divert him in the day.

Theſe women do not live all together with the huſband, whether king, or other great man, but are diſpers'd up and down the country, in villages where they keep their cattle; that ſo he may have the company of ſome of them, whereſoever his buſineſs or pleaſure calls him.

One among the king's wives is generally chief above the reſt, whom he puts the greateſt value upon; but if his mind alters, and he grows weary of her, ſhe is ſent away to ſome other place, with ſuch ſlaves as particularly belong to her, and is allow'd certain lands, which are till'd for her maintenance; and then he chuſes another chief wife out of his *ſeraglio*.

BIRTH *of* CHILDREN.

THE *Black* women being, as has been ſaid, of a robuſt conſtitution, bring forth their children with very little pain, eſpecially the common ſort of them; who, as ſoon as deliver'd, carry the infant themſelves to the next river, or other water, and waſh it. This done, they wrap it up in a piece of blanket, or cloth, and tie it to their back with a cloth made faſt under the arm-pits, leaving the child's legs hanging out under their arms; and thus go up and down from one place to another, or do the buſineſs of the houſe. At night, they lay the infant by them on a mat, or cloth, for they know nothing of cradles, or clouts. I have admir'd the quietneſs of the poor babes, ſo carry'd about at their mothers backs, or toſſed as they are at any hard labour in the houſe; and how freely they ſuck the breaſts, which are always full of milk, over their mother's ſhoulders, and ſleep ſoundly in that odd poſture. *Eaſy child-bearing.* *Nurſing.*

In the morning, the mother waſhes the infant with freſh water, and rubs it with palm-oil, and conſtantly ſuckles it till able to go, and then turns it looſe to play and move about as it thinks fit, very little regarding what becomes of it, though always very careful and tender when ſucking. It is pleaſant enough ſometimes to ſee a parcel of ſuch little boys and girls, ſtark naked, playing together, and creeping on all four about the village, or in the market-places, with each of them a ſmall net, made of the bark of a tree, about their neck, full of *Grigri*, that is, charms, which they fancy preſerve them from miſchances, as ſhall be farther ſhown hereafter.

Flat noſes, why. The wives of the better ſort of men being put to no ſuch hard labour as the meaner, it has been obſerved, that their children have not generally ſuch flat noſes as the others; whence

whence it may be inferr'd that the noſes of theſe poor infants are flatten'd by being ſo long carried about on their mother's backs, becauſe they muſt be continually beating on them, when the motion of their arms or bodies is any thing violent; eſpecially when they are beating or pounding their millet every morning, which is the conſtant taſk of the women of inferior rank.

Time of keeping from their wives. It is the cuſtom of the *Blacks* not to lie with a woman, from the time ſhe appears to be quick with child, till ſhe is deliver'd and the child wean'd, believing it would be the death of the infant; and this I ſuppoſe to to be the more regularly practiſed, becauſe of the number of wives and concubines they have of their own; beſides their daily running aſtray among thoſe of their neighbours, notwithſtanding the great danger they run in ſo doing: ſuch is their natural inclination to venery!

Naming of children. The only ceremony they obſerve in giving names to their children, is to invite five or ſix perſons, to be as it were witneſſes of the ſaid name impoſed. The names for boys are commonly *Omer*, *Guiab*, *Maliel*, *Dimby*, *&c.* and for girls, *Alimata*, *Fatimata*, *Comba*, *Comegain*, *Warſel*, *Hengay*, *&c.* moſt of which are *Mahometan* names, uſed by the followers of the *Alcoran*.

Their HOUSES

Manner of building. ARE commonly built round like pavilions, made of large twiſted dry reeds, cloſe bound together, enclos'd with walls five or ſix foot high, of a red glutinous clay. Each houſe conſiſts of five or ſix ſuch rooms or combets, as they call them, ſtanding together within the ſame incloſure. The tops are thatch'd with twiſted ſtraw of *Indian* wheat or millet, done very artificially, and ſo as to be proof againſt any weather. Each of theſe combets or rooms is deſign'd for a peculiar uſe, as a ſtorehouſe, a kitchin, a bed-chamber, *&c.* all joining to one another, with proper paſſages for communication.

Foules the beſt builders. The *Foules* are the moſt curious builders of theſe combets or huts among all the *Blacks*, making them the moſt ſolid and neat, of a white glutinous clay, mix'd with ox's hair. Their roofs are alſo of a better ſort, and more durable.

Huts of ſtraw. In ſome places along the road, which leads from *Rio Freſco* or *Rufiſco* to *Byburt*, the combets are for the moſt part made of ſtraw, with a little door like the mouth of an oven, through which they muſt creep in or out on all four, as has been mentioned before. It is plain that theſe people took this way of building from the *Arabs* their neighbours, as you will readily conclude, from what I ſhall ſay hereafter of that nation's *Adouars* or barracks, as they have imitated them in many other particulars, *viz.* in their eating, habit, ceremonies, *&c.* which the reader may compare as they occur in their proper places. BARBOT.

No towns, but villages. There are no fortify'd or wall'd towns, in the country of the *Jaloſes*, but only abundance of large wretched villages and hamlets, conſiſting of two or three hundred round combets or cottages, built almoſt in a heap or cluſter, leaving only little narrow paſſages or ways betwixt them, with ſome plantane-trees to each manſion; ſo that it is very troubleſome walking through thoſe narrow crooked alleys in the rainy ſeaſon, the water running down from the tops of the houſes on the people, as they paſs along.

Rio Freſco or *Rufiſco* is ſuch a town, open on all ſides, looking at a diſtance like a camp, as appears in the cut.

Villages encloſed. In the country of the *Foules*, where there are abundance of lions and tygers, the villages are within an encloſure made of *Bur-Reeds*, to ſecure them from thoſe ravenous creatures, who would otherwiſe be very troubleſome to them.

Camelinga town. The town of *Camelinga* or *Conde*, the reſidence of the kings of that name, is not much bigger than *Rufiſco*, nor does it differ in form, being all of a heap.

Kayor. That of *Kayor* contains about three hundred houſes, beſides the king's manſion or palace, which differs not from all the reſt, in any other particular, but that it is much larger, and has a conſtant guard kept about it; as alſo that there are ſome combets or hovels built with clap-boards, or ſmall trunks of trees join'd cloſe together, about eighteen or twenty foot high, and the tops covered with reeds twiſted; but the doors are very low and narrow. *Palace.* Juſt before the firſt encloſure of this palace is a ſpacious field, to manage the king's horſes, tho' they are not many in number. Without, by the ſide of the palace, are the combets of the perſons of note; and from it runs a large avenue, planted with calabaſh or gourd-trees. On the ſides of this avenue are the houſes of the king's officers, rang'd in ſuch order, that thoſe of the prime officers are neareſt to the palace. Within it there are ſeveral other encloſures to paſs through, before we come to the king's own combets or apartment; but very few dare go ſo far in, without ſpecial leave.

The king's wives have each of them their ſeveral combets within the palace, with five or ſix ſlaves a-piece to wait on them.

Furniture. The *Blacks* in general have little or no furniture or houſhold ſtuff in their houſes; and in reality, nothing is to be ſeen there but pots, nets, ſhovels, axes, kettles, bowls, weapons, and mats, none of them uſing beds, tables, or chairs; and therefore the

BARBOT. mats are for them to lie or ſit on. The better ſort have their mats on an *Eſtrado*, which is only an end of the room raiſed a little, perhaps three or four inches above the reſt of the floor. There they ſpread fine mats, and ſome a ſheet to lie on at night, without any other pillow or bouſter for their heads, but their own arm, or a ſmall piece of wood or ſtone; nor any blankets to cover them. Thus we read that *Jacob* took his reſt at night, when he was travelling to *Padan Aran*, *Geneſis* c. 28. v. 11.

Their PROFESSIONS *and* EMPLOYMENTS.

THO' I have already in general repreſented them as very lazy and ſlothful, yet there are ſome more induſtrious than others. Of theſe, one part addict themſelves to military employments, and follow the wars, which is the moſt honourable profeſſion; others to huſbandry, the next in eſteem; others are blackſmiths; others potters; others builders, weavers, *&c.* near the ſea many are fiſhermen; ſome take to ſpinning, and others to dreſſing of leather. Many are bred to look after cattle and horſes; ſome to follow the buſineſs of brokers about the country, for the benefit of trade; others are ſhoemakers, ſaddlers, or *Grigri*-makers, that is, conjurers to impoſe upon the ſuperſtitious multitude. To all theſe profeſſions the fathers bring up their ſons; and the mothers teach their daughters from their tender years, to ſpin cotton, and to weave cloths of it, or elſe mats of ſtraw or ruſhes. When theſe girls are grown up, they muſt help their mothers in their houſhold affairs, *viz.* to clean the corn or millet, to pound rice, to bake bread, to fetch water from the brooks, ſprings or rivers, to dreſs their meat, and particularly to keep a fire all the night in the combets, where the family lies all together in a round, with their feet ſtretch'd out to the fire, which they reckon extraordinary wholeſome, pretending, that the heat of the fire draws out all the moiſture they gather during the whole day, becauſe for the moſt part they go barefoot. None but themſelves are able to endure the cloſe confinement to ſuch a narrow place, with ſuch an intolerable heat and ſmoke as comes from the fire, which keeps them in a continual ſweat; but uſe is a ſecond nature.

The men.

The women.

Their WEAPONS *and* ARMIES, HORSES *and* FURNITURE.

THEY have the art of making ſeveral ſorts of weapons, each nation having ſome peculiar to itſelf.

The *Jaloſes* uſe bows and poiſon'd arrows, made of a reed, the wounds whereof are mortal, if not ſeer'd immediately with a red-hot iron; but if they penetrate deep into the body, it is ſcarce poſſible to draw them out, becauſe of the intolerable pain it cauſes, the heads of the arrows being bearded, which tear the fleſh in a miſerable manner.

Poiſon'd arrows.

The bows are made of a cane or reed, reſembling the bamboes of the *Eaſt-Indies*, and the ſtring of the bow is alſo another ſort of reed, very curiouſly cut and fitted to that uſe. Theſe people are ſo dextrous at their bows and arrows, that they will hit a mark, no larger than a crown-piece, at fifty yards diſtance. The quiver is made to hold fifty of theſe poiſon'd arrows.

Bows.

Beſides the bow and arrows, they uſe a ſort of crooked ſword, much like a *Turkiſh* ſcymiter, the ſcabbard whereof is all covered with a thin-copper plate. Another weapon is a very ſharp-pointed ſpear, between the ſize of a pike and a pertuiſan, which they handle very dextrouſly. In war they carry a large round buckler or target, made of the ſkin of a beaſt they call a *Danſa*, like a little cow, being extraordinary hard. Others are made of ox-hides. Beſides all this, they carry an *Aſſagaia* or javelin, and two ſmall darts, which they call *Syncheria*; each of which is faſtened to a long ſtring or cord by the middle of the ſtaff, which ſerves to recover and bring them back, when they have darted at any perſon or thing, at which they are extraordinary active and dextrous.

Swords.

Spears.

Targets.

Darts.

The *Aſſagaia* or javelin, is a ſort of long and heavy dart, the head whereof is arm'd with four large points, and ſeveral hooks, ſo that the wounds it makes muſt be deſperate. They can dart them and hit at a great diſtance, and very ſeldom go abroad without one in their hand.

Aſſagaia's.

Beſides all theſe, ſome of them wear a *Mooriſh* knife, about half a yard long, and two inches broad in the blade; all which weapons are ſo ordered about them in war, that their arms and hands are at liberty to handle them effectually and fight reſolutely.

Great knife.

Their armies are compos'd of horſe and foot. The troopers generally have all the aforeſaid weapons; the foot, a bow and quiver, a javelin, and an *European* cutlace. They commonly buy horſes of the *Moors* of *Genehoa* their neighbours, which tho' ſmall, are extraordinary mettleſome, like thoſe of *Barbary*. Some of them coſt ten or twelve ſlaves a-piece, or about an hundred pounds ſterling. One *Catherine* of *Ruſiſco*, of whom I ſhall ſpeak hereafter, had a horſe when I was there, which ſhe valu'd at fourteen ſlaves, and afterwards preſented him to the king of *Kayor*.

Horſe and foot.

Horſes.

They ride their horſes wonderful ſwift. I once ſaw the old *Conde*, viceroy of *Kayor*, then ſeventy years of age, riding a little *Barbary* horſe on the ſtrand, near the cape, as faſt as poſſibly his legs could carry him, darting

Riding.

darting his *Aſſagaia* a good way before him, and catching it again with the ſame hand; or if it happened to fall to the ground, he would take it up dextrouſly, without loſing his ſtirrops, or abating of his ſpeed. I have been told of ſome troopers, who can ride full ſpeed, ſtanding upright on the ſaddle, and turn about, or ſit down and ſtand up again, or leap down from the ſaddle, only keeping one hand upon it, and mount again in the ſame manner. Others on a full ſpeed will take up from the ground, a ſmall ſtone thrown at them in their career, with many other ſurprizing feats of activity.

If we may believe the *Blacks*, they enchant, or bewitch their horſes, juſt at the time of engaging, to render them the bolder and ſwifter.

Bridles and ſpurs. Their bridles are commonly ſent from *Europe*; but ſome of them are of their own making, much like the *Engliſh* bits. The ſpurs are wrought out of the ſame piece of iron as the ſtirrop, for they ride barefooted themſelves, and never ſhoe their horſes.

Saddles. They are good artiſts at making of ſaddles, and curious in embroidering them with worſted of ſeveral colours, after their faſhion; adorning them at the ſame time with abundance of *Grigri* or charms, and *Cauris* or ſhells; they are in the nature of our pad-ſaddles.

The great *Brak* maintains about three thouſand horſe; becauſe he can purchaſe horſes of the *Moors*, at a much cheaper rate *Camels.* than the *Jaloſes*, who are at a great diſtance from them, and therefore have few or none to ſerve in the war; but their foot are very good, and ſome ride on camels, whereof there is plenty in their country.

Some of their ſoldiers have fire-arms, which they handle pretty well, as do alſo the *Moors* of *Geneboa*; and will ſhoot well *Proviſions.* at a mark, from a great diſtance. When the ſoldiers go to war, every one carries a little bag, about twelve inches long, full of proviſions, as *Cuſcous*, which is made of flower, and the like; for they have no magazines provided abroad to ſubſiſt their armies.

Drum. It is a great honour and advantage to carry the king's drum, which they call *Lomlambe*.

Short ſtirrops. The troopers ride very ſhort in their ſtirrops, with their knees raiſed up, after the *Turkiſh* manner.

No diſcipline. The armies of theſe people are rather numerous than good. They obſerve no order, or martial diſcipline, whether they march in an enemy's country, or give battel, which is always done in ſome open plain. The *Guiriots* make a mighty noiſe with their drums, and other inſtruments, as ſoon as they are within an arrow's flight of the enemy, which is done to embolden them. The foot let fly their arrows, the horſe caſt their darts, and then handle the *Aſſagaia's* or ſpears, and thus fighting without any order; and the combatants being almoſt all over naked, there enſues a mighty ſlaughter on both ſides: for they are generally of an undaunted courage, and abhor cowardiſe, which is infamous among them. But that which *Priſoners of war made ſlaves.* chiefly animates them, is the dread they have of being made ſlaves, that being the fate of all priſoners of war; from which the beſt men are not exempted, when it falls to their lot to be taken. Another encouragement they have, is, the confidence they place in their *Grigri* or charms, which, as I ſhall obſerve hereafter, they firmly believe will preſerve them from all manner of evils, and gain them all ſorts of advantages; eſpecially in their engagements with the other *Black* nations: for as to the actions they are concern'd in againſt *Europeans*, who uſe muſquets, and not arrows, they are fully convinced that no *Grigri* can divert the effect of our fire-arms, which they call *Pouff*.

BARBOT.

The kings of *Juala* and of *Baool* have been *Juala and Baool at war.* long at war among themſelves, about the limits of their dominions, which has deſtroyed great numbers of their ſubjects, without coming to any amicable accommodation, the king of *Baool* being ſtill unreaſonable in his demands.

It is reported of the king of *Baool*, that when he holds a council to deliberate about making war upon ſome other prince, it is done in ſome cloſe wood, the neareſt to his reſidence. There he cauſes a hole, about three foot deep to be dug, about which his privy-counſellors ſit, with their heads bowing towards the bottom of it; and when the council is diſmiſs'd, the whole is fill'd up again, to denote, that they are to keep the reſolutions taken there very ſecret, as if they were buried; which if they do not, they are look'd upon as guilty of high-treaſon. The counſellors in this point are ſo juſt and diſcreet, that their reſolutions are never known but by the execution.

HUSBANDRY.

All land the king's. THE kings being abſolute lords of all the lands, as in the *Turkiſh* dominions, every private perſon is obliged to make application to them, or their *Alcaides*, in places remote from him, to mark out the portion of land he is to till and ſow for the ſupport of his family. When this is granted, according to the number of perſons in the family, the head of it takes along with him four or five others, and ſets fire to the weeds and buſhes that are upon the ſaid land or field, which they call *Cougan* or *Cougar*. After the fire has clear'd it, they till, or dig *Manner of tilling.* the ground, with an iron tool, made in the ſhape of a ſhoemaker's-knife, fix'd at the end of a ſmall ſtaff, about twelve foot long.

Others

BARBOT. Others makes uſe of a ſort of round iron ſpade or ſhovel, having a wooden handle. With theſe tools they dig up the earth, not above four inches in depth, and turn up the mould, with the aſhes of the reeds they have burnt, and ſo let it lie for ſome days. During the time the work laſts, they are never without a pipe in their mouth, and continually talking to one another; ſo that they do not advance much in a day, being very averſe to hard labour.

Sowing. The proper time for ſowing, is about the end of *June*, when the rains decline. To ſow millet, they make little holes, kneeling with one knee on the ground, into which they put three or four grains together, as we do with peaſe in *England*. Others draw little ſtrait furrows, into which they throw the millet, and cover it with a little mould; but the firſt way is the moſt common, becauſe the corn being ſo bury'd deep, is the better preſerved from the hungry ſmall birds, whereof there are here incredible numbers, and often pick up the corn, juſt as it begins to ſhoot out above the ground, which is more eaſily done out of the furrows.

The ſeed-time is alſo a time of feaſting one another, much after the manner of the *Blacks* on the gold-coaſt, to which I refer the reader. Such is the fertility of the ſoil, that their harveſt for millet is in *September*. *Seed-time and harveſt.*

CHAP. IV.

An account of the grain, call'd millet; how they gather and keep it. Of the mechanicks, as weavers, potters, fiſhermen, blackſmiths, and ſaddlers. Of trade in general; of the French *trade; of the cuſtoms due to the king, and his officers; of the goods purchaſed by the* French, *and the* European *commodities they exchange for them; of the proper markets held for trade. Of the particular trade of the* French *company along the banks of the river* Senega, *and whence the* Blacks *fetch the commodities they ſell to the* Whites.

MILLET.

Shape of the grain. THE ſoil being ſo extraordinary fertile, as has been ſaid, the millet very ſoon ſprouts out, in a ſtrait reed, with many leaves; bringing forth, in leſs than two months, ears of twelve inches in length, looking at a diſtance much like the heads of bull-ruſhes. The grain is rather longiſh than round, much like the coriander-ſeed.

How preſerved. Whilſt the ears are growing up to maturity, they cauſe the *Cougan* or field to be guarded by their boys and girls, or ſlaves, to drive away the mighty ſwarms of ſmall birds, which, as has been obſerved, do peſter the country, and without that care would devour all the grain; as alſo to prevent its being ſtolen.

Harveſt. When the harveſt-time is come, they cut the corn with an iron tool, like a little bill, or hook, call'd *Sarpe*, which is ſold them by the *French*. Then they let it lie a month on the ground to dry, and then bind it up in ſheaves, and ſo houſe it under hutts made for that purpoſe, or elſe lay it up in ſtacks, which they cover with ſtraw or reed, to keep it dry; encloſing the ſtacks with thorns or boughs of palm-trees, to prevent its being peck'd by their hens and poultry, which are very numerous.

Tithe the king's. When they are to uſe it, the threſhing is in the ſame manner as is practiſed in *England* for wheat; after paying the tithe to the king, or his collectors, for the ground-rent. Thoſe who have more millet than will ſerve their family, may ſell it to whom they pleaſe; but this ſeldom happens, for no care being ſufficient to prevent the birds making waſte in their fields, or the thieves from ſtealing, and they being themſelves naturally careleſs and lazy at harveſt-time, it very often happens that what harveſt they have got in, falls ſhort to maintain them the year about: ſo that they are forced to feed on ſome ſorts of inſipid black roots, which they dry for the better keeping of them. One of theſe ſorts is call'd *Gernot*.

Their ſloth and negligence in looking well after their corn, ſometimes occaſions a famine among them, as has been obſerv'd before. Yet beſides the millet, they ſow *Maiz* or *Indian* wheat; as alſo rice in ſome places: but the quantity is very inconſiderable, notwithſtanding it was plentiful among them in former times. *Indian wheat and rice.*

Before I enter upon their mechanicks, I muſt take notice, that the *Blacks* about the river *Gambia* and *Senega*, and *Cabo Verde*, are nice ſhooters and hunters; tho' moſt of them uſe only bows and arrows, with which they dexterouſly kill ſtags, hares, *Pintada* hens, partridges, and any other ſort of game. Thoſe who live far up the inland, are not ſo expert at this exerciſe, nor do they ſo much delight in it. *Good markſmen.*

The WEAVERS

ARE the moſt numerous among the mechanicks, and would make very good cloth had they large looms; but they wholly apply themſelves to weaving of a narrow, thick, ſtriped cotton-cloth, ſeven or eight fingers broad, and about two ells and a half long, in ſmall portable looms, made for that purpoſe. They afterwards ſtitch *Their cloth.*

together

together ſix, ſeven, or eight of thoſe narrow ſlips to make a cloth or *Panbo*, as they have learned to call it from the *Portugueſe*.

Women ſpin and dye. The women and their daughters dreſs the cotton, then ſpin and dye it in indigo, for their ſtriped cloths. This colour is extracted from the juicy leaves of a buſh they call *Tinto*, ſomewhat reſembling wall-rue. They gather theſe leaves early in the morning, before the dew of the night falls off, and then bruiſe or pound them in large deep wooden *Blue dye.* mortars. When ſufficiently beaten, they make rolls or balls of the maſs ſo bruiſed together, as big as their fiſts, and expoſe them to the ſun for ſome days to dry. Then they pound it again, and put it into a pot, which has a hole in the bottom, and is fill'd up with a quantity of aſhes made of the wood of the ſame tree, and this ſet within another pot. Then for ſome time they pour clear ſpring water over the aſhes, which by degrees penetrates quite through into the under pot; and this being repeated, as often as is thought requiſite, they ſet the under pot for ten days in the ſun, which thickens the liquor in it, like cream, the top whereof they take off gently, and with it dye as with indigo. The groſs matter that remains in the pot, they throw away.

Another ſort. Some ſay, they make another blue of ſorrel-roots, boiled with the white ſap of the *Tinto* tree.

Vulgar error. It is to be obſerv'd, that, tho' all the cloths barter'd in this part of *Nigritia* or the country of the *Blacks*, are by moſt *Europeans* call'd *Cabo Verde* cloths, that is an improper denomination, they being wove in ſeveral places, all about the country, from *Cabo Verde* to *Gambia* river, and ſold at different and diſtant markets.

The POTTERS

Utenſils made of clay. PRepare their clay much after the ſame manner as ours do; but their clay is much better, as are their moulds, or elſe they bake, or burn it longer in their kilns or ovens: for their pots will boil fiſh or fleſh much quicker than any of ours upon an equal fire, and are not ſo apt to break or crack. They make no other utenſils of their clay but pots, pipkins, jars, of ſeveral ſizes, and tobacco-pipe heads or bowls.

The pots ſerve them inſtead of kettles to boil fiſh or fleſh, and to keep their palm-wine and oil; and the jars to keep their drinking water: for they make no diſhes or platters of earthen-ware; but only large wooden bowls to waſh their hands in, or cleanſe themſelves. The tobacco-pipe heads they make of that clay, are pretty big; into which they ſtick a longer, or a ſhorter wooden pipe, as every one fancies, and ſo ſmoke their tobacco.

The FISHERMEN

ARE indifferent numerous at *Rufiſco* or *Rio Freſco*, and other places along the coaſt, and the *Senega* river. Thoſe who ply *Their boats.* fiſhing in the ſea, go out ſometimes three hands in an *Almadie* or canoe, carrying two ſmall maſts, with each of them two little ſails, and ſometimes three, in imitation of great ſhips, with main-ſails, top-ſails, and top-gallant-ſails. In theſe canoes they will launch three, four, and five leagues to ſea, if the weather be not very boiſterous.

They generally ſet out in the morning with the land-breeze, and having done their fiſhery, return at noon with the ſea-breeze: or if the wind fails them, and it proves very *How they row.* calm, they row for it, with a ſort of ſhort, pointed, flat ſhovels, one on each ſide; and that ſo ſwiftly, that the beſt pinnace, tho' ever ſo well mann'd, will find it a hard task to overtake them.

Theſe *Almadies* or canoes are generally *Almadies or canoes.* about thirty foot long, and eighteen or twenty inches broad, all of one entire piece, being the hollow'd trunk of a large ſoft tree, and will carry ten or twelve men, but are very ſubject to overſet when the water is rough, or they croud too much ſail; which is no great trouble to them, for the *Blacks* are ſuch expert and able ſwimmers, that they ſoon ſet them upright again, tho' out at ſea; then lade out the water, and ſlipping in nimbly, perform their little voyage.

I ſhall have occaſion in the ſequel of this deſcription of *Guinea*, and the *Lower Ethiopia*, to give a farther account of theſe canoes uſed by the *Blacks* whether great or ſmall, and the manner of making them all of one piece of timber; and therefore at preſent will only add ſome few remarks, concerning this ſort of veſſels, and ſhew that they have been an invention of a very antient date, and common to almoſt all nations of the known world, who being under a neceſſity of croſſing over rivers or lakes, before the building either of ſhips or boats was found out, firſt bound together reeds or canes, by which they made a ſhift to waft themſelves over. Others *Antiquity of canoes.* made rafts or floats of wood, and others deviſed the boat, made of one entire tree, and call'd a canoe, which was uſed by the *Gauls* upon the river *Rhoſne*, when they aſſiſted *Hannibal* in paſſing over his army upon his expedition into *Italy*, as *Livy* obſerves. *Polydor Virgil* aſſigns the invention of canoes to the *Germans*, inhabiting about the *Danube*; and this ſort of hollow trees St. *Iſidore* calls *Carabes*.

The *Britons* had boats made of willow- *Boats of twigs and hides.* twigs, and covered on the outſide with bullocks hides, as had alſo the *Venetians*. The *Germans* had the ſame, and in St. *Iſidore*'s

BARBOT. days committed many robberies in them. Moſt certain it is, that the *Indians* of *America* had no communication with any of theſe nations, and yet from *Forbiſher*'s ſtreights to the ſtreights of *Magellan*, ſays Sir *Walter Raleigh*, in his diſcourſe of the invention of ſhipping, *p.* 6. thoſe boats, that is, the canoes, are found, and in ſome parts of ſuch a length, that he has ſeen ſome carrying 20 oars on a ſide; which I have ſeen alſo myſelf in *Guiana*, about *Cayenne*, and are by the *Indians* there call'd *Piraguas:* and no fewer are daily ſeen along the gold and the ſlave coaſts of *Guinea*, as will appear in the progreſs of this work. All nations, how remote ſoever, being rational creatures, and having the ſame ſtrength of imagination, have invented the ſame things for neceſſary uſe, according to the means and materials nature furniſhes them with; and it is likely that all the nations of *Africa* had the ſame notions as thoſe in other parts of the univerſe to prompt them to find out the making of the canoes they uſe; of which more hereafter.

Piraguas.

Several ways of fiſhing.

They fiſh for the moſt part with hooks and lines, or elſe with a ſort of harping-irons, and ſome with nets of their own contriving; which, as well as the lines, are made of the hairy bark of a tree, ſpun into thread. Some alſo fiſh in the night, holding in one hand a long burning piece of a combuſtible ſort of wood, which gives a good light, and in the other a harping-iron, with which they ſtrike the fiſh, as they naturally come ſwimming about the light, upon the ſurface of the water. Others there are, who ſhoot at the fiſh, with arrows, and ſeldom or never miſs.

The ſea hereabout abounding very much in ſeveral ſorts of fiſh, both large and ſmall, and particularly an immenſe quantity of little ones like pilchards, it is rare that they ever fail of taking as much as they care for. If they happen to ſpy any very great fiſh, which does not uſe to bite at the bait, they are ſo dexterous at the harping-iron, as very ſeldom to fail of ſtriking it, and then tow it aſhore with a line made faſt to the ſtern of of the canoe.

Harping-irons.

Stinking fiſh admired.

It is very unaccountable that theſe people, having ſuch plenty of ſeveral ſorts of large fiſh, will not dreſs it whilſt freſh and ſweet; but let it lie buried in the ſand, along the ſhore; eſpecially the pilchards, as I ſuppoſe, to give it a better reliſh, or elſe that it may keep the longer. In ſhort, whether this be any particular fancy of theirs, or that the continual violent heat immediately corrupts it, this is certain, that they eat none but what ſtinks, and account it the greater dainty. To inſtance ſomewhat more particularly as to pilchards, they only let them lie ſome days buried in the wet briny ſand along the ſhore, and perhaps it may be on account of its ſaltneſs; but afterwards dig up and expoſe them to the ſun for ſome time, to dry; and thus lay them up in their huts, which are all the day like ſtoves: and thus they daily eat and ſell them to the inland *Blacks*, who come down to buy them, to ſupply the country-markets. I have ſeen whole cabbins, or cottages, full of theſe dry pilchards at *Rufiſco*; and the ſandy downs before it next the ſea ſo ſtored, that there was an intolerable ſtench about the place.

They rip open the large fiſh, much as we do our cod, and ſo cover it with the ſalt ſand, to prevent its corrupting; for the heat is there ſo violent and ſcorching, that it is impoſſible to keep any fiſh whatſoever ſweet, above five or ſix hours.

The BLACKSMITHS

HAVE no particular houſe or ſhop to ſet up their forge, but work any where under ſome large green tree, two or three of them together, with each of them a pipe of tobacco in his mouth, and commonly either ſtand on the ſide of the forge, or ſit prating by it, ſo that very little work is done in a day. The forge is but indifferent for contrivance; the bellows ingenious enough, either between two boards, or ſome only of ſkins, which they preſs with their hands, like a blown bladder. The anvil is ſmall, and ſo oddly ſet on the ground, that at every five or ſix ſtrokes of the hammer, it ſinks, and they muſt raiſe it again, which takes up the beſt part of their time. They uſe but one ſort of hammer, and have the art of making charcoal, of which they burn very little at a time in the forge.

Forge. *Bellows.* *Anvil.*

They have no grindſtones, properly ſo call'd, to turn with a wheel or otherwiſe; but whet or ſharpen their tools on ſuch large ſtones as they find about, or with little ones, much as is uſed by the mowers in *England* to their ſcythes. The iron bars they have from the factories, and can make knives, ſhackles for ſlaves, gold and ſilver bracelets, and others of braſs and iron; knife-hafts, hilts for their cutlaces, caſes for their *Grigri's* or charms, and ſheaths and ſcabbards. Their horſes being never ſhod, there are no farriers.

No grind-ſtone.

The SADLERS

WORK indifferent neatly, and make ſaddles of all ſizes, ſcabbards, bridles, ſandals, ſhields, *Grigri's*, quivers, and other ſmall things for their uſe.

Thoſe who look after the cattle, drive 'em in the morning to the paſture grounds, where they wander till towards night, when they drive 'em back to their encloſures of reeds or thorns, to ſecure them from the ravenous wild beaſts; as is the ancient practice of both eaſtern and weſtern *Arabs*.

Of

Of TRADE *in general.*

THIS is the employment of ſome of thoſe who dwell near the ſea, and trade with the factories, and generally they are the chiefeſt among the *Blacks*. The proper ſeaſon is from *October* till *May*; for the reſt of the year they muſt lie ſtill at home, becauſe of the continual rains and foul weather, it being then impracticable to travel either by land or ſea, without very great hardſhip and danger.

Season for trading.

Inland trade.

Beſides the trade with the *Europeans* along the coaſt, they have ſome traffick up the inland, and proper ſettled markets, but very inconſiderable, except only that of *Camina*; for the moſt they carry to them is a little cotton, callico, cloth of their own weaving, corn, beans, gourds, palm-wine, little ſpades or ſhovels, and ſome pieces of iron half a foot long, cut off the bars. However, at ſome times there are things of greater value, as gold rings and ear-rings, which they call *Dougaret*, but the whole not worth thirty pounds ſterling.

Barter, what goods.

They barter or exchange one commodity for another, as not having the uſe of coin or money. Thus for iron bars, bugles, little glaſs baubles, and other things bought at the *French* factories, they purchaſe elephants teeth, dry or green bullocks hides, calves, goats, and deer-ſkins, bees-wax, civet, ambergris, ſalt, gold-duſt, oſtrich and herons feathers, tobacco, gum arabick, cloths, millet, cattle, proviſions, *&c.*

Markets.

The market of *Camina*, as has been ſaid, is pretty conſiderable at ſome times for dry and green hides, the country cloths, and all ſorts of ſuch proviſions as thoſe parts afford; but the beſt green hides and ſlaves are to be had at *Rufiſco* and *Porto d'Ali*, and in greater plenty. At *Jameſil* and *Geroep* markets there are country cloths, tobacco, ſlaves, horſes, camels, and other ſorts of cattle. The market of *Jameſil* is kept every other fourth day, which they call *Gambayar*, and there is the *Mia-garanda* or collector of the king of *Baool*, who receives his cuſtoms and other duties.

Cattle and hides.

The people about *Cabo Verde* trade moſt in cattle they fetch from a great way up the inland, buying them there in the markets, and then fattening in their own paſture grounds; but moſt of the bullocks hides come from the inland, where they kill oxen only for the hides, which they dry, and carry them to the *French* factories, at *Senega*, *Goeree* and *Camina*; and to the *Engliſh* at *Gambia*.

Of the FRENCH TRADE *in particular.*

The Senega company.

THE *French* company has at preſent the ſole trade from *Senega* river to *Juala*, and even as far as the river *Gambia*, both by ſea and land, under the denomination of the *Senega* company, and enjoys it to the excluſion, not only of any other *European* nation, but of all the other ſubjects of *France*, as their charter does expreſs; and by the treaty the ſaid company has made with the kings of the country, for which privilege it is liable to certain cuſtoms, duties, and fees to thoſe black princes and their officers, as ſhall be farther ſhown hereafter. BARROT.

Their forts.

This *Senega* company has there two principal places of ſome ſtrength to ſecure its commerce and ſervants, being the reſidences of their chief agents, the one in the iſland of *St. Lewis*, near the mouth of the ſaid river; the other at *Goeree* before mention'd. Theſe are the general ſtorehouſes or magazines for the goods they carry to trade with the *Blacks*, and thoſe they purchaſe of them in exchange; but that of *Senega* is the chiefeſt.

Factories.

They have alſo ſeveral ſmall factories along the coaſt, as at *Rufiſco*, *Camina*, *Juala*, *Gamboa*, *&c.* which the *French* call *Comptoirs* or *Loges*; all of them ſupply'd from the aforeſaid two of *Senega* and *Goeree*. Their trade along the river *Senega* is manag'd by ſloops they ſend up that river at certain proper ſeaſons of the year, as I ſhall ſhew at large in another place.

The CUSTOMS,

WHICH the *Senega* company pays to the black kings, and fees to their officers, are of two ſorts, inward and outward. The inward duties at *Senega* river amount to 10 *per cent.* of goods in ſeaſon or out of ſeaſon, as they call them. Thoſe for exportation are reckoned thus, one bar of iron for a ſlave, a hundred hides in the thouſand, beſides ſome petty fees to the *Alcaides*, *Geraſos*, captains of wood and water, which amount to 3 *per cent.* and are troubleſome enough to diſcharge, being paid at ſeveral times and places, and in ſundry ſorts of goods, which would be too tedious particularly to mention here; but as an inſtance, at *Boubancourt*, beſides the great duty to the king, they pay to *Camelingue* the viceroy of the *Foules*, the cuſtom which is call'd *The gift of the* Geraſos; another *Le bon jour de* Sillatic, or good morrow to *Sillatic*; another *Le bon jour de* Camelingue; another again, *La coûtume de* Parmier, or the king's wife's cuſtom; as alſo *Le bon jour de* Parmier; and laſtly *L'adieu de* Sillatic.

Many duties and fees to Sillatic.

It is to be obſerv'd that when the *French* pay theſe cuſtoms, they receive from the viceroy, the king's wife, the *Jagaraſe*, and *Camelingue*'s wife, from each one bullock.

To king Damel.

In 1677, the company was oblig'd, beſides the great cuſtoms to king *Damel*, to pay ſeveral ſmaller to the *Alcaide*, to *Biram-Sangue*, to *Goyongo*, to the receiver, to the maſter of the wood, to *Jam-Barre*, to the maſter

BARBOT. maſter of the oyſter-ſhells, to his ſteward, and the *Bon jour* to *Damel*.

The great Bark. To the great *Brak*, beſides his cuſtoms, that of *Coſma*, call'd *Dous*, to the beef-driver, to *Mantel*, to the *Alcaide*, to *Muſtafa*, to *Guyaudin*, to *Mambroze*, and another his fellow-ſervant. There is another due paid to *Brak*, call'd the cuſtom for the river of the *Portugueſe*, during the ſeaſon; and another for the ſame river, called the cuſtom out of ſeaſon. The former paid to one *du Brieu* and his *Jagarafe*; the other equal to it, to *Bretique*, the *Marabout* of *Sadem* on that river; to *Dites-moy* maſter of the village, to ſee the hides convey'd ſafe from thoſe two places; as alſo another to *Bourguiolof* on the ſame account. This *Bourguiolof* is the chief of a certain territory; then to *Brifeche* and his *Jaragafe*; but he is to give a bullock in return. There is beſides, the cuſtom due to *Sambamala* chief of the village *le Terroir Rouge*, and to his wife. This cuſtom is only two cloths of *Saba* and *Batan*, and ſhe returns a bullock. Another duty is to be diſcharg'd to one *Guerigalage*, chief in the river *Amorfil*.

At Ruſiſco. The cuſtoms at *Ruſiſco* are due to the *Alcaide*, his ſervant, the *Boſmain* and his man; to *Biram* the *Alcaide*'s ſon; to the great interpreter and his man; the *Gerafo* or collector and his man; to captain *Corde*, to *Tagour* in the room of *David Doché*, and to *Dom Alix*. Another fee is due to the *Alcaide* when he comes aboard a ſhip, and to the great interpreter. This coſts fifty bottles of mix'd brandy, beſides ſome meat, and to each meſs of the *Frippons*, or common ſcoundrel blacks, one bottle of brandy, a diſh of cod-fiſh, and a ration of biſcuit. For the guard of the little iſland and anchorage, four bars of iron and two bottles of brandy. The cuſtoms at *Porto d'Ali* and *Juala* have been already mentioned in their reſpective places.

Rates of goods at Senega. For the conveniency of trade between the *French* at the *Senega* and the natives, all *European* goods are reduc'd to a certain ſtandard, *viz.* hides, bars, and ſlaves; for the better underſtanding whereof, I here give ſome inſtances. One bar of iron is reckoned worth eight hides; one cutlace, the ſame; one cluſter of bugle, weighing four pounds and a quarter, three hides; one bunch of falſe pearls, twenty hides; one bunch of *Gallet*, four hides; one hogſhead of brandy, from a hundred and fifty to an hundred and ſixty hides. Bugles are the very ſmall glaſs beads, moſtly made at *Venice*, and ſold in ſtrings and cluſters.

At Goeree. At *Goeree* the ſame goods bear not quite ſo good a rate; as for example, a hogſhead of brandy brings but an hundred and forty hides; one pound of gunpowder, two hides; one piece of eight, five hides; one ounce of coral, ſeven or eight hides; one ounce of cryſtal, one hide; an ounce of yellow amber, two hides.

Slaves. A ſlave coſts from twelve to fourteen bars of iron, and ſometimes ſixteen; at *Porto d'Ali*, eighteen or twenty; and much more at *Gamboa*; according to the number of *European* ſhips, *French*, *Engliſh*, *Portugueſe*, and *Dutch*, which happen to be there at the ſame time. The bar of iron is rated at ſix hides.

Preſents to be made. Before I proceed upon the matter in hand, I cannot but take notice of the cuſtom which has prevail'd in this country, and all others in *Guinea*, *Ethiopia*, and the *Eaſt-Indies*; and is, that no perſon can be well admitted to the audience of any prince, or even to their inferior officers, without making way by a preſent. A certain author tells us, theſe are the means taught by nature to gain favour and affection. The ſame that is now in uſe all over *Africa*, was formerly, and is ſtill practiſed among the eaſtern nations, and as much among the *Jews* as any other.

GOODS *for* TRADE.

European commodities. BEſides thoſe mentioned above, which are the moſt ſtaple commodities, the *French* import common red, blue, and ſcarlet cloth, ſilver and braſs rings, or bracelets, chains, little bells, falſe cryſtal, ordinary and coarſe hats; *Dutch* pointed knives, pewter diſhes, ſilk ſaſhes, with falſe gold and ſilver fringes; blue ſerges; *French* paper, ſteels to ſtrike fire; *Engliſh* ſayes; *Roan* linnen, ſalamporis, platillies, blue callicoes, taffaties, chints, *Cawris* or ſhells, by the *French* called *Bouges*, coarſe north red cords called *Bure*, lines, ſhoes, fuſtian, red worſted caps, worſted fringe of all colours, worſted of all colours in ſkeins, baſons of ſeveral ſizes, braſs kettles, yellow amber, maccatons, that is, beads of two ſorts, pieces of eight of the old ſtamp, ſome ſilver pieces of 28 ſols value, either plain or gilt; *Dutch* cutlaces, ſtrait and bow'd, clouts, galet, martoſdes, two other ſorts of beads, of which the *Blacks* make necklaces for women, white ſugar, muſket balls, iron nails, ſhot, white and red frize, looking-glaſſes in gilt and plain frames, cloves, cinnamon, ſciſſors, needles, coarſe thread of ſundry colours, but chiefly red, yellow, and white, copper bars of a pound weight, ferrit; mens ſhirts, coarſe and fine, ſome of them with bone-lace about the neck, breaſt and ſleeves; *Haerlem* cloths; *Coaſveld* linnen; *Dutch* mugs, white and blue; *Leyden* rugs, or blankets; *Spaniſh* leather ſhoes, braſs trumpets, round padlocks, glaſs bottles, with a tin rim at the mouth, empty trunks, or cheſts, and a ſort of bugle called *Pezant*; but above all, as was ſaid above, great quantities of brandy, and iron in bars. Particularly at *Goeree*, the company imports ten thouſand or more

every

every year, of thoſe which are made in the province of *Brittany*, all ſhort and thin, which is called in *London* narrow flat iron, or half flat iron of *Sweden*; but each bar ſhortned, or cut off at one end to about 16 or 18 inches, ſo that about eighty of theſe bars weigh a ton, or twenty hundred weight *Engliſh*. It is to be obſerv'd, that ſuch voyage-iron, as called in *London*, is the only ſort and ſize uſed throughout all *Nigritia*, *Guinea*, and *Weſt-Ethiopia*, in the way of trade. Laſtly, a good quantity of *Coignac* brandy, both in hogſheads and rundlets, ſingle and double, the double being eight, the ſingle four gallons.

African commodities. The principal goods the *French* have in return for theſe commodities from the *Moors* and *Blacks*, are ſlaves, gold-duſt, elephants teeth, bees-wax, dry and green hides, gum-arabick, oſtrich feathers, and ſeveral other odd things, as ambergris, cods of muſk, tygers and goats ſkins, proviſions, bullocks, ſheep, and teeth of ſea-horſes. I will now mention ſome of the particular places where the *French* trade, or whence the *Blacks* bring goods to their factories.

PLACES *of* TRADE, *and* TRADING ARABS.

Heyde town. AT *Heyde*, a town of about 300 *combets*, or houſes, ſeated on the north-ſide of the river *Senega*, there is a trade for elephants teeth, and ſome gold-duſt; and if we may believe the *French*, they have extended their trade beyond the dominions of *Sillatick* or *Cheyratick*, being eight degrees diſtance eaſt and weſt from the *French* reſidence, in the iſland of *St. Lewis*, to the country which they call the *Fargots* and *Enguelland*, lying above 250 leagues from the aforeſaid factory in *St. Lewis*'s iſland. Thoſe people no way differ from the *Foules*; and there the *French* have built a ſmall fort, mounted with eight guns, at a place called *Gallem*, or *Galama*, 120 leagues higher up the country than the *Terrier-rouge*, of which I ſhall ſpeak in its place. There they buy ſlaves in conſiderable numbers, elephants teeth, and bees-wax, which they convey down to their factory every year.

Fargots nation.

Other nations. By the *Fargots* live other nations, on the ſouth-ſide of the *Senega*, *viz.* the *Caſſans*, the *Malincopes*, and the *Saracoles* almoſt mix'd together: theſe laſt *Saracoles*, whom *Marmol* names *Saragoles*, call the river *Senega*, *Colle*.

Water-fall. The *French* farther inform us, that were it not for the great water-fall of the river, a little above *Gallem*, or *Galama*, they might go much higher up the ſaid river, to *Cabra*, and *Tombut*, and even into the great lake *Sigiſmes*, or *Guarda*; of which lake more ſhall be ſaid in the ſupplement.

Trading towns. From *Jaringem*, *Sabador*, and *Bocies*, large towns among the weſtern *Foules*, and from the *Terrier-rouge*, by the *Engliſh* called *Red-borough*, from *Geribolen*, and the *Deſart*, other large towns among the weſtern *Foules*; and in the lands of *Ali*, on the north-ſide of the *Senega*, or white river; at ſome times of the year, they fetch great quantities of gum-arabick, and ſome ambergris, which the *Arab*, or *Azgor Moors* bring thither to market, from 5 or 600 leagues diſtance: that is, from the inner *Lybia*, upon camels, oxen, and horſes, or on the backs of ſlaves; and particularly to *Terrier-rouge*, or *Red-borough*, and the *Deſart*, about the latter end of *May*. The *Deſart* is on the north-ſide of this river, vulgarly called the *Deſart* of *Barbary*; and by the *Mooriſh* inhabitants *Azgor*, on account of its marſhy grounds, a conſiderable way up the inland. Some call this town of the deſart *Ingurbel*.

BARBOT.

Gum-arabick. The goods proper to purchaſe gum-arabick, of which the *French* bring away thence five thouſand quintals, or hundred weight yearly, are braſs kettles, and baſons, yellow amber in the lump, blue and white margriettas, ſcarlet and blue cloths, blue linen, red and black large bugles, red and green *galet*, or beads, and a little iron.

The *French* at other places purchaſe about two thouſand quintals, or hundred weight more of gum-arabick, which is much more than they uſed to export thence, when the *Dutch* were ſettled at *Arguin*, near *Cabo Blanco*, or white cape; which fort the *French* took from them in the year 1676, and by the treaty of *Nimeguen* it was reſign'd up to them, with a total excluſion to the *Dutch* to trade there any more, as was hinted above: and therefore the *Arabs* or *Moors* now bring their gum to the *French* upon the river *Senega*, though the *Dutch* have ſtill ſome ſmall trade going on at *Panga*, a place between *Cabo Blanco* and *Senega* river, whither they ſend every year one ſhip to trade.

Where found. A great quantity of this gum is picked up every year by the *Moors*, in the great woods, 70 or 80 leagues up the inland, E b S from *Arguin*, as a modern author obſerves. From thoſe woods it is convey'd to the *French*, at certain times of the year, to *Terrier-rouge*, or *Red-borough*, and other places about it, on that river; beſides what is alſo brought to them from 3, 4 and 500 leagues farther in the deſart of *Lybia*; of which, more in another place.

How traded for. This trade of gum, as I am inform'd, is cautiouſly managed between the *French* and the *Moors*, becauſe of the craftineſs of the latter, who are bare-fac'd cheats, and very inſolent, after this manner: Once a year, about the latter end of *May*, or the beginning of *June*, ſome of the inland *French* factors repair thither, in well-arm'd ſloops, with a proper cargo, and drive their trade

BARBOT. aboard their veſſels from place to place, to ſecure themſelves againſt the treachery of the *Moors* and *Arabs*. At one of the neareſt places, about 30 leagues diſtant from the factory, one *Chi-chi-my* aſſiſts as moderator, or umpire, between the *French*, the *Moors*, and the *Blacks*; for the *Foules* alſo bring ſome ſmall quantity of gum-arabick to the market, which they gather in their country. This *Chi-chi-my* goes over commonly to the country of the *Moors* every year, ſix weeks, or two months before the overflowing of the river *Niger*, to give them notice of the proper time, when they are to repair to the market, with their gum, *&c.* This was formerly managed by one *Aly*, a notable ſharp man, in whoſe town the market for gum was kept; but he having revolted againſt his ſovereign, to ſide with thoſe *Azoaghe Moors*, has occaſioned the removal of the place.

The *French* always driving the trade of gum-arabick on the banks of the river, have, by that means, in a great meaſure, prevented the frauds and inſults of the *Moors*; the gum being generally ſhipp'd off by degrees, as it is receiv'd from them. This commerce is in the months of *May* and *June*, as was ſaid above.

Original of the Genehoa Moors.

If the *French* are right in their account of the people of *Geneboa*, bordering on the north-ſide of the river *Senega*, for by that name they diſtinguiſh the *Moors* of thoſe parts; then muſt it be concluded, that they deſcend from the *Azuages Arabs*; who, according to *Marmol*, following the *African* authors, boaſt they came originally from *Phenicia*, being driven thence by *Joſhua*, the ſon of *Nun*, and ſucceſſor to *Moſes* in leading the people of *Iſrael*. That flying thence, they ſettled in *Lybia*, and built *Carthage*, 1268 years before the birth of CHRIST. *Ibni Alraqui*, an *Arabian* author obſerves, that many years after there was found at *Carthage* a large ſtone in a ſpring, with theſe words carv'd on it, in the *Punick* language: *We have made our eſcape to this place, from the preſence of that vagabond robber* Joſhua, *the ſon of* Nun. Theſe *Azuages*, at their firſt ſettling in *Africa*, call'd themſelves *Maures* or *Morophores*, and thence by *Europeans* they are named *Moors*.

How they travel to market, and feed.

The *Moors* come from their own country about ſix weeks before the *Niger* overflows, as has been obſerv'd, and repair to theſe markets in ſmall gangs, to ſell their gum-arabick, which, for the moſt part, they carry on camels, and oxen, riding themſelves. The common ſort are ſtark naked, the better have cloaks of furs, and ſome only a piece of ſkin to cover their privities; living all the way on camel's milk, in which they diſſolve a little gum, and reckon it good food. When they are come to the places appointed to keep the market, the *French* uſe to buy their oxen, and have them killed by ſome of their own *Moors*, appointed to that office, and diſtribute the fleſh among them for their ſubſiſtance; for the *Moors* would not eat, nor ſcarce touch any meat kill'd or dreſs'd by the *Whites*, unleſs it were in extremity, and that they had no other way to help themſelves.

Their return.

When the market is over, the *Moors* return into their own country, carrying back on their camels, or dromedaries, the goods they have received in exchange for their gum, or what part of the ſaid gum they did not think fit to diſpoſe of; whether it was that they did not like the goods offer'd them in exchange, or that they did not agree about the price. Thus they make nothing to travel four or five hundred leagues out of *Lybia*, with an hundred weight of gum, or ſome ſuch parcel, and to return home again with it; ſo unreaſonable and ſpightful they are in their way of dealing. It is almoſt incredible what a trouble the *French* are at to deal with theſe *Arabs*, and what wrongs and affronts they are to put up; thoſe wretches being ſo revengeful as to murder a man for the leaſt thing, if ever they can find an opportunity, though it be 20 years after the injury they fancy they have received, or elſe will demand 50 ſlaves to redeem the perſon they have in their power, and deſign to deſtroy. They are generally tawny, meagre, and of a ſcurvy mien, but of a ſubtle crafty diſpoſition. See the SUPPLEMENT concerning theſe people.

Gum-arabick, how it grows.

The gum-arabick diſtils from a tall ſhady tree; much like the *Mappou* of *America*, and growing in the deſarts of the inner *Lybia*. At the proper ſeaſon of the year, the *Moors* take off the bark of this tree, with ſmall iron tools, or forks, which is done with eaſe, and ſoon after the ſoft and wateriſh ſubſtance, that was under the bark, hardens into gum, in little bits and lumps, much in the ſame nature as we ſee the common gum grow on our *European* cherry and plum-trees. The *Arabs* keep this gum freſh from one year to another, by burying of it under ground.

Arabs dread fire-arms.

Theſe *Arabs* are very expert at their fire-arms, and no leſs fearful of the effect of them. I have been inform'd, that ſome hundreds of the *Moors*, or *Arabs* about mount *Atlas*, coming down to make war on king *Sillatic*, and attempting to ſeize a ſloop belonging to the factory, which was come to trade, were ſo frighted at the diſcharge of three firelocks made upon them by the *French*, that they all immediately ran away.

It

Moors why so call'd. It may not be amiſs here to obſerve, that the *Latins*, call'd the people of *Barbary* *Mauros*, in all likelihood, from their tawny complexion, from whom the other *Europeans* have taken and continued the uſe of this name, they being all a dark-colour'd people. The *Arabs* I now ſpeak of, and all the reſt I ſhall ſpeak of hereafter, being no leſs tawny than the people of *Barbary*, but rather exceeding them; therefore the *French* in thoſe parts call them, *Arab Moors:* which is confounding the ancient *African Bereberes*, who live among the *Arabs* of *Lybia* and *Geneboa*, with thoſe ſame *Arabs*.

I ſhall in another place ſpeak of the commerce and correſpondence between the people of *Morocco* and thoſe of *Tombut* and *Geneboa*.

MARKETS *and* COMMODITIES EXCHANG'D.

Gold-duſt. AS for gold-duſt, the *French* purchaſe very little of it, ſince the fifteenth century, when the *Portugueſe* being driven out of this country, ſettled on the gold coaſt, as ſhall alſo be obſerv'd in its place. However, ſometimes a little gold is brought to market at *Heyde*, at *la Riviere a Morfil*, at *la Riviere des Maringuins*, at *Mambrin*, at *Lametor*, and towards *Gamboa* River.

Heyde town. The town of *Heyde*, or *Leyde*, conſiſts of about two hundred houſes, ſtanding on the north-ſide of the *Senega*, above 200 leagues up it, from the ſea, not far diſtant from that of *Camelinga*; and there is a market for ivory and gold, which laſt thoſe *Blacks* call *Dougure*.

Geribolen market. At the town of *Geribolen*, is a good market for millet, and elephants teeth, which are purchas'd for brandy and bugles.

Other markets. At the towns of *Biram-Lieze*, *Sapaterre*, *Larron*, and *Bilor*, are proper markets for dry bullocks hides; ſome elephants teeth; tygers, goats and deer-skins; oſtrich feathers; *Dutch* cloths; galet; large yellow amber-ſtones; margriettes; white and yellow bugles, *&c.* but chiefly at *Bilor*.

More of them. On the rivers *a Morfil* and *des Maringuins*, at *Mambrin*, on the north-ſide of the *Senega*, and at *Lametor*, or *Brak*, on the ſouth-ſide of the ſame, the *French* purchaſe a conſiderable number of ſlaves, elephants teeth, and dry hides, as alſo ambergris and ſome gold-duſt. At *Serinpatte* muſkcods; tygers and goats-ſkins; oſtrich feathers and gum-arabick; in exchange for kettles; yellow amber; ſtriped cloths; iron bars; bugles; *Maccatons* or beads of two ſorts; whole or half pieces of eight of the old ſtamp; *Margriettes*; another ſort of beads made at *Roan*, fine cryſtal beads; ſtrait, or bow'd cutlaces; *Galet* beads, and pieces of ſilver of 28 ſols, either plain or gilt. The country of little *Brak* affords them ſlaves and wood for fewel.

At the villages of *Bozaert*, or *Bozar*, and *Caye*, near the factory, they have ſlaves elephants; and ſea-horſes teeth; gold-duſt; dry hides; and the country cloths; in exchange for brandy, iron bars, cutlaces; bugle; and *Satalas*, or braſs baſons of ſeveral ſizes. BARBOT.

SLAVES.

How they make ſlaves. THOSE ſold by the *Blacks* are for the moſt part priſoners of war, taken either in fight, or purſuit, or in the incurſions they make into their enemies territories; others ſtolen away by their own countrymen; and ſome there are, who will ſell their own children, kindred, or neighbours. This has been often ſeen, and to compaſs it, they deſire the Perſon they intend to ſell, to help them in carrying ſomething to the factory by way of trade, and when there, the perſon ſo deluded, not underſtanding the language, is ſold and deliver'd up as a ſlave, notwithſtanding all his reſiſtance, and exclaiming againſt the treachery. I was told of one, who deſign'd to ſell his own ſon, after that manner; but he underſtanding *French*, diſſembled for a while, and then contriv'd it ſo cunningly as to perſuade the *French*, that the old man was his ſlave, and not his father, by which means he deliver'd him up into into captivity; and thus made good the *Italian* Proverb, *A furbo furbo e mezzo*; amounting to as much as, Set a thief to catch a thief, or Diamond cuts Diamond. However, it happened ſoon after, that the fellow was met by ſome of the principal *Blacks* of the country, as he was returning home from the factory, with the goods he had receiv'd for the ſale of his father, all which they took away, and order'd him to be ſold for a ſlave.

Kings ſell offenders. The kings are ſo abſolute, that upon any ſlight pretence of offences committed by their ſubjects, they order them to be ſold for ſlaves, without regard to rank, or profeſſion. Thus a *Marabout*, or Prieſt, as I believe, was ſold to me at *Goeree*, by the *Alcaide* of *Rio Freſco*, by ſpecial order of king *Damel*, for ſome miſdemeanors. I took notice, that this Prieſt was above two months aboard the ſhip, before he would ſpeak one word; but I ſhall ſay more of him in another place.

Children kidnapp'd. Abundance of little *Blacks* of both ſexes are alſo ſtolen away by their neighbours, when found abroad on the roads, or in the woods; or elſe in the *Cougans*, or corn-fields, at the time of the year, when their parents keep them there all day, to ſcare away the devouring ſmall birds, that come to feed on the millet, in ſwarms, as has been ſaid above.

People ſell themſelves. In times of dearth and famine, abundance of theſe people will ſell themſelves, for

BARBOT. for a maintenance, and to prevent ſtarving. When I firſt arriv'd at *Goeree*, in *December* 1681, I could have bought a great number, at very eaſy rates, if I could have found proviſions to ſubſiſt them; ſo great was the dearth then, in that part of *Nigritia*.

Inland ſlaves. To conclude, ſome ſlaves are alſo brought to theſe *Blacks*, from very remote inland countries, by way of trade, and ſold for things of very inconſiderable value; but theſe ſlaves are generally poor and weak, by reaſon of the barbarous uſage they have had in travelling ſo far, being continually beaten, and almoſt famiſh'd; ſo inhuman are the *Blacks* to one another.

ELEPHANTS TEETH

Elephants hard to be kill'd. ARE gather'd and pick'd up in the woods; or elſe when the *Blacks* can kill an elephant, which is hard to be done, either with fire-arms or arrows, as ſhall be particularly obſerv'd, when I come to treat of the *Qua-qua* coaſt; where there are more of theſe bulky creatures, than in any other part of *Guinea*. I ſhall only add here, that I was told by one of the factory at *St. Lewis*'s iſland, that he and his company were once at the hunting of an elephant, and beſtow'd above two hundred bullets on him, and yet he got away; but the next day was found dead ſome hundred paces from the place where they ſhot him.

How kill'd by the Blacks. The *Blacks* of *Senega* go out ſixty in a company, each arm'd with ſix ſmall arrows and a great one. Having found his haunt, they ſtay till he repairs thither, which they know by the loud ruſling noiſe he makes, breaking through the boughs that hang in his way, and beating down whole trees, if they ſtand in his way. Then they follow him, ſhooting continually, till they have ſtuck ſo many arrows in his body, as muſt be his death; which they obſerve by the loſs of blood, and the weakneſs of his efforts againſt what ſtands before him.

The teeth pick'd up in the woods and deſarts are for the moſt part ſcurfy and hollow, occaſion'd by their lying many years in the rain and wind, and conſequently are leſs valuable.

HIDES.

Beſt hides in Guinea. THE beſt and largeſt dry bullocks hides, are thoſe from about the *Senega* river, becauſe the cattle is there much larger and fatter, than about *Rufiſco* and *Porto d'Ali*, where the country affords not ſuch good paſture-grounds. They ſoak, or dip theſe hides, as ſoon as flay'd from the beaſt, and preſently expoſe them to the air to dry; which, in my opinion is the reaſon, why wanting the true firſt ſeaſoning, they are apt to corrupt and breed worms, if not look'd after, and often beaten with a ſtick, or wand, and then laid up in very dry ſtore-houſes.

Better in America. Theſe hides are nothing to compare to thoſe of *Havana*, *Hiſpaniola*, and *Buenos Ayres*, in *America*, both for thickneſs and largeneſs. The *African* hides ſerve moſtly in *France* and *Holland*, for covering of trunks, and portmantuas; being, as has been ſaid, much thinner and ſmaller than the *American*. For an inſtance, the weight of a hide at *Buenos Ayres*, is commonly ſeventy ſix pounds, and worth there upon the place one piece of eight. The ſame hide is worth at *London* ſix pence, at *Roan* half a livre, and at *Amſterdam* ten ſtivers the pound weight. Theſe hides are the commodity of the country about *Buenos Ayres*, lying in 35 degrees of ſouth latitude, fifty leagues up from the mouth of the river of *Plate*, by the natives call'd *Paraguay*. The ſaid hides, being ſo cheap there, by reaſon of the incredible multitude of cattle the country abounds in, and ſo much valu'd in *Europe*, are the uſual returns from thence; with a ſort of red wool, call'd *Lana de Vicuna*, growing on the *Peru* ſheep, and which is worth at *Buenos Ayres* 18 royals plate *per* pound, and at *London* 20 *s. per* pound; being brought down 350 leagues by land from *Peru*, on mules. In the year 1658, there were at *Buenos Ayres*, at one time, twenty two *Dutch*, and among them two *Engliſh* ſhips, as we are told in the account of *Monſieur Acarete du Biſcay*, homewards bound with bull-hides, plate, and the aforeſaid *Vicuna* wooll, which they had received in exchange for their commodities. Each *Dutch* ſhip had thirteen or fourteen thouſand bull-hides, amounting to 33500 *l.* ſterling, bought by them there at ſeven or eight royals each, and ſold in *Europe* for at leaſt 25 *s.* a piece.

At Buenos Ayres.

The Dutch *there.* This happen'd at a time when the *Spaniards* being embroiled in many troubles, the *Dutch* laid hold of the opportunity to ſend thoſe ſhips to *Rio de la Plata*, laden with goods and *Blacks*, which they had taken in at *Congo* and *Angola*. The inhabitants of *Buenos Ayres* wanting the ſupplies they uſed to receive by the *Spaniſh* galeons, which were hindered by the *Engliſh* from making their conſtant voyages; and there being a great ſcarcity of *Blacks*, and other neceſſaries; prevailed ſo far upon the governor, that for a preſent they obliged the *Hollanders* to give him, and paying the duties to the king of *Spain*, they were permitted to land, and trade there: for no nation is allowed it, but native *Spaniards*, with licences from the king of *Spain*, which coſt five ducats plate, for every tun, and ſeven ducats and a half plate, whenſoever they are granted to ſtrangers. A ſhip of five hundred tun, as the lord *Sandwich*, in his diſcourſe of *Spain*, informs

informs us, pays 3750 ducats for liberty to trade in the *Weſt-Indies*. The ſame lord ſays, a *Black* is worth ſix or ſeven hundred pieces of eight, at *Buenos Ayres*; and adds, that the *Spaniards* there give very good rates, and take great quantities of *Engliſh* manufactures, as cloth, bays, ſays, ſtockings, *&c.* To which Monſieur *Acarate* ſubjoins ſilks, ribbons, thread, needles, ſwords, horſe-ſhoes, and other iron-work; tools of all ſorts, drugs, ſpices, ſilk-ſtockings, ſerges, and generally every thing for cloathing; all theſe being proper commodities for thoſe parts. I hope I may be pardoned this digreſſion, ſo remote from my ſubject in hand, having thought it might be advantageous to ſome, who perhaps never heard of ſo beneficial a trade, which was the occaſion of my inſerting it in this place; and now I ſhall return to *Nigritia*.

Bees-wax. Bees-wax is gather'd from trees in the woods, as is done in the *New-Foreſt* in *Hampſhire*; but is not ſo good or clean.

Oſtrich feathers. As for oſtrich feathers, they are commonly no where to be had, but about the factory at *St. Lewis*'s iſland, that being neareſt to the *Moors*, who have the greateſt plenty of thoſe animals in their country. BARBOT.

Amber-gris. I could never underſtand, whence the *Moors* and *Blacks* have their ambergris, tho' every body knows it is the product of the ſea.

The *French* reckon this trade in general yields ſeven or eight hundred *per cent.* advance, upon invoice of their goods; and yet their *Senega* company, inſtead of thriving, has often brought a noble to nine-pence. Nay, it has broke twice in leſs than thirty years; which muſt be occaſioned by the vaſt expence they are at in *Europe*, *Africa*, and *America*; beſides ill management of their buſineſs: but this is no more than the common fate of the *Dutch* and *Engliſh African* companies, as well as of that, to make rather loſs than profit; becauſe their charges are greater than the trade can bear, in maintaining ſo many ports, caſtles, forts, and factories in *Africa*, which devour all the profit, as I ſhall farther make out in the deſcription of the gold-coaſt.

CHAP. V.

The employments of the women; the common food and drink of the Blacks; *the palm-wine how made; funeral ceremonies; dread of heavy rain and thunder; ſleeping, dancing, and wreſtling, feaſting and* Ramadan. *The author's viſit to* Conde, *viceroy of the country; the* Guiriots *or buffoons, and their office; the government and deſpotick authority of the black kings; audiences, embaſſies, revenues, forces, and admiralty rights; the juſtice civil and criminal, wars, religion, prieſts or* Marabouts, *and their* Grigri *or charms.*

WOMEN'S EMPLOYMENTS.

Sorts of labour. BESIDES the care of nurſing their children, they have all the charge of houſewifry at home, *viz.* to make large ozier or ſtraw hampers, or baſkets, twelve or fifteen foot about, to keep their corn in; to beat or pound the millet, with great wooden peſtles, in deep hollow trunks of trees like mortars; which is a tedious hard labour, and yet done almoſt every morning; and to make or dreſs either *Sanglet* or *Couſcou*, which is the common diet of the family, among the weſtern *Blacks*.

FOOD.

Couſcous. THE *Couſcous*, as the *Arabs* call it, and the people of *Morocco*, *Couſcouſou*, but the *Blacks*, *Laguere*, is their beſt and moſt uſual food; being made of millet beaten almoſt to fine flower, then ſifted or fann'd with a ſort of fan made of palm-tree leaves, as well as they can do it. This flower they put into a narrow bowl, and ſprinkle it a little with water; then knead and turn it, and ſprinkle more water again and again, till it is all paſte, which they break into ſeveral round balls, and let them ſtand in the air a while to dry. They then put them into an earthen-pot, having a hole at the bottom, taking care to cover it very cloſe at the top, and fix this pot upon another, in which there is fleſh or fiſh ſeaſon'd with palm-oil and ſuch ſpice as they have; and thus ſet both pots, one upon another, over the fire: ſo that when the meat or fiſh boils, the ſteem aſcends through the hole in the bottom of the upper pot, to the *Couſcous* or paſte that is within it; at once baking and giving it a ſavour, which requires a long time to be well done. When enough, they put all together, *Couſcous*, and meat or fiſh, in a wooden platter or bowl. This is the common food of the beſt people, tho' in reality but indifferent diet, the *Couſcous* being itſelf a coarſe and indigeſted matter: for beſides its being very ſalt, and no way pleaſant, it cracks between the teeth, as if there were ſand in it. There are alſo *Couſcous* cakes made, which they bake on large flat ſtones over the fire.

Plate forbid. Theſe people, as well as thoſe of the empire of *Morocco*, and, as I take it, all other *Mahometans*, the kings themſelves not excepted,

BARBOT. excepted, are forbid the uſe of plate at their tables; and therefore the *Sherife*, or emperor of *Morocco*, tho' a potent prince, is ſerved in no better than braſs or earthenware.

Sanglet. Their *Sanglet* is made of the bran of millet, boiled in water, without any other addition, being the common food of the poorer ſort, and particularly of ſlaves. Sometimes it is boiled with ſtinking fleſh or dry fiſh, or elſe with milk or butter, for the better ſort.

Towards the ſea-coaſt they eat milk, butter, and curds, which the *Whites* have taught them to make, but neither ſo good or ſweet as in *England*.

Manner of eating. They generally eat twice a day; at noon and towards night, ſitting round on their heels upon the bare ground, either within the cabbins, or at the door without; but ſome of the beſt ſit upon mats, men and women together, towards the coaſt, yet in ſome inland countries each ſex eats apart. They eat but little at a time, and that after a ſlovenly manner, as will appear by the following ſtory.

Entertainment. *Donna Catalina*, a black lady of a good preſence, and a very jovial temper, widow to a *Portugueſe* of note, and a *Roman Catholick*, invited me to a dinner at *Rio Freſco*, where ſhe then lived in great eſteem among the *Blacks*; but always dreſs'd after the *Portugueſe* faſhion. Being come to her habitation, where was alſo the *Alcaide* of the town, and ſome of king *Damel*'s officers; ſhe conducted us all into a very warm cabbin or hut, in the midſt of which there hung at the roof a large ſtinking piece of raw beef: and having made us all ſit down there in a ring, upon a fine mat, with our legs acroſs, after the *Mooriſh* faſhion, a ſlave brought in a wooden platter full of dirty water to waſh our hands, without any towel to wipe them. Every man made uſe of his clout to dry them, and I of my handkerchief. Then the dinner was ſet down on the mat, being a large wooden platter, brim-full of *Couſcous*, and another with ſtinking boiled beef, to which I was bid welcome. The lady then went about tearing the meat into abundance of bits, with both her hands, and threw it into the *Couſcous* diſh, ſtirring it about with one hand. Then every one of the gueſts in his turn, took a bit of the meat and ſome *Couſcous*, and rolling it together into a ball in his right hand, toſs'd it as far into his mouth as he could; then lick'd his fingers, and ſhook his hand over the diſh, to ſave what had happened to ſtick to it. This ſlovenly behaviour did ſo balk my ſtomach, that I did but juſt taſte of the meat, tho' the lady often preſs'd me to eat heartily. Dinner being over, the ſame dirty water, which had ſerved to waſh before, was brought in again for the ſame uſe, and ſome waſh'd their mouths with it. We had no other liquor given us, at this entertainment, but water, which was neither ſweet, nor cool, but lukewarm, by reaſon of the exceſſive heat of the weather.

This diſagreeable filthy way of eating is univerſal among all the nations inhabiting the weſtern and ſouthern parts of *Africa*, from cape *Spartel* to the cape of *Good-Hope*. *Diego de Torres*, who ſerved the king of *Spain* in *Barbary*, about the year 1547, in his hiſtory of the *Sherifes*, kings of *Morocco*, who ſtiled themſelves kings of *Africa*, tho' no better than uſurpers; gives an account, that being once preſent at the old *Sherife*'s dinner, and obſerving that he wiped the hand he took up his meat with, on the head of a black boy, of about ten years of age, which mov'd him to ſmile; the *Sherife*, who took notice of it, ask'd him, what it was the chriſtian kings uſed to wipe their hands with at meals, and what ſuch things might be worth. *Torres* anſwer'd, they uſed fine napkins, which might be worth a crown a-piece, or more, and had a clean one at every meal. The *Sherife* wiping his hand again on the black boy's head, reply'd, don't you think this napkin much better, which is worth ſeventy or eighty crowns? The emperor of *Morocco* is ſerved in the ſame manner as I have deſcribed above, with *Couſcouſou* in an earthen or copper platter, and uſes nothing but his hand to tear and take up the morſels of meat not much more nicely than hungry dogs feed on carrion. He often makes choice of the ſtables of his *Alcazara* or palace, to take his meals in, and then on a piece of leather always very greaſy. The beſt and meaner ſort in that nation all eat after the ſame manner, and never diſcourſe much at their meals. *Emperors of Morocco, how they eat.*

The black king, call'd the great *Brak*, being entertain'd at dinner aboard a ſhip, return'd the bones of the fowl, after gnawing them, into the diſh. *King Brak.*

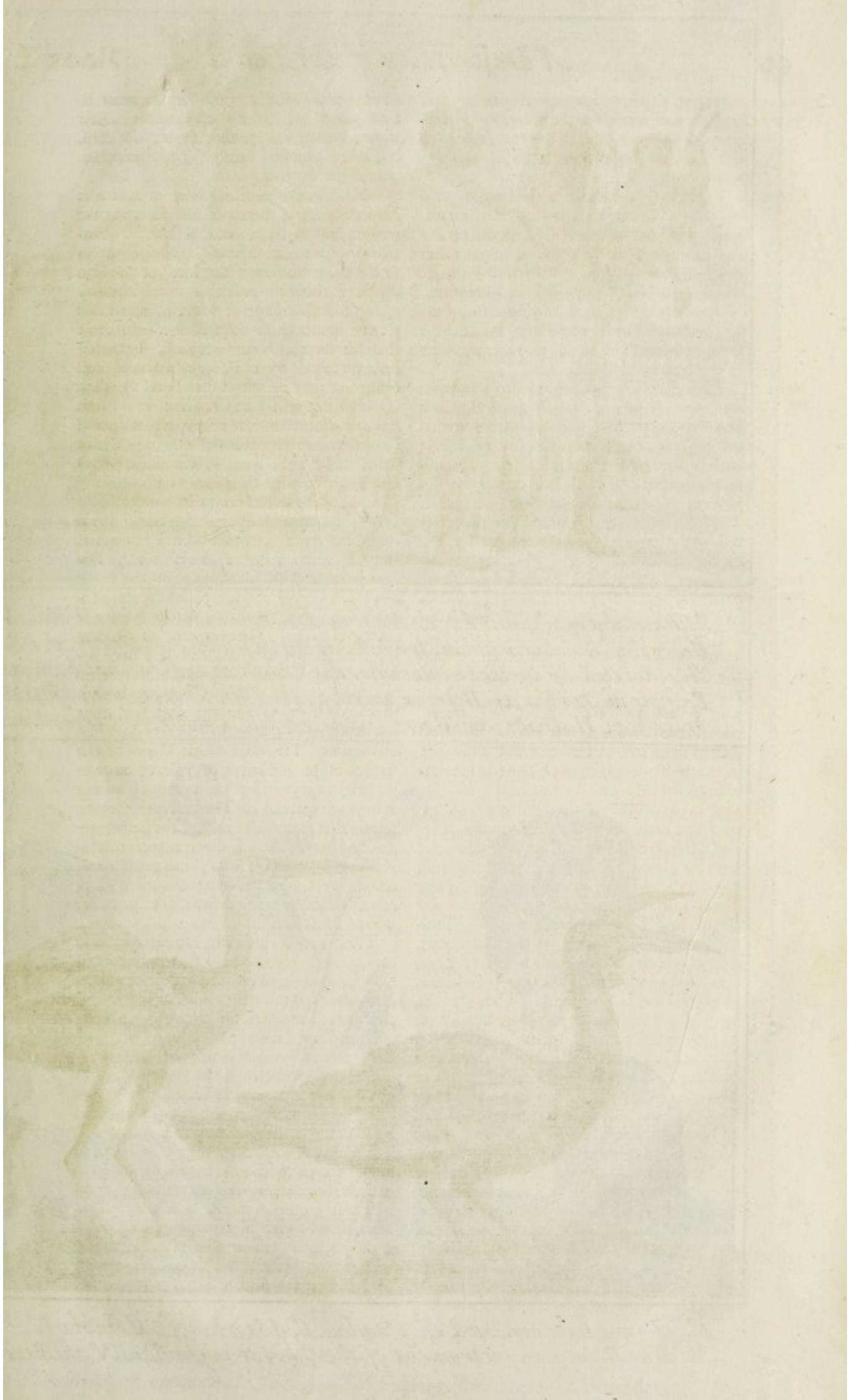
Theſe people uſe only the right hand in eating, and reſerve the left altogether for labour, looking upon it as very indecent to eat with it; nor do they uſe knives to cut their meat, or plates, or cloths to lay it on.

King *Damel* allows no body to eat with him, except the chief *Marabout*, or ſome of his principal officers. His main reaſon for not admitting of any *Theubabes*, or white-man, to his meals, is, his being ſenſible of his foul and unpleaſing way of feeding. *King Damel.*

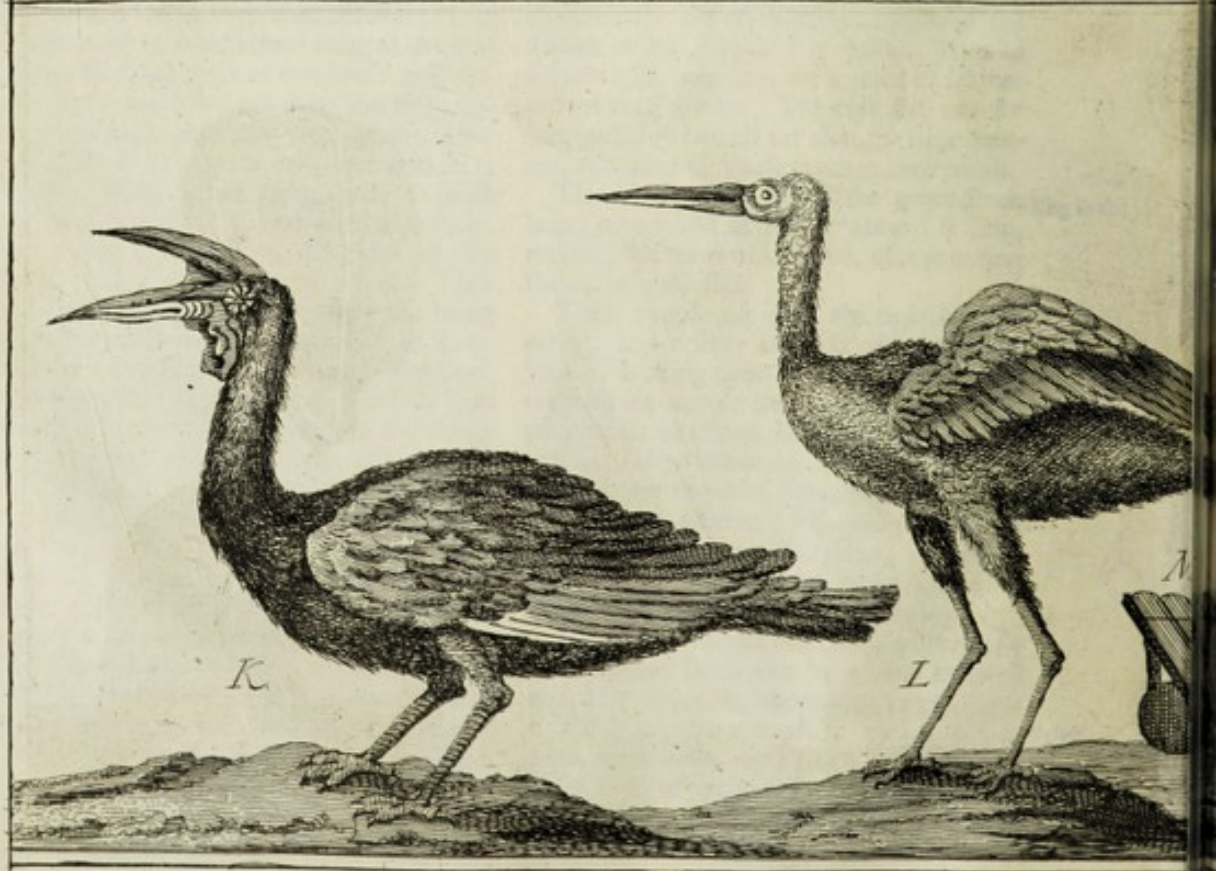
The *Blacks* will eat moſt ſorts of beaſts or fowl, except thoſe who have been infected with *Mahometaniſm*, who eat no ſwines fleſh.

Their common drink is water, palm-wine, cows-milk, or a made liquor, which is the juice of yellow ſour plumbs, mixed with water, pretty wholeſome, and moſt uſed among the *Foules*. *Drink.*

Freſh

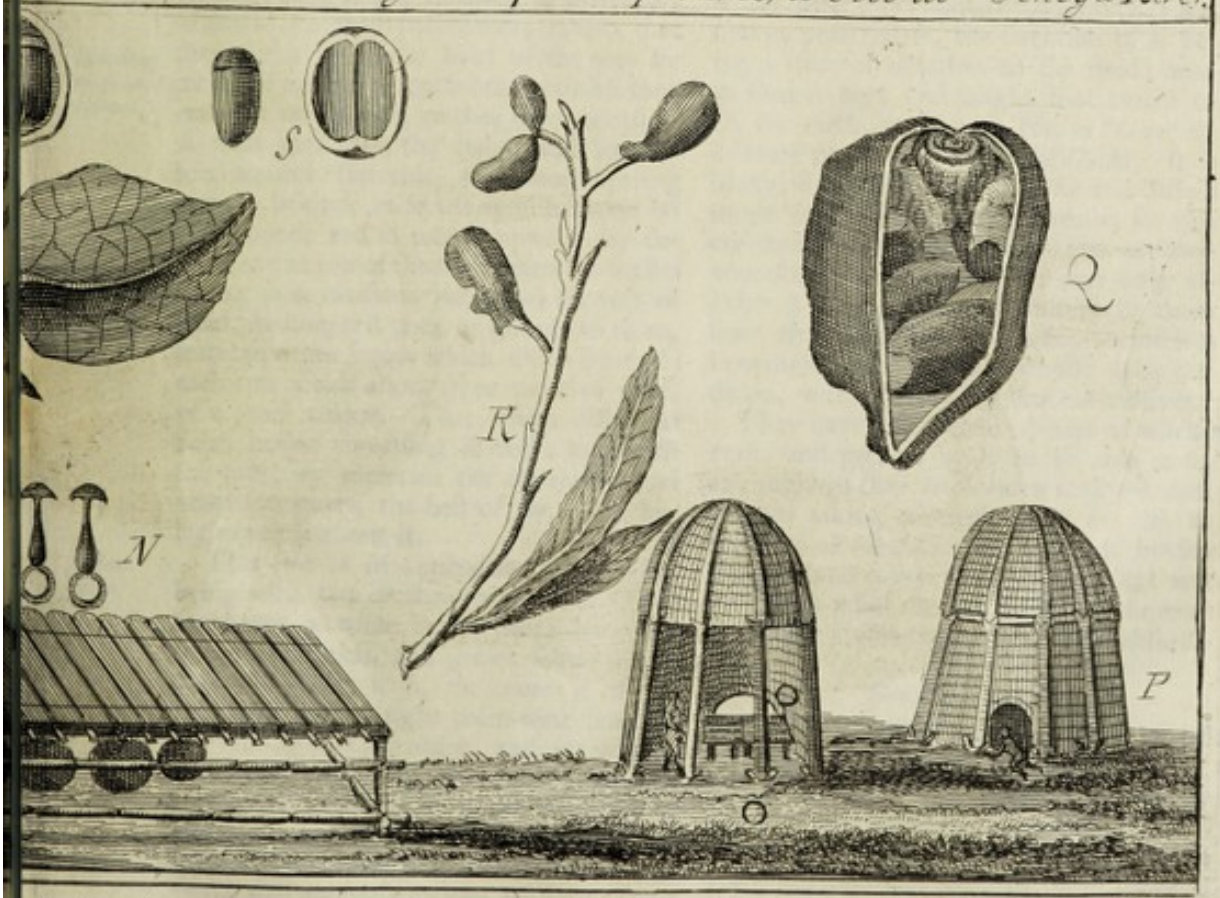


A The habit of a Cabo Verdo Negress B.C. the habit of Cabo Verdo Neg
Negroe of Gambia, with an Ape hoisting up a Child into a Tree; the Por
thus hoisted up by these mischievous Creatures and can not be wreste
Persons in Gambia, G. Negroes mounting the Palm Tree, to make incision
brass hoop, H. Arabs or Moors, riding on their Camels, horses, and oxen



K. A rare unknown Bird of Gambia, L. A Stork of Gambia
M. The Balafo, an instrument of the Negroes in Gambia. N. the Sticks

Gambia Negroe playing on ye Balafo at home. E. the habit of a Circumcised
have Seen it so done many a tyme., Even girles of 7 or 8 years, being
him without a great deal of dificulty, F. the habit of their Lords and Considerable
Palm Wine: and an other Negroe going to ye same purpose with his pots &
gum Arabick or other goods of their product, to Sell at Senega River.



L. Kip S.

The Negroes Beds in their houses. P. The Negroes houses
The Fruit Tobakomba R. the Fruit Cahovar
The Plougues or medicinal Nuts, call'd Indian Pine apple Kernels

Water. Freſh water is not to be had every where. At *Rio Freſco*, the little river affords it good enough; but in many places up the country, they have it out of ponds and moraſſes, ſo that it is thick and muddy. For this reaſon, the king of *Kayor* has cauſed two deep wells to be dug there, and made good the inſides of them with timber laid cloſe and croſs-wiſe, to hinder the mouldering in of the earth.

Brandy coveted. The *Blacks* are generally very greedy of brandy, by them call'd *Sangara*, which they will drink as if it were water, when given them. A *Black* being aboard a ſhip at *Goeree*, and ſpying an ink-bottle in my cabbin, drank a large doſe, before he perceived it was not brandy.

PALM-WINE *and* PALM-TREES.

THO' there be abundance of palm-trees in this country, yet the palm-wine is not ſo common a liquor here as on the *Gold Coaſt*, and at *Ardra*, being only uſed here by the better ſort and ſtrangers.

Deſigning in another place a particular deſcription of the ſeveral ſorts of palm-trees, I ſhall content myſelf at preſent with obſerving, that here are three kinds of them. The one is like the date-tree, another like the *Latiner*-tree, but none of the ſort which bears the coco-nuts: neither ſhall I now ſay much of the nature of the palm-wine, or how it is made, but only that they pay certain duties to the *Alcaides*, or governors of towns, for theſe palm-trees; as alſo, that *Climbing of palm-trees.* they climb up to the head of the tree by means of an iron or braſs-hoop, which they contract or let out, as they have occaſion. A man gets into the hoop, and ſets his feet againſt the tree, the hoop bearing him up behind, as ſecure as if he ſtood on the ground, and ſo moves upwards by degrees to the top of the tree, where he makes two or three inciſions, juſt below the tuft, or head, making faſt pots, or gourds to them, to receive the liquor which diſtils from it: each tree yields about three pints of wine, of a pearl colour. That which diſtils an hour before ſun-riſing is beſt; and with this ſort they entertain the *Europeans*, and other foreigners, the beſt of the *Blacks* being never without it.

Palm-wine. This ſort is of a pleaſant ſweet taſte, being uſed two or three hours after it has fermented a while in the pots; but ſoon loſes its ſweetneſs, and grows ſourer every day: the older it is, the more it affects the head. The right palm-wine ſearches the reins, provokes urine, and it may be reaſonably concluded, that the conſtant uſe the natives make of it, is the reaſon why few or none of them are troubled with the gravel, or the ſtone in the bladder; and tho' it will preſently fly into the head, when uſed immoderately, yet thoſe fumes are ſoon diſpell'd, with ſeems very ſtrange, conſidering how much it works as ſoon as in the pot. This fermentation is often ſo violent as to break the pots, unleſs care be taken to give the liquor vent. More of this ſhall be ſaid in my ſecond part. BARBOT.

SUPERSTITION *and* WITCHCRAFT.

THE *Blacks* generally ſet a-part ſome ſmall quantity of ſuch victuals as they eat, for their *Fetiches*, or, as ſome will have it, for the devil, whom they call *Gune*, to oblige him to be kind to them; for if we may believe their own aſſertions, he often beats them. I remember a *Black*, from whoſe neck I once pulled away a *Grigri*, or ſpell, made a hideous noiſe about it, telling me, that *Gune* had beat him moſt unmercifully the next night; and that unleſs I would, in compaſſion, give him a bottle of brandy to treat *Gune*, and be reconciled to him, for having ſuffered me to take away his *Grigri*, he was confident he ſhould be infallibly kill'd by him. The fellow was ſo poſitive in this conceit, and roared in ſuch a horrible manner for it, that I was forced to humour him for quietneſs ſake. *Meat offer'd to the devil.*

This ceremony of ſpilling a little liquor, and caſting ſome part of rice, or any other eatable on the ground, is of great antiquity in *China*, and kept up to this day. *Confucius*, their moſt honour'd philoſopher and divine, practiſed it, the intention of it being a ſort of oblation to the dead; who in former ages had taught that nation to till the earth, dreſs meat, *&c.* as *Navarrete* informs us, in his account of *China*. It is likely, that the *Blacks* in *Nigritia* and *Guinea* might at firſt have the ſame reaſon for this ceremony, though at preſent few or none underſtand why they do it; and only alledge it is a cuſtom tranſmitted to them from their anceſtors, grounding themſelves in many of theſe practices wholly upon tradition, without enquiring into the motives. *The ſame in China.*

They have alſo a great opinion of witchcraft, and pretend by it to be able to do any miſchief they think fit to their enemies, even to taking of their lives; as alſo to diſcover all ſecrets, and find out hidden things, as to compel a thief to appear and to reſtore what he has ſtolen, be he ever ſo remote; with many more ſuch abſurdities. *Witchcraft.*

FUNERALS.

THEY weep and lament over the dead as ſoon as expired, in ſuch manner, that it is hideous and frightful to paſs by the huts where any *Black* lies dead, by reaſon of the horrid ſhrieks and howling of the neighbours and relations, who reſort to the houſe of the departed to bewail him. *Bewailing of the dead.*

This

BARBOT. This may perhaps be deriv'd from the cuſtom of the *Jews*, as we find it in St. *Mark* 5. 36. *And he* (JESUS) *cometh to the houſe of the ruler of the ſynagogue, and ſeeth the tumult, and them that wept and wailed greatly*; upon the death of his daughter. It is well known, that the *Jews* in thoſe days had certain common mourners, who were hired for weeping and wailing over dead perſons.

Ridiculous queſtions to the dead. Upon theſe occaſions, they aſk abundance of impertinent ridiculous queſtions, much in the ſame nature as the poor ignorant ſort of *Iriſh* are reported to practiſe to this day; as for example, *Why he would leave them after that manner? whether he wanted millet, or oxen, or clothes, or wealth? whether he ſtood in need of any more than he had? or, whether he had not wives enough, or they were not handſome enough? what harm any body had done him?* and the like. All theſe queries are repeated by every one in the company ſucceſſively, the *Guiriots* in the mean time acting their parts, continually ſinging the praiſes of the party deceaſed, and extolling his virtues, actions, and qualities. The dead perſon making no anſwer, thoſe who have put their queſtions withdraw, to make room for others to ſucceed them, in repeating the ſame.

It was cuſtomary among the *Arabs* of *Lybia*, and the adjacent parts, as we ſhall farther ſhow in the Supplement, upon theſe occaſions, for the wife, or next of kin, to go out of the tent, or barrack, howling after a ſtrange manner *Hoo-la-loo*, as the *Iriſh* do over the graves of their friends departed. By the 11th of St. *John*, ver. 31. it appears, that the *Jews* often repaired to the graves to bewail their dead, as is there ſhown in the inſtance of *Mary*, the ſiſter of *Lazarus*.

Death of boys. If it be a boy that is dead, the maids and women ſing; and the other boys run at one another with all the force they are able, holding naked cutlaces in their hands, which they clatter together; and making many extravagant motions and geſtures, too impertinent to be deſcribed.

Funeral ceremonies. The funerals are performed with much ſtate and ceremony. In ſome places they bury the corpſe in the houſe it belonged to, taking off the round roof of it, and redoubling their cries: then four mourners ſtand in a ſquare, each holding a cloth extended, as it were to cover the corpſe, that it may not be ſeen by the company. Next the *Marabout* whiſpers ſome words in the ear of the deceaſed, covering him with a white ſheet, or piece of callico. This being done, they ſet on the roof of the hut again, over which they hang ſome cloths of one, or of ſeveral colours; and cloſe by the houſe they ſet up a pole, on which they hang the arms, bow, quiver, javelin, *&c.* of the perſon deceaſed; and having a fancy, that the dead eat in the grave, they ſet by them a pot of *Couſcous*, and another of water, for ſeveral months.

The ſame in Morocco &c. It is a common cuſtom among the *Barbarians* of *Morocco*, *Fez*, &c. to ſet meat on the graves, and to bury ſilver, jewels, and other things with the corpſe, that the dead may want none of the conveniencies in the other world, which they had in this.

Another ſort. At other places, the funerals are after this manner. Some drummers march before the company, after them follow the neareſt relations of the deceaſed; then his wives, if it be a man, or the huſband, if a woman; and then the corpſe, followed by all the people of the village, of both ſexes. Being come, in this order, to the place of burial, which is very often on ſome riſing ground, or hill, they lay the corpſe in the grave, ſtark naked, and fill it up with earth. About the grave they erect ſeveral little round huts, much like our ice-houſes in hot countries; and over thoſe huts, they ſet up the round roof of the deceaſed perſon's houſe, diſplaying on the top of it a flag, or white ſheet, cut in pieces, that being thus rent, it may not be ſtolen away, as being rendered quite uſeleſs.

Barbarity of kindred. It is frequent among theſe people, for the neareſt relations, as brothers, ſiſters, *&c.* to take away for their own uſe, all the goods, or wealth the party deceaſed has left; thus robbing his own children, and expoſing them to the greateſt miſery.

RAIN *and* THUNDER.

Rainy ſeaſon ſickly. THE *Blacks*, in general, have a great dread of the rainy ſeaſon, becauſe they are then, for the moſt part, much afflicted with diſeaſes of ſeveral ſorts, which makes them very cautious of travelling; nay, moſt of them will ſcarce come out of their houſes, but keep cloſe confined in them during all that ſeaſon, with a conſtant fire, about which they lie all night, in a ring, with their feet towards it; ſo to draw out and dry up the moiſture, they fancy thoſe lower parts have drawn in, during the day; and look upon it as the occaſion of the ſeveral diſtempers their bodies are ſubject to.

Dread of thunder. Nor are they leſs apprehenſive of thunder, which is very frequent in the country at that ſeaſon, being dreadful loud, and attended with terrible flaſhes of lightning. When it happens to thunder on a ſudden, as they are abroad in the fields, or on the road, they lie down flat, with their faces to the ground, till it is over, or at leaſt till the violence of the claps abates.

SLEEPING, DANCING, *and* WRESTLING.

THO' they conſtantly take a nap, of an hour or two, after dinner, yet they go to bed early, in dark nights; but when the

the moon ſhines, they ſit up to dance and ſmoak, with their wives and neighbours. Their dances are commonly in a round, ſinging the next thing that occurs, whether ſenſe or nonſenſe. Some of them ſtand in the middle of the ring, holding one hand on their head, and the other behind their waiſt, advancing and ſtrutting out their belly forwards, and beating very hard with their feet on the ground. Others clap their hands to the noiſe of a kettle, or a calabaſh, fitted for a muſical inſtrument. When young men, or boys, dance with maidens, or women, both ſides always make abundance of laſcivious geſtures; and every now and then each takes a draught of palm-wine to encourage the ſport.

Lewd dancing.

Ridiculous wreſtling.

The men often exerciſe themſelves at wreſtling, putting themſelves into many ridiculous poſtures, as they approach one another, either holding out a finger, the fiſt, or the foot towards the antagoniſt; one or more *Guiriots* ſtanding by, and beating a drum, or playing on ſome ſort of their noiſy muſick, to encourage the combatants. Being ſtark naked at this ſport, he who is thrown, ſeldom comes off without ſome hurt or bruiſe, and ſometimes they both ſuffer conſiderably. The great ſatisfaction they have in throwing their antagoniſts, conſiſts in the *Guiriot*'s extolling their valour with a loud voice, and encouraging them to gain many more ſuch victories.

RAMADAN *and* FEASTING.

Faſting and feaſting at once.

DURING the time of their *Ramadan*, which is the *Mahometan* lent, and laſts the whole month of *September*, they have great feaſting and rejoicing at night; which, from the *Portugueſe*, they call *Folgar*, that is, to make merry. They are then forbid eating, drinking, and ſmoaking in the daytime; and ſome are ſo very preciſe, that they will not ſpit, or ſcarce do any other thing, if they can avoid it; but as ſoon as the ſun is ſet, or the firſt ſtar appears, they all fall to feaſting with an intolerable noiſe of drums, and never give over eating and drinking till the ſun riſes again, with great exceſs and debauchery.

A VISIT *paid to* CONDE, *the* VICEROY.

Conde, viceroy and general.

BEFORE I proceed upon the ſubject in hand, it will not be ungrateful, in this place, to give an account of the viſit I once paid to old *Conde*, viceroy and generaliſſimo of the forces of king *Damel*, at the village of *Racho*, about a mile up the country, in order to ſettle a good correſpondence, between the *Blacks* and the *French* factors at *Goeree*, which had been interrupted for ſeveral months, on account of the cuſtoms for wood and water, for the uſe of the company's ſhips; which will farther demonſtrate the dexterity of theſe people at bodily exerciſes. BARBOT.

Manner of his giving audience.

I had in my company the head factor of *Goeree*, whom the *French* call governour, and a file of ſoldiers from the fort. Being all landed in the bay, near the cape, we walked about a mile and a half up the country through a thick copſe, or wood, to a ſmall village, call'd *Racho*, where we found *Conde* ſitting on a mat, under a large round thatch'd roof, with a long tobacco-pipe in his mouth, according to the cuſtom of the country, and five or ſix of his wives about him in a ring, finely dreſſed after their manner. When I drew near him, he ſtood up, took me by the hand, and bid me welcome; next, he deſired me to ſit down on his right hand, which being done, a ſlave, by his order, brought me a calabaſh of palm-wine. That ceremony being over, I made him the uſual preſents, conſiſting of ſome trivial things, to the value of about three crowns; and then declared to him, in *French*, the occaſion of my coming, which a *Black*, who underſtood *French*, interpreted in his own language. Hereupon the viceroy agreed, that for the future, the *French* company's ſhips ſhould pay no more than 30 bars of iron each, in full for all cuſtoms, according to the agreement made in the year 1677, with the *Alcaide Medioup*; beſides two dry hides for every long boat, or pinnace, which ſhould fetch water, or wood from the ſhore.

Dance.

As ſoon as the contract was concluded, we were ſurrounded by a great number of *Blacks*, men and women, who formed a dance to the ſound of ſeveral of their inſtruments; which laſted a conſiderable time, and was not altogether unpleaſing to us, tho' odd and extravagant in itſelf.

Camels.

The dancers being withdrawn, *Conde* ſtood up, and invited me to ſee his camels and horſes, which were at a ſmall diſtance. I obſerved, that the camels were but of a middle ſtature, and not exactly like thoſe of *Aſia*.

Or dromedaries.

This is rather a ſort of dromedaries, being ſmall, lean, and tender, only fit for carrying of men; but ſo far excelling in ſwiftneſs, that it is reported, they will travel an hundred miles a day, for ſeven or eight days ſucceſſively, with little, or next to no food, which is a little graſs, or browzing on the leaves of trees. The *Arab Moors* call this ſort of camels *Raguahil*, or *Elmahari*; and they are commonly uſed in *Lybia* for travelling through the deſarts.

Dromedaries are made uſe of in the empire of *Morocco*, upon occaſion of haſty, urgent affairs. They differ from a camel, only in being leaner and much ſwifter; qualities which are natural to them, and very peculiar;

BARBOT. peculiar; for if we may credit the natives of that country, this beaſt will travel ten leagues in a day, for every day it ſpends in ſleeping before it could ſee diſtinctly, after its firſt coming into the world. So that, if it ſleeps ſix days, as ſoon as it comes from the dam, it will travel ſixty leagues, and ſo more or leſs in proportion. Some do poſitively affirm, that the uncle of the preſent emperor of *Morocco* did thus ride a hundred leagues in a day; and do add, that the fatigue of this way of travelling, which is but the dromedaries conſtant pace, is equal to the expedition, and that it was impoſſible for the traveller to hold it, did he not cauſe himſelf to be faſt bound to the ſaddle, and his mouth to be cover'd, for fear of being ſuffocated. The bunch on the backs of theſe camels or dromedaries is ſmaller, in proportion, than that of the camels in *Arabia the ſtony*, call'd *Bactrians*. The dromedaries of *Arabia* have two bunches on their back, and are much ſwifter than the *Arabian* camels; but theſe here have another ſmaller bunch on their ſtomach, which ſerves them to lean on when they reſt.

Dromedaries and camels of Arabia.

Horſes. Some of the horſes ſeem'd to me pretty fine; but all very ſmall.

Having ſpent about two hours at this interview, I took my leave of the old gentleman, who bid the interpreter tell me, he would bear me company to the water-ſide, and ſee me ſafe in the pinnace. I admir'd all the way how the people of the neighbouring cottages and hamlets, being inform'd that *Conde* was going down to the water-ſide, flock'd about us, pulling off their ſandals from as far as they could ſee him, and proſtrating themſelves flat on the ground before, throwing ſand or earth, with both hands, over their own heads; which among them are the uſual tokens of reſpect, paid to perſons in eminent dignity.

Reſpect paid to him.

Antiquity of proſtrating. This practice of proſtrating on the ground before perſons in a high ſtation, appears by ancient hiſtory to have been follow'd by all the eaſtern nations, and commonly uſed by the people of *Iſrael*; whereof we find many inſtances in holy writ, of which I ſhall only point out thoſe of king *David* and *Abigail*, 1 *Sam.* 25. 23. *Mephibohſheth*, 2 *Sam.* 9. 6. *Abſalom*, *Ib.* 14. 33. and *Bath-ſhebah*, 1 *Kings* 1. 16. & 1. 31. It is ſtill practis'd in ſeveral eaſtern countries, and particularly in the dominions of the *Mogol*.

Praiſes ſung. All the way we walk'd to the ſea-ſide, I had two of *Conde*'s *Guiriots*, one on each ſide of me, who never ceas'd, in their ſort of tone, to ſing a kind of panegyrick in praiſe of me, as I was inform'd by the interpreter. The ſong was attended with abundance of grimaces, geſtures, and ſkipping, which, tho' very diſagreeable to me, yet I durſt not command them to give over, for fear of diſobliging their maſter, it being the cuſtom of the great men among the *Blacks* ſo to honour the *Europeans* that come to ſee them.

When we were come to the ſea-ſide, *Conde*, to ſhow me how expert he was at riding and managing a horſe, mounted upon one of the moſt fiery, which he had caus'd to be brought along with him, and which he ſaid was of *Barbary*. I own I could not but admire to ſee a man at ſeventy years of age ſo hail and active as he then was; for during above a quarter of an hour, he put himſelf into ſeveral poſtures, and perform'd divers motions a horſeback. Sometimes he put his horſe upon full ſpeed on the ſtrand, darting an *Aſſagaia* or javelin with the right hand before the horſe, and running ſo ſwiftly, as to catch it again with the ſame hand, before it fell to the ground; or if it happened to fall, he would take it up again without ſtopping in the career; which was the more ſurprizing to us, becauſe no horſes whatſoever are fleeter than thoſe of *Barbary*.

A good horſeman.

It is proper here to obſerve, that the *Aſſagaia* or javelin above mention'd, as darted by *Conde*, is a ſort of lance, or rather a half-pike univerſally uſed by all the *Blacks* of *Nigritia*, *Guinea*, and *Ethiopia*, as will be farther made appear in the courſe of this general deſcription of thoſe parts of *Africa*.

Aſſagaia or javelin.

This ſort of weapon is of very ancient uſage in the eaſtern countries of *Aſia*, and in all probability among the *Hebrews*; for we often find it mention'd in holy writ under the ſeveral denominations of lance, javelin, dart, *&c.* *Phineas* kill'd *Zimri* and *Coſbi* with a javelin, *Numb.* 25. 7, 8. *Saul* ſmites *David* with the javelin, 1 *Sam.* 19. 10. *David* took away *Saul*'s javelin and water-pot out of his tent, *Ib.* 26. 16. *Joab* thruſt three darts through the heart of *Abſalom*, 2 *Sam.* 18. 14. The ancients always repreſented *Pallas* holding a javelin or lance in her hand; and all men of diſtinction always carried a javelin in one hand. *Homer* aſſigns javelins to his heroes, as the *Romans* did to their *Quirinus* and other gods; and the emperor of *Morocco* always rides with an *Aſſagaia* in his hand. See a farther account of theſe weapons hereafter.

Its antiquity.

Riding. It muſt be own'd, that many of theſe *Blacks* of *Nigritia* are excellent horſemen, which in all likelihood they learn in *Tombut* and *Genehoa* their neighbouring nations, which have acquired it by their commerce with the ſubjects of *Morocco*. All men, who are vers'd in hiſtory, muſt know that the *Moors* were always excellent at riding; as particularly was formerly obſervable in the *Moors* of *Granada*, whoſe racing and tilting was admir'd by all their contemporaries: and at this very time the *Moors* of *Morocco* are

ſo

ſo much addicted to this exerciſe, that the emperor's ſons, at nine or ten years of age, will ride an unruly horſe bare-ridg'd, without boots or ſpurs, and ſit faſt; it being the *Mooriſh* faſhion to mount horſes bare very early, as well for the ſake of the beaſt as of the man, becauſe they thus break colts at a year old.

GUIRIOTS.

IT is convenient I ſhould in this place give ſome account of the *Guiriots*, having ſeveral times made mention of them.

Buffoons infamous. The name of *Guiriot*, in their tongue, properly ſignifies a buffoon, and they are a ſort of ſycophants. The kings and great men in this country, keep each of them two, three, or more of theſe *Guiriots* to divert them, and entertain foreigners upon occaſion. Theſe men are ſo much deſpis'd by all the other *Blacks*, that they not only account them infamous, but will ſcarce allow them a grave when they die; believing the earth would never produce any fruit or plants, ſhould it be defiled with their dead carcaſſes, nor will they throw their corps into ponds or rivers, for fear of killing the fiſh, and therefore they only thruſt them into the hollow trunks or ſtumps of trees. However, notwithſtanding this mean conceit among the people, the *Guiriots* have the ſole privilege of carrying the *Olamba*, that is, the great long drum-royal, made of a fine goat-ſkin, before the king when he goes to war; which the *Guiriot* hangs about his neck, and beats with ſmall ſticks, or with his hands, hallooing aloud with a wretched voice, and ſinging ſundry ſorts of tones to nonſenſical words. At other times, to divert their maſters or foreigners, they have a timbrel, *Timbrels.* after the *Moriſco* faſhion, made like our flat ball-baſkets, ty'd athwart with ſeveral ſmall ſtrings, which they touch with one hand, or graſp with their fingers, and beat upon it with the other.

Balafé muſick. Others again play on another ſort of muſical inſtrument call'd *Balafé*, which would make a tolerable harmony, if well managed, for it ſounds like a harpſicord; being a ſet of calibaſhes or gourds made faſt together in a row, with ſtrings of ſeveral ſizes over them *Another ſort.* in a tuneable order. Others alſo uſe a kind of lute, made of a hollow piece of a particular ſort of wood, cover'd over with a piece of ſkin or leather, having two or three hair ſtrings, and at the ſtops, ſome little plates of iron and ſmall bells.

Blacks fond of praiſe. The *Blacks* look upon it as a great honour done to any man, to have his praiſes ſung by the king's *Guiriots*; for they generally affect being flatter'd, as fond of applauſe and commendation, and will therefore give any thing they have to be ſo complimented by the *Guiriots*; and the rather, becauſe if they do not reward them generouſly, BARBOT. thoſe *Guiriots* will abuſe and defame them as much as they before extoll'd and magnified them: for it is another privilege of thoſe fellows, to ſlander and reproach whom they pleaſe, without any checks or fear of puniſhment; and therefore ſome will, upon occaſion, preſent the *Guiriot* with two or three bullocks; and others will ſtrip themſelves of all the clothes they have, tho' ever ſo valuable, to preſent him.

What it conſiſts in. The uſual cant of theſe buffoons, either in ſpeaking or ſinging upon the like occaſions, as I was inform'd by the interpreter, is no more than this: *He is a great man, or a great lord; he is rich, he is powerful, he is generous, he has given* Sangara *or brandy*; and much more ſuch wretched ſtuff, often repeated, with ſuch ſorry voices, bawling, and impertinent geſtures and grimaces, that it muſt tire any but a *Black*: nay, ſometimes it is in a manner intolerable, and yet muſt not be found fault with, but rather applauded, as if extraordinary pleaſing. Among many ſuch expreſſions as above-mention'd, which *Conde*'s *Guiriots* uſed towards me, they oftenеſt repeated, *That I was the king's chief ſlave*; thinking they did me a mighty honour.

The GOVERNMENT.

IN ſome countries the crown is hereditary, in others elective. In ſome of the hereditary countries, as ſoon as the king is dead, *Brothers ſucceed.* his brother ſucceeds, and not his ſon; but when the brother dies, the ſon of the former king aſcends the throne, and after him his brother again, and not his ſon.

In other hereditary kingdoms, neither the *Succeſſion of nephews.* brother nor the ſon ſucceeds, but the nephew by the ſiſter's ſide; and the reaſon they give for it, is, becauſe it is uncertain whether the children the king has are of his own getting; but his ſiſter's children cannot fail of being of the blood-royal, and conſequently they are ſure of ſuch a king, and no other can be ſo.

In the elective countries, when the king *Elective kings.* is dead, three or four of the greateſt men in the nation make choice from among themſelves of the perſon they think fitteſt to ſucceed in that dignity; reſerving always to themſelves the right of depoſing or baniſhing him, as they ſhall afterwards think fit, in caſe of any miſmanagement: which is often the occaſion of mighty troubles and civil wars, becauſe of the many pretenders or ſeveral intereſts that are made upon ſuch occaſions; there being always many kindred or relations of the depos'd king left behind, who, notwithſtanding that conſtitution, do endeavour by open force to ſtep into the throne.

But

BARBOT. But whether the king become ſuch by right or violence, as ſoon as ever he is inveſted with the royal authority, the people pay very great reſpect and veneration to his perſon and chief officers Such a one was *Conde*, of whom I have already ſhow'd how much he was honour'd by the *Blacks* in my preſence.

Reſpect paid them.

Abſolute power.

In the ſame manner, by whatſoever title theſe kings get the crown, the moment of their inauguration they aſſume a haughty carriage towards their ſubjects, of what quality ſoever, and do tyrannize over them at diſcretion, ſo abſolute is their authority: neither can any man, tho' ever ſo great, preſume to come into his preſence, without his ſpecial command or leave.

Great ſubmiſſion paid.

When a *Black* of ever ſo great diſtinction has occaſion to petition the king, he is to take off his cotton ſhirt or frock, and lay it on one of his ſhoulders, leaving the body naked from the waiſt upwards, and approaching near the king in that manner, he kneels down, bows his head, kiſſes the ground, after taking off his ſhoes or ſandals, and with both hands throws earth or ſand over his head, face, and ſhoulders. Then riſes again, repeating the ſame ceremony two or three times, as he draws nearer and nearer to the prince.

Others kneel down at a great diſtance, and advance all the way upon their knees, continually ſtrewing earth or ſand on their heads and ſhoulders to denote that they are but duſt and clay in reſpect of their king.

Being thus come up to the king, they diſcourſe him concerning the ſubject matter of their petition on their knees; and when that is over, riſe up, without preſuming to look on him, but reſting with their hands upon their knees, and from time to time caſting ſand or earth upon their heads and foreheads. All this while, the king ſcarce ſeems to take any notice of them, but diverts himſelf ſome other way; till at laſt, he returns a very ſhort anſwer to their petition, with much gravity and in a majeſtick tone: after which, the petitioner withdraws, and joins the other perſons of note, who uſually aſſiſt at ſuch ceremonies.

The king's will the law.

So great is the king's authority over the people of the higheſt rank, that he will ſometimes, for the leaſt offence, order the offender's head to be immediately ſtruck off, and his goods and chattels confiſcated; nay, ſometimes he will alſo order his wives and concubines to be put to death. With the common people, and *Marabouts* or prieſts, his ſeverity ſeldom extends to life, but to make them perpetual ſlaves.

Civility to the French.

When a *Marabout* or prieſt, or the *Azodghe* of the *Moors*, or an *European* approaches king *Damel*, he ſalutes him with a bow, preſenting his hand to lay it on his; but he ſhows much more kindneſs and friendſhip to any *French* gentleman, whom he will cauſe to ſit down by him, after the manner of the country, on the ſame mat or bed he ſits on himſelf, which is very often a quilt, cover'd with red ſkins or leather, he having a long tobacco-pipe in his mouth, and aſks him ſeveral queſtions; but moſt particularly concerning the nature and value of the preſent he has brought him: for, as I obſerv'd before, no *Frenchman* or other foreigner approaches him without it; and that commonly conſiſts of three or four gallons of brandy, with ſome pieces of coral, ſome ells of linnen, ſome ſugar or garlick, *&c.* For which reaſon, the *French* never wait on the king, but upon ſome extraordinary occaſion; becauſe it often happens, that beſides the preſent, that prince will beg of the envoy his very clothes, hat and ſword, or whatſoever he ſees about him and fancies, and will over and above eat up the beſt part of the proviſions, which muſt of neceſſity be carried along with him from home, to ſubſiſt him on his journey, ſo that ſome of theſe meſſengers have been in danger of ſtarving by the way, in their return; his majeſty ſeldom making any other return for his preſent, but a *Riud* or fore quarter of a camel, a little *Couſcous*, ſome palm-wine, or a kid; all which is but very ſorry food for a gentleman, who is uſed to better. It is true, the king never directly aſks any thing he fancies of an *European*; but only deſires a thing to be put into his hands, that he may view and examine it, and then never offers to return it.

Apt to take what they fancy.

At an audience the *French* factor of *Goeree* had of the king of *Juala*, that prince took off the hat of a friar, who was with the ſaid factor, who deſired the king to return the friar his hat, as being a very poor man. The king took this very ill, and anſwer'd, he did not want to be adviſed by him; but the next day ſent the friar a young ſlave for his hat.

Good return.

When the king gives audience to foreign envoys, his guards do duty about him, arm'd with *Aſſagaia's* or javelins. The king of *Juala* has commonly five hundred men for his guard, divided into three bodies, thro' which the envoy is to paſs before he comes to the king's apartment; and in the courts there are fifteen or twenty horſes, indifferently well accoutred, and adorn'd with abundance of *Grigri*, to ſhow his magnificence.

Guards.

At theſe audiences there is generally much brandy and palm-wine drank, ſo that it is much if the king or the envoy come off ſober; and when it is about the time of diſmiſſing the envoy, the king orders ſome of the officers of his guards to take out of the next village two or three of the firſt perſons they can meet with, to preſent him as ſlaves. Upon ſome particular

Drunken audience.

cular occaſions, he will add two or three oxen. Unhappy thoſe poor wretches, who are thus ſeized by the officers, being condemn'd, without any offence committed, to loſe their liberty, and be ſent into miſerable thraldom, at the arbitrary will of an unjuſt and cruel ſovereign. This ſhows how abſolute the power of the kings is here over their ſubjects; and if they are ſo inhumanly treated in their perſons, how much worſe muſt it be as to their properties? It is not therefore to be admir'd, that they impoſe what taxes they pleaſe, which is the reaſon that the *Blacks* in general are very poor and miſerable. However, a king here ſhows very little difference in appearance from his ſubjects; their wealth, for the moſt part, only conſiſting in camels, dromedaries, beeves, goats, millet, and fruit.

BRAK *king of* SENEGA

Poor king. HAS but very ſmall revenues, and being often in want of millet to maintain his family and retinue, is forc'd to go about the country, living two or three days upon his ſubjects in one town, and ſo to another, which proves very burdenſome to many of them: for he not only eats their proviſions, but takes whomſoever he fancies to make ſlaves of them, either for his own uſe, or to ſell to the *Europeans* or *Moors* for goods, brandy, horſes, *&c.*

This *Brak* has more horſe in his army, than any of the other black kings of this country, becauſe he can have as many horſes as he pleaſes from the *Azuaghe Moors* his neighbours, of the country of *Geneboa*, in exchange for ſlaves. Beſides, he is ſo great a *A lover of horſes.* lover horſes, that it has been ſometimes obſerv'd, when proviſions were very ſcarce in the country, that he would be ſo ſparing of millet to feed them, as to live himſelf upon little beſides tobacco and brandy; this liquor not being prohibited by the law of *Mahomet*, as wine is, for which reaſon they are often drunk with it.

I have been told, that this king maintains five or ſix thouſand horſe after this manner, which enables him to make frequent excurſions into the dominions of his neighbours, to get cattle, ſlaves, or proviſions. *Brak*, as has been before obſerv'd, is not the proper name of the perſon, but of the dignity. The *Portugueſe* author *Vaſconcelos* writes this name *Breque*.

SILLATICK *king of the* FOULES.

A potent prince. IT is ſaid of him, that he can bring fifty thouſand men into the field upon occaſion; but muſt diſmiſs them very ſoon, for want of proviſions to ſubſiſt them. His ordinary food is millet, beef, and dates. He never drinks any liquor but water and milk, and is a ſtricter obſerver of the law of *Mahomet* than any other in thoſe parts, which he has learnt from his neighbours the *Moors*. BARBOT. His country produces dates and millet, and has very good paſture-grounds. The natives are accounted the moſt civiliz'd people of *Nigritia*, being neither ſo black as the other *Negroes*, nor ſo white as the *Moors* or *Arabs*.

Manner of waging war. It will not be improper to inſert here what *Vaſconcelos* writes of the manner of theſe *Blacks* making war. Tho' they are not acquainted, ſays he, with the *European* military diſcipline, yet their way of making war deſerves in ſome meaſure to be inſerted. All ſuch as are capable of bearing arms, are diſtributed into certain regiments or bodies, maintain'd and quarter'd in places aſſign'd for that purpoſe, under the command of *Ingaraſes* or colonels. When a war breaks out, orders are ſent to the ſeveral quarters for bringing a mighty army into the field, without making any new levies; for the ſons ſucceed their fathers, and thus put the prince to no extraordinary charge for their ſubſiſtence: beſides, to ſave other expence, every ſoldier carries his own proviſion.

Wrecks. Some of the black kings pretend to the moiety of all ſhips or veſſels which happen to be drove aſhore on their coaſts by ſtreſs of weather, or any other accident, as being ſovereigns of the ſaid coaſts.

Goods of foreigners dying ſeiz'd. Others of them, and particularly the king of *Baool*, in caſe any *Portugueſe* or other *European* dies in their dominions, claim all the goods and effects of the perſon deceaſed, to the prejudice of the creditors, kindred, and relations; and therefore when any of the *French* factors, reſiding in ſuch country, find themſelves very ill, they cauſe themſelves, and all they have, to be removed to *Goeree*, to prevent the ſeizure in time. Nor is it very ſafe for ſuch as are in health to live there, for fear of being poiſoned by the king's command, in order to have a plauſible pretence for rifling of the factory; or even to trade with the people in ſloops or canoes: ſo treacherous are thoſe people upon that account.

JUSTICE.

THE kings are aſſiſted in the government, and in the adminiſtration of juſtice, by ſeveral officers, who have alſo their ſubalterns in every part of the land, and in every town of any note, an *Alcaide*, or a *Geraffo*. *Conde* above-mentioned as viceroy and generaliſſimo of the kings forces, in the former of thoſe qualities goes the circuit, *Circuits.* with the *Grand Geraffo* or chief juſtice, at *Geraffo chief-juſtice.* certain times, to hear the complaints, and decide the controverſies of the people, and to inflict puniſhments, much in the ſame manner as is done in *England*; as alſo to inſpect into the behaviour of the *Alcaides* in their

BARBOT. their reſpective diſtricts. They order juſtice to be done off hand. A thief convicted, is puniſh'd by being made a ſlave; and it is rare that any one is put to death for this crime.

Civil government. *Vaſconcelos* ſays, the *Blacks* along this coaſt are brave enough upon occaſion, and excellent horſemen, which, he adds, they have undoubtedly learned of the *Zenegas*, their neighbours to the northward; whom they much excel in their civil government, as much better obſerving diſtributive and commutative juſtice; and proceeding with much prudence and ſecrecy in the affairs which concern the preſervation or aggrandizing of their ſtate; being very impartial in diſtributing of rewards, and inflicting puniſhments. The antienteſt are preferred to be the prince's counſellors, keeping always about his perſon, and the men of moſt judgment and experience are judges, ſitting every day to hear complaints, and decide all controverſies. They have a ſort of nobility and gentry among them, whom they call *Sabibobos*; as they do the grandees and princes of the blood *Tenbalas*, which are as it were the ſeminary of their kings, who are choſen from among them, but never under thirty years of age.

Alcaides. The *Alcaides*, or chief magiſtrates of towns, are generally collectors of the king's duties and revenues, and accountable to the king's *Alzari* or great treaſurer, who is much of the ſame rank as the great *Geraſſo*, but his authority more limited. The word *Alcaide*, uſed in theſe parts, is common to both *Whites* and *Blacks*, and ſignifies a governour of a town or village.

Trial of ordeal. It is reported, that when a perſon is accuſed of a crime, which cannot be ſufficiently made out againſt him, he is oblig'd to lick a red-hot piece of iron three times, or to touch it with his lips; and if it burns him, he is looked upon as guilty; if not, he is conſequently diſcharged without coſts, but muſt immediately run away with the informer, and ſo the proſecution ends.

Corruption. However, it is here, as in other more civilized parts; for juſtice is not ſo impartially adminiſtred, but that very often the judges, nay the king himſelf will through favour, or prejudice, or corruption, condemn the innocent and diſtreſſed, and clear rich and powerful criminals. Such is the corruption of human nature every where. Many inſtances of corruption among theſe people might be brought, but that I think it ſuperfluous, that crime being too notoriouſly practiſed among chriſtians; and therefore none will queſtion its prevailing among unpoliſhed infidels, who have leſs ties to ſecure them againſt intereſt and human reſpects.

Of their WARS.

I Have before deſcribed the manner of their armies, compoſed of horſe and foot, and how they manage their wars at home and abroad; it remains to add, that they engage in ſuch wars upon very ſlight pretences or provocations.

Small army. When king *Damel* has reſolved on any martial expedition, he orders *Conde*, his generaliſſimo, to aſſemble the chief men, and all the *Blacks* of the country, from among whom a draught is made, to form a body of horſe and foot, ſeldom exceeding 1500 men, moſt infantry, becauſe this king has ſcarce 300 horſe at command throughout his dominions.

This ſmall army, being thus formed, the general *Conde*, and other chief officers, accoutred in the beſt manner, and particularly adorned with as many of their *Grigri* as almoſt load them, march according to the king's orders. The accoutrements, eſpecially thoſe of the horſe, are ſo cumberſome, that if any of them happen to be diſmounted in fight, they can ſcarce walk or mount again; and yet will not go into the field without them, becauſe of the wonderful virtue they fancy is in the *Grigri*, as ſhall be obſerved.

Their way of fighting is a diſorderly ſort of fray or ſkirmiſh, which laſts not long. The firſt engagement being over, is renewed for two or three days ſucceſſively, with great courage and reſolution, meeting their enemies with fierce aſpects, and a hideous mien. Theſe encounters being over, each army ſends a *Lyncherin*, or *Marabout*, to the other to treat about a ceſſation, or peace; which being once concluded, they both ſwear on the *Alcoran*, by their prophet *Mahomet*, as plenipotentiaries, punctually to obſerve the articles agreed on. The priſoners taken on both ſides are never exchanged, but remain ſlaves to the captors.

Their RELIGION.

Pagans. IT will be a hard taſk to give a good account of it, moſt of the *Blacks* being groſs ſuperſtitious pagans, living after the wildeſt manner, in woods and foreſts, preying on travellers, and making deities, according to their own extravagant fancies, of the ſimilitudes of many ridiculous and abſurd productions of nature, or of their own imagination. Others, tho' fewer in number, profeſs *Mahometaniſm*, eſpecially thoſe about the ſea-coaſts; but they know very little of that impoſtor's *Alcoran*.

Mahometans. Moſt of theſe *Mahometans* are about and along the river *Gamboa*; and they are the ſtricteſt obſervers of that law, tho' remoter from the *Azoaghe Moors*. Few of the *Senega*, and *Cabo Verde Blacks* can give any rational

rational account of the *Alcoran*, except the *Marabouts*, or prieſts, and ſome of the prime men, who are taught by them. Theſe pay great reverence to it, and have here and there ſome *Moſques*, or places of devotion, built with mud walls, and thatch'd with ſtraw or ruſhes, like their other common houſes; and yet they ſeldom have any religious aſſemblies, or uſe books: nay, moſt of the *Marabouts* themſelves, tho' they have the ſole privilege of reading and writing, excluſive of all other perſons whatſoever, are but indifferently knowing in the law of *Mahomet*; and differ very much among themſelves in many points, there being at leaſt 72 ſects of *Mahometans* in *Africa*. Some of them follow the literal ſenſe of the *Alcoran*, without any comment; others add the expoſition of ſeveral *Marabouts*. *Vaſconcelos* ſays, theſe *Blacks* have been infected with *Mahometaniſm* by their neighbours the *Azoaghes*; as it is natural for diſtempers to ſpread more than health, and vice rather than virtue.

Their worſhip. Theſe *Mahometan Blacks* generally believe in one God, creator of all things, and worſhip him in their way. They ſalute the new moon, at every change, with loud cries, like the *Hottentots*; and at that time repair to the woods and foreſts, to make their *Sala*, or prayers, and offer ſacrifice, which is commonly ſome rice, mixed with honey, and the blood of certain animals they kill for that purpoſe, eating part of the fleſh, and laying up the reſt in the hollow trunks of great trees; about which, ſome who mix *Mahometaniſm* and *Paganiſm*, place ſeveral odd and extravagant figures, of their own carving with knives.

New moons. Feaſting and rejoicing on the firſt day of the new moon, was cuſtomary among the ancient *Jews*, as appears by what is ſaid of *Saul*'s feaſting three days at the time of the new moon, 1 *Sam.* 20. The *Hebrews*, ſays an author, reckoned their months by the moon, at leaſt in the latter times, yet not aſtronomically, but viſibly from the day on which ſome men, deputed for that function, declared her to be new; which was the day immediately following her firſt appearance. Then they uſed to feaſt and rejoice for three days together, after offering their ſacrifices of thankſgiving, and for their future proſperity.

Images forbid. To return to the *Blacks:* Others among them ſay, they ought not to repreſent the deity by any manner of likeneſs, or image, as being incomprehenſible and inviſible; and therefore all portraitures are ſo preciſely forbid by their law, that the gold and ſilver coins in all *Mahometan* countries, have no other ſtamp but ſome *Arabick* letters, the prince's head never being put to it, as not allow'd by the law. For this reaſon, the princes themſelves, and more eſpecially the kings of *Morocco*, *Fez*, *Tafilet*, *Suz* and *Darah*, who boaſt themſelves lineally deſcended from *Mahomet*, in their ſeals uſe no other figures but the names of *Mahomet*, and of JESUS CHRIST, whom they call *Cidi Naiſſa*; or of *Mahomet* and God, written in *Arabick* characters: all other coats of arms being alſo forbid by their law. BARBOT.

Theſe are the trueſt *Mahometans*; yet they ridicule the myſtery of the incarnation of our Saviour, in the womb of the virgin *Mary*, and much more his mediation between God and man, alledging, that *Mahomet* is the only mediator. *Mahomet, their mediator.*

Others again aſſert, that God, who is ſo good, ſo great, and ſo powerful as to produce the lightning, the rain, the thunder, the winds, *&c.* and who rules the heavens and the earth, does not require the prayers and oblations of man, who is ſo infinitely below him in purity and ſanctity; but that the devil, being a wicked miſchievous ſpirit, who, as they conceit, beats and torments them, they ought therefore frequently to make application to him, that he may become more merciful towards them. Hence we may infer, that moſt of the worſhip and the ſacrifices, above mentioned to be offered in the woods and foreſts, are directed to the evil ſpirit, and not to the true God. *The devil worſhipped.*

The intention of their prayers and ſacrifices is directed, that they may have handſome wives, plenty of corn and other food; that they may be victorious over their enemies; that the *Gune*, or the devil, may not hurt them; that they may have good weather, good fiſhing, and many other ſuch petitions, according to their ſeveral wants and deſires. *What they pray for.*

Nothing is more certain, than that thoſe ignorant ſtupid people do firmly believe, that the devil beats and torments them, an inſtance whereof I mentioned before, at *Goeree*. This makes their condition very deplorable, as living under ſuch miſerable thraldom; and therefore they ſtudy all ways which they fancy, to be delivered from him. As for example, if a woman has been troubled by the devil, ſhe is dreſſed in man's apparel, holding an *Aſſagaia* in one hand, and led about, ſinging in a doleful tone; which they pretend drives him away, ſo that he will touch her no more. The *Patagons*, a people of a gigantick ſtature, about the ſtreights of *Magellan*, are reported to dread a great horned devil, by them called *Setebos*; pretending, that when any of their people die, they ſee that tall devil, attended by ten or twelve ſmaller, dancing merrily about the dead corpſe. *The devil beats them.*

Others

BARBOT. Others make uſe of ſorcerers; for they have thoſe they believe to be ſuch among them, who at thoſe times, when the devil beats them, ſing, roar, and make many grimaces, and ſtrange motions with their bodies, to conjure and divert him from the patient.

Sorcerers.

Predeſtination. They believe predeſtination, acknowledging every accident that befalls them to be the divine decree; and when one man happens to kill another, they ſay, God has kill'd him. However, they puniſh the murderer, ſelling him for a ſlave.

Superſtition. They are ſo ſuperſtitious, and put ſuch confidence in the *Grigri*, or charms they carry about them, as really to believe they will preſerve them from wild beaſts, or any other fatal accidents, or even from inchantment, as we ſhall ſee elſewhere.

Their MARABOUTS *or* PRIESTS, *and* GRIGRI *or* CHARMS.

Cheats of Marabouts. THE *Marabouts* are generally of *Arabick* or *Mooriſh* extraction, and by them call'd *Biſcharüns*, or *Lyncherins*; on whoſe ſleeves the *Blacks* ſo much pin their faith, that they can impoſe any abſurdities, or nonſenſical opinions whatſoever on them, and even, at pleaſure, cheat them of all they have. It is not eaſy to conceive what frauds theſe fellows put upon them with the *Grigri's* they ſell to the people, as having the ſole liberty to read and write. They may be ſuppoſed to have been brought up to reading and writing *Arabick*, in the famous city of *Tombut*, ſeated on the north-ſide of the river *Senega*, above 200 leagues from its mouth; where the emperor of *Tombut* maintains ſchools, with ſtore of *Arabick* books, brought thither ſucceſſively from *Barbary*, by the *Caravans*; a great number of *Arabian* merchants reſorting thither to trade, of which more in the Supplement.

Marmol. lib. 34. ſpeaking of the ancient characters of the *Africans*, tells us, the moſt renowned of the *Arabian* hiſtorians are of opinion, that thoſe people had no other letters but thoſe of the *Romans*, when the *Mahometans* conquer'd *Barbary*, where there was, and ſtill continues, the nobility of *Africa*. However, they believe, that people ſpoke another language beſides the *Latin*, which was the moſt common. Hence it is, that all the hiſtories left them by the *Arians*, are tranſlated and abridged from the *Latin*, with the names of the lords and princes, anſwering to the reigns of the kings of *Perſia*, *Aſſyria*, *Chaldea*, and *Iſrael*, or to *Cæſar*'s calendar. But it muſt be owned they have very few of them; for when the ſchiſmatick *Califs* ruled in *Africa*, they cauſed all books of ſciences and hiſtory to be burnt, which the people, or thoſe of their own ſect, could read. Some again affirm, the *Africans* had other characters beſides thoſe of the *Romans*; but that the ſaid *Romans*, the *Greeks*, and the *Goths*, aboliſhed them; as the *Arabs* did afterwards with the *Perſians:* for the *Califs* cauſed their books to be burnt, believing they would otherwiſe never be true *Mahometans*, as long as they kept any thing that could put them in mind of their idolatry. They alſo took from them the ſtudy of ſciences, as well as from the *Africans*. Thus all the antiquities which are found by way of inſcriptions in *Africa*, from before the coming in of the *Arabs*, are *Latin*, or *Gothick*, and all the more modern, *Arabick*. *Ibni Alraquiq* ſays, the *Romans* defaced and eraſed the inſcriptions and ancient characters they found in *Africa*, when they conquered it, and ſet up their own in their place, that they only might be immortalized, which is a frequent practice among conquerors; and that therefore it is, there remains no tract of ancient *African* characters: for which reaſon, we are not to be ſurprized that the native *Africans* ſhould have loſt their letters, having been for ſo many ages under the yoke of divers nations, who were of different religions; the laſt of which have none but *Arabick* letters, among which there are no vowels, but only points, or dots, in lieu of them; as in the *Chaldee* and *Hebrew* languages, which the *Arabick* much reſembles, all three being writ quite the contrary way to the *Latin*. The *Arabick* grammar is very difficult, as to reading and writing, becauſe that tongue is writ with abundance of accents; and the orthography is much more difficult than that of the *Latin*, becauſe the words are very equivocal, ſo that the ſame word, writ with different accents, ſignifies ſeveral things: and one *Geda*, which is the redoubling of two conſonants, makes a different ſignification of the ſame thing in the ſame word.

Grigri, or charms. The *Grigri* are generally a quarter, or half a ſheet or two of ordinary paper, quite full of many lines of coarſe *Arabick* characters, pretty large, drawn with pen and ink. This ink is made of the aſhes of a particular ſort of wood, known by them. I have ſtill ſome of theſe by me, which I keep as a curioſity, none of thoſe I have ſhown them to in *Europe*, who are ſkilled in the *Oriental* languages, being able to read them; becauſe ſome of the letters are *Hebrew*, ſome *Arabick*, and others *Syro-Arabick* intermix'd together in the ſame word or ſyllable, as is ſuppoſed. Theſe writings, it is likely, are ſome paſſages or ſentences out of the *Alcoran*, which they believe have many occult virtues, to preſerve the perſons they are worn by, from any misfortunes, every *Grigri* being for its peculiar uſe; ſome

to

to prevent being caſt away, when they go a fiſhing; ſome to ſave them from being wounded, killed, or made ſlaves in war, or as they travel; others to ſecure them againſt thunderbolts; others to preſerve women in child-bed; others to excel in ſwimming, to get many wives, or much wealth, to have a good fiſhery, and to all other purpoſes which relate to their welfare. In ſhort, they have as much confidence in them, as ignorant people place in relicks, and therefore will boldly expoſe themſelves to any danger.

Calandars religious men. The *Grigri* may perhaps have been originally introduced by a certain ſect of *Morabite-Arabs*, called *Calandars*, living in religious ſocieties, or monaſteries, among *Mahometans*, according to *Marmol*, lib. 2. chap. 3. who have a ſort of cabaliſtical learning, or rather art-magick among them. Thoſe religious men obſerve very auſtere faſting, and never eat any thing that has had life in it. All the hours of the day and night are appropriated to particular employments; and they are known by certain numbers, figures, or characters they wear about them, in ſquare frames. They pretend to viſions of heavenly ſpirits, which give them the true knowledge of worldly affairs. This ſect is much feared and reſpected in *Africa*, ſays the ſame author; and, in the opinion of the people, they are great ſorcerers. Their rule was given them by one *Boni*, by the *Arabs* called the father of enchantments and ſorcery, who has writ a ſmall treatiſe of the way of making thoſe ſquare frames, or *Calandars*. They have alſo three other books; the firſt and chiefeſt whereof is called *Ellumka-mitanor*, that is, inſtructions of light, containing their faſts and prayers. The ſecond is *Sems-Elmaharifa*, that is, the ſun of knowledge, which treats of the manner of making the *Calandars*, or ſquare frames, and of the advantages thereof. The third, *Cyrr-les-mey-el-huzne*, that is, the ſecret of the divine attributes, treating of the virtue of the fourſcore and ten names of God.

Phylacteries of the Jews. I muſt farther add, in relation to theſe *Grigri's* of the *Blacks*, that they may perhaps have been originally made in imitation of the ancient practice of the *Jews*, of wearing *Phylacteries*; that is, rolls or ſlips of parchment, with ſome ſentences of ſcripture writ on them, according to what God had commanded, *Deut.* vi. ver. 8. *to bind them for a ſign upon their hands, and to be as frontlets between their eyes.* There was not a *Jew* but what wore them, and the *Phariſees* much larger than others, through an hypocritical affectation, *Matth.* xxiii. ver. 5. *Mahomet* having compiled his *Alcoran*, in part, of ſentences and paſſages taken out of holy writ, intermixt with pagan rites, and the addition of his own impious and ridiculous opinions; and this pernicious doctrine being ſpread over this part of *Africa*, it may be rationally ſuppoſed, that the *Mahometan* zealots have, in imitation of the *Phylacteries* of the *Jews*, invented theſe new ones for their black diſciples, they being ſuppoſed to be ſentences or paſſages of the *Alcoran*; the *Marabouts* having found they took well with the people, and were extraordinary profitable to themſelves. BARBOT.

Honour paid to horſes. In *Morocco*, the natives have a great reſpect for horſes that have been the pilgrimage of *Mecca*, where *Mahomet* was born; and thoſe horſes they call *Hadgis*, or ſaints. *Hadgia*, or *Hagia*, is the name of the province, in which are the towns of *Mecca* and *Medina-al-Nabi*, two places reckoned holy by all true *Mahometans*; whence the name of *Hadgi*, given to the horſes which have performed that journey, may be derived. Such horſes have their necks then adorned with ſtrings of beads, and relicks, being writings wrapped up in cloth of gold or ſilk, containing the names of their prophet, or ſome pretended ſaints of their law; and when theſe horſes die, they are buried with as much ceremony as the neareſt relations of their owners. The king of *Morocco* has one of them, whom he cauſes to be led before him, when he goes abroad, very richly accoutred and covered with theſe writings; his tail being held up by a chriſtian ſlave, carrying in one hand a pot and a towel, to receive the dung, and wipe the fundament. The king himſelf ſometimes kiſſes this horſe's tail and feet.

Fondneſs of Grigri. Whatſoever was the original of theſe *Grigri*, that ſtupid ignorant people will willingly part with any thing they have to be furniſh'd with as many as they are able to purchaſe, according to their quality and profeſſion; and take a great pride in them. Some will give two or three ſlaves for one *Grigri*; others two, three, or four oxen, anſwerable to the virtues or qualities aſſign'd to it. I was told, that *Conde*, king *Damel*'s viceroy, with whom I ſaid I had an interview, conſtantly wore to the value of fifty ſlaves in theſe *Grigri's* about his body; and ſo every other perſon of note proportionally: for not only their caps and waiſtcoaſts, but their very horſes are cover'd with them in the army, to prevent being wounded. To ſay the truth, ſome of the principal *Blacks* are ſo well furniſh'd all over with *Grigri's* in every part of their bodies, under their ſhirts and bonnets, that they cannot well be wounded with any *Aſſagaia*, or javelin; nay, they often ſtand in need of being help'd to mount their horſes, which are alſo adorn'd with the ſame, to render them the more ſprightly, and prevent their being hurt.

Barrot. *How made up and worn.*

The *Grigri's* of the prime *Blacks*, and men in high poſts, are wrapp'd up in a piece of linnen curiouſly folded, and artificially covered with a piece of reddiſh leather; ſome of them about an inch thick, others two, all neatly ſtitch'd. The ſmaller ſorts are moſt worn about the hair, or in the nature of necklaces, many of them ty'd in a ſtring, intermixt with ſome pieces of red coral and *Cauris*, or another ſort of red ſhells. But ſome wear more of theſe baubles about their caps or bonnets than about the neck. Thoſe of the meaner people are only cover'd with ſome red ſtuff, made much larger, and pretty thick, which they wear before and behind about their ſtomachs. Others again are made only of a horſe's tail, or of the horns of deer, rams, or bullocks, cover'd with red ſerge or cloth. Of this laſt ſort was that I took from about the neck of a common *Black* at *Goeree*, which put him almoſt beſide himſelf, in ſo much that I had much difficulty to appeaſe him, and could not prevail without ſome bottles of brandy and many threats. Thus much for the *Grigri*.

Marabout *frauds.*

I return now to the *Marabouts* or prieſts. What has been ſaid above, plainly ſhows, how blind and implicit a faith the *Blacks* have in them, in relation to religious matters, whereby they are often encouraged to practiſe many villanies among thoſe ſimple people; as for inſtance, it happened about the year 1677, that a *Marabout*, deſcended from the *Arabian Moors*, poſſeſs'd himſelf of the kingdom of *Kayor* under colour of religion, depoſing the king *Damel*, and giving out, he was ſent from heaven for that end; and that he had the power of miracles, eſpecially that of cauſing the earth to produce abundance of corn and other food without labour; which the people ſo firmly believ'd, that they turn'd off their own king. But having waited ſome years in expectation of thoſe happy times he had promis'd, ſo agreeable to their natural ſlothfulneſs, and all that while neglected to till their lands, they were at laſt reduced to ſuch diſtreſs for want of food, that I was told, ſeveral of them were compell'd by neceſſity to eat human fleſh; and very many ſold themſelves for ſlaves, to get bread; till at laſt, being exaſperated by miſery, and ſenſible that they had been deceiv'd by that impoſtor, whoſe deſign was to plunder them and their neighbours, during the revolt, they baniſh'd him, and reſtored their own king; reſolving never more to entertain any *Marabout*, but to ſell all ſuch as they ſhould find in their country for ſlaves. I am apt to believe there was one of this ſort among the ſlaves I purchaſed at *Goeree* in the year 1681; for I obſerv'd, that during five or ſix months he was aboard the ſhip, he always kept apart from the other ſlaves, when he could conveniently, and continually appear'd penſive, and diſorder'd in his mind: but would never diſcover what he was, tho' it plainly appear'd by his geſtures and tawny complexion, that he was a *Marabout* of *Arabick* deſcent. This revolt of the *Marabout* before mention'd, *chap.* 4. was, in all likelihood, the occaſion of the mighty famine, ſtill continuing in that country, when I arriv'd at *Goeree* above ſpoken of, towards the concluſion of the ſecond chapter.

Their learning and vanity.

The *Marabouts* may not marry any women, but the daughters of *Moors*, nor teach any perſons to write or read, but ſuch as are of their own tribe; and therefore value themſelves as much above the black men of letters, as thoſe do themſelves above others, and yet thoſe *Blacks* are much honour'd, both here and at *Tombut*, where the college is, for their ſtudents. However, theſe ſchools are like thoſe at *Mequinez*, in the empire of *Morocco*, and in others throughout *Africa*, where all the extent of the ſtudents learning conſiſts in reading the *Alcoran* from one end to the other. When he has run through it, he is finely dreſs'd, mounted on horſeback by his companions, and led about the town in triumph, with mighty praiſes and acclamations.

Circumciſion.

They circumciſe the children of the *Blacks* at eleven years of age, cauſing them to ſwallow the prepuce or foreſkin which is cut off, and will not allow them to complain, tho' the pain they endure by the operation be ever ſo great; but will make them laugh, when they ſear the wound with a red-hot iron, to ſtop its bleeding.

Feſtival.

During the whole night which precedes *Mahomet*'s great feſtival like *Eaſter*, of which more hereafter, they light abundance of lamps and torches in their *Moſques*, and the *Talbes* or *Marabouts* ſing his praiſes there inceſſantly till the day appears.

Beads.

The *Mahometans* are often ſeen in the ſtreets, ſitting on their heels near a wall, and holding long ſtrings of beads, which they drop as faſt as is anſwerable to the ſhortneſs of the prayers they ſay by them; and thoſe only conſiſt in pronouncing the ſeveral attributes they aſſign to God, as ſaying at every bead, *God is great*, *God is good*, *God is infinite*, *God is merciful*, &c.

Prayers.

They pray five times a day, particularly at ſun-riſing and ſetting, and at midnight, and at every time before they make their *Sala* or prayer, they make their ablution, according to the law of *Mahomet*; that is, to waſh their bodies all over ſeveral times, and while praying, often repeat theſe *Arabick* words, *Alla Mech-met*, *Ely*, *Allah*, *Ely*. They are ſo attentive at their devotions, that nothing can divert them, even though they ſhould ſee their own combets or huts on fire. They always take off their *Babouches* or ſhoes at the door of the *Moſque*, and waſh their

their heads, hands, and feet, pretending to cleanſe themſelves from ſin. When a man has had to do with his wife, or committed any crime, he is to waſh his body all over, before he enters the *Moſque*, or to pronounce theſe words reckoned the moſt ſacred in their law, *La illa illeula Mahameth Darazoulla*, ſignifying, *There is but one God, and* Mahomet *is his meſſenger*. Theſe words they believe have the ſame virtue as bathing. The women never enter their *Moſques*, being look'd upon as incapable of ever entring paradiſe, becauſe, according to them, only created for the propagation of human race. Yet they make the *Sala*, or pray in their houſes; and on *Fridays* repair to the burial-places to pray and weep over the graves of their relations, being then generally clothed in blue, which is the mourning of the *Muſſulmans*, as the *Mahometans* call themſelves. They have many other ſuperſtitions, no leſs unaccountable, and too tedious to be inſerted here. BARBOT.

Ignorance. When the *Marabouts* of the *Blacks*, who, for the moſt part, are not very ſtrict obſervers of the *Alcoran* rules, are aſk'd whence they derive their ablutions, circumciſion, and other ceremonies in uſe, they make no other anſwer, but that they have been practis'd by them and their anceſtors time out of mind.

I have ſhown how much theſe *Africans* are ſubject to ſuperſtition, and ſhall add no more but this one particular, that they will not eaſe themſelves at ſea, unleſs they be too far from the ſhore; and when they do it at land, they cover it with earth or ſand, according to the ceremonial law given to the *Jews*, *Deut.* xxiii. 13.

CHAP. VI.

Of Mahomet *and his* Alcoran; *the ſeveral ſects of* Mahometans; *the cities of* Medina *and* Mecca, *and* Mahomet's *tomb; and of the* Arabs, *their original, firſt coming into* Africa, *&c.*

HAVING already made mention of *Mahomet* and his *Alcoran*, which I ſhall have occaſion ſeveral times to ſpeak of again in the following deſcription of *Nigritia* and *Guinea*, it will not be improper to give ſome ſmall account of both, for the information of ſuch as are altogether unacquainted with them.

MAHOMET,

His birth. THE *Arabian* falſe prophet, was born, according to ſome authors, at *Harib* near *Mecca*, in *Arabia Felix*, on the fifth of *May*, in the year of our Lord 570. His father was a pagan, call'd *Abdala*, was the ſon of *Abdelmutalef*, and grandſon to *Abdelmenef*; his mother a *Jewiſh* woman, by name *Emina*, the daughter of *Hyayof*. However, thoſe of his ſect will have him to be of royal extraction, and have deduced his genealogy from *Adam*, with as little ſenſe as is to be found in his religion. Poverty at firſt obliged him to ſerve an *Arabian* merchant of *Canaan*, whoſe name was *Kero Padicha*, by which means he convers'd much among Chriſtians and *Jews*. His mother's brother pretending to be a great aſtrologer and magician, gave out he would be a mighty king and law-giver; which render'd him famous.

Goes to ſervice.

Marries his miſtreſs. His maſter dying, the widow, whoſe name was *Cadiche* or *Tadige*, a woman of about fifty years of age, was prevail'd upon by *Mahomet* to marry him, by which means he became her other huſband's heir. He made uſe of her wealth to raiſe himſelf, and being naturally ambitious, ſtrove to get above all his companions. To this purpoſe he aſſociated with one *Batiros*, a *Jacobite*; *Sergius*, a *Neſtorian* heretick; and ſome *Jews* of his acquaintance; that his ſect might have ſomething of every religion.

The ALCORAN.

The nature of it. WITH their aſſiſtance he compiled the *Alcoran*, ſignifying in *Arabick* the book; being a volume full of incoherences and abſurdities, divided into four parts, and each of them into ſeveral chapters, with comical titles to them, as, *Of the cow, of the ants, of the ſpiders, of the table, of the fleas*; and many, more no leſs ridiculous. The book is compos'd in *Arabick*, pure as to the ſtile, but ſo void of method, that it is a meer jumble of incongruity; the impoſtor ſometimes ſpeaking in his own perſon, ſometimes as by the mouth of God, and ſometimes for the faithful. All his notions are borrow'd from the hereſies of *Arius*, *Sabellius*, and ſuch others. He ſometimes makes uſe of the hiſtories of the bible, falſifying as is for his turn, corrupting that of the patriarchs, and adding fables, about the birth of *Chriſt*, and his fore-runner St. *John Baptiſt*. Notwithſtanding all this, the book is in ſuch veneration among thoſe infidels, that if a Chriſtian or a *Jew* ſhould but touch it, he would be immediately put to death, unleſs he changed his religion; and if a *Muſſulman* or true believer, as they call themſelves, handles it without waſhing his hands, he is reputed criminal. So fully has their falſe prophet perſuaded them, that not all the men in the world, nor even all the angels in heaven, can

Veneration paid to it.

BARBOT. can ever compoſe ſuch another. For this reaſon they hate all that do not believe it, and pretend, that God ſent it to *Mahomet* by the angel *Gabriel*, written on a parchment made of the ſkin of the ram, which *Abraham* ſacrificed in lieu of his ſon.

As for the doctrine, it ſays, that after the puniſhment of the firſt poſterity of *Adam*, who is placed as antienteſt in the catalogue of prophets, *Noah* repair'd what the former had loſt. That *Abraham* ſucceeded this ſecond, and *Joſeph* the third, he being produced by a miracle, as *Moſes* was preſerv'd by another. That St. *John Baptiſt* was ſent to preach the goſpel, which was eſtabliſh'd by JESUS CHRIST, conceiv'd without corruption, in the womb of a virgin, free from the temptations of the devil, created by the breath of God, and animated by his Holy Spirit; and that *Mahomet* had confirm'd it. Notwithſtanding his giving theſe encomiums to the Saviour of the world, whom this book calls *The word, the virtue, the ſoul, and the ſtrength of God*; yet he denies his eternal generation, and mixes extravagant fables with the ſacred truths of chriſtianity.

Opinion of CHRIST.

MAHOMETAN TENETS.

Concerning CHRIST.

THEY hold that there is but one God without trinity of perſons; that JESUS CHRIST was a great prophet, calling him *Cidy-Naiſſa*, and their own prophet *Cidy-Mabameth*. They allow CHRIST to have been the moſt holy of all men, that he wrought infinite miracles, yet do not allow that he died as we believe, but that he was taken up into heaven, where he continues both in ſoul and body, and will return to live forty years on the earth, in order to reunite all nations under one only law; after which, he ſhall be laid in the tomb, which *Mahomet* caus'd to be made on the right hand of his own. They believe that thoſe who follow'd the doctrine of JESUS CHRIST till the coming of *Mahomet*, will be ſaved; but that the religion we now profeſs, not being the ſame which he taught, and the perſecution of the *Jews* having hindred his bringing it to perfection, ſuch as will not follow the law of their prophet, who was ſent by God for no other purpoſe than to give it the laſt perfection, and whom therefore they call his great favourite, and the interpreter of his will, ſhall ſuffer eternal pains.

Children under fifteen ſaved.

They hold, that all children dying before the age of fifteen years, whether they be chriſtians, jews, or idolaters, go to heaven; but if they paſs that age, without acknowledging *Mahomet* for God's favourite, they are loſt to eternity; except females dying virgins, which they pretend are reſerv'd for accompliſhing the number of ſeventy,

And virgins.

which every *Muſſulman* or believer is to enjoy in heaven. They allow the books of *Moſes*, the pſalms of *David*, the holy goſpels, as interpreted by *Sergius* the *Neſtorian*, and the *Alcoran* to be true canonical ſcriptures. They admit of praying for the dead, after the doctrine of *Origen*, believing that the torments of the damn'd will ceaſe at laſt, and that the devils ſhall be converted by the *Alcoran*.

Mahomet makes the ſoul to be a portion of God, as the *Gnoſticks* did; and tho' he allows free-will in man, yet aſſerts a deſtiny, like the pagans. The *Alcoran* ſays, there are ſeven heavens, and the book of *Azar* adds, that *Mahomet* ſaw them all, being mounted on an animal, call'd *Alborak*, which was bigger than an aſs, and ſmaller than a mule. The firſt of thoſe heavens was of pure ſilver; the ſecond of gold; the third of precious ſtones, in which was an angel of ſuch a prodigious magnitude, that one of his hands was ſeventy thouſand days journey diſtant from the other, in one of which he held a book, which he was continually reading. The fourth heaven was of emeralds; the fifth of cryſtal; the ſixth of the colour of fire; and the ſeventh, a delicious garden, through which there ran ſprings and rivers of milk, honey, and wine, with abundance of ever-green trees, loaded with apples, the kernels whereof are converted into virgins, ſo beautiful and ſweet, that if one of them ſhould but ſpit into the vaſt ocean, the waters of it would immediately loſe their ſaltneſs.

Seven heavens.

This unaccountable book adds, that this heaven is guarded by angels, ſome of which have heads like oxen, bearing horns, with forty thouſand knots in them, and that there is forty days journey diſtance from one knot to another. Others of thoſe angels have ſeventy thouſand mouths, in each of which are ſeventy thouſand tongues, and each of them praiſes God ſeventy thouſand times a day in ſeventy thouſand different languages.

Monſtrous angels.

Before the throne of God ſtand fourteen lighted torches, being fifty years journey in length; but it does not ſay, whether theſe journeys are on foot or on horſeback. All the apartments in theſe fabulous heavens will be adorn'd with all that can be imagin'd moſt pompous, rich, and magnificent; and the bleſſed ſhall be fed with the rareſt and moſt exquiſite eatables. Beſides, they ſhall marry maidens, which ſhall retain their virginity; making felicity to conſiſt in ſenſual brutality.

Felicity of heaven.

The ingenious Monſ. *Paſcal*, ſpeaking of the *Mahometan* religion, ſays, *it has the* Alcoran *for its foundation, and* Mahomet *was the compiler of it; but that his paradiſe is ſingularly ridiculous.* And indeed what can be

Ridiculous notions.

imagin'd

imagin'd more abſurd and ſtupid, than the idea of the bleſſed in heaven as related above, and as follows on below.

Hell. The *Alcoran* ſays, that women ſhall not enter into paradiſe; but will at a diſtance behold the felicity of their huſbands. As for hell, it will be a place of torments, which will end at laſt, through the goodneſs of *Mahomet*, who will waſh the damn'd in a ſpring, and then cauſe them to feaſt on the fragments of the proviſions of the bleſſed.

Purgatory. For purgatory, the *Alcoran*, and the *Suna* ſay, that after death, two black angels come into the grave, and return the departed ſoul into its body; then they examine the perſon, whether he has duly obſerved the law. If the deceaſed anſwers in the affirmative, and it is not true, the offending member gives him the lye, and reproaches him with his crime: after which, one of thoſe black ſpirits knocks him on the head with a hammer, in ſuch a furious manner, as ſinks him ſeven fathom deep in the earth, and torments him for a long time. If, on the contrary, the dead man has anſwered right, as being innocent, two white angels ſucceed in the place of the black, and carefully preſerve that body till the day of judgment.

Supporter of the earth. The earth, according to this book, was created in two days, and is upheld by an ox, ſtanding under it, on a white ſtone, with his head to the eaſt, and his tail to the weſt, having forty horns, and as many teeth; and the horns at ſuch diſtance from each other, that it is as much as a man could do to walk from any one of them to the next in a thouſand years, tho' he never reſted. To conclude with theſe ridiculous notions, it will ſuffice to add to what has been already mentioned, that the *Alcoran* ſets forth two abominable propoſitions, as *Articles of religion.* the baſis of the law; the firſt is predeſtination, or the belief, that whatſoever happens is ſo firmy decreed by the eternal being, that nothing can divert it. The ſecond, that this religion is to be planted without miracles, eſtabliſhed without diſputing, and received without contradiction; inſomuch, that all who oppoſe it, are to be put to death without any form of proceſs, or trial; and that the *Muſſulmans*, or faithful, killing ſuch unbelievers, merit paradiſe by ſo doing. Hence, to this day, in the empire of the cherif of *Morocco*, the people have ſo great an abhorrence for the very name of a chriſtian, which in their language imports the ſame as a dog, that it is a moſt common and provoking reproach among them. They never utter it *Hatred to chriſtians, and others.* without adding, *God deſtroy him*, or *God burn his father and mother.* Theſe are the firſt expreſſions they teach their children, when they begin to ſpeak; and when a chriſtian appears in *Mequinez*, the reſidence of the court, he is generally expected to be hooted at by the rabble and children, which follow their ſport of abuſing and throwing ſtones at him. The *Alcoran* enjoins its being forc'd on mankind by violence and arms. They are no leſs mortal enemies to all ſects of *Mahometans* differing from their own, and particularly thoſe who follow *Omar*.

Commentaries on the Alcoran. I will now briefly mention what happened in relation to this extragavant book, after the deceaſe of *Mahomet*. The eaſtern nations, who are no leſs inconſtant than ſuperſtitious, labouring to become perfect in this new religion, there were at laſt found above two hundred different commentaries on the *Alcoran*. This confuſion of doctrines being likely to occaſion much miſchief, among thoſe headſtrong ignorant people, every one endeavouring to enhance the value of his own chimerical comments; *Mohavia*, then calif of *Babylon*, contrived to appeaſe the troubles ariſing with that variety of ſects. To this effect, he ſummoned a general aſſembly to meet in the city of *Damaſcus*, whither all ſuch as had any writings of their legiſlator, or his ſucceſſors, were ordered to bring them. The vaſt diverſity of opinions produced ſuch hot conteſts among thoſe doctors, that nothing could be concuded. Hereupon, *Mo-* *The Alcoran, how made.* *havia* choſe himſelf ſix of the moſt learned, whom he ſhut up in an apartment, with directions that each of them ſhould pick out what he could find beſt in all that variety; whereof there were ſix books compoſed, which to this day are called the *Alcoran*, all the reſt being caſt into the river. It was then ordered, that no perſon whatſoever ſhould preſume to ſay, believe, or act contrary to what was writ in that volume, under the penalty of being declared a heretick. Notwithſtanding all the care thoſe doctors had taken to eſtabliſh one ſole fundamental doctrine, they could not prevent becoming authors of four ſeveral capital ſects.

FOUR SECTS *of* MAHOMETANS.

The firſt ſect. THE firſt is that called *Melquia*, from the doctor *Melick*, whom *Marmol* names *Ibnilmelec*, being that of *Abubeker*, father-in-law to *Mahomet*, the moſt ſuperſtitious, and followed by the *Moors* and *Arabs*, or the *Saracens*, *Agarenians* and *Africans*. The *The ſecond.* ſecond is called *Imeniana*, or *Pontifical*, agreeable to the interpretation of *Ali* or *Hali*, ſon-in-law to *Mahomet*, as having married his daughter *Fatima*, being the moſt rational, and followed by the *Perſians*; as alſo by the *Berebere Arabs*, who wander in hoards about the deſarts of *Lybia*; by the *Indians*, ſome people in *Arabia*, the

BARBOT. *Gelbins* of *Africa*, and ſome *Barbarians* dwelling on the neighbouring mountains. *Marmol* names this ſect *Haneſia*, or *Aſafia*, that is, the law of religion, and devotion; adding, that it is followed by a great number of *Saracens*, and by the people of *Damaſcus* and *Syria*. The *Turks* follow the third, which is the freeſt, being that of *Omar*, which *Marmol* ſays is called *Buaneſia*, or *Cheſaya*, from the names of the authors, who compiled or digeſted it, like the other two above. It is alſo called *Leſharia*, from one *Leſhari*, who became the head of the *Arabian* divines, and gathered the three others into one volume. The *Tartars* follow the fourth, which is the moſt ſimple, and ſuitable to the ſentiments of *Odeman*, or *Othoman*. *Mahomet* is equally reſpected by all theſe ſorts of deluded wretches, who all believe he is the greateſt of prophets. The religion of all theſe ſeveral nations is deſcribed in their hiſtory and geography, to which I refer the curious; as alſo to what *Marmol* has writ concerning thoſe particular ſects, which had all a being, when he liv'd, in *Aſia* and *Africa*.

The third.

The fourth.

Many holy and learned chriſtian doctors have ſolidly refuted the impoſtures of this extravagant collection; as *St. John Damaſcene*, *Peter* of *Cluni*, the cardinal of *Cuſa*, *John* of *Segovia*, &c.

Their RAMADAN *or* LENT, *and* FESTIVALS.

Ridiculous faſt.

THE *Mahometans* keep a lent of thirty days, by them called *Ramadan*, faſting from break of day, till the firſt appearance of the ſtars in the evening, and then ſpend moſt of the night in gluttony and debauchery. Some days before the *Ramadan* begins, they prepare for it with abundance of mirth, repeated volleys of ſmall arms, and frequent cries of *Allah*, that is, God. They are all on the watch to diſcover the new moon, and fire at her as ſhe riſes. Then they aſſemble, to make their *Sala*, or prayer, with their *Marabout*, or *Talbe*; kneeling, riſing, and proſtrating themſelves, with their faces on the ground, ſucceſſively, always looking towards the eaſt. They have three great feſtivals, like our *Eaſter* and *Whitſuntide*, which they obſerve for the ſpace of ſeven days, but do not abſtain from buying and ſelling, any more than on *Fridays*, which are their *Sabbath*. The firſt of theſe feſtivals is kept on the firſt day of the moon after their *Ramadan*; on which day the *Cherif*, or emperor of *Morocco*, uſually has all priſoners brought before him, and either acquits, or puts them to death, according to the nature of their offences, or the humour he is then in, for he is a cruel and bloody prince. Mr. *St. Olon* reports of him, that on the third day of this feſtival, he in his preſence put twenty men to death. The ſecond feſtival, called the great, is ſeventy days after the *Ramadan*, and celebrated by ſacrificing to *Mahomet* as many ſheep as they have male children in their families, in memory of the ſacrifice of *Abraham*, the father of *Iſmael*, the progenitor of the *Arab Agarenians*, and from him they believe *Mahomet*'s mother was lineally deſcended. The third feſtival is always three moons and two days after the ſecond, and kept in honour of *Mahomet*'s birth; during the firſt days whereof, they feed on pap, in memory of that which he eat. They celebrate the feaſt of St. *John Baptiſt* with bonfires in their gardens, burning much frankincenſe about the fruit-trees, to draw a bleſſing on them. They allow of circumciſion, but do not fix the age, nor the time for it. Beſides the feaſt of St. *John*, they call upon about a dozen more of their ſaints; and particularly *Cidi-Bellabec*, who they ſay is St. *Auguſtin*, the word *Cidi* importing holy or lord. They all make the *Sala*, or pray four times a day, and once in the night, at certain ſet hours, which are notify'd to them by the cries and noiſe made by proper officers, like our ſextons, on the tops of their *Gemmes* or *Moſques*. They obſerve abundance of ablutions, or waſhings, and other ceremonies in their religious worſhip; which I forbear to dilate upon, referring to the proper authors.

Feaſt of St. John Baptiſt.

To return to *Mahomet*: He having thus made up his religion, partly of *Judaiſm*, and partly of the ravings of condemned hereticks, adapting it to the ſenſuality of corrupt nature, firſt cauſed a parcel of wicked men, and vagabond robbers, who knew nothing of God, or righteouſneſs, to embrace it by the powerful argument of his wealth, and ſome ſly inſinuations. With theſe men he had recourſe to arms, and by degrees ſubdued ſeveral nations, more particularly thoſe of *Arabia*. He had under him ten chief lieutenants, which were *Abubeker Cedie*, his father-in-law, *Omar Ben el Hatab*, *Odman Ben-afen*, *Ali Ibni Abitaleb*, *Moavia*, *Ali Zubeir*, *Abiazed*, *Abiazid*, *Ali Obeid*, and *Abutal Hael Anzari*, alias *Zeid Aben Cebel*. All theſe were his prime doctors, or divines, as well as commanders. The three firſt of them ſucceſſively became califs after *Mahomet*, or ſovereigns of all the dominions he had ruled over, contrary to what he had appointed, *viz.* that *Ali* his ſon-in-law ſhould ſucceed him. But the other three combining together, after the death of *Mahomet*, by their intereſt, and the votes of the other prime commanders, choſe *Abubeker* the firſt calif; after whom the others ſucceeded in the ſupreme authority.

Mahomet's riſe.

Mahomet

His frauds. *Mahomet* being, as has been ſaid, got into power, put to the ſword all that refuſed to ſubmit to his government, and to embrace his religion. Thus, by hypocritical means, this impoſtor was, in a ſhort time, followed by a vaſt multitude; and the better to blind and deceive them, being himſelf much troubled with the falling ſickneſs, he had a tame pigeon which would then come and peck in his ear; and that he perſuaded his followers was the angel *Gabriel*, ſent by God, to tell him what he was to do. It is alſo reported, that having once cauſed one of his companions to hide himſelf in a dry well, he ordered him to cry aloud as he paſſed by, that *Mahomet* was the true prophet. This man did ſo, and thoſe dull people admired at that wonder; but the impoſtor, fearing his knavery would be diſcovered, immediately ordered his company to fill up that well, leſt it ſhould afterwards be profaned, as he pretended. The well was accordingly filled up with ſtones, and the wretch within it periſhed in a miſerable manner.

His flight from Mecca. Moſt of the *Arabs*, being a people fond of novelty, followed *Mahomet*; but his countrymen, who knew ſomething better, expelled him with ſcorn, when they perceived his deſign was to ſet up for a prophet and lawgiver. Thus was he forced to fly from *Mecca*, on the 16th of *July* 622, and retired to *Medina al Nabi*, that is, the city of the prophet, diſtant four days journey from *Mecca*. From that day the *Mahometans* reckon their *Hegira*, that is, their computation of time, as chriſtians do from the birth of our Saviour. He had ſeveral wives, yet left only one daughter, called *Fatima*; tho' others ſay he had three. He *His death.* is ſaid to have died on the 17th of *June*, in the year of our Lord 631, having reigned eight years and ſome months, and lived ſixty ſeven lunar or *Arabick* years. Since that time his followers have made themſelves maſters, of *Paleſtine*, *Syria*, *Perſia*, *Egypt*, *Greece*, &c. and a very great part of the world has ſubmitted to his law.

Pilgrimages. The city of *Medina*, tho' of little extent, is nevertheleſs very famous among the *Mahometans*, as well as *Mecca*, and both of them yearly reſorted to in great caravans from very remote parts of the world, and even from the weſtern ſhores of *Africa*, as *Fez*, *Morocco*, *Tremezen*, *Sus*, &c. tho' at a prodigious diſtance; the people reſorting to pay their vows and religious worſhip to that falſe prophet's body, which is depoſited in *Medina*, in the principal *Moſque*, by them called *Mos al Kibu*, that is, the moſt holy. *Mahomet's tomb.* It is ſupported by 400 pillars, with upwards of 3000 ſilver lamps. There is a little tower, all covered with plates of ſilver, and hung with cloth of gold, in which is *Mahomet's* coffin, under a canopy of cloth of ſilver, embroidered with gold, yearly ſent thither by the baſſa of *Egypt*, at the grand ſeignior's charge. It is not true, that his coffin is made of iron, and hangs in the air, being attracted by load-ſtones, as ſome have given out; for though it be death for any chriſtian to come within fifteen leagues of the place, the truth has been made known by *Turkiſh* pilgrims, who afterwards became chriſtians, who have declared, that the coffin is ſupported by very ſmall columns of black marble, encompaſſed with ſilver baniſters, hung with a great number of lamps; the ſmoke whereof does ſo darken the place, that it is not eaſy to diſcern how the coffin is upheld. The *Turks* are obliged, by their religion, to undertake a pilgrimage once in their life, to worſhip that tomb; but at preſent only the meaner ſort perform it, the richer being eaſily diſpenſed with by the *Mufti*, who is the high-prieſt of the *Mahometans*.

Mecca. At *Mecca*, they pay their devotions at a place called *Kiaabe*, being a ſquare houſe, by them called the houſe of God, and ſuppoſed to have been built by *Abraham*. The moſt renowned of all *Mahometan Moſques*, and the moſt reſorted to in the univerſe, ſtands in the middle of this city, and may be ſeen at a great diſtance from the town, by reaſon of its high roof in the nature of a cupola, with two lofty towers, of a curious ſtructure. There are above an hundred doors into it, with every one a window over it. The floor is deep in the ground, and they deſcend into it by ten or twelve ſteps. They reckon the ground it ſtands on ſacred, for two reaſons; the firſt, becauſe, ſay they, *Abraham* built his firſt houſe on that ſpot; the ſecond, becauſe *Mahomet* was born there. The whole *Moſque* glitters with the richeſt tapiſtry, and other works in gold; but more particularly one part, which has no roof, and, according to their tradition, is the extent of *Abraham's* houſe; the door leading into it being of ſilver, juſt broad enough for a man to paſs through. On one ſide of it is a *Turbe*, ſo they call a chappel, encloſing a very deep well, of brackiſh water, which they reckon ſo holy, that it cleanſes from all ſin ſuch as are waſhed with it. On the day which anſwers to our 23d of *March*, a ſolemn feſtival is there kept, after their manner, by drawing water from this well, and ſprinkling the *Muſſulmans*, or believers, with it. This is done when the caravans of pilgrims arrive at *Mecca*. The arches of the *Moſque*, and the ſhops ſtanding about it, are full of a prodigious quantity of rich merchandize, precious ſtones, and aromatick powders, which ſpread a moſt admirable odour.

Of

BARBOT.

Of the ARABS.

How they came into Africa.

THEY all pretend to be deſcended from *Iſmael* and *Eſau*, as mentioned in the introductory diſcourſe. There are very many of them in *Africa*, who firſt enter'd it in the year of our Lord 653, under *Odman*, or *Othman*, their calif, who ſent thither an army of above 80000 combatants, commanded by *Oecuba Ben Nafic*. Theſe *Arabs* built there the city of *Cairaven* or *Carvan*, 30 leagues eaſt from *Tunis*. In the year of CHRIST 999, which is of the *Hegira*, or *Mahometan* æra 400, three races or tribes of *Arabs* were ſent into *Africa*, by permiſſion of *Caira*, calif of *Carvan*. At this time the *African Arabs* are diſperſed in ſeveral parts, and have many communities. The principal tribe or hoard of them is called *Eſquequia*, divided into ſix others, who live in their *Aduars*, or villages, which are eaſily removed from place to place, as conſiſting only of tents, with only two avenues to them; the one for the herds of cattle to come in, and the other for them to go out; both ſhut up at night with thorns to keep out the lions. The *Arabs* of *Numidia* are as miſerable as the native *Africans* of that country. They have better natural parts, and more courage, keep abundance of horſes for ſale, and love hunting, aſtrology and poetry. The other *Arabs* of *Africa* are not ſo poor, except thoſe who live in the deſarts of *Barca*, betwixt *Barbary* and *Egypt*. They are ſaid to be treacherous and thieviſh, eſpecially thoſe laſt mentioned, who are often obliged to pawn their children to merchants of *Sicily*, and other places, for corn to ſubſiſt them. So great is their propenſion to robbery and theft, that their very name ſeems to imply it; for where the prophet *Jeremy* ſays, *like a thief in the wilderneſs*; St. *Jerom* turns it, *like an* Arab *in the wilderneſs*.

Arabs of Numidia.

Conqueſts of the Arabs.

Theſe *Arabs* are generally a ſlothful unactive people, retaining nothing of the former bravery of their anceſtors, who extended their conqueſts ſo far, not only in *Aſia* and *Africa*, but even in *Europe*, and particularly in *Spain*; which kingdom they, for the moſt part, ſubdued, being called in by the baſe count *Julian*, becauſe king *Roderick* had debauched his daughter. Thoſe infidels drove the *Goths* into the mountains of *Leon*, *Aſturias* and *Galicia*, after they had been poſſeſſed of that nation during the reigns of thirty-four kings, from *Ataulfus*, the founder of their monarchy in the year 412, to *Roderick* in 713. The *Arabian* authors call this entrance into *Spain*, the victory of *Andaluzia*. At their firſt landing there, they were 200000 foot and 40000 horſe, againſt whom king *Roderick* oppoſed 120000 foot and 10000 horſe, who encamped between *Xeres* and *Medina Sidonia*; and on *Sunday* the ſecond of *September* 714, a year fatal to *Spain*, the battle began, which laſted eight days ſucceſſively, with various ſucceſs on both ſides; till at laſt, on the *Sunday* following, in the evening, the *Goths* gave way. King *Roderick*, moſt authors ſay, was killed, yet others affirm he fled, diſguiſed in a ſhepherd's habit, and with one *Romanus* a holy monk, after recovering from a ſwoon, occaſioned by trouble and wearineſs, made his way into *Portugal*; where they both took their dwelling on the ſea-coaſt, near the town of *Pederneira*, about nine miles from each other, and there ended their days. Twenty thouſand *Moors* were ſlain in this battle. A *Spaniſh* hiſtorian upon this occaſion obſerves, that the number eight was fatal to *Spain*, for the battle laſted eight days, the *Moors* ſpent eight months in ſubduing *Spain*; during which time, 80000 men loſt their lives, and the *Spaniards* were 800 years in recovering of the country. When the *Moors* had overrun the greateſt part of *Spain*, Don *Pelago*, or *Pelagius*, erected a little kingdom among the mountains of *Galicia*, *Aſturias* and *Leon* in the year 717.

In Spain.

In or about the year 732, for authors vary, *Charles Martel*, general of the *French*, gave theſe infidels a mighty overthrow near *Tours*, where they were ravaging and deſtroying all the country. Some affirm, there were no leſs than 300000 ſlain in this battle, others more modeſtly write 80 or 100000, and with them their king *Abderramen*. After this defeat, the *Saracens* were in a few years quite expelled *France*, where they had ranged over the provinces of *Languedoc* and *Guienne*, by *William*, ſurnamed, *au Cornet*, prince of *Burgundy*, who had the principality of *Orange* beſtowed on him by *Charlemain*, as the reward of his victories, he having alſo taken the city of *Orange* from *Theobard*, a *Saracen* king. *Charlemain* alſo conſtituted him conſtable of *France*, duke of *Aquitain* and *Provence*, earl of *Toulouſe*, and governor of *Languedoc*. From this *William*, the princes of *Orange* deduce their genealogy; and he wore a horn on his buckler, and was thence ſurnamed *au Cornet*. *Charlemain* himſelf gave the *Arabs* a great defeat in *Spain*, in the year 778. The *Goths* after ſome time venturing out of their mountains, by degrees drove thoſe infidels out of *Spain*; yet that war laſted near 800 years, till *Ferdinand* V. ſurnamed the *Catholick*, king of *Aragon*, marrying *Iſabel*, or *Elizabeth* of *Caſtile*, united thoſe two crowns, and conquered the kingdom of *Granada* from the *Moors*, after a war of eight years, and quite expell'd them *Spain*, in the year of CHRIST 1492. *Mahomet Boabdi i*, ſurnam'd *el Chico*, or the little, ſon to *Muley Aſſen*, was then king of *Granada*.

Defeated by the French.

This

Granada *city.*

This city of *Granada*, by ſome is ſaid to have been founded by *Bedis*, ſon to *Aben Habus*, who lived in the tenth century; but this muſt be meant of re-edifying or enlarging, that place having been noted ſeveral ages before. The annals of the *Arabs* tell us, the *Mooriſh* kings kept their reſidence there, from that time, till the days of *Aben Hul*, who drove the *Almohades* out of *Spain*. This *Aben Hul* ſettled his court at *Almeria*, and was there killed, and *Mahomet Alamar*, his ſucceſſor, reſtor'd it to *Granada*. The city increaſed wonderfully; and authors affirm it contain'd 60000 houſes. King *Bulbar* erected there ſuch ſumptuous and magnificent ſtructures, and of ſuch prodigious expence, that his ſubjects poſitively believed he had the art of making gold. There were ten ſucceſſors from him to *Muley Aſſen*, the father of *Boabdili*, the laſt king. *Granada* is ſtill one of the greateſt cities in *Spain*, and the pleaſanteſt in ſummer, by reaſon of the purity of the air, and the vaſt number of fountains in it. The *Moors* were wont to ſay, that paradiſe was in the part of heaven, which is over this city.

I might here entertain the reader with an ample account of the manners, government, ſciences, language and religion of the *Arabs* in *Africa*; but that it would be too long a digreſſion from the ſubject in hand, and therefore ſhall briefly touch ſomething of thoſe particulars.

Arabick *letters.*

There is no queſtion, but that the language of the *Arabs* is one of the beautifulleſt and moſt ancient. Their letters are linked together; they uſe two ſorts of punctation, and ſometimes three or four letters are exactly alike, and only diſtinguiſhable by theſe points ſet over, or under them. Their alphabet conſiſts of twenty-nine letters, tho' the *Hebrew* has but twenty-two.

Learning.

Of theſe people, ſome are merchants and traffick, others profeſs literature, and particularly philoſophy, phyſick, aſtrology and mathematicks. They have alſo grammarians, rhetoricians, hiſtorians, and interpreters of the *Alcoran*. This is what renders the *Arabick* language ſo highly eſteemed, eſpecially in *Aſia*, where theſe ſciences are more frequently to be met with among the *Arabs*, inhabiting that large quarter of the world, than among thoſe in *Africa*. They have had eminent men in all theſe ſciences. *Almanzor*, of the family of *Ben Abas*, who began his reign in the year of the *Hegira* 137, and of CHRIST 775, to the ſtudy of the *Alcoran*, joined that of philoſophy and aſtronomy. The *Calif Abdala*, who began his reign in the year 815, ſent embaſſadors to the emperor of *Conſtantinople*, to aſk of him books of all ſciences, which he cauſed to be tranſlated into his own language, to excite his ſubjects to the love of learning. His endeavours were not vain; for during his reign there were ſeveral philoſophers and phyſicians. There are ſeveral *Arabian* hiſtorians, who own, that *Mahomet* in his law prohibited the ſtudy of letters; but that the calif *Almamon*, or *Maimon*, encouraged and promoted it, on account of an apparition he had of a ſpectre, in the night-time, in the form and ſhape of *Ariſtotle*, which adviſed him to the ſtudy of philoſophy. He afterwards cauſed *Ptolemy*'s *Almageſt*, as *Scaliger* informs us, to be tranſlated into his own language, for his ſubjects to ſtudy aſtronomy. This good inclination to literature continued long after in *Africa*; inſomuch, that there were among thoſe people very excellent philoſophers, as *Algazel*, *Alfarabius*, *Albumazar*, *Maimonides*, *Alkend*, *Albuſabar*, *Abencina*, *Avicen* or *Avicenna*, *Alfragan*, *Averroez*, &c. They had univerſities at *Conſtantina*, *Tunis*, *Tripoli*, *Fez* and *Morocco*; and when poſſeſſed of *Spain*, as has been mentioned above, they founded a college at *Cordova*: and in *Marmol*'s time, had publick ſchools, with multitudes of ſtudents, in the city of *Tombut*, on the *Senega* river, as will be farther obſerved in the Supplement. This is not a proper place to ſpeak of the diſcoveries they have made in ſeveral ſciences, and how they introduced the uſe of thoſe we call cyphers throughout all *Europe*. It will ſuffice to obſerve, that their years are lunar, and the computation of time, which they call *Hegira*, being inſtead of our year of CHRIST, commences from *Friday* the 16th of *July*, in the year of our Lord 622, when *Mahomet* fled from *Mecca*; from which time not only the *Arabs*, but all other *Mahometans*, reckon their years, as has been already obſerved elſewhere.

BARBOT.

Philoſophers.

Univerſities.

Antient Arabs *idolaters.*

The *Arabs* were formerly idolaters, worſhipping the ſun, moon, and ſtars, and even trees and ſerpents. They alſo paid a particular veneration to the court of *Alcara* or *Aquebila*, which they ſaid was built by *Iſmael*, for whom they have a ſingular reſpect, as alſo for his mother *Agar*; and therefore are pleaſed to be called *Agarenians*, or *Iſmaelites*. It is believed, that the three wiſe men, who came out of the eaſt to adore the ſon of God at his birth, were the firſt apoſtles of *Arabia*; where St. *Jude* afterwards preached the goſpel: which was ſo well eſtabliſhed in the third century, that a council was held againſt the biſhop of *Beryllus*, and another againſt the hereticks called *Arbicks*; wherein the *Arabs* appear'd very zealous for the faith, and their biſhops aſſiſted very punctually at thoſe councils, as is evident by their names, ſtill extant in their ſubſcriptions. *Mahomet*, who was alſo an *Arab*, perverted thoſe ſimple credulous

Barbot. people, and ſo entirely charm'd them with the pleaſure of his chimerical notions, as well as by dint of arms and force, that they followed him with a moſt deplorable ſtedfaſtneſs. After the death of that famous impoſtor, they took upon them to propagate his ſect. Amidſt the variety of expoſitions of the *Alcoran* every man took upon him to make, they took up with that of *Melich*; tho' there be ſome among them who follow thoſe of *Odman* and *Leſhari*, as has been before obſerved. The *Arabs* of *Africa* have formed ſixty ſects, all differing in opinions and cuſtoms. However, they all agree in what relates to *Mahomet*, whom they look upon as the greateſt of prophets.

Sects of Arabs.

They have had ſeveral princes, called *Califs*, who erected to themſelves a vaſt empire in *Aſia* and *Africa*, after *Mahomet*'s deceaſe, under the common name of *Saracens*. I have already hinted how they paſſed into *Africa*, and poſſeſſed themſelves of all that had been ſubdued by the *Vandals*; but about the year 1170, one *Abdelchir*, who had render'd himſelf famous by an hypocritical outward ſhow of piety, revolted againſt *Cain Adam*, *Calif* of *Carvan*; and though he was himſelf killed, before he could make any great progreſs, yet he left two ſons, one of which became king of *Bugia*, and the other of *Tunis*. Theſe two brothers, the better to maintain themſelves in their kingdoms, became tributaries to the *Almoravides*; but they being expelled by the *Almohades*, *Joſeph Almanzor* poſſeſſed himſelf of the kingdom of *Tunis*, turning out the ſucceſſors of *Abdelchir*. The power of the *Almohades* being afterwards entirely broken, by the famous battle of *Navas de Toloſa*, in *Spain*, anno 1212, the *Arabs* again recover'd the kingdom of *Tunis*. I have already mentioned their conqueſts in *Spain*, and how they were again expelled. The *Arabs* at preſent are ſubject, for the moſt part, to the *Turks* and *Perſians*, or elſe to particular princes of their own; ſome of which laſt are alſo tributary to the two former.

Arabs in the eaſt.

Beſides the *Arabs* here mentioned, now inhabiting the northern and weſtern parts of *Africa*, and the deſarts of *Lybia*, as far as the frontiers of the *Blacks*, there are ſeveral tribes, or hoards, of the ſame nation, who have been for ſeveral ages ſettled in all parts of *Egypt*, and along the coaſt of *Africa*, next the *Red-Sea*, called *Aben* and *Aian*; and on towards the eaſt and ſouth-eaſt, in the countries of *Zanguebar*, *Mozambique*, *Sofala*, &c. of whom *Marmol* gives a particular account. The ſame author, lib. 1. cap. 24. ſpeaking of the ancient *Arabs* of *Africa*, ſays, they are deſcended from *Iſmael* and *Eſau*, the progenitors of all the *Arabs*, either in *Aſia* or *Africa*. The firſt were called *Agarenians*, from *Agar* or *Hagar*, mother to *Iſmael*, and *Abraham*'s concubine; the latter carefully diſtinguiſhed themſelves from the others, by the name of *Saracens*, from *Sarah*, *Abraham*'s lawful wife, and grand-mother to *Eſau*, as being the line of the free-woman; whereas they reckon the *Iſmaelites* the deſcent of the bond-woman, to uſe St. *Paul*'s expreſſion, *Gal.* iv. *Marmol* farther adds, that theſe *Arabs*, according to the moſt renowned *African* hiſtorians, were the very firſt inhabitants of *Barbary* and *Numidia*. Afterwards *Melec Iſiriqui*, a king of *Arabia Felix*, came into *Africa* with five tribes of theſe *Arabs*, then ſurnamed *Sabeans*, viz. the *Zinhagians*, the *Mucamudins*, the *Zenetes*, the *Gomers*, and the *Hoares*; from all whom are deſcended ſix hundred races of *Bereberes*, or *Barbarians*; and the greateſt families in *Africa* deduce their pedigrees from them. The *Gomers*, it is likely were deſcended from *Gomer*, the ſon of *Japheth*, the ſon of *Noah*; and from them ſome mountains in the empire of *Morocco*, had the name of *Gomere*; and perhaps *Gomera*, one of the *Canary* iſlands, oppoſite to it, might have the ſame original.

The *Sabean Arabs*, at firſt, ſettled in the eaſtern parts of *Barbary*; whence they afterwards ſpread, and ſubdued the beſt of *Africa*. The name of *Bereberes* was given them, from their firſt ſettlement in *Barbary*; whereas thoſe that were before in *Numidia*, *Tingitana*, and *Lybia*, are called *Chilobes*, or *Xilobes*. When theſe people fell at variance among themſelves, the conquerors becoming maſters of the field and cattle, obliged the vanquiſhed to fly for ſafety to the mountains, or into populous cities; where, intermixing with the other *Africans*, they came at laſt, like them, to live in houſes, and to be under the ſame ſubjection. Therefore thoſe who live in tents, like their countrymen in *Arabia*, are reckoned the nobler, being alſo more powerful, and richer in cattle; yet both keep to their own race, and poſſeſs the ſtrongeſt places in *Barbary*, *Numidia*, and *Lybia*. We read that *Abraham* travell'd about, with his family and cattle, and liv'd in tents, as theſe *Arabs* do, *Gen.* xiii. and ſo did his nephew *Lot*. Each wandering company of *Arabs* chuſes a captain, whoſe tent, hutt, or barack, as they call it, ſtands in the middle of the *Adouar*, or village, where he takes care of all things which concern their welfare. The men lie on the bare ground, among their cattle. Their baracks are like pavillions, ſupported by two great poles, the door made of branches of trees. Thus we ſee the word *Barack*, made uſe of by all *Europeans* to ſignify a hutt, is derived from the *Arabs*.

Sabeans.

Barack, Arabick.

Monſieur

Arabs *in* Morocco.

Monſieur *de St. Olon*, in his embaſſy to the emperor of *Morocco*, in the year 1693, obſerves, that in the plains of the kingdom of *Morocco*, there were then actually reckoned to be thirty thouſand cottages of *Arabs*, containing one hundred thouſand men, paying the *Garamma*, which is a yearly tribute to the emperor, or the tenth of all they poſſeſs; and are liable to it from fifteen years of age. They live in the eaſtern part of the kingdom, and are diſtinguiſhed into three different races, or tribes; which are, the *Huſſeins* and *Caragi Arabs* to the northward, and the *Menebbe Arabs* to the ſouthward; beſides a tribe, or hoard of the *Aitgari Bereberes* to the ſouth-weſt of them.

In Fez.

In Suz.

In the kingdom of *Fez*, the *Arabs* amount to three hundred thouſand men, that pay the *Garamma*. In that of *Suz*, which borders on the ſouth and weſt parts of *Morocco*, there were then fifteen thouſand *Adcuars*, making up fifty thouſand brave men, whom the preſent emperor has not yet been able entirely to ſubdue. The ſame author adds, that all the *Arabs* and *Bereberes* ſubject to the emperor of *Morocco*, when they lie in the way where his army marches, are obliged to ſupply it *gratis* with all ſorts of proviſions; as wheat, barley, meal, butter, oil, honey and cattel, under pain of having all they poſſeſs plundered, and being themſelves cut in pieces.

Emperor of Morocco.

The preſent emperor of *Morocco* is *Muley Iſmael*, who calls himſelf great *Cherife*, that is, firſt and moſt potent of *Mahomet*'s ſucceſſors; and boaſts himſelf to be deſcended from him by *Ali* and *Fatima*, ſon-in-law and daughter to that falſe prophet, and takes more pride in that kindred, than in the antiquity of the crown in his family: which ſufficiently proves, that his predeceſſors, who ſtiled themſelves *Miramamolins*, that is, emperors of the faithful, made uſe of the colour of religion to eſtabliſh their government. The people there have ſuch a veneration for this character of *Miralmoumin*, or, as we call it, *Miramamolin*, and prince of the tribe of the *Hachems*, as this emperor ſtiles himſelf in all his letters to chriſtian princes, that they reckon it a particular honour, and no leſs advantageous towards their going directly to their paradiſe to be killed by his hand, without any reaſon, or juſtice. This not only here, but throughout all the *Turkiſh* dominions, the fanatick *Muſſulmans*, or *Mahometans*, look upon as being crowned with martyrdom. The word *Cherife*, and *Xerife*, another title given to this emperor, imports the ſame in *Arabick* as *Xorfa*, which ſignifies one of the race of *Mahomet*; whence it is they give the name of *Xerifes*, or *Xorfas*, to all that are deſcended from their prophet; whoſe family is the moſt honoured among them, and looked upon as almoſt divine, ſays *Vaſconcelos*, in the Life of king *John* II. of *Portugal*. BARBOT.

Trade of Morocco.

Monſieur *de St. Olon*, ſpeaking of the trade of this empire, ſays, its only neighbours by land are the *Blacks* on the one ſide, and the *Algerines* on the other; the *Moors* of *Morocco*, *Fez* and *Tarudant* driving a conſiderable trade in *Guinea*, that is *Geneboa*, which is very advantageous on both ſides. The *Moors* for ſome ſalt, little looking-glaſſes, and toys, carry home a conſiderable quantity of gold-duſt, elephants-teeth, and numbers of *Blacks*. This emperor of *Morocco* has gained ſo far on the affections of theſe *Blacks*, by the good uſage he affords them, and by preferring them to be about his perſon, in the quality of guards, that they look upon themſelves as his true ſubjects. The emperor of *Morocco* has always ſeven or eight thouſand of theſe *Blacks*, as well horſe as foot, reckoned the beſt of his ſoldiers, and in all engagements they are the next about his perſon. Beſides, he gives the beſt governments and chief commands in his army to ſuch of them as ſignalize themſelves. They are not only his confidants, but entruſted with the execution of his orders; which they perform in ſuch a haughty and arbitrary manner, that the very *Alcaides* tremble at the ſight of the meaneſt of them. The emperor conſtantly raiſes recruits of theſe *Blacks*, either by way of purchaſe, or other means, and marrying and employing them, by which means he has a ſort of nurſery, or breed of them, to ſerve in time of need. This author's account ſhews what correſpondence there is at preſent between the *Moors* and *Arabs* of *Morocco*, and the people of *Nigritia*.

Falſhood.

I ſhall conclude this chapter with a general obſervation of a practice univerſal among moſt *Mahometans*, but more eſpecially the *African Moors*, relating to their being juſt and true to their words. The liberty of lying and retracting whatſoever they ſay, is ſo thoroughly eſtabliſhed among them, that they rather look upon it as a virtue than a fault. One of their *Marabouts* being once told of it, by a chriſtian of note, as a thing very ſurpriſing to him, did not heſitate to anſwer, that they made this one of the diſtinctive marks between their religion and chriſtianity; and were fully perſuaded they ſhould ſoon be like us, ſlaves to falſe doctrine and idolatry, ſhould they, like us, think themſelves obliged to keep their words.

Thus have I endeavoured, in this chapter, though it may look like a digreſſion, which yet cannot but be entertaining to the reader, to give a ſhort, but I hope ſatisfactory account, from the moſt reputable authors,

BARBOT. authors, of the riſe and progreſs of the *Mahometan* religion, in ſeveral parts of the world, and more particularly in *Africa*; as alſo a brief narrative of the firſt coming of the *Arabs* into that part of the world: which may ſerve to illuſtrate what I have ſaid of them already, and am to add in the ſupplement. This, I am of opinion, few or none of the many *Europeans* trading to *Guinea* and the coaſts of *Nigritia*, have ever given themſelves the trouble to enquire into; and yet I look upon it as uſeful and neceſſary, for the better underſtanding of the conſtitution, government, cuſtoms, manners and religion of the many ſeveral nations inhabiting thoſe parts; for by this means the miſtakes many of them conceive and inculcate into others concerning the affairs of thoſe people, for want of true information, will be removed; many travellers forming to themſelves moſt abſurd notions of things, when they ſee or hear of ſuch as they never met with in their native countries: for I am apt to believe, there are too many, who, according to the *Turkiſh* proverb, think the world is every where like their father's houſe.

CHAP. VII.

Deſcription of the river Gambia, *or* Gamboa; Mandinga *town; ſea-horſes; crocodiles or alligators.* James's *iſland; product, beaſts and birds; the natives, their cloathing, houſes, food, and trade; their government, religion, ſorcerers,* &c.

GAMBIA RIVER,

Names of the Gambia.

BY *Marmol*, called *Gamber* and *Gambra*, is well known to proceed from the *Niger*, where it divides it ſelf into two branches; that which runs to the north-weſt, is called *Senega*, as has been before obſerved. The other, whoſe courſe is ſouth-weſt, bears the name of *Gambia*, or *Gamboa*. The *Portugueſe* call it *Rio-Grande*, that is, the great river, and *Gambea*; the *French*, *Gambie*; and the *Blacks*, *Gambic*. Both theſe rivers running down from the place where they part to the Ocean, with it form a large Iſland, of all the Dominions lying between them, mentioned at the beginning of this deſcription. *Vaſconcelos*, author of the Life of king *John* II. of *Portugal*, in his 4th book ſays, he takes the *Stachiris* of *Ptolemy* to be this river of *Gambia*, and that of *Durango* to be the *Senega*. He adds, that *John de Barros*, who writ before him, affirms, that both theſe rivers proceed from the *Niger*, the ſource whereof is in the lake *Libya*, and at *Chenolides Naba* and *Ringer*; but that the inhabitants fancy it ſprings from the *Nile*, tho' without any ground. The *Portugueſe* having long known that country, adds that author, have found, that the river *Gambia*, running through the province of *Mandinga*, and by the way, receiving into it the waters of ſeveral rivers, which run through that country, conveys them all into the ocean, as well as its own, in the latitude of ſeventeen degrees and a half. The *Senega*, known by more names, tho' its run be ſhorter, and almoſt in a ſtrait line from eaſt to weſt, falls into the ſea in about fifteen degrees and a half of north latitude, after taking in the river *Genii*, or *Geneboa*, which muſt be the river of St. *John*, running northward up a-croſs the kingdom of *Geneboa*, *Geneva*, &c. whence the *Portugueſe*, ſays the ſame writer, have given the name of *Guinea*, with little variation, to this part of *Nigritia*.

Its latitude and longitude.

The true poſition of the mouth of the *Gambia* is at thirteen degrees, thirty two minutes of north latitude; and three degrees twelve minutes latitude, from the meridian of *Teneriffe*; which mouth is three miles over, and ſix or ſeven fathom deep, the ground muddy. At ſome diſtance to the weſtward are the ſhoals, by the *Portugueſe* called *Baixos de Gibandor*. This river is very navigable as far up as *Dobbo* and *Arſebil*, which in a direct line down to cape *St. Mary*, the ſouth ſide of the river's mouth, is eighty *Engliſh* leagues by land, but much more along the winding channel of the *Gambia*. The depth of water in the ſhalloweſt part of the river, near the Iſland *Jeremire*, to the ſouthward of *Dobbo* above-mentioned, is three fathom, unleſs near ſome rocks, a few leagues below *Jeremire* Iſland, where there is but nine foot water.

Great depth.

The farther part of this river, above *Arſebil*, is not much frequented; and little can be ſaid of it, that I could hear. According to a very modern author, we know nothing of it any farther up, than to the eighth degree of the weſt longitude, from the meridian of *London*, and not much above the town of *Mandinga*, where there are rich gold mines. That town is ſeated in the province of *Cantorfi*, of the kingdom of *Mandinga*, and about ſixteen leagues up the inland from the river.

Mandinga town.

Points and bar.

On the north-ſide of the mouth of the *Gambia* runs out a long low point, almoſt imperceptible, as you come from ſea in hazy weather. The land on the ſouth-ſide is much higher, and covered with

with trees, ſtretching out north-eaſt and ſouth-weſt. There is a ſort of bar athwart the mouth, having four fathom water at the loweſt tides, and lying north-weſt and ſouth-eaſt.

How to ſteer up it. To ſteer a right courſe into this river, when the entrance appears open, you muſt bear for the point called *Ponta da Barra*, in five or ſix fathom water, till you have brought the ſaid point to bear ſouth-eaſt, and then come to an anchor, if the wind happens to be ſcant; but if the wind is large, hold on that courſe, always ſounding, till you come into four and a half, or five fathom water, keeping the aforeſaid point always at ſouth-eaſt, and the other point by the *French* called *Bayonne*, on the oppoſite ſide at ſouth by eaſt. Then tack and ſteer for the ſaid point of *Bayonne*; and being paſt two leagues beyond it, keep in the middle channel of the river, which courſe will keep you clear of the muddy bank, lying round the *Iſle of Dogs*, where ſome ſhips are ſtuck, when they leaſt think of it, and it coſts much trouble to get them off. And thus will you come to anchor ſafe before *Fort-James*, on the little *James*'s iſland, lying about ten leagues up the river.

Salute and duty. All ſhips entering this river uſe to fire three guns, by way of ſalute, to a very tall and thick tree, which ſerves inſtead of a ſtandard for the king of *Bar*, and the ſame they do at going out, which is more particularly obſerved by the *Engliſh*; and at both thoſe times they pay one bar of iron to the king, or his officer, for the duty of anchorage.

This river in its way from *Cantory* to the ocean, has many great turnings and windings, but more particularly from *Cantor*, and is much deeper than the *Senega*, and the channel more ſpacious. *The channel, tide, &c.* The tide or current is very rapid, tho' not ſo much as that of the *Senega*, and being increaſed by many torrents and ſmall rivers falling into it, carries ſuch a freſh into the ſea, as is viſible eight or ten leagues from the ſhore. The tide flows up as far as *Barra Conda*, being a great length, where dreadful falls obſtruct the paſſage of ſhips, but ſloops may run up two hundred leagues. The banks on both ſides are low, and cut with many rivulets, which the flood runs into. The channel about the creek of *Jagre* is from four and a half to five fathom deep, near four ſmall iſlands oppoſite to it.

It is much eaſier to ſail up the river by night than by day, becauſe there are uſually calms all the day, and towards the evening a freſh gale generally riſes. From the iſland that is under *Manſagar*, the tide of flood carries up the river without any danger. *Iſlands.* There are many iſlands in it. That of dogs, above-mentioned, is ſo cloſe to one ſide, that the paſſage can eaſily be forded. BARBOT. Were it not for that, it would be a very fit place to ſettle a factory, as the *French* did once, and the *Courlanders* before them; but they had all their throats cut by the treacherous natives thereabouts, ſo that it has been ever ſince abandoned by all *Europeans*. I think the *Engliſh* call this *Charles*'s iſland.

Here are abundance of *Hippopotami*, or river-horſes, lying in the ſmall rivers, which fall in about the mouth of the *Gambia*; eſpecially in that of *Giumba*, joining with that of *Sangedegou*, by means of the *Brevet*. This animal is bigger than a common ox, and ſhaped like a horſe; has a very large head, the legs, feet and tail very ſhort, ſo that it rather ſeems to creep than walk, the ſkin is hard and without hair. They generally keep in ſwampy and woody places, as the cattle do, and when in the river ſwim holding up their ſnout above the water, which affords the *Blacks* the conveniency of ſhooting them in the neck, as they uſually do, for the ſake of their ſkins and teeth. The ſkins are thicker than thoſe of any other animal, and ſaid to be good againſt the looſeneſs and bloody-flux. The teeth or great tuſks, which are but two, ſerve for the ſame uſes as the elephants, being better in one reſpect, which is, that the ivory of them keeps always white; beſides, they are ſaid to have a phyſical virtue to ſtop bleeding, and cure the hemorrhoids, as has been found by experience. Theſe river-horſes live on the land, as well as in the water, going out of it to feed, ruining the fields of rice and millet, becauſe they ſpoil more than they eat. They are apt to overturn the canoes of the *Blacks*, but do not hurt the men. *River-horſes.*

Here are alſo crocodiles or alligators of thirty foot in length, and a proportionable thickneſs; which devour men and beaſts at one mouth-full, and whole bullocks have been found in the bellies of ſome of them. Their tail is as long as all the reſt of their body, and their ſkin ſo hard, that a muſket-bullet will not enter it. Some of theſe monſters live on fiſh, others on fleſh, and the better to catch any creature, they keep cloſe in ſuch places as are frequented, and when near enough to a man, or beaſt, ſtrike it with their tail, and ſo devour it. Only the upper jaw of them moves, the lower being fix'd, but out of the water can do little harm. They lay their eggs on the ſhore, covering them with ſand, which as ſoon as hatched the young ones run into the water. The *Blacks* kill them to eat. Some *French* commentators on the forty-firſt chapter of *Job* are of opinion, that the *Leviathan* ſo elegantly deſcribed there, may as well be the crocodile, as any other ſea-monſter; becauſe it is covered with very hard ſcales, *Crocodiles.*

BARBOT. very cloſe knit together. Beſides, the *Arabs* to this day call the crocodile by the name of *Lavab*; and ſeveral things ſaid by *Job* in that place cannot properly be apply'd to any other creature but the crocodile. The ſavages inhabiting the country about the great river *Miſſiſipi* in *North-America*, being often expoſed to much danger in navigating that river in their ſmall light canoes made of the bark of the birch-tree, by reaſon of the great multitude of vaſt big crocodiles there are, eſpecially towards the mouth of it, which do not only look dreadful, but will attack them as they ſail along; take all poſſible care to avoid them by day, and in the night keep conſtantly a great light to fright thoſe creatures, who dread nothing ſo much as fire. Thus much may ſerve for a caution to all travellers in this river, or any other where there are crocodiles.

Trade in general. The trade of this river is very conſiderable: the *French*, *Engliſh*, *Dutch*, and *Portugueſe* having had ſeveral factories in the country about it, and paid yearly tribute to the kings of the countries it runs through, particularly the latter nation; no perſon whatſoever being allow'd to traffick there till the cuſtoms are paid, and thoſe are higher or lower according to the nature of the trade, or of the ſettlement made in the country; beſides many preſents that muſt be given to the kings when they come to viſit the factors, which cannot be deny'd, tho' ſometimes they amount to a conſiderable value; thoſe black kings being very free and importunate in aſking whatſoever they fancy, as has been before ſaid of thoſe about the *Senega*.

The *Dutch* and *Portugueſe* have at preſent little or no trade there, neither is that of the *French* or *Engliſh* ſo conſiderable as it was formerly; theſe *European* nations having, during this laſt century, as they happen'd to be at war, deſtroy'd one another's ſettlements, or interrupted the trade in ſhips or ſloops, as either of them chanced to have the upper hand. It would be too tedious to run thro' all thoſe ſeveral changes and revolutions; I ſhall here only take notice of the *Engliſh* ſettlement on the ſmall rock or iſland of *James*, which lies in the midſt of the channel of the river, oppoſite to the town of *Gilofre*.

Engliſh trade.

Fort James. This iſland is but about a quarter of a league in compaſs, being a fort of gravelly rock a little above water. Commodore *Holmes*, in his expeditions, *ann.* 1664, againſt the *Dutch* ſettlements in north and ſouth *Guinea*, founded *Fort-James* for the principal ſeat of the *Engliſh* commerce, and to ſecure their new conqueſts over the *Hollanders* on this coaſt. This fort is a quadrangle or ſquare, built with lime and ſtone, and has four baſtions, lined with good brick-work; and in the outworks, three, as it were, redoubts in the form of horſeſhoes, with batteries along the paliſadoes from one to another; and within the fort, ſpacious buildings, ſtorehouſes, magazines, a ciſtern for freſh water, a powder-room, and ſixty or ſeventy pieces of cannon mounted, beſides ſeveral others diſmounted. But the worſt is, that the garriſon is obliged to fetch all the fewel and freſh water from the main land on both ſides of it. The ſituation of it is very advantageous, and there wants nothing, but that the ciſtern and magazine for powder ſhould be bomb-proof, and to have it well ſtored with ammunition, proviſions, and eſpecially freſh water, to render it in a manner impregnable, if well defended by a ſuitable garriſon. At this time there are generally in it ſixty or ſeventy white men, and near as many *Gromettoes*, always in the company's pay. This is the next beſt fortification to *Cape Coaſt Caſtle*, of all that are to be found, on either the north or ſouth coaſts of *Guinea*, having under its juriſdiction ſeveral factories on the reſpective branches of that river, as being the head ſettlement of the royal *African* company of *England*, and the chief magazine for trade, managed by a governour or agent, with ſeveral factors under him. One of theſe factories is at *Gilofre*, on the north ſide of the river, oppoſite to the fort.

French factory. The *French* company of *Senega* have another factory at *Albreda*, a little village at ſome diſtance weſterly from *Gilofre*, both of them belonging to the king of *Bar*, and this is under the direction of the agent at *Goeree*.

The factors of the *Engliſh* company at *James-Fort*, and thoſe of the *French* at *Albreda* and other places, drive a very great trade in that country, all along the river, in brigantines, ſloops, and canoes; purchaſing

Commodities exported.
- Elephant's teeth or ivory,
- Bees-wax,
- Slaves,
- Pagnos or clouts,
- Hides,
- Gold, *&c.*

In exchange for which they give the *Blacks*

Imported.
- Bars of iron,
- Drapery of ſeveral ſorts,
- Woollen ſtuffs and cloth,
- Linnen of ſeveral ſorts,
- Coral and pearl,
- Brandy or rum in anchors,
- Firelocks,
- Powder, ball, and ſhot,
- Sleyſiger linnen,
- Painted callicoes, of gay colours,
- Shirts,
- Gilded ſwords,

Ordinary looking-glaſſes,
Salt,
Hats,
Roan caps,
All ſorts and ſizes of bugles,
Yellow amber,
Rock cryſtal,
Braſs pans and kettles,
Paper,
Braſs and pewter rings, ſome of them gilt,
Bracelets,
Box and other combs,
Dutch earthen cans,
Falſe ear-rings,
Satalaes and ſabres, or cutlaces,
Small iron and copper kettles,
Dutch knives call'd *Boſmans*,
Hooks,
Braſs trumpets,
Bills,
Needles,
Thread and worſted of ſeveral colours.

French and Engliſh.

The *French* having an inconſiderable trade here, in compariſon of the *Engliſh*, who are almoſt as good as maſters of the river, they ſend all they can get in exchange from the *Blacks* in brigantines to *Goeree*, where they have their chief fort and magazines; for it is very rare they have any ſhips coming into the river, during the war with *England*, becauſe of *Fort-James*, which commands all the river, and for fear of meeting the *Engliſh* company's ſhips: beſides, that they have been often inſulted by the natives in their factory at *Albreda*, that being only a thatch'd houſe, of little or no defence, and their goods pillag'd; the king of *Bar* having always been more favourable to the *Engliſh*, in all likelihood becauſe they have ſo good a fort, and a good garriſon in *James* iſland, ſo near him, and conſequently may ſoon revenge any wrong offer'd to the company's people by the natives.

Dutch.

The *Dutch* had formerly a conſiderable trade at *Gambia*; but ſince the taking of the iſland *Goeree* from them by the *French*, in the year 1678, (as has been mentioned above, ſpeaking of the river *Senega*) they have loſt all their intereſt in theſe parts of *Africa*, and all manner of trade whatſoever; unleſs now and then ſome interlopers of that nation will run the hazard of being ſeiz'd, and their ſhips and goods confiſcated by the *Engliſh* agent, or the commanders of the royal *African* company's ſhips following that trade.

Portugueſe.

As for the *Portugueſe* trade here, they drive it far up, by croſs rivers from *Cacheo* to *Gambia*; very few of their ſhips coming directly to the great river, for fear of being ſeiz'd by the *Engliſh* and *French*, who now claim the ſole privilege of trade in this place, excluſive of all other *Europeans*. *Marmol*, a *Spaniſh* author, born at *Granada*, who lived about the years 1580 and 1590, before quoted by me, and whom I ſhall have hereafter occaſion to mention, tranſlated into *French* by *Nicholas Perot d'Ablancourt*, and publiſh'd at *Paris* in 1667, gives a ſuccinct account of the *Portugueſe* ſettlements throughout theſe countries, as follows. BARBOT.

Their firſt actions in theſe parts.

The death of *Bemoy* (a negro king in *Senega*, of whom ſomething has been ſaid out of *Marmol* in the firſt chapter of this deſcription) alter'd the deſign of *Don John* king of *Portugal*, with the concurrence of the ill ſucceſs of his general *d'Acunha* at *Senega* (mention'd in the ſaid firſt chapter) but not his reſolution to continue the diſcovery of the rivers of *Senega* and *Gamboa*. His naval forces ſerv'd to eſtabliſh his reputation among the *Blacks* in thoſe parts, who ſeeing ſuch a number of ſhips together, well furniſh'd with all goods and neceſſaries, and a good number of ſoldiers well appointed, ſpread the fame thereof all over the neighbouring parts of *Nigritia*, which made thoſe ſovereigns to ſue for the friendſhip and alliance of ſo potent and magnanimous a prince, who offer'd them his aſſiſtance againſt all their enemies; and they, to ſecure ſuch an auxiliary, ſent him embaſſadors with preſents. The king on his part began alſo to intermeddle in their affairs, and take ſhare in their wars, which made him more and more known and reſpected among them. He ſent embaſſadors to the kings of *Tucurol* and *Tombut*, as well as to thoſe of *Mandinga*, who were potent princes. Theſe embaſſadors repair'd into their countries by the way of *Cantor*, the two firſt kings being then at war with the king of the *Fulos*, who had raiſed ſo formidable an army in the ſouth parts of the province of *Fura*, which borders on the eaſt of *Mandinga*, with which he was marching againſt them, that they pretended it dried up rivulets. The king of *Portugal* writ alſo to the prince of the *Moſſes*, who made war on *Monimonſe* his ally, deſiring him to deſiſt; as alſo to *Mahomet Ben Maniziguel*, grandſon to the king of *Songo*, the capital of *Mandinga*, a *Mahometan*, who being aſtoniſh'd at this meſſage, ſaid, that none of the 4404, from whom he was deſcended, ever had that honour done them by a chriſtian monarch, and that till then he had known but of four potent princes, which were the kings of *Alimaen*, of *Baldac*, of *Cairo*, and of *Tucurol*. The reaſon the king of *Portugal* had for behaving himſelf ſo obligingly towards theſe princes of *Nigritia*, was, the forwarding of the diſcoveries he was ſo earneſtly bent upon, in order to penetrate into the inner *Ethiopia* from this ſide of *Africa*, and to get fuller information concerning the emperor of *Abyſſinia*, much ſpoken of in the year 1481, by ſome religious perſons, who came from thence to *Rome*, and ſo into *Portugal*.

Barbot. *tugal.* King *John* had alſo ſent him an embaſſador by land, who found a very favourable reception; but that emperor, whoſe name was *Alexander*, being dead, his brother who ſucceeded him, took no great notice of the embaſſador, but on the contrary detain'd and would not permit him to return home. This emperor alſo dying, his ſon *David* reign'd next, and king *John* ſent him another embaſſy, by which means he gain'd farther information into the affairs of *Abyſſinia*.

James *iſland.* *James* iſland being but a ſort of flat rock, without any creeks or proper places for careening or repairing of ſhips or ſloops, that is perform'd three leagues up *Block* or *Bintan* river, on the ſouth ſide of *Gambia*, over againſt the fort, near a village call'd *Block*, the reſidence of a prince, who ſtiles himſelf emperor of *Grand Cantor*, and is always at war with the king of *Borſalo* or *Bar*. The *French* pretend that this river *Block* meets with that of *Combe*, which is ſome leagues to the weſtward of it, forming a ſort of iſland where they join; and that to the weſtward of that again, is another ſmall river, which they call *Rio Brevete*.

Barifet *village.* The village of *Barifet* is on the ſame river of *Block*, near to where it falls into the *Gamboa*, and tributary to the king or emperor of *Cantor*.

King of Bar. The king of *Bar* or *Borſalo* reſides ſome part of the year at the town or village of *Bar*, above ſaid to be on the north point of the river *Gamboa*, near the lofty tree, by the *Portugueſe* call'd *Arvore da Marca*, or the landmark tree, which ſerves inſtead of a ſtandard to the *European* ſhips going in or out at the ſaid river. At other times that king reſides at the town of *Auna-Bar*, ſeated about a mile farther up the land in a wood. From this village of *Bar* to the eaſtward, on the banks of the *Gamboa*, are the villages of *Grigou*, *Bubacoulon*, and *Lamy*, almoſt oppoſite to the iſle of dogs, and ſomewhat to the eaſtward of them again thoſe of *Albreda* and *Gilofre*, where the *Engliſh* and *French* have their factories, and the *Portugueſe* a poor little church at the latter.

Cantor *kingdom.* The kingdom of *Cantor* extends along the ſouth ſide of the *Gamboa*, including within it many petty kings tributary to the emperor.

Borſalo. That of *Borſalo* is on the north ſide, but much ſmaller, and has only one tributary prince call'd *Wollo Wolly*.

Towns along the Gamboa. Both theſe kingdoms are populous, and have large towns and villages, moſt of them on the banks of the *Gamboa* to the eaſtward; ſome of the chiefeſt whereof are, *Tankerval*, twenty five leagues up the *Gamboa* on the ſouth ſide; *Tandaba*, a very large one, ſomewhat higher; *Jagre*, twelve leagues beyond the laſt, on a ſmall river, running into the *Gamboa*, and remarkable for many ſkulls of ſea-horſes, made faſt to two trees; *Jambray*, a league and half above the river of *Jagre*, and oppoſite to an iſland in the *Gamboa*; *Manſagor* on the north ſide of the river, about a little league from a creek, on the mouth whereof ſtands a croſs, erected by ſome *Mulatto Portugueſe*, who live thereabouts in great poverty; *Tinda*, on a river that runs into the *Gamboa* at ten days rowing up in a boat from its mouth, and where the heats are ſo exceſſive, that there is no poſſibility of rowing, except only in the mornings and evenings; *Jolicī* ſomewhat above *Tinda*; and *Munckbaer*, ſix days journey from *Jolicī*; *Jaleat* is near to *Munckbaer*, on the weſt ſide of it.

About ſeventy *Engliſh* leagues up the *Gamboa*, on the ſouth ſide, ſtands the town of *Liabor*, a conſiderable trading place, reſorted to by *European* veſſels of fifty or ſixty tuns, which ſail fifteen or eighteen leagues in twenty-four hours with eaſe, or elſe may row up, and run on as far as *Caſſan*, of which I ſhall ſoon ſpeak; the channel of this river being ſo far up every where clean, deep, and pretty wide, and at *Liabor* about a muſket-ſhot in breadth. A *French* priſoner at *Southampton* told me, that on *Chriſtmas* eve, in the year 1710, being come up before *Liabor* in order to attack an *Engliſh* ſhip of fourteen guns and thirty five men, which lay there at anchor to trade, this *Frenchman* being in a ſmall courvet of four guns and fifty men; he laid the *Engliſhman* aboard, and after a diſpute of an hour and a half, wherein he kill'd many of their men, and particularly ſeventeen *Portugueſe*, of an hundred the town ſent to the aſſiſtance of the *Engliſh*, tho' they all fought under ſhelter of the decks and cabbins, he was fain to deſiſt, with the loſs of half his own men, and fall down the *Gamboa* without his intended prize. Liabor.

Trade there. At this town of *Liabor* is a great mart of gold, wax, ivory, and ſome ſlaves. It is partly inhabited by *Blacks*, and partly by *Portugueſe*, who live there, ſeveral families together, under the juriſdiction of the natives, and drive a conſiderable trade along the river *Gambia*, and in the adjacent parts.

Channel of the Gambia. The *Frenchman* above mentioned has obſerv'd, that the true channel of the *Gambia* lies moſtly on the ſouth ſide for a great way up; and that on the contrary, the north channel is beſt, between *Gilofre* and *James* iſland, where *James-Fort* formerly ſtood, but is now demoliſh'd and abandon'd.

The town of *Jaije*, the *Blacks* ſay is nine days journey from one call'd *Serambras*; and that of *Seliko*, ſo famous for trade, is ſtill farther up the inland. The village *Petit Caſſan* is about an hundred and ten leagues up the river *Gamboa*, reckoning from the point of *Barra*, and on the north ſide. That Caſſan.

of

of *Great Caſſan* three miles beyond it, being the metropolis of the kingdom; and but about three days journey down the *Gamboa* to *Barra*. This town is ſaid to be wall'd, and is the uſual reſidence of the king of *Caſſan*.

We have an account of two nations, poſſeſſing that tract of land which lies from cape *St. Mary*, at the mouth of the river *Gamboa*, to the river *Rba*; which nations are call'd *Arriaeros* and *Feluppes*; tho' *Jarick* thinks theſe people live about cape *Verde*, and therefore gives their names to the ſmall iſlands lying near that cape. He adds, that they are very ſhy of venturing aboard any *European* ſhip without hoſtages given them, becauſe ſome of their people have been treacherouſly carry'd away; as alſo, that they uſed to ſlit their under lips, thruſting in a ſmall round ſtick to keep the cleft open, and to cut various figures on their bodies, which they afterwards waſh'd with a liquor made of the juice of certain herbs, to preſerve it from corruption; and the more the body was ſo ſcarified, the greater they accounted the ornament. At this time the country between the rivers *Gamboa* and *Rba*, next the ſea, is reckoned part of the kingdom of *Gamboa* by moſt *Europeans*.

Product. This country produces almoſt all the ſame fruit and plants as are above mentioned of the *Senega*; but abounds much more in rice, whereof the *Blacks* reckon five ſorts, one of them not unlike muſtard-ſeed in ſhape and figure. There is alſo great plenty of millet; but right oranges, lemons and ananas are ſcarce.

It alſo produces abundance of cotton, bananas, ſabacombas, being a large Fruit like a pear, with the rind like that of a pomgranate; and *Plougue*, which is a ſort of medicinal nut. At *Caſſan* and above it, there are large fields of tobacco, which makes a great trade there, the *Portugueſe* buying conſiderable quantities for *Juala* and *Cachau*.

Paſture. There are every where excellent paſture-grounds, which ſerve to feed immenſe herds of cattle, particularly oxen, kept merely for the profit the people make of their dry raw hides, which they ſell to the *Engliſh*, *French*, and *Portugueſe*; a good ox being generally ſold for one bar of iron, which is about the value of four or five ſhillings *Engliſh*.

Beaſts. The country is alſo well ſtored with goats, ſheep, elephants, lions, tygers, wild boars, and many other ſorts of tame and wild beaſts; eſpecially about *Manſagar*, where they have great droves of horſes, camels, and aſſes, which are of great uſe to the natives for travelling, and carrying on their trade from place to place. Nor is there leſs plenty of apes, monkeys, and baboons, ſome of them very large, and conſequently no leſs miſchievous; for if we may believe what is ſaid of them, they often take children of ſix or ſeven years of age up into trees, and it is a matter of the greateſt difficulty to reſcue them. Civet-Cats are alſo numerous, and there is plenty of muſk at a low rate. BARBOT.

As for poultry, the plenty is incredible; *Birds.* and ſo of parrots and parrokeets, with many other ſorts of birds, ſeveral of them very remarkable for the wonderful variety and beauty of their feathers. Among the reſt, is a ſort of pelican, about the ſize of a large gooſe; and a kind of peacock, of the bigneſs of a ſmall turky, having two tufts on the head, and charming fine feathers.

The air about the river *Gamboa* is reckoned the moſt unwholeſome of all *North-Guinea*, which is occaſion'd by the malignant vapours riſing from the marſhy grounds and thick woods and foreſts, and ſpreading all the country about; together with the intolerable heats in the day-time, and the dead calms in the night, and the exceſſive rains falling at ſome ſeaſons of the year, particularly in *Auguſt* and *September*, frequently breeding maggots and ſmall worms in cloth. Add to all this, the horrid thunder, lightning, and tornado's, that from *June* to *November* there is ſcarce one day dry; and that the winds, during that ſeaſon, are conſtantly E. and SE. bringing along with them thick fogs and ſtinking miſts; which do ſo corrupt the air, that few or none of the *Europeans*, who reſide there any ſmall time, can eſcape its malignant influence, producing ſeveral ſorts of diſeaſes, and moſt commonly lingering fevers, which waſte a man away to nothing before he dies. Were it not for this deſtructive diſpoſition of the air, it might be pleaſant living in that country, being ſo fertile and good, as has been mention'd; eſpecially towards the ſea-ſide, where the ſoil is ſo rank, that I have been told, there are in ſeveral places prodigious tall trees, and of ſuch a vaſt bulk, that twenty men can ſcarce fathom one of them.

Of the NATIVES *in general.*

THE *Blacks* of *Gamboa* were formerly very ſavage, cruel and treacherous; but through long commerce with the *Europeans* they are now become pretty tractable; eſpecially thoſe about the ſea-coaſts, who are moſt civiliz'd, many of them underſtanding, or ſpeaking *Portugueſe*, *Engliſh*, *French*, or *Dutch*, indifferently well. *Civilized.*

Many of them take to ſome profeſſion, and their wealth conſiſts in ſlaves and gold, eſpecially about *Jagre*. *Wealth.*

The blackſmiths make all ſorts of tools and inſtruments for tillage, *&c.* as alſo weapons and armour, being indifferent ſkilful *Blackſmiths.*

Barbot. at hardning of iron, and whetting it on common ſtones. Their bellows are made of two large reeds, joined together, in each of which is a ſtick, covered all over with ſmall feathers, tied faſt to it, ſo that drawing out and thruſting in the ſticks with both hands, they blow and light the fire.

Weavers. The weavers make great quantities of narrow cotton-cloth, which from the *Portugueſe* name, they call *Panbo*, of the ſame as has been mentioned at *Cabo Verde*. The beſt ſort they call *Panbos Sakes*, being eight *Cloth.* narrow ſlips ſtitch'd together, generally white, clouded with ſtames. The ſecond ſort is of ſix narrow ſlips put together, called *Bontans*, about two yards long, and a yard and a half broad, curiouſly ſtriped. The third ſort is called *Barfoel*, of the ſame ſize, but coarſer.

Theſe cloths they ſell to the *Engliſh* and *Portugueſe*; one of the firſt ſort for a bar of iron; three of the ſecond for two bars; and two of the third for one bar: with which thoſe *Europeans* trade at *Sierra Leona*, *Sherbro*, and on the ſouth coaſt of *Guinea*, and purchaſe for them elephants teeth.

Husbandry. The huſbandmen till the ground with a ſort of tool, much like a ſmall axe, but ſharp. At certain times of the year every one of the *Blacks* is obliged to till the land, excepting only the king, the chief officers, the decrepit, and ſmall children.

Their Cloathing.

BOTH men and women generally wear a ſort of coat, or veſt, made after the manner of a ſhirt, reaching down to the knees, with long wide open ſleeves; and under it the men have drawers, after the *Turkiſh* faſhion.

Maids and young women make ſeveral figures all over their faces, arms, breaſts, and fingers, with hot burning irons, or needles, which at a diſtance look like a mezzo-relievo on the fleſh; and this they reckon a mighty ornament.

Their Houses,

OR hutts, are much after the ſame form, and of the ſame materials as thoſe deſcribed at *Senega*, but neat and convenient, commonly made of a red binding clay, or earth, which ſoon hardens in the ſun; and ſo well thatched or covered with ruſhes, or palm-tree leaves, ingeniouſly wove together, that neither the ſun, nor rain can offend thoſe within. At the village of *Bar*, the hutts are generally ſmaller, than at other places.

Their Food

COmmonly conſiſts of millet, fleſh, milk, rice, poultry, and fruit. The *Portugueſe Mulattoes* boil fowl and rice together. The way the *Blacks* uſe to dreſs their meat, is much the ſame as at *Senega*; and their drink is palm-wine, eſpecially about the coaſt, near cape *Roxo*; but, for the moſt part, they are not very cleanly, either in their meat or drink.

Their Trade.

THIS is the employment of very many of the *Blacks*, either among others of their own complexion, or with the *Europeans*, making good advantage of it. The *Engliſh* and *French* deal with thoſe that are about their ſettlements; and the *Portugueſe* with thoſe farther up the country, along the rivers, from *Cachau* to *Gamboa*, in the nature of interlopers.

Fairs and markets. The *Blacks* do not only trade along the river *Gamboa*, in their canoes, but along the coaſt too, as far as *Juala*, *Ale* and *Rio Freſco*, conſtantly attending the times of fairs and markets. Such are thoſe appointed by the kings of *Manſagar* twice a year, at *Great Caſſan*, *Jaye*, *Tinga*, *Tandaba*, *Tankerval*, *Joliet*, *Seliko*, and ſeveral other places.

Commodities. The fair at *Manſagar* is held under a hill, near the town, where ſome *Portugueſe Mulattoes* have their dwelling; and thither is brought to the market abundance of ſalt, wax, elephants teeth, mats, cotton, gold-duſt, of this the leaſt, all ſorts of cattle, goats, poultry, horſes; and every *Monday* throughout the year there is a ſmall market for proviſions. Mats are properly the coin of the country, all other things being rated by the mats, for they know nothing of plate, or money.

Caſſan *fair.* The fair kept twice a year at *Great Caſſan*, is both times very conſiderable, an almoſt incredible number of people reſorting thither from all parts of the country, and vaſt quantities of all ſorts of commodities being brought to it. The *Portugueſe* reſort to it very much to buy dry hides, elephants teeth, *&c.* for bugles, and iron bars. They ſet out from *Cachau*, and other places on the ſouth-ſide of *Gamboa*, at the beginning of the rainy ſeaſon, and return not home till all is over. But the rivers about *Caſſan* being interrupted by great falls, which obſtruct the navigation, all the goods they carry thither, or bring back, muſt go and come by land on the backs of ſlaves.

That at Jaye. The fair held at *Jaye* is reſorted to by great numbers of *Arabian Moors*, from *Geneboa*, and other parts, in caravans of camels; bringing thither ſalt, bugles, and tovs, to truck for gold-duſt.

Strange way of bartering. I will here, upon the credit of others, inſert, a very extraordinary, and no leſs remarkable way of trading between thoſe *Moors*, and the *Blacks* at *Jaye*; occaſioned by the *Blacks* of this country having a monſtrous

ſtrous large *Scrotum* full of ſores, beſides other natural deformities in their ſhape and bodies; which makes them ſo baſhful, that they will not be ſeen by thoſe *Moors*. The *Arabs* lay down their goods by way of lots, in a place appointed, at ſome little diſtance from each other, and then withdraw a great way, leaving no ſoul to look to their merchandize. The *Blacks* perceiving they are gone, come up to that ſpot, examine every lot, valuing every thing they like, or want, according to their own fancy, and having left the quantity of gold-duſt they think it worth by every lot, go off in their turn. The *Moors* being informed of it, come again to the trading-place, and conſider on the quantity of gold laid down every man by his own lot. If they think the gold ſufficient, they take it away, leaving the lot, or lots of goods for the *Black*, without the leaſt embezzlement or fraud; and the next day the *Blacks* carry away the goods to their town. If the *Blacks* have not laid down gold enough to ſatisfy the *Moors*, theſe carry off their own goods, leaving the gold, which the *Blacks* fetch away the next day; yet it ſeldom happens, but that they ſtrike a bargain. This way of trading laſts nine days ſucceſſively, that they may have the more time to adjuſt the prices of the goods, in caſe the firſt tender of gold is not accepted of by the *Moors*. Salt is a good commodity among the *Blacks*, who pay a great price for it. They uſe it very much for rubbing and waſhing of their ſores, which would otherwiſe ſoon corrupt, and be the death of them. This way of bartering is exactly deſcrib'd by the *Sieur Mouette*, in the account of his captivity at *Fez*, printed at *Paris*, in 12*mo*. but tranſlated into *Engliſh*, in the two quarto volumes of monthly travels; being a good account of the kingdoms of *Fez* and *Morocco*.

Other fairs. In the markets or fairs at *Tinga*, *Tandeba*, and *Tankerval*, are expoſed to ſale great quantities of dry hides, elephants teeth, cotton, rice; theſe two, moſt at the two laſt places, and the firſt two, more at the former places. The carriage of goods to any of thoſe places being all by land, and the roads extremely bad and difficult, makes it very chargeable; and if done by rivers, it is very tedious to row all the way againſt a mighty rapid ſtream. Beſide, that iron is not carried up to theſe places, which the *Blacks* ſay, have iron-works of their own; and yet iron there yields a better price than at *Gamboa*.

Salt is an extraordinary commodity at *Tinda*, and other places oppoſite to it, on the other ſide of the river. The moſt current goods expoſed to ſail at *Tinda* are elephants teeth, hides, ſome little gold-duſt, cotton, and the country cloths, all in truck for ſalt and iron.

The fair at *Joliet* is moſtly for gold-duſt. This town is beyond *Tinda*, and, if we may credit the *Blacks*, there is a very great quantity of gold-duſt at the fair, as well as at other places ſeated on the river *Niger*, where that admired metal is not ſo much valued by the natives as iron. BARBOT. *That at Joliet.*

At *Seliko* fair, great quantities of ſalt are bought by the *Portugueſe* in exchange for ſlaves. The beſt ſalt is brought from *Barnivaet*. *At Seliko.*

The *Marabouts*, as well as all the other *Blacks*, trade with thoſe of *Borſalo*, and others living beyond them, where gold is to be had.

Their GOVERNMENT.

The kings. THE kings of this country ſcarce differ in behaviour, or cloathing, from the common *Blacks*, unleſs upon ſolemn occaſions, as giving audience to envoys, or *Europeans*; for then they adorn themſelves more than at other times, putting on ſome red, or blue coat, or doublet, hung about with tails of elephants, or wild beaſts, and ſmall bells, bugles, and coral; and on their heads, bonnets made of oſier, with little horns of goats, antelopes, or bucks. They are then attended by a conſiderable number of *Blacks*, and walk with much ſtate and gravity, generally holding a pipe in their mouths, to the place appointed for the audience; which in ſome places is under a tall ſtately tree, as practiſed by the king of *Borſalo*, at *Bar*. No perſon whatſoever is admitted to audience, without making the uſual preſents to the king, or to his deputy, in his abſence; and thoſe for an *European* conſiſt of ten, fifteen, or twenty bars of iron, ſome runlets of brandy, a ſword, or a firelock, a hat, or the like; but good brandy is generally moſt acceptable, and ſometimes before the audience is over, the king will be almoſt drunk with it. I forbear to mention many more particulars relating to theſe kings, becauſe what I have ſaid before of thoſe of *Senega*, &c. exactly ſuits with theſe. I ſhall only add, that the *Blacks* look upon their kings as very extraordinary ſorcerers and fortune-tellers; and believe that *Magro*, formerly king of *Great Caſſan*, beſides his mighty ſkill in magick, and commerce with the devils, could, by their help, blow ſo violently with his mouth, as if all things about him would have been torn in pieces; as alſo, that he raiſed flames and fire from the earth, at thoſe times when he called upon his infernal ſpirits.

Divination. Divination by oracles is by the law of *Mahomet* forbid to all perſons, except kings, princes, and great lords. However, according to *Marmol*, at *Grand Cairo*, and in ſeveral cities of *Barbary*, there is a vaſt number

BARBOT. number of vagabonds, who pretend to divination, three ſeveral ways. Some tell things paſt and to come by magical figures; others fill an earthen veſſel with water, and caſt into it a drop of oil, which becomes very clear and bright, wherein they pretend to ſee ſwarms of devils moving in order of battle, ſome by land, and others by water. As ſoon as thoſe devils have halted, they put the queſtion in hand to them, which they anſwer by motions of the hands and eyes. This ſort of cheat cannot be perform'd but in the preſence of little children, becauſe perſons of age own they ſee nothing of what thoſe deceivers relate; whereas children being ordered to look, and told what they are to ſee, are eaſily perſuaded to anſwer in the affirmative, that they do; which gains thoſe knaves much reputation, and conſequently no leſs profit. Theſe are called in *Mauritania*, *Motalcimizes*, that is, enchanters. The third ſort of theſe impoſtors are women, who make people believe they converſe very familiarly with devils, ſome of which are white, others red, and others black. When they are to foretel any thing, they ſmoak themſelves with brimſtone, and other ſtinking ingredients; which done, they are immediately ſeized by their familiars, and alter their voices, as if thoſe dæmons ſpoke through their organs. Then thoſe who conſult them draw near, and in very humble manner put the queſtions they deſire ſhould be anſwered; and when that is done, withdraw, leaving a preſent for the witch.

As to the authority of the kings over their ſubjects, it is much the ſame as has been above repreſented, in ſpeaking of thoſe of *Senega*; the ſubjects here being no leſs ſubmiſſive than there.

Their RELIGION.

Mahometans, *idolaters and chriſtians.*

IT is a very hard taſk to be particular as to the notion they have of it. In general, it may be ſaid, that many of theſe *Blacks*, in outward appearance, are *Mahometans*, as ſtrictly obſerving circumciſion, with the prayers, faſts, and ablutions preſcrib'd by the *Alcoran*, the *Marabouts* having much influence over them. Many are alſo groſs pagans, but yet with ſome mixture of *Mahometaniſm*. The *Portugueſe* miſſionaries have undergone great labours, and run mighty hazards to convert ſome of them to chriſtianity, ever ſince the beginning of the laſt, and during this century, but with little ſucceſs: for though ſome ſeem to embrace the doctrine, yet many mix it with pagan idolatry and *Mahometaniſm*; others are no ſooner baptized, but they return to their wild natural way of living.

It has been already obſerved, that the *Mahometans* put into the grave with their *Marabouts* all the gold they have, that they may live happy in the other world.

Sorcerers. As a farther teſtimony of the wonderful ſuperſtition of the *Africans*, both *Arabs* and *Blacks*, I will, out of *Marmol*, in this place, mention a fourth ſort of ſorcerers, though they might have been inſerted above among the reſt. They are known in *Egypt* and *Barbary* by the name of *Bumicilis*, are reputed to out-do all the others. Theſe, ſays that author, pretend to fight with the devils, and commonly appear in a great fright, all over covered with wounds, and bruiſes, about their bodies. About the full of the moon, they commonly counterfeit a combat, in the preſence of all the people, which laſts for two, or three hours; and is performed with *Aſſagaia's*, or javelins, till they fall down to the ground quite ſpent, and battered; but after reſting for a while, they recover their ſpirits, and walk away. Theſe are look'd upon as religious perſons. Another generation of ſorcerers in *Barbary*, called *Muhacimin*, that is, *Exorciſts*, boaſt they can drive away devils; and when they do not ſucceed, alledge for their excuſe either the incredulity of the people, or that the ſpirit is celeſtial. Theſe generally make circles, in which they write certain characters, and make impreſſions on the hand or face of the perſon poſſeſſed; then they ſmoak him with ſome nauſeous ſcents, and proceed to their conjurations. They aſk the ſpirit, how he entered into that body, whence he came, what is his name, and laſtly, command him to depart.

Cabala. Others divine by a ſort of *Cabala*, not unlike that of the *Jews*; but that it is not taken from the ſcripture. They ſay it is a natural ſcience, which requires great knowledge in aſtrology to be rightly uſed. *Cherif Mahomet* was well acquainted with this art, and often uſed it.

CHAP.

CHAP. VIII.

The coaſt from cape St. Mary *to cape* Roxo. Rha *river*; Portugueſe *trade and ſettlements. The natives and their idolatry.*

Rha *river.* THE coaſt between cape *St. Mary* at *Gamboa*, and cape *Roxo*, or red-head, to the ſouth of it, extends about twenty-four leagues along the ſea, north and ſouth, being cut through by ſeveral rivers falling into the ocean; the chief whereof is the *Rha*, by the *Portugueſe* called *Rhaque*, mixing its waters with the ocean, at three ſeveral mouths; the largeſt and deepeſt of which is the ſouthermoſt, being the right channel to ſail up it. This river is by others called *Caſamanſa*; and has the town of *Jara* on the north bank, two leagues up it from the ſea. Small ſhips and brigantines may ſail fifteen leagues up this river, going in at the largeſt of the three mouths, as above mentioned, for there is generally ſix, ſeven, or eight fathom water; but there are alſo many flats and ſhoals. There are no habitations to be ſeen along the banks of it, when once paſt the town of *Jarim*, unleſs here and there ſome hutts of fiſhermen.

Other rivers. The other rivers betwixt cape *St. Mary*, and the river *Rha*, are that of *St. John* firſt, that of *St. Peter* next; and before the mouth of this, at ſome diſtance weſtward, are the *Baixos de San Pedro*, or *St. Peter*'s ſhoals. Some leagues to the northward of *St. John*'s river is a bay, by the *Portugueſe* called *Porto de Cabo*, that is, the port of the cape; before which, to the weſtward, lie the *Baixos de Santa Maria*, or *St. Mary*'s ſhoals.

Foul coaſt. All the coaſt between the two capes aforeſaid, is very foul and dangerous; and therefore thoſe who deſign from *Gamboa* for *Cachau*, muſt keep three leagues out at ſea, in five or ſix fathom water.

Caſſangas *people.* The people called *Caſſangas*, or *Caſamanſas*, live along the banks of the river *Rha*. Another nation called *Beubuns* is ſettled to the eaſtward of them.

Cape Roxo. Cape *Roxo*, known to the antients by the name of *Ryſſadium Promontorium*, is eaſily known from the ſeaward, by a ſmall grove near to it, and by the coaſt, which from it runs away E S E. being in 12 degrees, 42 minutes of north latitude. Before the cape there is from ſix to nine fathom water, muddy and ſandy ground, for ſome leagues off to the weſtward; but cloſer up to the ſouth part of the cape, and ſo ſailing along it towards the E S E. four and five fathom, in the channel, by the *Portugueſe* called *Canal de Janiares*; on the ſouth-ſide of which is a bank of ſand, called *Baixos de Joao de Coimbra*, or *John* of *Coimbra*'s ſhoals; and on the north-ſide a long ridge of rocks under water, juſt before *Angra de Falulo*, a bay to the eaſtward of *Cabo Roxo*.

Red point. *Ponta Vermelha* is ſome leagues to the eaſtward of cape *Roxo*, ſo named by ſome *Portugueſe*, and by others of the ſame nation *Barreiras Vermelhas*; but by the *Dutch* *Rugge hoeck*, there being ſhoals about it off at ſea. Theſe capes ſhow at a diſtance like iſlands in the ſea, and the ſhore all hilly.

Shoals. Thence to *Rio de Santo Domingo*, or *St. Dominick's* river, the coaſt forms ſeveral bays and headlands, with ſhoals all the way; ſome of which the *Dutch* have named *North Bank*, and *South Bank*, or *Meuwen Bank*, on which the ſea breaks at high water, and they are dry at low water. The *Portugueſe* name them *Baixos de Norte*, and *Baixos de Falulo*; this latter being to the ſouthward of the other, very large and extending on that ſide to the channel of *Rio Grande*. The *Baixos de Joao de Coimbra* above mentioned, run to the eaſtward, as far as *Barreiras Vermelhas*. At that end the channel of *Janiares*, already ſpoken of, turns ſhort away ſouth, being but two fathom deep, into the great channel of *St. Dominick*'s river, which commences at the ſouth of the *Baixos de Joao de Coimbra*, having a bar at the mouth of the channel, called *Barro de Rio de Santo Domingo*; on the ſkirts whereof, quite round, there is four, five, and ſix fathom water.

St. Domi- nick's *river.* Higher up, to the eaſt of *Baixos de Norte*, on the oppoſite northern continent, ſtands a tall tree, by the *Portugueſe* called *Arvore da Praya das Vacas*, or the tree on the ſhore of the cows, being a good land-mark for ſhips to ſail into the river of *St. Dominick*. Some leagues above this tree, another river runs down from the northward into this.

Fertility. The lands here deſcribed are very fertile, abounding in ſeveral ſorts of fruit, plants and cattle, being water'd by ſeveral large and ſmaller rivers. The *Portugueſe* have erected a ſmall fort on the north-ſide of the *Rha*, and planted ſome guns on it.

The country is ſubject to a petty king, depending on him at *Jarim*; and this again is tributary to another, who reſides higher up the inland; and this laſt owns the emperor of *Mandinga* for his ſovereign.

In former times, the *Liſbon* merchants drove a great and profitable trade in the

BARBOT. rivers *Rba* and *Gambia*; but at preſent, they have in a manner ſettled it at *Cachau*, or *Cacheo*, on the river of *St. Dominick*, contenting themſelves with ſending now and then ſome barks or brigantines to *Rba*, up the inland waters, to purchaſe ſlaves for *Spaniſh* wine,

Brandy,
Oil,
Dry fruit of *Spain*,
Iron, the beſt commodity,
Fine linnen,
Thread, and gold and ſilver laces,
Cloth,
Damaſks,
Needles,
Thread,
Silk,
Haberdaſhery of ſeveral ſorts,
And ſuch ſtuffs as are proper for *Gamboa*.

A perſon employ'd by the *French* at *Goeree*, takes notice of a river that runs down between thoſe of *Gamboa* and *St. Dominick*, and has left another *French* man the following account of it. The banks of the river *Zamenee* are inhabited by ſeveral ſorts of *Blacks*; thoſe at the mouth of it call themſelves *Feloupes*, a people extremely ſavage, with whom no nation has any commerce. They are all *Gentiles*, every one having his peculiar god, according to his own fancy. One worſhips a bullock's horn; another a beaſt, or a tree; and to them they offer ſacrifice after their manner. Their habit is like thoſe of cape *Verde*, and the people about the river *Gamboa*. The boldeſt and moſt wealthy man is generally commander over all the nation or tribe. They improve their land well, for producing much millet, and rice. Their wealth conſiſts in bullocks, cows, and goats, of which ſome have great numbers. All the coaſt as far as the river *Gamboa*, and about ſix leagues up the inland, is in their poſſeſſion. Their towns are populous, and not above a quarter of a league diſtant from each other. Thoſe *Feloupes* who dwell along the ſouth-ſide of this river *Zamenee*, are exceeding barbarous and cruel; for they never give quarter to any *European* they can catch, and ſome ſay they eat them. They extend all along the coaſt to a village call'd *Boulol*, at the mouth of *St. Dominick*'s river.

Savage Blacks.

The coaſt we were ſpeaking of above, is much better peopled than that of *Gamboa*, the villages being about two leagues diſtant from one another, and about half a league from the ſea.

Jam Town. Seven or eight leagues farther is a little river, which leads to the town of *Jam*, where the *Portugueſe* gather great quantities of wax, with which they trade by land to *Gamboa* and *Cachau*.

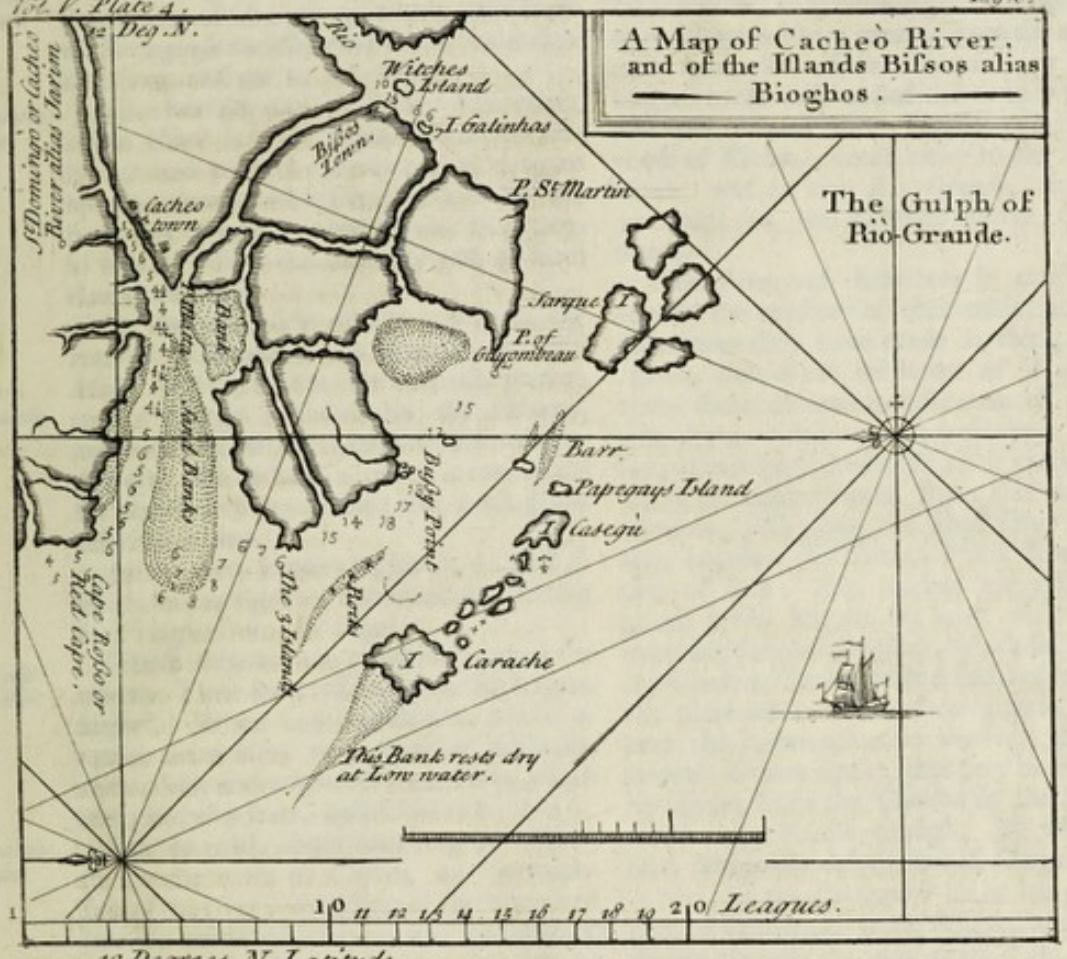
The adjacent parts are inhabited by *Blacks*, called *Bagnons*, whoſe king lives twelve or thirteen leagues from the ſea. *Bagnous Blacks.*

The river of *St. Dominick*, or *Jarim*, reckon'd to be one of the branches of the *Niger*, is very large, running a winding courſe of near two hundred leagues, thro' the lands of the *Papais*, or *Buramos*, and *Mandingas*; and receiving by the way ſeveral ſmaller rivers, eſpecially about *Cacheo*. Two of them, as the natives pretend, run athwart the country, northward into the *Rba*, and one of them, whoſe banks are cover'd with mangrove-trees, is reſorted to by the *Engliſh*. *St. Dominick*'s river is much encumber'd with ſhoals and banks of ſand, ſome of which being left dry, at low water, ſhow from afar like iſlands. The mouth of it is in twelve degrees of north latitude. *St. Dominick's river.*

The three ſmall iſlands, call'd *Buramos*, lying at the mouth of this river, towards the ſouth-ſide of it, the firſt whereof has peculiarly the name of *Three Iſlands*, becauſe looking as if it were ſo, are little better than gravelly rocks, and yet inhabited by *Gourmet Blacks*, who have caſt off their ſubjection to the *Portugueſe*, and are relaps'd into paganiſm. There they cultivate cotton, and make their ſort of cloth, which they ſell to the natives on the continent; but will allow no man to come upon their iſlands, having canoes to carry on their trade. The channel they croſs over is call'd the *Bot*, and they take all poſſible care that no veſſels ſhall come near their iſlands. *Buramos iſlands.*

There are two channels to go up *St. Dominick*'s river; the greater for ſhips, cloſe to the bar; the leſſer for barks, or ſloops, being on the north-ſide, as may be ſeen in the map, and is that of *Janiares*. The ſouth point of the river's mouth, is call'd *Ponta Matta de Puttama*, ſome leagues to the ſouthward of which is the little river *Obate*. The country about the river is inhabited by ſeveral ſorts of *Blacks*, and by *Portugueſe*, who have ſeveral towns there. The tide runs very ſtrong out at the great channel, which hinders ſhips of great burden from ſailing up any nearer than within eighteen or twenty leagues of *Cacheo*, and generally they come to an anchor between *Ponta Vermelha*, and cape *Roxo*, driving their trade between that and *Cacheo* in arm'd boats and ſloops. However, the *Portugueſe* ſhips which reſort to this place being ſeldom of above one hundred tuns, commonly go up to *Cacheo*, where they have a little fort, mounted with four guns, on the north ſide of the river, near a village of *Blacks*, and kept by a ſergeant with four ſoldiers. *Channels.* PLATE 4.

Four leagues higher, near the village of *Boulet*, is the little river of *Linguim*, which runs nine or ten leagues under ground, as the



A Prospect of the Portuguese Town of Cacheò, *being N. off it, in the River of that Name.*

the *French* report; and then loſes itſelf. The country about it is poſſeſs'd by the *Bagnon Blacks*, who are all idolaters, and much dreaded by their neighbours.

Guongain *village.* The village of *Guongain* is directly at the mouth of the river, where abundance of *Portugueſe* and *Gourmet Blacks* have their dwelling, and gather much wax.

Boguinda *river.* The river *Boguinda* is on the ſame coaſt, about three leagues higher than the tide flows, and reaches twelve or fifteen leagues up the country, which is inhabited by the ſame ſort of people, dealing like the others in wax. This is the ordinary paſſage from *Cacheo* to *Jam*.

On the ſouth-ſide of the mouth of the river of *St. Dominick* is a large wood, call'd *Matto Fermoſo*, that is, the beautiful grove; Matto Fermoſo. and a village inhabited by the *Feloupes*, much more civiliz'd than thoſe before mention'd; with whom a trade is maintain'd for ſlaves and proviſions, but moſt particularly for rice.

About two leagues higher is a ſmall rivulet, not navigable, but noted for parting the *Feloupes* from the *Papels*.

Papels Blacks. Thoſe *Papels* are as great idolaters as the others. Their king reſides five or ſix leagues higher. When any conſiderable perſon among them dies, they ſacrifice bullocks, cows, kids and capons to their idols, which are generally trees, bullocks horns, *&c.*

Cacheo *town.* On the road, about four leagues higher, ſtands the town of *Cacheo*, on the ſouth-ſide of the river; conſiſting of three hundred houſes, made of clap-boards, palliſadoed round, and defended on the weſt-ſide by a fort of redoubt, mounted with fourteen large pieces of cannon; beſides two other forts of no defence at preſent, with each three or four guns. There are four churches in the town, the chiefeſt of them dedicated to the virgin *Mary*, the pariſh-church to *St. Francis*, the third of *Capuchins*, to which belong three or four religious men, and the fourth is of *Jeſuits*. The pariſh-church is ſerv'd by a curate. There is alſo a viſitor, in the nature of a great vicar in *France*, who makes his viſitations in the name of his dioceſan, the biſhop of *Santiago*, one of the iſlands of cape *Verde*. Moſt of the inhabitants are *Portugueſe Mulattos*, being about three hundred families, which drive a very conſiderable trade with the natives that are under the *Portugueſe* government. They formerly paid a conſiderable tribute to the king of the country, who had permitted them to erect three forts, the largeſt of which is, as hath been ſaid, on the weſt-ſide of the town. Theſe forts have ſince put them into a condition to deliver themſelves from that tribute, and to command the country as their own, trading about where they think fit. For the ſatisfaction of the curious, I have here inſerted a proſpect of the town of *Cacheo*. BARBOT. PLATE 4.

The *Portugueſe* report, that about ſix leagues towards the north-eaſt, on the other ſide of *St. Dominick*'s river, there is a large inland town, call'd *Bixangor*, not far from a conſiderable river, running from the north-eaſt, into that of *St. Dominick*, at ſome leagues to the eaſtward of this town; which laſt river, about fifteen leagues to the eaſtward of *Cacheo*, winds away to the ſouthward, and ſo into *Rio Grande*, making an iſland of the country where *Cacheo* ſtands.

Portugueſe *trade.* The *Portugueſe* here are ſo careful to conceal the myſtery of their trade, and the diſcoveries they have made in this part of *Africa*, that what we know of it is only from ſome diſcontented ſervants of theirs, who have withdrawn themſelves. Theſe ſay, it is a very profitable trade carry'd on along the inland rivers, from this place to *Gamboa*; firſt along the ſmall river *Dominico*, oppoſite to *Cacheo*, which flows into that of *Rha*; then having carry'd their goods a few leagues by land, they come upon the *Sanguedegou* river, which falls upon the *Gamboa*; having built a ſmall redoubt at the place where the land-carriage is, to ſecure the communication between the two rivers. Others report, that they have a way by rivers from the *Gamboa* to the *Senega*, which is probable enough, by what has been ſaid in the deſcription of *Senega*.

Nor do the *Portugueſe* make leſs advantage of their trade in the *Biſegbo*, and other iſlands thereabouts, and carry'd on in brigantines and ſloops, or barks. They alſo traffick in the rivers *Nonne*, *Pongues*, and *Sierra Leona*; where they purchaſe wax, ſlaves, elephants-teeth, red-wood, *&c.*

The merchants at *Cacheo* pay to the king of *Portugal* ten *per cent. ad valorem*, for all their goods; there being a collector to receive it, both coming in and going out. There is alſo a governor, and a recorder, or publick notary. There are yearly forty or fifty criminals baniſh'd from *Portugal* to this place, to ſupply the place of ſuch as die, either for want of good diet, or of natural diſtempers. Such of theſe offenders as can ſeaſon themſelves to the climate, and overcome the malignity of the air, make their baniſhment eaſy enough.

The fort of *Cacheo* is under the command of an officer, they call captain major, or chief captain, but ſubordinate to that of cape *Verde*.

An hundred and fifty leagues higher up this river of *St. Dominick* is the town of *Farim*, another *Portugueſe* colony, in the country of *Mandinga*, palliſadoed round, and govern'd by another captain major, ſubordinate to him of *Cacheo*. Some bees-wax, and

BARBOT. and abundance of cloth is made here, wherein their chief trade conſiſts: for moſt of the *Gourmet Blacks* are taught to weave, or exerciſe other mechanicks.

Farim *town.* The inhabitants of *Farim* are not ſo numerous as thoſe of *Cacheo*; but they have many ſummer-houſes, where their *Gourmets* make calicoes, cloth, and wax.

The villages and hamlets all along the river, from *Cacheo* to *Farim*, are inhabited by *Portugueſe Gourmets*, or chriſtian *Blacks*; *Stupid Idolatry.* but all the others throughout the country are groſs ſuperſtitious pagans, worſhipping trees, oxen's horns, and other inanimate things, as their wild fancy leads them; to all which they offer ſacrifices of bullocks, kids, fowl, *&c.* Thoſe of *Caſamanſe*, beſides their other multitude of idols, pay a particular veneration to one they call *China*, which in their language ſignifies God; in honour of whom, about the latter end of *November* they make a general yearly proceſſion at midnight, juſt when they are to ſow their rice, which devotion is perform'd after this manner.

China *idol.* All the people being aſſembled at the place where the idol *China* is kept, they take it up, with great humility and reverence, and go in proceſſion to the appointed ſtation, where ſacrifice is to be offer'd; their chief prieſt walking at the head of the congregation, next before their god *China*, and carrying a long pole, to which is affix'd a blue ſilk banner, with ſome ſhinbones of men, who perhaps have been put to death for that purpoſe, and ſeveral ears of rice. Being come to the intended place, a quantity of honey is burnt before the idol, after which every one preſent makes his offering, and ſmoaks a pipe, and then they all go to prayers, begging of their god, that he will give a bleſſing to their harveſt, and afford them a plentiful crop, in due ſeaſon. This done, they carry *China* back in the ſame order to the place of his reſidence, proceeding in a very ſolemn manner, and with profound ſilence.

The river of *St. Dominick* abounds in *Alligators.* fiſh, and breeds ſuch monſtrous alligators, that they devour any men, who venture too far into the water. The *Blacks* along it are careful to file their teeth very ſharp, looking upon it as a great ornament.

One thing is reported very ſingular of *Way to ſi-* the women, and is, that in the morning *lence wo-* they uſe to fill their mouths full of water, *men.* which they hold all the time they are cleaning their houſes and dreſſing their meat, to prevent talking, being extremely addicted to it.

The ſlaves purchaſed by the *Portugueſe* *Good* and others in theſe parts of the continent, *ſlaves.* and the neighbouring iſlands, eſpecially thoſe call'd *Biſſos*, are the ableſt and moſt ſerviceable of any throughout *North Guinea*, and valued at *Mexico* and *Cartagena* in the *Weſt-Indies*, beyond thoſe of *Benin* and *Angola*.

CHAP. IX.

The coaſt from St. Dominick*'s river to* Rio Grande. Geva *river and trade*; Guinala *kingdom. Guard of dogs; burial of kings. The kingdom of* Biguba.

THE coaſt from the river of *St. Dominick* to *Rio Grande*, by the ancients call'd *Stachiris*, as well as the *Gambia*, to which *Ptolemy* gives the ſame name, as has been obſerv'd at the beginning of the ſeventh chapter, runs ſouth-ſouth-eaſt, and ſouth-eaſt, to a place, where there are two very large trees, which ſeem from afar to be cloſe together; and there are two towns *River of* on it, call'd *Amacada* and *Times*. *Rio de* *iſlands.* *las Iſletas*, or the river of the little iſlands, is to the eaſtward of it; and by the *Dutch* named, *de Rivier van de drie klein Eylands*, that it, the river of the three little iſlands. This part of *North-Guinea* is ſeldom reſorted to by any *European* traders, except the *Spaniards* and *Portugueſe*, as affording little or no profit.

Rio *Grande.* The air about *Rio Grande* is pretty wholeſome, and the country has much the ſame plants and animals, as the others already deſcribed. This is call'd *Rio Grande*, or the great river, becauſe of its wideneſs, and is the fourth great branch of the *Niger*, forming two mouths, *viz. Guinala* and *Biguba*. The north-ſide of it is inhabited by the people call'd *Tangos-maos*, and the ſouth-ſide by the *Biaſares*, forming two kingdoms, named as the two mouths laſt mention'd, *Guinala* and *Biguba*. According to ſome ancient geographers, there was once a place call'd *Portus Magnus*, or the great harbour, on the north-ſide of *Rio Grande*, near the mouth of it. This river is generally look'd upon as one of the mouths of the famous *Niger*, and oppoſite to the iſlands *Biſſeghos*, or *Biſſos*.

On a river by the *French* call'd *Geva*, Geva which muſt needs fall into *Rio Grande*, *river.* tho' they pretend it is loſt in the ſea, after a winding courſe of ſeventy leagues from north-eaſt to ſouth-weſt, is the village *Gouffode*, about a league from the harbour, where ſlaves, bullocks, and poultry are ſold. The *French* place this town on the *Geva* about five leagues higher; but the

Portugueſe have a church there, and it is in the country of the *Biafares*. Several barks and ſloops are kept in the port, which trade to *Sierra Leona*, with the fruit call'd *Kola*, or *Cocters*, reſembling the great cheſtnuts of *India*, which I ſhall ſpeak of hereafter. They deal for great quantities of them with the natives of theſe parts, and with the *Blacks* on the river *Nunhes* for elephants teeth, and indigo in the leaf, for dying of their cloth. The barks can go no farther than a village call'd *Goeree*, but their canoes run up ſeveral rivers of little note. Juſt oppoſite to the port, there are ſeveral ſmall iſlands not inhabited, beſides that of *Boulam*, ſix leagues in compaſs, and lying juſt at the mouth of *Rio Grande*.

Guinala kingdom. The kingdom of *Guinala* is ſo call'd from one of the branches of *Rio Grande*, which runs thro' the country of the *Souſſos*. The port of *Guinala* is the chief town; and that which the *Portugueſe* call *a Cruz* or the croſs, is not far from it. The king of *Guinala* is always attended by a numerous retinue whenſoever he goes abroad, and particularly by a company of archers. He is ſaid to give the hat, which is there uſed inſtead of a crown, to ſeven petty kings under his juriſdiction, and that he maintains them at his own expence, and with great profuſion. This king had formerly twelve ſuch kinglings his tributaries; but the *Jagos* have reduced five of them under their dominion.

Guard of dogs. It is alſo reported, that at *Guinala* the king maintains fifty great dogs, cloth'd in jackets or coats made of ſkins, whoſe buſineſs is to watch at night; which obliges the inhabitants to be at home betimes, for fear of being torn in pieces and devour'd by thoſe dogs, every one of which has a keeper, who chains him up in the day and takes care to feed him. This odd ſort of watch has been ſettled there, becauſe formerly abundance of wicked vagabond *Blacks* uſed to reſort to *Guinala*, and carry away many of the inhabitants in the night.

The council. The royal council conſiſts of the king himſelf, the heads and chief men of the country, and twelve choſen counſellors.

Burial of kings. The *Blacks* in theſe parts do not differ from the others already ſpoken of, in manners, cuſtoms, *&c.* but only in the way of bewailing and burying their dead kings, which is worth obſerving. As ſoon as the king has expired, twelve men, call'd *Scitons*, wearing long and wide gowns, adorn'd all over with feathers of ſeveral colours, make it known by way of proclamation, being preceded by twelve other men, ſounding a trumpet in a doleful manner; which, as ſoon as heard by the people, every man runs out of his houſe, covered with a white cloth or ſheet, and goes about the town all the day, whilſt the principal perſons of the country, and the late king's officers are aſſembled to conſult about the election of a new king. Having agreed upon that point, they order the body of the deceas'd to be open'd, and burn his bowels before the idol *China*, which is their chief deity, as well as of the *Caramanſas*, before ſpoken of. Then the corpſe is very well waſh'd and embalmed with ſweet odors mixed with the aſhes of the bowels. Every *Black* is obliged upon theſe occaſions to furniſh his quota of frankincenſe, muſk, ambergris, and white amber, according to his ability. The corpſe remains after this manner till the day of the funeral, when ſix of the firſt quality in the country carry it to the place of burial, being cloathed in white ſarcenet gowns, followed by a multitude of others, playing a melancholy tune on a ſort of flutes and hautboys, made after their manner. After theſe follows a croud of *Blacks*, crying and howling as loud as they are able. The corpſe being thus laid in the grave, in the preſence of the relations, who are uſually on horſeback upon this occaſion, and cloathed in looſe ſarcenet gowns, which is a ſign of mourning, they kill that wife the dead king was fondeſt of, and ſeveral of his ſervants, to wait on and ſerve him in the other world; and that he may want for no conveniency there, and to the ſame intent, his horſe is to be kill'd. It is reported, that above fifty perſons have been ſometimes ſlaughter'd upon ſuch occaſions; but the unheard-of barbarities uſually executed on thoſe wretched victims of ſuperſtition and ignorance, before they give them the laſt ſtroke to put an end to life, are wonderfully inhuman; for, they are ſaid to tear out the nails of their fingers and toes, to cruſh and break their legs, and many more ſuch-like cruelties: and as a farther addition to the monſtrouſneſs of this practice, they oblige the miſerable creatures, deſtin'd for this butchery, to be preſent at the torments of their fellows till the laſt. This abominable cuſtom ſtrikes ſuch a terror into the minds of the wives and ſervants, that, notwithſtanding the plauſible ſtories told them of the advantages accruing to thoſe who are ſo ſacrificed, in the other world, moſt of them abſcond, or run quite away, as ſoon as they apprehend the leaſt danger of death in the king.

BARBOT.

Examples of other nations. *Mercator* in his *Atlas* obſerves, that it was formerly the cuſtom in great *Tartary* to ſacrifice, on mount *Alcai*, all that were preſent at the funeral of their *Great Cham*, by the *Muſcovites* call'd *Czar Cataiski*; and that it once happened, that near 300000 men were ſo butcher'd ot one time. *Emanuel de Faria y Souſa* in his *Spaniſh* hiſtory of *Portugal*, *chap. 6. pag.* 40. ſpeaking of *Viriatus*, general of the *Luſitanians* or *Portugueſe*, about an hundred and forty years before CHRIST, who was kill'd by the contrivance

BARROT. trivance and treachery of *Servilius Cepio*, a *Roman* general in *Spain*, tells this paſſage, of the ſame nature as what we are ſpeaking of. That the *Luſitanians* miſſing their general, found him dead in his tent; whereupon the whole camp was fill'd with their lamentations. To perform his funeral rites with all imaginable pomp, they rais'd a vaſt pile of timber in the midſt of the field, leaving a ſpace for the body. The top of the pile was adorn'd with colours and other trophies of arms. Then their idolatrous prieſt going up to the top, call'd upon the ghoſt of *Viriatus*, and killing ſome captives, ſprinkled the arms with their blood; which done, he came down, and ſetting fire to the pile, the body was conſumed in a moment.

Unſettled Blacks. The *Portugueſe* jeſuits, and other miſſioners, about the beginning of the laſt century, baptized many of this nation of *Guinala*, who ſoon relaps'd into their former paganiſm and ſuperſtitious worſhip of the idol *Chiua*: ſome of them, upon freſh exhortations, were again reconciled, but as ſoon fell back into their abſurdities; which, at laſt, tired thoſe miſſioners, who were thus convinc'd, that to undertake the converſion of thoſe infidels was labour in vain, and therefore refuſed to baptize the king, and ſome of his courtiers who deſired it, withdrawing themſelves from that country.

The kingdom of *Biguba* or *Buſequi* is inhabited by the people call'd *Biafares*, as has been ſaid before, and depends on that of *Guinala*. The port of *Biguba* is ſomewhat higher up the river than that of *Balola* or *Bayla*, which is inhabited by the *Tangos-maos*, and *Biguba* moſtly by *Portugueſe*. The *Tangos-maos* are ſaid to be of *Portugueſe* extraction, ſome of that nation having marry'd black women; however it is, they differ not in cuſtoms and manners from the generality of the other *Blacks*, going almoſt naked, and cutting or ſcarifying their bodies like them. *Biguba kingdom.*

When a king of *Biguba* dies, and leaves only one ſon, that ſon is immediately enthron'd; but if he leaves ſeveral, the eldeſt cannot be king till he has kill'd all the others hand to hand; the *Biafares* looking upon the braveſt as moſt worthy of that dignity. This way of deciding the right to the crown being tedious, it occaſions great troubles and tumults during the interregnum. *Cruel cuſtom.*

There are few chriſtians in this country, notwithſtanding the great toils formerly undergone by the miſſioners for gaining of converts; but the groſſeſt paganiſm is follow'd by all the natives without exception.

CHAP. X.

The iſlands Biſſos; *their inhabitants and product*; Biſſos *town and trade. How they plight their faith to ſtrangers; their habit, houſes, food, burials,* &c. *Of* Rio Grande, *and the iſland* Fermoſa.

Biſſos iſlands. THE iſlands of *Biſſos* or *Bioghos*, or *Biſſan* or *Bizagooz*, or, according to the *French*, *Biſſu*, lie to the weſtward of the coaſt of *Biguba*, being inhabited by the *Jagos*. The largeſt of them is by the *Portugueſe* call'd *Ilha Fermoſa* or beautiful iſland; and by the *Spaniards*, *Iſla de Fernan Po*, that is, *Ferdinand Po*'s iſland, becauſe he diſcover'd it. Some will have it, that there are near eighty iſlands call'd *Biſſos*, between cape *Roxo* and *Rio grande*, encloſed on the weſt ſide by a large bank, which the *Portugueſe* call *Baixos dos Bijagos*, and the *French*, *Banc de St. Pierre*.

Fermoſa and Buſſi iſlands. *Ilha Fermoſa* is parted from the main by the river *Analuy*, as are alſo two other iſlands near it. Oppoſite to the channel, call'd the *Bot*, is the iſland of *Buſſi*, inhabited by the *Papels*, whoſe king is not very abſolute. The ſea is ſo ſhallow there, that a man may paſs over to it without being wet above the mid-leg. This iſland is about ten leagues in compaſs, and has two ports, the one on the eaſt ſide, call'd *Old Port*; the other on the ſouth ſide, named *White Stones Harbour*. Directly oppoſite to it, is the village of *Cazelut*, on the continent, and ſeveral little iſlands not inhabited. About two leagues from it, is the iſland by the *French* call'd *des Biſſeaux*. A ſhip of three hundred tuns can paſs eaſily between the two iſlands, knowing the channel. This iſland is about forty leagues in compaſs, inhabited by *Papel Blacks*, divided into nine ſeveral tribes or nations, each govern'd by a king of its own; but one of them is ſovereign over all the reſt, who depend on him as governours of provinces. The prime men in it, are call'd *Gearges*, ſignifying as much as dukes or peers. Theſe are the candidates when a new king is to be choſen, which is done after this manner. They draw up in a ring, in the midſt of which is the tomb of the deceas'd king, made of reeds, and held up by ſeveral men, who, dancing about, toſs it up, and he on whom it falls is their king. *Des Biſſeaux iſland.* *Election of a king.*

Theſe iſlands are very fruitful, though all over woody, being every where water'd with ſeveral ſtreams and rivulets, and producing palm-wine, palm-oil and many other ſorts of refreſhments. *Fertility.*

refreſhments. The country is all flat and low, only here and there ſome hillocks and arable ridges at ſome diſtance from one another. The ſoil is ſo good, that any thing grows with little labour, ſo that there is plenty of rice, honey, wax, *Guinea*-pepper, much valu'd by the *Barbary Moors*. It is alſo well ſtor'd with all ſorts of beaſts, as ſtags, fallow-deer, elephants, *&c.*

The ſea about them abounds in fiſh of ſeveral kinds, and produces ambergris, which the natives ſometimes find on the ſhore.

Natives. The natives are tall, but very lean, and ſpeak no other language but their own; but are a wild treacherous people, with whom there was but little trading till of late. In the year 1683, they maſſacred all the crew of a *Dutch* ſhip, who were gone aſhore, either upon neceſſity, or to divert themſelves, not ſuſpecting the inhabitants to be of ſuch a bloody diſpoſition. Only a cabbin-boy was preſerv'd alive among them, and afterwards ranſom'd by an *Engliſh* factor of *Gamboa*, who uſed, from time to time, to trade to theſe iſlands for ſlaves, millet, poultry, cattle, and parrots blue and green. When ſhips arrive at their ports, no perſons are ſuffer'd to land, till the king has ſacrificed a bullock; which done, any may go aſhore.

Biſſos town. The town of *Biſſos*, in the iſland *des Biſſeaux* is very large, and almoſt three leagues in length, becauſe of the many orchards and plantations there are within it, belonging to the *Portugueſe*, who have there a colony of about an hundred and fifty families, with a convent of *Recolets*, and a pariſh church; trading thence to all the other iſlands of *Biſſos*, to *Rio Nunnez*, and *Sierra Leona*, bringing thence ſlaves, elephants teeth, ſome gold-duſt, *&c.* which they ſell again to the *Europeans* who reſort thither. They value a man ſlave from twenty to thirty bars of iron, according to the time and ſcarcity.

French trade. The *French Senega* company began in 1685 to drive a trade here, and carry the following ſorts of goods to barter for ſlaves, elephants teeth, wax, *&c.*

Iron bars,
Bugles of ſundry ſorts,
Coral,
Yarn of divers colours,
Frize,
Satala's or braſs baſons,
Braſs kettles,
Hats,
Yellow amber,
Pieces of eight,
Knives, and many other kinds of haberdaſhery ware.

Engliſh. The *Engliſh* have alſo a hand in the trade of the *Biſſos*, and will ſoon out-do the *French*, becauſe of their nearneſs at *Gamboa*.

The beſt road for ſhips to ride before the town of *Biſſos*, is juſt oppoſite to the pariſh church, not above an *Engliſh* mile from the ſhore, ouzy ground; but nearer the ſhore is better anchorage, where ſhips of ſixty guns may ride ſafe: the place by the *French* is call'd *Port Biſſeaux*. *Barbot.* *The road.*

In the year 1686, the *Portugueſe* were actually erecting a little fort there, to ſecure their colony, and hinder ſtrangers from trading there, that they might engroſs it all to themſelves, having obtain'd a grant of the king of the iſland, by means of a very conſiderable preſent ſent him by the king of *Portugal*; but they had then only two pieces of cannon mounted, and a very inconſiderable garriſon. It may be an eaſy matter to diſappoint this deſign of the *Portugueſe*, the ſame way they work'd upon the king of the *Biſſos*, if the *French* or *Engliſh* ſhould offer as good, or a better preſent than the *Portugueſe* did, which would doubtleſs induce that black king to grant them the ſame privilege; if it were thought convenient for promoting or ſecuring the trade there, or, at leaſt, they might have leave to ſettle in ſome other place near it: for the *Blacks* in general are not pleas'd with this grant made to the *Portugueſe*, which excludes all other *Europeans* from trading with their nation; and it is likely, things will not continue ſo long, thoſe *Blacks* being great ſticklers for liberty. *Portugueſe.*

There are ſeveral good harbours in this iſland, beſides that I have mentioned. The king's place is within half a league of it, one pariſh and one monaſtery, as was ſaid before. Several of the *Portugueſe* inhabitants are married to native black women; and many of the inhabitants are baptized, and profeſs the *Roman Catholick* religion. The king has his guards, other ſoldiers, and many wives of different ages. He has at leaſt fifty canoes for war, each of them capable of carrying thirty men; and two or three times a year he ſends this fleet to make war on the *Biafares*, dwelling on the continent. The ſoldiers of theſe iſlands have no other weapons but a cutlace hanging to their arm. The *Biſſos* have an open trade with the towns of *Bollo* and *Cacheo*. *The king.*

The town of *Bollo* lies between the other two, and affords millet, cattle, and poultry. *Bollo town.*

Every ſhip, or brigantine, that comes to *Biſſos*, or the neighbouring roads, is to pay the duty of anchorage, beſides the cuſtoms, which make a part of that king's revenue. *Duties.*

Moſt of the bees-wax purchaſed at *Biſſos*, comes from *Cacheo* and *Gera*, a *Portugueſe* colony and town ſeated above fifty leagues up the country, as before mentioned.

The cuſtom of ſacrificing an ox at *Biſſos*, and other places along this coaſt, to their great idol *China*, in the preſence of ſome *Sacrifice.*

Barbot. one of the ſhip's crew, above hinted at, is in lieu of a ſolemn affirmation, or oath, that they will not abuſe or defraud the ſtranger; which ceremony is thus performed: After the bullock is killed, the prieſt drops ſome of the blood on the ſtranger's ſhoes, and hangs up the horns or feet on the *Fetiche* tree; and whoſoever takes them down, forfeits an ox.

Habit. The king of the *Biſſos* dreſſes himſelf much after the *Portugueſe* manner; but the generality of the *Blacks* go quite naked, having only a ſmall flap of kid-ſkin, dreſſed and painted red, to cover their privities, tied about their thighs, the ends ſupported by a narrow ſtrap of leather, girt about their waiſt. The women wear clothes much like thoſe of *Cabo Verde*.

Houſes and food. The houſes or hutts are in form like thoſe of *Rio Freſco*, and of the ſame materials. Their uſual food is millet, boil'd with fowls, or beef, bananas, and figs, and their drink palm-wine.

Graves. They bury the dead ſtanding upright, making a deep pit, or grave, which they fill up with ſeveral ſorts of proviſions, beſide the body. The funerals of their dead kings are very much after the ſame manner, and with the ſame inhumanity, as I have before deſcrib'd in thoſe of *Guinala*; only with this difference at *Biſſos*, as it was practiſed at the obſequies of a king not long before the year 1686. They maſſacred twenty-five or thirty of the handſomeſt maids in the country, from eighteen to twenty-five years of age, to ſerve the deceaſed king as wives and concubines in the other world; as alſo a like number of young men of the beſt ſort, ſome of them offering up themſelves of their own free will, for fulfilling of that inhuman cuſtom; but many others were taken up by force. Thoſe who thus prodigally caſt away their lives, on ſuch occaſions, do it upon the abſurd notion, that it is highly honourable: however, this brutal notion loſes ground very much among the better ſort of *Blacks*; who, as ſoon as they hear their king is in danger of death, remove and hide their daughters; and the handſomeſt maidens, who have no parents, will abſcond carefully even from their own relations. Beſides the many young men and maids thus ſlaughter'd and buried with the corpſe of the deceas'd king, the remaining part of the grave, which is generally very deep and ſpacious, is filled up with proviſions, clothes, gold, ſilver, ſweet ſcents, ſtuffs, &c. in ſuch quantity as is judg'd neceſſary to ſerve ſuch a company for a conſiderable time, ſome ſay five or ſix years, but that ſeems too much.

Idol China. In theſe parts their god *China* is repreſented by a bullock's, or a ram's head carv'd in wood, after their manner, or elſe made of a ſort of paſte, of the flower of millet, kneaded with blood, and mixed with hair and feathers; and they have very many of theſe idols. There are fifteen or ſixteen of them in a hutt near the door of the king's houſe, at *Biſſos*; and no man dares touch them, beſides the prieſts, at the time of ſome ſolemn ſacrifice, when they remove one or more of them to the place appointed for that ceremony; and as ſoon as that is perform'd, return the ſame to chappel or lodge, among the reſt. By this it is eaſy to perceive what wretched groſs idolaters theſe *Biſſo Blacks* are.

Arms and wars. Their weapons are the ſame as thoſe of the *Blacks* at the river of *St. Dominick*, but not ſo neat and handy. The natural courage and intrepidity of theſe iſlanders, renders them formidable to their enemies on the continent, with whom they are continually at variance, and ſometimes with the *Portugueſe*; for they are bold and indefatigable in war, and formerly conquered ſix ſmall provinces on the main, bringing their adverſaries ſo low, as to oblige them to call in the *Spaniards* to their aſſiſtance.

They often go a privateering in their arm'd canoes, up the neighbouring rivers; and once forc'd the king of *Biguba* to take ſhelter in the thickeſt of the foreſts in his country, to avoid their fury; whilſt they carry'd off great numbers of his ſubjects, and others of the adjacent countries.

Government. Each of theſe *Biſſo* iſlands has its particular prince, or commander in chief, but all of them ſubordinate to the king of the *Jages*, who commonly reſides in *Ilha Fermoſa*, or the beautiful iſland, and is ſtiled the *Great King*. Theſe *Blacks* offer up in ſacrifice to their idols, bullocks, capons, and kids.

Courſe to It will not be improper in this place to inſert the courſe the *French* ſteer from *Goeree* to the *Biſſos*. From *Goeree* they ſtand S S E. to cape *St. Mary*, of the river *Gamboa*, being twenty-ſix leagues, but taking ſomewhat to ſouthward, to avoid *Punta Serena*. From cape *St. Mary* they ſteer ſouth, along the ſhore, in eight fathom water, ouzy ground, for twenty-one leagues, to cape *St. Anne*, the coaſt there lying north and ſouth. This cape *St. Anne* at a diſtance ſhows like high land, but is low when near. *Goeree ſail.*

Three points. Ten leagues S E. from cape *Rexo*, the coaſt forms three points, which as you come from the ſaid cape, look like iſlands, there being ſix or ſeven fathom water in the channel between them. When thoſe three points are brought to bear N E. they bear up towards them till within the diſtance of about a league, to avoid falling off to the SW. on the iſland *Carache*; after which, they

ſteer

steer SE. or ESE. at about a league, or somewhat more distance from the shore.

Caracbe island. The island *Caracbe* is seen from the three points aforesaid. Almost in the midst of the channel, between the continent and *Caracbe*, is a ridge of rocks; but the larboard side must be kept towards the continent, still sounding in six, seven, eight, and nine fathom water.

From the said three points, the course is SE. for seven leagues, to point *Bussy*, which runs far out into the sea. From point *Bussy* to that of *Guyambeau* ESE. in from twelve to fifteen fathom, with good anchoring every where. This point of *Guyambeau* is not so foul as that of *Bussy*.

The tides in these parts run nine hours, at two leagues distance of the land, and are to be nicely observed; but especially that which comes out of a small river near *Bussy* point, there being three little low islands at the mouth of it, where some ships have run a-ground, notwithstanding there is eighteen fathom water in some places, at a small distance from them.

From *Guyambeau* point is seen that of *St. Martin*, lying eight leagues to the eastward; as also the island *Caracbe*, with that call'd the little *Papagay*, reckoned one of the *Bissos*. There is no coming within a league of the *Papagay* island, by reason of a bank of sand near it, and stretching out east and west. *St. Martin*'s point is also very foul, for a league out at sea. At a league distance from point *St. Martin*, may be seen an island once as big as that call'd *Papagay*, known by the name of *Ilha das Galinbas*, or the island of hens, lying near the main land of *Bissos*. The course from *St. Martin*'s point to that island is NE. The name was given it by the *Portuguese* from the vast multitude of *Pintado* hens there is on it.

Island das Galinhas.

There is a passage between this island and the continent, but not safe, because vessels may be drove ashore by the strong tides; and therefore it is better to pass between the island *das Galinbas*, and that of the sorcerers, bearing SE. from the road of the town of *Bissos*, and so come to an anchor at *Bissos* in seven fathom water.

Sorcerers island. This island of *Sorcerers* is all over wooded, and appointed by the natives for a great sacrifice, which the king of the *Bissos* performs there in person every two years. Any ship may safely ride at anchor near it.

The islanders of *Caracbe* and *Casegu* are a treacherous, and consequently a jealous people, perpetually at war with their neighbours. Their king is one of the tallest men that can be seen.

The islands between *Caracbe* and *Casegu* are inhabited; but those of *Papagay* and *Sarques* are not, but all over wooded.

The island *Casegu* is about six leagues in compass; on the south-side of it is a convenient watering-place, and the water is fresh and good. The natives of it, tho' not so bold as the other islanders, yet for profit make incursions into the neighbouring countries, to take slaves, whom they sell to the *Europeans*.

BARBOT. Casegu island.

Strange tree. The great *Fetiche's* tree is in the midst of the island, being an ever-green, from whose leaves they say water is continually dropping, as has been long reported of such another tree in the island *Ferro*, one of the *Canaries*; but this last has been disproved by all persons who have been on those islands. The *Blacks* adorn this tree with abundance of polish'd horns; and it is a high crime for any man to do the least hurt to it. The petty king of the island keeps some elephants for his pleasure, in a park made to that end.

Having directed the course to the *Bissos*, I will now add the course to depart thence with the same safety, when bound for the *West-Indies*, or for *Europe*.

Course from the Bissos. This must be done by tiding it, for at every turn of the tide, the ship is to come to an anchor; one tide carrying her from the road of *Bissos* to *St. Martin*'s point; another from thence to point *Guyambeau*; a third from this to that of *Bussy*; and a fourth from *Bussy* to the three islands, or three points. The tide sets NW and SE. and special care must be taken to give each cape, point, or bank, a sufficient berth.

When you have brought the three points to bear NE. or NE by E. then steer away WNW. boldly, by which means you will clear the banks of *Caracbe*, tho' they run eighteen or twenty leagues out to sea, keeping in seven, eight, and nine fathom water, till you come into fifteen. If you design for the *West-Indies*, shape your course due west, as soon as you lose sight of *Caracbe*; but if you are bound for *Europe*, steer WNW.

The tides out at sea, somewhat distant from these islands, set SW. At the beginning of *May*, when the sun is there in the *Zenith*, the wind being generally at north, you may steer WNW.

Rio Grande. *Rio Grande*, generally believ'd by all travellers to be one of the six known branches which convey the *Niger* into the *Atlantick* ocean, and the most southerly of them, is so little frequented by *Europeans*, except some few *Portuguese*, that there can be no particular and exact description of it given. All we know in general is, that the mouth is very wide, and reaches far up into the country. The main reason why so little known to sea-faring people, is its being inhabited on both sides by wild, savage *Blacks*, little acquainted with trade,

BARBOT. who have often inſulted ſuch as have been forced to put in there, either for want of proviſions, or ſome other accident. Beſides, the tide runs out extremely rapid, and the entrance is much encumber'd with ſands and ſhoals; and there is reaſon to believe that ſome ſhips have periſh'd there, and others been aſſaulted by the natives, who wear long collars of old ropes about their necks, which it is likely they have had from ſuch veſſels as have been caſt away, or they have plunder'd.

Fermoſa iſland. Some few leagues from the ſhore, to the ſouthward of this river's mouth, is a very fine flat iſland, about ten leagues in compaſs; and therefore call'd *Fermoſa*, that is, beautiful; abounding in rice, but difficult of acceſs, by reaſon of the ſea's breaking on its ſtrand, to the weſtward: the eaſt-ſide faces ſeveral ſmall iſlands, which are near it, and the continent oppoſite to them. It is a proper place to be ſupply'd with rice, bullocks, poultry, water and fewel; but the inhabitants are very rude to ſtrangers, ſo that there is no venturing aſhore, as I have been informed by ſome *French* men of my acquaintance, who have been there of late, in much want of proviſions, when the iſlanders attack'd their boat, and took two of their men, caſting lots to decide whoſe ſlaves they ſhould be: but the maſter of the veſſel at length prevail'd with the king, who ſeem'd to be ſomewhat more civiliz'd than the reſt of the *Blacks*, to have them reſtor'd, after ſending ſome goods for their ranſom.

Way of caſting lots. Their way of caſting lots, upon this occaſion, is ſomewhat remarkable; they put into a gourd, or cup, as many ſmall bits of cloth, of ſeveral colours, as there are *Blacks*, every one of them chuſing his colour. Theſe they ſhake, and mix very well; and then one appointed for the purpoſe draws the ſaid lots, by which it is decided to whom the ſlave ſhall belong. This done, they perform a ceremony on the ſlave, thus: they take a hen, or pullet, and cut off the head and both wings, which they tie about his neck, and hang the maim'd body of the hen over him, in ſuch manner, that the blood may drop down on his head and feet, by which ceremony they pretend to conſtitute him a ſlave to the perſon on whom the lot fell.

The iſlanders. Theſe iſlanders go almoſt naked, wearing only a ſquare piece of black *Spaniſh* leather, hanging by a thong or rope about their waiſt, to cover their privy parts; as alſo a little cap, or head-band, of the ſame leather, which 'tis ſuppoſed they know how to dreſs, after the *Spaniſh* way, or elſe it is ſold them by the *Portugueſe* trading to *Rio Grande*. They have no other weapons, but bows and arrows, and long javelins, and are covetous of brandy, iron bars, knives, muſquets, powder, and ball; all which they get from the *Europeans*, conſtantly trading at the *Biſſos*, where they have reſidences. Hence it is they are ſo apt to aſſault ſtrangers, who chance to come to their iſland; becauſe when they have got and made any of them ſlaves, they at one time or other carry them to the *Biſſos*, and there get ſuch *European* goods as they like for their ranſom. Theſe ſay, that the *Blacks* inhabiting on the other ſide of *Rio Grande*, are more wild and cruel to ſtrangers than themſelves; for they will ſcarce releaſe a white man upon any condition whatſoever, but will ſooner or later murder, and perhaps devour them.

CHAP. XI.

Of the rivers Niger *and* Nile, *the ancient and modern accounts of them and their ſources. The gold trade, and elephants teeth.*

IT will not, I believe, be unacceptable to the reader, in this place, to give ſome account of the ſource of the rivers *Nile* and *Niger*, erroneouſly taken for the ſame, and ſo little known in former ages: for notwithſtanding all the induſtry uſed to diſcover the ſprings of *Nile*, whatſoever the ancients writ concerning it, was either abſolutely falſe, or uncertain.

Seſoſtris and *Ptolemy Philadelphus*, kings of *Egypt*, *Cambyſes*, *Alexander* the great, *Julius Cæſar*, *Nero*, and many other monarchs ſpared neither coſt, nor labour, to diſcover the courſe of the *Nile*, without any ſucceſs. Theſe latter ages have diſcover'd that ſecret; and *F. Pais* informs us, that he found and obſerved it, in the preſence of the emperor of *Abiſſinia*, on the 21ſt of *April*, in the year 1618; but I will firſt ſpeak of the *Niger*.

The NIGER

Different opinions about it. IS the moſt conſiderable river throughout the country of *Nigritia*, or the land of the *Blacks*. The *Arabs* at this time call it *Hued Niger*; and ſome take it for the *Aſnaga* of *Pliny*, pretending that the river *Gamboa* is the true channel which conveys it into the ocean, and urging, that the rivers *Senega* and *Grande* are only branches of the *Gamboa*. Others will have *Rio Grande* to be the true *Niger*, and all the others above mention'd only branches of it. However, moſt of the ableſt geographers of this age, after

after much conteſting about it, agree that the *Gamboa* and *Senega* are branches of the *Niger*, parting from it in *Cantozi*, or *Cantorſi*, a province of *Nigritia*. This river runs in a body from the lake *Sigeſmes*, or of *Guarda*, being a ſmall *Mediterranean* ſea, near one hundred leagues in length from eaſt to weſt, and about fifty leagues in breadth, north and ſouth, in a pyramidal form, and lying between the fourth and the ninth degrees of eaſt longitude from the meridian of *London*; between the kingdoms of *Agadez* on the north, that of *Guber* on the ſouth, *Caſſena* and *Bito* on the eaſt, and *Meizara* on the weſt. This *Meizara* lies to the ſouthward of the kingdom of *Tombouction*, or *Tombut*; and the river is call'd *Ica*, or *Senega*, by the people of *Tombut*, as far up eaſtward, as the towns of *Semegda*, and *Timby* or *Tamby*, two towns, the one on the north, the other on the ſouth-ſide of the ſaid river: which, coming out of the aforeſaid lake, takes a large compaſs to the northward, at the upper part whereof ſtands the city of *Tombut*, on the north-ſide, and a few miles up the land. The town of *Cabra* is on the bank of the *Senega*, about ſixty leagues eaſt from the rocks, which make a fall in the ſaid river *Senega*, near the towns of *Galama*, *Goury*, and *Boromaia*, lying in about two degrees of weſt longitude from the meridian of *London*, according to the moſt correct obſervations of theſe latter times.

Guarda *lake.*

Source of the Niger.

The ſource of the *Niger* has been much contended about in former ages; ſome pretending it was in a lake, to the eaſtward of the deſarts of *Seu*, or *Sen*. Modern geographers will have it to come out of a lake, call'd the *Black Lake*, on the borders of the kingdoms of *Mendra* and *Vanque*, adjoining to *Nigritia* and *Abiſſinia*; and affirm it runs thence through the kingdoms of *Biafara* and *Nubia* weſtward, to a place where it ſinks under ground, and runs in that manner for eighteen or twenty leagues, after which it riſes again to form the great lake of *Borneo*, on the frontiers of *Guangara*, *Biafara*, *Caſſena*, *Zegzeg* and *Cano*; as alſo the vaſt lake of *Sigeſmes*, or *Guarda*, which waters on the ſouth, the lands of *Mandinga*, *Guber* and *Gago*, and on the north, thoſe of *Agadez* and *Cano*. Thence they ſuppoſe it runs from eaſt to weſt, without any interruption, between the kingdoms of *Melli* and *Tombut*, to the place called the fall, above *Cantozi*, where it divides into ſeven branches. The firſt of them is that call'd *Rio de San Joao*, or *St. John*'s river, falling into the ſea, in the bay of *Arguin*, at a place named *Taffia*, near cape *Blanco*; the ſecond is the true *Senega* river; the third the *Gamboa*; the fourth *Santo Domingo*, or the river of *St. Dominick*; the fifth *Rio Grande*, or the great river, from which flows the *Guinala*, being the ſixth mouth, and the *Biguba* the ſeventh. Nevertheleſs, ſome of the moſt correct accounts of this time, ſeem to miſtruſt this account, as if *Gamboa*, *Santo Domingo*, *Rio Grande*, *Guinala* and *Biguba* rivers, did not proceed from the *Ica*, or *Senega* river, which is the direct branch, or part of the *Niger*, at its coming out of the lake *Sigeſmes*, or *Guarda*, as has been ſaid above. They obſerve, that at a place call'd *Bajogue Aquibaca*, the great river *Senega* divides itſelf, forming a very large ſtream, called the black river, as the *Ica* is there alſo called the white river; which gliding along to the S W. for about forty leagues, ends in a lake call'd the great lake in the country of *Mandinga*. Nor do they ſay any thing more poſitive concerning the ſprings of *Gamboa*, *Santo Domingo*, and the other rivers above mentioned. BARBOT.

Courſe.

The *Arabian* geographers pretend, that the *Niger* is but a branch of the *Nile* in *Egypt*, which abſconding under ground, riſes again by the name of the *Niger*. The *Arabs* of *Numidia* call them both by the ſame name of *Nile*; but for diſtinction ſake, the one the *Nile* of *Egypt*, the other the *Nile* of *Nigritia*. There are others of this ſame opinion, that the *Nile* and the *Niger* proceed both from the ſame ſource, becauſe they both produce the ſame ſpecies of animals and monſters, and overflow at the ſame time; and, *Pliny* ſays, the antients were of this opinion, alledging for a farther proof, beſides what has been ſaid, that the *Niger*, as well as the *Nile*, produces a ſort of ruſhes, made uſe of by the *Egyptians* inſtead of paper to write on, and the plant *Papyrus*. *Opinions of it.*

The new tranſlation of the *Latin* hiſtory of *Ethiopia*, written by *Ludolphus*, illuſtrates theſe laſt mention'd opinions, with the diſcoveries made in this preſent age, of which he ſpeaks to this effect.

Source of Nile.

The *Nile*, ſays he, proceeds from two deep round ſprings, or fountains, in the plain call'd *Secut*, on the top of the mountain *Engla*, in a province of the kingdom of *Gojam*, call'd *Sabala*, or *Sabala*, of the empire of *Abiſſinia*, in twelve degrees of north latitude, and ſixty of eaſt longitude. The inhabitants of that country are call'd *Agaus*, and are ſchiſmaticks; the place where the *Nile* ſprings, bears the name of *Agaos*, adds *Kircher*.

Theſe two fountains overflowing, form a rivulet, running firſt towards the eaſt, and then ſouthward, whence it winds again to the northward, through ſeveral lakes, rolling along the right of *Abiſſinia*, its native country; where it is call'd *Abanni*, *Abani*, or *Abavi*,

BARBOT. *Abavi*, that is, the father of the waters, traverſing the kingdom of *Senor*, and at laſt, coming into the land of *Dengula*, at the foot of a mountain divides itſelf into two branches, whereof that on the left takes the name of *Niger*; and having turn'd again to the ſouthward, runs clear away weſt into *Nigritia*, and ſo through it to the ocean near *Elwah*. The other branch on the right, which carries the greater quantity of water, continues its courſe through *Nubia*, towards the north, and ſo through *Egypt*, which is fertiliz'd by its overflowing into the *Mediterranean*.

Ludolfus endeavours to back this aſſertion, by the natural properties of the waters of the *Niger*, and of the *Nile*, which yearly overflow at the ſame time in *June* and *July*, by reaſon of the violent rains then falling in the province of *Gojam*, where the ſprings are, as has been ſaid. However, all theſe are no better than chimæras of *Ludolfus*, who never was himſelf near *Ethiopia*, and took moſt of his notions from one *Gregory*, a native of that couutry, who knew little or nothing of geography, and could give but very imperfect accounts of things; and tho' he often quotes F. *Baltaſar Tellez*, who collected all the relations of the learned *Jeſuits*, who travell'd throughout *Abiſſinia*, and obſerv'd all things of note, like judicious travellers, and every way qualify'd, yet he rather chuſes to rely upon the imperfect and uncertain tales of a perſon no way fit to make thoſe obſervations, than on the others, who had the proper talent, and made it their buſineſs to diſcover the ſource and courſe of the *Nile*. I ſhall here inſert what thoſe jeſuits, who were eye-witneſſes of what they deliver, ſay of the *Nile*.

The NILE.

Source of the Nile. ALmoſt in the midſt of the kingdom of *Gojam*, in *Abiſſinia*, and in twelve degrees latitude, is a country they call *Sacahala*, inhabited by a people known by the name of *Agaus*, moſt of them heathens, and ſome who at preſent only retain the name of chriſtians. This country is mountainous, as are moſt parts of *Ethiopia*. Among theſe mountains is a ſpot of plain, not very level, about a mile in extent, and in the midſt of it, about a ſtone's throw over. This lake is full of a ſort of little trees, whoſe roots are ſo interwoven, that walking on them in the ſummer, men come to two ſprings, almoſt a ſtone's throw aſunder, where the water is clear and very deep; and from them the water guſhes out two ſeveral ways into the lake, whence it runs under ground, yet ſo as its courſe may be diſcern'd by the green graſs, gliding firſt to the eaſtward about a muſket-ſhot, and then turns towards the north. About half a league from the ſource, the water begins to appear upon the land in ſuch quantity, as makes a conſiderable ſtream, and then preſently is join'd by others; and having run about fifteen leagues, including all its windings, receives a river greater than itſelf call'd *Gema*, which there loſes its name, and a little farther two others, call'd *Kelty* and *Branty*; and cloſe by, is the firſt fall, or cataract. Thence it flows almoſt eaſt, and at about twenty leagues in a ſtrait line from its ſource, croſſes the great lake of *Dambea*, without ever mixing their waters. Running hence, it almoſt encloſes the kingdom of *Dambea*, like a ſnake turn'd round, and not cloſing, or rather like a horſe-ſhoe. Many great rivers fall into it, as the *Gamara*, the *Abea*, the *Bayxo*, the *Anquer*, and others. As ſoon as the *Nile* is out of the lake of *Dambea*, above mention'd, its ſtream runs almoſt directly ſouth-eaſt, paſſing by the kingdoms of *Begameder*, *Amahara* and *Oleca*, then turns toward the ſouth, and again winds to the weſt, north-weſt, and north, piercing into the countries of the *Gangas* and *Cafres*, thoſe of *Foſcalo*, the *Ballous* and the *Funclos*, being the ſame as *Nubia*, and ſo glides on to *Egypt*.

Here is in a few words the exact account of thoſe perſons, who actually ſurvey'd the *Nile*, and who confute the miſtakes of others that had writ only upon hearſay, without any mention of a branch running from it to the weſtward; nay, ſo far from it, that theſe perſons, writing upon the ſpot, do poſitively affirm there is no ſuch river as the *Niger* any where near *Ethiopia*, much leſs flowing from the *Nile*, which they ſhow by their map and deſcription runs entire into *Egypt*. Thus we ſee all the notions of *Ludolfus* are frivolous, and therefore we ſhall leave him to ſeek for the ſource of the *Nile* upon better authority.

True ſource and courſe of the Niger. The moſt correct obſervations of our times place the ſprings of the *Niger* in the kingdom of *Medra*, near a town call'd *Median*, ſtanding on the ſaid river, in twenty-three degrees of eaſt longitude, from the meridian of *London*, and in nine degrees of north latitude. The river there comes down from ſome mountains, about forty leagues to the eaſtward of *Median*, and ſaid to abound in emeralds. They inform us, the *Niger* runs from *Median* weſtward, by the name of *Gambaru* or *Camodeou*, from its firſt riſe to the lake of *Bornou*, in the kingdom of the ſame name; and at its coming out of that lake, takes the name of *Niger*; the city *Bornou*, the only one in that kingdom, ſtanding on the banks of it, about twenty leagues weſt to the lake. Holding on its courſe from thence weſtward through the kingdoms of *Zanfara*, or *Pharan*,

Pharan and *Ovangara*, a country on the ſouth-ſide of it, abounding in gold, ſena, and ſlaves; it again ſtagnates in the great lake of *Sigeſmes*, or *Guarda*, in eight degrees, thirty minutes longitude, from the meridian of *London*, between the two towns of *Ghana*, built on either ſide of it, near the lake, and in twelve degrees, thirty minutes of north latitude. Having thus run through the lake, which, as has been before obſerv'd, is near one hundred leagues in length, from eaſt to weſt, it continues its courſe to the weſtward, by the name of *Ica*, or *Senega*, as above.

It would not have been improper in this place, to have given an account of the manner how gold is taken out of the rivers or mines, ſince the *Niger* affords ſo much of that precious metal, and there are ſo many mines in the ſeveral countries it runs through; but that I reſerve it, till I come to treat of that part of *Guinea*, call'd the *Gold Coaſt*. I ſhall therefore at preſent only ſay in general, that the gold is either dug out of the earth in many parts of this country which produce it, or elſe waſh'd down by the prodigious heavy rains which fall, for three months, with little or no intermiſſion, on the vaſt hills and mountains of *Nigritia*, on both ſides of the *Niger*, where the exceſſive heat of the ſun produces great plenty of gold. The ſmalleſt of it, call'd gold-duſt, is carry'd down by the floods into the *Niger*, and there taken out of the channel among the ſand.

A *Portugueſe*, who had been a ſlave eighteen years among the *Moors* inhabiting a country near that river, has aſſur'd me, that gold is ſo common there, as to be put to the meaneſt uſes, and not ſo much valued as iron, weight for weight. This makes good what Sir *Thomas More* ſays in his *Utopia*, that iron is preferable to gold, as more proper for all uſes, *ut ſine quo, non magis quam ſine igne, atque aqua, vivere mortales queant.*

Gold trade. About two hundred years ago, the famous place for the gold trade was cape *Verde*, and the adjacent parts; it being brought down thither by the *Moors* from the countries on the ſouth of the *Niger*, as *Mandinga*, &c. to trade with the *Europeans:* but ever ſince the *Portugueſe* ſettled their chief place of trade at *Mina*, in *South Guinea*, the current is diverted that way, it being more convenient for the *Moors* to carry it towards the gold coaſt, as they have ever ſince continu'd to do, notwithſtanding all the endeavours uſed by the *French* at *Senega* to bring it back that way as it was before, believing it would ſave them much trouble and charge; *Cabo Verde* being ſo much nearer to *France* than the gold coaſt. BARBOT.

To conclude with the deſcription of the *Niger:* It is reported of the countries bordering on that river, that they breed an incredible number of elephants, as do *Abiſſinia*, *Monomotapa* and *Zanguebar*, where thoſe creatures range about in mighty herds, doing much miſchief to the woods and plantations; but ſupply them with ſuch quantities of teeth, that they fence and palliſade their towns and villages with them, as the *Portugueſe* ſlave above mentioned has affirmed; beſides the conſiderable numbers of them the *Blacks* carry down to the ſea-coaſts of *Nigritia* and *South Guinea*, to traffick with the *Europeans*; but moſtly at the firſt of thoſe places, for ivory grows daily ſcarcer in *South Guinea*.

Elephants teeth. The elephants teeth are moſt of them pick'd up in the woods and foreſts, where thoſe creatures uſually keep; but many of them are alſo kill'd by the *Moors* and *Blacks*, for the ſake of their teeth. However, the elephants either caſt their teeth, as ſtags do their horns, or elſe they are found after they are dead, and their bodies conſumed.

I have met with a perſon of learning, who thinks it a vulgar error to call them teeth; ſince it is beyond diſpute, that they grow out from the ſkull of the beaſt, and not from the jaws, and that only the males have them, which do not ſerve to eat with; and therefore he thinks it would be proper to call them elephants horns, or weapons.

CHAP. XII.

The reſt of the coaſt, as far as Sierra Leona; Rio das Pedras, *and others. The iſlands* dos Idolos, *&c.*

Coaſt only frequented by Portugueſe. I Left the deſcription of the coaſt of *Nigritia* at *Rio Grande* and *Biguba*. The tract of land between this river and that of *Sierra Leona*, in ancient geography the *Sophucæi Æthiopes*, affords little to be ſaid of it; being frequented by none but the *Portugueſe* of *Cacheo*, and other adjacent colonies of that nation in *Nigritia*, driving a coaſting trade thither in ſloops and barks, commencing at *Oſnalus*, ſouth of *Rio Grande*.

BARBOT. Thence they proceed to *Corva de Gaſpar Lopez*; *Rio de Nunho Triſtao*; *Terra de Benar*, which is a large bay; *Cabo Verga*, *Os tres Morros*, *Rio das Pedras*, *Rio de Carpote*, at the entrance into which two rivers, there are ſome iſlands, and the two rivers meet at ſea, being before ſeparated only by a cape, *Rio de Caduche*, *Pougama*, and *Rio Caluma*. Theſe three laſt loſe themſelves in a large bay, WSW. from which off at ſea, lie the four iſlands called *Idolos*, *Ponta de Coaco*, *Mota de Tazao*, *Araſa*, *Rio Primeiro*; theſe four alſo falling into one bay, and ſerving for a good land-mark, coming from the NW. a long narrow iſland, lying with the coaſt, from *Mata de Tazao*, to the north point of this bay of *Barra de Bacre*. Next follows *Barra de Coin*, oppoſite to which alſo is a long narrow iſland off at ſea; *Rio de Caſes*, or *Caſces*, with another river to the ſouth-eaſt, without a name, both of them running out into a deep bay; on the ſouth point of which, lies the iſland *dos Papagayos*, or of parrots; and farther again to the ſouthward, cape *Paulou*, which is the northern head of the bay of *Sierra Leona*, and the fartheſt extent ſouthward of the coaſt of *Nigritia*.

The ſea-coaſt from cape *Verga*, by the ancients called *Catharum Promontorium*, to *Sierra Leona*, lies SE by E. ſomewhat inclining to the eaſt, as far as cape *Tagrin*, which is in eight degrees, thirty-ſix minutes of north latitude, cut by ſeveral rivers which fall into the ocean; the banks whereof are very agreeably ſhaded with orange and lemon-trees, beſides being beſet with villages and hamlets, all which renders the proſpect very delightful. Moſt of the rivers are alſo deep and navigable, but their ſtreams very rapid. The inland country is very mountainous.

Rio das Pedras. *Rio das Pedras*, to the ſouthward of cape *Verga*, glides down from a great way up the country, divided into ſeveral branches, forming divers iſlands in this land, which the natives call *Kagakais*, where the *Portugueſe* have a colony, ſecured by a little fort, called *St. Philip*.

Rio das Caſas or *Caſpar*, and *Rio Tombaſine*, this the leaſt of the two, flow from the mountains of *Machamala*, which may be eaſily ſeen in clear weather, at ſome leagues diſtance from the coaſt, in ſailing by, ſtanding to the ſouthward from cape *Ledo* or *Tagrin*.

It is reported, that on or about theſe mountains, ſtands a high rock of fine cryſtal of a pyramidal form, but conſiſting of ſeveral pyramids one above another, none of them touching the ground; which if lightly touched, do give a mighty ſound. This is ſome notion of thoſe ignorant credulous people, ſcarce worth mentioning any otherwiſe, than as it ſhows what ſome men will believe.

Iſlands dos Idolos. The four iſlands, by the *Portugueſe* called *Ilhas dos Idolos*, that is, of idols, from the many they found on them, by the natives *Veu uf vitay*, and by others *Tamara*, are at a ſmall diſtance from the continent, near cape *Camnekon*, or *Sagres*. They are ſcarce to be diſcern'd from the oppoſite continent at NE by E; but at NNE. they ſeem to be at a good diſtance, and all over wooded. They afford plenty of ſeveral ſorts of proviſions, and very good tobacco, which the *Portugueſe* fetch in exchange for brandy and ſalt; both which commodities are highly valu'd by the iſlanders, who furniſh for them, beſides proviſions, large elephants teeth, and gold-duſt. The natives are crafty deceitful dealers, and will not ſuffer any *Dutch* to land on their iſlands, ever ſince that nation formerly kidnapp'd, or ſtole away ſome of their people.

The largeſt of theſe iſlands lies exactly in nine degrees, forty minutes of north-latitude, and is higher than any of the others; we ſail'd by them at about five *Engliſh* miles diſtance, for cape *Tagrin*, ſounding all the way, and ſtruck fourteen, fifteen, and twenty fathom, uneven ground and ouzy, mix'd with ſmall ſhells.

From the iſlands *dos Idolos*, to the aforeſaid cape *Tagrin*, the courſe is moſtly ſouth, a ſmall matter inclining to eaſt.

There is a tradition, that this tract of land, from cape *Verga*, to the north-ſide of *Sierra Leona* river, which is the utmoſt extent of *Nigritia* to the ſouthward, was formerly ſubject to a king called *Fatima*, reſiding up the inland, and ruling over ſeveral petty kings his vaſſals and tributaries; among whom were *Temſila*, *Teemſerta* and one Don *Miguel*, converted to chriſtianity, and baptized by a *Portugueſe* jeſuit miſſioner, called *Barreira*, about the year 1607.

The tide at ſea, from cape *Verde*, to that of *Tagrin*, along the coaſt of *Nigritia*, ſets NW. and SE. as in the *Britiſh* channel.

What I am to ſpeak of, in the next place, relates to the kingdom of *Sierra Leona*, where *Guinea*, properly ſo called, commences ſome leagues to the northward of that river; and the name of the ocean is chang'd from that of *Atlantick* into that of *Ethiopick*, about cape *Tagrin*, according to the exacteſt modern geographers; which laſt name it retains as far as cape *Negro*, in ſixteen degrees of ſouth latitude.

What

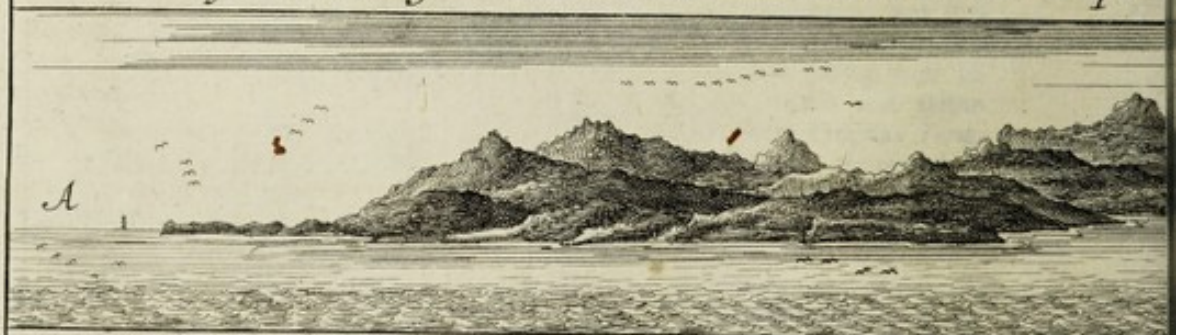
Cape Verga alᵃˢ Furnado at N.N.E. 6. Leag

The Islᵈˢ of Tamara atˢ Doles at E ¼ N.E

The Same Islᵈˢ the Biggest Islᵈ C. at E ¼ NE

The Same Islᵈˢ bareing the

The High Lands of SIERRA LIONA the Cape



The Islᵈˢ of TOTA atˢ Plantin Islᵈˢ at ENE abᵗ 4 Leag

ues. the Rock, D, at S.E ¼ E. all over Woody w.th Palmistes

and the ROCK. D. at E. up 14 fathoms, Sand & mud, W.th Small Shells

, at NE ¼ N. about 5 Leagues

being at, S.E. 4 Leagues. A. the Bay of Sierra Liona p. 97.

West Point of Serbera at N ¼ N.E. 25 Fathoms Mud & Sand

J. Kip Sculp.

What I ſhall ſay of the product of the land, manners of the natives and religion profeſs'd in the country of *Sierra Leona*, may be applied in all thoſe particulars to the territories and inhabitants of that part of *Nigritia*, lying betwixt cape *Verga* and the river *Mitomba*, or of *Sierra Leona*, which ſhall conclude this book of the coaſts of *North-Guinea*. BARBOT.

The END of the FIRST BOOK.

A

DESCRIPTION

OF THE

Coasts of *South-Guinea*,

OR

GUINEA, properly so called:

Commencing at *Sierra Leona* river, and ending at *Rio de Fernan Vaz*, to the southward of cape *Lope Gonzalez*.

With an account of the several islands in the gulph of *Guinea*, by the *English* commonly called the *Bight*.

BOOK II.

CHAP. I.

Description of Sierra Leona; *the several kingdoms.* Mitomba *river*; European *factories. The natives, product, beasts, birds, fish,* &c.

Sierra Leona.

Barbot. *Why so call'd.*

THE kingdom of *Sierra Leona*, whether it be taken for the whole country in general, or only for the south part of the bay or river of *Mitomba*, had this name given it by the *Portuguese* and *Spaniards*, from the roaring noise of waves beating in stormy weather upon the stony shores and rocks, running all the length of it, which at a distance is not unlike the roaring of lions; or else from the vast numbers of those fierce creatures living on the high mountains of *Bourre* and *Timna*, on the south-side of the river; *Sierra* in *Spanish* signifying a mountain, and *Leona* a lioness; whence some call them the mountains of the lions.

Its extent. Nothing being more uncertain than the extent and dimensions of wild savage countries, where the natives are stupid, ignorant, and utter strangers to geography; I cannot safely pretend to assign the limits of this country of *Sierra Leona*, as being altogether unknown to any *Europeans*. It will be sufficient to observe, that some modern geographers extend it to cape *Verga* before mentioned, northward, making it to border on the kingdom of *Melli* that way, and to depend on it; eastward to that of *Bitoun*, which joins on the N E. with that of *Mandinga*; southward to that of the *Quojas*, *Carrodebou*, *Dogo*, and *Conde*; and westward to the *Atlantick* and *Ethiopick* ocean.

Inhabitants. However it is as to the limits, that country is inhabited by two distinct nations, called the *Old-Capez* and the *Cumbas-Manez*: the first of them reckoned the best and most polite people of all *Nigritia*; the latter daring, restless, rude, and unpolished, being man eaters, as the word *Manez*, denotes, in their language. The *Portuguese* at

at *Congo* and *Angola*, reckon theſe to be of the ſame race with the barbarous *Jagos* and *Galas*, inhabiting the country E N E. from *Congo*, who have long been the terror of many negro-nations in *Africa*, having committed moſt unheard-of inhumanities from the beginning of the laſt century to this time; and all of them generally ſuppoſed to proceed from the nation of the *Galas Monou*, living far up the inland of the river *Seſtro*.

Barbarous Cumbas, and civilized Capez.

Theſe two nations above mentioned, have been continually at war, like implacable enemies, ſince firſt the *Cumbas Manez* came down, about the year of our redemption 1505, from a very diſtant country up the land, and aſſaulted the *Capez*, then the natural ancient inhabitants, deſigning to plunder and deſtroy the country, and carry off the natives, to ſell them to the *Portugueſe*, then newly ſettled in thoſe parts of *Africa*; and they actually did ſeize and ſell great numbers of thoſe poor people. Then obſerving the goodneſs and fertility of the country, they reſolv'd to ſettle there; and the better to ſucceed in their deſign, continu'd to carry on a cruel and bloody war with the civilized *Capez*, every where perſecuting and devouring many of thoſe they took priſoners. The *Capez* ſeeing themſelves reduced to ſuch diſtreſs, took heart, and made ſuch vigorous oppoſition, that their barbarous enemies have not yet been able to bring about their wicked deſigns. Thus both nations ſtill keep footing in the country, and the war continues to this day, with the deſtruction of great numbers on both ſides; eſpecially of the *Capez*, many of whom, tired out with ſo many hardſhips and ſufferings, choſe rather voluntarily to ſell themſelves for ſlaves to the *Portugueſe*, than to hazard falling ſooner or later into the hands of thoſe man-eaters. This enmity continu'd hot among them in the year 1678, when firſt I went into that river, and ſaw the preparations made by the *Cumbas Manez* to give their enemies a warm reception, as I ſhall obſerve hereafter; tho' I was inform'd the war was not carry'd on with ſuch inhumanity as formerly, the *Cumbas* beginning to grow ſomewhat more civilized and peaceable than their forefathers, by trading with the *Europeans*, but ſtill wild and bruiſh enough.

Both ſubject to Quoja.

Both thoſe nations are ſaid to own ſome ſort of ſubjection to the king of *Quoja*, who generally reſides near cape *Monte*, having been formerly ſubdued by a king of that nation, call'd *Flanſire*, whoſe ſucceſſors ſtill appoint a viceroy over them, by the name of *Dondagh*, whoſe brothers once reſided at *Timna*; till falling at variance among themſelves, they parted, and made war with one another. One *John Thomas*, a *Black* of about ſeventy years of age, of whom I ſhall have occaſion to ſpeak hereafter, at the time of my coming thither, was the youngeſt; and had for his patrimony the village *Tomby*, lying four leagues up the bay, by the *French* call'd *Baye de France*, and about a league above the village *Bagos*, near which there are ſeveral large tall trees. The *Engliſh*, for the moſt part, anchor before *Tomby*, which is on the ſouth-ſide of the river, and neareſt to their ſettlement. BARBOT.

Various opinions about the extent of Sierra Leona.

There are other geographers, who will have the country and kingdom of *Sierra Leona* to commence at cape *Verga* aforeſaid, and to extend no farther ſouthward than cape *Tagrin*, and reckon it as part of the kingdom of *Melli*. Others again confine it between the river *Mitomba*, on the north, and that of *Serbera* on the ſouth, placing a town they call *Concbo* about the center of the inland country; but theſe controverſies are not very material.

Boulm kingdom.

The north parts of this river *Mitomba*, from the point of the bay or mouth weſtward, and up the bank, are ſubject to two petty kings, to him of *Bourre* on the ſouth, and to him of *Boulm* to the north; this laſt in my time was call'd *Antonio Bombo*. The former commonly reſides at the village *Bourre*, which conſiſts of about three hundred huts or cabbins, and five hundred inhabitants, beſides women and children. The *Portugueſe* miſſionaries formerly made ſome converts at *Boulm*, among whom was the king; and they ſtill continue to ſend miſſionaries thither, from time to time. The word *Boulm*, in the language of the country, ſignifies low-land; and others pronounce it *Bolem* and *Bouloun*. The coaſt, on the ſide of *Boulm*, is low and flat, in compariſon of the oppoſite ſhore of *Bourre* or *Timna*; near which, are thoſe famous mountains of *Sierra Leona*, being a long ridge, and reckon'd the higheſt of either *North* or *South-Guinea*, except thoſe of *Amboſes*, in the gulph or bight. There are ſo many caves and dens about theſe mountains, that when a ſingle gun is fired aboard a ſhip in the bay, the echo is ſo often and ſo diſtinctly repeated, as makes it ſound, to perſons at a diſtance, like the report of ſeveral guns, the clap being ſo loud and ſmart, which was often pleaſant to me to hear; whereas, on the contrary, it was dreadful in thundering weather, the echo repeating each clap of thunder with as much force as the real; inſomuch, that till uſed to it, not only I, but all the company aboard, did quake at the horrid rattling noiſe breaking forth from ſo many parts, thunder being

Great echo.

BARBOT. here very frequent, and extraordinary fierce. Hence the *Portugueſe* call them *Montes Claros*, that is, mountains that have a clear ſound or echo.

Not far from theſe mountains, there runs out into the ſea weſtward, a hilly point, much lower than thoſe hills, forming almoſt a peninſula, over which the *Blacks* carry their canoes on their ſhoulders, when they deſign to launch out to ſea, becauſe it ſaves much trouble of rowing round from the bay thither. This point is call'd *Cabo Ledo* or *Tagrin*, and by others *Tagaraim*, lying exactly in 8 deg. 30 min. of north latitude, according to our exact obſervation; contrary to all the *Dutch* maps, which are faulty in this particular of latitudes all along the coaſt of this part of *Guinea*, laying down all the coaſts thirty degrees more northerly than they really are. Theſe miſtakes ought to be carefully obſerv'd by *Europeans* trading along the coaſt of *Nigritia*, and part of thoſe of *Guinea* properly ſo call'd, accounting every port, cape, and river, half a degree nearer to the north than the *Dutch* maps repreſent it: for the over-ſhooting of any port or place there, is of great conſequence, it being no eaſy matter to recover the ſame by plying to the windward.

Cape Ledo *or* Tagrin.

Dutch *miſtakes.*

I believe it will be acceptable to inſert the following obſervations, which will be of uſe in navigation to thoſe who go up the river of *Sierra Leona*. The flood ſets in NE by E. and ENE. and the ebb runs out SW by W. and WSW. 2. At full moon, eſpecially from *September* to *January*, the weather is very calm all the night, and till about noon, when a freſh gale comes up at SW. SSW. and WSW. which holds till about ten at night, and then the calm ſucceeds again. 3. Ships may anchor every where, both within and without the bay, in ſeven or eight fathom water, red ſandy ground. 4. Ships ſailing from the iſlands *dos Idolos* are to ſteer SE by S. and SSE. to avoid the banks on the north-ſide of *Sierra Leona*, and then ſhape their courſe due ſouth, when they deſign for the bay, till they come to range with the breaking of the ſea, which at all times appears to the weſtward of the bay. At the time of flood, any ſhips may run along the breaking, ſteering ENE. and continually ſounding from ſix to fourteen fathom, muddy ground, which is the true channel. The nearer you come to the coaſt or ſide of *Bourre*, the deeper the water is; for the higher the land, the deeper the ſea near it in all places. 5. If you muſt of neceſſity anchor without the bay, the ſafeſt, and moſt proper place is about three quarters of a league off cape *Tagrin*, to be clear of the violent ſtream running out of the river and bay, to the NE. upon the breaking of the cape of *Boulm*, the rapidity whereof is very great, and no leſs diſcernible at low water. 6. This method obſerv'd in ſteering, will carry a ſhip ſafe up the river, to anchor before that they call the bay of *France*, in ſixteen or eighteen fathom water, clayiſh ground; mooring as cloſe to the ſhore as can be with convenience, to ſave the crew the trouble of going too far to fetch water and proviſions. 7. The flood in the bay is of ſeven hours, and the ebb of five.

The river of SIERRA LEONA

RUNS down from a great way up the inland. A certain *Black* would needs perſuade me, that the ſource of it is in *Barbary*; urging, that he had traded much that way along the river, the commodities being a ſort of fruit call'd *Cola*, and ſlaves, which the *Barbarians* buy of the *Blacks* of *Sierra Leona*. It is to be ſuppoſed, that by the *Barbarians*, this man meant the *Moors* and *Arabs*, who trade into the kingdom of *Tombut*, which has commerce with *Morocco*, which kingdom has its gold from thence; the merchants going to and from, between thoſe two nations or kingdoms, with the gold of *Gago* and *Mandinga*, where there are gold-mines. Beſides, it is reaſonable to ſuppoſe, that the river of *Sierra Leona* has a communication up the country with other rivers, or with ſome branches of the *Niger*, which paſſes by *Tombut*, and is there call'd *Ica* by the natives. All this is not improbable, the diſtance between thoſe places not being very conſiderable, and there being a conſtant commerce at *Tombut*, betwixt the natives and the people of *Morocco*, *Fez*, and *Barbary*, reſorting thither in caravans, thro' the deſarts of *Zahara*, as I ſhall further obſerve in the ſupplement.

Its courſe up the country.

This river bears the name of *Mitomba* or *Bitomba* no farther than about twenty-five or thirty leagues from the mouth up the country; and, tho' reported to run very far down the inland, yet is no farther known to *Europeans*, and the natives can give no good account of its ſource.

How far call'd Mitomba.

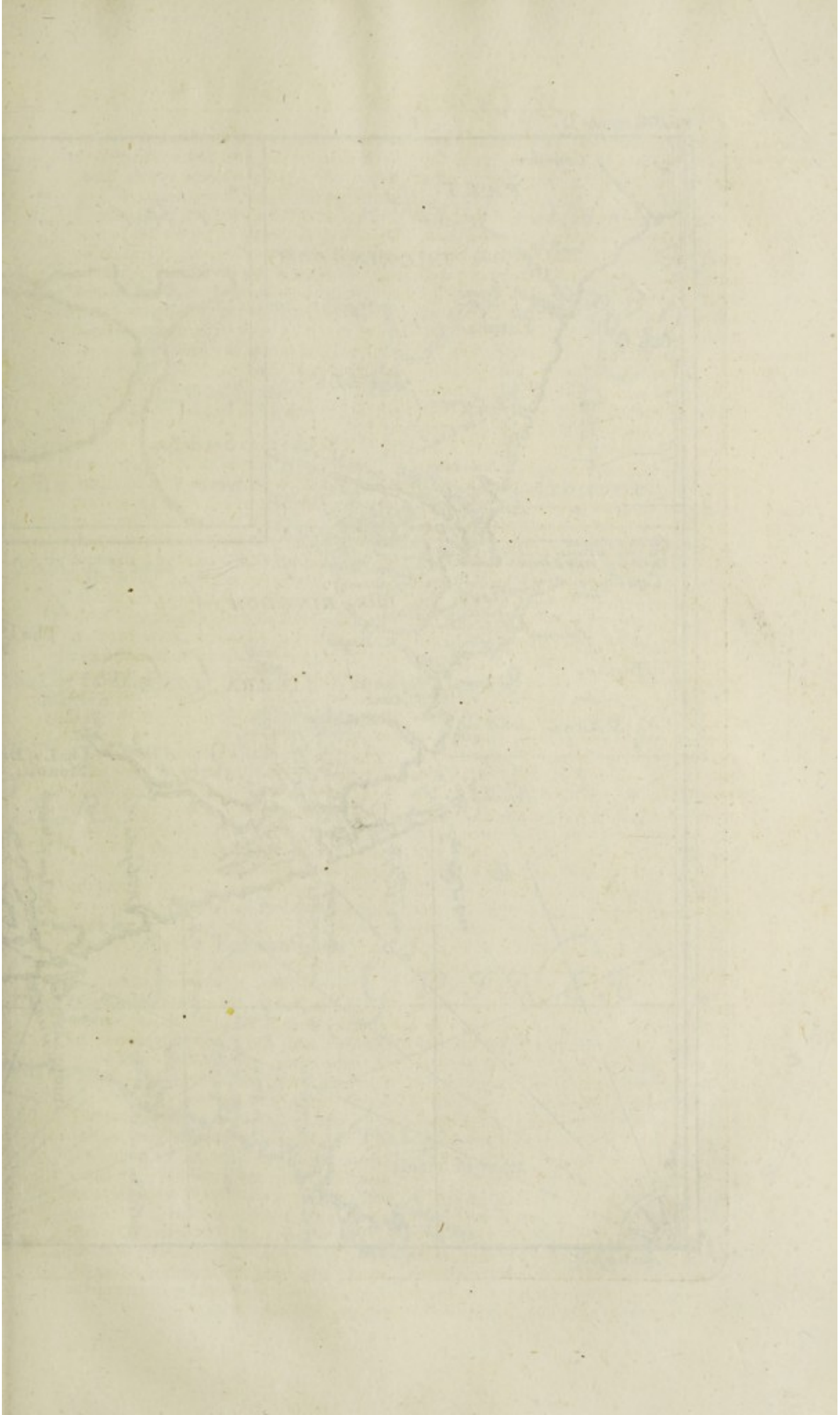
On the ſouth-ſide of it ſtands a town, called *As Magoas*, where none but the *Portugueſe* are allowed to reſide for trade; the natives coming down the river to barter with the *French* and *Engliſh*, when there are any ſhips of theirs in the bay.

As Magoas *town.*

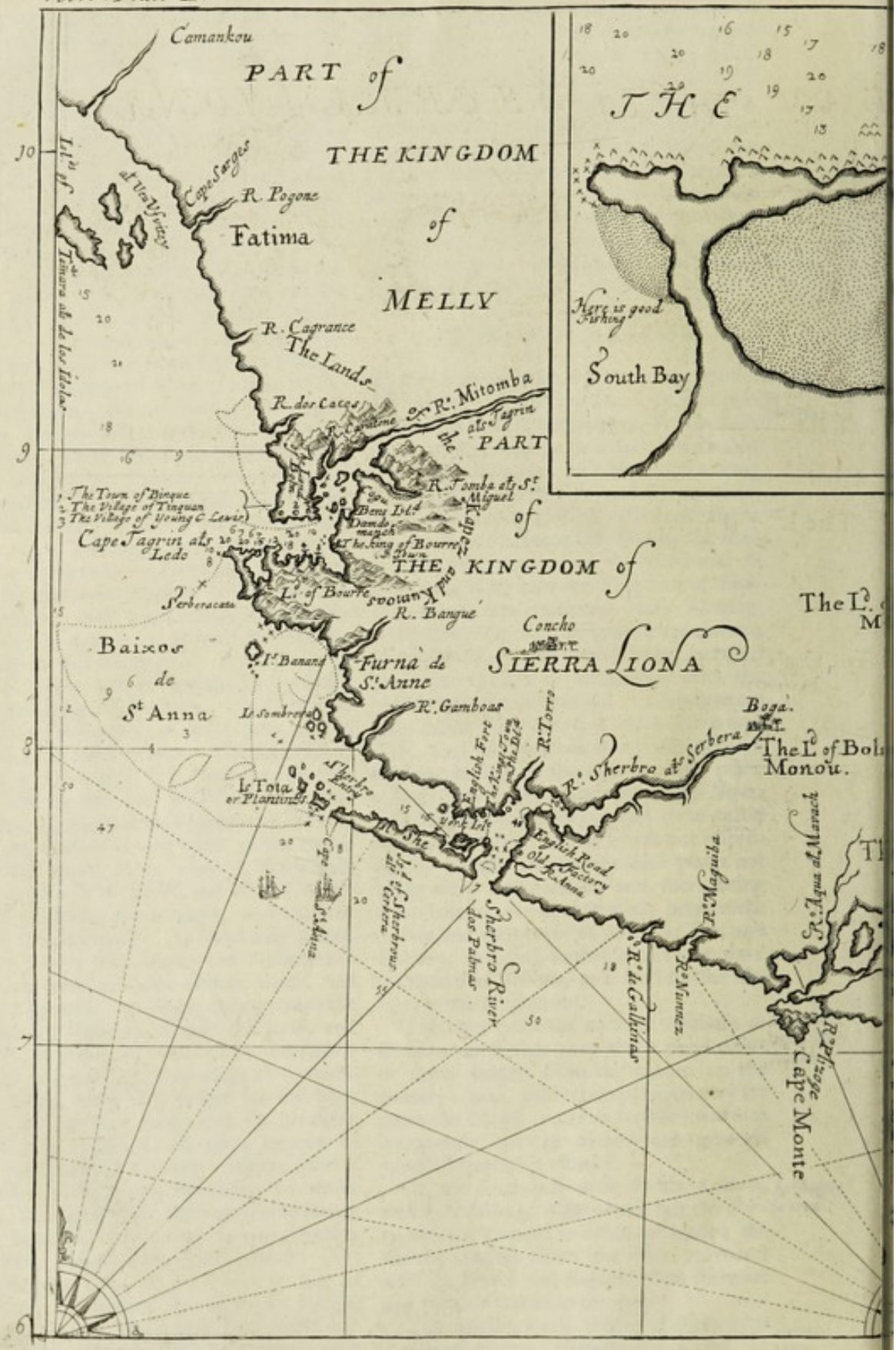
The ancients call this river *Nia*; cape *Ledo*, or *Tagrin*, *Heſperi Cornu*; and the people inhabiting the countries about it, *Leuc-Æthiopes*, as alſo the mountain up the country *Rhyſadius Mons.*

Ancient names.

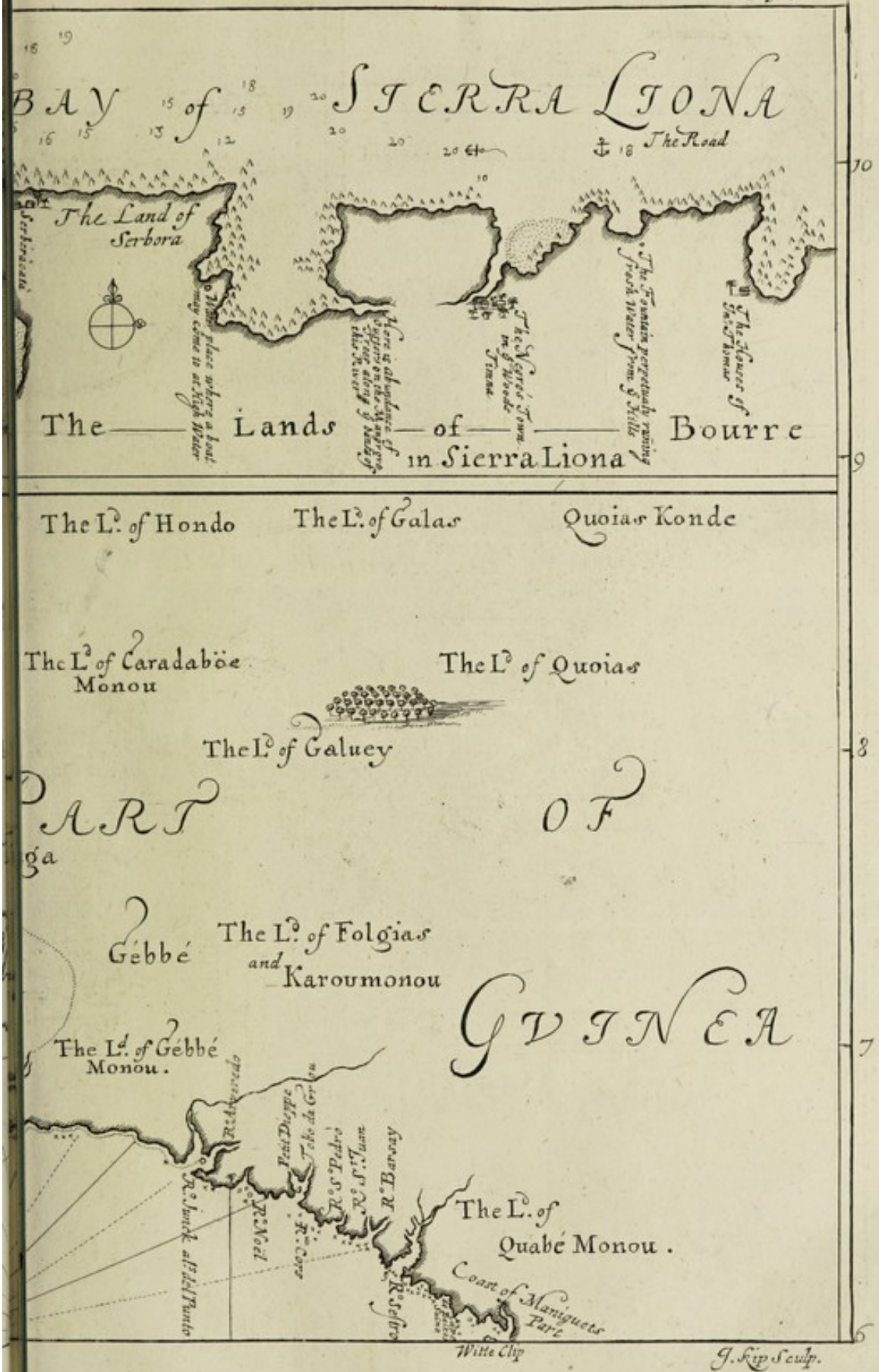
This

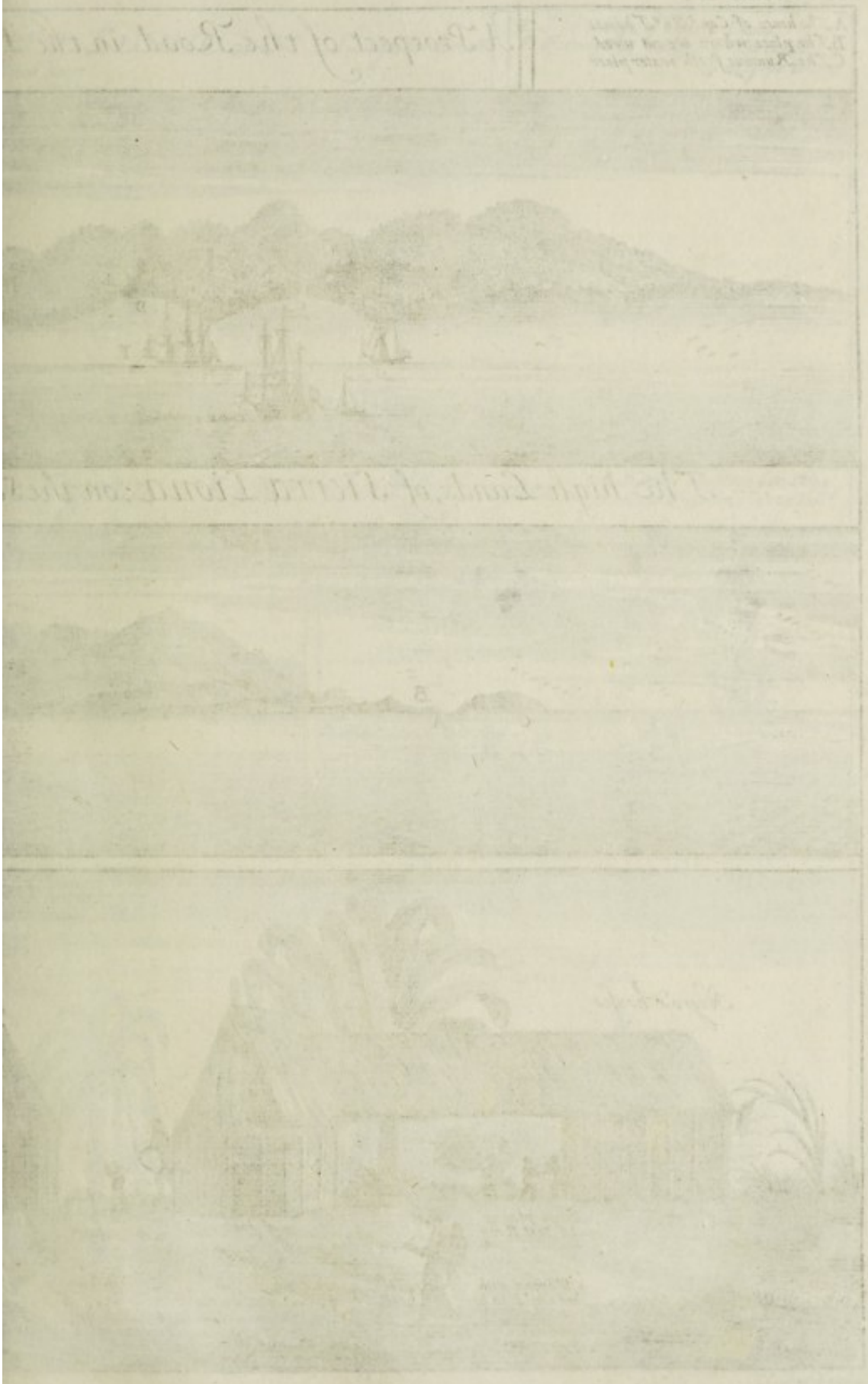


Vol. V. Plate D.



Camankou
PART of
THE KINGDOM
of
MELLY
Cape Sarges
R. Pogone
Fatima
R. Cagrance
The Lands
R. dos Caces
R. Mitomba
PART
of
THE KINGDOM of
SIERRA LIONA
Concho
R. Bangue
Furna de St. Anne
R. Gamboas
Baixos de St. Anna
Cape Tagrin als Ledo
Serberacata
Is. Banana
Is. Sombrera
Is. Tota or Plantinos
Sherbro River dos Palmas
English Road
Old Factory
R. Sherbro als Serbera
Boga
The Ld. of Bol
Monou.
R. Maguiba
R. Nunnez
R. de Galhinas
R. Aqua al Marach
Cape Monte
The Ld.
Here is good Fishing
South Bay
THE


BAY of SIERRA LIONA
The Road
The Land of Serbora
The Lands of Bourre
in Sierra Liona
The L.d of Hondo
The L.d of Galas
Quoias Konde
The L.d of Caradaböe Monou
The L.d of Quoias
The L.d of Galuey
PART OF
GVINEA
Gébbé
The L.d of Folgias and Karoumonou
The L.d of Gébbé Monou.
The L. of Quabé Monou.
Coast of Maniguets Part
Witte Clip
J. Kip Sculp.

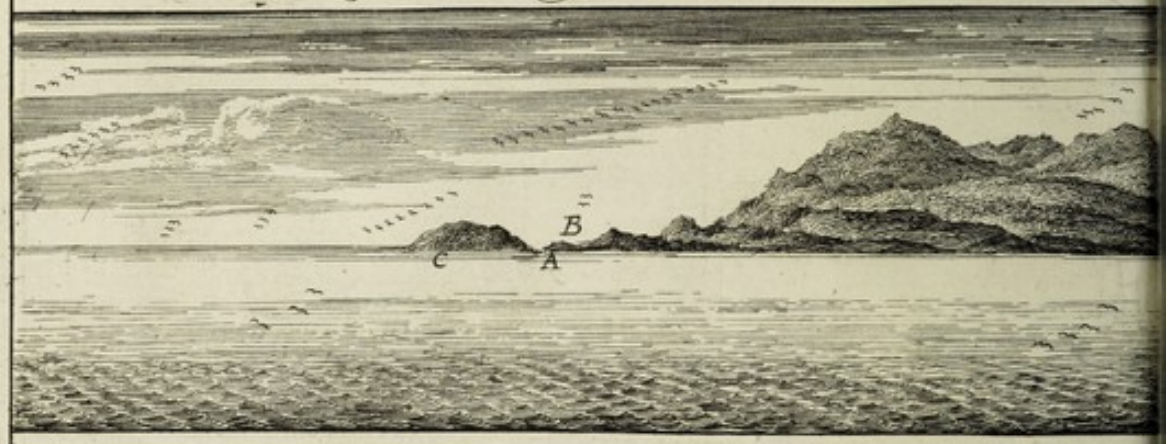


Vol. V. Plate E.

A The house of Capt. Jno Thomas
B The place where we cut wood
C The Running fresh water place

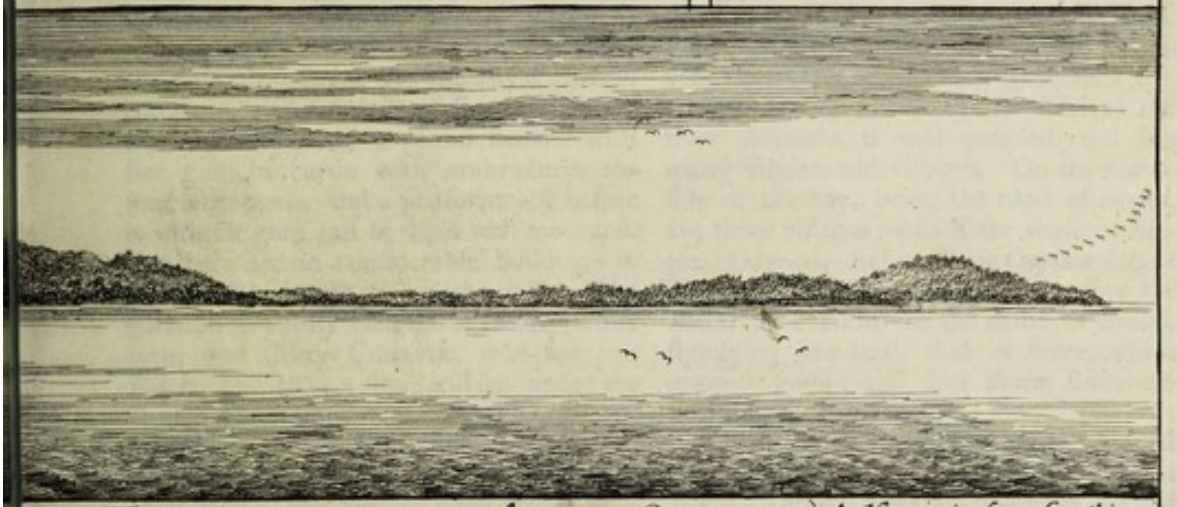
A Prospect of the Road in the Ba

The high Lands, of Sierra Liona, on the Sout



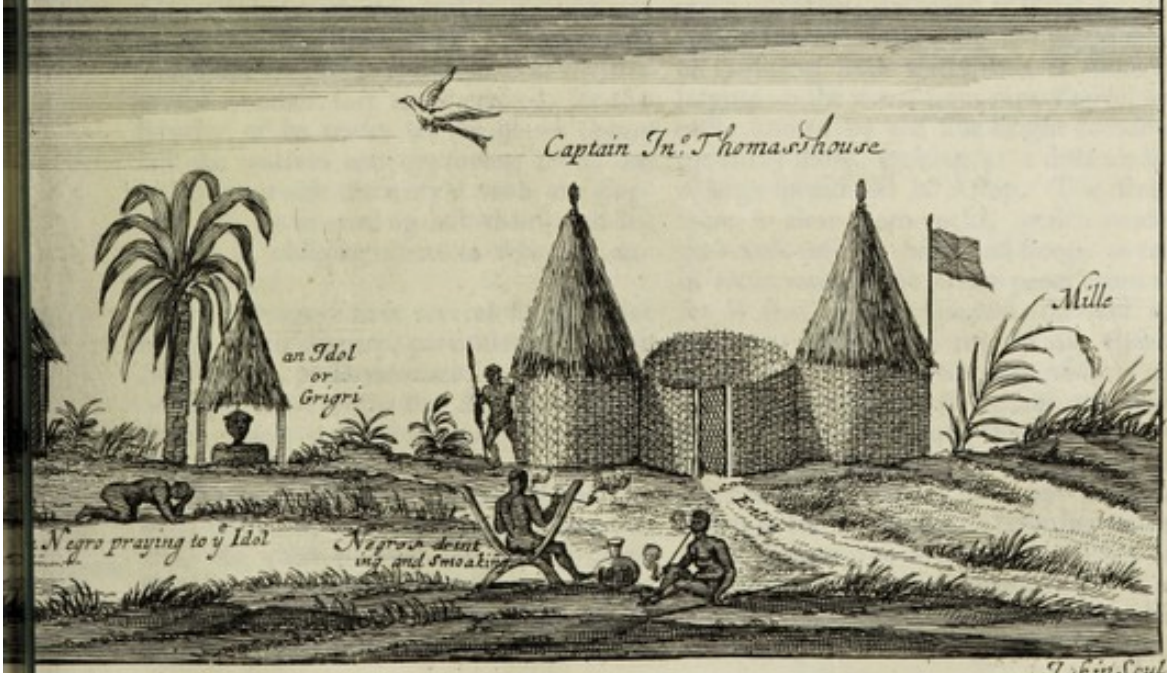
ierra Liona at ab.t 2 Leagues distañ
n the Shoar

D The Village of Sierra Liona
E. Fishing Bay muddy. F. the Road
G. Negro's Canoos

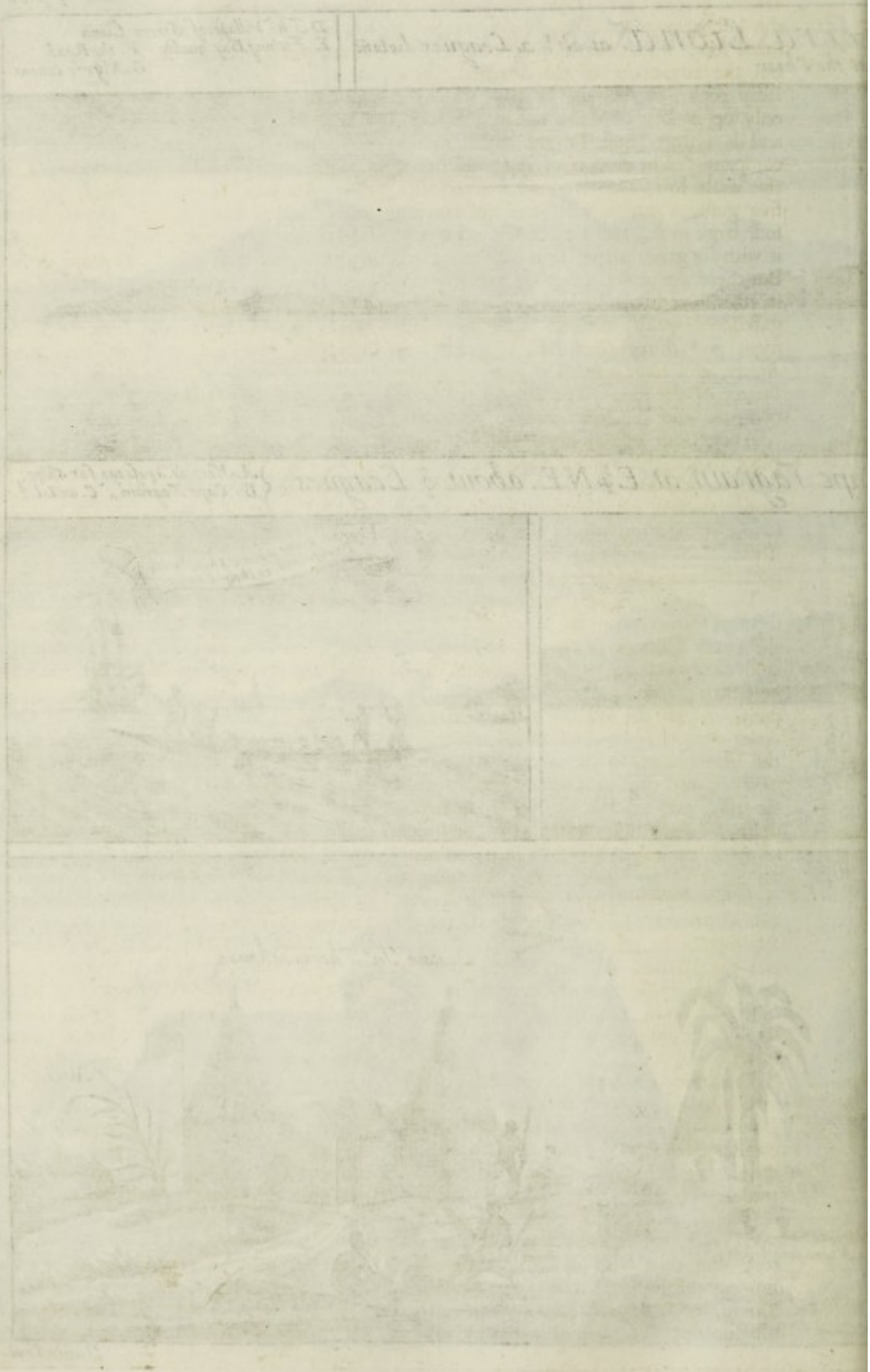


ape Tagrain at E¼NE. about 8 Leagues

A. Here is a passage for Ships
B. Cape Tagrain. C. an Isl.d



J. Seip Scul.



Engliſh fort. This river has ſeveral ſmall iſlands and rocks at the entrance into the bay, which look like hay-reeks. The chief of them are the iſlands *Cogu*, *Taſſo* and *Bences*; on the laſt whereof the *Engliſh* have erected a ſmall fort, which has nothing conſiderable but the advantage of the ſituation, on a ſteep rock, of difficult acceſs, which is only up a ſort of ſtairs cut in the rock, and is a ſtore-houſe for the royal *African* company. The fort is of lime and ſtone, the walls low, has a round flanker with five guns, a curtin with embrazures for four large guns, and a platform juſt before it with ſix guns, all of them well mounted. But there are no conſiderable buildings in it, the ſlave-booth being the beſt. The garriſon generally conſiſts of twenty white men, and thirty *Gromettos*, who are free *Blacks*, and have a ſmall village under the ſhelter of the fort. The iſland is of little compaſs, and the ſoil barren.

About four leagues from the watering-place ſtands the village *Bagos*, cloſe to a little wood; and to the eaſtward of it is *Tomby*, where is a curious proſpect, and before it the *Engliſh* ſhips uſually ride; the iſland *Taſſo* appearing from thence at a great diſtance, and looking like firm land.

De Ruyter here. The *Engliſh African* company had its factory formerly on the iſland *Taſſo*; but the *Dutch* admiral *de Ruyter*, at his return from the expedition to the gold-coaſt, where he reſtor'd to the *Dutch Weſt-India* company moſt of the ſettlements, the *Engliſh*, under admiral *Holmes*, had taken from them the year before, in the name of the duke of *York*, and the royal *African* company of *England*, put into this river of *Sierra Leona*, deſtroy'd the ſaid company's fort, and took away all the goods they had in it, amounting to a conſiderable value. The *Engliſh* company, after this expedition of *de Ruyter*, cauſed another fort to be erected, for the ſecurity of its trade, on the iſland *Cogu*; but the natives not approving of it, or being otherwiſe diſſatisfy'd with the *Engliſh*, roſe up in arms againſt them, and deſtroy'd it, obliging them to retire to another place.

Portugueſe factorits. The *Portugueſe* have ſeveral ſmall ſettlements in this country, particularly one near *Dondermuch*, or *Domdomuch*; but very little correſpondence with the *Engliſh* of *Bence* iſland, being jealous of them in point of trade.

Rivers falling into the Mitomba. The river *Mitomba* in its courſe thro' ſeveral countries, receives many ſmaller waters, the chief whereof are *Rio Caracone*, flowing northward. The river *Bonda*, or *Tumba*, or *S. Miguel*, running S E. navigable for ſhips of burden half way up its channel, and dividing the *Capez* from the *Cumbas*. The country about it produces much ſantalum wood, or ſanders, by the natives called *Bonda*, and thence the river has its name. The third, which is anonymous, runs towards the *Forna de S. Anna*, along the ſouth ſhore, and loſes itſelf in the bay near the king of *Bourre*'s town. The *Portugueſe* trade up theſe two laſt rivers, in their canoes and brigantines.

Villages along the river. The country all along the ſides of the river *Mitomba*, is well peopled, and has many hamlets and villages. On the north-ſide of the bay, being the coaſt of *Boulm*, are three villages; which are thoſe of *Binque*, *Tinguam*, and of *Young Captain Lewis*. The ſoil is very fertile, and therefore the *Blacks* have added to the name of *Boulm*, ſignifying low-land, that of *Berre*, which imports good; and thus *Boulm Berre* denotes good low-land.

Engliſh where favour'd. The king of *Boulm* favours the *Engliſh* more than either the *Portugueſe*, *French*, or *Dutch*; though there are many of the firſt who live diſperſed up and down his country.

The French, where. The *Blacks* of *Timna* are much in the *French* intereſt. Some will have it, that the village of *Serborakata* lies in the level that is between cape *Tagrin*, and the mountains to the eaſtward of it; and that about two leagues farther up the country is a cruel and ſavage people, called *Semaura*, who are always at war with thoſe of *Serborakata*.

Village of John Thomas. The village of *John Thomas*, who is governour of that part of the country, ſtands in the wood, E N E. from the place by the *French* called *la Fontaine de la France*, conſiſting but of a few hutts, built round, much like thoſe deſcribed at *Gamboa*.

Bay of France. The bay of *France*, where this fountain, or ſpring of freſh water riſes, is about ſix leagues up the river, from cape *Tagrin*, and eaſily known by the fine bright colour of the ſandy ſhore, looking at a diſtance like a large-ſpread ſail of a ſhip. The ſtrand there is clear from rocks, which renders the acceſs eaſy for boats and ſloops to take in freſh water. At a few paces from the ſea is that curious fountain, the beſt and eaſieſt to come at of any in all *Guinea*, the ſource of it is in the very midſt of the mountains of *Timna*, ſtretching out about fifteen leagues in a long ridge, and not to be come at without great danger, as well for the many tygers and lions living on them, as for the crocodiles reſorting thither. Some perſons who would have made a farther diſcovery of the country, could not go above two *Engliſh* miles, along the channel of one of the ſprings, not daring to venture

BARBOT. venture any farther, by reaſon of the diſmal and dreadful proſpect they ſaw before them. The freſh waters fall down from the high hills, making ſeveral caſcades among the rocks, with a mighty noiſe, ſounding the louder in that profound ſilence which reigns in the foreſt; then running into a ſort of pond, overflow and ſpread about the ſandy ſhore, where they gather again into a baſin, or cavity, at the foot of the hills; which not being able to contain the vaſt quantity of water continually flowing in, it runs over upon the ſands again, and thence at laſt mixes with the ſea-water. This, in my opinion, is one of the moſt delightful places in all *Guinea*; the baſin which receives this delicate freſh water being all encompaſs'd with tall ever-green trees, making a delightful ſhade in the moſt exceſſive heat of the day; and the very rocks ſtanding about it, at a ſmall diſtance from each other, do no leſs contribute to beautify that piece of landſkip, and add to the pleaſure of the place. I uſed, whilſt there, to take the advantage of having my dinner and ſupper carried thither frequently. Here a large ſhip's crew may eaſily fill an hundred caſks of water in a day.

Curious fountain.

Danger in water.

As ſweet and freſh as this water is, it muſt be obſerved, that it has an ill effect upon the ſailors, if taken in the beginning of the rainy ſeaſon; but more eſpecially in *April*, becauſe the violent heats of the ſummer having corrupted the earth, and kill'd abundance of venomous creatures, the violent rains which enſue, occaſion mighty floods; and theſe waſh down all that poiſonous matter into the ſprings and channels of this fountain, and conſequently give a malignity to the water. This has been experimentally found by many to their coſt; but it happens only in the winter, or rainy ſeaſon. It is alſo requiſite to be ſparing in eating of the fruit of this country, and to avoid drinking of the water to exceſs, becauſe it cauſes a ſort of peſtilential diſtemper, which is almoſt certain death, at leaſt very few eſcape.

Duty for watering.

The duty for liberty of watering and wooding here, is not above the value of four *French* crowns, in ſeveral ſmall wares and toys, paid to captain *John Thomas*, the chief commander there.

Wooding-place.

The wooding-place is about an hundred paces N E. from the fountain, or elſe to the eaſtward, as the black commander thinks fit. The felling of wood here is very laborious, the trees being cloſe together, and link'd from top to bottom with a ſort of creepers, by the *French* called *Lianes*; otherwiſe the wooding would be eaſy, the carriage to the water-ſide being ſhort.

Blacks of Sierra Leona.

The *Blacks* of *Sierra Leona* are not of ſo fine a ſhining black as thoſe of cape *Verde*, nor have they ſuch flat noſes. They adorn their ears with abundance of toys, called there *Mazubas*, and make ſeveral ſmall impreſſions on their faces, ears, and noſes, with a red-hot iron, which they reckon very ornamental, wearing gold rings and bracelets. Both ſexes go ſtark naked till about fifteen years of age, when moſt of them cover their privities with a clout, or piece of the bark of a tree; yet ſome there are who do not care to do it, tho' grown up men, having nothing but a narrow leather thong about their waiſt, to ſtick their knife in.

Turbulent temper.

The *Blacks* of birth and quality, wear a ſhort gown, or frock of ſtriped callico, like the *Moors*. They are generally malicious and turbulent, which occaſions frequent falling out among themſelves, and more with the *Europeans*; who cannot be better reveng'd of them, than by burning their hutts, and deſtroying their corn and roots.

Sobriety.

On the other hand, theſe *Blacks* are ſober, and drink little brandy, for fear of being diſcompoſed, and are, for the moſt part, more ſenſible and judicious than thoſe of other parts of *Guinea*; particularly the *Capez*, who ſoon learn any thing that is taught them. They were formerly effeminate and luxurious, but are now become braver, by reaſon of the long wars they have had with the *Cumbas*.

Education.

Every town or village has one publick houſe, to which all marry'd perſons ſend their daughters, at a certain age, who are there taught for a year to ſing, dance, and perform other exerciſes, by an old man of the prime family in the country; and when the year is expired, he leads them to the market-place, where they ſing, dance, and ſhow all they have learnt at their boarding-ſchool, in the preſence of all the inhabitants. If any of the young men, who are ſpectators, are diſpoſed to marry, they make choice of thoſe they like beſt, without regard to fortune or birth. When the man has thus declar'd his intention, they are look'd upon as actually married, provided the bridegroom can make ſome ſmall preſents to the bride's father and mother, and to the old man, who was her tutor, or maſter.

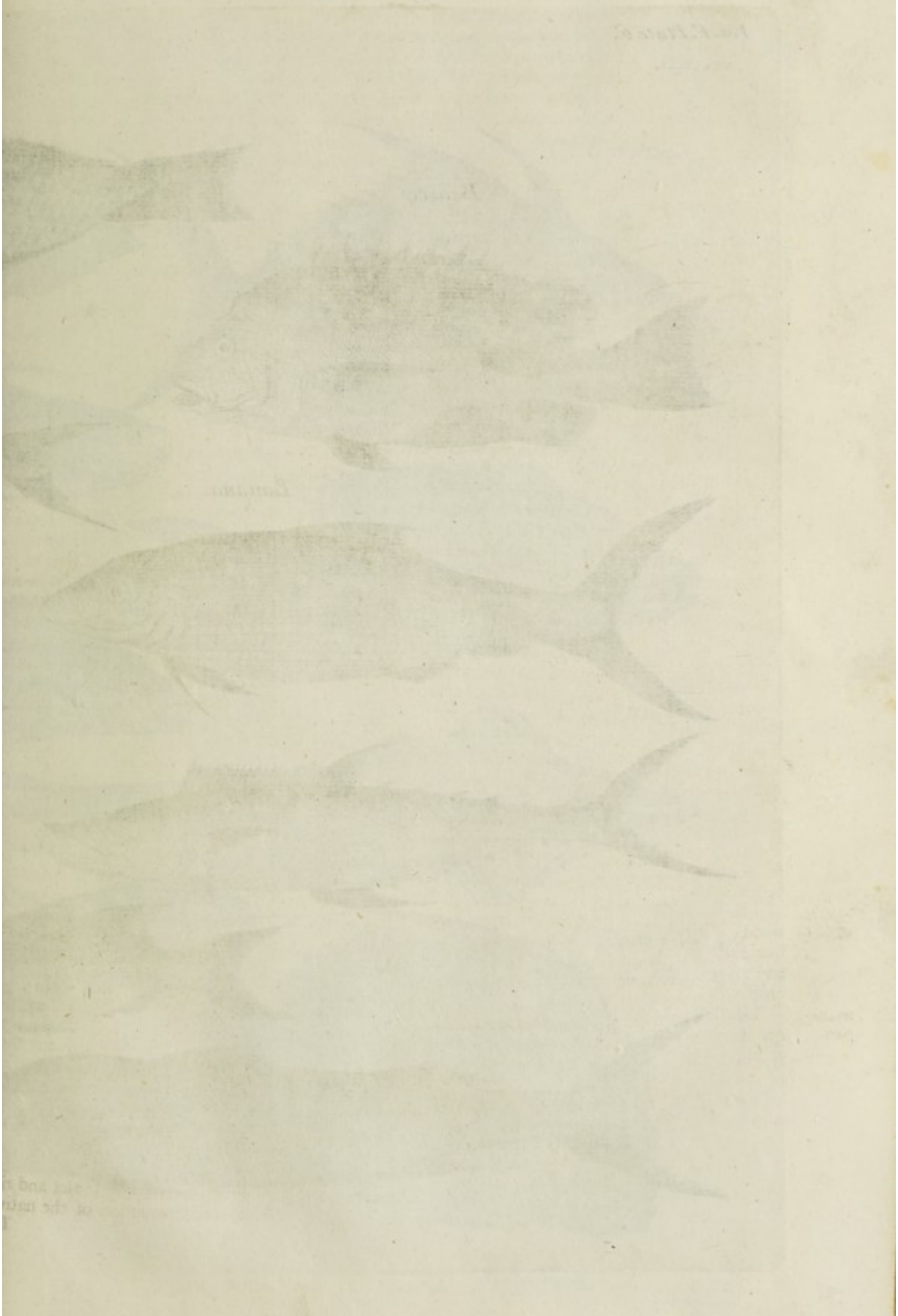
Mats.

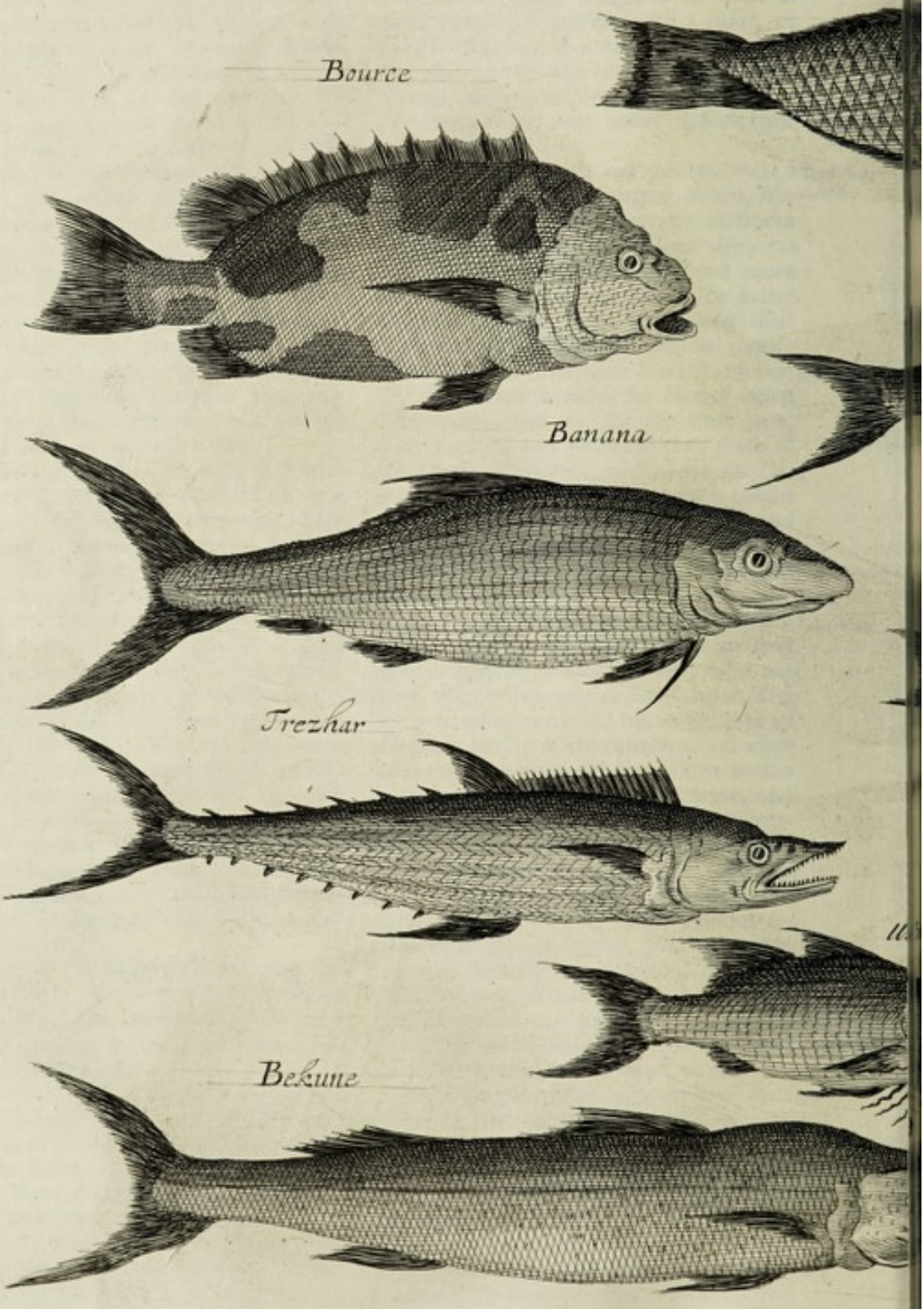
Theſe people make very curious mats of ruſhes, and other weeds, and dye them of ſeveral colours, which are much valu'd by *Europeans*. On theſe mats the *Blacks* lie at night. It is queſtion'd, whether the *Portugueſe* taught them, or they the *Portugueſe*, to make theſe mats.

Diet.

The country abounds in millet and rice, which are the principal food of the natives.

The

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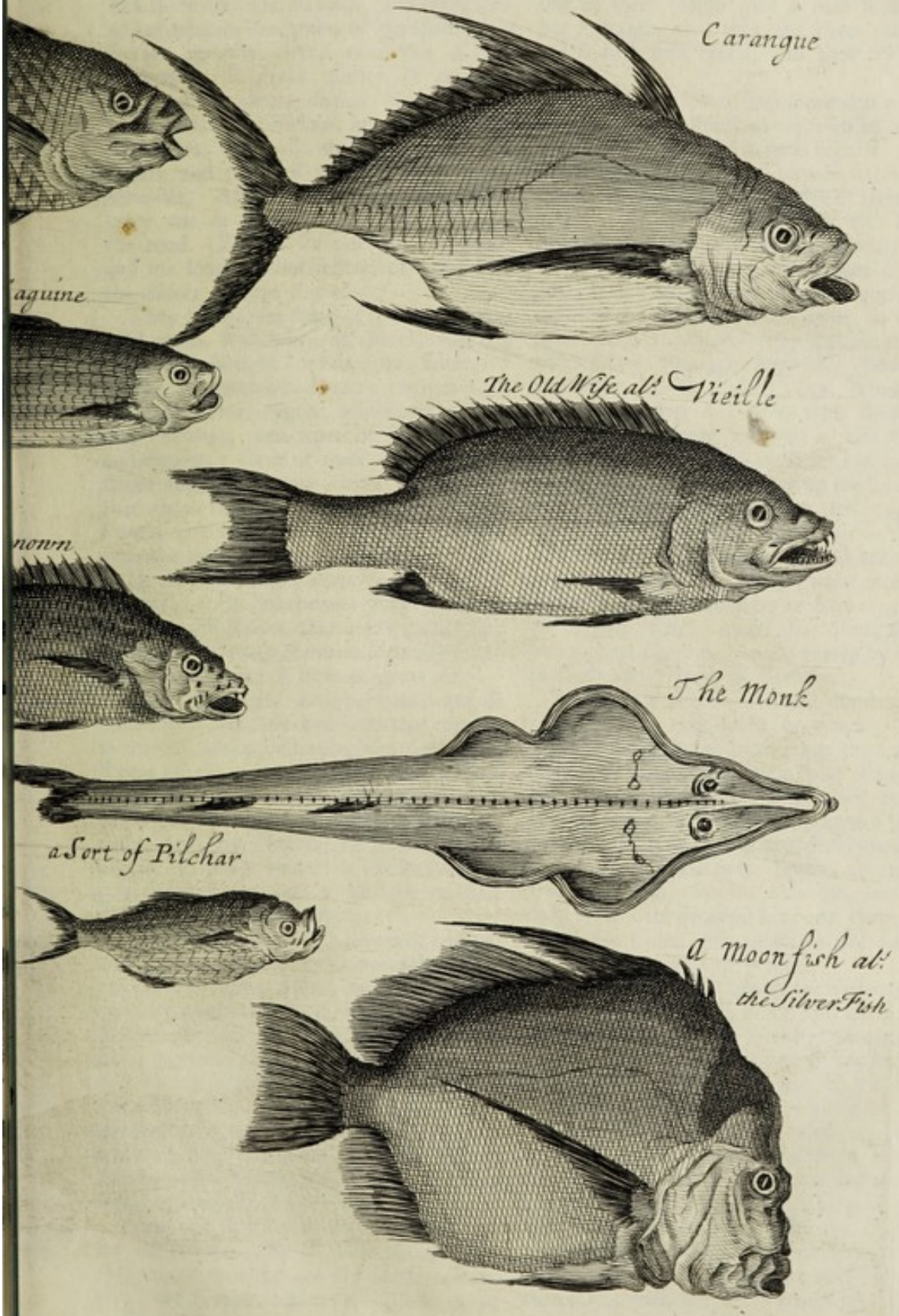
Carangue
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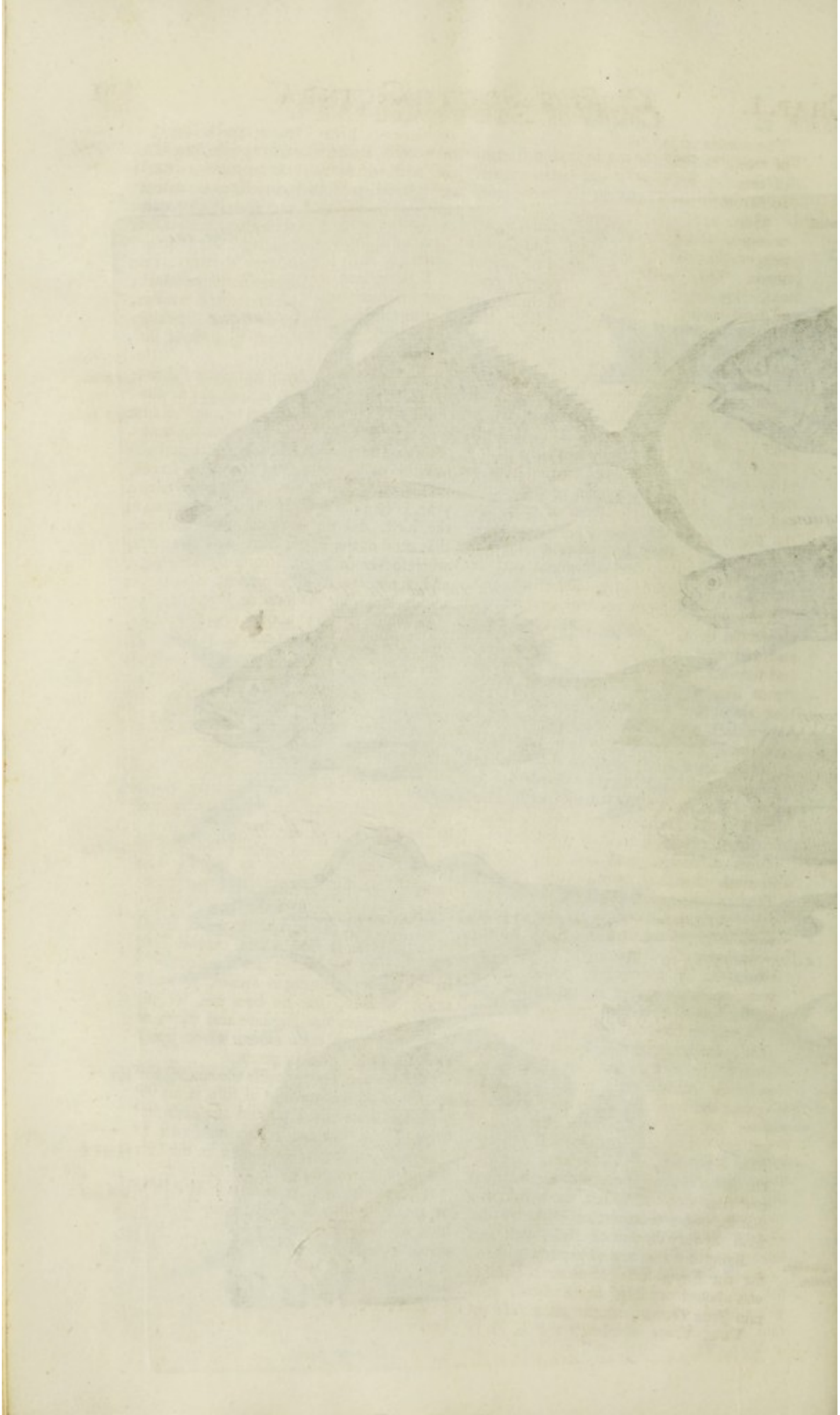


The women pound the rice in hollow ſtumps of trees, and then boil it into balls. Some of them waſh their rice in ſea-water, and ſo eat it.

Product. Here are alſo lemmons, ſmall juicy oranges, *Mangioca* or *Caſſabi*, and *Guinea* pepper, but no great quantities of any of them. Their wild grapes are pretty good, and there are ſome *Bananas*, and three ſorts of cardamom, or grains of paradiſe. But farther up the river, near the *Engliſh* ſettlement, is great plenty of oranges, lemmons, bananas, *Indian* figs, ananas, pompions, water-melons, ignames, potatos, wild pears, white plumbs, ſeveral ſorts of pulſe; and *Cola*, of which I ſhall ſpeak hereafter. All theſe proviſions they uſually carry out in large canoes to the ſhips in the road. Five or ſix men row ſtanding, and uſe long paddles inſtead of oars, like the *Blacks* of cape *Lopez*.

They have great ſtore of cocks and hens, wild goats, and ſwine, all which coſt but little when bought for brandy or knives.

Wild beaſts. The mountainous country ſwarms with elephants, lions, tygers, wild boars, fallow and red deer, roes, apes of ſeveral ſorts, and ſerpents: ſome of theſe laſt, ſo monſtrous big, if we may credit the natives, that they ſwallow a man whole. They have a ſort of plant which never fails to cure the bite of ſerpents, which I ſuppoſe to be the ſame lately found in the iſland of *Martinico*; the inhabitants whereof are ſo peſter'd with ſnakes, that many periſh'd by being bit, till ſome *Blacks* accidentally found that plant, which is now of great uſe.

Monkeys. Apes, monkeys, and baboons, are ſo numerous, that they over-run the country in mighty flocks, deſtroying the plantations. There are three ſorts of them, one of them called *Barrys*, of a monſtrous ſize; which, when taken young, are taught to walk upright, and, by degrees, to pound *Indian* wheat, to fetch water in calabaſhes, or gourds, from the river or ſprings, on their heads, and to turn the ſpit.

Eat oyſters. Theſe creatures are ſuch lovers of oyſters, that at low water they go down to the ſhore, among the rocks, which breed very large oyſters; and when the ſhells open with the violent heat of the ſun, they clap a ſmall ſtone between them, and ſo pull out the oyſter: yet ſometimes it happens, that the ſtone ſlips aſide, or is too little, and then the ſhells cloſing, hold faſt the monkeys; and thus they are taken, or kill'd by the *Blacks*, who reckon their fleſh delicious food, as they do that of elephants.

Monkeys eaten. Being one day myſelf kept as an hoſtage for the *Engliſh* factor of *Bence* iſland, who was aboard our ſhip, at the houſe of captain *John Thomas*, about half a mile up in the woods; I there ſaw an ape boiling in a pot, with which the ſaid captain *John Thomas* offered to treat me at dinner: but I could not prevail with myſelf to eat of that unuſual food, and yet ſeveral *Europeans* have told me it is good meat, having often eaten of it. A BARBOT.

I have ſeen oyſters here ſo large, that one of them would give a man a meal; but ſo tough, that they are ſcarce eatable, unleſs firſt well boil'd, and then fry'd in pieces.

The *Cola* is a ſort of fruit ſomewhat reſembling a large cheſtnut, as repreſented in the figure, which is of the natural bigneſs. The tree is very tall and large, on which this fruit grows, in cluſters, ten or twelve of them together; the outſide of it red, with ſome mixture of blue; and the inſide, when cut, violet-colour and brown. It comes once a year, is of a harſh ſharp taſte, but quenches the thirſt, and makes water reliſh ſo well, that moſt of the *Blacks* carry it about them, whereſoever they go, frequently chewing, and ſome eat it all day, but forbear at night, believing it hinders their ſleeping. The whole country abounds in this *Cola*, which yields the natives conſiderable profit, ſelling it to their neighbours up the inland; who, as ſome *Blacks* told me, ſell it again to a ſort of white men, who repair to them at a certain time of the year, and take off great quantities of it. Theſe white men are ſuppos'd to be of *Morocco* or *Barbary*; for the *Engliſh* of *Bence* iſland aſſur'd me, there was a great quantity carry'd yearly by land to *Tunis* and *Tripoli*, in *Barbary*. Cola *fruit.* PLATE 5.

The woods harbour infinite numbers of parrots, and ring-doves or queeſts, and many other ſorts of birds; but the thickneſs of the woods hinders the ſport of ſhooting. The beſt place, and of eaſieſt acceſs to ring-doves, is that where captain *John Thomas* reſides, he having hew'd and grubb'd it, for about 2000 paces ſquare, to make arable ground, for his own uſe, leaving only ſome trees ſtanding here and there, at a diſtance from each other, where many of theſe birds come to perch. *Wild fowl.*

The ſea and rivers furniſh the natives and travellers with abundance of fiſh, of all the ſorts and ſizes that are found at *Goeree* and cape *Verde*, beſides others unknown to *Europeans*, as repreſented here in the cut, having been very exact in the draught. *Fiſh.* PLATE 6.

This plenty of ſo many ſorts of very large or middling fiſh, is of great benefit to ſailors, while they ſtay here to water and wood, or to drive their traffick, if they be provided with proper nets, and lines; for the *Negroes* are ſo lazy, that they take no manner of pains to weave nets to catch fiſh; and content themſelves with the leſſer trouble to ſeek *Very good fiſh.*

BARBOT. amongſt the rocks for what fiſhes the ebb has there left dry; which often is ſo inconſiderable, it doth nothing near reward their attendance. I have ſeen ſome of captain *Thomas*'s ſlaves catching upon the ſurface of the water amongſt the rocks, by means of a piece of a ragged cloth, an incredible quantity of new-ſpawn'd fiſhes, the biggeſt not ſo large as an ordinary gooſe-quill; which being boiled in a large earthen pot together, tho' very full, are reduced to a ſort of pap, and accounted a good diſh among 'em.

The whole country is ſo over-run with lofty trees, that it may be call'd one continu'd large foreſt, very thick and cloſe together; amongſt which, are abundance of palm-trees, and a ſort of laurels, on the mountains. The ſea-ſhore, and rivers, are border'd in many places with mangrove-trees.

The wood in general may be proper for building any ſort of veſſel or ſhip; but, it is very heavy and ſluggiſh.

To the weſt, *John Thomas*, the commander of the bay, has another plantation of maiz and mangioca, of much greater extent than his other, whereof I have taken notice already.

CHAP. II.

Climate of Sierra Leona *unwholeſome. Government. Inſtalling of kings. Commodities imported and exported. Religion. Courſe to be ſteer'd along the coaſt, ſands and ſhoals.*

Unhealthy climate. THO' the air of *Sierra Leona* is good or bad, according to the time and ſeaſon of the year; the days of ſummer, being clear and bright in the open flat country, tho' very hot in the forenoons, for the ſouth-weſt gales of the afternoon refreſh the air very much; but in the high hilly countries it's on the contrary very bad, becauſe of the woods and foreſts: However, it can be truly ſaid in general to be altogether very unwholeſome, for *Europeans*, as many *Engliſhmen* that have dwelt in the fort of the ſmall *Bence* iſland, during the high ſeaſon of the year, could witneſs, if they had not died there. For during ſix months it rains, thunders, and is ſo intolerably hot, eſpecially in *June* and *July*, that men muſt of neceſſity keep cloſe within their huts and cabbins, for a whole fortnight, to be free from the malignity of the rain-water, which falls in great abundance at that time, and breeds maggots in an inſtant; the air being quite corrupted by the lightning and horrid thunder, attended ſometimes with dreadful tornados of tempeſtuous whirlwinds; the days dark and gloomy, which altogether deſtroy and alter the beſt conſtitution in men and beaſts, and the goodneſs of the water and proviſions: ſo that 'tis eaſy to conceive what a ſort of melancholy and miſerable life our *Europeans* muſt needs lead in ſuch a diſmal climate. But what will not the proſpect of profit and gain prevail with men to undertake!

Goods at Sierra Leona. This river of *Sierra Leona*, has been long frequented by all *European* nations, but more by the *Engliſh* and *French*, than any other, either for trade, or to take in refreſhment in their way to the *Gold-Coaſt* or *Whidah*. The goods purchaſed here by way of trade are, elephants teeth, ſlaves, ſantalum-wood, a little gold, and much bees-wax, with ſome pearls, cryſtal, ambergris, long-pepper, &c.

The elephants teeth are eſteemed the beſt of all *Guinea*, being very white and large. I have had ſome weighing eighty and a hundred pound, at a very modeſt rate; eighty pound of ivory for the value of five livres *French* money, in coarſe knives and ſuch other toys: but the *Portugueſe* ſpoil this trade as much as they can, and do conſiderable damage to the *Engliſh* company's agents reſiding here; eſpecially in point of ſlaves, which they are now forced to fetch a great way up the country.

The gold purchaſed here, is brought from *Mandinga* and other remote countries, towards the *Niger*; or from *South-Guinea*, by the river *Mitomba*.

Goods carry'd thither. The goods carried thither by the *Europeans* for trade, are,

French brandy and rum.
Iron bars.
White callicoes.
Sleyſiger linnen.
Braſs kettles.
Earthen cans.
All ſorts of glaſs buttons.
Braſs rings or bracelets.
Bugles and glaſs beads, of ſundry colours.
Braſs medals.
Ear-rings.
Dutch knives, (call'd *Boſmans*) firſt and ſecond ſize.
Hedging-bills and axes.
Coarſe laces.
Cryſtal beads.
Painted callicoes (red) call'd chintz.
Oil of olive.
Small duffels.

Ordinary

Ordinary guns, muskets, and fuzils.
Gun-powder.
Muſket-balls and ſhot.
Old ſheets.
Paper.
Red caps.
Men's ſhirts.
All ſorts of counterfeit pearls.
Red cotton.
Narrow bands of ſilk ſtuffs, or worſted, about half-yard broad, for women, uſed about their waiſts.

Languages ſpoken here. Moſt of the *Blacks* about the bay ſpeak either *Portugueſe*, or *Lingua Franca*, which is a great convenience to the *Europeans* who come hither, and ſome alſo underſtand a little *Engliſh* or *Dutch*. The common language of the country, is the dialect of *Boulm*, a hard, unpleaſing tongue to ſtrangers, very difficult to be deſcribed. I had, however, collected ſome of the ordinary common words and phraſes, but have ſince miſlaid it.

Note of the Author's method. It is to be obſerv'd, that I do not exactly follow the order of deſcription; I take here and there, as it comes to mind, ſuch remarks or obſervations of things, as ſeem to me the moſt ſingular and uſeful, and which are not taken notice of in other places, already deſcribed. For tho' all the *Blacks* of *Nigritia* and of *Guinea* may be look'd upon as one and the ſame people, in general, and have great affinity and reſemblance among themſelves, as to their manners and cuſtoms; yet each nation or people has its particular way, in one thing or other, which I ſtudy to relate, as it occurs in the deſcription of each reſpective country one after the other; referring other things, I do not ſet down in it, to what I have ſaid already of thoſe of *Senega* and *Gambia*, to avoid diſagreeable repetitions, and ſave the readers and my ſelf a trouble. For example, I have ſaid nothing here of the way of dreſſing their rice and maiz, referring it to what I have obſerved of the manner of doing this in other *Negro* countries already deſcribed, or which I ſhall deſcribe hereafter. And according to this rule, I am now to relate ſome ſingular ways and cuſtoms in point of government and religion, which are particular to the people of *Sierra Leona*, and not obſerved by other *Negroes* elſewhere.

Adminiſtration of juſtice. The *Capez* and *Cumbas*, the two ſorts of people, as I ſaid before, who poſſeſs or inhabit the kingdom of *Sierra Leona*, have each of them a peculiar king or commander in chief, who adminiſter juſtice, according to their maxims and conſtitution, and judge of all controverſies and debates ariſing between private perſons: To this effect, and upon occaſion of cauſes, either extraordinary in their nature, or otherwiſe of importance; they hold their court in a *Funkos*, or fort of a gallery erected round their dwelling-place; which is nothing but a heap of round cabbins, or huts built together. There the king ſits on a ſort of throne ſomewhat raiſed from the ground, cover'd with very fine mats, his counſellors ſitting about him on a ſort of long chairs; theſe counſellors being the ableſt perſons of the country, whom they call *Solateſquis*. BARBOT.

Lawyers. The contending parties are call'd in, with their counſel or advocates; men who underſtand and ſtudy the conſtitutions of the country, and plead their cauſe, either civil or criminal: which being heard, the king takes the opinion of his *Solateſquis*, and accordingly pronounces the ſentence definitively, which he orders to be executed in his own preſence. In caſe of crimes, tho' ever ſo ſmall, the convicted criminal is baniſh'd the country.

One thing very ſingular in this court, is, that the *Troens*, or advocates, cannot plead any cauſe before the king, without being maſk'd, having ſnappers in their hands, ſmall braſs bells at their legs, and a ſort of frock on their bodies, adorned with variety of birds feathers, which makes them look more like buffoons and merry andrews, than men of law.

The ceremony of creating and inſtalling a *Solateſquis*, is no leſs ridiculous than the former account given of the dreſs of a *Troen*, or advocate.

Solateſquis, or judges. The king being ſeated in his *Funkos*, ſends for the perſon deſign'd; he is order'd to ſit in a wooden chair, adorned after their manner. The king ſtrikes him ſeveral times on the face with the bloody pluck of a goat, kill'd for that ceremony, and rubs the face all over with meal of *Indian* corn; which done, he puts a red hat on his head, pronouncing the word *Solateſquis*. After which, he is carry'd three times about the place of the ceremony, in the chair; and for three days together this new counſellor feaſts all the people of the village. The entertainment conſiſts of eating, drinking, dancing, fire-works and ſalvo's of ſmall artillery; which being over, a bullock is kill'd, and divided amongſt all the gueſts.

The royal dignity was hereditary before the *Quojas* ſubdued this country. The youngeſt ſon of the deceaſed king generally ſucceeded; and for want of ſons, the neareſt relation was inſtall'd in the dignity after this manner.

Enthroning of their kings. Abundance of people having repaired to his houſe, to viſit him as a private perſon, he was thence brought to the deceas'd king's houſe, being tied faſt, every body ſcoffing at him by the way, and even beating him with rods. Being come to the king's houſe, he

BARBOT. he was clad in the kingly ornaments, and thus led to the *Funkos*, where the *Solateſquis* and prime men of the country were before, expecting him: then the eldeſt of the counſellors, made a ſpeech to the people there preſent, of the neceſſity of creating a king; and then proceeded to a kind of panegyrick of the perſon to be inveſted with that dignity. This being over, he preſented him with an ax, putting it into his hand, to ſignify that a good king ought to puniſh malefactors; after which, the king was proclaim'd by the unanimous conſent of all the aſſiſtants, and every one paid his homage to him according to their cuſtom.

The deceaſed kings are buried in the highways leading to their villages; alledging for this cuſtom, that thoſe who have been ſo much diſtinguiſh'd above other perſons by their rank and quality, are alſo to be ſeparated from them after their death.

The ceremonial part in burying their kings is much the ſame as has been already mention'd in other countries before deſcribed; putting into their graves all their beſt goods, erecting a roof over the ſame, or covering it with ſome ſheets, or other cloth. This cuſtom is likewiſe uſed at the burials of private perſons; the corps being always attended from the moment of the perſon's deceaſe, whether king or ſubject, but more or leſs according to his quality, by ſeveral mourners and weepers, paid for that purpoſe, who howl and cry more or leſs according to the reward or ſalary they receive.

RELIGION.

THE *Portugueſe* miſſionaries about the beginning of the laſt *Century* had made many converts in this country, the people following the example of their king *Fatima*, and of ſome grandees of the land, whom the jeſuit *Barreira* baptized about the year 1607. But both the king and his followers relapſed into their idolatry, and groſs *Paganiſm*.

The *Negroes* here wear *Grigri*, or ſpells and charms, at their necks, arms and elbows, breaſts and legs; conſiſting of toys, and fordid things, for which they ſet apart every time they eat or drink a ſmall portion, and will never go to ſea, or on rivers in their long canoes, without ſuch ſtore of this traſh about 'em, as they fancy will preſerve them from all manner of accidents; being very obſervant in praying to them, but eſpecially to the *Grigri*, or charm, which they ſuppoſe has a particular authority upon the ſea. Neither will they omit to mumble over ſome words when the voyage is ended, to thank the *Grigri* for the care it has had of 'em.

PLATE 7. I have drawn in the cut here annex'd the figure of a *Fetiche*, *Grigri*, or idol, I once ſaw in that wood, as I was going from the fountain, to the village weſtward of it; repreſenting, as well as they are able to make it with clay, a man's head ſet upon a pedeſtal, of the ſame clay, under a ſmall hut, to cover it from the weather. They have many of theſe idols, as I was told, upon the roads about the countries of *Boulm* and *Timna*, and near their houſes, to preſerve and honour the memory of their deceaſed relations and friends. I have been alſo told here, that ſometimes the *Negroes* mutter in their devotions to theſe idols, the names of *Abraham*, *Iſaac*, and *Jacob*.

If there be any *Mahometans* in this kingdom, 'tis more than I ever heard of, and they muſt dwell far off, towards the *Niger*. However, a late author affirms, that all the people of *Boulm*, *Timna*, *Cilm*, as well as thoſe of *Hondo*, *Quoja*, *Folgia*, *Gala*, and *Monou*, to the ſouthward, are circumciſed after the *Mahometan* manner; that they own but one God, maker of heaven and earth, and of all things therein contain'd; that they do not worſhip creatures, not even the ſun or the moon. That they never repreſent the deity, nor the ſpirits, by corporeal figures of men or of beaſts, calling the ſupreme god *Canou*, whom they look upon as the revenger of crimes: taking him for witneſs of the ſincerity of their words, being perſuaded he takes notice of all things, and will judge all men; holding this opinion, very firmly, that a time will come, when all wicked men ſhall be puniſh'd according to their works. But they believe that all deceaſed perſons become pure ſpirits, knowing all things, and concerning themſelves with all that paſſes in their families: thence it is, they conſult them in all their doubts, and invoke them in their adverſities, ſuppoſing they will help them in a ſpiritual manner; and when they are going to hunt elephants, or boufflers, or to any other perillous exerciſe, they offer ſacrifice to the ſouls of their kindred, and lay wine or rice on their graves, *&c.* But of this more hereafter.

The courſe to bring ſhips out of the river, for the ſouth, is this. If 'tis a gale from N E. or N. weigh anchor at young ebb, that you may go through; if the wind ſlackens, come to anchor again till the next tide of ebb, which will drive the ſhip athwart, the head at N. with the foreſail; for 'tis always a freſh gale in the afternoons, to carry the ſhip thus a league an hour, always ſounding. If forced to caſt anchor, do it before the point, about an *Engliſh* mile from cape *Ledo* or *Tagrin*, in fifteen fathom water. When you weigh anchor again, at proper time, keep to, the

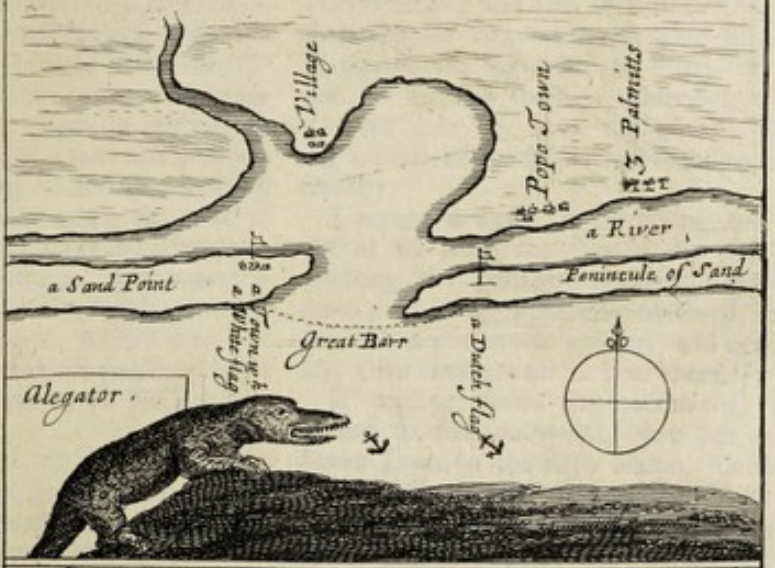
Vol. V. Plate 7.

The Lamentyn
Female alias
the Manatee or Sea Cow.
The Chitote of ye Island of Anjuana.
Sapajous of
A
B

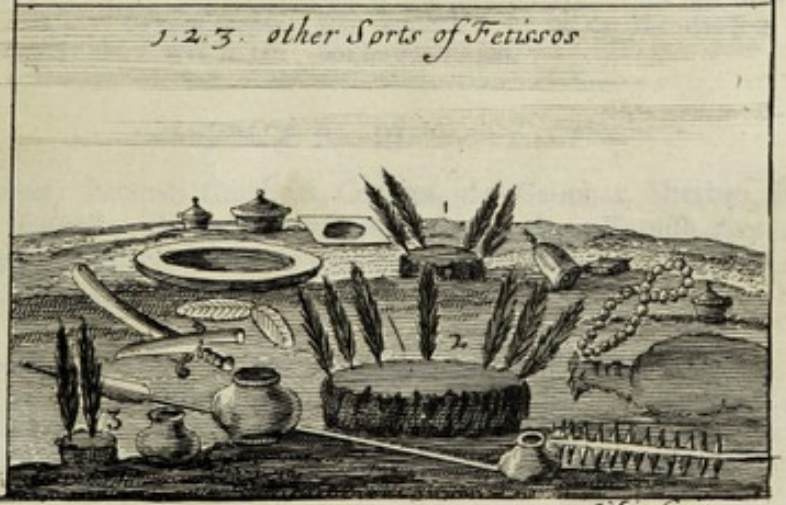
Parokeets of Cayanna

Papô's Bay. at. Tary

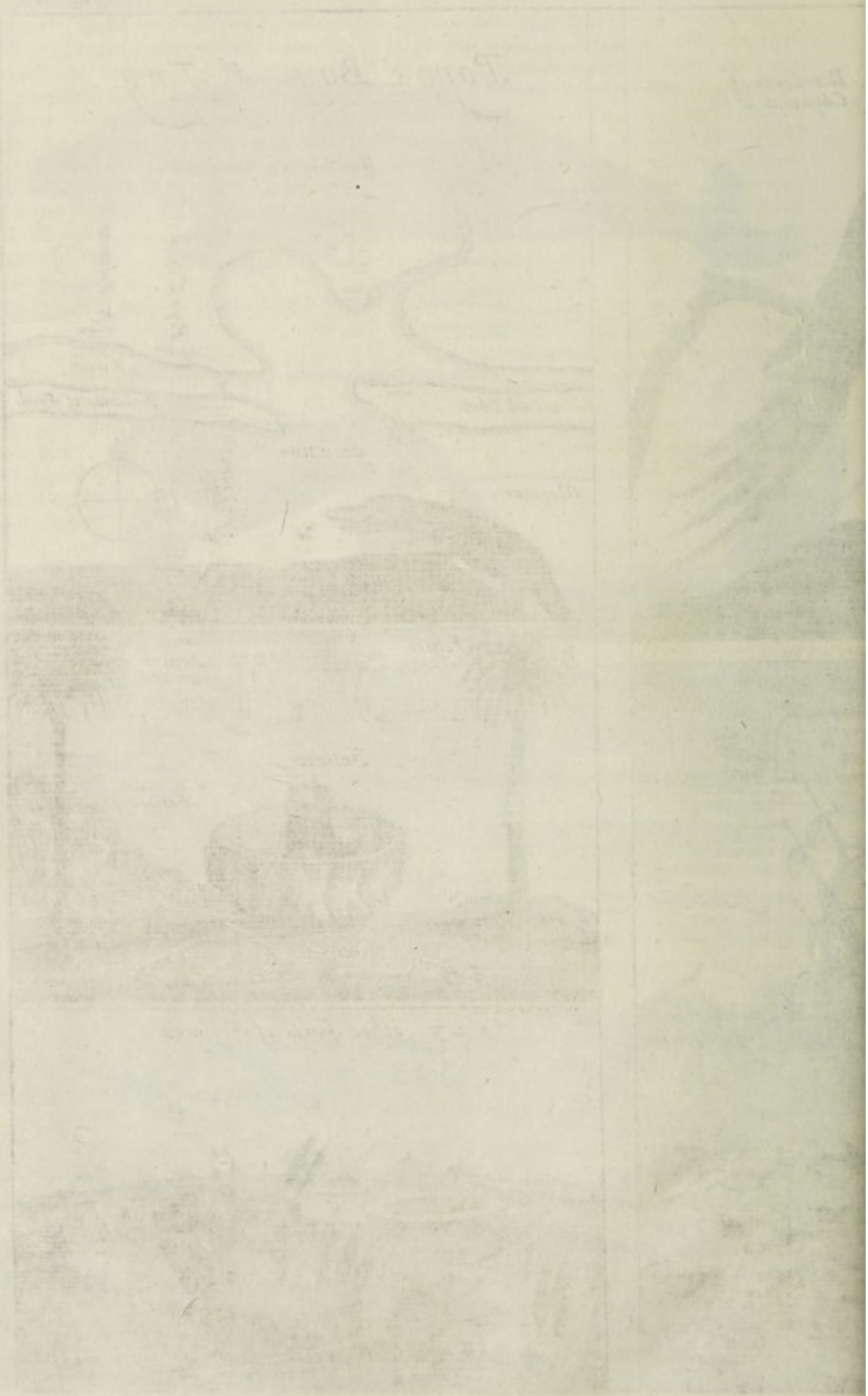
Marshy Grounds



1.2.3. other Sorts of Fetissos



I. Kip fecit



the head at W. and W N W. as near the wind as poſſible, following the channel in ten, nine, and eight fathom water, without fearing the banks, or *Baixos de St. Anna*, to the S W. of the cape, which are eaſily known by the breaking of the ſea; and thus inſenſibly you'll come from ten into fifteen fathom muddy ſand, and again into twelve, eleven, ten, or nine fathom, ſame ground. Next you'll ſteer N W. and N N W. in nine, ten, eleven, twelve and thirtheen fathom, coarſe ground; then tack about, the head at S. and S S E. in thirteen and fourteen fathom, till you come into nine or ten; here you'll be directly on the *Baixos de St. Anna*; therefore tack again to N W. till you be in fourteen or fifteen fathom, muddy ſand and yellow; and keep thus playing to and fro, making a good watch, ſo you'll reach the weſt of the *Baixos*, or ſhoals, and being come into thirty five and forty fathom, yellow muddy ground, there order the courſe S E. coaſting the ſaid *Baixos*, or ſhoals. At this rate, being bound to the ſouthward, you'll get ſight either of *Sherbro* iſland, or of *Rio das Galinhas*.

In my laſt voyage, we got ſight of this river, by reaſon we had kept too wide from the *Baixos*, or ſhoals, in coming from cape *Verde*; the tides of the *Biſſegos* driving us from the *Drogſant*, in the calm. It was a very tedious tireſome navigation, and the heats ſo exceſſive and intolerable, that it craz'd the brain of ſome of our crew, and all in general had violent pains in the head.

aixos de t. Anna. Take heed not to intangle your ſelf among the *Baixos de St. Anna*, for they are dangerous ſhoals, and you may be drove on the ſmall iſlands by dead calms, which are frequent here. Small ſhips, who coming out from *Sierra Leona*, and bound to the ſouth, eaſily paſs over the *Baixos*, or ſhoals, where there is generally five or ſix fathom water, and good anchoring every where. At my laſt trip, I ſpoke with a maſter of an *Engliſh* veſſel, in ſight of *Rio das Galinhas*, who had paſs'd over the *Baixos* in ten days time, and another *Engliſh* maſter I met afterwards at *Rio Seſtro*, told me, he had ſpent five weeks in paſſing over them. Wherefore I think it not very prudent to carry a large ſhip over, nor to ſail it at too great a diſtance from them; whether you come directly from *Europe*, or only from cape *Verde*, or from the river of *Sierra Leona*, but range the ſaid ſhoals, as near as you can gueſs practicable: for tho' it ſhould happen you were carried on them, you might eaſily get from them again with a little labour and loſs of time, either by anchoring on 'em, when the wind fails, or by towing the ſhip with the boats, if the tide be not too ſtrong; obſerving when you ſail over, to have the pinnace rowing a-head of the ſhip, and ſounding continually. BARBOT.

I repeat it again, avoid ſailing too far out at ſea from the ſhoals, for fear of rendring the paſſage very long and tedious; it being generally obſerved, that the calms are much greater, and dead at ſea, than they are on or near them.

If coming from the northward, and bound to the ſouthward, you put in at *Sierra Leona* in the high ſeaſon, 'twill be a very difficult taſk to paſs the *Baixos de St. Anna*, and proceed on your voyage, becauſe of the frequent heavy tornados from S. and S S W. and the high winds, which will certainly keep you back a long time, if not totally obſtruct it; ſome having ſpent three or four months before they could weather the ſaid *Baixos*, and 'tis much properer to ſtay at *Sierra Leona* during that bad ſeaſon, in expectation of the return of good weather, to proceed then to the ſouthward without danger or great toils and fatigues; or not to depart from *Europe* till the beginning of *October*, to enjoy the whole ſummer ſeaſon in *Guinea*, which renders the voyage eaſy and pleaſant: for then a ſhip may anchor any where without the leaſt danger, all along the coaſt, and prevent ſhipwreck, which has been the fate of many who happen'd to be on the coaſt in the boiſterous ſeaſon.

CHAP. III.

St. Anne's *bay*; *rivers* Banque, Gamboas, Cerbera, das Galinhas, Sherbro, Plyzoge, Mavah, Aguada, S. Paolo, Arvoredo, Corſo, *&c.* Engliſh *fort and factory*; *induſtrious* Blacks; *cape* Meſurado; Petit Dieppe. *Product and trade, from cape* Tagrin *to* Rio Seſtro.

y of St. ne. THE coaſt from cape *Tagrin* to the iſland *Sherbro* or *Cerbera*, is encompaſſed by the *Baixos de St. Anna*, and runs S E by S. forming the large bay or *Angra St. Anna*, which reaches almoſt to *Rio de Gamboas*. On the north-ſide of this bay, are the iſlands *Bravas* or *Bannanas*, the largeſt of which is alſo the higheſt land, ſupplying the ſailors

BABROT. with wood and excellent freſh water, and with all ſorts of plants and animals that are found in the oppoſite main land.

The five iſlands *Sombreres* are on the ſouth of the ſame bay of *St. Anne*, producing abundance of oranges, lemons, palm-wine, and ſugar-canes growing wild, which is a demonſtration that the ſoil is proper for ſugar-plantations; beſides, that there are many brooks and ſprings which would turn the mills at a cheap rate: here are alſo banana's, great quantities of bees-was, red wood call'd *Cam-wood*, much better than *Brazil*, for it will ſerve ſeven times ſucceſſively, as I have been told in *Europe*.

Soap. The natives make ſoap with palm-oil and palm-tree aſhes, ſo highly valu'd by the *Portugueſe* reſiding in thoſe parts, that they will not ſuffer it to be exported to any parts of *Portugal*, leſt it ſhould undo the ſoap-boilers in that kingdom.

Here is a ſort of timber call'd *Angelin*, very plenty, and proper to build ſhips.

Pepper. The *Pimento del Cola* or *de Rabo*, is alſo very plenty, long, and taily, and better valued than right pepper of *Borneo*, and for that reaſon prohibited in *Spain*, leſt it ſhould ſpoil the *Eaſt-India* trade.

The *Portugueſe* carry it to the *Gold Coaſt*, where they mix it with *Guinea*-pepper.

The iſlanders make very good matches of the bark of the *Maniguette*-tree. They pretend to have gold and iron mines in their little iſlands, and ſay they were ſeparated from the continent, as they now appear, by an earthquake.

Banque *river.* The depth of water in the bay or *Angra de St. Anna*, is five, ſix, ſeven, eight fathoms mud. The *Portugueſe* word *Forno* ſignifies *Gulph*. Here are four rivers running out into the ſea, one of which, the *Rio Banque*, is navigable for large ſhips; the three others are not much frequented, the country about being a vaſt thick foreſt, which harbours abundance of elephants, buffaloes, wild boars, foxes, tortoiſes, and crocodiles near the water-ſide. The banks of theſe rivers are are all hemm'd in with mangrove-trees, on which ſtick abundance of oiſters. There are alſo ſome lemons in the woods.

Gamboas *river.* The *Rio Gamboas* is two leagues to the ſouthward of theſe *Sombreres*, having a bar at the mouth or entrance. The town *Concho* is fifteen leagues further up the river, whoſe water is deep enough to carry ſmall craft and ſloops ſo high, for there is ſome little traffick drove at this *Concho*.

Sherbro *river.* From *Rio de Gamboas* to *Rio Sherbro* or *Cerbera*, the coaſts lies SE. and NW. having the iſlands *Tota* between both rivers.

Theſe iſlands lie NW. from *Sherbro*, all three on a line, low flat land, with rocks and ſhoals on the NE. ſide. They have much the ſame plants and product as on the continent; but eſpecially plantains, and thence call'd the *Plantain Iſlands* by the *Engliſh*.

The tides of *Tota* and of *Sherbro* point, drive ſomewhat to the ſouth.

The iſland *Cerbera* extends ENE. and WNW. about ten leagues, its north point reaching very near the iſles of *Tota*, and is every where flat land, lying over againſt *Sherbro* river, that is to ſay, to the eaſtward of it.

The *Engliſh* call it *Sherbro*; the *Dutch*, *St. Anna* or *Moſſa-quoja*; the *Portugueſe*, *Farulha* and *Farelloens*; and the *French*, *Cerbera*.

The country abounds in rice, maiz, ignames, bananas, potatoes, *Indian*-figs, ananas, citrons, oranges, pompions, watermelons, and the fruit *Cola*, by the *Engliſh* call'd *Col*, poultry in plenty, and breedeth great numbers of elephants, who often repair to the villages.

The oiſters here produce very fine pearls; but it is very dangerous taking of them, becauſe of the infinite number of ſharks lying about the iſland, amongſt the ſhoals and rocks.

The iſlanders are groſs pagans, ſaid to worſhip *Demons* more than any other *Blacks* in *Nigritia*, and yet circumciſe themſelves; tho' I did not hear of any *Mahometans* amongſt them.

The royal *African* company has a ſmall fort below the river, lately built on the iſland *York*; which is cloſe to *Sherbro* iſland, on the north-ſide of the eaſt point of it, and near to the king's village, for the ſecurity of the trade in thoſe parts. 'Tis built ſquare; having three round flankers, and a ſquare one, with eleven guns; and about twenty paces from the fort on the ſea-beach, two large round flankers with five good guns in each, all built with ſtone and lime, and defended by about twenty-five white men, and between fifty and ſixty *Gromettoes*, all in the company's pay. Engliſh *fort.*

There was another lodge of the company, on the main land, oppoſite to the eaſt point of *Cerbera* iſland, before this new fort was built.

RIO CERBERA *or* SHERBRO

IS a large river coming from very far up the inland to the ſea, through the country of *Boulm-Monou*, a land full of moraſſes and ſwampy grounds, and loſeth itſelf in the ocean near *Cerbera* iſland: ſome call it *Madre-Bombe*; others, *Rio Selbobe*; others, *Rio das Palmas*, from the *Portugueſe*; from whom, perhaps, may have been derived the other name of *Cerbera*, given it by ſome. *Its ſeveral names.*

This river is very large, and navigable for ſhips of burden for twenty leagues up to the town

Vol. V. Plate 5.

The Cola whole of natural Bigness

The same cut or opend Pag. 101

Rio Galinhas, from the NE ab.t 1½ League Pag. 107.

A Sight of Cape Mont the Hollow Tree Z being at E¼NE ab.t 1½ League at Sea Pag. 108

A Sight of Cape Mesurado, from the Sea at one League distance the Point B being at SE¼S and C at E½SE

Pag. 109

Cape Mesurado at E¼NE 6 a 7 Leagues
Rio Junck at East ab.t 1½ League
Pag. 110
Rio Nöel at a League distance
Pag. 111
Rio Corso at.t Cors the Tree A at N. 1½ League
Pag. 111
A
T. Kip Sculp.

town of *Baga*, belonging to the prince of *Boulm*; and for brigantines and ſloops of ſeventy or eighty tuns, drawing but ſeven foot and an half water, to thirty miles above *Kedham* or *Kidham*, which is up the river two hundred and fifty *Engliſh* miles, tho' very difficult to ſail up, for the prodigious thickneſs of ruſhes, with which the banks are cover'd; being in ſome places ſo very narrow, that the channel is choak'd up with them on either ſide, and muſt of neceſſity be ſounded all along with poles; and ſtill grows ſhallower and ſhallower upwards, there being ſcarce ten, or nine foot water in many places in *April* and *May*, the fitteſt time for the voyage up the river to trade for *Cam-wood*, which is there extraordinary plentiful and cheap. But in *Auguſt* and *September*, after the rains are fallen, the banks are all overflowed; and in the channel of the river, there is fifteen or ſixteen foot water, where there was but nine or ten before; ſo that it is much eaſier for ſloops to come down, and yet troubleſome enough, becauſe of the many heavy tornadoes, attended with horrid thunder at this time, which, when they are ſeen coming, muſt be yielded to by caſting anchor, and mooring the veſſel larboard and ſtarboard, or making it faſt, with cables, to ſome large trees near the river-ſide, where there are many.

It is well inhabited all along the banks, and the natives are very civil people.

This river receiveth into it, near the ſea, two other larger ones, *viz. Rio Torro* at N W. and *Rio de St. Anna* at S E. *Torro* overflows the country twice a year, being ſhallow, and choak'd with ſmall iſlands and ſhoals, ſo that the tide cannot go very high up; yet it is navigable for ſmall barks and brigantines.

Rio Sherbro breeds abundance of crocodiles, and water-elephants, a wild dangerous ſort of animal.

Engliſh factory. The *Engliſh* have a factory at *Bagos* or *Baga*, about twenty leagues up the river on the north ſide of it.

The lands of *Cilm-Monou* are fifteen or ſixteen leagues further up again; and the town of *Quuna-Mora*, thirty or thirty-two leagues above *Cilm-Monou*, a very populous town, but the inhabitants not ſo kind or good-natured, and very difficult to be treated with.

The country is very fertile in rice, and abounds in all the ſame kinds of plants and animals I mention'd to be in the iſland *Cerbera* and adjacent places, and is alſo very populous. The *Blacks* commonly wear a frock of ſtriped callico, as do alſo thoſe in *Cerbera* iſland, having all the ſame cuſtoms and manners. The town is behind a large wood, and cannot be ſeen from the road; but the inhabitants come out in canoes aboard ſhips riding there, and bring plantains, palm-wine, honey, rice, chickens, and ſugar-canes. BARBOT. The town is very large and populous, but the houſes very mean and low, except a great one ſtanding in the middle of the town, where the principal negroes make their aſſemblies and receive ſtrangers.

The inundations of this river, at the proper ſeaſons, contribute very much to fertilize the ſoil.

The proper goods to purchaſe the *Cam-wood* and elephants teeth in *Sherbro* river, are chiefly theſe;

Braſs baſons and kettles,
Pewter baſons and tankards,
Iron bars,
Bugles,
Painted callicoes,
Guinea ſtuffs or cloths,
Holland linnen or cloth,
Muſkets, powder, and ball.

A ſhip may in two months time, out and home, purchaſe here fifty tun of *Cam-wood*, and four tun of elephants teeth, or more.

The *Cam-wood* is a much better ſort of red wood, for dyer's uſe, than the *Brazil*, and accounted the beſt in all *Guinea*. It will ſerve ſeven times over, and the laſt time is ſtill effectual.

Galinhas river. From the ſouth point of *Rio Cerbera* to that of *Galinhas*, the coaſt ſtretches E S E. eleven leagues, flat, low, ſwampy, and marſhy land, all over cover'd with trees, and inhabited.

Rio de Galinhas, by the natives call'd *Maqualbary*, has its ſource in the lands of *Hondo*, running through the countries of *Boulm-Monou*, and *Quilliga-Monou* to the ſea: it receiv'd that name from the *Portugueſe*, for the poultry they found in the country, which is here very plentiful, as it is all along the coaſt to *Rio Seſtro*, and further to the E S E. and at *Quaqua* coaſt. This river has two iſlands in the mouth or entrance of it.

The *Europeans* trade in it, and carry thence dry hides and elephants teeth, which are brought down the river from *Hondo* and *Karoodoboe-Monou*. This laſt country is about forty-five leagues from the ſea-coaſt, a crafty bold nation, perpetually at war with their neighbours at the eaſt, the *Hondos*; and both depend on the king of *Quoja*, who reſides at *Cape Monte*.

I have drawn the proſpect of the entrance of *Rio das Galinhas* very exactly. PLATE 5.

The tide runs very ſwift to N E. along this coaſt, where it blows, for the moſt part, a very freſh gale from the S W. but much more at the time of the high ſeaſon; ſo that it is very difficult to ply at windward, eſpecially about cape *Monte*, becauſe of the ſhoals, or bar, that ſtretches thence out into the ſea, which breaks upon it in ſuch manner, that it is very troubleſome and hazardous for boats to land there. In

BARBOT. the ſummer-ſeaſon, it is not ſo bad, nor difficult; for then there are two ſorts of winds, one of the land, from midnight, till about ten in the morning; the other of the ſea, from ten in the morning, to midnight.

The winter-ſeaſon at this coaſt, from *Sierra Leona* to cape *das Palmas*, begins in *May*, and ends in *October*; during which time, there are frequent heavy tornados from the NW. with perpetual terrible thunder, and high winds, eſpecially in *June* and *July*, when the ſun is in the *Zenith*, with dark gloomy days, inſpiring horrour and dread.

Rio Maguiba, next to *Rio das Galinhas*, has a bar athwart the mouth, which makes it impracticable for large ſhips. The *Portugueſe* call it *Rio Nunnes*, or *Rio Novo*, and traded in it formerly with brigantines, as did the *French*; but now the *Engliſh* have the moſt trade there, in elephants teeth, ſailing it up to the village *Dova Rouja*, where the river is very wide; but farther up 'tis choak'd with rocks and falls; it then winds to the eaſt.

The coaſt from *Galinhas* to cape *Monte* extends ESE. is furniſh'd with ſundry villages, and is low and flat. The river *Mavah*, or *Maffah*, having its ſource in the mountains, about thirty leagues inland, near the country of the people *Galvy*; and running in a large and deep channel through *Dauwala* country, about a league on the north-ſide of cape *Monte*, is ſo choak'd with ſands, that it never enters the ſea above once a year, at the time of its overflowing, by reaſon of the great rains of the high ſeaſon, near to cape *Monte*, at W.

Before the conqueſt of the *Folgias*, this river was inhabited along the ſides by the *Puymonou* people, their king *Flambourre* commonly reſiding at the village *Jeg Wonga*, on the weſt-ſide, and about a league and a half from the ſea, after he had quitted the town of *Tomwy*, at cape *Monte*, to the *Quojas*: but at preſent this king of the *Folgias* lives on the inland iſland, in the lake of *Plyzoge*, the better to ſecure himſelf from the inſults of the *Dogos*, which are at war with him.

The town *Fochoo* is on the other ſide the river, oppoſite to *Jeg Wonga*, where *Flambourre* alſo liv'd for a time, when threatned to be attack'd by the *Folgias*. Two leagues farther up, on the ſame ſide, is the village *Figgia*, formerly the reſidence of one *Figgi*, a brother to *Flambourre*. Two leagues above *Figgia*, on the ſouth-ſide, is that of *Kammagoeja*, and that of *Jerboefaja*; another league beyond this laſt, the reſidence of a notable man of the *Quojas*, who then lorded the country about, before it was ſubject to the *Folgias*.

King *Flambourre* had alſo another village over-againſt that of *Jerboefaja*. From this there is a road through the woods to *Jera Balliſa*, at three leagues diſtance, towards the ſea-ſide, belonging to the eldeſt of the king's ſons.

The coaſt between *Rio Mavah*, and *Rio Maguiba*, is beſet with ſundry villages and hamlets, where the *Negroes* make abundance of ſalt, from ſea-water.

CAPE MONTE,

AS the draught ſhews very exactly, is a head of many hills, or rather mountains, ſet one upon the other, all cover'd with trees, running out to ſea between the river *Mavah* at weſt, and *Rio Plyzoge* at eaſt, under ſeven degrees, ſix minutes north latitude. A very proper place for ſhips that come from *Europe* directly, for *South-Guinea*, to make land, it being ſo remarkable, and ſeen from eight or ten leagues at ſea. The name of *Cabo Monte* was given by the *Portugueſe*, from the mountains it is formed of. The *Negroes* call it *Waſh Congo*. It is ſeen at ſeveral leagues diſtance from ſea, ſhewing itſelf like an iſland, in the form of a ſaddle; the coaſt at weſt and eaſt of it being very flat and low, in reſpect of that of the cape. The beſt road for large ſhips is to the weſt of the cape, in twelve fathom water, ſandy ground, and at about two *Engliſh* miles from the ſhore, over-againſt the three ſmall villages, at ſome diſtance inland, each of about ten or twelve hutts, well peopled. The inhabitants flock to the ſhore as ſoon as they hear of any ſtrangers landing, to make them welcome, at their houſes or hutts, with palm-wine, and other things. The *Negroes* here are very courteous, ſome underſtanding a little *Portugueſe*; of which nation, ſome trade there now and then for elephants teeth, in the good ſeaſon, tho' the *Holland* and *Zeeland* interlopers have the greateſt ſhare of it. PLATE 5.

The acceſs to the ſtrand here is pretty eaſy for pinnaces or canoes; and being come aſhore, you enter upon a plain, every where beſet with green buſhes, the leaves of them reſembling our bay-tree; and with ſome palm-trees ſcatter'd here and there, which looks very pleaſant. The proſpect on the ſouth is limited by the mountainous cape, and on the north, by a river, in which is a well-ſhaded iſland, and a large wood. On the eaſt you have large meadows, and paſture-grounds, as far as can be ſeen, in which they keep their horſes, goats, and ſheep; but have no cows, nor kine, nor hogs, nor much poultry; and what few chickens they have, are very good and ſweet, altho' not much bigger than tame pigeons here. Theſe low grounds are cut through

through by ſundry ſmall rivulets, by means whereof the natives of the cape have a free communication with thoſe of the inland country; ſo that it may well be ſaid, the landſkip hereabouts is extremely pleaſant and delightful.

Induſtrious Blacks. The *Blacks* here are very induſtrious; ſome employ themſelves in fiſhing with nets in the lake, and rivers, which abound in good fiſh of ſundry ſpecies, as well as the ſea-coaſt; others apply themſelves to trading, planting rice, *&c.* and all of them in general in boiling ſalt for their king, whoſe ſlaves they account themſelves.

Trade decay'd. Formerly this was a place of good trade for elephants teeth, the upland country being richly ſtored with elephants; but in proceſs of time has been ſo much exhauſted, that very often there are few or none at all, ſo great has been the concourſe of *Europeans* to traffick here. In thoſe days, when the elephants teeth were ſo plenty, it was a rule among the *Negroes*, as ſoon as they ſpy'd a ſail coming from the weſt, to make a ſmoke on land, to ſignify they had large parcels of teeth ready at hand. But now-a-days, tho' they often uſe the ſame ſignal, it frequently proves to be only the inclination they have to ſee white men there, in hopes to get ſome ſmall token or other of them, if they can prevail.

I ſhall not here deſcribe their apparel, manners, cuſtoms, *&c.* referring it to the deſcription hereafter to be made of the inland countries from *Cerbera* to *Rio Seſtro*; my buſineſs being at preſent to deſcribe the ſea-coaſts, as far as *Seſtro*, to avoid confuſion: beſides, that it is much the ſame ſort of people, and undoubtedly the cuſtoms, and manners alike every where. I ſhall only obſerve, that the king of *Monte* is ſaid to have ſeveral hundred wives and concubines, by whom he has many ſons and daughters. That the product of the land conſiſts in abundance of rice, and a ſmall quantity of *jammes*, *potatos*, *maiz*, (or *Indian corn*) *bananas*, *ananas*, and another fruit call'd *paquovers*.

Product here.

Plyzoge and Mavah rivers. The river *Plyzoge*, to the eaſtward of this cape, has its ſource in the territories of *Quilliga*, and after ſome windings runs into the lake *Mavah*; thence it comes out again, running through the land of *Tomvy*, to the coaſt, but never enters the ſea, except at the time it overflows, like the river *Mavah*, which runs into the ſame lake: and thus both the rivers, and the lake, make an iſland of the lands about cape *Monte*. In the lake is an iſland, which was formerly inhabited by *Flambourre*. The lake is all round beſet with palm-trees, affording a curious proſpect in ſuch a country.

Rio d'Aquada. *Rio d'Aquada*, or *Rio Menoch*, is diſtant from *Cabo Monte*, about eight leagues ESE. flowing from the land of *Hondos*, its native country, and winding downwards to the ſea, in a very fine channel; but ſo full of falls and ſhoals, and ſo choak'd by the bar at the mouth, that it's quite impracticable for the ſmalleſt veſſels. BARBOT.

It produces abundance of cam-wood all along the ſides. On a branch of this river are the two large villages of *Flamy Hamaja*, and *Flamy Legaja*, two leagues diſtant from each other; which, with the ruins of ſome other villages, to be ſeen in the country of *Tomvy*, and in that about cape *Monte*, induces me to believe it was formerly very well inhabited, the country every where being ſo pleaſant and ſo very fertile.

The coaſt from *Cabo Monte*, to *Rio S. Paolo*, ſtretches SE by E. flat, low, and all over woody. From *Rio Paolo* to cape *Meſurado*, it bends in ſuch a manner, that from a certain diſtance at ſea, the cape ſhews like a high iſland in the ocean. *Rio de S. Paolo.*

Little ſhips anchor here at about half a league from the ſmall river *Duro*, in ſixteen fathom; and tall ſhips at three quarters of a league out, ſandy ground.

Cape *Meſurado* is about ten or eleven leagues diſtant from cape *Monte*, but not ſo very high land, tho' it's a lofty promontory, running much farther out to ſea ſouthward than *Monte*. It had this name from the *Portugueſe*, and, as ſome pretend, on occaſion of a ſhip of that nation caſt away near the little river *Duro*, which has a ridge of ſhoals out at ſea: the men of that ſhip ſwimming aſhore, were aſſaulted by the *Negroes*, which made the *Portugueſe* cry for quarter, uſing the word *Miſericordia*, from which, by corruption, *Meſurado*. *Cape Meſurado.* PLATE 5.

The *Blacks* here are not ſo tractable as thoſe of cape *Monte*; and 'tis the ſureſt way to be always upon one's guard with them, and not to go aſhore, but in armed boats. Their uncivil behaviour towards ſtrangers has, from time to time, put ſome *Europeans* upon ravaging the country, deſtroying their canoes, and carrying off ſome of their people into captivity, which has occaſioned ill blood in them; and inſtead of changing their rough manners, does rather render them more peeviſh, and ill-natur'd, and make them ſhy of coming aboard ſhip: however, it is not always ſo with theſe *Blacks*, but they are glad to ſee ſtrangers come to buy teeth, of which ſometimes there is a ſmall quantity to be had, and at other times none. About two leagues to the weſtward of the cape are ſome villages, of about twenty or twenty-five houſes each, much like the *Combets* of the *Blacks* at *Rio Freſco*, (near cape *Verde*) each houſe having three or four combets or apartments, and neatly built; the tops or roofs being as at *Rio Freſco*, round

BANNOT. round like hay-reeks; and each of theſe houſes containing forty, fifty, or ſixty perſons, men, women, and children living together after a confuſed manner.

Blacks *not ſo bad as repreſented.*

What I have ſaid of their ill-nature towards *Europeans*, muſt not, however, be underſtood to extend to all foreigners, but only to thoſe of the ſame nation from whom they have been injured; for to others who have had no broils with them, they are civil and kind enough.

To this purpoſe I cannot but obſerve, that if the *Negroes* be generally crafty and treacherous, it may well be ſaid, the *Europeans* have not dealt with them as becomes *Chriſtians:* for it is too well known, that many of the *European nations*, trading amongſt theſe people, have very unjuſtly and inhumanly, without any provocation, ſtolen away, from time to time, abundance of the people, not only on this coaſt, but almoſt every where in *Guinea*, when they came aboard their ſhips in a harmleſs and confiding manner, carried great numbers away to the plantations, and there ſold them with the other ſlaves they had purchaſed for their goods.

Neither ought we ſo much to admire, that thoſe who live aſhore ſhould be revengeful, or jealous of ſuch *Europeans* as never did, nor intend to practiſe ſuch unjuſt baſeneſs, the innocent being ſometimes ſubject to ſuffer for the guilty: for bating ſuch accidents, theſe *Blacks* are civil enough to ſtrangers, eſpecially the women, who are here handſome, very complaiſant, and ready to proſtitute themſelves for a very ſlender gain. The men are lazy, contenting themſelves with a little trade, and leave all the reſt to their wives to do.

The country affords much the ſame ſorts of plants, fruits, cattle, and animals, as that of cape *Monte*; and particularly abounds in excellent palm-wine, with which they often make themſelves very merry and drunk.

The river *Paolo*, which I have already ſaid enters the ſea north-weſt, about two leagues from cape *Meſurado*, after having run ſome miles to the northward, turns thence eaſtward to *Rio Junk*. The *Blacks* ſay they paſs daily in their canoes to *Rio Seſtro*, along the ſaid rivers, carrying ſeveral things of the product of their lands, eſpecially elephants teeth, when they have no trade for them at home; *Seſtro* being a place to which a much greater number of ſhips reſorts to wood and water, as well as to trade, than any other on this coaſt.

Rio Paolo.

This river is navigable for boats and canoes only in the rainy times, having five or ſix foot water at the mouth: for at other times, in the good ſeaſon, it remains almoſt dry, the true channel of the river being ſcarce eighteen or twenty foot wide. I have been told, that boats are ſometimes long detained before they can get out over the bar, the river opening with a flat low iſland; and that there is a great quantity of the carangues fiſh, which they uſually catch with drag-nets.

The talleſt ſhips may with ſafety ſail round cape *Meſurado*, at one league diſtance from ſhore. The tide athwart of the cape runs ſouth ſouth-weſt and ſouth; and eaſt and eaſt ſouth-eaſt when you are paſt the cape, half a league an hour without ſails.

Coaſt between cape Meſurado and Rio Junk.

The coaſt from cape *Meſurado*, to *Rio Junk*, ſtretches eaſt about twelve leagues, the land ſometimes low, and ſometimes high, all woody. The beſt mark to know the entrance of *Junk*, is three high hills, appearing at ſome diſtance up the land; the laſt of which is a little to the eaſtward, when you have the river at north. Another mark, is three high trees at the point, which appear above all the woods, ſpreading the whole coaſt over, the lands within ſhewing flat, and doubled, except the three hills above mentioned. PLATE 5.

About a league to the eaſtward of *Rio Junk*, are two large white cliffs, ſhowing at a pretty diſtance weſterly, like ſails, ſerving alſo as a mark to find out the river's mouth, which is pretty wide, but ſhallow water; the ground two leagues from ſhore is muddy, with twenty-two fathom water. The tide ſets, between *Meſurado* and *Junk*, ſometimes north, ſometimes at weſt, and at other times ſouth-eaſt.

The coaſt about the mouth of the *Junk* is garniſh'd with *palm*, *orange*, and *lemmon-trees*; and the banks on either ſide are alſo adorned with fine pleaſant woods, which renders the proſpect delightful.

It abounds in palm-wine, chickens, and cam-wood. The *Engliſh* have near all the trade of this river to themſelves. The village of the *Negroes* is about half a league up it. The *Europeans*, paying a ſmall cuſtom of brandy and mercery wares, to the commander, are allow'd to ſet up lodges in the wood, with ſails, or planks, or boughs, to ſerve as a warehouſe to trade in. Some of the natives ſpeak broken *Dutch*, and *Portugueſe*. They talk loud and haſtily, and are generally rough and wildiſh in their manners. They are clothed like the other *Negroes* of this country, but wear a flat bonnet, or cap, like that uſed by the *Highlanders* of *Scotland*; and never ſtep out of their houſes without their aſſagaia's, or javelins, ſcymeters, bows and arrows. Every one of them that trades with *Europeans* will always have his *Daſſy*, or preſent, before he buys the leaſt thing; which is no ſmall charge and inconveniency. The *Portugueſe* ſay, there is gold in this river.

Some

Arvoredo *river.* Some few leagues within *Rio Junk*, is another river, call'd by the *Portugueſe Rio do Arvoredo*, coming from the north-eaſt country; which diſembogues itſelf into the bay, or entrance, of *Junk*.

Some leagues to the eaſtward of the *Junk*, I have taken notice of a river, which I call *Noel*, becauſe we lay before it at anchor, a league from ſhore, on *Chriſtmas-day* 1681; and I did not find any name it had in all the charts that were aboard. Having all conveniency to take the proſpect, I did it PLATE 5. as in the cut. The tide here drives towards land, from *Rio Noel*, to that of *Tabou da Grou*, and *Corſo* or *Corras*, two rivers which meet, and fall into the ocean at one mouth; the coaſt points at E by N. The ſmall Petit Dieppe. iſland which lies juſt at the point between the two rivers, about the latter end of the thirteenth century, ſerved the *French* merchants of *Dieppe*, for a place of ſhelter, the better to carry on their trade with the *Negroes*; who therefore gave it the name of *Petit Dieppe*.

River Corſo. This *Rio Corſo* is eaſily known by the great number of rocks, which are along the ſhore, as it is at *Junk* and *Seſtro*, on which the ſea beats continually in a violent manner. Here the tide ſets ſouth-eaſt and eaſt towards the land, and returns weſt and ſouth-weſt with great force. It is very diſcernible from ſea, by the point that runs BARBOT. eaſt, having ſome rocks about it, extending to the ſouth and ſouth ſouth-eaſt; as alſo by a flat rock, diſtant from the ſhore near three quarters of a league, which may be approached without any danger: but for the better information of ſailors, beſides the marks already given, I have ſubjoined the proſpect thereof from ſea, in the cut. PLATE 5.

To the ſouth-eaſt of *Rio Corſo*, is *Rio de* Other ri- *S. Pedro*, and next to it, *Rio de S. Juan*, re- vers. ceiving near to its entrance into the ſea another, called *Barſay*; and thus both together make but one opening in the coaſt, about three leagues weſt from *Rio Seſtro*, having abundance of ſmall rocks, and the ſea breaking violently along the ſhore, which makes it impracticable for ſloops or boats to land there, and is difficult enough to be done with canoes; which is the occaſion that it is not frequented by the *Europeans*, as well as ſome of the former rivers deſcribed above.

Thence to *Rio Seſtro*, the coaſt is cover'd with rocks and cliffs, lying near the ſhore: the tide ſets ſometimes S E. and E. at other times at E N E. and then turns again to SW. and W S W.

In the ancient geography, this part of *Guinea propria* from *Sierra Leona*, to cape *das Palmas*, was call'd the *Leuc-Æthiopes*.

CHAP. IV.

The country of Quoja. *Trees, animals, birds, and inſects.*

HAVING thus deſcrib'd the ſea-coaſts from *Sierra Leona*, to *Rio Seſtro*, I am now to ſay ſomething of the inland countries between both, in general; as to what is reported of the different people, or nations, which inhabit it, and the product of thoſe ſeveral parts.

The lands of *Boulm Berre*, *Boulm Cilm*, *Timna*, *Semaura*, *Capez*, *Cumbas*, *Vy-berkoma*, *Quoja-berkoma*, *Galvis*, *Hondo*, and *Gebbe*, with their dependencies, pay a ſubjection to the *Folgias*, by way of homage, ſince the conqueſt they made thereof, aſſiſted by the *Karoeus*.

The *Folgias*, with the *Vy-galas*, depend or hold their countries from the emperor of *Monou* or *Monoë*, reſiding between *Rio Junk*, and *Rio do Arvoredo*.

I have before deſcribed the lands of *Boulm Berre*, and thoſe adjacent to them in the kingdom of *Sierra Leona*, and am now to continue the deſcription of the others above named.

QUOJA COUNTRY.

Vy-berkoma *people.* THE country of *Quoja* is about cape *Monte*, conſiſting of two diſtinct people, *Vy-berkoma* and *Quoja-berkoma*, who were both ſubdu'd by the *Karoeus* or *Carous*. The *Vy-berkoma* are the remains of the ancient inhabitants of the river *Mavab*, and cape *Monte*, a populous and warlike nation, extending as far as *Monou*; but by the viciſſitude of times, reduced now to a handful of men: they were called *Vy*, becauſe, in their language, that ſignifies half, and they are but half a nation.

Quoja-berkoma, which ſignifies land of Quoja- *Quoja*, extends to the territory of *Tomvy*, berkoma bordering on the north and eaſt, with the *people.* *Galas*, *Vy-Galas*, *Hondo*, *Konde-Quojas*, *Manou*, *Folgias*, and *Carous*.

The *Gala-vy* are deſcended from the *Ga-* Gala-vy. *las*, but driven out of that part of the country by the *Hondos*, and are ſeparated from the true *Galas*, by a vaſt foreſt. The head of the *Galas* is called *Galla-Fally*.

The territory of *Hondo* is ſomewhat to Hondo. the north of *Gala-vy*, comprehending that of *Dongo*.

The *Konde-Quojas*, that is to ſay, high Konde- *Quojas*, are neighbours to the *Hondo-Mo-* Quojas. *nou*; the language is different from that of the low *Quojas*.

The

Barbot. The *Folgias* and *Monou* countries are water'd by the rivers *Junk* and *Arvoredo*, which in their courſe down to the ocean, ſeparate the *Folgias* from the *Carou Monou*, though the king of the *Carou* reſides in the country of the *Folgias*.

It might be comfortable and delightful living in theſe countries, from *Sierra Leona* to *Seſtro*, and farther eaſtward, were it not for the intemperature of the weather, in the high ſeaſon: for beſides the various fine landſkips, the ever-green woods and paſture-grounds, the brooks and rivers, adorned with curious trees, *&c.* it abounds every where with ſundry ſorts of plants, proviſions, and beaſts of divers kinds, which I ſhall now particularly deſcribe.

As to the great variety of trees, I will make choice of the following ſorts.

Trees.

Bonde *tree.* THAT which the natives call *Bonde*, is commonly very big and lofty, and ſeven or eight fathom about; the bark is thorniſh, and the wood ſoft, which, for that reaſon, they uſe moſt to make canoes of ſeveral ſizes. The aſhes of this wood are very proper to make ſoap, boil'd with palm-oil: the boughs being ſet in the ground, ſoon bud and take root.

Biſſy *tree.* The *Biſſy* tree is commonly ſixteen to eighteen foot big, the bark of a brown red, uſed for dying cloth or wool, as alſo to make their ſmall canoes.

Kaey *tree.* The *Kaey* is lofty, and hard wood, the bark and leaves are medicinal; they make alſo canoes of this tree to play in the rivers, the wood being ſo hard, that it is almoſt proof againſt the worms.

Billagoh *tree.* The *Billagoh* is alſo lofty, and harder than the former. Its leaves are purging.

Boſſy *tree.* The *Boſſy* is ſoft, the aſhes made of the bark ſerve to boil ſoap, the fruit it bears reſemble a long yellow prune, taſting ſour, but wholeſome to eat.

Mille *tree.* The *Mille* is large, tough, and ſoft, the roots like that of the *Bonde*, ſpreading round, moſtly above ground. The natives uſe this tree in their conjurations.

Burrow *tree.* The *Burrow* is of an uncommon loftineſs, though but about ſix foot big; the bark all over full of thick crooked thorns. The wood is fit for no other uſe but fuel. From the bark and the leaves diſtils a yellow ſap or juice, which purges above all other drugs whatſoever.

Mamo *tree.* The *Mamo* is lofty, and crown'd with round tops, producing a fruit much of the figure of the cola of *Sierra Leona*; within white, of a ſharp taſte, and laxative, and can be preſerved for a whole year under ground.

Quamy *tree.* The *Quamy* is likewiſe very lofty, and crown'd with a-top; the wood is very hard, and ſerves the natives to make mortars to pound the rice, and millet, becauſe it never ſplits. They uſe of the bark of this tree to compoſe their draught, which they adminiſter to ſuch as have the ſovah or ſouha; and poiſon the point of arrows with a juice that comes from the ſmall buſhes, that commonly grow about the trunk of this *Quamy*.

Hoquella *tree.* The *Hoquella* is alſo very lofty, bearing a fruit ſixteen to eighteen inches long, in a huſk; the ſtone of which is bigger than a bean: the bark and leaves are purgative, the aſhes clean and whiten linnen by way of buck.

Domboch *tree.* The *Dombocb* produces a fruit like the ſorb-apple, much uſed by the *Blacks*; the bark ſoak'd in water, and drank, cauſes vomiting. The wood is almoſt red, and proper to make canoes.

Kolach *tree.* The *Kolach* is very high, its fruit reſembling a plum, good to eat. The bark is purging.

Duy *tree.* The *Duy*, lofty and headed, bears a fruit of the bigneſs of a common apple, which the natives eat; and uſe the infuſion of its bark in wine or water to ſtrengthen them.

Bongia *tree.* The *Bongia* is likewiſe lofty and headed, the bark purging.

Naukony *tree.* The bark of the *Naukony*, at cutting of it, taſtes like pepper, and is here accounted of extraordinary virtue in purgatives.

Quan *or* Tongoo *tree.* The *Quan* or *Tongoo*, being the palm, is very common in this country, produces the ſort of palm-wine call'd *Mignol*, which is extracted in the ſame manner as on the *Gold Coaſt*; but beſides the wine, it yields that excellent palm-oil, ſo commendable for its peculiar properties.

Palm-oil. The oil is made of the nuts of this tree, which grow in a cluſter of two or three hundred nuts together, the cluſter growing out of the trunk of the tree, about a man's height from the ground. The nut is about the bigneſs of a pigeon's egg, and the ſtone as big and as hard as that of a peach; and each tree commonly produces five or ſix ſuch cluſters. The oil drawn from the nuts is of the ſaffron-colour, ſmelling ſtrong; at firſt extracting, it looks like oil of olives, as to its conſiſtence, which, growing old, turns thick and lumpy like butter, and may be tranſported every where, and kept twenty years in ſome proper veſſel. This oil is much recommended throughout all *Europe* for obſtructions, fractures, windy and cold humours. The natives uſe it much, with almoſt every thing they eat, as we do butter; and moſt days rub and anoint their bodies with it, to render the ſkin ſofter and ſhining, and the body ſtronger. At moſt times of the day, they gnaw the ſtone of the nut.

As

As this tree grows up gradually, it has the fewer leaves, till it comes to its common height of forty or fifty foot high, and then it has only a ſmall top of leaves. It laſts many years, and from the very firſt gives wine, and a ſort of flax out of its ſtem or trunk, of which they make a ſort of cloth and yarn for their nets.

The other ſort of palm, in theſe parts, which produces wine, is call'd *Makenſy*, whoſe leaves are commonly three foot long, and half a foot broad; and, like the *Quaan*, yields flax at its ſtem, and the leaves ſerve the *Blacks* to make bags, cloths, and fine mats. The ſtalk of the leaves, which is as hard as any wood, and almoſt round, ſerves to make roofs and floors to their houſes, beſides many other ſorts of uſes: nay, at ſome places they palliſade their villages round with it, to defend the entrance againſt lions, panthers, tygers, and elephants, as I have ſeen it at *Seſtro*.

Dongah *tree.* The tree *Dongah* is very common all along this coaſt, and produces a fruit like the acorn of our oak-trees in *Europe*.

Bondou *tree.* The *Bondou* is likewiſe very common, its leaves thin and ſhining; the wood is yellow in the tree, but when cut down, turns red.

Jaaja *tree.* The *Jaaja* is very plenty in all marſhy ſwampy grounds, and lakes or rivers. It's that which the *Hollanders* call *Mangelaer*, and the *French*, *Paleſtuvier*; common in moſt marſhy grounds in *America*, where 'tis accounted not a little ſport to creep amongſt the boughs overſpreading in the water, to which oiſters grow in great multitude: for the boughs of the tree commonly bending into the water, by the moiſture, bud out upwards again to infinity, intermixing the one with the other ſo cloſe and thick, and turning again into the water, and ſhooting other branches again *ad infinitum*; which renders it impoſſible to find out the trunk: and thus propagating from ſpace to ſpace, it may be well ſaid of it, that one trunk of this *Jaaja* will extend many furlongs along the banks of a river or the ſea. For which reaſon it is, that oiſters breed on the boughs in great abundance, and that it is a good diverſion to eat theſe oiſters on the ſpot, for the under-boughs are ſupporters on the ſurface of the water, to walk on from one place to another. Others are fit and proper ſeats, and the upper boughs ever green, do ſhelter men from the injuries of the weather. The oiſters commonly ſtick very cloſe to the lower branches of the *Mangelaer* in ſuch manner, as 'tis almoſt impoſſible to pull them off without a hatchet or chizel, or by cutting off the bough. The oiſters are very flat, and about the breadth of a man's hand, and of a ſharp taſte, but are well liked here for want of better.

The *Toglew*, which produces the famous fruit *Cola*, is of an indifferent height, the trunk about five or ſix foot in circumference. The *Cola* is a cheſtnut, as I have ſaid before, three or four growing together in a rind, each divided from the other by a thin ſkin. The natives uſe it much in their ſacrifices or offerings to their idols, and in their conjurations; and have perpetually ſome in their mouth, either walking or ſitting, to reliſh water the better, reckoning it very wholeſome, as I have ſaid before. The *Portugueſe* drive a great trade with it up the country. BARBOT. Toglow *tree and* Cola *fruit.*

The *Fondy-kong* is the cotton tree, very common in this country, of the wool where-of the *Blacks* ſpin and weave cloth, like thoſe of cape *Verde*. Fondy-kong *tree.*

The lime trees abound every where, being ſmaller and rounder than lemons, and have grown here time out of mind. *Lime tree.*

The orange, bananas, and fig-tree, otherwiſe called plantains and *Baccoven*, are alſo very common throughout theſe lands; the oranges are very ſour and ſmall.

Ignames are here very plentiful and large, generally weighing eight or ten pound, white and dry on the palate; uſed inſtead of bread by theſe *Africans*, being boiled. Igname *fruit.*

The potatoes are alſo plentiful and large, and of a luſcious delicate taſte. *Potatoes.*

This part affords no ſtore of ſugar-canes, tobacco, plants, or ananas; the moſt they have, being brought from *Sierra Leona*.

For herbs, the *Blacks* make uſe of a ſort they call *Quelle-togue*, of a ſmall leaf, but very ſweet and well taſted, which is commonly boil'd with meat: as they do alſo another ſort call'd *Quantiah*, growing lofty, the leaves very large. *Herbs.*

There are ſeveral other ſorts of pulſe, or herbs, unknown to *Europeans*, and very proper for the pot.

Rice is very common in all this country, but not maiz, or *Indian* corn, named here *Magni-Jonglo*. There is another ſort of maiz which they call *Jonglo* ſingly, a much ſmaller grain than the other, and better valued by them, tho' they ſeldom uſe it, but when rice is ſcarce in the country. *Rice and* maiz.

The *Guinea*-pepper, or *Maneguette*, is very plenty; beſides which, they have alſo two ſorts of *Pimento* in abundance, of the long ſort, and of that of *Benin*. Guinea *pepper.*

ANIMALS.

THE country about cape *Monte* is well ſtor'd with elephants, which the natives call *Kaumach*, and with multitudes of apes and monkeys. *Elephants and apes.*

That about *Rio Maguiba* abounds in water-elephants, there call'd *Ker-Kamonou*, commonly of the bigneſs of a horſe, but thicker. About *Rio Mavah* they have ſea-cows, water-elephants, and crocodiles, and *Water-elephants, cows, crocodiles, &c.*

BARBOT. an animal about the bigneſs of a horſe, with white ſtreaks, a long neck, ſhort body, and thin ſmall legs, of a dark brown colour, and with horns like a bullock, which ſerve the prieſt, and conjurers to ſound, when they conjure, or proclaim any thing to the people, and are extremely valu'd by them; which ſhows that this animal is not common. It is alſo very ſwift and nimble, ſkipping like a roebuck.

Cilla Vandoch. The *Cilla Vandoch* is an animal of the ſize of a hart, of a yellowiſh colour, banded with white ſtreaks, the horns about twelve inches long, each horn having a hole through which the animal breathes. It is ſwifter than any hart or deer.

Here are alſo a great number of buffalo's, by the natives call'd *Si*, who ſpoil the fields, and do much miſchief about the land.

Woey, or Gazello. The *Woey* of the *Blacks*, by the *Portugueſe* call'd *Gazello do Mato*, of the ſize of an ordinary dog, which tho' ſhort-legg'd, is very ſwift. They catch 'em commonly with a net, as they do another animal call'd *Tebbe*, of a brown colour, and of the ſize of a large lamb.

Quulma. The *Quulma*, another animal, is much of the form of the laſt, but of a reddiſh colour.

Swine. They have two ſorts of ſwine, one of a burnt brown colour, call'd here *Kouja*; the other quite black, named *Quouja-Quinta*, which is much like a wild-boar, being as ſavage, and arm'd with ſuch ſharp tuſks, that it cuts any thing that oppoſes it.

Porcupines. The *Porupines*, here call'd *Queen-ja*, are of two ſorts, large and ſmall; the firſt are commonly of the bigneſs of a hog, arm'd all over with very thick long hard points or quills, ſtreak'd at equal diſtances, white and black, which the animal can ſhoot with ſuch violence at man or beaſt when provoked, that if it happen to hit, it is very dangerous, and will ſtick in a board. The animal bites ſo ſharp, that no wooden-ſtick or board can reſiſt it; and if put into a wooden cage or barrel, will eat its way through. It is ſo bold and daring, that it will attempt the moſt dangerous ſnake. I have brought home ſome ſuch quills as big as a large gooſe-quill; 'tis exactly the ſame as the *Zaeta* of *Barbary*, the fleſh is reckoned good food by the *Blacks*.

Here is a kind of roe-bucks ſo tame, that they feed in the very towns or villages.

Cameleon. The cameleons, call'd *Dontſoe*, are much eſteem'd; the natives will not allow them to be kill'd, being of opinion that they preſage good or bad luck, according to the time they happen to meet them on the road. This animal is no bigger than a large frog, generally of a pale mouſe-colour, the ſkin almoſt tranſparent, and therefore it eaſily receives the impreſſion of colours ſet about it: which has given occaſion to report it changes colour every moment. It feeds on flies, which it dexterouſly catches with its long ſharp tongue; and lays eggs like the lizards, ſnakes, tortoiſes, and ſnails, not covered with a ſhell, but with a thick ſoft fleſhy matter.

Kquoggelo. The *Kquoggelo* is an amphibious animal, about ſix foot long, much of the ſhape of a crocodile, which by means of its very large tongue, feeds upon piſmires, haunting about their neſts; and, like the crocodile, its body is all over cover'd with large hard ſcales, impenetrable to any weapon. It defends it ſelf from other voracious beaſts, and eſpecially from the leopard, by ſetting up its ſcales, which are pointed ſharp at the end.

Civet-cat. The civet-cat is here very common. This animal is accounted of the ſpecies of cats, but I think it may be rather reckon'd among that of wolves; being almoſt of the ſame form and ſhape, and having like the wolf a bone on each ſide of its ribs, which hinders it from turning ſhort, as it is with the wolf. It has a long pointed muzzle like the fox, ſhort ears, ſharp noſe, and pointed teeth, the hair of a grey colour, ſpotted black every where, as well as its long tail, the hair of which is as bruſhy round about it; the nails or claws black, thick, ſhort, and but a little bent, the legs ſomewhat ſhort in proportion to its body. This animal is voracious, feeding on carrion, raw fleſh, as alſo maiz boil'd; and I often obſerved, in one I brought over to *Europe*, that it would always lean or lay down a minute or two on the meat I gave it, before he eat it. That which I brought over, having had no meat for a whole day, through the careleſſneſs of my man, at *Guadalupe*, found means to gnaw a paſſage through the rails of the cage I kept it in, came into my room, as I was ſitting there writing in the morning, and ſtaring about with fierce ſparkling eyes, leap'd five or ſix foot high, at a very fine talking parrot, of the country of the *Amazons*, which I had brought from *Cayenne*, then perching on a pin in the wall; and before I could come to its relief, the civet-cat had catch'd it by the head, and ſnapt it off with its teeth. I alſo obſerv'd in this animal, that it never eaſed nature, but in the remoteſt corner of its cage.

The beſt food for the civet-cat, is raw fleſh and entrails of poultry, birds, and animals, eſpecially for ſuch as are kept for the pleaſing odour they produce, generally call'd civet; which is lodg'd in a bag between its pizzle and the genitals, having a wide mouth or opening like a matrix, border'd with thick lips; which being open'd with the fingers, you find two holes, or noſtrils, in the concavity of which is room enough to lodge an almond. There the civet is con-

tain'd, and is drawn out by means of very ſmall lead or tin ſpoons, for all other metals would hurt the beaſt, this being a very tender part. The males produce more civet than the females, and both muſt be very much vex'd and irritated with a ſtick often pointed at them, before you go to draw out the ſweet; for this irritation in the animal cauſes an increaſe of that precious matter, in the concavities of the bag wherein it is contained.

Quojas-Morrou or Worrou, or baboon.

The *Quojas-Morrou* or *Worrou*, and by the *Portugueſe* call'd *Salvage*, or the ſavage, is a large baboon, very ugly, ſome five foot long, with a big head, thick body and arms; and is eaſily taught, not only to walk upright on its two hinder legs, but alſo to carry a pail of water on its head, and other ſuch like labour. This brute is ſo ſtrong and miſchievous, that it will attack the ſtrongeſt man, and overpower him, either clawing out his eyes, or doing him ſome other miſchief, if not hindered. Moſt of the natives firmly believe that theſe creatures will not ſpeak, for fear they ſhould be ſet to work. They alſo fight among themſelves; and are ſo ſtrong, that they will tear in pieces the ſtrongeſt nets, and can only be caught when very young. They are commonly as tall as a child of three or four years of age; the face looks like a man's at a glimpſe, but the noſe is flat and crooked; the ears like a man's; and the females have full paps, and a belly with the navel ſunk in. The elbows have alſo their proper joints and ligaments; and the feet, beyond the heel-bone, plump and brawny; and will often go upright, and lift heavy weights, and carry them from one place to another.

Tygers and leopards.

The country is full of tygers, leopards, and other ravenous beaſts, which are perpetually fighting; but the tygers have generally the better: and for that reaſon, 'tis thought the leopard drags its tail, when hunted or purſued by the tyger, to wipe away the impreſſion of its feet on the ſandy ground, that the tyger may not find which way it fled. The *Blacks* call the tyger *Quelly-qua*, that is, maſter of the woods; and the leopard, *Quelly*, the king; this laſt being very miſchievous to men, and the other only to beaſts. And for that reaſon, there is great feaſting, ſporting, and muſick in the village, when a leopard is kill'd; and the perſon that does it, is much applauded and honoured with this compliment by the multitude, *We ſee your toil and labour, and are convinced that you are a man to be depended on when there is occaſion.* After which, they take off the ſkin of the animal, which is given, with its teeth, to the king or chief of the place, and the fleſh to the people there gathered, to feaſt on it: but the king is not allow'd to eat of it, alledging, that the leopard being king of the woods, it is not reaſonable that their king ſhould eat of another king like himſelf. BARBOT.

The *Blacks* kill ſo many leopards every year, that their kings have large ſtores of ſkins and teeth of theſe beaſts; which they are forc'd to ſell to ſtrangers, becauſe for the ſame reaſon which does not permit them to eat of the fleſh, they are not to make uſe of the ſkin, either to lie on, or to adorn themſelves with it: nay, the *Bollis* or prieſts have ſo infatuated them with this notion, and threatned them with ſuch mighty miſeries from their idols, if they offend therein, that they will not eat of any of the beaſts which the leopard commonly preys on. But the teeth the king uſually beſtows on his wives and concubines, which they wear at their necklaces of beads or bugles, and account them a great ornament.

Dogs.

The dogs here never bark, but howl, and are reckon'd delicate food, being valued above any cattle to eat, and the young ones commonly ſold at good rates. Theſe dogs are generally very ugly creatures, having no hair on the ſkin, their ears long and ſtiff, like thoſe of foxes.

INSECTS.

THE country ſwarms with ſundry ſpecies of them.

Vipers.

The vipers call'd *Tombe* are above two foot long, their ſkin finely colour'd on the back; they are not miſchievous till provoked, but when ſo, they bite a man or beaſt, and it's mortal in leſs than three hours.

Minia, vaſt ſerpent.

Amongſt the ſeveral ſpecies of *Serpents*, that which they call here *Minia*, grows to ſuch a monſtrous bigneſs and length, that it ſwallows a goat or hind at once.

It's reported of this creature, that having got hold of its prey, either hind, deer, or other beaſt, it uſually feeds on, it drags the ſame to ſome by-place, and there winds itſelf two or three times about the body of the animal it has caught, with ſuch force, that it is ſoon ſuffocated; and then ſearches it all over, and if any piſmires or ants happen to ſtick to it, the ſerpent will preſently run away, abandoning the prey; but if it ſpies none, it then ſwallows the beaſt whole, and lies ſtill on the ground till it is digeſted.

This ſerpent dreads piſmires or ants to ſuch a degree, as to run away at the ſight of a ſingle one; and 'tis ſaid, that if it ſhould ſwallow but one, the ſerpent would certainly die. The *Blacks* eat the fleſh of this monſter.

BIRDS.

Eagles.

THERE are four ſorts of eagles: 1. that which they here call *Cquolantja*, is very large and big, haunting the woods more than the ſea-cliffs, and there perching on the tops of the loftieſt trees, eſpecially on the *Bonda*,

of

BARBOT. of which I have already ſpoken, and preys much on apes for its nouriſhment.

2. The *Cquolantja-clou*, which keeps moſt in moraſſes and ponds, where it feeds on fiſh, as they ſwim on the ſurface of water. Its claws are very crooked.

3. The *Simby*, a kind of eagle which feeds on all ſorts of birds and feather'd creatures, except its own ſpecies.

4. The *Poy*, keeping commonly about the ſea-coaſts, and feeding on crabs, and ſuch-like fiſh: and has very crooked claws.

Parrots. Here are abundance of blue parrots with red tails, call'd *Woſaey-y*, commonly ſitting on palm and coco-trees.

Komma *bird.* The bird *Komma* is very fine, has a green neck, red wings, a black tail, a hooked bill, and its claws like thoſe of parrots.

Cloſy-fou-kgboſſi *bird.* The *Cloſy-fou-kgboſſi* is about the bigneſs of a ſparrow-hawk, and black feather'd, reckon'd a bird of preſage by the *Blacks*, who tell abundance of ſuperſtitious nonſenſical ſtories of it; and are ſo poſſeſs'd with that opinion, that according to the place where they chance to meet or ſee this bird, or to hear it ſing, they will proceed or not proceed on an intended journey, or conclude on good or bad ſucceſs, *&c.* And when any perſon dies ſuddenly or accidentally, they are apt to ſay *Kgboſſi* has kill'd him, by ſinging over him. This bird feeds moſtly on piſmires.

Fanton *bird.* The *Fanton*, being about the ſize of our larks, is another preſaging bird to the *Blacks*, who are abroad hunting of buffalos, elephants, tygers, ſerpents, or any other game. This little creature uſually ſitting on a tree near the covert or place where the animal is hid, ſings loud; which the hunters hearing, they utter theſe words to it, *Ton-ton-kerre, ton-ton-kerre*, that is, *Wee'll follow you:* then preſently the bird taketh his flight very ſwiftly to the place where the game lies, and points right.

Lele-Atterenna *bird.* The *Lele-Atterenna* is the ſwallow, the name ſignifying ſwallow of the light; and *Lele-Sirena*, that of the night, which is the bat or flitter-mouſe; it is of the ſpecies of bats, that which is call'd *Tonga*, is as large as a turtle-dove, and eaten as a dainty. There are ſuch multitudes of this ſort, and they hang in the day-time ſo heavy and ſo numerous on the boughs of trees, that they break them with their weight.

Here is alſo a little bird, about the ſize of a ſparrow, which commonly makes a hole with its bill, by little and little, in the trunks of trees, there to neſt and breed; which gives occaſion to the *Blacks* to believe that theſe little creatures, having formerly complained to *Canou* their deity, that men always ſtole their young ones from their neſts, which they uſed to build on the boughs of trees, and petition'd him to cauſe the heavens to fall on mankind and cruſh them; *Canou* very readily granted their requeſt, provided they ſhould firſt pull down all the trees in the country: in order to which, they now hollow the trunks of trees, and there build their neſts.

Qfonfoo *bird.* The *Qfonfoo* is a kind of raven, black all over the body, but the neck all white, and builds its neſt on trees, with bulruſhes and clay. The hens, as the natives report, pull off all their own feathers, when they are ready to hatch their eggs, in order to cover their brood; the cock, at that time, taking care to feed them all, till the young ones are fit to ſhift for themſelves.

Turtles. The woods harbour a multitude of turtles, which they call *Papoo*, and are of three different ſorts; the firſt, call'd *Bollendo*, which are copple-crown'd; the ſecond, *Kambyge*, having bald heads without any feathers; and the third, *Duedeu*, the feathers of their body black, ſpeckled white, and all white about the neck.

Cranes. Here are cranes call'd *Tigua*; and at *Cabo Verde*, *Aqua-Piaffo*.

Dorro *bird.* The *Dorro* is a very large bird, haunting the moraſſes and rivers, where it feeds on fiſh.

Jouwa *bird.* The *Jouwa* is of the ſize of a lark, and generally lays its eggs on paths and roads, which none of the *Colga Blacks* will deſtroy; being poſſeſs'd with this opinion, that whoſoever cruſhes or breaks the eggs of this bird, his children will not live long. If they happen to break them by chance, they are ready to run diſtracted; and when come to themſelves, they vow never to eat of any birds; and will give the name of *Jouwa* to the child that happens to be born next, after this accident.

They have two ſorts of herons, one white, the other blue.

The *Blacks* eat of all the birds abovemention'd, except the *Jouwa*, *Fanton*, and the *Kgboſſi*, which are ſacred among them.

WING'D INSECTS.

Bees. THIS country is very rich in *Kommokeſſe* or honey-bees, which hive in the cavities of trees; and honey is ſo plenty, that abundance of it is never gather'd.

The *Qyom-Bokeſſy* or drone-bees, hurt no body unleſs provoked, and then their ſting cauſes great and dangerous inflammations. Theſe inſects commonly hive about the houſes, but never give honey.

There is another ſort of honey-bees, call'd *Qbollicq-bolly*, which, as the former, hive in the cavities of trees; but their honey is very brown, and the wax black.

Gnats. Men are here very much troubled with gnats, night and day; being common in all woody and moraſſy lands between the two tropicks.

At

Flies. At the time of the rains, here is a multitude of flies, by the natives call'd *Getleb*, thick, broad-headed, and mouthleſs, much bigger than thoſe the *French* call *Cigales*, which commonly ſit on trees, and ſing, after a ſhrieking manner, both day and night, living only on the dew of heaven, which they draw in, by certain tongues like prickles, placed on their breaſts: they are in both hot and cold countries, but by what name call'd in *England*, I know not. Theſe flies the *Blacks* eat, and ſay they live by the air. BARBOT.

CHAP. V.

Marriages of theſe Blacks; *polygamy*; *naming of children*; *habit and employments*; *towns and houſes*; *language*; *ſorcerers and poiſoners*; *funerals and ſucceſſion.*

WIVES *and* CHILDREN.

Marriages. THE *Blacks* marry as many wives as they can maintain; and ſome of the kings of the country have three or four hundred wives and concubines, who are kept in ſeveral villages. The ſame is done by private perſons; but the makilmah, or firſt wife, is the moſt regarded, not only by the huſband, but by all his other wives. They live ſeemingly contented with all their wives, and little or nothing concerned at their number; for the keeping of them is not very expenſive, neither are they much concerned if they lie with other men.

They obſerve very little ceremony in marrying, but ſo very different, according to the ſeveral cuſtoms of countries, that it would be very tedious to deſcribe, being but little different from what is practiſed in other parts of *Nigritia*: Only it muſt not be omitted, that the bridegroom is to make his bride three diſtinct preſents; the firſt call'd *Togloe* or *Cola*, conſiſts of a little coral and bugles; the ſecond is *Jaſing*, a few pagnos or cloth; the third, *Leſing*, which is a trunk or cheſt to put up her things; or a braſs kettle or baſin; and ſome others, a ſlave: and the father of the bride ſends a preſent of one or two ſlaves, two frocks, a quiver furniſh'd with arrows, a ſcymeter with its belt, and three or four baskets of rice.

The huſband takes care to maintain the boys, and the women the girls.

They ſcruple not to marry women that have loſt their virginity; nay, they account it a labour ſaved, but covet much ſuch as have good portions.

Theſe *Blacks*, as well as thoſe of *Gamboa*, abſtain from their wives as ſoon as they appear to be with child. Nor do the women in that condition allow it, for fear of corrupting their milk; and both men and women account it a great crime and infamy to tranſgreſs this cuſtom.

Naming of boys. They uſually give names to their children ten days after they are born. The day fixed for the ſolemnity of giving the name to a boy, is remarkable; on that day the father comes very early out of his houſe, attended by his domeſticks, armed with their bows and arrows, and walks all about the town, howling, ſinging, *&c.* which the other inhabitants hearing, come out alſo, to join with him; and thus the greater the company grows, the greater the noiſe is, by joining to it their muſical inſtruments. And this being over, the perſon appointed for the ceremony takes the child from the mother's arms, lays it down on a kind of ſhield or buckler in the midſt of all the company, and puts a bow, made on purpoſe, in the child's hand. Then he turns about to the people, makes a long diſcourſe on the ſubject; and that ended, turns about again to the child, wiſhing he may ſoon be like his father, induſtrious, a good builder, and good huſbandman, to get rice, to entertain ſuch as will come to viſit him; that he may not covet his neighbour's wife, nor be a drunkard, nor glutton, and much ſuch morality: then he taketh the child up again, gives him a name, and delivers him up again to his mother or nurſe. After which, all the company withdraw, the men go a hunting, or to get palm-wine, and in the afternoon they meet again all together at the town, and there the child's mother boils the game they have brought, with rice; and thus they feaſt till night.

Naming of girls. The ceremonial of naming the girls, is not ſo conſiderable. That day the mother or nurſe brings the child, where the beſt part of the people of the village are aſſembled; there it is laid down on a mat on the ground, with a little ſtaff in one hand, exhorting the child to be a good houſe-wife, to be chaſte, to keep herſelf cleanly, to be a good cook, a dutiful wife; when once married, to mind her huſband, that he may love her above all his other wives, to attend him at hunting, and other ſuch like wiſhes; which being over, the name is given her, *&c.*

HABIT.

Mens garments. THE habit of moſt of the *Negroes* in this country is commonly a frock, like a ſhirt, with wide long ſleeves hanging down to the knees. Some of the prime men, as kings or chiefs, wear beſides alſo ſome-

BARBOT. times either a cloak or coat, if they have it from ſome *European*, and ſeem to be very proud of that dreſs. They alſo wear a woollen cap on their head, and go all bare-foot.

The women's. The women commonly wear a narrow cloth about their middles, and tucked in at their ſides to faſten it, to ſave the charge or trouble of a girdle. Some go now and then ſhameleſly naked, without any concern.

DISEASES.

MEN and beaſts are here afflicted with many ſorts of diſtempers and infirmities, ſeveral of which are not known in *Europe*. I ſhall mention the chiefeſt of them.

Ibatheba *diſeaſe.* The *Ibatheba* kills a multitude of elephants, buffalos, wild boars, and dogs; but not ſo many men or women.

Meazles. The *Meazles* kill abundance, and formerly in the land of *Hondo*, ſwept away the beſt part of the people. They think this diſtemper was brought in by ſome *Europeans*, at the beginning of this century, who had ſpent ſome time at *Sierra Leona*.

Small-Pox. The *Small-Pox* alſo ravages this country very much, and kills very many of the natives, old and young.

Head-ach. The *Head-ach*, call'd *Honde-Doengh*, is very violent, as well as the tooth-ach, which is named *Jy-Doengh*.

Bloody-flux. The *Bloody-flux* is alſo common, and ſweeps away multitudes of the *Blacks* after they have loſt all their blood. They fancy this diſtemper is given by witches and ſorcerers, call'd here *Sovab-Monou*.

The *Quojas Negroes* affirm, they never knew of the bloody-flux till it was brought from *Sierra Leona*, in the year 1626, eight months after the *Dutch* admiral *Laun* had left that place.

Cankers. They are alſo much afflicted with *Cankers*, ſwelling out at the noſe, lips, arms, and legs; which perhaps may be occaſioned by their extraordinary luxurioufneſs with women and common harlots.

Here is another elſewhere unknown and foul diſtemper, the *Blacks* are ſubject to, throughout all the country about *Sierra Leona*, and in *Quoja*; i. e. a wonderful ſwelling of, or in, the *Scrotum*; moſtly occaſioned by the exceſſive drinking of palm-wine, which cauſes violent pains, and hinders their cohabiting with women. The people of *Folgias* and *Hondo* are not ſo much troubled with it.

Tumours.

EMPLOYMENTS.

Trade. THE chief buſineſs of the *Blacks* is tillage, for they do not mind trade near ſo much, ſeeming to be contented with what is ſimply neceſſary for life; I mean for the generality, or perhaps the country does not afford ſo much opportunity of trading with *Europeans*, in elephants teeth, bees-wax, and ſome cam-wood: for they have but few or no ſlaves to diſpoſe of that way; and the great number of *European* ſhips yearly paſſing along their coaſt, ſoon exhauſts their commodities.

Tillage. As to tillage, they commonly begin in *January* to prepare their low marſhy grounds to ſow rice, their ſubſtantial food; every one chuſing what he liketh, that is not prepoſſeſſed by others. They ſow rice much the ſame way as our huſbandmen do corn in *France* or *England*, being followed by ſome perſon, who turneth the ground lightly over the ſeed, with a little hooked tool fitted for ſuch buſineſs.

Crops of rice. The rice ſhoots up three days after 'tis ſown; and then they encloſe the field with a paliſſado or hedge, about two foot high, to defend it from elephants or buffalos, which are great lovers of this grain; keeping always a watch about it of boys of their own, or ſlaves, who alſo preſerve it from being ſpoil'd by the multitudes of birds that are about the lands. And towards the beginning of *May* they cut it down, and immediately make a ſecond tillage, to ſow rice again in other higher grounds, for they can ſow rice at three different times of the year; the firſt in marſhy grounds, the ſecond in hard level grounds, which is cut the beginning of *July*, and the third on high riſing grounds, cut the beginning of *November*, alternatively the one after the other. The continual rains they have here from *April* to *September*, much facilitating the tillage of hard and high lands, which is every where done by hand.

They never cultivate the ſame ground, but at two or three years diſtance, to give it time to recover itſelf; nor will they appropriate to themſelves the grounds of others, unleſs by mutual conſent, eſpecially hard or high grounds, knowing what toil and labour it has coſt the proprietor to grub and rid them of large trees or buſhes.

What the women do. The women have a great ſhare in cultivating of the lands. In ſome places 'tis their taſk to weed, and in others, to ſow the rice; and more eſpecially 'tis generally the buſineſs of all women to dreſs and beat it in long deep mortars, made of a hollow trunk of a large tree; and, in fine, to boil it for their families uſe.

The *Blacks* ſpend much time in getting in the rice, to dry it well on the fallows or ground it grew on, and to bind it in ſheaves, and pay the tythe to their kings.

The countries of the *Hondos*, *Galas*, and *Gebbe Monou*, do chiefly abound in that grain, at all times; their lands producing more, and better, than any other country about them, which is a great advantage to thoſe,

thoſe, who either for want of a good crop or good huſbandry at home, repair thither with cloths, braſs, or copper baſins, and other things, to purchaſe it: but generally they are very careful to manage their ſtore well, and to have no want of their neighbours.

Fiſhing and hunting. The *Quojas Blacks* employ their time in fiſhing, during the intervals of their different harveſt-times, or in hunting, or building, as occaſion requires. Tho' every one here has a ſort of liberty to employ himſelf as he thinks fit, yet the hunting of water-elephants, or buffalos, is ſolely the privilege of ſuch as the king has appointed, who are to give him the moiety of the buffalos they can catch, and a third part of all other game whatever. But the water-elephants appertain wholly to the king or chief of the land, and the hunters muſt be ſatisfied with what portion he is pleaſed to return them.

The fiſhermen are alſo to give a portion of the fiſh they catch, to the prieſts of *Belly*, for the jannanen; that is, the ſouls of their deceaſed relations in the other life.

TOWNS *and* HOUSES.

THE houſes of the *Quojas* are all built round, as at *Rufiſco*, and their villages alſo in a circular form, ſurrounded with trees planted very thick, or near one another. But the fortified towns they have in this country, have four *Koberes*, a ſort of baſtions, through which they come out, or get into the village, at a gate ſo narrow and low, that only one man can paſs at a time. Each of theſe *Koberes*, or baſtions, has a ſmall centinel's box over the gate, made of the branches of a tree, call'd *Tomboe Bangoela*. The watch or centinel is commonly one of the moſt courageous of the place. Theſe towns are beſides inclos'd with curtins, of theſe *Tomboe* ſtaffs, or of thoſe of the palm-wine trees, both being long, thick and very hard wood, faſten'd to the trees that are planted all round the place, in ſuch manner, that nothing can be ſeen through this encloſure; but at certain diſtances there are narrow lights or loop-holes, with ſhutters, to make uſe of their muſkets if need be.

Fortifications.

The lanes or ſtreets through the towns lead from one *Kobere* to the other, croſs-wiſe, and forming a ſort of market-place in the centre.

Such fortified towns they call *San-ſiah*, into which the country people retire in caſe of an irruption from an enemy; every one of the open country and villages call'd *Fonſerah*, having a houſe in the *San-ſiah*, for a time of need.

RIVERS *and* BRIDGES.

THE rivers in the country of the *Quojas* being ſo ſhallow, and choak'd with falls and ſands, there is no occaſion for canoes, but for the convenience of travellers. They have here and there a ſort of bridges, made with ſtaffs of *Tomboe*, tied cloſe together; and over them, on each ſide, about three foot high, a long rope made of certain roots twiſted, to preſerve the travellers from falling into the river. Theſe bridges are faſtened at each end, on the land, with the ſame ſort of ropes, made very ſtrong, and fix'd to trees. BARBOT.

TEMPER *and* INCLINATIONS.

I Have before obſerv'd, that the *Blacks* in general are very luxurious, which not only occaſions many diſeaſes, but alſo ſhortens their lives.

The women are no leſs intemperate in *Leudneſs.* that reſpect, and uſe certain liquors made of herbs and barks, to excite their natural deſire.

Both ſexes are extremely fond of ſtrong *Drunkenneſs.* liquors, and eſpecially of brandy, when 'tis offer'd them; for 'tis very ſeldom they will buy any of the *Europeans*.

Theſe *Blacks* live all together in great *Charity.* union and friendſhip among themſelves, being at all times ready to help and aſſiſt ſuch as come to want clothing or proviſions, and that in as effectual a manner as they are able to do it, or making preſents to one another, ſometimes of clothes, at other times of ſlaves, or other valuable things. A if any one dies, and has not left enough to pay the charge of his burial, his friends do it at their own expence.

No perſon can be admitted to the king's preſence, whether white or black, but he muſt carry a preſent, according to times and occaſions.

The *Blacks* here are not much addicted to ſteal or pilfer from one another, but make no ſcruple of taking what they can from ſtrangers.

Their LANGUAGE.

THE common language of the *Blacks* here is the dialect of the *Quojas*, beſides ſome which are peculiar; as thoſe of *Tim*, *Hondo*, *Mendo*, *Folgias*, *Gala* and *Gebbe*. That of the *Folgias* is the moſt elegant, and therefore call'd *Mendisko*, that is, the lord's language, in honour of the king of *Folgia*, to whom they are ſubject by homage. Thoſe of *Gala* and *Gebbe* differ a little from the *Folgian* tongue; and there is much the ſame difference in that of the *Conde-Quojas*, towards the frontiers of *Hondo*, as there is between *High* and *Low-Dutch*.

The *Blacks* of faſhion uſe ſome ſort of *Eloquence.* eloquence in their diſcourſe, and frequently make uſe of allegories, well apply'd, and to the purpoſe, much after the manner that we read in *Judges* ix. 8. *Jotham* the ſon of

BARBOT. of *Gideon*, deliver'd himſelf to the lords of *Sichem*.

No diſtinction of hours. They do not divide the day into hours, but only know when it is midnight by the five ſtars; which, beſides the *Pleiades*, appear on the head of *Taurus*, which they call *Monja-Ding*, the lord's ſon.

Good natur'd Blacks. The *Blacks* in theſe parts are generally well temper'd, civil, and tractable, and not addicted to ſpill human blood, unleſs very much provok'd, or at the funerals of very great perſons, as ſhall ſoon be obſerv'd.

SORCERERS *and* POISONERS.

THEY ſay they have many magicians and ſorcerers among them, as alſo a peculiar ſort of men, whom they call *Sovab Mounouſin*, that is, poiſoners and blood-ſuckers; and theſe they fancy will ſuck the blood out of any man or beaſt, or at leaſt corrupt it in ſuch manner, as to occaſion lingring and painful diſeaſes. There are others, called *Pilly*, who, by their enchantments, they believe can hinder the rice from ſprouting out of the ground, or from coming to maturity, when grown up. Both thoſe ſorts of men, they tell us, are inclin'd to commit ſuch barbarities by the *Sovab*, that is, the devil, who they believe poſſeſſes ſuch as are overwhelm'd with melancholy, or grown deſperate through misfortunes, and therefore withdraw themſelves from the company of other men, and live wild in the woods and foreſts; where the *Sovab* teaches them, ſhows them what herbs and roots are to be uſed in their enchantments, as alſo the geſtures, words, and grimaces, proper for thoſe helliſh practices. Theſe men, when taken, are put to death, to deliver the country from their miſchiefs. The *Blacks* will ſeldom travel through the woods without company, for fear of meeting with ſuch men, as alſo becauſe of the wild beaſts which ſwarm there; and carry with them a compoſition of ſeveral ingredients, which they fancy preſerves them againſt the malicious *Sovab*.

Miſchievous perſons.

It would be too tedious to relate the many ſtories they tell of theſe ſorcerers and *Sovab*; as alſo the particular ceremonies of their funerals and burials of deceaſed perſons: it ſhall ſuffice to obſerve ſome few, which are not uſed among the other nations I have already deſcribed; for, in the main, they are the ſame, and no leſs inhuman.

FUNERALS.

WHEN the corps is well waſh'd, they trim the hair of its head into locks, and ſet it up, cloth'd in all the beſt apparel the perſon wore whilſt living, or what has been given ſince dead, as is uſual; ſupporting it with props behind and before, and under the arms, with a bow in one hand, and an arrow in the other.

Then the neareſt relations or friends make a ſort of ſkirmiſh between themſelves, with their arrows, which laſts a conſiderable while: and that ended, they kneel round the corps, with their backs towards it, as if much provok'd; and thus ſhoot their arrows round the world, as they call it, to ſignify they are ready to revenge the deceaſed againſt any perſon that ſhall offer to ſpeak ill of him, or that may have been inſtrumental to his death. After which, they ſtrangle ſome ſlaves belonging to the deceaſed, to attend him in the other world; who, the better to prepare them for their exit, have been feaſted with all the delicacies the country can afford.

Women and ſlaves kill'd.

During this time the women of the village, who had the moſt familiarity with the perſon deceaſed, keep about his wife, and throwing themſelves at her feet, utter theſe words, from time to time, *Bgune*, *Bgune*, that is to ſay, be comforted, or wipe off your tears.

After this, they take the corps and lay it down on a board, or a ſmall ladder, which two men carry thus upon their ſhoulders to the grave, caſting into it the ſtrangled women and ſlaves, mats, kettles, baſons, bugles, and other odd things belonging to the deceaſed; and covering all with a mat, and hanging his armour on an iron rod, ſet up in the ground at one end of the roof, which they erect over the grave to keep off the rain from it: and for a long while every day they leave eatables and liquors about it, for him to feed on in the other world. If a woman is buried, they ſet up at the iron pole or rod, her baſons and *Dutch* mugs, in lieu of armour.

They obſerve to bury a whole family ſucceſſively as they come to die, in the ſame place as near as 'tis poſſible, tho' the perſons die at ever ſo great a diſtance. The burying-places are commonly in ſome forſaken, or ruin'd villages, which they call *Tombouroi*; and there are many of them on the river *Plyzoge*, and in the iſland *Maſſab*, behind cape *Monte*.

Families bury'd together.

The reaſon they give for ſtrangling ſuch perſons as are put to death, in order to be buried, in the graves of men of note, is, becauſe their blood is too precious to be ſpilt and waſted on any account. They ſtrangle them with a ſtring put about the neck, which they twiſt and turn behind the back of the wretched victims, as is practiſed by the mutes appointed for ſuch offices at the *Ottoman Porte*. They alſo burn in their preſence the remaining victuals that had been prepared to feaſt them before their exit, adjudging it to be ſacred.

Strangling.

This

This barbarous cuſtom of ſacrificing the living to honour the dead, begins now to loſe ground; for here, and at other places already deſcribed, where it is practiſed, moſt of the people hide their daughters or children as ſoon as the king's ſickneſs is thought to be mortal; which thoſe who wait on the dying king, uſe all precautions to conceal as much as they can, that none of thoſe who are to be thus ſlaughter'd may get away or abſcond. And when thoſe who have thus kept themſelves out of the way at that time, return to their dwellings, they are ſeverely reproach'd with their want of courage, which among them is the greateſt affront, and told how unreaſonable it is they ſhould have eaten the bread of their lord or husband, and be afraid to die with him: with many more no leſs ridiculous reproaches.

Faſting at funerals. It is alſo cuſtomary here for the neareſt relations, or friends of a deceaſed perſon, to keep a faſt of ten days after the funeral of one of the common ſort, which is call'd *Bolly Guwe*; and thirty days for a king or conſiderable perſon. Such as keep this faſt make a vow, lifting up both their hands, not to eat rice during that time, nor to drink any liquor but what is kept in a hole made for that purpoſe in the ground, as alſo to abſtain from the company of women; and the women who engage to keep the ſaid faſt, vow they will not clothe themſelves during that time, with any other garments whatſoever, but with white or black rags, with their hair looſe and diſhevell'd, and to lie on the bare ground at night.

Preſents to thoſe that faſt. The faſt being over, the penitents lift up both their hands again, to denote they have very punctually accompliſh'd it: after which, the men go a hunting, the women dreſs what they kill, and all together feaſt on it; and then thoſe who have kept the faſt, are diſmiſſed with each of them a preſent of a baſon, or a kettle, or a cloth; others with a basket of ſalt, or an iron bar, *&c.*

There is another cuſtom, when a perſon is ſuſpected to have died an untimely death; which is not to waſh the corps, till a ſtrict enquiry be made of it. To this effect they make a bundle of ſome pieces of the dead perſon's garments, the parings of his nails, and clippings of his hair, on which *Superſtitious trial.* they blow the ſcrapings of the wood *Mammon*, or of *Cam-wood*; faſtening the bundle to the peſtle, which two *Blacks* carry about the place, preceded by the prieſts, who beat with two hatchets, one againſt the other, and aſk the dead corps in what place, at what time, and by whom he was thus deprived of life; and whether *Canou* their deity has taken him into his protection. And when the ſpirit, as they pretend, moving the heads of the bearers of the corps, after a certain manner, gives them to underſtand the *Sovah-Monouſſin* has done it; they aſk him again, whether the ſorcerer is male or female, and where he lives: which the ſpirit alſo declaring, in the ſame manner, and leading them to the place where the ſorcerer abides; they ſeize and put him in chains, to be examined on the charge the ſpirit has laid on him. If he perſiſts to deny it, he is compell'd to take the *Kquony*, a horrid bitter drink; and if after drinking three full *Calabaſhes* of it he vomits it up, he is abſolved: whereas if it only foams out about his mouth, he dies immediately; his corps is burnt on the ſpot, and the aſhes are thrown into the river, or the ſea, be he ever ſo great a man. BARBOT.

This drink is compoſed of the bark of a certain tree, beaten in a wooden mortar, and infuſed in water: 'tis a very ſharp dangerous liquor, and commonly adminiſtred to the priſoner in the morning, in caſe of ſuſpicion of high crimes; during which time, they invoke the *Kquony*, praying that the priſoner may vomit up the drink if he be innocent; but if guilty, that he may die on the ſpot.

Many more ſuch abſurdities might be related of theſe people, as to the adminiſtring of this draught, which are not worth mentioning.

Proviſion for children. The eldeſt ſon of the deceaſed inherits all his goods, wives, and concubines; and he dying without iſſue, all falls to his younger brother, if he has any. The other children are generally provided for by their father, that they be not reduced to poverty after his death.

But if a man dies without iſſue male, the ſon of his brother is his next heir, tho' he ſhould leave ſeveral daughters; and if there is never a male left of a family, then the king becomes the ſole heir, but is to maintain and ſubſiſt all the daughters that are left behind.

Barbot.

CHAP. VI.

Government of the Quojas. *Reception of embaſſadors. Favour to* Europeans. *Superſtitions about ſouls departed. Circumciſion. New-moon. Society of men called* Belly; *another of women, called* Neſſoge. *Puniſhment of malefactors. Of* Rio Seſtro. *The author viſits that king; his reception,* &c. *Habit of men and women. Product, birds, and beaſts. Funerals. Religion, and phyſick.*

Government.

Policy of the Quojas. THE authority of the *Quojas Berkoma*, over the countries of *Cilm*, *Boulm*, and *Boulm-Berre*, tho' of a greater extent, and more populous, is due to their politick government, compos'd of very judicious wiſe men; who, to keep their vaſſals and neighbours in ignorance of the ſmallneſs of the country, and of the inconſiderable number of its inhabitants, do not permit any of thoſe of the north countries to travel to the eaſt, thro' their lands, nor thoſe in the eaſt to paſs thro' to the weſtward: by which means they alſo have much greater ſhare in the trade, from one part to another. The *Quojas* ſerve as factors, or brokers to their neighbours; and convey thro' their ſmall country the goods which the weſtern *Negroes* ſend to the eaſtern, or the eaſtern to the weſtern: for the ſame reaſon, thoſe to the northward of theſe *Quojas*, do not allow them to paſs thro' their territories to the other nations ſtill northward of them, unleſs on occaſion of the *Quojas* marrying ſome women among them.

Subject to the Folgias. The *Quojas Berkoma* are ſubject to the king of *Folgia*, as has been ſaid before; yet that prince has given their king the title of *Dondagh*, which he takes himſelf; and this king of the *Quojas* gives the ſame title to him of *Boulm-Berre*, without doing any homage to the *Folgias*, but only to himſelf.

Title how given. The title of *Dondagh* is given to the king of the *Quojas*, by him of *Folgia*, in this manner. The *Quoja* prince lies down on the ground on his ſtomach, the *Folgias* throw ſome earth on his back, and ask him what name he likes beſt; which he having declared, they proclaim it aloud, adding to it the word *Dondagh*, with the name of its country. Then the new *Dondagh* is order'd to riſe from the ground, and ſtanding up, is preſented with a quiver full of arrows, which is hung on his back, and a bow put into his hand, to ſignify he is now bound to defend the country with all his might. After which, the *Quoja* prince does homage to the king of *Folgia*, and makes a conſiderable preſent of linnen, ſheets, braſs-kettles, baſons, *&c.*

Quoja king abſolute. This king of *Quoja* is abſolute and arbitrary in his dominions, very jealous of his authority and prerogatives, and keeps a great number of women, moſt of them brought down to him from *Gala*, *Bondo*, *Folgia*, and other countries.

When he appears in publick, he ſits or ſtands on a *Koreda*, or *Buckler*, to denote, he is the defender of the country, the leader at war, and the protector of good men oppreſt.

If any perſon ſent for by him being accuſed of any miſdemeanor, does not attend him immediately, he ſends him his *Koreda* by two drummers, who are not to ceaſe beating their drums till that perſon comes along with them to the king; carrying in one hand the *Koreda*, and his cuſtomary preſents in the other. And being come into the king's preſence, he proſtrates himſelf on the ground, throwing earth over his head, begging his crime may be pardoned, and acknowledging himſelf unworthy to ſit on the *Koreda*. The king's deſign in ſending the *Koreda*, is to ſignify to the perſon it is ſent to, by way of reproach, for his not coming upon the firſt meſſage; that he ſhould then come and take his place in the government, and execute the power himſelf, ſince he is ſo refractory to his commands. *How he ſummons criminals.*

When any perſon of note is to wait on this king, he firſt delivers his preſent to the chief of his wives, who carries it to the prince, begging ſuch a man may be admitted to his preſence, to throw earth on himſelf. If the king grants the petition, the preſent is accepted, and the perſon admitted to come and pay his reſpects; but if it is not granted, the preſent is privately reſtored to the owner: who, however, dares not return home 'till he has made his peace with the king, through the mediation of ſome friends in favour with him; and is afterwards admitted to an audience, and the preſent accepted, if his fault is not conſiderable; for if it be, the king is not eaſily moved to forgive it. *Suits to the king.*

The perſon ſo pardoned and admitted to ſee the king, is to walk towards him, bowing to the chair in which he ſits, on a fine mat; bending one knee, and ſtooping ſo low, as to reſt his head on his right arm laid on the ground, pronouncing the word *Dondagh*; to which the king anſwers *Namady*, I thank you. After which, he bids him ſit on a little wooden ſtool at a diſtance, or on a mat, if he be of the higheſt rank, or a foreign envoy.

Embas-

EMBASSADORS, HOW RECEIVED.

Noiſe at their reception.

AN envoy or embaſſador from a neighbouring king, being arrived on the frontiers of the *Quojas*, ſends to the king to notify his arrival there; who ſendeth an officer to bring him to a village near the court, where he ſtays till all things are ready for his audience. On the day appointed, he is brought from that village, attended by a great number of officers and attendants, arm'd with bows and quivers, making a great noiſe of their ſort of muſick, and all ſkipping and dancing by the way, accoutred in their beſt clothes. This proceſſion being come to the palace, the *Blacks* make a lane in the place of arms, thro' which the embaſſador is brought to the council-chamber; and if it be a *Folgian* embaſſador, he is allowed to have his own attendants to dance in this place of arms; but no other nation has that liberty. The dance being over, he is conducted to his audience, and being near to the king's *Simmanoe*, or chair, turns his back to him, with one knee to the ground; and in that poſture draws his bow as ſtiff as he can, to ſignify to the king he would eſteem himſelf very happy if he had the opportunity to uſe it againſt his enemies. During this formality, the envoys retinue ſing and recite aloud ſuch verſes as have been made in praiſe of the king; in return for ſuch like praiſes ſung and recited as loud by the king's attendants, in honour of his maſter and of himſelf: a ceremony uſed on ſuch occaſions, which they call *Polo, Polo, Sammab*; and amongſt many flattering expreſſions, theſe following are often repeated and accounted the moſt acceptable, *Comme, Bolle-Machang*, that is, there is no body can imitate the works of his hands. *Doogo Folmaa, Hando-moo*; he is the deſtroyer of the *Doogo Folmaa. Sulle Tomba Quarryaſcb*, I ſtick like greeſe, pitch, or ſulphur, to the back of ſuch as dare reſiſt me.

Singing.

Other ceremonies.

The panegyricks ended, the embaſſador cauſes one of his officers, who is almoſt naked, to advance, and throw earth on his own body before the king; being himſelf excuſed from ſo doing by his character. And during that ceremony, all the aſſiſtants about the *Simmanoe* dance, making ſeveral motions and geſtures with their bows and arrows; after which, the embaſſador deſires ſilence to be order'd, and then he makes his ſpeech; and the *Silly*, or king's interpreter, who uſually ſtands up next to the king's *Simmanoe*, with a bow in one hand, interprets word by word: and if it concerns matters of ſtate, the anſwer is defer'd till debated in council; otherwiſe it is given on the ſpot. Then the embaſſador is conducted to his quarters, after which the preſents he brought are laid before the king, and the reaſons given for making ſuch or ſuch a preſent. BARBOT.

At night, the king ſends his ſlaves to watch the body of the embaſſador; next his own wives, in their beſt dreſs, with ſeveral diſhes of meat and rice, according to the number of his retinue: and after ſupper, the palm-wine, and his own preſents, ſome braſs kettles, or baſons, or the like. If any *European* is admitted to ſee the king, and brings his preſents, he is allowed to eat with the king, and of his own meat. What is left of the embaſſador's ſupper, is for the king's wives.

Favour to Europeans.

No people among the *Blacks* are ſo formal and ſo ceremonious as theſe; and to uſe them after that manner, is a means to do any thing with them to ſatisfaction.

Of the FOLGIAS, *and* HONDOS, *and* QUABEE-MONOUS.

THE *Folgias*, as I have ſaid before, have a dependance on the emperor of *Monou* or *Manoë*, as the *Quojas* depend on them. This *Monou* emperor extending his empire over ſeveral neighbouring countries, which all pay homage and tributes to him yearly, in ſlaves, iron bars, bugle, cloth, *&c.* each of which, in token of his good-will, he alſo preſents with *Qua-Qua* cloths; which the *Folgias* again preſent to the *Quojas*, when they pay their homage; and the *Quojas* give them again to the kings of *Boulm* and *Hondo*, when theſe come to make their acknowledgments to them: all theſe nations being very free in making preſents to one another, as has been obſerv'd in another place.

Sovereignty of the Folgias.

The *Folgias* call the ſubjects of this emperor *Mendi-Monou*, (that is, lords;) the *Quojas*, *Mendi-Monou*, (i.e.) people of the lord; and the *Boulm* and *Cilm* call them the ſame, which is done to honour themſelves the more, as being his tributaries: though each of theſe petty kings has an abſolute authority in his own diſtricts, and can make war or peace, without the conſent or approbation of this emperor, or of any other of whom they hold.

Names of diſtinction.

It is wonderful, that ſuch a ſmall country, and ſo thinly peopled, as is that of *Monou*, ſhould have ſubdued ſo many other countries, and ſtill preſerve their authority over them all, and eſpecially the *Folgias*, who are ſo numerous. But it muſt be ſuppoſed, that the policy of the *Monou*, together with the ſituation of the other countries which are ſeparated from one another, has been as inſtrumental in that conqueſt, as force of arms.

The country of *Hondo* is divided into four principalities, *Maſſillagh, Dedowaeh, Dangoerro*, and *Dandi*; the chiefs whereof are named by the king of *Quoja*, their lord: each

Hondo country.

BARBOT. each having equal authority, and paying a yearly acknowledgment to him, by their envoys, in preſents of braſs kettles, baſons, *Qua-qua* cloths, red cloth, and ſalt, made of the ſea-water.

Quabee-Monous. The *Quabee-Monous* live about the river *Seſtro*. They were formerly ſubdu'd by *Flanſire*, king of the *Folgias*, after an obſtinate bloody fight, near the *Seſtro*; but have ſince recover'd their former independency and ſovereignty, and own none but *Monou* for their emperor, and now hold of him.

RELIGION.

Belief of a God. THEY acknowledge a ſupreme being, creator of the world, and of all things viſible and inviſible; but they cannot form a good idea of that ſovereign being: but the *Blacks* of *Boulm* and *Timna* make ſtrange figures of it.

His attributes. They call that being *Canou* or *Kanuo*, attributing to him an infinite power, univerſal knowledge, and to be preſent in all places, believing that all good is from him, but not that he is eternal; and that another light, or being, is to come to puniſh the wicked, and reward the vertuous.

A lake worſhipp'd. The *Karou-Monous*, when they poſſeſs'd the country about the rivers *Junk* and *Arvoredo*, in the kingdom of the *Folgias*, paid religious adoration to a lake or pool there, on a mountain; and uſed to offer to that lake all the booty they took from the *Folgias*, their mortal enemies, whom they had often defeated, being led by a *Carou* general of great renown, call'd *Sokwalla*.

Policy of the Folgias. The *Folgias* having been often worſted by the *Karou-Monous*, and conſidering they were not able to withſtand ſuch a warlike enemy by open force, contriv'd how to deſtroy, or weaken them by policy. They had recourſe to a ſorcerer, or magician, of the country; who adviſ'd them to caſt into the above mentioned lake of the *Karous*, a quantity of fiſh boil'd, with the ſcales on: the *Karous* ſuperſtitiouſly looking upon it as a great pollution to eat fiſh that was not ſcaled. This advice follow'd, had its intended effect; for the *Karous* being inform'd of what had been done, look'd upon the lake as defiled and profaned; and thereupon fell at variance among themſelves, to ſuch a degree, that a civil war enſu'd; by which they were ſo weakned, that the *Folgias*, who lay in wait to improve all opportunities, attacking them, ſlew their brave general *Sokwalla* on the ſpot, and his ſon *Flonikerri* was oblig'd to ſurrender himſelf priſoner, with the beſt of his ſubjects. The *Folgias*, fearing to exaſperate that nation, thought fit to conclude a ſolid peace with them; which ſucceeded ſo well, that the king of the *Folgias* call'd *Flanſire*, married the ſiſter of the *Karou* prince, and reſtor'd him to his dominions.

This ſtory ſomewhat reſembles the advice which *Balaam*, the falſe prophet, gave to *Balak*, king of *Moab*; which prov'd ſo fatal to the *Iſraelites*, as we read *Numb.* xxiv. 14. and in *Joſephus*, lib. 4. chap. 6.

Opinion of ſouls. Theſe people believe, that the dead become ſpirits, which they call *Jannack* or *Jananeen*; that is, patrons or defenders, their buſineſs being to protect and aſſiſt their former relations and kindred: and therefore they put ſuch queſtions to their dead, as I have before obſerv'd. Thus, if a man hunting of wild beaſts in the woods, happens to eſcape ſome imminent danger, he ſays, he has been deliver'd by the ſoul of ſuch of his deceas'd kindred, as he lov'd beſt; and as ſoon as return'd home, ſacrifices at his grave an heifer, rice, and palm-wine, as an acknowledgment of his deliverance, in the preſence of the relations of the deceaſed, who dance and ſing at the feaſt.

They believe thoſe ſpirits, or ſouls, reſide in the woods; and when any man has receiv'd ſome notable injury, he repairs to the woods, and there howls and cries, intreating *Canou*, and the *Jananeen*, to chaſtiſe the malice of ſuch a perſon, naming him by his name.

He who finds himſelf in ſome difficulty or danger, conjures the ſoul of his beſt relation to keep him out of it, to ſatisfaction.

Others conſult them, and take their advice on future events; as for inſtance, whether any *European* ſhip will ſoon come, and bring goods to traffick, or the like.

In ſhort, they have all a very great reſpect and veneration for the ſpirits of deceaſed perſons, and rely on them as their tutelar gods. They never drink water or palm-wine, without firſt ſpilling a little of it for the *Jananeen:* and to aſſert the truth of any thing, they ſwear by the ſouls of their deceaſed parents. The kings themſelves do the ſame: and tho' they ſeem to have a great veneration for *Canou*, that is, God; yet all their religious worſhip ſeems to be directed to theſe ſouls, each village having a proper place appointed, in the neareſt wood, to invoke them.

Thus the native *Indians* of *Virginia* believe in many gods, whom they call *Kewaſowock*, inferiors to another, great and puiſſant, who is from all eternity, whom they call *Kewas*. They have temples, wherein they make offerings to thoſe deities, ſing and pray for the dead, and believe the immortality of ſouls, *&c.*

The *Chineſe* hold, that all deceaſed perſons are turned into air; and therefore, all their religious duties terminate in the air that environs them.

Theſe

Theſe *Blacks*, at three ſeveral times of the year, carry abundance of proviſions for the ſubſiſtance of the *Jananeen*, into the woods and foreſts, where they firmly believe thoſe ſpirits reſide, in a peculiar manner. And thither afflicted perſons repair in their extremity, to implore the aſſiſtance of *Canou*, and the *Jananeen*, with loud cries.

It is a ſacrilege for women, maids, or children, to enter thoſe ſacred woods; and therefore are they made believe, from their infancy, that the *Jananeen* would immediately kill them.

Circumciſion. All theſe nations circumciſe their children at the age of ſix months, and believe it is appointed by God, ſaying it has been practiſed time out of mind among them. Yet ſome mothers, through fondneſs, will not let their children be circumciſed till they are three years old, that they may bear the painful operation with greater eaſe and ſafety to them. They heal the wound with the juice of certain herbs, beſt known to them.

Here are two other ſtrange ceremonies much regarded and obſerved by all the *Negroes* of *Hondo*, *Manou*, *Folgias*, *Galas*, *Gebbe*, *Seſtro*, *Boulm-Cilm*, and even in *Sierra Leona*; which, though very different from what is properly call'd the circumciſion, are nevertheleſs both of them very painful and ridiculous; of both which, I ſhall ſoon ſpeak at large.

New moon honour'd. Though the *Blacks* have not been yet obſerved to adore the ſun or the moon, yet 'tis remarkable, that at every new moon, both in the villages and open country, they abſtain from all manner of work, and do not allow any ſtrangers to ſtay amongſt them at that time; alledging, for their reaſon, that if they ſhould do otherwiſe, their maiz and rice would grow red, the day of the new moon being a day of blood, as they expreſs it; and therefore they commonly go all a hunting that day.

The lower *Ethiopians* in *Angoy*, and near *Congo*, pay the like veneration to the new moon.

Belly *ſociety.* The fellowſhip or ſect of the *Belly*, as near as it can be well deſcribed, is properly a ſchool, or college, eſtabliſh'd every twenty or twenty-five years, by order of the king, who is the chief or head of it, for training up young men and boys to dance, to ſkirmiſh, to plant, to fiſh, and to ſing often, in a noiſy manner, what they call the *Belly-Dong*, the praiſes of the *Belly*; which are no other but a confus'd repetition of leud filthy expreſſions, accompanied with many immodeſt geſtures and motions of the body: all which things, when duly perform'd, entitle the fellows of that ſchool, to the name of the marked of the *Belly*, and renders them capable of all ſorts of offices and employments about the king; and of enjoying certain prerogatives of the country. From which the *Quelgs*, idiots, that is, ſuch as never were educated after that manner, are wholly excluded. BARBOT.

The king having order'd proper baracks, or huts, to be built together, in a ſpace of ground mark'd out, eight or nine miles in circumference, in the midſt of a large wood, or foreſt, where palm-trees thrive well, and the ground being fitted for planting of eatables, to ſubſiſt the ſcholars; and all ſuch *Blacks* as deſire to prefer their ſons, being ready to ſend them to it: proclamation is made for all of the female ſex, great or ſmall, not to approach the ſacred wood, much leſs to enter it, during the continuance of the ſchool, which ſometimes is four, and other times five years, for fear of polluting it; leſt they incur the wrath of the *Belly*, who, they are made to believe, from their infancy, would kill ſuch as ſhould preſume to tranſgreſs.

The *Soggonoes* or elders marked of the *Belly* ſect, whom the king has appointed to rule the ſchool, having taken their places, proclaim the laws of it to the fellows, forbidding them to ſtir out of the limits thereof, or converſe with any perſon but ſuch as has been marked of the *Belly*: and then they prepare every one of their ſcholars to receive that mark, which is done by cutting certain ſtrings which run from the neck to the ſhoulder-bone; a painful operation, but cured in a few days, by proper vulnerary ſimples; the ſcars whereof, when cured, look at firſt ſight like nails imprinted in the fleſh: and then a new name is given to every one, to denote a new birth.

Being thus prepared and fitted, and ſtark naked all the while they live there, the *Soggonoes* daily teach them the ſeveral things above mention'd, till the four or five years of their continuance at ſchool are near ſpent; during which, they are ſubſiſted by the *Soggonoes*, and by their parents, who ſend them, from time to time, rice, bananas, and other eatables.

The day being appointed for breaking up, they are removed to other lodgings, erected on purpoſe at ſome miles diſtance from the former; where they are viſited by their relations, men or women indifferently, and by them taught to waſh their bodies, to anoint them with palm-oil, and to behave themſelves handſomely among people: for by reaſon of their long confinement in ſuch a retired place, they know little or nothing of the behaviour of other people, but rather look like ſo many ſavages.

After ſome few days ſpent in this manner, the parents dreſs and adorn them with clouts at their waiſt; ſtrings of bugle at the

BARBOT. neck, intermixt with leopards teeth at diſtances; the legs loaded with braſs bells and braſs rings; a deep oſier cap on the head, which almoſt blinds them; and the body accoutred with abundance of feathers of ſeveral colours. And in this equipage, they are conducted to the publick place in the king's town, and there in the preſence of a multitude of people, eſpecially of women gather'd from all parts of the country, the fellows pull off their caps, and let their hair looſe, one after another, ſhewing what improvement they have made in dancing the *Belly:* and if any one happens to be out, he is mock'd by the women, who cry out, *He has ſpent his time in eating of rice.*

When the dancing is over, the *Soggonoes* call every fellow in his turn, by the name that was given him at his admiſſion into the ſchool, and preſent him to his father, mother, or relations.

Belly, *what it is.* To ſay ſomething of the *Belly* itſelf, it is a thing made by the *Belly-Mo* or chief prieſt, by the order of the king, of a matter kneaded or wrought like dough, ſometimes of one figure, and ſometimes of another, as is judg'd convenient, according to occurrences; which he afterwards bakes, and, as I ſuppoſe, it is eaten. A politick invention of the king and prieſts, to keep the people in greater ſubjection, by the many dreadful puniſhments they induſtriouſly give out it can inflict on men, with the king's conſent, without which, it can have no force. It cannot be imagined what impreſſion this makes on the people of all theſe countries, every one accounting it ſacred and venerable. Even the very kings and prieſts themſelves, tho' they know well what this *Belly* is made of, and for what end; yet, by the prevailing force of ſuperſtition and ancient practice, from one generation to another, are ſo far deluded, as well as the generality of the people, that the king values himſelf much upon being the head of that brotherhood or ſect.

Neſſope, *fellowſhip of women.* The other fellowſhip of the *Neſſoge*, concerns the female ſex, and diſtinguiſhes ſuch as profeſs it, from other women who do not; as that of the *Belly* does its followers among other men that are not of the ſame ſtamp.

This fellowſhip of women was at firſt invented in the country of *Goulla*, and thence followed and practiſed by all the other nations. It is perform'd in this manner.

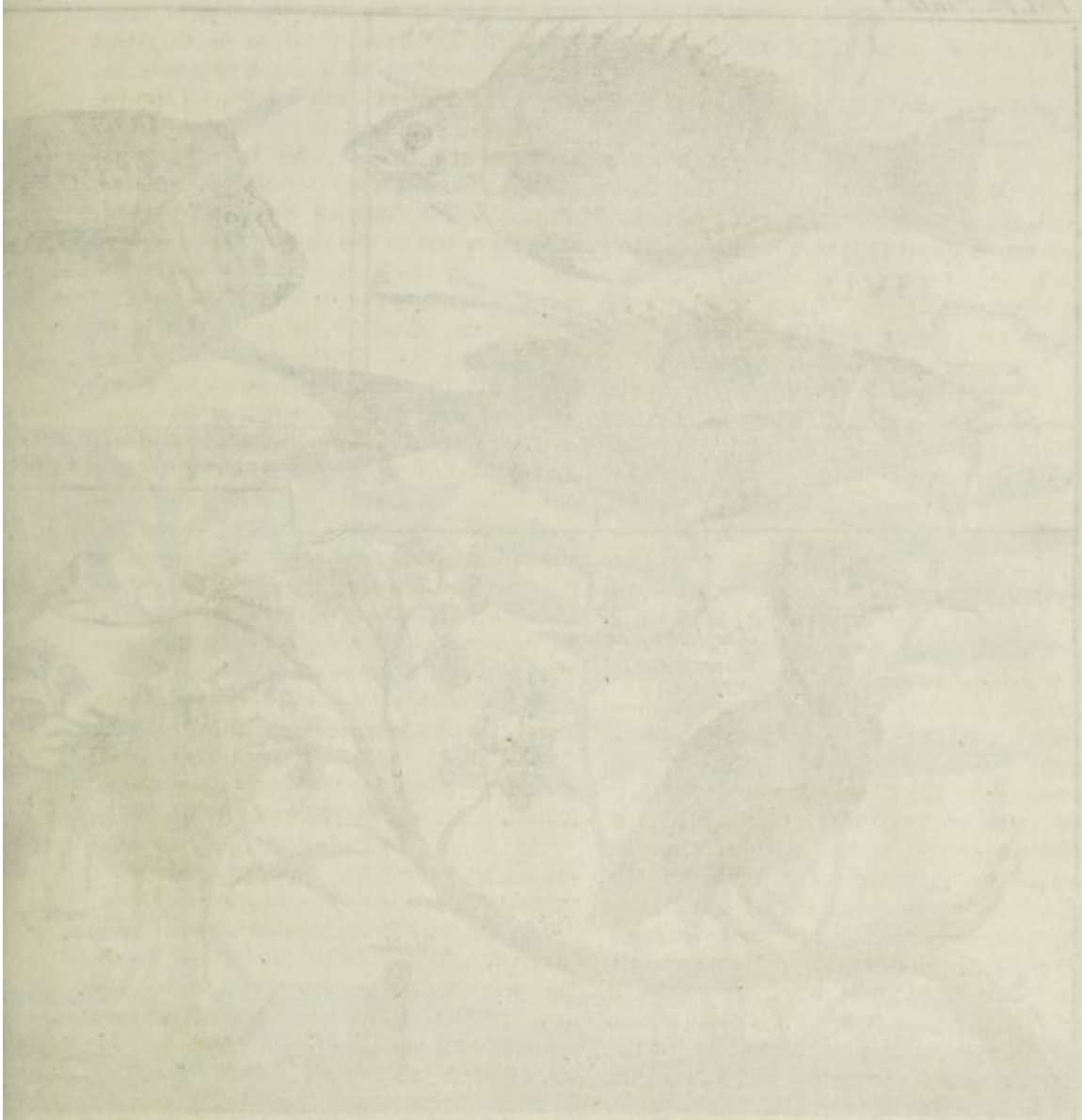
At a certain time appointed by the king, a number of huts or cabins is built in the midſt of a wood, to receive all ſuch maidens or women, as are willing to be of the ſociety; who being all gather'd together, at the place prepared, the *Sogg-Willy* of *Goulla*, the ancienteſt woman of the profeſſion, who is ſent for by the king, being come down to rule and govern the ſchool, begins to execute her office, by a treat the old matron gives to her new diſciples, call'd amongſt them *Sandy-Latee*, the alliance or confederacy of the hen, (of which, more hereafter) exhorting them to be eaſy and pleas'd in their confinement of four months, which is the uſual time it laſts. Then ſhe ſhaves their heads, orders every one to ſtrip herſelf of her clothes, and having carried them all to a proper brook in the holy wood, waſhes them all over, and circumciſes every one in the private parts; a very painful operation, yet cured by her in twelve days, by means of proper herbs. After which, ſhe teaches them all daily the dances of the country, and to recite the verſes of *Sandy*; which is a perpetual chanting of abundance of leud, looſe expreſſions, accompanied with many indecent ridiculous geſtures and motions of the body, all naked, as they are conſtantly during the four months of their ſchooling. And if they be viſited, during that time, by any other women or maidens from abroad, the viſiters are not to be admitted to the ſcholars, unleſs they alſo be ſtark-naked, leaving their clothes in a proper place of the wood. *Circumciſion of women.*

The time being come to break up ſchool, the parents ſend the ſcholars red ruſh-clouts, bugle-ſtrings, braſs-bells, and large braſs rings for the legs, to dreſs and adorn themſelves. And thus, the old matron *Sogg-Willy*, being at the head of them, they are conducted to the village, whither a croud of people reſort from all parts to ſee them. There the *Sogg-Willy* being ſet down, theſe *Sandy-Simodiuno*, daughters of the *Sandy*, for ſo theſe ſcholars are call'd, dance, one after another, to the beat of a little drum; and the dancing being over, they are diſmiſs'd, each to her own quarters.

PUNISHMENTS *of* MALEFACTORS.

Adultery how puniſh'd. A Woman accuſed of adultery, is to take the oath on the *Belly Paaro*, which is in ſubſtance, that ſhe wiſhes and conſents the ſpirit may make her away, if ſhe is guilty of that crime; if afterwards convicted of perjury, ſhe is in the evening carried to the publick market-place of the village by her own huſband, where the council is ſitting. They firſt invoke the *Jananeen*; then they cover her eyes, that ſhe may not ſee the ſpirits that are to carry her away; after which, follows a very ſevere reprimand on her diſorderly life, with dreadful threats, if ſhe does not amend it: and ſo ſhe is diſcharg'd by the *Jananeen*, after a confuſed noiſe of voices heard, expreſſing, that tho' ſuch crimes ought to be puniſh'd, yet ſince it is the firſt offence, it is forgiven, upon her obſerving ſome faſts, and macerating herſelf; it being expected, that thoſe who are forgiven

ſhould



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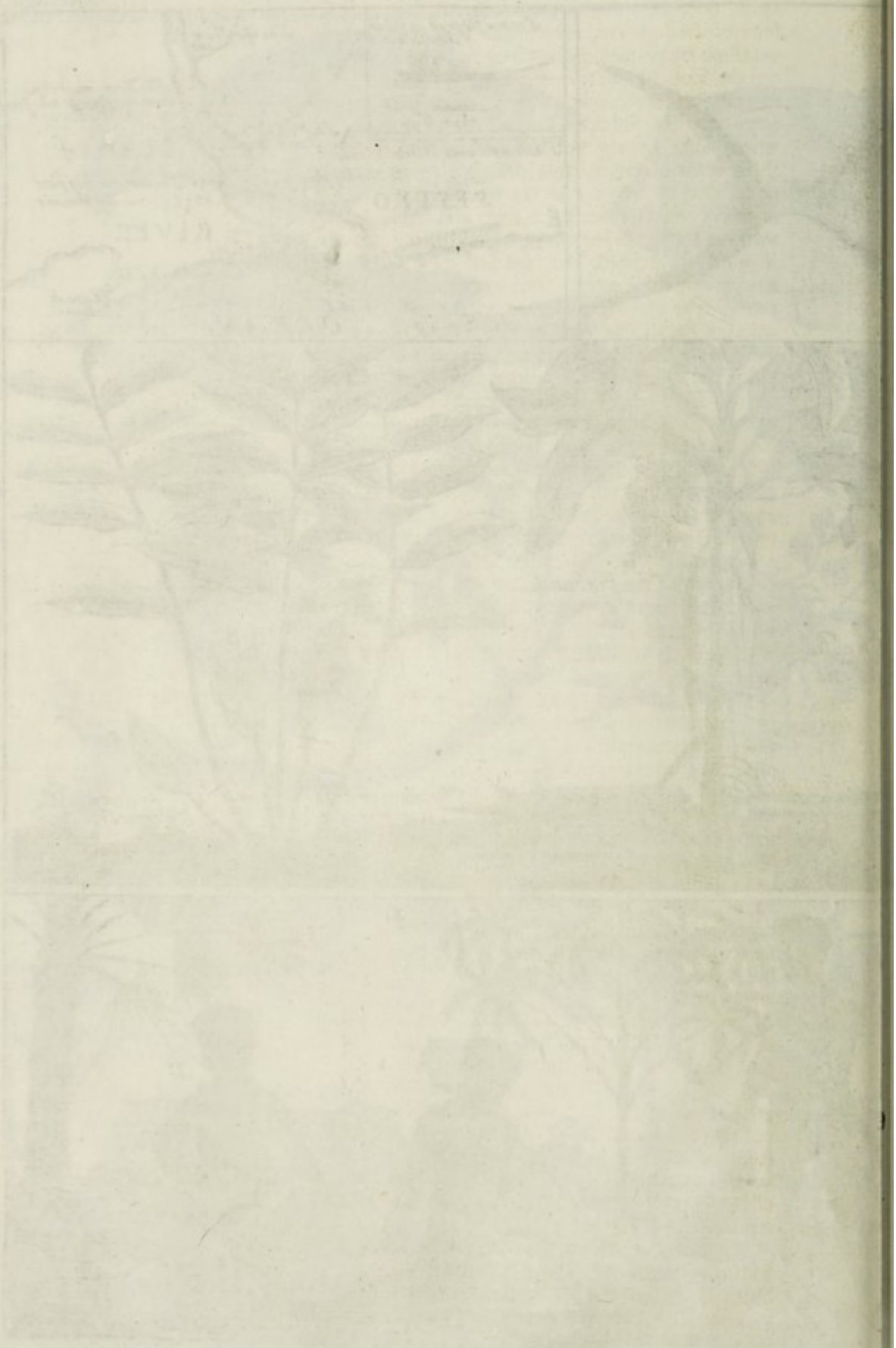

ſhould live ſo chaſte, as not to admit any boys, tho' ever ſo young, into their arms, nor ſo much as to touch any man's clothes. If after this, ſhe happens to relapſe, and is again duly convicted, the *Belly-Mo*, or ſome of the *Soggonoes*, accompanied on ſuch occaſions by perſons making a noiſe, with a certain tool like a ſcraper, come in the morning to the criminal's houſe, take her away into the publick place of the town, where after having obliged her to walk three turns about it, ſtill making a great noiſe, that all who are of the brotherhood of *Belly*, may ſee what is doing, and take warning; ſuch as are not of it, not daring ſo much as to look out, for fear the *Jananeen* would carry 'em away: they convey the adulterous woman to the holy wood of *Belly*; and from that time forward ſhe is never heard of any more. The *Blacks* fancy the ſpirits of the woods carry ſuch women away; but it is likely they are there put to death, to appeaſe the indignation of *Belly*, according to their notion.

Theft, murder, or perjury, how puniſhed.

If a man is charged with theft, murder, or perjury, and the evidence is not clear enough, or that he is only ſuſpected of this or that crime, he is to take the trial of *Belly*; a compoſition made by the *Belly-Mo*, or prieſt, with the bark of a tree and herbs, which is laid on the perſon's hand. If he is guilty of the indictment, the *Blacks* ſay it will preſently burn the ſkin; but will do no manner of damage, if innocent.

Trials by drinking.

Sometimes the *Belly-Mo* cauſes a perſon to drink a large draught of liquor, compoſed of two ſorts of a thick bark of the *Nelle* and *Quony* trees, which they reckon a perfect poiſon. If he be innocent, he will vomit it up immediately; but if guilty, 'twill foam about his mouth, and thereby prove him guilty, and puniſhable with death.

I cannot here forbear making this obſervation, which in my opinion may be acceptable; and is, that this drink adminiſtred here to women, ſuſpected of adultery, may be derived and uſed, in imitation of the water, called by the *Jews*, of *Jealouſy*, *Numb.* 5. 17. and there named *Holy-water*, compoſed of half a log of the water of the pool that ſtood in the porch of the temple, into which the prieſts did put of the duſt of the floor of the tabernacle; which compoſition was named the *bitter water*, perhaps from the effect it had on the belly of the accuſed woman, by a particular diſpenſation of heaven; for otherwiſe there was no bitterneſs naturally in it.

It is indeed reported, that the prieſts did add to it wormwood, or gall, or ſome ſuch bitter drug; but the law doth not mention it, only that they pronounced on that liquor terrible maledictions and imprecations as the law mentions.

If the woman was really guilty, the *Jews* ſay, her face turn'd yellow and pale, her eyes look'd dead, and then ſhe was carried out of the porch of the women; her belly ſwelled, her thighs fell, and ſhe expired, and at the ſame moment her paramour died. BARBOT.

If ſhe was innocent, her face appear'd very ſerene, her eyes bright; and if troubled with any natural illneſs, ſhe was preſently cured of it. It alſo made her capable of conception, and if before ſhe brought forth her children with very great pain and hard labour; after this trial, ſhe was always deliver'd very eaſily: in fine, if before ſhe had had only girls, after this ſhe was ſure to have boys.

If her belly did not ſwell, and ſhe did not die on the ſpot, her husband was obliged to take her again, and the ſpirit of jealouſy which before was come upon him, was to retire. *ibid.* ver. 14.

Theſe *Gentiles* may have deriv'd from the *Jewiſh* law, this ſort of trial of innocence or guilt in women ſuſpected of adultery; but have alter'd the compoſition thereof, as before recited.

They uſually execute criminals thus convicted in ſome remote by-place, or in a wood at a great diſtance from their village; there the criminal kneels down, holding his head, bowing towards the ground. In this poſture, the executioner thruſts his body thro' with a ſmall javelin, which being fallen on the ground, he cuts the head off with an ax or knife, and quarters it, delivering the quarters to the wives of the perſons executed, who commonly aſſiſt him at the execution; and they are to caſt them on ſome dunghills about the country, to be devour'd by wild beaſts, or ravenous birds. The criminal's friends boil his head, and drink the broth, nailing up the jaws in their houſe of worſhip.

It is the cuſtom in theſe countries, when any of the princes, eſpecially in *Folgia*, have concluded an alliance with ſome neighbouring potentate, as alſo amongſt private perſons, to cauſe ſome pullets to be dreſs'd and eat them together; after each treating party has been mark'd with ſome drops of the blood of thoſe ſacred animals. They alſo carefully preſerve the bones of them; becauſe, if one of the parties is willing to break the treaty, thoſe bones are produced for him to ſhew cauſe for the breach thereof.

Alliances how made.

The mark of ſubmiſſion here is to appear before a greater perſon, with a hat on the head; and ſo the *Veis*, after being ſubdued by the *Folgias*, appeared before their king *Flonikerri*.

Of

BARBOT.

Of RIO SESTRO, *&c.*

FOR the better finding of *Rio Seſtro*, I think it may not be amiſs to add this inſtruction.

Land-marks. 1. It may be eaſily known coming from weſt, by two large rocks appearing above-water, about a league to the north-weſt of that river, diſtant about half a league from the ſhoal.

2. Another mark is, two hills or little mountains ſeen at a good diſtance up the country, one of them much bigger than the other, and appears like a half globe right againſt the river's mouth; as alſo by a ridge of ſeveral ſmall rocks and clifts, appearing above water to the ſouthward of the point of the cape, call'd *Cabo das Baixas*, and running out above a league into the ſea; one of them is call'd by the *Portugueſe*, *Ilba da Palma*, the others *Ilbas Brancas*.

Trade here. *Rio Seſtro* is a place of trade for elephants teeth, rice, and *Guinea*-pepper, and very convenient for wooding and watering, and conſequently much frequented by all *European* nations that every year paſs by, bound to the gold coaſt, *Ardra*, and the *Bight* or gulf of *Guinea*. The *Negroes* of *Seſtro* commonly come out of the river in canoes to meet the ſhips they ſpy to the weſtward, to ſhow them the roads, or bring them into the river.

The beſt place for great ſhips to anchor, is in ſix or ſeven fathoms ouzy ground, ſomewhat above half a league from the bar of the river, where there is good hold, if the ſhip be well moor'd; and 'tis much eaſier for the crew to carry water and wood. Whereas anchoring, as moſt do, in eight or *Beſt anchoring.* nine fathom, about a league from ſhore, is very toilſome and hazardous, the ground being there all rocky and hard ſand; the anchors have no hold, and the cables very often, in few days, by the continual motions of the waves, are either quite cut in the rocky grounds, or at leaſt much worn and ſhatter'd, unleſs the anchors be removed almoſt every day; which is a very great fatigue, and many anchors have been broke in working of them up.

Mouth of the river. This river, at its mouth, bulges out a little to the ſouth-weſt, and has a bar quite athwart the entrance of clifts and rocks, ſome few above water, others ſix or eight foot under it at low water, which in their intervals leave a way for ſloops and brigantines to paſs thro' without any hazard; but the ſurges of the ſea are great, and ſomewhat dangerous in the winter ſeaſon. When once got in, you are to range the greateſt rock as near as poſſible, and ſteer or row directly to the beach, on your larboard-ſide, where the village ſtands, taking heed of two ſmall cliffs that are in the way; to avoid the which, you may ſteer for a while ſomewhat towards the ſtarboard.

The village above-mention'd is within the river, cloſe to the beaches, containing fifty or ſixty houſes neatly built on timber, raiſed two or three foot from the ground; each houſe being commonly of two or three *Houſes on ſtilts.* ſmall low ſtories, and therefore ſomewhat lofty, and conſequently eaſily ſeen out at ſea over the point; and the trees that ſurround it on the land ſide, are moſtly *Banana* and *Maniguette* trees, intermix'd at diſtances with palms, which afford a pretty proſpect, and ſhelter the town from the high ſouthweſt breezes at ſea. The proſpect from the village on the river is alſo very pleaſant, the river being large, and the banks cover'd with lofty fine trees, and ſome low ones without diſcontinuation.

The acceſs to the beach and the landing, are very convenient for boats and pinnaces. There is a large houſe in the village, for the reception of ſtrangers, whither the captain of the *Blacks*, one *Jacob*, and his attendants, commonly conduct, and there make them welcome with palm-wine, and ſuch other things as the country affords. It is like all the common houſes raiſed upon timber, and there is a ſmall ladder to get up into it. There ſtrangers diſcourſe the *Blacks* about the occaſion that brings them; but nothing is concluded before the king of the country is inform'd: and to this effect, they are carried by water to his village, which is ſeated about a league up a rivulet, near the mouth of the *Seſtro*.

THE AUTHOR VISITS THE KING.

THE firſt time I viſited this king, *Bar-* *The king's village.* *ſaw* or *Peter*, for 'tis cuſtomary with the *Blacks* of note on this coaſt to take an *European* name; I went up in my pinnace, attended by captain *Jacob*, the prieſt, and two other *Blacks* of the village below the river: ſome of the king's canoes which were ſent down to ſhew me the way, and paddled by his own ſons, going before.

I was received at landing, by ſome of the king's officers, who conducted me to a pretty large half-round building, cover'd ſomewhat loftily, in form of a ſugar-loaf, and about ſix fathom in compaſs, ſtanding ſome few paces from the encloſure of his village, and raiſed on timber, being in the nature of a common hall to receive ſtrangers, and deliberate on the affairs of the country, and is by them call'd the houſe of *the white*; getting up into it by means of a ſmall ladder. I found king *His dreſs.* *Barſaw*, an elderly man, with ſilver hair, ſitting on his heels on a fine mat, as the *Blacks* uſually do, clad in a white cotton *Moriſko* frock, imbroider'd here and there with ſome comical figures of worſted of di-

vers

vers colours, holding a very long pipe to his mouth, the bowl end reſting on the floor. He had on his head a long oſier cap, like a *Mitre*, beſet with a few goats-horns, porcupines tails, and *Grigris*; and about his neck a ſtring or necklace of knotted ruſhes, to which hung two kids horns, as low as the ſtomach; his hair twiſted in parcels like ſmall horns, here and there; and attended by twenty or twenty-two of his counſellors, ſitting in a ſemicircle on the right and left of him on fine mats, and clad in *Mooriſh* frocks, but all bare-headed. Before the king ſtood two large pots of palm-wine, two empty calabaſhes or half-gourds near it, and a round wooden ſtool, about a foot high. When I was come within his reach, he held out his hand, and made me a ſign to ſit on the ſtool juſt facing him; and to my attendants, to ſit down on the mats that lay by. Then my preſent was laid down before him, *viz.* two bars of iron, two flasks of brandy, one bundle of bugles, and ſome knives; which when he had eyed, he ordered his preſent to be laid down behind me, being a basket of rice and two hens; which I ordered immediately to be killed and roaſted, and they were eaten by all the company in token of mutual friendſhip. Meanwhile the interpreter, who underſtood a little *Lingua Franca* or broken *Portugueſe*, interpreted to the good old man what I ſaid to him; being to this effect, that I was come into the river to take in water and wood, for a large ſhip, and at the ſame time to trade with himſelf and his people, for elephants teeth, rice, maniguette, and proviſions; deſiring, he would appoint the propereſt place to cut wood, and permit me to erect a ſmall lodge at the village down the river, for the convenience of trade, during my ſtay: as alſo to give his ſubjects notice thereof, and encourage them to bring down what teeth and other things they would diſpoſe of, with as much ſpeed as poſſible, becauſe I deſigned to make but a very ſhort ſtay. To all which, he cauſed this anſwer to be given me by the interpreter juſt as I took my leave of him, that he would come down himſelf very ſpeedily to open the trade with me; which he did accordingly the next day, and I had ſome ſmall dealings with him, in the lodge I had cauſed to be erected near the beach, with banana-trees, and boughs of palm-trees, which made a comfortable ſhelter, by their freſhneſs and lovely greens, againſt the ſcorching heat of the ſun. But all I could get in eight days, was only five or ſix hundred weight of elephants-teeth, the king himſelf being preſent moſt of the time; he returning home to his village, every night, and I aboard ſhip with my goods, except one night that I was forced back by a *Tornado*, and obliged to lie aſhore with the beſt part of my crew in the forge-houſe of the village, as the moſt convenient place. Tho' all the *Blacks* of the village ſhewed a great deal of civility, every one offering his houſe to lodge us; yet I found it impoſſible to ſtay one ſingle quarter of an hour in any of them, they are generally ſo ſtifling hot and ſmoky, by reaſon they keep a conſtant ſmall fire in the night-time, ſleeping with their feet near to it, which they account very wholeſome, tho' they are thus almoſt drowned in their own ſweat. This way of making coal-fires, as theſe and moſt of the *Blacks* in *Guinea* do, ſeems to have been practiſed by the *Iſraelites*, who had no chimneys in their houſes, it being cuſtomary in hot countries to have none: for we read in the xxxvi^th^ of *Jeremiah*, ver. 23. that when king *Jehoiakim* burnt the roll of the law, written by God's order, he ſate in the winter-houſe, where was a fire of charcoal in the hearth, burning before him. BARBOT. *Smoky houſes.*

I have ſeen many ſuch hearths in the middle of the *Portugueſe* houſes in *Prince's* iſland, where they dreſs their meat. But I ſuppoſe this keeping a ſmoky fire in the cabbins of the *Blacks* in the night-time, is chiefly to drive away the gnats, which are here very numerous and troubleſome; the village lying betwixt the river in front, and a ſort of a thicket of ſhrubs and wood behind it. For the *Savages* of the *River Miſſiſippi* in *North-America*, contrive their houſes, driving into the ground big poles, as the *Blacks* do here, very near one another, which ſupport a large hurdle, ſerving them inſtead of a floor; and under it they make their fire, the ſmoke whereof drives away the gnats.

It was juſt after ſun-ſet when I parted from king *Barſaw*, when I paid him the firſt viſit at his village, and a moſt ſweet lovely evening, in the month of *December*. We ran down the river, carried only by the tide, very ſlowly, between the banks which are magnificently adorned and ſhaded with evergreen trees, of many different ſorts and forms, moſt of which ſtretch their boughs far out over the river, in the figure of an amphitheatre. This, with the profound ſilence on the water, and the various notes of a multitude of many ſorts of birds lodged in the woods, with the ſhrieking and chattering of a vaſt number of monkeys and apes ſkipping and jumping from bough to bough over our heads; and the ſweet gentle noiſe of the *Blacks* paddling the ſeveral *Canoes* which accompanied us; made our journey very delightful and charming, and gave me an inclination to row up the river a league or more every evening during my ſtay, to enjoy ſo pleaſant a diverſion, and to ſhoot at monkeys and birds; beſides the ſport we had in fiſhing with drag-nets in a *Pleaſant river.*

BARBOT. ſmall ſandy bay, ſomewhat diſtant from another village on the ſame continent. We there got abundance of good large mullets, and ſome other ſorts of fiſh.

The place where we had the liberty of felling our wood, was almoſt half way up the river, to the king's village, on the NW. ſide: there our people, who were waſhing their clothes, by degrees burnt down a very fine tree much like a firr-tree, of a prodigious length, very ſtraight, and without any boughs, but only at the top a tuft, as if made by art, with all the skill imaginable.

We got our water from the freſh of the river, about an *Engliſh* mile above the king's village, the tide hardly running up ſo high; and yet a brigantine may ſail up twelve leagues, tho' the channel grows narrow the farther you go up.

The *Portugueſe* have given this river the name of *Rio dos Ceſtos*, from the vaſt quantity of *Guinea* pepper the country affords, which they call *Ceſtos*, and thence by corruption *Seſtro* by other *Europeans*. It runs up far into the land, and takes in ſeveral ſmaller rivers or ſprings in its courſe; that which the king's village is built on, runs north-weſt.

The king's village. This village contains about thirty little houſes, built of clay, and encloſed with a mud wall, about five foot high, and ſtands on a riſing ground, juſt at the mouth of a little river; and the country about it full of banana and palm trees: every houſe has an upper floor, and ſome two, neatly whiten'd within, twelve or fifteen inches above the ground, where the wall is black or red, indifferently, as a band round about it; but the ſtories are ſo low, that people muſt ſit or lie down. The floors, inſtead of boards, are made of round ſticks, or boughs of palm-tree, cloſe faſten'd together, which is again another great inconvenience to walk on: ſuch is alſo the floor of the council-houſe, the roof whereof, like that of the houſes, is made of the ſame palm-tree ſticks, adjuſted cloſe together, covered over with large *Banana* and palm-tree leaves.

In this houſe I obſerved a piece of ſquare timber, about three foot long; on which was carved, in half-relieve, the figure of a woman, and a child by her, but of an odd ſort of work; and two ſquare holes cut in pretty deep, at each end of the timber: which I judged to be a ſort of idol, and the holes in it to hold meat and drink for its uſe; that being the place where they adminiſter an oath, or ſwear to the performance of contracts or agreements made among themſelves.

The king, his wives and children. King *Peter* lives conſtantly at this village, with thirty of his wives, and their iſſue, and none other. He is a good, courteous, agreeable man, but very ſimple and innocent: I had all the conveniency of knowing him, becauſe he ſtayed with me moſt of the time I kept the lodge at the village of captain *Jacob*, as has been already obſerved. Of thoſe thirty wives of the king's, I could ſee but five or ſix, attending on the chief of them, who is among the others like a ſultana: ſhe was ſomewhat advanced in years, but a very comely woman, having large figures cut or imprinted on the fleſh in ſeveral parts of her body, arms and legs, but eſpecially about her middle. I cannot ſay how thoſe figures are made on the fleſh; for at a ſmall diſtance they look like half-relieve, cut out of it; but was told they did it with hot irons. I ſaw ſome other women thus cut and adorned from head to foot, which is accounted a great ornament among them.

The king's ſons, or his ſons-in-law, wear a long oſier cap, like that I mentioned of their father, which is the only thing that diſtinguiſh them from the common ſort, and is peculiar to ſuch only as are of the blood-royal; but in all other things, they toil and work like ſlaves, when occaſion requires it. I have ſeen ſeveral paddling in their *Canoes* to attend me up and down the river, whenever I had occaſion to go to and fro, by water.

Courteous Blacks. Theſe *Blacks*, both men and women, are good-natured, and very civil to ſtrangers who do not uſe them ill; living very friendly together amongſt themſelves. While I was there, news being brought that a *Dutch* ſhip was come into the road, every man of captain *Jacob*'s village laid hold of his bow, javelin, and knife. I asking ſome of the chief of them the reaſon; they told me, they would oppoſe the landing of the *Hollanders*, if they ſhould attempt it, becauſe not long ſince, a ſhip of that nation had ſtolen away thirteen of their *Blacks* at *Sangwin*. I ſent word to the *Hollander* in the road, to warn him, not to come aſhore, who pretended, that it was an *Engliſh* pirate, who had done it, under *Dutch* colours; but being in no great want of any thing from ſhore, he proceeded to the eaſtward.

There uſed to be formerly a pretty good trade in *Seſtro*, for elephants teeth; of which the *Engliſh* and *Dutch* had the beſt ſhare, but the vaſt number of ſhips, now trading on the coaſt of *Guinea*, has ſo exhauſted it, that the *Engliſh* have been obliged to abandon the reſidence they had about three leagues up the river, the better to carry on their trade in the country along it; which is very populous, and has abundance of villages and hamlets on its banks.

However, I might have had a better trade of teeth, whilſt I was there, but that moſt

Plate G.

Pag. 130.

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The outside of the Lodge

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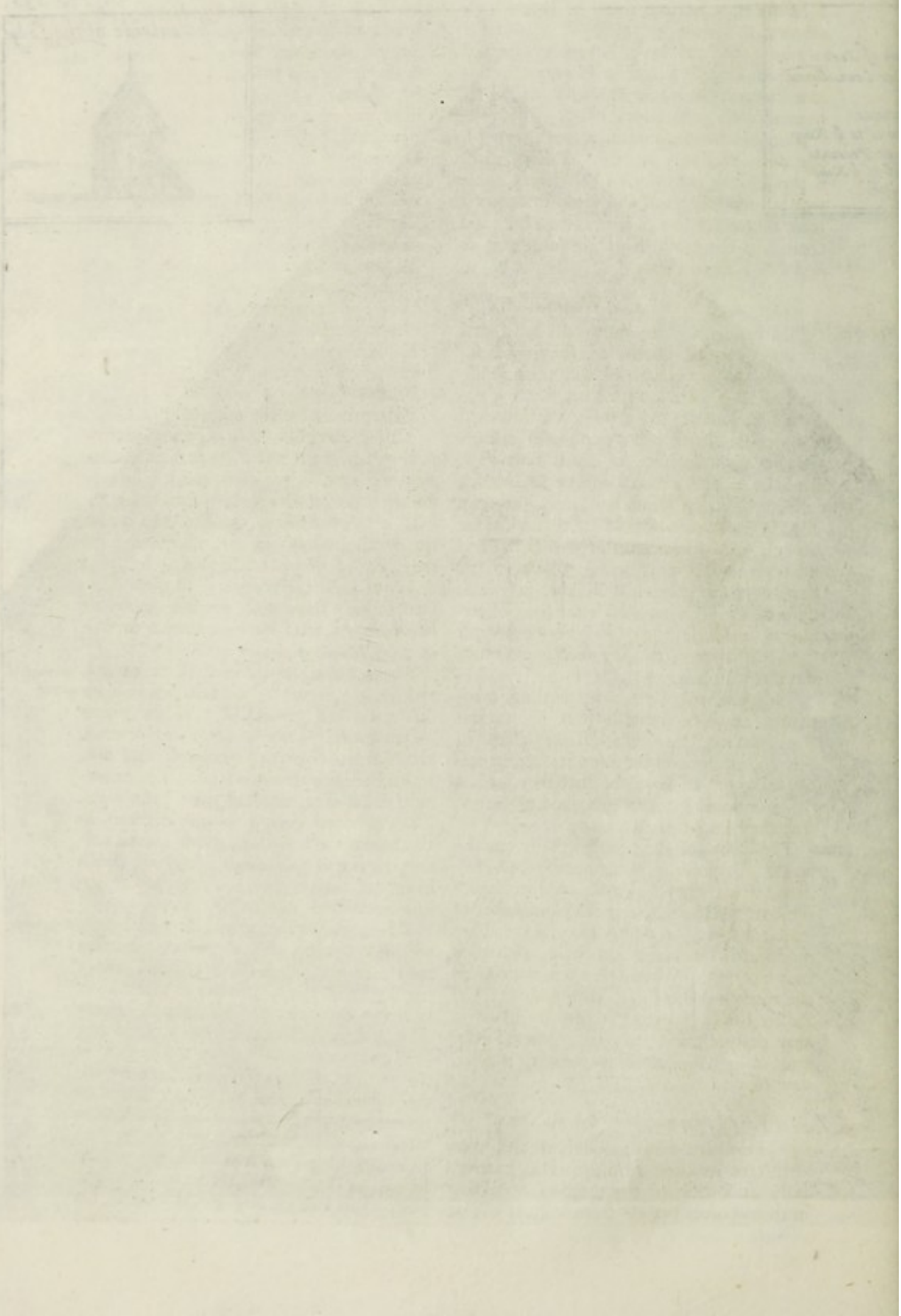


moſt of the people were then buſy ſowing their rice.

Extent of the lands of Seſtro.

The lands of *Seſtro* extend from the river of *St. John* or *Berſay*, to *Croe*, being about thirty-five leagues in a line, along the coaſt, and much farther up the country, N E by E. if we may believe ſome of that king's officers.

The good old king is much reſpected by all his ſubjects; and he is very affectionate towards them, living like a careful father of a large family.

The *Blacks* here generally ſpeak through the noſe, and very haſtily. Their dialect is the *Quabee*, of which I had learnt ſome words, but loſt them and ſome draughts I took there. A few of the natives, here and there, on the coaſt, have got ſome *Engliſh* and *Dutch* expreſſions.

HABIT *of* MEN *and* WOMEN, *&c.*

The men.

THE men are generally tall, luſty, and well-ſhaped, but not of a ſhining black; and ſeem to live contented with their condition. They go almoſt naked, wearing only a ſingle clout about their waiſt, tuck'd about their thighs; but perſons of diſtinction wear abundance of toys, as bugles, braſs bells, *&c.* about their necks, waiſts, and legs. I ſaw ſome, who had iron rings about their legs, which weigh'd above three pounds each; but more of the bells, and other ſounding ornaments, which pleaſe them at their publick feſtivals; as is alſo done by the *Quaquas*, of whom more hereafter: and theſe they delight in, becauſe they make a noiſe as they walk, and much more in dancing.

This cuſtom of wearing jingling ornaments, may be deriv'd from the ancient *Jews*, as may be ſeen in *Iſaiah*, chap. iii. ver. 16, 18. where the prophet reproaches the daughters of *Sion*, for that they took a pride in tinkling ornaments, and threatens, that they ſhall be taken away.

The women.

The habit of the women is much the ſame. They are very tender of their children, whom they carry about whereſoever they go, as long as they ſuck, in a ſort of leather baſket, in which they ſit, and are made faſt to their mothers backs, that they may not fall. When the women meet on the road, or elſewhere, they embrace and ſhake hands, ſtanding a few moments in that poſture; and they ſay, *Macro*, *Macro*, or *Aqui-o*, *Aqui-o*; that is, a good day to you.

EMPLOYMENTS *of the* BLACKS.

THEY are very induſtrious and conſtant at their employments, particularly at ſowing of rice; others at fiſhing in their canoes two or three leagues out at ſea, ſetting out early in the morning, and returning home, with their fiſh, about noon, by the help of the ſea-breeze. BARBOT.

The chief of them drive a trade with the *Europeans*, exchanging rice, maniguette, and elephants teeth, for *European* commodities.

European commodities.

Beads, of ſeveral ſorts,
Bugles, white and blue,
Braſs kettles and baſons,
Iron bars,
Braſs and iron rings,
Annabas,
Linnen,
Dutch knives,
Brandy, in whole and half anchors,
Cotton,
Cowris, or ſhells,
Pagnos, or ſhort cloths,
Small hedging-bills,
Ordinary knives,
Dutch mugs,
Fiſhing hooks,
Pewter tankards, } coarſe metal,
Pewter diſhes, }
White and blue large beads.

Theſe *Seſtro Blacks* are very importunate at begging their *Daſſy*, or preſent, before they will ſtrike a bargain; and it is no eaſy matter to avoid giving them ſomething.

It is the cuſtom of the *Blacks* to do little or no buſineſs in the afternoon; for they are at play, or ſmoking, or lying down at their cabbin doors, in their wives laps, to have their heads comb'd, and their hair trimm'd, after the ſame manner as thoſe at cape *Monte* do it.

Manner of eating.

About noon, the women dreſs their meat, and in the ſummer boil ſalt before their doors, on the ground, and in the winter within doors. They boil rice with mutton, goat's fleſh, chickens, monkeys, and fiſh, which are their common food. Their common drink is water, and ſome palm-wine. They eat after a very ſlovenly manner, as all the other *Blacks* do in other places, rolling the rice in their hands into a ball, which ſerves inſtead of bread, a thing quite unknown to them here.

Polygamy.

The women never eat with their huſbands, nor the children with their parents; but the man eats firſt, then the wife, and laſtly, the children. Every man has as many wives as he can maintain, and all keep them very quiet and ſubmiſſive; inſomuch, that they dare not ſo much as ſmile on a ſtranger, in the preſence of their huſbands, who are naturally jealous; and cauſe their wives to retire into the houſe, if an *European* is talking to them without.

Whilſt king *Peter* was with me, at my lodge, or hutt, intelligence was brought him, that a *Black* had forc'd one of his wives;

BARBOT. wives; but whether there was any compliance on her ſide, I know not. The good old man left me on a ſudden, and went away to his village, and return'd the next day, but told me nothing of the occaſion of his journey: however, the day after, another inform'd me, he had caus'd that *Black*'s head to be ſtruck off by his eldeſt ſon. The old man ſeem'd to be out of countenance when I ſpoke to him of it; and did all he could to perſuade me to tell him, which of his people had reveal'd that ſecret to me, which I would not do, for fear it might bring the *Black* into danger.

Clyſter, how adminiſter'd. The women have a very extraordinary way of adminiſtring a clyſter, through a bulruſh, made fit for that purpoſe, blowing the compoſition out of their mouths.

Many of the *Blacks* here take *European* names, as *John*, *Peter*, *Anthony*, *Dominick*, *James*, &c. to ſhew their affection to ſtrangers. They often deſir'd me to perſuade the company to ſet up a factory on the river; but I made them ſenſible it would not be worth while, the trade of ivory there being ſo ſmall.

PRODUCT.

Rice. THE country of *Seſtro* abounds in rice, which yields ſuch a prodigious increaſe, that a large ſhip may be ſoon loaded, at a very cheap rate; but it is not ſo large, white, or ſweet, as that of *Milan* or *Verona*. I believe it might be bought for about a half-penny a pound.

Guinea pepper. The *Maniguette*, or *Guinea* pepper, is alſo very plentiful and cheap. The *Blacks* of *Seſtro* call it *Waizanzag*, and thoſe about cape *das Palmas*, *Emaneguetta*. That which grows on the river *Seſtro*, is the largeſt of all this part of the pepper-coaſt. It is a ſort of ſhrub, the leaves broad, thick, and pretty long, much like thoſe of the nutmeg tree. The buſhes grow ſo cloſe together, that in ſome places at *Seſtro*, they look, at a diſtance, like thickets, or ſmall coppices. The fruit is almoſt oval, but pointed at the end; being a thin huſk, firſt green, and when dry, of a fine ſcarlet, about the ſize of a fig, and ſoft, as not fill'd with any pulp; but within it is the *Maniguette*, growing in four or five rows, and cover'd with a white film, which alſo ſeparates each grain, or ſeed; and theſe are white, very ſharp, biting beyond the hotteſt pepper. Theſe grains, before they ripen, are red, and of a grateful taſte. The beſt are of a cheſtnut-colour, large, ponderous, and very ſmooth; the black are the ſmalleſt. They take their colour as they lie aboard the ſhip, being put up green. The ſeed is neither ſo large or round as the *Indian* pepper, but has ſeveral angles. The ſtalks of it taſte ſomewhat like cloves. There is another ſort of *Maniguette*, growing like large-leav'd graſs, That which is bought, from the middle of *November* till *March*, is certainly a year old, for the new begins to bud in *January*.

The *Dutch* uſed formerly to export a great quantity of it yearly, loading whole ſhips; but it is now leſs ſought after. I had three hundred weight of it at *Seſtro* for one bar of iron, worth five ſhillings.

Poultry. Here is great plenty of hens, and chickens, and ſo cheap, that I bought a couple of them for the value of a penny, in trifling commodities, as little ordinary knives, fiſh-hooks, pins, ſmall looking-glaſſes, and beads; but they are ſmall, and not ſo well taſted as in *Europe*. An hundred couple may be had in a week; and they eat well, boil'd with rice, and a piece of bacon.

Trees. There are ſeveral ſorts of the ſame trees I deſcrib'd before, ſpeaking of the country of the *Quojas*; which make a delightful proſpect every way, being naturally intermixt with the coco and palm-trees.

Plants. As to plants, it affords much the ſame as the country of the *Quojas*; but particularly abounds in *Yams* or *Ignames*, whereof the women make a ſort of pap, almoſt as white as ours, to feed their little children. There is alſo great ſtore of *Cola*, beans, ananas, bananas, plantans, potatos, cocoa-nuts, and ſmall oranges and lemons, very full of juice, and all extraordinary cheap.

Birds. There is no leſs variety of birds, great and ſmall, eſpecially abundance of ring-doves, which are excellent meat. There are peacocks up the country, near the river-ſide; but it is difficult coming at the places where they keep, for want of roads; nor are they eaſily found when ſhot, by reaſon of the thickneſs of the woods and briers on the ground.

We now and then, in the woods, about a mile from the king's village, kill'd a bird, about as big as a turkey, perching on the trees, and having a very ſhrill cry; but they are very plump and ſweet, not inferior to our pheaſants. The beſt time for this ſport is about the evening, when they go to rooſt, perching on a particular ſort of trees, on which a ſmall ſort of birds build their neſts. Theſe birds are no larger than ſparrows, but of a gay curious plumage, and always build their neſts on the very tops of the loftieſt trees, and at the extremities of the ſmalleſt boughs. Near captain *Jacob*'s village, down the river, I ſaw above a thouſand ſuch neſts upon one tree. The ableſt artiſt could not imitate the work of theſe little creatures, in the curious and ſolid twiſting and interweaving of the bulruſhes, their neſts are made of, being

Curious neſts.

being very thick and firm, with a ſmall round hole, or opening for themſelves to go in and out at.

Monkeys. The apes and monkeys, who always keep in and about the woods, ſitting on the trees, are either grey and white, ſpeckled at the muzzle, or noſe; or ſpotted grey, black, and red, with a black face, the extremity of it white, with a pointed ſharp beard at the end of the chin. There is alſo another ſort very ugly and frightful to behold. The *Blacks* eat, and reckon them good meat, either boil'd with rice, as I have obſerv'd before, or dry'd and ſmoak'd like bacon, or neats tongues; but the very ſight of them ſo dry'd, is enough to turn'd an *European*'s ſtomach.

Swallows. The ſwallow is here very ſmall, having a flat head, and a very ſmall beak.

Dogs, ſwine, ſheep. The dogs are as in other parts of *Guinea*, but not very common, and eaten by the *Blacks* as good meat. There are but few ſwine, and the ſheep differ much from ours in *Europe*; they are not ſo large, and have no wool, but hair, like goats, with a ſort of mane, like a lion's, on the neck, and ſo on the rump, and a bruſh at the end of the tail. They are very indifferent meat, but ſerve there, for want of better, being ſold for a bar of iron each.

If I may believe ſome of my men, who were cutting wood in the foreſt, near the king's palace, they ſaw five lions together about ſun-ſetting; but I am more apt to believe they were tygers, which are very numerous in this country: and on their account the *Blacks* raiſe their houſes three foot above the ground, on poles, and encloſe their villages with mud walls, thoſe creatures ſometimes reſorting to the villages in the night; tho' I did not hear they did any harm to men, but only devoured dogs and poultry.

Gnats and flies. The woods are peſter'd with gnats, as well as the ſwamps, or moraſſes; as alſo with a ſort of green flies, as big as hornets, whoſe ſting draws blood almoſt like a lancet.

Piſmires. The ants or piſmires are large, having two long horns, and their bite cauſes painful ſwellings in the fleſh.

Catterpillers. I alſo took notice of ſeveral ſorts of catterpillers, ſome as long as a man's hand, and very hideous.

Strange men. I accidentally ſaw two ſtrange men in this country. The one was a native, who had a milk-white ſkin, but all over mottled with ſmall black ſpots, like a tyger's ſkin; he was a tall luſty man. The other was an old *Black*, whom I ſaw in a little hamlet, near the place where we hew'd wood; and who, the natives told me, ſate moſt of his life in the very place where I found him, having a monſtrous ſcrotum, feeling like a vaſt lump of dough, very round, all over white, with black ſpecks, and the reſt of his body perfectly black: they ſhew'd me a ſmall opening in the ſcrotum, thro' which he made water. He ſate ſmoking tobacco very heartily; but a very odd object to behold. This painful and tedious diſtemper is common among aged men in *Quoja*, and thought to proceed from the exceſſive uſe of palm-wine and women, which occaſion the teſticles to ſwell prodigiouſly in the ſcrotum, rendring them incapable of walking or acting. BARBOT.

There being many lepers in this country, I could not but ſuſpect that thoſe two men might be of that number, and therefore I was afraid to examine them nicely. The *Blacks* have no manner of communication with ſuch perſons. *Lepers.*

The people of *Seſtro* live in perfect peace with their neighbours, having put an end to the wars they had with them, by ſelling all the priſoners they could take, for ſlaves. Formerly their country uſed to be often ravaged and burnt.

FUNERALS.

THEY are very ceremonious at the funerals of perſons of note. In the firſt place, all the people of the village meet, the men running round the houſe of the deceaſed, in a diſtracted manner, howling diſmally; and the women ſitting about the body, each holding a few banana leaves, to ſhade and defend it from the heat of the ſun, tho' it be cover'd with a cloth; they alſo raiſing their voices in loud cries and ſorrowful lamentations, during twenty-four hours. On the day appointed to bury the corpſe, they all renew the ſame cries and noiſe, eſpecially at the time of laying it into the coffin, which is generally made of bul-ruſhes; putting into it, with the body, all the garments, the ſcymeter, javelin, and bugles, of the dead perſon. When the coffin is to be laid in the grave, which is made very large, they compel two wretched ſlaves, one of each ſex, to eat the rice prepared and dreſſed for them; and this they muſt do, though bewailing and lamenting themſelves in a miſerable manner. Then they put them both into a hole, made on purpoſe in the ground, where they ſtand up to the neck in the earth; and after repeated cries and howling, they deſire the dead corpſe, ſhut up in the coffin, to accept of that preſent; which ſaid, they chop off the heads of the ſlaves, and lay them in the grave, one on each ſide of the coffin, with four kids, or ſheep, kill'd on the ſpot, pots of rice, and others of palm-wine, bananas, and all ſorts of fruit and plants; intreating *Diſmal howling.*

BARBOT. the dead perſon to make uſe of thoſe proviſions, if he happens to be hungry or thirſty on his journey: for they believe death to be only a paſſage into another unknown, and remote country, where they enjoy all *Feaſting.* manner of pleaſures. All this while the company make much noiſe, and lamentation; which is ſoon turn'd into joy, when they come to the feaſt prepared againſt their return home, where they eat and drink merrily together, at their own coſt, if the deceaſed has not left ſufficient effects to defray the expence. If any ſtranger happens to be at ſuch a treat, he muſt of neceſſity make each of them a preſent, which ſometimes may exceed the value of the whole entertainment.

It is the cuſtom to bury all perſons where they are born, tho' they die at ever ſo great a diſtance from the ſaid place; the charge of the carriage being defrayed by the neighbours, if the dead perſon has not left enough for it.

RELIGION.

I One day diſcourſed with a heathen black prieſt concerning their religion; but not underſtanding one another well, I could not gather enough to give others any good ac- *Idolatry.* count: only this I obſerved, that in the main, they are groſs ignorant pagans. For another day, as I was walking to take the air, on the ſouth point of the river, about a muſket-ſhot from the village, I found a ſmall hut, cover'd with leaves, in which I ſaw an imperfect ridiculous figure, of a dark-brown clay, raiſed about two foot high, and as big as a man's leg; repreſenting, as I ſuppoſed, a human body, to which all the *Blacks* reſorted every evening, as did the king alſo; waſhing themſelves in the river every time, and then kneeling, or lying quite along on the ground before it: and that, as I afterwards underſtood, was the idol of the village, to which they thus paid their daily worſhip.

It was a cuſtom, among the ancient *Gentiles*, to ſet up many idols on the high-ways, and elſewhere in the fields, under mean ſtalls, thatch'd over or otherwiſe, in view of travellers; as is ſtill practiſed by the people of *Loango*, and others in the *Lower Ethiopia*, as ſhall be obſerved in the deſcription of that country hereafter. And the *French* verſion of the bible, in the paſſage of *Lev.* 26. 30. *I will deſtroy your high places and raze your tabernacles*, &c. takes the word tabernacles in the plural, for thoſe foul huts or ſtalls cover'd over, under which the idolatrous *Iſraelites*, in imitation of the pagans living among and about them, were uſed to expoſe their idols in the open country. The *French* commentators on the 23d chap. of the 2d of *Kings*, on the 7th verſe, ſpeaking of the women mention'd there, who wove hangings for the grove, as the *Engliſh* has it; and the *French*, tents, in lieu of hangings; the *Hebrew*, houſes; and the *Low-Dutch*, little houſes; ſay, they were little chapels, in the nature of niches or cloſets, made by thoſe women, in the temple of *Jeruſalem*, in the days of *Joſiah*, of a ſort of ſtitch'd work; into which, the idolaters of that time uſed to put their little images or idols: and ſuch were the little ſilver temples or tabernacles of *Diana*, the great deity of the *Epheſians*, made by *Demetrius*, *Act.* 19. 24. For more of theſe little houſes or huts about the high ways, and in other places, I refer the reader to the concluſion of the laſt chapter of the third book of this deſcription, where is ſhown how conformable the practices of the ancient *Gentiles* were with thoſe of the modern, as proceeding from the ſame ſource.

Other *Blacks* in this country pay religious *Rocks worſhip'd.* worſhip to ſome rocks, ſtanding at a diſtance from the aforeſaid hut, and riſing above the ground, which I ſuppoſe to be their idols of the ſea.

Being aſhore, on a ſunday, to make my obſervations, I found the village full of *Blacks*, come from the neighbourhood, all of them dreſs'd and adorn'd after their manner, as were thoſe of the village; their faces daub'd with blood, and powder'd over with rice-meal, which is a conſiderable embelliſhment among them. Enquiring what this concourſe was for, I was told, they were met in order to make a publick ſacrifice of the *Sandy-Letee*, that is, the hen of the alliance, to their idol, for ſucceſs in their buſineſs of the next day, which was to begin ſowing of the rice. This ſacrifice is attended with dances before the idol; but thoſe were perform'd in my abſence, no ſtrangers being allow'd to be preſent at them. Two days after, I ob- *Sacrifice to an orange-tree.* ſerv'd in the village, that they cut and broke down an orange-tree to about three foot above the ground. To the trunk were made faſt two poles croſs-ways, and at the top of them was another ſmall pole, ty'd with a ſmall ſtick to it; at which hung by the legs a dead chicken or hen, ſtill dropping blood at the beak, on the broken ſtump of the orange-tree; and on each ſide of the hen, parcels of palm-tree boughs and banana leaves, jagged all round, with holes thro' the leaves, cut artificially, and ty'd to the croſs poles both above and below. Some of them inform'd me, that the orange-tree cut ſhort, as has been ſaid, was the idol, and the hen its food.

The *Hebrews* offered in the temple, at the purification of women of the poorer ſort, a pair of turtle-doves, or two young pigeons; and for lepers, two ſparrows, *Levit.* 12. and 14.

The

Ancient ſacrifices. The *Gentiles*, in the days of *Socrates*, commonly ſacrificed a cock to *Eſculapius*; and that philoſopher, when ready to expire, after he had drank poiſon, is ſaid to have charg'd a friend of his to remember to pay a cock to *Eſculapius*.

The cock was alſo ſacrificed to the goddeſs of the night, according to *Ovid*. The *Egyptians* ſacrificed a white cock to *Anubis*, and to *Hermanubis* a cock of a ſaffron colour. The *Trezenians*, as *Pauſanias* reports, appeaſed the wind call'd *Africus*, which is the ſouth-weſt, and uſed to ſpoil their vineyards and corn, with a cock. The *Egyptians* ſacrificed a gooſe to *Iſis*; and the *Phenicians* quails to *Hercules*.

Theſe *Blacks* alſo are circumciſed after the manner of the *Arabs* and *Moors*; but can give no other reaſon for it, than that it is an ancient cuſtom tranſmitted to them by their anceſtors. Perhaps theſe idolaters may be of the race of *Iſmael*, or *Eſau*, from whom proceeded the *Iſmaelites*, *Madianites*, *Amalekites*, *Idumeans*, and *Arabs*; or of ſome other children of *Abraham* by his concubines, all which were circumciſed, but ſoon degenerated from the faith and piety of that patriarch, and became groſs, ſuperſtitious idolaters, who in proceſs of time ſpread all over *Africk*, ſtill retaining the ceremony of circumciſion, as a diſtinctive mark of their extraction.

Circumciſion.

Prieſts phyſicians. The prieſts in this country are look'd upon as able phyſicians, being well ſkill'd in the knowledge of herbs and plants, which they adminiſter where there is occaſion, and are therefore much reſpected. So the inhabitants of *Florida* pay the greateſt honour to their prieſts, call'd *Joanos*, who are ſorcerers, and practiſe phyſick, after their manner, as alſo ſurgery. The ſame is found in *New-France*, the *Autmoins* there being prieſts, ſorcerers, doctors, apothecaries and ſurgeons. BARBOT.

Before I leave *Seſtro*, I think my ſelf obliged to warn all *Europeans*, who may come hereafter to wood and water, that they avoid, as much as poſſible, eating too much of the fruit of the country, and that they drink moderately of the ſpring-water; which together with the hard labour of felling trees, and hewing wood, which cannot be well done without being almoſt naked, and the intemperate air of the woody and ſwampy grounds, will at all times of the year, but eſpecially in the rainy ſeaſons, more than in the ſummer, ſoon put the ſtrongeſt conſtitution out of order, by cauſing at firſt violent head-aches, attended with vomiting, and pains in the bones, which turn to violent fevers, with diſtractions in the brain, and in a few days prove morta. For it has been often obſerv'd, that of a crew of thirty or forty men employ'd on ſhore, to ſupply the ſhip with neceſſaries, ſeveral in ſix or eight days of ſuch toil and hard labour in the ſcorching heats of the day, have fallen ſo very ill, that they could not recover in a long time; and others actually died in a few days. To avoid theſe Caſualties as much as poſſible, 'tis very requiſite to have none of the ſhips crew lie on ſhore, but to fetch them all off every night, and every morning early return them on ſhore to do the neceſſary work; and there ſubſiſt them with the ſhips proviſions: and rather than fail herein, 'tis ſafer to ſpend ſome more days about their buſineſs, than thro' too much haſte to endanger the lives of the men, by too violent labour, to ſhorten the time of the ſtay in this river; which is otherwiſe accounted one of the moſt healthful places of the *Guinea* coaſt in ſummer time.

CHAP. VII.

The coaſt of Malaguette *deſcrib'd. Its ſeveral villages; the natives, their inclinations, religion,* &c. *The product and trade.*

I Am now to deſcribe the coaſt of *Maleguette*, by the *Engliſh* call'd the pepper-coaſt, and by the *Hollanders* the *Greynkuſt*; accounting it to extend from *Rio Seſtro*, more properly than from cape *Monte*, as ſome do, to *Grouwa*, two leagues eaſt of cape *das Palmas*. This coaſt contains many villages along the ſea-ſide, at which there is commonly a pretty good trade of elephants teeth, as well as pepper.

Before I enter upon this deſcription, it will not be improper to offer ſome general obſervations relating to trade and navigation.

The COAST.

COming out from *Seſtro* road, if the wind be north-weſt, or north-north-weſt, as it generally is there; 'tis eaſy to weather the ridge of rocks which appear above water to the ſouthward of the eaſt point of this river; and thus, without any danger to ſail along the coaſt, in twelve or fifteen fathom water, about a league from land, or elſe two leagues out at ſea, in thirty and thirty five fathom grey ſandy ground, mix'd with ſmall ſtones; the land low, ſometimes double, by intervals covered all over with lofty trees, anchoring every evening, and firing a gun *Directions for ſailing.*

BARBOT. gun if you deſign to trade: and lying thus at anchor till ten a-clock in the morning, to give the *Blacks* time to come out in their canoes, in caſe they have any goods to trade; and when ſailing, to do it ſlowly, with top-ſails half up.

Bearing of the coaſt. The coaſt lies northweſt and ſouth-eaſt to *Seſtro-Paris*, or little *Seſtro*; before which place, being about four leagues from *Seſtro* river, is a mountainous long rock, on which grows a high tree, with five other rocks to the ſouthward of it, and one to the northward. The *Blacks* here are generally fiſhermen, and there is little or no trade. About two leagues farther eaſt is the point, call'd *Baixos-Swino*, running out into the ſea; and near it is a great rock cloſer to the land, which is white at the top; and at a diſtance weſtward at ſea looks like a ſail, eaſily ſeen from *Seſtro* road, in clear weather. A little

Sangwin village. below this rock is the village *Sangwin*, ſtanding on the mouth of the river of that name; which falls into the ſea at ſouth-ſouth-eaſt, and will carry ſmall ſhips twelve leagues up, tho' its entrance is very narrow. The banks of this river are covered with fine high trees. The village contains about one hundred houſes. The *Engliſh* had a ſettlement there formerly; but abandon'd it, becauſe of the ill-temper of the *Blacks*. The king is tributary to him of *Rio Seſtro*; he commonly wears a blue *Mooriſh* frock, and goes often aboard the ſhips in the road. Formerly the *Dutch* and *Portugueze* drove a great trade of elephants teeth and pepper there; but of late the *Blacks* have ſo extravagantly advanced the prices of their goods, that here, as well as at all other places along this and other coaſts of *Guinea*, there is little to be done to any advantage. Beſides, ſo many ſhips continually reſort thither, that the trade is quite ſpoilt. In caſe of neceſſity, *Sangwin* is a convenient place for wooding and watering, and to buy proviſions.

Baffa village. *Baffa*, *Boſoe*, or *Boſou*, is a village about a league and half eaſt of *Sangwin*, where there is ſome little trade for elephants teeth, but much more for pepper. This place is eaſily known by a plain ſandy point, environ'd with large and ſmall rocks; ſome of the *Blacks* here ſpeak a little *Portugueze*, or *Lingua Franca*.

Seterna village. *Seterna*, or *Serres*, is again about two leagues eaſt of *Boſou*, having ſome rocks out at ſea on the eaſt point, and a good trade for ivory and pepper.

Taſſe, or *Daſſa*, another village, is not far from it; and next *Bottowa*, another Town ſituate eaſtward on the ſhore; eaſily known by two great rocks, the one appearing out at ſea, about two *Engliſh* miles weſt of it, by the *Portugueſe* call'd *Cabo do Sino*; and another about four miles eaſt of the town: as likewiſe by ſeveral high hills beyond it. Here is abundance of maneguette or pepper, which the *Blacks* exchange for blue *Perpetuanas*, pewter baſons, iron bars, and *Annabaſſes*.

The *Blacks* uſually come aboard ſhip to traffick; they are dexterous thieves, and ought to be well look'd to, in dealing with them; for they will never pay for what they buy, if they can avoid it. They ſeem to be much addicted to women, for all their talk when diſcourſing with ſtrangers tends that way.

The village *Sino* lies ſouth-eaſt from *Bottowa*, about a league and a half diſtant, and diſtinguiſhable by a great rock, on a ſand-point, running out a little to ſea. Behind which, is a large fine river, coming from far up the country, as the *Blacks* report, and not much inferior to that of *Seſtro*. *Sino village.*

The village of *Souweraboe* or *Sabrebon*, is farther on to the ſouth-eaſt, a league from *Sino*. That of *Seſtro-Crou*, five leagues from *Sabrebon*, is a large beautiful village. The place is eaſily known by a head or cape, of three black hills together, planted with trees, which from a diſtance at ſea look like maſts of ſhips; the cape or point being encompaſſed with rocks, ſome of which run a little out to ſea: as likewiſe by two great rocks on the ſhore, about two *Engliſh* miles diſtant from each other; the land being low and flat. *Souweraboe village, and Seſtro-Crou.*

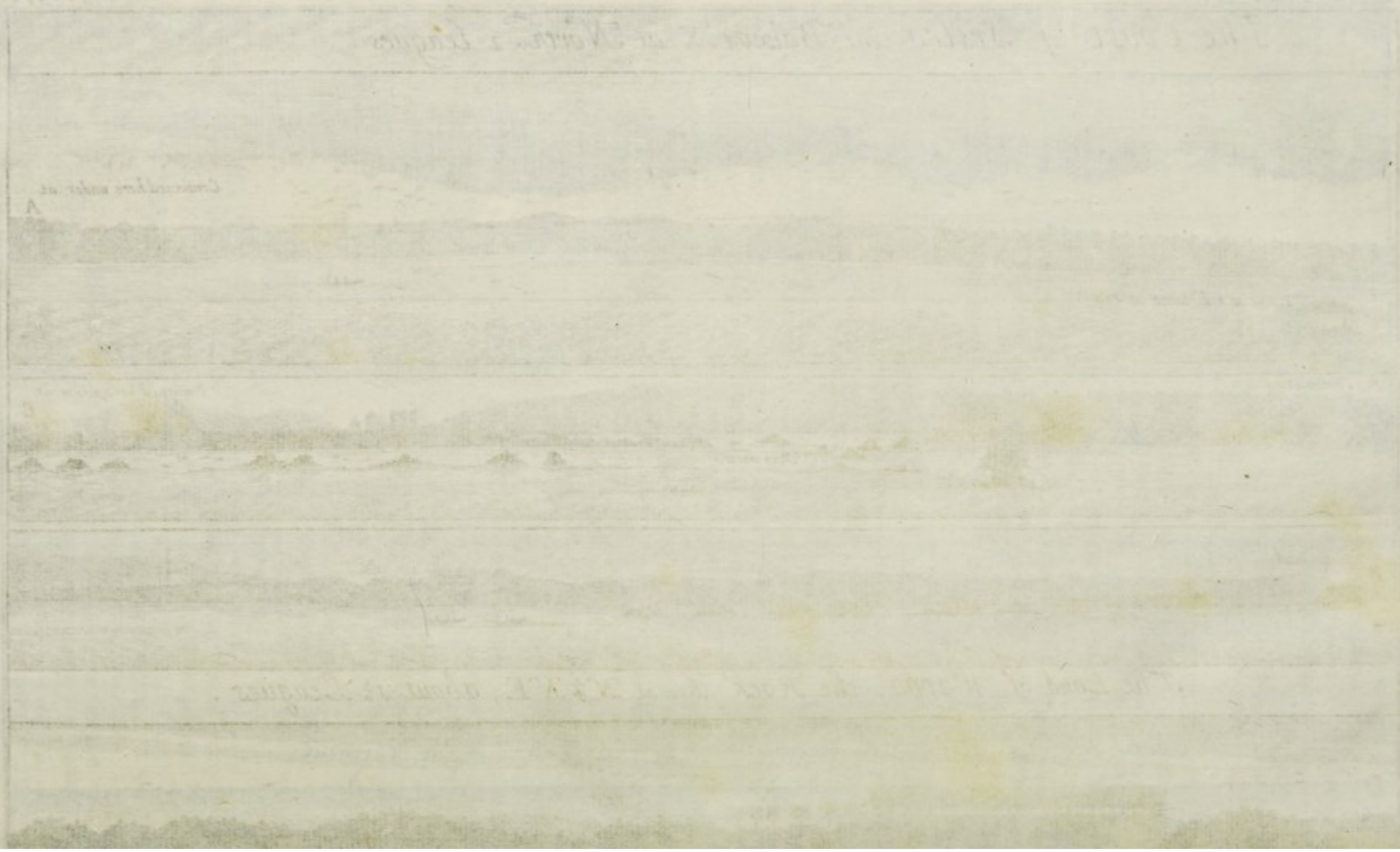
Here is good watering, in caſe of neceſſity, in the bulging of the ſhore, which ſhews like a little bay.

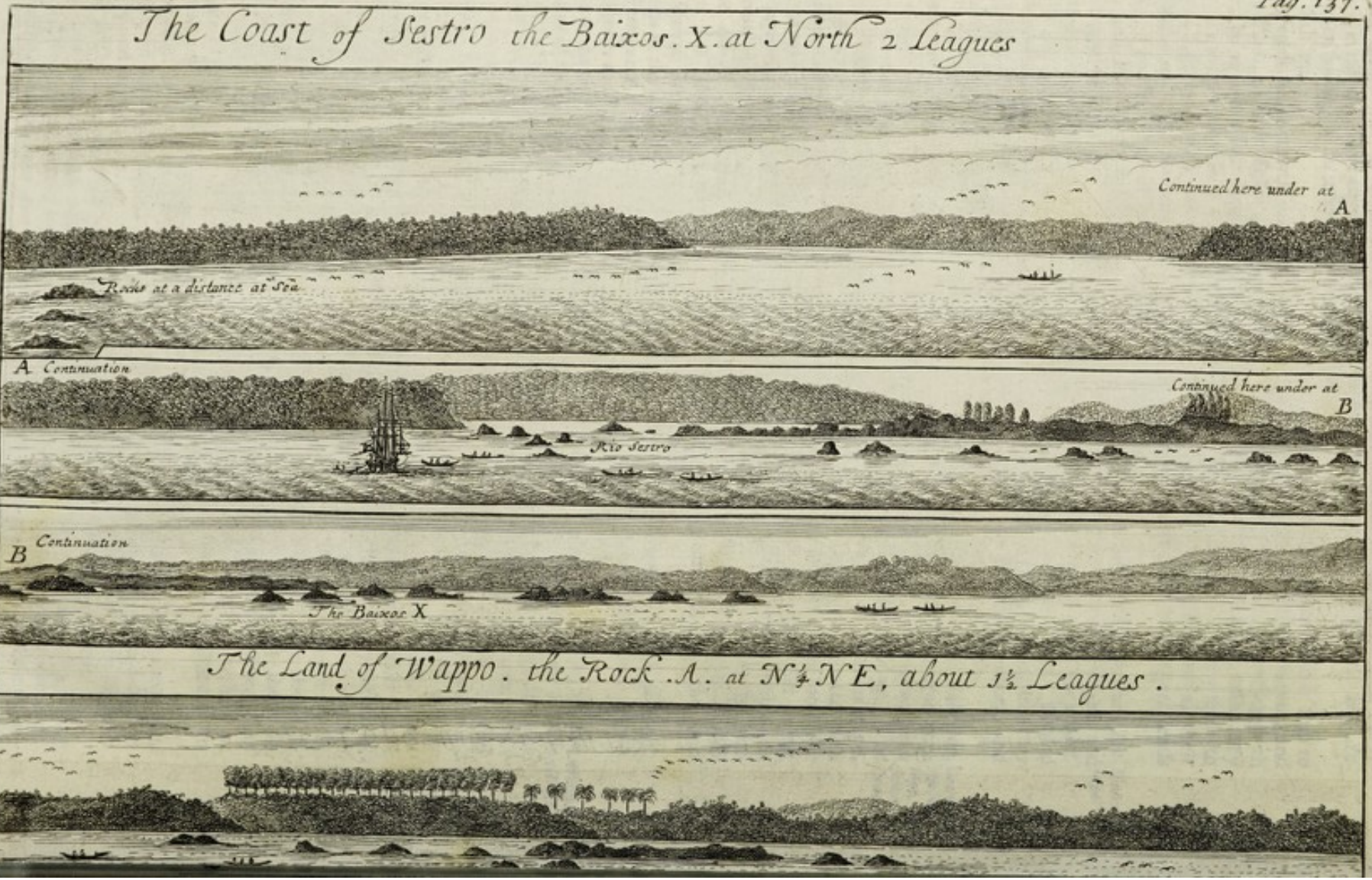
The village *Wappou* or *Wappo*, is five leagues from *Seſtro-Crou*, ſituate on a little river, and may be known by a ridge of about twenty or more high ſtraggling trees, which appear on a flat long high ground, beyond the ſhore; at the end whereof ſtill farther inland, are five palm-trees, as alſo a very flat iſland, or rock, near the coaſt, if not joining to it, environed with other ſmall ones. And ſomewhat further in, by the ſhore, are two other rocks, one of which is white at the top, with the dung of many ſea-gulls or birds, which conſtantly play about it. The other rock is very near the ſhore on the larboard ſide, going into the river. At the village within this river, as well as at *Botowa* and *Seſtro Crou*, the elephants teeth are commonly large. *Wappou village.*

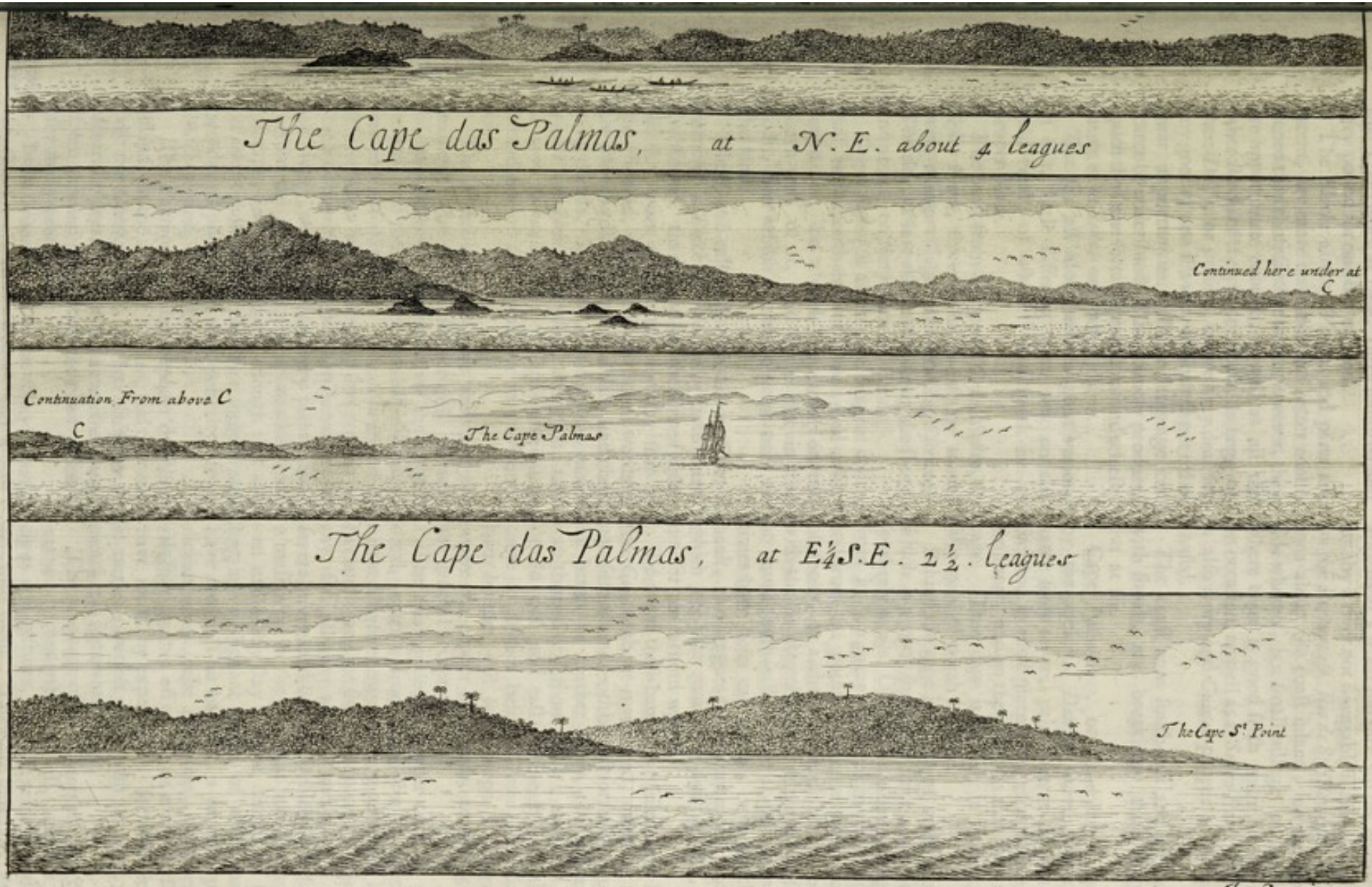
The country abounds in maneguette, which they commonly carry aboard ſhips in the road, in great large bull-ruſh baſkets, made in the form of ſugar-loaves.

Theſe places being very populous, many canoes come out from them aboard the ſhips. The natives of *Wappo* will, in caſe of neceſſity, and for a ſmall matter, ſupply any foreign ſhip with very ſweet freſh water, from about their village.

Droe




The Coast of Sestro the Baixos. X. at North 2 Leagues
Continued here under at A
Rocks at a distance at Sea
A Continuation
Continued here under at B
Rio Sestro
B Continuation
The Baixos X
The Land of Wappo. the Rock A. at N¼NE, about 1½ Leagues.


The Cape das Palmas, at N. E. about 4 leagues
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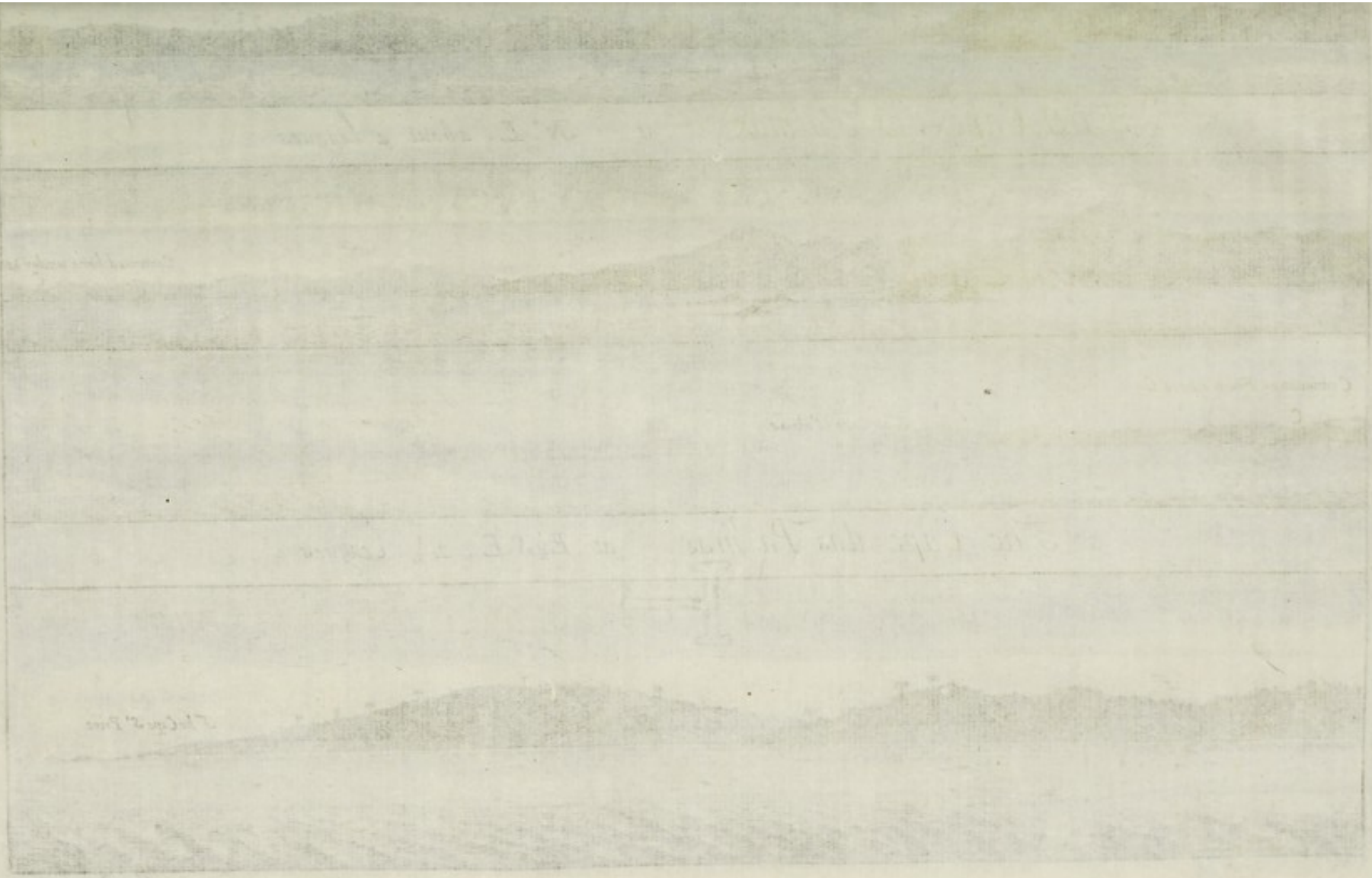
Continuation From above C
C
The Cape Palmas
The Cape das Palmas, at E¼S.E. 2½. leagues
The Cape St. Point
J. Eip Sculp.



Droe *and* Niffo *villages.*

Droe and *Niffo*, two other villages are between *Wappo* and *Grand Sestro*; they produce abundance of maniguette, and so cheap, that I purchased at *Droe*, three hundred and fifty pound for one bar of iron.

The *Blacks* about *Wappo*, and parts adjacent, are more tractable and better conditioned than those farther west: however, they are importunate enough, as well as all the other *Blacks* of the pepper-coast, in begging their *Dassy*, or present, before they deal for any goods; and it's very difficult to get rid of their importunities. Their language can scarce be understood. The country produces much the same sorts of provisions and refreshments as at *Sestro* and other places.

The sea all along affords great variety of fish, little differing from that on the gold coast, of which I shall speak in its proper place.

The coast from *Wappo* to *Grand Sestro*, or *Sestro Paris*, stretches south-east by south, being a large village on the *Rio das Escravos*. The tide, at low ebb, carries along the shore; and at sea, on the return of flood.

Grand Sestro.

Grand Sestro is about two leagues and a half to the south-east of *Droe*; and easily found out, by a rock appearing on the north-west of it, and by a cut in the coast, over which are three palm-trees up the land.

The *Dutch* call it *Balletjes-boeck*, from a name of a *Black* who formerly lived there. I observed, that some of the *Grand Sestro Blacks*, when they came near the ship in their canoes, did utter some *French* words in the *Norman* dialect, crying aloud, and clapping hands, *Maleguette, tout plein, maleguette tout plein, tout plein, tout plein, tant à terre de maleguette*; to signify they had abundance of *Guinea*-pepper in the country.

The *French* of *Dieppe* gave this town the name of *Sestro Paris* in former ages, because of its greatness; being one of the largest towns, and the most populous of this coast, and even of all *Guinea*. The adventurers of *Dieppe* there had a settlement for carrying on their trade with the natives, for *Guinea*-pepper and ivory, which are both very plenty, long before the *East-India* pepper was known in *Europe*; and 'tis probable enough that the *Blacks* of those times transmitted some *French* words and phrases, to their posterity, from hand to hand, until this day.

The *Portuguese* having conquer'd *Princes* island, in the *Bight* of *Guinea*, did over-run all the *Guinea* coasts, settling factories at several places, and drove away the *French* from this and other ports they had possess'd for many years before.

Goyava *village.*

From *Grand Sestro*, to the village *Goyava*, or *Goyane*, is three leagues and a half; and four leagues more from *Goyava*, to that of *Garwai*, all low land, and thence to cape *das Palmas* two leagues. This village is easily known, by a round mountain, which appears at a great distance up the country; and by a river not navigable for sloops, call'd by the *Portuguese*, *Rio de St. Clemente*, which runs along the coast inland; on the south side whereof, is a small village, or hamlet, where there is good fresh water to be had on occasion, as well as at *Sestro Paris*. There is also ivory and *Guinea*-pepper to be purchased.

BARBOT. Garwai *to cape* das Palmas.

The coast runs south-east and by south with shoals, and breakings, three leagues out at sea.

Cape *Palm-trees*, or *Cabo das Palmas*, by the ancients, *Deorum Currus*, has this name from several palm-trees to be seen on the land in most places, but especially near the shore, and on the two hills that form the cape. This cape is exactly in four degr. fifty min. of north latitude.

Behind the cape is a bulging in the coast, which is a good shelter for ships against the southerly winds. On the east, about a league from it, is a great rock just by the shore; and from the point of the cape runs a ridge of shoals, or a chain of small rocks, even with the sea, stretching out a league into sea, at south-south-east, where ships in former times have been cast away; with another bank, two leagues farther out to sea, about which the tide runs very swift at east, in nine or ten fathom water.

To avoid these banks, we sailed from before *Goyane* above-mentioned, directing the course south and south by east for four leagues, the better to weather them, till we came into thirty five fathom water; and then we steer'd east and east-north-east, and thus came to anchor before *Growa*, a village two leagues east from cape *Palm-trees*, where the pepper coast ends, according to the general acceptation.

Growa *village.*

Sickly coast.

The *Maneguette*, or pepper coast, in general, extends from *Rio Sestro* to *Growa*, about fifty five leagues, being generally low flat land; and the soil of the country, clammy, fat, all over woody, and water'd by several rivers and brooks: which cause such a malignity in the air, that few *Europeans* can make any stay without danger of falling into malignant fevers, of which many have died. This bad air, is yet more pernicious about cape *Palm-trees*, being even felt four leagues off at sea, as many persons have found by experience; for sometimes it carries a perfect stink with it, when the weather is somewhat foggy.

The natives.

The language of the *Blacks* of this coast cannot be understood at all, and 'tis by signs and gestures, that the trade is carried on with them. They are generally well-shaped, and of a pretty good physiognomy.

BARBOT. They wear only a ſingle clout about their middle, and many of them have broken bellies. I obſerv'd one amongſt the reſt, whoſe rupture was ſuch, that his ſcrotum hung down to his knees.

They are a ſtrong, ſturdy, laborious ſort of men. When they happen to meet from ſeveral different places aboard ſhip; they take one another by the arms, near to the ſhoulders, ſaying *Toma*, and letting the hands fall to the elbows, *Toua*; then take one another's fingers, as thoſe at *Seſtro*, and ſnap them, uttering theſe words, *Enfanemate*, *Enfanemate*; that is, *my friend how do you do?*

Handi-crafts. They have pretty good black-ſmiths among them, who know how to harden and temper weapons, knives, *&c.* Others make fine large and ſmall canoes, which they fit and adorn very neatly. They are alſo very good husbandmen to improve their lands, for rice, millet, and maneguette; which is their chief dependance, both for food and trade.

Product. The country in general has plenty of peas, beans, pompions, lemons, oranges, bacchos, bananas, and a ſort of nuts, the ſhell very thick, and all of a round piece, without any peel within, as our *European* nuts have, which eat very luſcious and ſweet.

They have likewiſe abundance of cattle, goats, hogs, chickens, and many other ſorts of fowls, and very cheap. Their palm-wine is excellent, as are likewiſe the dates, which they are very fond of.

They are very intemperate and luxurious to exceſs, always talking of their ſport with women. 'Tis reported, as a truth, that ſome *Blacks* are ſo brutal and lewd, as to proſtitute their wives to their own ſons; and not only boaſt of, but even laugh at it, when reprimanded by *Europeans* for ſuch abominable inceſtuous practices, ſaying, it is but a trifle. Every man takes as many women as he can well maintain.

They are of a pilfering temper, and will ſteal any thing they can well come at from ſtrangers even aboard ſhips, and muſt be well obſerved, and nothing left in their way, either of eatables or goods, nay even ruſty knives, or crooked broken nails, any thing ſerving their turn.

They are alſo great mumpers, and ſo intolerable in that way, of begging for a *Daſſy*, that is, a *Preſent*, that it is not the buſineſs of a large ſhip to make any ſtay on the coaſt: ſmall ones are only proper to drive a coaſting trade with them. *Begging and idolatry.*

Their *Taba* or *Taba-Seyle*, and by others *Fabo-Seyle*, that is, their kings, are very arbitrary, having an abſolute authority over the people, and the people paying great ſubmiſſion to them. Theſe kings go about with much gravity and ſeeming ſtate.

They are groſs *Pagans*, praying to their *Grigri* or idols, and to dead men, to grant them a good, peaceful, and holy life in this world; and ſalute the new-moon with plays, ſongs, and dances; and are ſtrangely addicted to ſorcery and divination.

The beſt and fitteſt time to drive the coaſting trade, is in the months of *February*, *March*, and *April*. The ſouth ſouth-eaſt winds begin to blow on this coaſt in *May*, and bring the *Tornados*, ſtormy weather, and great rains, generally attended with lightning and dreadful thunder.

As to the particular deſcription of the *Guinea-Pepper*, and the trade thereof, and at what time, I refer to what has been ſaid of it in the ſixth chapter.

This ſort of pepper being now little uſed in *Europe*, the trade of it is inconſiderable; ſo that moſt of the ſhips that ply upon this coaſt every year, look chiefly for elephants teeth; of which the *Engliſh* and *Dutch* get the largeſt ſhare: the *Negroes* paying much civility to both nations, but eſpecially to the *Engliſh*. They have alſo a great kindneſs for the *French*, as being the firſt people of *Europe* that frequented them, as I have ſaid before.

Marmol, chap. xxiii. ſays, that before the coming of the *Portugueſe* to this coaſt of *Malaguette*, the merchants of *Barbary* repaired thither to fetch off this pepper; traverſing the whole kingdom of *Mandinga* in *Nigritia*, and the country commonly called *Guinea*, i. e. *Geneboa*, and the *Lybian Deſarts*; and from *Barbary*, ſome quantity of that ſpice was tranſported into *Italy*, where it was called *Grains of Paradiſe*, becauſe its origin was unknown there.

CHAP. VIII.

Of the ivory-coaſt; villages on it. St. Andrew's *river; bottomleſs pit. Inſtructions for ſailing*, &c.

Diviſion of the coaſt. THE *Dutch* and *French* reckon the *Tandkuſt* or *Ivory-Coaſt*, from *Growa*, two leagues eaſt of cape *Palm-trees* to *Rio de Sweiro da Coſta*, where the *Gold-Coaſt* may properly be ſaid to begin; and divide that coaſt into three parts; *Ivory-Coaſt*, *Malegentes-Coaſt*, and *Quaqua-Coaſt*: after the *Portugueſe* manner, accounting the *Ivory-Coaſt*, from *Growa* to the river St. *Andrew*, running north-eaſt and ſouth-weſt; that of *Malegentes*, from St. *Andrew*'s river, to *Rio Lagos*, lying weſt ſouth-weſt, to eaſt north-eaſt; and that of *Quaqua*,

Vol. V. Plate I.

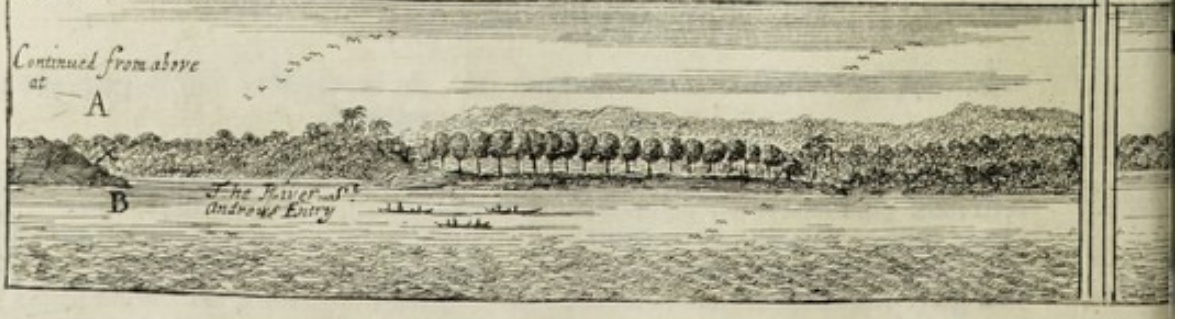
The Prospect of the Lands of Tabo, from 1½ League at Sea, the

The Prospect of the Coast of Berby the l

The Prospect of the Lands on the S.W. of Rio St. S

The Prospect of the Land of Rio St Andrew from the Sea, when the

Rio St. Andero or Andrew

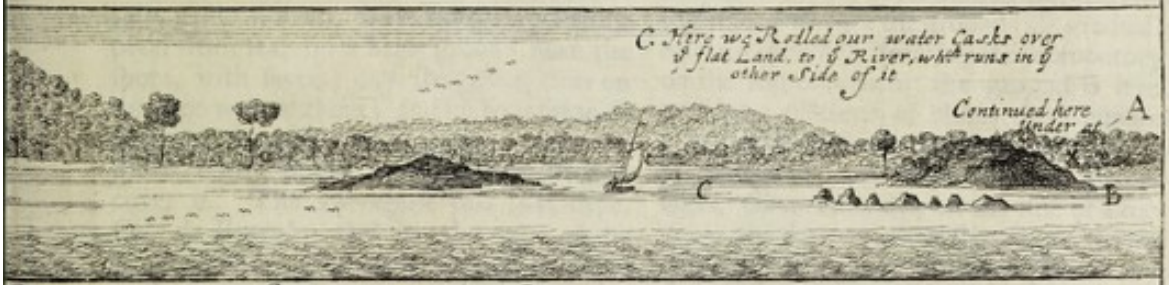


l B. being at N¼NO. and the Entry of the River A. at NNE

A. being att N¼N.O. about 1½ League

n the high Tree A. is at N.E¼N.

t NNO about half a League, B The Entry of the River St. Andrew.



Coutrou alias Coetroe the Entry of the River being at N¼N.O. 1 League

J. Rip Sculp.

Quaqua, from *Rio Lagos* to *Rio de Sweiro da Coſta*, ſtretching from weſt north-weſt to eaſt ſouth-eaſt. Of all which coaſts I will give the beſt account I am able, the natives being ſo rude, that few *Europeans* dare go aſhore.

VILLAGES *on the* COAST.

ALL this tract of land, in antient geography, was called the *Aganginæ Æthiopes*. It is generally pretty full of villages and hamlets on the ſea-ſhore, but I will take notice only of the principal and moſt known to us.

Tabo-Dune *and* Tabo *villages.*

Tabo-Dune, the next village after *Growa*, is known by a large green cape or head near it; the country all woody, as well as the cape. The tides commonly ſet eaſt north-eaſt, tho' at ſome other times, ſlowly to ſouth and ſouthweſt; but this is ſeldom.

Tabo, which is ten leagues eaſt of *Tabo-Dune*, may be eaſily known from ſea, by the great rock that appears at a good diſtance, on the weſt of the village, about a league and a half. The cape near the village, is covered with high, large, ſtraggling trees. The road before *Tabo* has eighteen or twenty fathom water.

There is a ſmall river in a brake, near the village, called by the *Portugueſe*, *Rio de S. Pedro*; weſt of which, are ſome hills, by them alſo named *Serra de Santa Apolonia*.

Petry or *Petiero*, another village two leagues farther eaſt from *Tabo*, may be known by the rock which appears not far from it.

Tahoe, Berby, *and* Druyn-Petry *villages.*

Taboe, two leagues again eaſt of *Petry*.

Berby, another village, appears on the aſcent of a hill, two leagues beyond *Petry*.

Druyn-Petry is near the river of *St. Andrew*. 'Tis eaſily known, ſome houſes appearing plain from ſea, on a high ground near the ſhore, with ſeveral high ſtraggling trees on the cape weſt of them; and by four ſavana's or plains, lying weſt of it, about a league or more, on the ſhore, among the woods that cover it. The *Portugueſe* call that cape, *Cabo da Praynba*, that is, the cape of the *Little Strand*. The town ſtands in an iſland in the river, which comes from the north, between ridges of hills; behind which, are very pleaſant meadows and paſture-grounds. Beſides the town, there are three villages, each half a league from the other, abounding in cows and other cattle.

Nature of theſe Blacks.

The *Blacks* here, are the greateſt ſavages of this coaſt; and ſaid to eat human fleſh. They take great pride in pointing their teeth as ſharp as needles or awls, by filing them often with proper files. I would not adviſe any perſon to ſet foot aſhore here. The *Blacks*, in their canoes, commonly bring large parcels of teeth aboard ſhips in the road; but hold them ſo dear, that the purchaſe will afford no great profit. BARBOT.

They are generally covetous, begging, beſides their *Daſſy*, any thing they ſee, and will be very angry when denied it. They are ſo ſuſpicious or timorous, that if they happen to hear any noiſe more than ordinary aboard ſhip, or be harſhly ſpoken to; they immediately leap over board on all ſides, one after another, ſwimming to their canoes: which they commonly keep plying with ſome of their men, at a ſmall diſtance from the ſhip, and thus make to land; ſo that it is very difficult to trade with them.

ST. ANDREW'S RIVER.

THE river of *St. Andrew* is about a league and a half eaſt north-eaſt, from *Druyn-Petry*, where the land grows into a large head or cape.

River branches.

This river divides itſelf into two branches, the one running north-weſt and by weſt, the other eaſt ſouth-eaſt. It is navigable for ſmall ſhips, four leagues up the country, the water being deep and the channel wide, tho' at ſome times of the ſummer ſeaſon, as when we lay there at anchor, it is ſhallow at the entrance, being ſo choak'd with a bar of ſand, that our boat could not get in, for the breaking of the ſea. The mouth of this river looks ſouth-eaſt, having a high round cape on the larboard-ſide, and to the weſtward is a tree by itſelf. This cape appears from the road like a great high rock, on the ſhore, very ſteep towards the ſouth and eaſt ſides, having beſides ſeveral ſmall rocks about it, both above and under water, which can only be approached to go aſhore from the river-ſide. The flat or beach of the peninſula is not above twenty paces broad, from the river to the ſea; whence the ground riſes gradually towards the ſouth, forming the promontory; on the top of which, the ground is level, making a platform of about three hundred paces circumference, which commands the oppoſite land: and thence are ſeen two villages, *Giron* eaſtward, on the ſide of a meadow, and *Little Tabo* weſtward, on the borders of a heath or common, planted here and there with trees, and terminates at the foot of large mountains. *Peninſula.*

Our men, who were ſent aſhore here for water, well armed, and in good number, landed on the weſt-ſide of this peninſula, and rolled their casks over it, to fill them with the water of the river, and returned them full the ſame way to the boat, with precipitation, ſeeing ſeveral canoes full of armed *Blacks*, coming down the river, with all the ſpeed they could, in order, as it is probable, to aſſault them; theſe *Blacks* being great bloody ſavages. The water they brought was brackiſh, being taken up too near the mouth

BARBOT. mouth of the river, and we not knowing that there was a ſpring of freſh ſweet water, at the foot of the hill, oppoſite to the promontory, about half gun-ſhot diſtant.

The river looks very pleaſant, the banks being bordered all along with fine large trees, and ſpacious meadows. The country affords great plenty of *Millet*, *Ignames*, *Bananas*, *Figs*, *Oxen*, *Cows*, *Sheep*, *Poultry*; and in ſhort, whatever the *Maleguette Coaſt* produces for the ſupport of life: but the ſavage, brutiſh temper of the natives will not allow them to ſell any to ſtrangers, unleſs at a very dear rate, and not of the beſt.

This place might yield a good trade, were it not for the rudeneſs and barbarity of the *Blacks*; who have at ſeveral times maſſacred a great number of *Portugueſe*, *Dutch*, and *Engliſh*, that came for proviſions, and to water, not thinking of any treachery. An *Engliſh* ſhip in 1677, loſt three of its men; not many years ſince, a *Hollander* fourteen; and in 1678, a *Portugueſe* nine men; of whom nothing was ever heard ſince. 'Tis from the bloody temper of theſe brutes, that the *Portugueſe* gave them the name of *Malegens*, for they eat human fleſh; ſo that there can be no trading with 'em at all. But if, thro' neceſſity, any one that trades on the coaſt is obliged to get water or proviſions from this place, it is abſolutely requiſite to man the boat that is to go aſhore, very well with muskets, half-pikes, and ſuch other weapons, and to carry a couple of pattereroes on the boat's head or ſtern, keeping centinels on the maſt, or on the promontory, to prevent being ſurprized by theſe miſcreants.

The female ſex here are very handſome, both maidens and women, but moſtly of a ſmall ſtature. The men are tall and luſty. The women wear only a ſingle clout about their middle.

Sailing along the coaſt eaſtward, from *St. Andrew*'s river, there appear along the ſhore, twelve or more red cliffs, which take up in all about three and a half or four leagues in length; the ſhore being very ſteep, and quite red, in parcels or brakes, and can be ſeen in clear weather, from eight leagues out at ſea. Sailing along it about a league from land, it is twelve or thirteen fathom deep. The *Portugueſe* call it *Barreiras Vermelhas*; the *French*, *Falaizes Rouges*; and the *Dutch*, *Roode-Kliftens*, that is, *Red-Cliffs*.

Dromwa-Petry *village.* The village *Dromwa-Petry*, which is ſituated between the ſeventh and eighth red cliff, is remarkable for two large trees, ſtanding by it, and is ſeven leagues from the aboveſaid river. The coaſt along to this place, bears ſouth-eaſt, ſomething ſouth. The *Blacks* are here as ſavage and brutal as at *St. Andrew's*.

I could ſee no other village but the laſt mentioned; nor did I ſee any from this *Dromwa-Petry* to *Coetroë*, nor any boats out; which ſhows the country is not well inhabited. The moſt remarkable thing is *Rio de Lagos*, on the eaſt-ſide of which, is *Coetroë*; and out of which, commonly come many canoes aboard ſhip, with ſome parcels of large fine teeth.

Cape *La Hoe* or *Hou*, is two leagues to the eaſt of *Coetroë*; the land between, low, flat, and woody. This cape is alſo a low point cover'd with trees, and the moſt trading place of all the coaſt of *Quaqua*, for fine large teeth, whereof there is great abundance at all times. It needs no other particular mark to find it out, but the great number of canoes, which uſually come out with teeth, to meet the ſhips that come from the weſtward; and that of a tall, large, ſtreight tree, riſing much above all the others, like a firr-tree. The town of *La Hou* is a league in compaſs, and very populous; ſeated near the ſhore, having a flat ſtrand all along it, of fine yellow ſand; on which the ſea rolls and breaks with great ſurges. The country about *La Hou* is plentifully provided with all ſorts of proviſions, uſually found on the coaſt of *St. Andrew's* and *Druyn*; only here they are much cheaper and better: the natives being civil and eaſy to deal with, in all things; but are apt to raiſe the price of their *Ivory*, according to the number of ſhips they ſee on the coaſt; and thither commonly reſort many *Engliſh* and *Dutch* interlopers, as well as free ſhips. Somewhat above a league weſt of *La Hou*, is a large river, the main channel whereof runs weſtward to that of *St. Andrew's*; the other ſmall branch of it ſtretches a few leagues towards the eaſt, up the country. *Cape La Hoe.*

From cape *La Hou*, the coaſt bulges out ſome way, and then runs ſtreight eaſt and by ſouth. In that bulging appears the little river of *Jaque La Hou*, or *Das Barbas*, which runs down from the north into the ocean; but is not navigable. *River Das Barbas.*

The village *Wotoe*, *Wallock*, or *Wallatock*, is ſeven leagues from *Jaque La Hou* eaſt and by ſouth. It is a place of but an indifferent trade for ivory, few canoes coming out at a time with ſuch goods. *Wotoe village.*

Next to *Wotoe*, on the *Quaqua* coaſt, is *Jeaque Jeaque*, or *Jack* in *Jako*; and next to it again on the ſame coaſt, to the eaſtward, that of *Corby la Hou*: between both which places, ſome rivulets run into the ſea, and the bottomleſs pit, called by the *Hollanders*, *Kuyl ſonder grondt*, a certain tract of ſea, about a league weſt from *Corby la Hou*, at a ſmall diſtance from ſhore, where for a long time it was believed no ground could be found, and therefore it was called the bottomleſs pit. But by experience it appears to be but ſixty fathom

fathom deep, within musket-shot of the land; tho' farther out to sea, the lead did not touch the bottom: but I conceive it was driven away by the strong tide from the south-west that runs there. 'Tis therefore much safer, to avoid falling into this pit, not to sail from before *Jaque la Hou* without such a gale of wind, as will carry the ship thro' it; for in calm weather or slack winds you will be driven on it, and the ship in danger of being stranded; therefore come to an anchor before *Gammo*, a league and half or thereabouts east of *Corby la Hou*: This *Gammo* road, being between *Corby la Hou* and *Rio de Sweiro da Costa*, in the country of *Adou*, and thus at hand for the *Blacks* of all three places to come out in canoes, with large parcels of *Quaqua* cloths, teeth, and some gold, besides abundance of refreshments. BARBOT.

The *Blacks* of these three places are very expert swimmers and divers; for when I threw any thing, as strings of bugles, or other little baubles, or haberdashery ware, into the sea, to see their agility in diving, some of them leapt over immediately, and brought it up almost from the bottom of the sea.

CHAP. IX.

Trade; Elephants. Jealousy and Knavery of the Blacks. *Product; Natives; Language;* &c.

HAVING given an account of the *Ivory*, *Malegentes* and *Quaqua* coasts; I shall now subjoin some general observations concerning the trade thereof, and the manners of the inhabitants, delivering them as they occur to my memory; which, I hope, may be serviceable to such as shall resort to those parts.

TRADE.

Elephants teeth. THE inland country affords yearly a vast quantity of fine large elephants teeth, being the best ivory in the world, most of which is constantly bought up along this coast by the *English*, *Dutch*, and *French*, and sometimes by the *Danes* and *Portuguese*. The *Dutch* were formerly the principal traders therein; but now the *English* get as much, if not more of it, since the trade to *Guinea* is become so general. This great concourse of *European* Ships coming hither every year, and sometimes three or four lying together at anchor in the road, has encouraged the *Blacks* to set so dear a rate on their teeth, and particularly on the larger sort, some of them weighing near two hundred pounds *French*, that there is not much to be got by them, considering the vast charges that commonly attend such a remote trade.

Multitude of elephants. To say something of the elephants, if we may credit some *Hollanders*, who have frequently been on this coast, it is scarce to be conceived what a multitude of elephants there is all about the inland country. They are reported to be so numerous every where, that the *Blacks* are forced to build their habitations underground, to be in safety from them, notwithstanding the great number of them they kill, as well for that reason as for the profit of the teeth. But were this the only means of getting the teeth, it would never produce that vast quantity which is yearly exported; and tho' I cannot affirm, as some do, that the elephants shed their teeth every three years, and new ones grow out, yet I do not dissent from others, who are of opinion, that this animal may thus change its teeth several times during its life. Their living an hundred years or longer, as is reported, may occasion the vast quantity of teeth that is pick'd up in the forests; besides the great number that die of age or other casualties abroad: however it be, 'tis observ'd at present, that the teeth are not seen in such quantities on the coast as formerly, whether it be that the country is somewhat exhausted, or the *Blacks* are grown more careless in gathering of them, which may occasion their being now at so high a rate, together with the great number of purchasers: for which reason, and the rudeness of the *Negroes*, the *Dutch* have partly given over that trade, in comparison of what it was heretofore. It is a good diversion aboard ships, along this coast, to see almost every day so many canoes of *Blacks* plying about, at a small distance, crying aloud *Quaqua*, *Quaqua*, and then they paddle farther off. So great is their mistrust of the *Europeans*, since some have basely carried away or kidnap'd several of them, that tho' they are call'd to, not to fear a surprize, but to come freely aboard, as with friends, yet few dare venture; and first they consult together in their canoes, and when agreed, only a few of them go aboard, the others paddling about at a distance. But to encourage them to come aboard, the master, or some of his officers, commonly take up a bucket of water out of the sea, some of which they carry up with their hands to their eyes, and then they will come aboard more freely, looking upon the sea as a deity or object of religious veneration; fancying that this ceremony perform'd by *Europeans*, binds them as much as any oath, or solemn promise whatsoever can do, to be true and just to them. However, this ceremony does not prevail on all these savages, as I found *Jealous Blacks.*

BARBOT. in ſailing by, before *Tabo*; where, having ſix large canoes about the ſhip, full of fine elephants teeth, each canoe manned by five or ſix hands at leaſt, all tall luſty reſolute men; none of them would come aboard, but perſuaded me to go into our long-boat a-ſtern the ſhip; and I order'd the top-ſails to be lower'd, to check our run for a while, to try what trade I could drive with them. I gave every man his *Daſſy* or *Bizy*, as is cuſtomary, but they were ſo unreaſonable as to offer no more than fifty pound of teeth for ten bars of iron, making a great noiſe and prattling among themſelves. I order'd my goods aboard again, without driving any bargain, and loſt my preſent.

Trading by ſigns. 'Tis hard to conceive what patience is required to trade with moſt of theſe brutes; and which is worſe, they cannot be underſtood, nor do they underſtand us: ſo that all is done by ſigns and geſtures of the hands or fingers, and by ſetting a quantity of goods they chuſe by the quantity of teeth we pitch upon.

At *Dromwa-Petry*, being loth to loſe the *Daſſy* given them, I order'd one tooth, as near the value as I could gueſs, to be kept aboard; and at cape *la Hou*, two teeth to be kept till they had return'd the *Daſſy*, which they did accordingly, after many ſharp words and ſome blows among themſelves in their canoes, to prevent returning the *Daſſys* they had receiv'd to thoſe whoſe goods were detain'd by us aboard ſhip. Some of them leap'd over-board, diving ſo deep and ſo long, that they were out of the reach of a muſket before they came up above water, and being got into their canoes, paddled away with wonderful expedition towards the ſhore of *Coetroë*. The *Blacks* had perſuaded me to come to an anchor, and having their *Daſſy*, would take no leſs than thirty pounds weight of braſs rings for about forty pound of very indifferent and old teeth; at which, ſhowing ſome diſſatisfaction, and at that very moment, the cooper walking by, about his buſineſs on the gunnel, with a chopping knife in his hand, about ten or twelve *Blacks*, thinking the coopers were to aſſault them, cry'd out aloud to thoſe who kept the canoes paddling about the ſhip, to make the beſt of their way to land; and then jumpt all together, as if it had been but one man, into the ſea: which ſo frighted the reſt of their crew, who were then ſtraggling about the ſhip, that they all ran about, leaping overboard like frogs on the brink of a pond, when they hear any noiſe near them.

They go commonly four or five in a canoe; but only two or three come aboard ſhip, and that at ſome diſtance of time one after another, each bringing but one ſingle tooth; nor will they venture to come till the firſt *Black*, who went aboard, has look'd all about to ſee whether there be many men, or any arms upon the deck, and given them advice how things are aboard. After all which, they are ſo miſtruſtful, that none of them will ever go down between decks, nor into the cabin.

They dread fire-arms to ſuch a degree, that, one day having caus'd a gun to be fired with ball at an interloper, ſeveral *Blacks*, who ſtood on the round houſe, leap'd all at once over-board into the ſea.

This trade is to be carried on only by ſmall ſhips, to make the neceſſary ſtops of ſome days at each place, to give the *Blacks* the more time to fetch teeth from the inland country, if their ſtock near the water is exhauſted; this being more proper for ſuch little veſſels, which go at much leſs charges than great ones, and better encourage the *Blacks* to come aboard, becauſe the crew is ſmall; whereas the number of men they ſee aboard great ſhips, ſcares them away. But then ſmall ſhips muſt be upon their guard, when too great a number of the *Blacks* comes aboard together, for fear they ſhould attempt to make themſelves maſters and plunder them, as has happen'd to ſome *Portugueſe* heretofore, and even to other *Europeans*. *Small ſhips beſt.*

The *Daſſy* or *Bizy*, which theſe *Blacks* always aſk as ſoon as they are aboard, tho' it is ſeemingly at firſt of no great value, as a common knife to a man, or a braſs ring, or a dram of brandy and biſcuit; yet in proceſs of time along the coaſt, and having forty or fifty *Blacks* or more every day to give it to, it certainly, at laſt, amounts to five *per cent.* charge out of the cargo of the ſhip. *Original of preſenting the Blacks.*

The *Hollanders* brought it up at their firſt coming on the *Guinea* coaſts, the better to put the *Blacks* out of conceit with the *Portugueſe*, who had traded there ſo long before them; and the natives were ſo well pleas'd with that uſage, that they have ever ſince demanded it of all other *Europeans*, as well as of the *Hollanders*, who find that this their policy, tho' of ſome advantage at firſt, proves now a burden to their commerce, as it is to all other nations trading to thoſe parts.

The ſame is alſo practiſed on the gold coaſt, beginning at cape *la Hou*, with this difference, that it is not granted there till after a bargain is ſtruck, and that they call *Daſſy*, *my Daſſy*: but on the other coaſts I have already deſcribed, from *Gamboa* to the aforeſaid cape *la Hou*, the *Blacks* will have it beforehand; for they are no ſooner got upon the ſide of the ſhip, but they cry out *Bizy*, *Bizy*; and ſome add to *Bizy*, *Daſſy*, which words, as I ſuppoſe, in their dialect ſignifies a preſent or token.

The ſame *European* goods, particularly mention'd to be fit for the trade at cape *Monte* and at *Rio Seſtro*, are alſo proper for *Goods for trade.*

the *Ivory* and *Quaqua* coaſts; adding to the reſt *Contacarbe* or *Contabrode*, iron rings of about the thickneſs of a finger, which the *Blacks* wear about their legs with braſs bells, as they do the braſs rings or bracelets about their arms in the ſame manner.

PRODUCT.

THE country about *Corby la Hou* and that of *Quaqua* produce much cotton, which the natives of the inland countries ſpin and weave into Cloths. Thoſe made at *Cape la Hou* are of ſix ſtripes, three *French* ells and a half long, and very fine. Thoſe made at *Corby la Hou*, of five ſlips and about three ells long, are coarſer. Their cloths come from the inland country to the *Blacks* along the coaſt, being only factors to diſpoſe of them to the *Europeans*, and particularly to the *Dutch* for *Alkory*, a ſort of blue glaz'd linnen, who make a conſiderable trade of them, on the *Gold Coaſt* and other parts of *South-Guinea*.

Some of the ſaid factors, who conſtantly go about the country to buy thoſe cloths, told me, that the inland *Blacks* ſold vaſt quantities of them to a white people, who live far up the inland, uſually riding on mules or aſſes, and carrying *Aſſagaias* or ſpears; which muſt needs be *Arabs* from *Zahara*, or about the banks of the *Niger*.

They alſo make clouts of a ſort of hemp or plant like it, which they dye handſomely and weave very artificially.

The NATIVES.

Habit. THE prime men generally wear a large white linnen ſheet, wrapp'd about their bodies; and a cymiter or ponyard at their ſide.

Stature. The *Quaqua Blacks*, for the moſt part, are tall, luſty, well-ſhaped men; but they look fierce and frightful at firſt ſight. They file their teeth as ſharp as awls, but they are commonly irregularly placed and crooked. They look upon it as a conſiderable ornament to let the nails grow out half an inch beyond the ends of their fingers, and to have long hair platted and twiſted, daub'd with palm-oil and red earth, and borrow the hair of their wives, having an art to join ſeveral ſhort hairs together, to ſuch a length as they pleaſe, which hangs like a perriwig; but ſome wind it all about their heads, ſo that, at a diſtance, it looks like a cap or bonnet. They every day anoint their bodies with the ſame mixture they uſe to their hair, and chew *Betel* all the day, rubbing the juice of it about their mouths and chins, and loading their legs

Rings on legs. with vaſt thick iron rings; and I have ſeen ſome at *Cape la Hou*, who had above ſixty pounds weight of ſuch rings on one leg. They much admire the noiſe thoſe rings make when they walk; and therefore, the greater a man's quality is, the more rings he wears. In ſhort, they are a hideous people to behold, and ſtink very much.

Barbot. They are generally averſe to drinking to excеſs, and when they ſee any one drunk, they inform againſt him, and he is ſeverely puniſh'd by the king, attended by the prieſts, according to the laws of the country; and it has been obſerv'd that moſt of them drink no *European* liquor, nor palm-wine, tho' this country abounds more in palm-trees than any other in *Guinea*; alledging, that ſuch liquors will either kill men, or render them brutes. Their daily drink is *Bordon* wine, which they call *Tombe*, mixt with water, tho' of itſelf it is but a very ſmall liquor, but very refreſhing.

The LANGUAGE.

THEIR language is barbarous, and altogether unintelligible, and they ſpeak haſtily and by ſtarts. When they meet one another, either aſhore or aboard, they uſe this word, *Quaqua, quaqua*, each laying one hand on the other's ſhoulder, and then taking hold of their fore-fingers, repeating the ſame *Quaqua* very low; for which reaſon, I ſuppoſe, the name of *Quaqua* was given to the ivory coaſt. They hate to kiſs one another, as ſome *Europeans* do, and look upon it as a great affront.

The ſon always follows his father's profeſſion; ſo that the ſon of a weaver is a weaver, the ſon of a factor a factor, *&c.* and none muſt meddle with any profeſſion but what they are brought up to.

RELIGION.

THEIR religious worſhip is much the ſame as at the *Gold Coaſt*; to the deſcription whereof I refer the reader.

Sorcery Their kings and prieſts they take to be ſorcerers, and for that reaſon they are much reſpected and dreaded by the generality of the people; eſpecially the king of *Sakoo*, a country about *Cape la Hou*, who is look'd upon as a more than ordinary magician and enchanter.

Sacrificing to the ſea. This king practiſes a yearly ceremony at the beginning of *December*, in honour of the ſea, which is their greateſt deity, and continues it till *April* following; ſending ſome of his people, from time to time, in a canoe to *Axim Sama Comendo*, and other places on the *Gold Coaſt*, to offer ſacrifice to the ſea, caſting into it at each of thoſe places ſome clouts or cloths made of ruſhes or herbs, ſtones, and goats horns full of ſpice and ſtones, all together; muttering ſome words to their ſaid deity to render it calm and free from tornadoes during the ſummer ſeaſon, to favour the navigation of his ſubjects, as well from the inland country, as along the coaſts, that they may drive on their trade with eaſe and profit. As ſoon as the firſt canoe is return'd back to him, another is immediately ſent the ſame way

Barbot. way for the ſame purpoſe; at the return of that, another; and ſo on ſucceſſively, till the winter ſeaſon comes on. The firſt canoe ſets out from *Corby la Hou*, and is preſently follow'd by the native factors of that port in ſeveral canoes, laden with cloths, of thoſe made of five ſlips. After their return, thoſe of ſix breadths are ſent away with the ſecond canoe; and after the third, thoſe from other places follow: which alternative is ſo regularly obſerv'd, that they never prejudice one another, but every trader has time and opportunity to ſell his goods. This trade continues till the end of *April*, when the enchanting canoe returns to the coaſt, as it were to let looſe the ſea, and then every one makes the beſt of his way home again.

The country is almoſt every where pleaſant and delightful to the eye; the hills and dales are curious to behold; the red colour of the rocks, with the lovely green that ſhades them, eſpecially about the river of *St. Andrew* and *Cape la Hou*, render the proſpect ſtill more agreeable. There is great ſtore of cattle, as goats, ſwine, and ſheep, all very reaſonable, a hog being ſold for the value of half a crown in knives. There is alſo abundance of palm-oil, made by the fruit produced by the *Tombe* tree, from which they alſo draw the wine called *Bourdon* or *Tombe*, uſually drank by the *Blacks* mix'd with water to moderate the ſtrength of the wine, and correct the crudity of the water.

Civility of Blacks.

Tho' the *Blacks* of *Quaqua* are in outward appearance the moſt barbarous of all *Guinea*, yet are they, in the main, the moſt polite and rational, and ſo reputed among their neighbours. They do not look upon it as good breeding to kiſs one another by way of welcome, or taking leave; but when they go aboard ſhip, they dip their hands in the ſalt water, and let ſome drops fall on their eyes, which ſignifies, they will rather loſe their eyes than defraud us in their dealing.

Ancient names of Blacks.

The ancients, who, it is not queſtion'd, had ſome knowledge of *Nigritia* and *Guinea*, call'd the people of theſe coaſts, between *Cape Palmas* and the river of *Sweiro da Coſta*, *Anganginæ Æthiopes*; thoſe between *Sierra Leona* and *Cape Palmas*, *Leuc-Æthiopes*; and thoſe from *Sierra Leona* to *Rio Grande* northward, *Sophucæi Æthiopes*.

The END of the Second Book.

BOOK

BOOK III.

CHAP. I.

Of the gold coaſt in general; its extent; inland countries; maritime provinces. Product. Europeans *trading to it. Interlopers*, &c.

Length of the gold coaſt.

THE gold coaſt, which is part of *South-Guinea*, the people whereof in ancient geography, are call'd *Aphricerones Æthiopes*, extends about an hundred leagues along the coaſt, eaſt-north-eaſt, and contains fifteen kingdoms along the ſea-ſhore, which are *Adouw*, alias *Sokoo*, alias *Awine*; *Axim*; *Ancober*; *Anta*; *Adom*, alias *Little Incaſſan*, alias *Warſhas*; *Jabi*, alias *Jabs*; *Comendo*, alias *Guaffo*; *Fetu*; *Saboe*, alias *Sabou*; *Fantyn*; *Acron*; *Angonna*, alias *Angwira*; *Acra*; alias *Acquambous*; *Labbade*, and *Ningo*, alias *Lempy*. It ought to be reckoned to begin at the river of *Sweiro da Coſta*, as the firſt place where gold is purchaſed; and to end at *Lay*, in the country of *Lempy*, thirteen or fourteen leagues eaſt of *Acra*, where that metal is only to be had accidentally, from the *Quaboe* people, who live farther up the inland.

The *Portugueſe*, who boaſt of being the firſt diſcoverers of that country, call'd it *Coſta d'Oro*, from the great quantity of gold it affords in the way of trade; and all other *European* nations, after the *Portugueſe*, call it, each in their proper language, the *Gold Coaſt*.

Inland Countries.

Multitude of kingdoms.

THE inland countries, which beſt deſerve to be taken notice of, are, according to the beſt account of the *Blacks*, *Iguira*, *Great Inkaſſan*, *Incaſſia*, *Igyma*, *Tabeu*, *Adom*, *Mompa*, *Waſſa*, *Wanquy*, *Abramboe*, *Guyſora*, *Inta*, by a modern author call'd *Aſiente*, *Achim*, *Aqua*, *Quaboe*, *Gammanach*, *Bonoes*, *Equea*, *Lataby*, *Accaradi*, *Inſoka*, *Danckereis*, or *Dinkira*, *Cabeſterra*, and the large kingdom of *Accanez*, which encloſes moſt of the others from the north-weſt, round to the north-eaſt; beſides ſeveral other petty kingdoms and territories, ſcatter'd among thoſe above-mention'd. All the countries, as well as thoſe along the ſea already named, are very rich in gold, which the natives either dig out of the earth, or gather from the bottom of rivers and ſtreams, as ſhall be hereafter deſcribed in its proper place. Theſe countries lie between four degrees, thirty minutes, and eight degrees of north latitude, and between ſeventeen and twenty one degrees of longitude eaſt, from the meridian of *Ferro*, thus making about four hundred leagues in circumference; a very ſmall compaſs of ground, for ſo many nations, and which ſhows how improperly they are called kingdoms, or how inconſiderable they are, if compared to what we look upon as a kingdom; which muſt contain many dukedoms, earldoms, baronies, and lordſhips. But if we turn back to antiquity, all hiſtory informs us, that there was a vaſt number of petty kingdoms in the eaſt; and in other parts, we find them ſtill very ſmall, many ages after. The land of promiſe, given by God to the *Iſraelites*, was poſſeſſed by a multitude of kings, inſomuch, that *Joſhua* made thirty one kings priſoners at one time; and *Benhadad*, king of *Syria*, came againſt *Samaria*, with a numerous army, made up by thirty two auxiliary kings. To go no farther than *England*; before king *Egbert* ſubdued all that nation, it was divided into ſeven kingdoms, call'd the *Heptarchy*. The kingdom of *Kent* had ſeventeen kings ſucceſſively; that of the *Eaſt-Angles* fourteen; that of the *Eaſt-Saxons* ſixteen; of the *South-Saxons* three; of the *Mercians* twenty one; of *Northumberland* twenty two; and of the *Weſt-Saxons* eighteen.

Barbot.

Petty kings.

Maritime Countries.

Towns.

THE maritime countries contain, ſome one, ſome two, ſome three towns, or villages, lying on the ſea-ſhore, either under, or between the forts and caſtles of the *Europeans*. Theſe are ſo placed for the conveniency of trade and fiſhing; the principal towns being generally up the inland, and very populous.

Nine of theſe maritime nations are govern'd by their reſpective kings, if we may ſo call them; for before the *Europeans* frequented thoſe countries, the chiefs of the *Blacks* had only the title of colonels, or captains; of which more hereafter. The other ſix nations are in the nature of commonwealths, under the direction of ſome particular perſons of their own, and independent of one another by their conſtitution.

The inland countries are alſo govern'd by their kings, or lords, of which more in its place.

Product.

Beaſts.

ALL the ſaid countries have much variety of tame and wild creatures, as bulls, cows,

BARBOT. cows, ſheep, goats, horſes, aſſes, ſwine, dogs, cats, rats, mice, elephants, buffaloes, tygers, wild dogs, wild boars, alligators, ſeveral ſorts of deer, hares, porcupines, hedgehogs, fluggards, wild rats, bouſees, civet cats, wild cats, muſk mice, berbes, ſquirrels, kokeboes, leguanes, arompos, ſeveral ſorts of apes, various kinds of lizards, ſalamanders, cameleons, *&c.* ſerpents of prodigious ſize and ſhapes, ſnakes, toads, ſcorpions, and great variety of inſects, as well as animals of the feather'd kind, *viz.* pheaſants, partridges, wild ducks, turtle-doves, crooked bills, ſnipes, cocks and hens, and other eatable birds, unknown in *Europe*; blue and white herons, portugueſes, birds ſo call'd, eagles, kites; a ſort of fine river-birds, crown birds, pokkoes; a large ſort of fowl, four ſpecious or corn-devouring birds, very beautiful; parrots, parrokeets, ſtar birds, *&c.*

Birds.

Growth of the earth. There is alſo abundance of maiz, millet, rice, yams, potatoes, water-melons, ananas, oranges, lemons, coco-nuts, palm-trees, plantans, bananas, beans of ſix ſorts, palm-oil, papays, *Guinea*-pepper; beſides various ſorts of wild fruit, unknown to us, all which are more or leſs plentiful, according to the nature of the different ſoils, and the nature of the place, whereof I ſhall treat in order, as I come to deſcribe each country in particular.

However, it muſt be obſerved, that here is ſome ſcarcity of fleſh; the want whereof, as well as of ſome other proviſions, is ſufficiently made up by the ſea in various ſorts of excellent fiſh, large and ſmall; as *Brazilian* cod, jacks, plaiſe, flounders, that the *Blacks* call ſiſic pampher, and ſeveral other large fiſhes; beſides bream, ſtompnoſes, flat noſes, poutings, mackarel, ſaffer, aboei, thornback, ſoles, dabs, lobſters, crabs, prawns, ſhrimps, ſprats, karmous, mullets, *Batavia* fiſh, north-capers, ſword-fiſhes, and ſharks; not to mention the river-fiſh, to be ſpoke of in another place. And without this ſupply of fiſh, it would be hard to ſubſiſt in the ſummer.

Fiſh.

EUROPEANS *trading to* GUINEA.

Firſt diſcovery diſputed. IN the laſt book of this deſcription, I took notice, that the *French* pretend to have been the firſt *Europeans* that ſettled in *Guinea*, in the year 1364; and give the honour of it to ſome merchants of *Dieppe*, who, they ſay, made ſeveral ſettlements along the coaſt, as far as *Grand Seſtro*, near cape *Palmas*: and their authors affirm, they were alſo the firſt founders of the caſtle call'd *da Mina*, or of the mine, on the gold coaſt, in 1383; which the *Portugueſe* afterwards took from them. On the other hand, the *Portugueſe* claim this diſcovery, as firſt made by them in the year 1452; and that they were ſole poſſeſſors of it for above a hundred and fifty years, without any interruption; as alſo to have built that caſtle at *Mina*, and ſeveral other forts, as well on the gold coaſt, as at *Angola*: of which more in the ſupplement to this work.

Whoever the firſt diſcoverers of this coaſt were, whether *French* or *Portugueſe*, they have both in proceſs of time almoſt loſt the poſſeſſion: other *European* nations, allur'd by the advantageous trade of gold, ſlaves, and elephants teeth, having erected ſeveral forts on the coaſt, for the better conveniency of trading, and their own ſafety, from the inſults of the natives and other nations, either with the conſent of *Black* kings, or elſe by force, or artifice, as ſhall alſo be made appear in the courſe of this deſcription. The *Dutch* have the greateſt number of ſuch ſettlements, and conſequently the beſt ſhare of trade on the gold coaſt, and next to them the *Engliſh*. The *French*, *Spaniards*, and *Portugueſe* have had no ſettlements on that coaſt for a long time, and only make ſome coaſting voyages along thoſe parts. The *Danes* have two forts; one at *Maufro*, the other at *Acra*; and the *Brandenburgers*, a fort, or ſtrong-houſe, at the village of *Crema*, in the midſt of cape *Tres-Pontas*, all which ſhall be mentioned in their places.

Engliſh and Dutch trade moſt.

Danes and Brandenburgers.

The firſt *Engliſhman* we hear of on the coaſt of *Guinea*, was one *Thomas Windham*. He firſt made two voyages to the coaſt of *Africk*, one in the year 1551, of which there are no particulars; and the other in 1552, with three ſail, to the port of *Zaphin*, or *Saphia*, and *Santa Cruz*, whence he brought ſugar, dates, almonds, and moloſſes. In 1553, he ſail'd again from *Portſmouth*, with three ſhips, taking along with him *Anthony Anes Pintado*, a *Portugueſe*, who was the promoter of that voyage. They traded for gold along the coaſt of *Guinea*, and proceeded as far as *Benin*, where they were promiſed a lading of pepper; but both the commanders and moſt of the men dying, through the unſeaſonableneſs of the weather; the reſt, reduced to about forty, return'd to *Plymouth*, with one ſhip and little wealth. In 1554, Mr. *John Lock* undertook a voyage to *Guinea*, with three ſhips; and trading along that coaſt, brought away a conſiderable quantity of gold and ivory, but proceeded no farther. The following years Mr. *William Towerſon* perform'd ſeveral voyages to the coaſt of *Guinea*, which had nothing peculiar, but a continuation of trade in the ſame parts; nor do we find any account of a farther progreſs made along this coaſt by the *Engliſh*, till we come to their voyages to the *Eaſt-Indies*, and thoſe began but late. For the firſt *Engliſhman* we find in thoſe parts, was one *Thomas Stevens*, in 1579, aboard a

Firſt Engliſh in Guinea.

Portu-

Portugueſe ſhip. The firſt voyage of the *Engliſh*, in ſhips of their own, was in 1591.

The *Blacks* of the gold coaſt are for the moſt part very rich, through the great trade they drive with *Europeans*, both aboard the ſhips, and aſhore, bartering their gold, for ſeveral ſorts of *European* commodities, of which they make a vaſt profit up the inland; or through the large allowance they have out of the goods they buy of *Europeans*, for the account of the inland *Blacks*, for whom many of theſe on the coaſt act as brokers, buying conſiderable quantities of goods of the interlopers, who reſort thither in great numbers, from ſeveral parts of *Europe*; but eſpecially from *Zealand* and *France*, notwithſtanding the ſevere penalties they are liable to: for if taken by the *Engliſh*, or *Dutch* companies, their factors, or agents; their goods are not only confiſcated, but a heavy fine laid on them. The cunning *Blacks* are not deterr'd by all theſe rigours, knowing how to bribe the companies *Laptos*, or ſlaves, who are ſet to watch them; and thus in the night run aſhore the goods they buy of interlopers, or foreigners trading on the coaſt from *Iſſeny*, both by ſea and land. For when the roads are clear of robbers, they travel to *Iſſeny* and *Rio d'Oro* to buy their goods, and bring them in by ſtealth, conveying them up the country without any moleſtation. They generally have ſuch goods of the interlopers, twenty five or thirty *per cent.* cheaper, and perhaps much better, than thoſe the companies agents ſell. By this under-hand trade, they in proceſs of time grow rich, and the company ſuffers very much. BARBOT.

Few or none of the *Blacks* are to be truſted, as being crafty and deceitful, and who will never let ſlip an opportunity of cheating an *European*, nor indeed will they ſpare one another; ſome may their maſters, but all do not. Of this, and their lazineſs, more hereafter.

The *Engliſh Royal African*, and the *Dutch West-India* companies, having the privilege by patent of trading to this coaſt, excluſive to all others their fellow-ſubjects; and I ſuppoſe the *Daniſh* and *Brandenburg* companies have the ſame: ſuch of the ſaid nations as reſort to thoſe coaſts, are liable to ſeizure of ſhips and goods, if taken by the ſhips, or agents, of any of the ſaid companies, within their reſpective diſtricts on the coaſt, beſides bodily puniſhments inflicted on the offenders, eſpecially among the *Dutch*, who have made it death; but that is ſeldom or never executed, ſome of the companies officers always finding it their intereſt to let ſuch go unpuniſhed; as is well known to the *Zealanders*, who of all the ſubjects of *Holland* ſend moſt interlopers every year to that coaſt. *Penalty for interlopers.*

Interloping trade.

Theſe interlopers generally make uſe of ſhips of ſmall burden, and good ſailors, well fitted and mann'd, the better to make their eſcape, or ſtand upon their defence, if attack'd by the company's ſhips. I ſhall now proceed to the particular deſcription of the gold coaſt.

CHAP. II.

The coaſt to cape St. Apolonia. *That cape; from it to* Axim. *That kingdom; the* Dutch *fort there. The natives and product. Power of the* Dutch. *Cape* Tres-Pontas.

COAST *to Cape St.* APOLONIA.

Villages. THE coaſt, from the river of *Sweiro da Coſta*, to cape *St. Apolonia*, is low and flat, and bears eaſt-ſouth-eaſt, twelve leagues, all the way ſhaded with high trees, and full of greater and ſmaller villages; the moſt remarkable are, *Boqu*, *Iſſeny-pequena*, *Iſſeny-grande*, *Abbiany* or *Aſſene*, *Tebbo*, and *Acanimina*; all belonging to the country of *Adouwaſian*, or *Sokoo*.

Boqu. *Boqu* is in the woods, near the mouth of the river of *Sweiro da Coſta*. *Iſſeny-pequeno* appears on the ſhore, as does *Iſſeny-grande*, more to the eaſtward, with three little villages between them. *Iſſeny-grande* lies at the mouth of a river, which does not reach to the ſea, unleſs it overflows in the rainy ſeaſon. *Iſſeny.* This town was plunder'd and burnt down, by the inland *Blacks*, in the year 1681. At the mouth of this river, and very cloſe to the ſhore, is a little iſland, very fit for building of a fort, for the convenience of an inland trade. The river runs down from far up the country N N W. *Iſſeny-grande* is famous for its fine gold, which, it is likely, comes from *Aſiente* or *Inta*, towards the ſource of the river *Sweiro da Coſta*, in about nine degrees of north latitude; a country rich in gold, and but lately known to the *Europeans* on the gold coaſt.

The town of *Abbiany* and *Tebbo*, three leagues diſtant from each other, are ſeated in the woods, and known at ſea by abundance of palm-trees appearing on the ſhore. *Abbiany and Tebbo.*

Acanimina is built on the riſing ground, about half a league weſt from cape *St. Apolonia*. *Acanimina.*

The inland country between *Boqu* and *Acanimina*, is hilly, and affords excellent gold, ſome ſlaves, and a few elephants teeth, wherein

BARBOT. wherein the trade of the aforeſaid places conſiſts. The anchoring ground before each of thoſe places, is about two *Engliſh* miles from the ſhore, in fifteen or ſixteen fathom water.

Anchoring ground.

CAPE ST. APOLONIA,

Marks to know it.

HAD the name given it by the *Portugueſe*, who diſcover'd it on the feaſt of that ſaint. It runs out a little to the ſouthward, and ſeems to be low plain ground, towards the ſhore, riſing up farther back in three ſeveral hills, which may be ſeen ten leagues out at ſea in fair weather; which are ſufficient marks to know it by, together with the ſtraggling trees appearing on the ſaid hills, which make it an agreeable proſpect.

Villages.

There are three villages on the ſhore, at the foot of the hills; but the acceſs to it from the ſea is very difficult, by reaſon of the rolling of the ſurges, and the breaking of the ſea on the ſandy flat ſtrand, as it does all along this coaſt from this cape to *Iſſeny*. I had here a pretty good trade for gold, during the three days I lay before the villages, under the cape.

From Cape ST. APOLONIA *to* AXIM,

A fine ſtrand.

IS about nine leagues, the land between them very low, and planted with abundance of coco and palm-trees; the ſhore very wide, being a curious ſandy flat ſtrand, fit to travel over in chaiſes, or coaches, as far as about a league weſt of *Axim*, where the pleaſant river *Cobra*, or *Ancober*, parts the kingdom of *Sokoo* and *Axim*.

Two villages.

There are but two villages on the ſhore, between cape *St. Apolonia*, and the river *Mancu*, which are *Agumene* and *Bogio*, ſeated among the coco and palm-trees; but there is little or no trade at them. The ſhore bending away to eaſt-north-eaſt of the *Bight* for ſome leagues, and the *Dutch* fort bearing E S E. the ſhips trading along the coaſt, commonly ſteer that courſe from *St. Apolonia*; from whence the tide runs along the coaſt to *Axim*. Juſt by *Bogio*, the river *Mancu* falls into the ſea, is large and wide, coming down from *Iguira*, where it is choak'd by mighty falls and rocks, and conſequently not navigable; but yields much fine gold, which the *Blacks* get by diving among the rocks.

Mancu river.

Cobra river.

The river *Cobra*, is about four *Engliſh* miles weſt of the *Dutch* fort of *St. Antony*, or *Axim*. The *Portugueſe* gave it this name of *Cobra*, that is, a ſnake, from the many windings of its courſe, up the inland, for about twenty four leagues, thro' the country of *Iguira*. It is very wide at the mouth, but ſo ſhallow, that boats can ſcarce paſs up; however, a little farther in, it grows deeper and narrower, and ſo continues for many leagues; the utmoſt extent of its courſe up the country being unknown. Thoſe who have gone three days up it, affirm it to be as pleaſant as any part of the coaſt of *Guinea*, not excepting *Seſtro*, nor *Wida* or *Fida*; both the banks being adorn'd with fine lofty trees, affording a moſt agreeable ſhade. Nor is it leſs pleaſant to obſerve the beautiful birds of various colours, and the monkeys ſporting on the green boughs, all the way along; and to render the voyage ſtill more delightful to travellers, when they have ſailed about a league and a half up, they are entertained with the proſpect of the fine populous village of *Ancober*, ſtretching out about an *Engliſh* mile along its weſtern ſhore. Higher up, are the falls and rocks above-mentioned; where the *Blacks* diving, bring up much gold. About that place are ſeveral fine villages, compoſed of three ſeveral nations. The firſt of them on the weſt ſide of the river, is *Ancober*; the next to it, *Abocroe*; and the third, *Iguira*. *Ancober* is governed by its king; but the other two are commonwealths.

Formerly the *Dutch* drove a very conſiderable trade there, and had a fort in the country of *Iguira*; for beſides the gold carry'd thither from all other parts, the country it ſelf has ſome mines.

Kingdom of AXIM, *and* DUTCH *fort there.*

FROM the river *Cobra* to the *Dutch* fort at *Axim*, the coaſt runs S E. all over wooded. This kingdom of *Axim*, or *Atzyn*, or *Achen*, extends about ſeven leagues in length, from the river of *Ancober* to the village of *Boeſua*, near *Boutry*, or *Boetroë*, ſtanding in the middle of the famous cape *Tres-Pontas*, which runs out to the ſea before it. This kingdom borders weſtward on that of *Sokoo*, northward on that of *Iguira*, and eaſtward on the *Ancete* country; the ocean being on the ſouth, and the coaſt in many places full of rocks and cliffs great and ſmall, next the ſea.

Its boundaries.

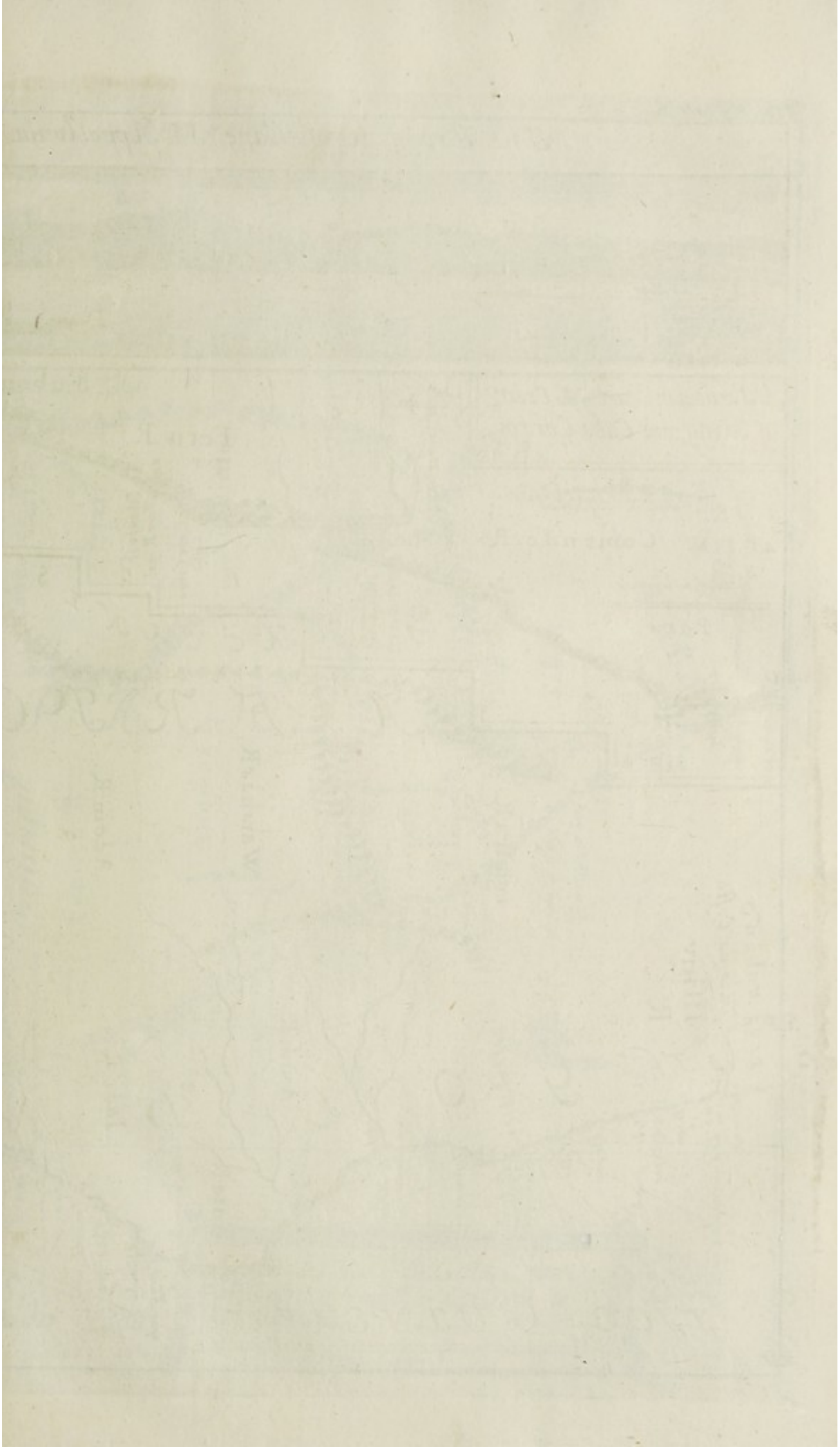
Villages.

The country has very many large and beautiful villages, all of them extraordinary populous, ſome ſeated on the ſhore, and others farther up the inland. The moſt conſiderable of the former lie about the *Dutch* fort, and at *Pocqueſoe*, near the hill *Mamfro*, or cape *Tres-Pontas*. The land is well cultivated.

Rich natives.

The inhabitants are generally very rich, driving a great trade with the *Europeans* for gold, moſt of which they ſell to the *Engliſh* and *Zealand* interlopers, notwithſtanding the ſevere penalties above-mention'd; ſo that the *Dutch* company has not above the hundredth part of the gold, that coaſt affords. The great plenty of gold brought down hither from the wealthy country of

Aſſine,

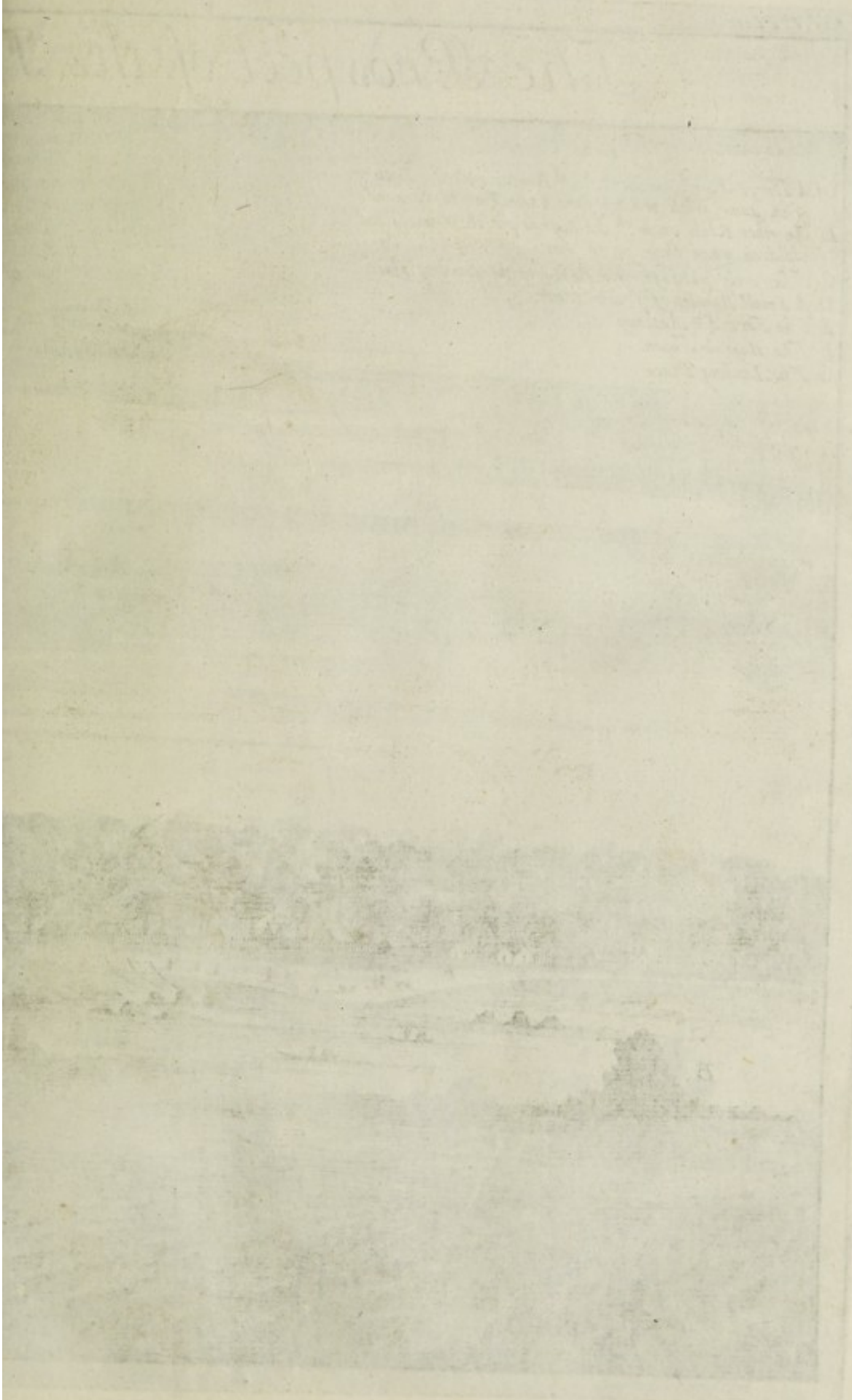


Vol. V. Plate K.

The Prospect of Cape S.ta Appollonia, &c.

A Particular Chart of the Coast of Mina and Cabo Corso

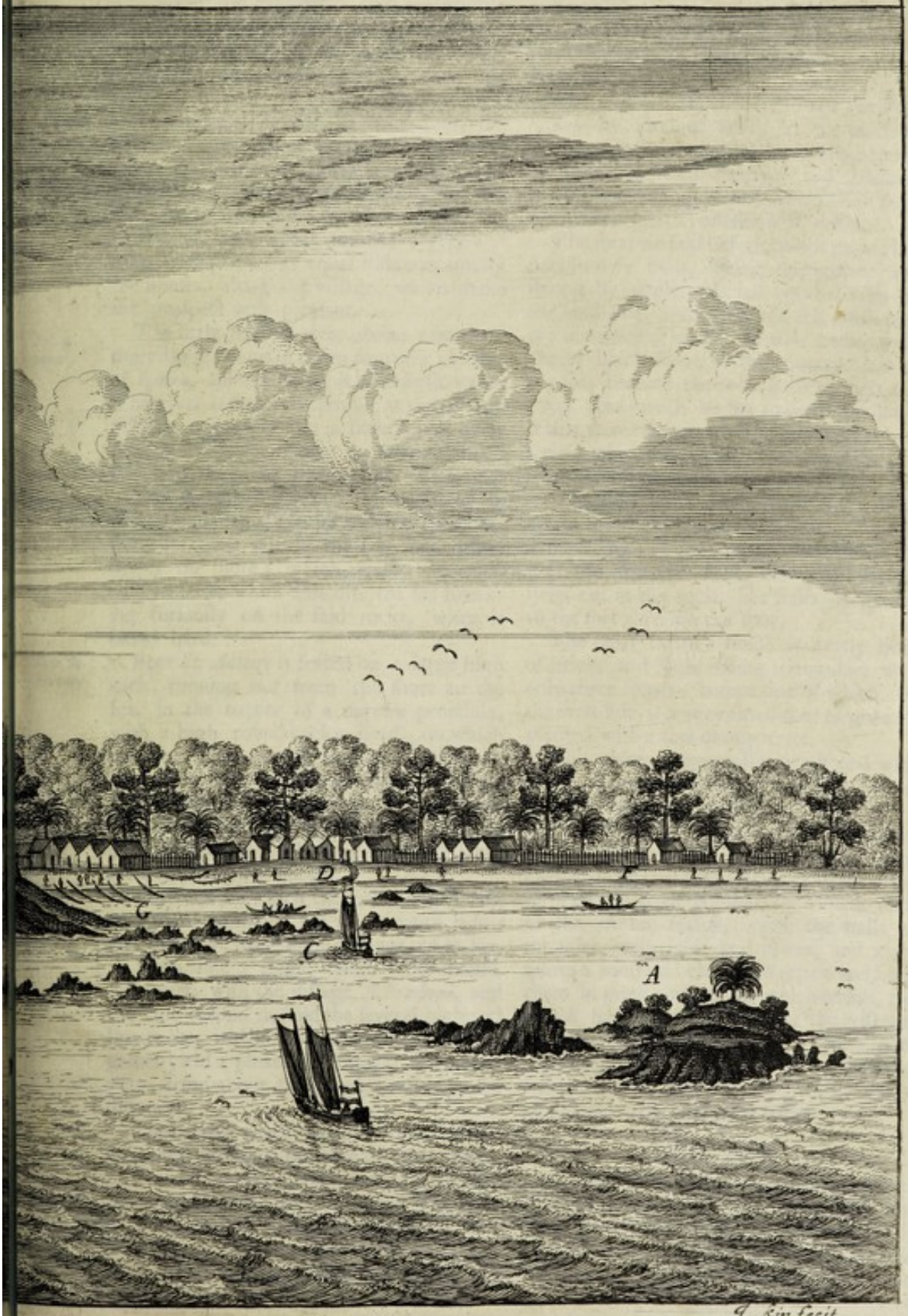
B. being at E.N.E. about 1/4 League



The Prospect of the F

A. A Large Rock, on w.ch Ad.al Ruyter raised a Battery of 12 guns, with w.ch he forc'd the Fort to Surrender
B. An other Rock on w.ch the Negro's put their wives and children when they go to war
C. The only passage for Boats to the Landing place
D. A Small Rivulet of fresh Water
E. The Fort S.t Anthony
F The Negro's Town
G The Landing Place

Anthony, at Axim.



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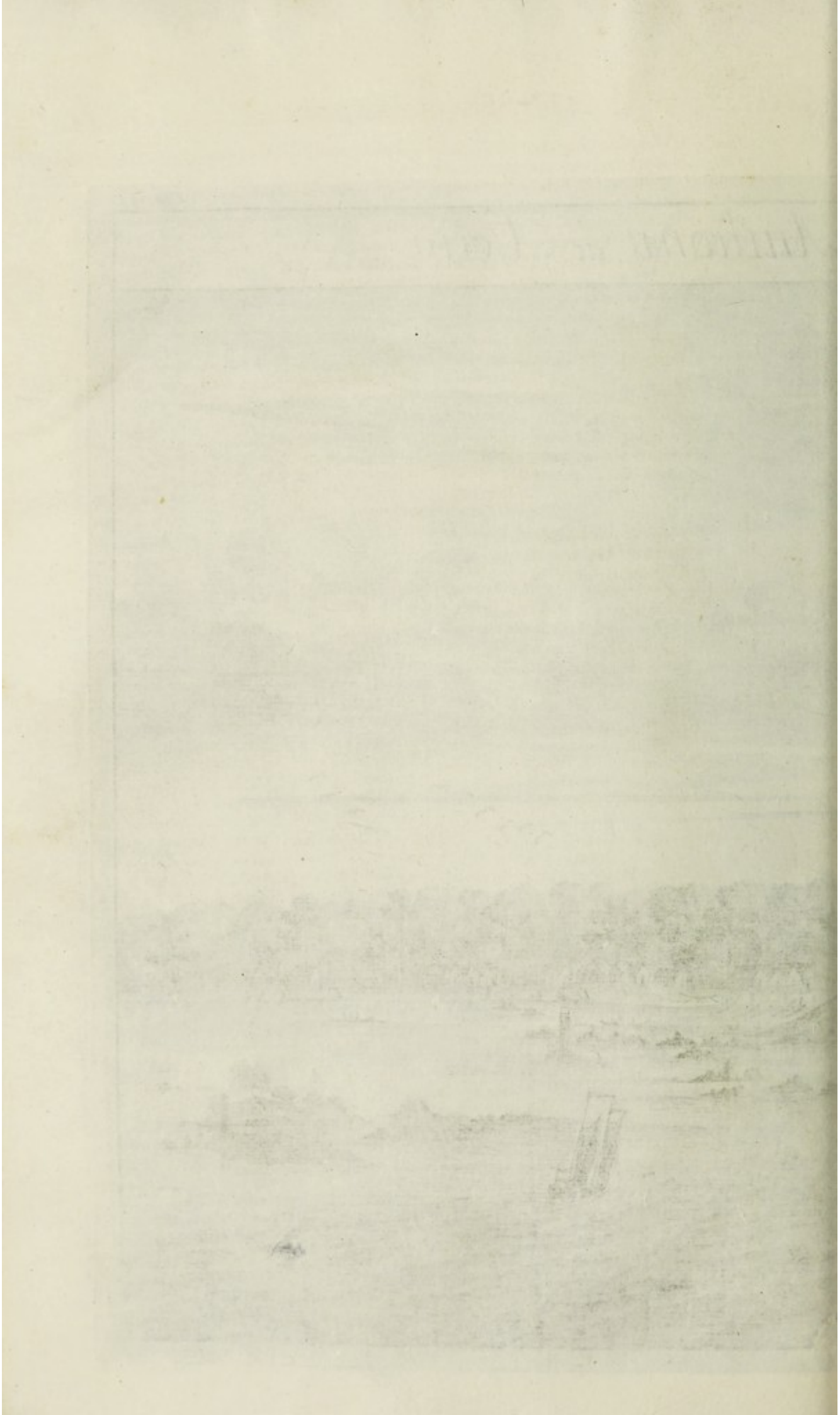


Aſſine, beſides what the mines of *Iguira* produce, makes a flouriſhing commerce; and therefore *Axim* was by *European* traders look'd upon as the beſt place for gold, and conſequently much reſorted to; but declined very much in the year 1681, by reaſon of the long wars that had then been between *Anta* and *Adom*, which almoſt diſpeopled the country, and accordingly ruined the trade; in ſo much, that it could ſcarce be reſtor'd in ten years to its former condition, as the fiſcal of *Axim* declar'd to me.

Achombene village. The village, or town of *Achombene*, lies ſtretch'd out in a line, under the command of the *Dutch* fort, having a wood behind it, which comes down with a deſcent; and before the village a fine ſpacious ſtrand, of hard ſand, and a great number of coco and other trees planted at equal diſtances among the houſes, along the village, which make the proſpect very pleaſant.

Axim river. The little ſhallow river *Axim*, runs thro' the village, coming down from the country of *Iguira*, and ſupplying it with freſh water. This river is ſcarce diſcernible at the mouth, nothing appearing but a little gentle overflowing of its water over the ſtrand, which falls into the ocean near the fort.

The ſtrand. The ſtrand is all as it were fenced in with abundance of greater and ſmaller rocks, ſome ſtanding out in the ſea, and others nearer the ſhore; which renders the acceſs to it hazardous and difficult, the ſea breaking furiouſly on the ſaid rocks, when it blows hard.

Fort St. Antony. Fort *St. Antony* is ſeated on a large high rock, running out from the ſhore to the ſea, in the nature of a narrow peninſula, with a high round rocky head, on which the fort ſtands; ſo encompaſs'd on every ſide with leſſer rocks and clifts, that the only acceſs to it is on the land ſide, where it is well fortified with breaſt-works, a draw-bridge, and a battery of good large guns to cover the whole.

The rock on which the fort is built being of a ſmall compaſs, the whole work is ſo; and therefore from ſome diſtance out at ſea, it looks like a large, lofty white houſe. This fort, with the village *Achombene*, and the land behind it, and the ſeveral high and low rocks, which cover the ſtrand, all together yield a pleaſant proſpect, full of variety, from about two *Engliſh* miles at ſea diſtance.

The natives uſually depoſite their goods, wives and children, on ſome of theſe rocks, or in retir'd woods, when they are to take the field againſt their enemies, that they may be ſecure, in caſe they loſe the day. The ſame is done by ſeveral *Indian* nations in *America*, and ſo it was formerly by the *Amorites*, leaving a guard with their families in ſome place of ſtrength. BARBOT.

The *Portugueſe* built this fort, where it now ſtands, and gave it the name of *St. Antony*, which it ſtill retains. In the days of king *Emanuel* of *Portugal*, thoſe people had erected another, on a little head on the ſhore, near the village, which they were forced to demoliſh, becauſe of the frequent attacks the natives made upon it, and then built this in a place of more defence and natural ſtrength.

The *Dutch* took this fort from the *Portugueſe* by force of arms, on the ninth of *January*, 1642; and in the enſuing treaty of peace between *Portugal* and *Holland*, it was yielded up to the *Dutch Weſt-India* company, which poſſeſſes it at preſent.

The fort, we ſaid before, is not great, but handſomely built, being triangular, and ſtrong by nature. It has two batteries on the land ſide, and one to the ſea, with proper out-works, which, as well as the walls are of black ſtone of the country, low to the ſea, becauſe the rock is there high and ſteep, and much higher towards the land. There were twenty two iron guns on the batteries, when I was there, beſides ſome pattareroes. The gate of the fort is low, and well ſecured by a ditch, eight foot deep, cut in the rock, and over it a draw-bridge, defended by two pattareroes; beſides a ſpur, that can contain twenty men, and ſeveral ſteps cut in the rock, like ſtairs, to get up to the fort through the ſpur.

Factor's houſe. The chief factor's houſe is neatly built of brick, and high, being triangular, with only three fronts; before one of which, on the weſt ſide, is a very ſmall ſpot of ground, planted with a few orange-trees.

This place is generally garriſoned with twenty five white men, and as many *Blacks*, under a ſergeant, in the company's pay; and if well ſtored with proviſions, may hold out againſt an army of the natives. One inconveniency here, as well as at all the other forts on this coaſt is, that the violent rains of the winter ſeaſon, cauſe the walls to moulder away in ſeveral places, and it requires a continual charge to repair and keep them in good order; for which reaſon, the *Dutch* have a lime-kiln near the village, to make lime of oyſter-ſhells, whereof there is great plenty at *Axim*, ſo as not only to ſerve the fort, but to ſupply other places along the coaſt, and even *Mina*.

The NATIVES,

Large canoes. OF *Achombene*, are moſt of them fiſhermen, and make large canoes of a conſiderable burden, to ſell to foreigners, for their uſe upon the *Gold Coaſt*, and at *Fida* and *Ardra*, to paſs over the bars, and carry

BARBOT. carry their goods and proviſions along the coaſt.

Product. The country produces abundance of rice, water-melons, ananas, cocos, bananas, oranges, ſweet and ſour lemons, and other fruit and ſalleting; but no great quantity of maiz, nor ſo ſweet as is generally in other parts of the *Gold Coaſt*, becauſe of too much wet; the land being continually more moiſten'd with rain, than any other place about it: inſomuch, that the *Blacks* will tell you, the wet weather laſts eleven months and twenty nine days in a year, there being ſcarce a day of fair dry weather, and therefore only rice and trees grow to perfection, other things being commonly ſpoil'd by too much moiſture.

Here is alſo plenty of ſheep, cows, goats, *&c.* and abundance of wild and tame pidgeons, and other fowl of ſeveral ſorts. The palm-wine is alſo very common and excellent; and the apes fine and gameſome.

To conclude, this place in my opinion is the moſt tempting of any on all the coaſt of *Guinea*, taking one thing with another. You have there a perpetual greenneſs, which affords a comfortable ſhade, againſt the ſcorching heat of the ſun, under the lofty palm and other trees planted about the village, with a ſweet harmony of many birds of ſeveral ſorts perching on them. The walk on the low flat ſtrand along the ſeaſide, is no leſs pleaſant at certain hours of the day; and from the platform of the fort is a moſt delightful proſpect of the ocean, and the many rocks and ſmall iſlands about it; which afford but one ſafe paſſage for boats and canoes to come to the ſtrand. Notwithſtanding all theſe advantages, it is not ſo healthy as other places on the coaſt, becauſe of the dampneſs of the air, eſpecially in the winter ſeaſon.

POWER *of the* DUTCH.

Dutch factor's authority. THE *Dutch Opper-Koopman*, or chief factor, has an abſolute authority over the whole country of *Axim*; the natives being ſo entirely reduc'd under ſubjection by thoſe people, that they dare not refuſe him any thing, but are obliged to ſerve him to the utmoſt; nor will they preſume to decide any controverſy of moment without his knowledge and approbation; he being as a chief judge or juſtice, to puniſh, even the greateſt of the *Blacks*. All fines impoſed are paid into the ſaid factor's hands, who diſtributes them to the injur'd perſons, firſt deducting his own fees, which are very large. For example, if a *Black* be fined a hundred crowns for any crime, the factor's fees amount to two thirds, and the aſſembly of *Caboceiros* has the other third; but in caſes of murder, or robbery, or compelling them to pay their debts, three fourths of the whole are the plaintif's, and the other fourth is for the factor and the *Caboceiros*; the former taking two thirds thereof, and the latter one.

So great is the authority of this factor at *Axim*, and throughout the country of *Ancober*, that the *Blacks* dare not ſhelter a criminal, but muſt deliver him up to be puniſh'd by him, according to his offence, which renders that poſt very beneficial; and therefore it is reckon'd the next to the general at *Mina*: for when the general's place is vacant, the chief factor at *Axim* ſucceeds in that employment.

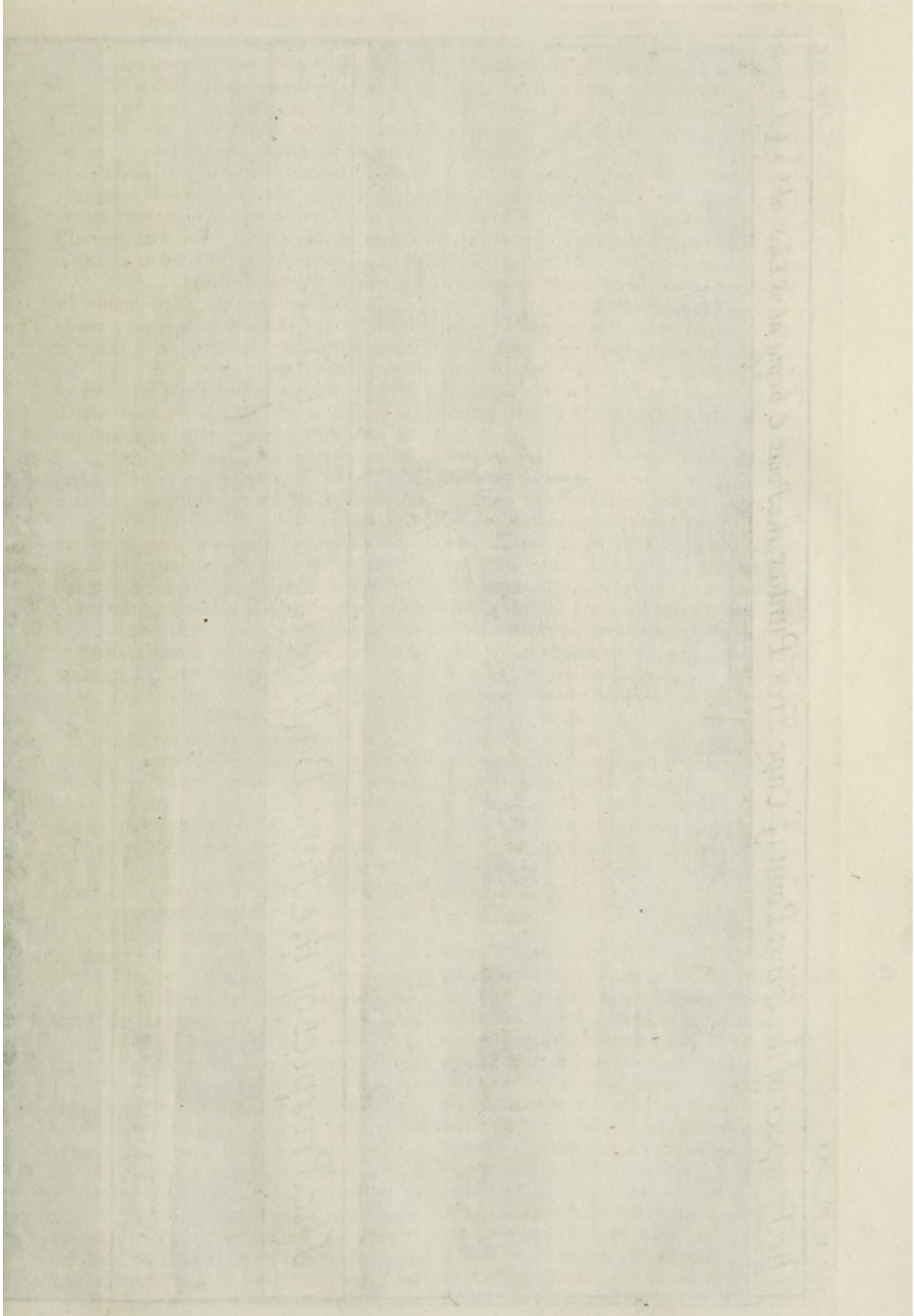
The fiſhermen pay the *Dutch* factor the eighth part of all the fiſh they take, which is pretty conſiderable, there being many of them at *Axim*, as has been ſaid.

Three leagues eaſt of the *Dutch* fort of *St. Antony*, is the hill *Mauſro*, and near it the village *Pocqueſoe*, pretty large and populous, one *Jan* or *John* being captain of it. The hill is very proper to build a fort on, being cloſe to the firſt point of cape *Tres-Pontas*. *Cape* Tres-Pontas.

This cape had the name given it by the *Portugueſe*, from its three points, or heads, like three little hills, at a ſmall diſtance from each other. It runs out ſouthward to four degr. fifteen min. north latitude, and the diſtances between the three heads form two bays; on the ſhore whereof are three villages, *Acor*, *Accuon*, and *Inſiama*, or as the *Engliſh* call it *Dikisko*.

Three villages. *Acoba* or *Acora* is at the bottom of the firſt bay, from the weſt eaſtward. *Accuon*, another village, lies on the aſcent of the middle head of the cape, on the north-eaſt ſide of it; and *Dikisko* is in a little gulph form'd by the land, between the head or point and *Accuon*.

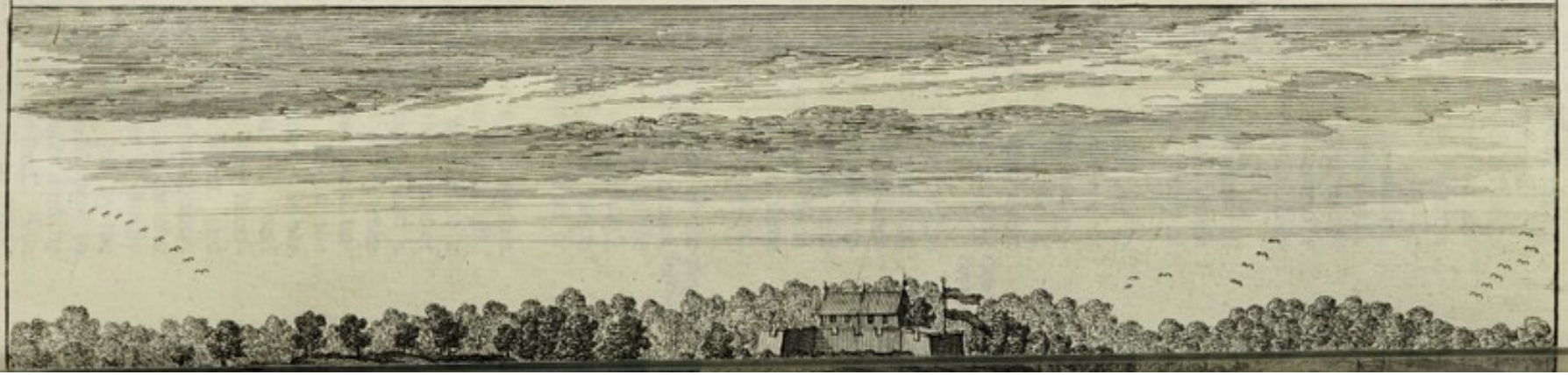
It is much eaſier to come up with boats to the two firſt villages, than to this laſt, at the new and full moon, becauſe of a ridge of rocks and ſhoals at the mouth of the gulph. At my laſt voyage I had a boat overſet there, and two of the men drowned; and another time, was like to undergo the ſame fate my ſelf. But at the firſt and laſt quarters of the moon, the bar is very ſafe for any boats that will wood and water aſhore; there being other neceſſaries alſo, as maiz, or *Indian* wheat, and poultry, whereof there is ſufficient plenty, at certain times, eſpecially towards the end of the winter ſeaſon. The water is uſually taken there from a large pond, juſt by the ſtrand; but ſometimes the ſea happens to overflow it, and then freſh water muſt be fetch'd a good half mile up the land. The wood alſo is ſometimes cut juſt by the ſhore, and



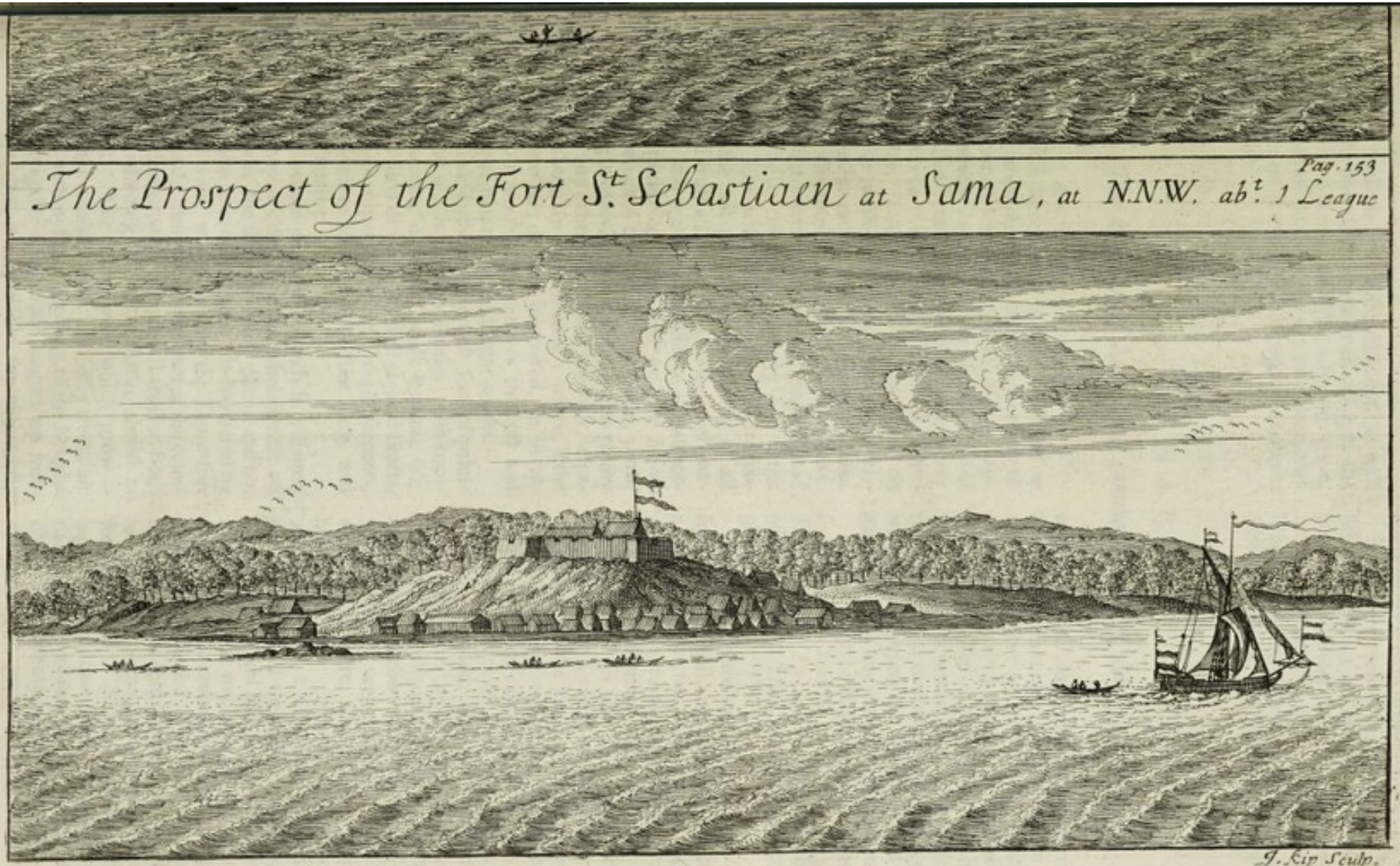
The Prospect of the First Point of Cape Tres Puntas, the Point C being at S.E¼S abt 1½ League,

B. Water place

The Prospect of the Fort Badensteyn at Boetroë, being at N.W 1¼L.



The Prospect of the Fort S.t Sebastiaen at Sama, at N.N.W. ab.t 1 League



J. Kip Sculp.

and at other times an *Engliſh* mile from it, up the country, behind the village, as the *Caboceiro* thinks fit; who muſt be paid before-hand, for the liberty of wooding and watering.

The trade is here but indifferent, as well as at the two above-mentioned villages, the *Blacks* of *Inſiama*, and the adjacent parts, being almoſt intractable, of a turbulent, violent, knaviſh temper, and great adulterators of gold.

Some reckon the aforeſaid villages to belong to the petty king of *Warſhas* or little *Inkaſſan*, that country thus interfering betwixt the kingdom of *Axim* and that of *Anta*; but whether it be ſo or not, matters not much. BARBOT.

The whole country about cape *Tres-Pontas* is hilly and wooded; one ſort of which wood is yellow, whereof very fine chairs, beds, tables, and other houſhold goods are made. There are many of this ſort of trees at *Acoda*, eſpecially behind the *Brandenburgers* fort.

CHAP. III.

The kingdom of Anta, *and commonwealth of* Adom, *deſcribed.*

ANTA KINGDOM.

Extent and boundaries. THE kingdom of *Anta*, or *Hante*, as the *Blacks* call it, begins, according to the common acceptation, at the village *Boeſira*, between *Inſiama* and the cape or head of *Boetroë*, and extends eaſtward to *Sama*, where it borders on that of *Jabs*, which is its eaſtern boundary. On the north it has *Adom*, on the north north-weſt *Mompa*, on the north-weſt *Iguira*, on the weſt *Inkaſſan* and *Axim*, and on the ſouth and ſouth-eaſt the Ocean. It is about ten leagues from eaſt to weſt, and full of hills, covered with very fine large trees. The valleys between the hills are ſpacious, the ſoil proper for producing of all ſorts of fruit and plants, as being well water'd; and produces abundance of extraordinary good rice, ſweet red maiz or *Indian* corn, which is the beſt ſort, potatoes, yams, and ſugar-canes, larger and in greater plenty than in any other place along the coaſt, eſpecially about the river *Boetrou*; where, if the land were laid out and improved, as in *America*, it would richly anſwer the coſt and trouble of plantations and ſugar-works.

Product. It alſo affords the very beſt ſort of palm-wine and oil, in great quantities; alſo cocoa-nuts, ananas, oranges, ſmall lemons, *&c.* and all ſorts of tame, as well as wild beaſts, elephants, tygers, wild cats, deer, ſerpents, ſome of them above twenty foot long, and others ſmaller.

Pleaſant country. The whole country abounds in villages, well peopled; the air is the wholeſomeſt on the coaſt, the country being open, and not ſo woody as in other parts. It is watered by a freſh river, which runs by the *Dutch* fort at *Boetroë*, from the inward part of the country, adorned with curious tall trees on both ſides, affording a pleaſant ſhade, almoſt acroſs it. The mangroves which grow along the banks, under the lofty trees, are loaded with oyſters, growing to the boughs. It is navigable about four leagues up from the ſea, but is impaſſable any higher, by reaſon of the vaſt water-falls, tumbling down from the rocks. It ſwarms with an incredible number of crocodiles, which feed on the fiſh the river abounds in. There is no conceiving what a prodigious number of monkeys, of ſeveral ſorts, there is all about this country. I carried ſome to *Paris*, which were look'd upon as the fineſt and moſt gameſome, of any ever brought thither.

Villages. The principal villages of *Anta*, along the ſea-coaſt, are *Boetroë* or *Boutry*, *Poyera* or *Petri-Grande*, *Pando*, *Tacorary*, the largeſt of all, *Sacunde*, *Anta*, and *Sama*, all trading places.

BOETROË. *Boetroë* is ſeated on a little river, at the foot of a high hill, on which the *Dutch* have *village.* a ſmall irregular fort, being an oblong, and divided into two parts, defended by two very indifferent batteries, mounted with eight ſmall guns. This fort was erected by one *Caroloſ*, in the ſervice of the *Dutch*, with the conſent of the king of *Anta*, to whom it pays a yearly tribute in gold, and was called *Badenſtein* or *Batenſtein*. It commands the village of *Boetroë*. This village is thinly peopled, and its trade very inconſiderable, and would ſtill be leſs, were it not for the inland *Blacks*, who now and then reſort thither from *Adom* and other parts, bringing very good gold. In 1682, when I was there, the trade was very dull, becauſe of the precedent war betwixt *Adom* and *Anta*, which ended in 1681, but had ſo diſpeopled the towns and villages of *Anta*, that ſeveral had not ten families left in them; but at my arrival, the commerce began a little to revive, by the coming down of the *Adom Blacks*. The king of *Anta* reſides about four leagues from the fort, up the inland, and is often at variance with the aforeſaid *Blacks* of *Adom*; their territories lying in ſuch manner, that they extend between the rivers *Sama* or *Chama* and *Cobra*, diſtant near twenty leagues from each other, along the coaſt, and ſeem to go up the river *Sama*

BARBOT. *Sama* in a line, and then to turn with a narrow ſlip away to *Cobra*. The *Dutch* reckon the air of *Boetroë* the wholeſomeſt of all the *Gold-Coaſt*, in the winter ſeaſon.

ADOM COMMONWEALTH,

Villainous republicans.

IS governed by ſeveral of the prime men, as a republick, and might raiſe a powerful army, were the governors unanimous. This commonwealth of *Adom* is a plague to all its neighbours, eſpecially to the *Anteſians* and *Ancoberians*, being no better than a congregation of thieves and villains, outrageous, reſtleſs, cruel, and bloody in their wars; taking a delight to ſuck the blood out of the wounds of their enemies, for ſpite and hatred.

Poyera *village.*

Poyera or *Petry-Grande* and *Pandos* or *Pampenay*, two villages between *Boetroë* and *Tocorary*, are very indifferent places for trade, being inhabited by none but husbandmen and fiſhermen. The country about produces abundance of maiz or *Indian* wheat; and theſe two places are known from ſea by a vaſt rock near the ſhore, which the *Blacks* worſhip as a deity, as they do the other rock, lying before *Tacorary*; whereof I ſhall ſay more hereafter, on account of the ſuperſtition of the *Blacks*.

TACORARY PRINCIPAL TOWN.

Tacorary, the principal town on the coaſt of *Anta*, ſtands on the top of a hill, which buts at S E. into the ſea, with ſeveral rocks about it, ſome of them above, and others under water; running out near two *Engliſh* miles to ſea, as appears by the breaking of the waves upon them. The town is eaſily ſeen from ſea, when you are paſs'd the ſaid rocks. The land behind the town, is no leſs agreeable than that about *Boutry*, but rather exceeds it; the vales being extremely fertile and delightful, as are the plains, ſome of them very ſpacious, and adorned with lofty trees and pleaſant woods. Between the rows of trees, the paths are covered with white ſand; on which are imprinted the footſteps of various wild beaſts, as elephants, tygers, deer, *&c.* as alſo of tame cattle.

Witſen Dutch *fort.*

The *Dutch* had formerly a ſmall fort here, built on a hill, at ſome diſtance from the town, called fort *Witſen*, which the *Engliſh* took from them by ſtorm, in the year 1664, under commodore *Holmes*. The *Dutch* retook it the next year under admiral *Ruyter*, who cauſed it to be blown up, as a place of ſmall conſequence, having only ſeven or eight ſmall guns, and of great expence to maintain; ſo he put to the ſword the inhabitants of the town, and burnt it. The ruins of the fort are ſtill to be ſeen, the *Engliſh*, *Dutch*, *Danes*, *Swedes*, and *Brandenburgers*, having all poſſeſſed it ſucceſſively. The *Dutch* have a houſe there at preſent, but are often obliged to forſake it, being frequently aſſaulted and beat off by the *Blacks*, who ſtill remember the former *Dutch* expedition, and the cruelties then exerciſed on the natives.

There are *French* authors, who pretend, this fort was firſt erected by ſome of their nation; but I could not be convinced of it upon examination.

Large canoes.

The *Tacorarians* have a peculiar art at making the fineſt and largeſt canoes of all the coaſt of *Guinea*, of the ſingle trunk of a tree; being thirty foot long, and ſeven or eight in breadth, which will carry above ten tun of goods, with eighteen or twenty *Blacks* to paddle them.

The ſhips bound for *Wida* and *Ardra*, commonly furniſh themſelves here with ſuch canoes, as well as at *Axim*, and give the value of forty or fifty pounds ſterling in goods, for one of the largeſt canoes.

Inhabitants.

The inhabitants of *Tacorary* being a crafty treacherous people, they have but little trade; tho' ſhips can ride ſafe in the bay, into which the ſmall river of *St. George* empties itſelf, about a league to the eaſtward of the town.

The coaſt affords vaſt quantities of oyſters, the ſhells ſerving to make lime; and along it are ſome large rocks, to which the *Blacks* pay their devotions.

OTHER VILLAGES.

Sacunde.

THE village *Sacunde* is ſeated at the other corner of the bay, being as rich a place in gold, and as healthy, as any along that coaſt. The *French* formerly had a ſettlement there; at preſent the *Engliſh* and *Dutch* have each of them a ſtrong Houſe.

Anta *and* Boare.

Anta and *Boare* are two ſmall villages, between *Sacunde* and *Sama*, not conſiderable for any gold trade, unleſs by accident. The country behind them is very hilly and woody. *Anta* is only famous for the great quantity of excellent palm-wine it produces, for which the *Blacks* reſort thither, from fifteen or twenty leagues about, and carry it to ſell all along the *Gold-Coaſt*. The land about *Anta* is very fertile, producing abundance of all ſorts of herbs, roots, and fruit, and ſtored with goats and poultry. The ſtones here are of a dark ruddy colour. Several of the natives of *Anta* are afflicted with ravenous appetites, thought to proceed from their drinking a ſort of palm-wine, called *Criſia*.

The gold is brought hither from *Iguira* and *Mompa*, when the people of *Adom* grant free paſſage through their country; ſo that ſometimes there is an indifferent good trade at *Anta*, and ſometimes not, according to the humour of the people of *Adom*, towards the adjacent nations, being poſſeſſed of the paſſes the inland merchants muſt come through to trade on the coaſt; by which means

means the people of *Adom* have the opportunity of enriching themſelves; beſides that they have ſeveral gold mines without their own territories. Their wealth and numbers have ſo puffed them up, that thoſe who are to deal with them, ought to behave themſelves with ſingular diſcretion.

ama. *Sama* is on a hill, watered by the little river of *St. George*, running at the foot of the ſaid hill, and thence to the ſea. There are about two hundred houſes or cabbins, ſo ſeated, as to form three ſmall villages together; one of which is juſt under the *Dutch* fort of *St. Sebaſtian*, ſo named by the *Portugueſe*, who built it, and from whom it was taken by the *Dutch*. The place is populous, but the inhabitants the pooreſt on that coaſt.

Dutch ort. The fort is about the ſame compaſs as that at *Boutry*, but ſomewhat longer; having four ſmall batteries and eight guns. In the wars between *England* and *Holland*, it was almoſt laid level with the ground, being only encloſed with paliſadoes, which moved the *Engliſh* to attack it, in conjunction with the *Blacks* of *Jabs*, but were repulſed; and then the *Dutch* finiſhed it.

This ſmall fort looks indifferent well from the ſea, but cannot be ſeen till you are to the ſouthward of it, and then ſhows like a white houſe. The lodgings in it are pretty convenient, and it is well ſeated for the trade with *Adom* and *Waſhas*; which nations come down hither to purchaſe *European* goods for gold, and tranſport them to very remote inland countries, who they ſay ſell them again to others beyond them, ſuppoſed to be ſome *Mooriſh* inhabitants along the river *Niger*, by the account the *Blacks* give of them, and of their fortreſſes.

The *Dutch* have almoſt the ſame authority over the *Blacks* of *Sama*, as over thoſe of *Axim*; but they pay a yearly duty to the king of *Gavi*, for the fort, that being a convenient place for their ſhips to water, wood, and ſupply themſelves with other neceſſaries. The right road to anchor before this place is in nine fathom water, ouzy ground about a league from the ſhore, having the fort at north-weſt and by weſt.

The river *St. Juan* at *Sama*, takes its courſe from the fort, paſſing by the countries of *Jabs*, *Adom*, and *Juffer*; and, as the natives report, reaches four hundred leagues up the country, being not altogether ſo large as *Rio Cobra*, but wide enough, and navigable ſome way up, by which the *Dutch* receive a conſiderable advantage; for beſides the freſh water, it furniſhes the fort with fuel and wood, as well as the ſhips. And were it not for theſe advantages, they would not keep it, the trade being ſo inconſiderable, and the keeping of it ſo very expenſive. Beſides, that they are continually plagued with a villainous ſort of *Blacks*, amongſt whom thoſe of *Adom* are none of the beſt, whoſe country ſtretches itſelf in a ſtreight line along this river, and contains ſeveral iſlands in the midſt of it, adorned with fine towns and villages; and thence ſtretches ſixteen leagues weſtward to the river *Ancober*. So that this land of *Adom* muſt be very large. BARBOT.

The *Dutch* formerly undertook to travel by water, towards the head of this river, upon the unanimous report of the inhabitants, that it came down thro' countries that were very rich in gold. To that purpoſe they ſent ſix men in a ſloop, well armed and provided; who thirteen days after their departure from the fort, returned back; having for twelve days together rowed againſt a violent rapid ſtream, finding the river choaked with abundance of rocks and ſhoals juſt under water, and mighty water-falls.

I have already ſaid that the river is wide and practicable for boats and ſloops at the mouth, and ſome leagues upwards; but I muſt warn the ſailors againſt the rock called the *Sugar-Loaf*, near its mouth, elſe they may ſplit on it, as has ſeveral times happened; and ſome have been loſt, eſpecially if the ſea happened to turn, or was rough.

I muſt alſo warn them of the ſhoals and rocks that lie out half a league to ſea, on the coaſt between *Sama* and *Boarei* to the weſtward. The *Blacks* call this river *Boſſum-Pra*, and adore it as a god, as the word *Boſſum* ſignifies.

The *Blacks* of the little territory of *Tabeu*, eaſt of this place, ſomewhat up the country, bring down to *Sama*, their corn, fruit, plants, chickens, *&c.*

JABS COUNTRY.

THE country of the *Jabs*, or *Yabbab* as the *Engliſh* call it, commences a little to the eaſt of fort *St. Sebaſtian*, and runs a few leagues up the inland, and along the ſea-ſhore to that of *Commany* or *Commendo*; being but a ſmall diſtrict, not very potent, tho' the firſt kingdom you meet with in coming from the higher country.

The king of *Jabs* is as poor as his ſubjects, tho' his little kingdom makes a conſiderable advantage of planting and ſelling maiz every year; ſo that they might ſoon grow rich, did not their powerful neighbours continually fleece and keep them under; which they are not able to prevent. The *Adomeſians* value the king of *Jabs* ſo little, that they ſay, *one of their chief governors* (whom they account very potent) *can carry the king of* Jabs *upon his horns.*

Abroby village. The village *Abroby* is the only notable place that occurs on the ſea-coaſt, of this little country of *Jabs*, being ſeated in a bay, which terminates at the cape *Aldea de Torres*. *Aldea* in *Portugueſe* ſignifies a *Village*.

BARBOT. This village is divided into two parts, with very large plains behind it, betwixt the town and the hilly country; which makes the coaſt to appear like double land at a diſtance on the ſea. The country about produces much maiz and poultry; but no great quantity of gold is traded for here; and what there is, generally debaſed with braſs, copper, or ſilver, as well as at moſt of the before-deſcribed places.

To conclude with theſe countries of *Adom* and *Anta*; the ſoil is very good and fruitful in corn and other product; which it affords in ſuch plenty, that beſides what ſerves their own uſe, they always expoſe great quantities to ſale. They have competent numbers of cattle, both tame and wild, and the rivers are abundantly ſtored with fiſh; ſo that nothing is wanting for the ſupport of life, and to make it eaſy.

The inhabitants of the maritime towns make a conſiderable profit of the fiſhery, carrying the fiſh to the inland countries in exchange of other things.

Each town or village is ruled by its reſpective *Braffo* or juſtice, appointed by the kings or governors. For ſeveral years the countries of *Axim* and *Anta* were accounted one and the ſame nation, very potent and populous, the inhabitants a martial people, and the country divided into the *Upper* and *Lower Anta*; *Axim* being reckoned the former, and *Anta* now deſcribed, the latter; which very much annoyed the *Dutch* with frequent onſets; but through their continual wars with the *Adomeſians*, and their other neighbours, they are ſo weakened, that no footſteps of their priſtine glory remain.

CHAP. IV.

Deſcription of the kingdom of Commendo. *Obſervations for trade. The commonwealth of* Mina. *The town of that name. Diſpoſition, employments, and behaviour of the natives,* &c.

COMMENDO KINGDOM.

Its extent and boundaries. THE kingdom of *Great Commendo* or *Commany* or *Aguaffo*, borders weſtward on the lands of *Jabs* and *Tabeu*; northweſt on *Adom*; north on *Abramboe*; eaſt on *Oddena* or *Mina*, a little commonwealth between *Commendo* and *Fetu*; and ſouth on the great *Ocean*; extending but about five leagues on the coaſt, and is about as broad as long. In the middle of it, on the ſtrand, *Commendo town.* is *Little Commendo* or *Ekke-Tokki*, as the *Blacks* call it, and ſome *Europeans*, *Little Commany*; the cape *Aldea de Torres* being on the weſt of it; and *Ampeny* on the eaſt; with ſome other ſmall hamlets between them.

This kingdom, in former times, made but one and the ſame country with *Fetu* and *Saboe*, and was called *Adoſſenys*. The metropolis *Guaffo town.* of *Great Commendo*, is *Guaffo*, the uſual reſidence of its king; being a large populous village or town, ſeated on a hill, four leagues up the inland, from *Little Commendo*. The *Hollanders* call this town of *Guaffo*, *Commany Grande*, to diſtinguiſh it from *Little Commany* on the ſtrand, which the natives call *Ekke-Tokki*. It contains above four hundred houſes.

Little Commendo was divided into three parts, containing together about one hundred and fifty houſes; but moſt of it was accidentally burnt not long ago, which cauſed many of the inhabitants to ſettle at *Ampeny*: much about the time the father of this preſent king of *Commendo* died. Some parts of the town are ſeated on a little rivulet, which runs into the ſea, forming a ſmall harbour at the mouth, to ſhelter their canoes; on the weſt-ſide whereof is a head or ſmall flat hill; the eaſt-ſide is low land; but the landing on the ſtrand very difficult, becauſe of the bar that croſſes it. The acceſs to the ſhore is much eaſier in the morning.

Moſt of the inhabitants are *Fiſhermen* or *Brokers*, it being a place of conſiderable trade for gold and ſlaves, by reaſon of the many *Accanez Blacks* who come down to trade with the *European* ſhips, in this and the adjacent roads of this coaſt.

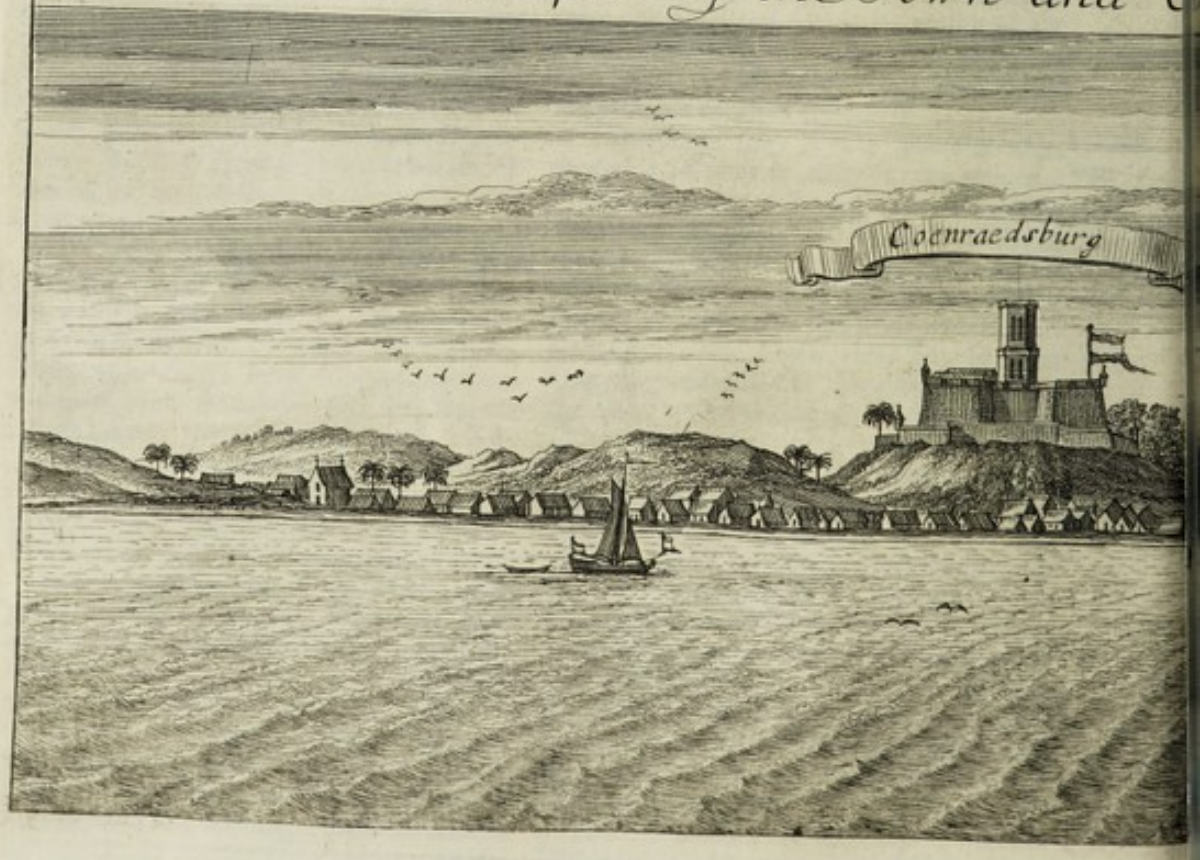
The village *Lory* is very inconſiderable, *Lory village.* as well as *Ampeny* or *Ampena*, the reſidence of one *Coucoumy*, a *Black* of *Commendo*, who was ſent by the king into *France* in 1671, in quality of envoy to the *French* king, to invite him to ſend over his ſubjects to erect a fortreſs at *Commendo*, and ſettle a trade with his ſubjects: the *Commanians* having been long much diſguſted at the arbitrary power the *Dutch* of *Mina* exerciſe over them upon all occaſions.

The inhabitants of *Mina* have often made depredations by ſea on them, and at ſundry times burnt their villages, on the ſtrand, not daring to enter the country any farther, for fear of the inhabitants of *Guaffo* or *Great Commendo*, who are very numerous, a more martial and rapacious people than thoſe of their own nation at *Little Commany*, *Ampeny*, and other maritime villages; moſt of whom commonly apply themſelves to traffick and fiſhery, which made it eaſier for the *Mina Blacks* to aſſault them.

The *Commanians* are often at war with the *Abramboë Blacks*, on account that the latter kill'd

The Prospect

The Prospect of the Town and C



'e Comendo.

del Mina' being at NNE. about 2 miles

J. Kip Sculp

kill'd one of the kings of the former, which has render'd them bold and martial.

OBSERVATIONS *for* TRADE.

Blacks *love the* French.

WHILST I was here, at two ſeveral voyages, ſome of the chief, as well as the common ſort, aſſured me they had much greater value and friendſhip for the *French* than for any other *European* nation; and at my laſt voyage in 1682, the king ſent me his ſecond ſon as hoſtage, if I would come up to him to *Great Commendo*, in order to treat of articles, for a ſettlement of the *French* on the coaſt of his country, which he always refus'd to grant to the *Engliſh* and *Dutch*, who earneſtly deſired he would conſent that each of them might build a fort; but he only allow'd the *Engliſh* to have a lodge without any encloſure of walls. The *Dutch* had one formerly, but were forced to quit the country: and I always heard the *Commanians* ſpeak very unkindly of the *Dutch*, and expreſs a more than uſual hatred againſt their hard domination over them. At my return into *France*, I deliver'd to ſome miniſters of the court, all the memoirs I had taken on this head at *Commendo*, and my own obſervations of the moſt proper place to erect a fortreſs on that coaſt, at *Ampena*, on a little point extending ſomewhat to the ſouth, riſing gradually to a little head; the coaſt there forming a ſort of elbow, where the acceſs to the ſhore is leſs hazardous and troubleſome for canoes, the ſea breaking againſt that elbow, and ſheltering the canoes from the ſouth-weſt wind, which blows moſt on that coaſt and very high; and *Ampena* being ſo near to *Mina* as it is, would obſtruct, in ſome meaſure, the great trade it has, by giving an opportunity to the male-contents there to traffick at *Ampena*.

I confeſs, a fort and ſettlement might perhaps be thought to be beſt ſituated at cape *Aldea de Torres*, on the borders of the land of *Jabs* or *Yabbab*. The *French* heretofore had a lodge there, the ruins whereof are ſtill to be ſeen at the end of the village north of the cape; but the landing at this place is much more perillous, becauſe the high ſurges and breakings are there much greater than at any other place on this coaſt.

Great fiſhery.

Every morning there come out of *Ampena*, *Lory*, and other places on this coaſt, ſeventy or eighty canoes from each village, ſome a fiſhing, and others to trade with the ſhips in the roads; and return all aſhore about noon, when the freſh gales from ſouth-weſt begin to blow, and ſwell the ſea near the ſhore, that they may land without trouble, and have time to diſpoſe of the fiſh at *Little Commany* and at *Great Commendo*, where the inland *Blacks* buy it for the country markets.

The markets at *Great* and *Little Commany* are commonly well furniſh'd with all ſorts of corn, plants, roots, and fruits at a reaſonable rate: the bananas are eſpecially extraordinary plenty and cheap; for which reaſon, the *Dutch* call *Little Commany* the fruit-maket, the country about this place being very fertile in all the forenamed fruits and proviſions. BARBOT.

The inhabitants of *Terra Pequera* or *Lory*, and of *Ampena*, are all fiſhermen.

Populous country.

The country behind *Little Commany* riſes gradually to ſmall hills, cover'd with trees, at the foot of which, are large plains and fields, curiouſly planted with ſundry ſorts of fruit-trees; and the land extremely fill'd with inhabitants, a martial people, of whom the king of *Commendo* can compoſe an army of twenty thouſand men well arm'd, on occaſion. The king has a guard of five hundred men.

The gold, here offer'd in trade, is commonly mix'd with braſs or ſilver, and requires a great deal of caution to examine it well, eſpecially the *Crakra* gold.

The *Blacks* are generally of a turbulent temper, and very deceitful and crafty; and moſt of them, from the higheſt to the loweſt, are apt to ſteal, if not well look'd to.

The country of *Commendo* is thought to be very rich in gold mines; and ſome fancy the king will not have them opened for fear the neighbouring nations, or the *Europeans*, ſhould attempt to deſtroy him and his people, or drive them away, to poſſeſs themſelves of ſo rich a country. I have often heard ſome of the natives ſay, that not far from the promontory *Aldea de Torres*, there is a very rich gold mine, and that, for fear it ſhould be ſearch'd, they have made a God of that head or hill, which is the only means they can imagine to preſerve the mine entire; ſo great a veneration the *Blacks* have for ſuch ſacred places, that they are ſure no perſon whatſoever will touch it: and if any *Europeans* ſhould attempt it, they muſt expect to have all the country about them, and to be maſſacred if taken.

Here is ſometimes a briſk trade for ſlaves, when the *Commanians* are at war with the upland *Negroes*, and have the better of it, for then they bring down abundance of priſoners, whom they ſell immediately, at a cheap rate, to ſome interloper or other, if any be in the roads, to ſave the charge of keeping and ſubſiſting them. And it once happened, not many years ago, that an *Engliſh* ſhip riding there, juſt at the time they return'd from an expedition, wherein they had ſucceeded, they deliver'd their priſoners to the *Engliſhman* as faſt as he could fetch them from the ſhore with his boat; and, in a few days, he got above three hundred ſlaves aboard, for little or nothing:

to

BARBOT. ſo great was the number of priſoners they had brought down, that they were glad of this opportunity to diſpoſe of part of them at any rate.

The COMMONWEALTH *of* MINA,

IS a very ſmall tract of land between *Commendo* and *Fetu*, ſeparated from the latter by the little river *Benja*, on which is the large town of *Mina*, by the *Blacks* call'd *Oddena*, ſituated on a low and long peninſula; having the ocean on the ſouth, the aforeſaid river on the north, *Commendo* on the weſt, and the famous caſtle of *St. George de la Mina* on the eaſt. It ſtands juſt on the end or head of the peninſula, and commands all the town, being ſo near that it can throw hand-grenadoes into it.

Mina town. The town is very long, containing about twelve hundred houſes, all built with rock-ſtones, in which it differs from all other places, the houſes being generally only compoſed of clay and wood. It is divided into ſeveral ſtreets and lanes very irregular, crooked, and dirty in rainy weather, the ground being low and flat, and the ſtreets and lanes cloſe and very narrow; and more particularly, it is very dirty and ſlappy at the time the river *Benja* overflows and fills it with water.

Moſt of the houſes of the town are one ſtory high, and ſome two, all very full of people; for they contain above ſix thouſand fighting men, beſides women and children, who are very numerous, every man generally keeping two, three, or more wives, as is uſual in *Guinea*.

The government. The town is divided into three diſtinct parts, as if it were three large villages near one another; each part or ward is governed by its reſpective *Braffo*; which *Braffo* or governour is aſſiſted by a *Caboceiro*, and ſome other inferiour officers, who adminiſter juſtice, and have charge of the political ſtate: and theſe, all together, compoſe the regency of this little republick, ever ſince the *Portugueſe* made it independent of the kings of *Commendo*, and of *Fetu*, who formerly were maſters of it by equal halves. This happen'd ſome few years before the *Dutch* conquer'd the caſtle of *Mina* from the *Portugueſe*; who, from that time till they were turn'd out of the place, did protect and defend the town from the attempts of the ſaid kings, when they attempted to reduce it to their obedience; and were to aſſiſt the inhabitants with forces, when neceſſity required: by which means the *Mina Blacks* became formidable, and dreaded by their neighbours; and grew ſo more and more under the *Dutch* government, which aſſiſts and protects them ever ſince their poſſeſſing of the caſtle, in the ſame manner as the *Portugueſe* had done before their time.

The affairs of the republick were formerly debated in the houſe of the *Braffo* of one of the wards one time, and the next, in that of another *Braffo* alternatively; and the deliberations or elections made there, were carried to the *Dutch* general to approve of them: if he did not, they were to debate matters again in another aſſembly, till what was tranſacted was conſented to by that general; which alſo was the method they were liable to, when under the protection of the *Portugueſe*.

The Dutch oppreſs the Blacks. But ever ſince the *Dutch* general has pretended to take thoſe privileges from the town, and make it totally dependent on his arbitrary juriſdiction and authority, the *Blacks* have been at great variance and miſunderſtanding with the *Dutch*. And as the *Dutch* general has thought it his intereſt and ſecurity, to keep that people more and more in bondage, and uſe greater ſeverities towards them, the better to oppreſs and curb their bold daring ſpirit, and to prevent their having any opportunity of forming deſigns in oppoſition to the *Dutch* intereſt or advantage; ſo they, on the other hand, have, as much as they could, oppoſed the general's deſign of exerciſing an arbitrary power over them: and by degrees, things are come to ſuch extremities between both parties, as I ſhall hereafter mention in its proper place.

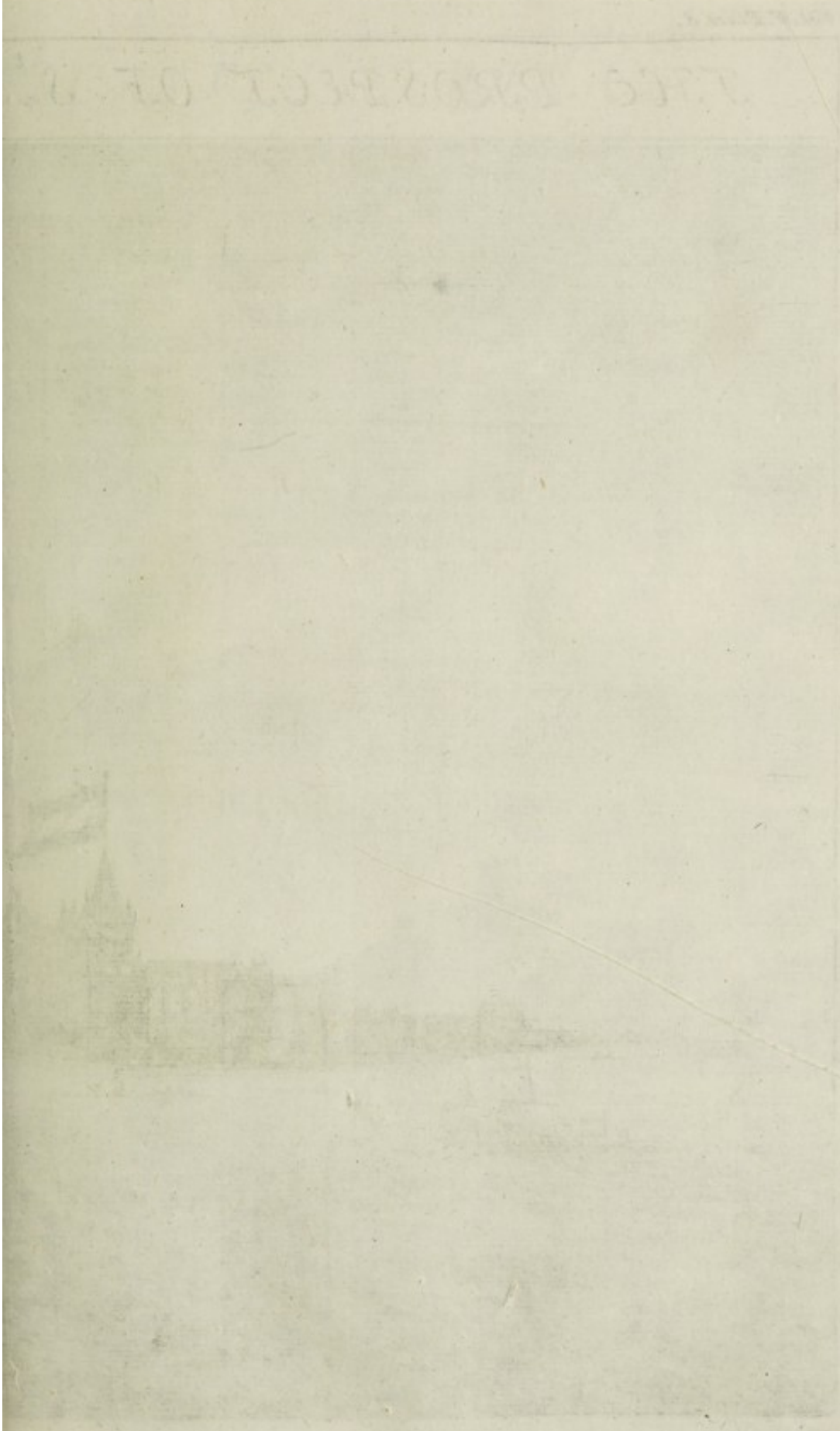
Fortification. To return to the deſcription of the town of *Mina*; it is fortified at the weſt end, towards the country of *Commendo*, with a ſtrong rock-ſtone wall, in which is a gate, defended by ſome iron guns, and a large ditch. The wall begins at the ſea-ſhore, and ends at the river-ſide.

PLATE 8. St. George *and* Coenraedsburg *forts.* I have drawn the exact proſpect of the town of *Mina*, and of the caſtle of *St. George*, as it appears from ſea about three miles diſtance, in the print here inſerted; all together making a fine proſpect with the fort *Coenraedſburg*, ſituate on the hill of *St. Jago*, ſeparated from the town of *Mina* by the little river *Benja*, which runs at the foot of the hill, and is ſo near, as to command the town, as does the caſtle: ſo that it is impoſſible for the inhabitants to ſtir.

Handſome Blacks. The *Blacks* of *Mina* are commonly handſome, luſty, and ſtrong men, of a martial courage, and the moſt civilized of all the gold coaſt, by the long correſpondence they have conſtantly had to this time with the *Europeans*.

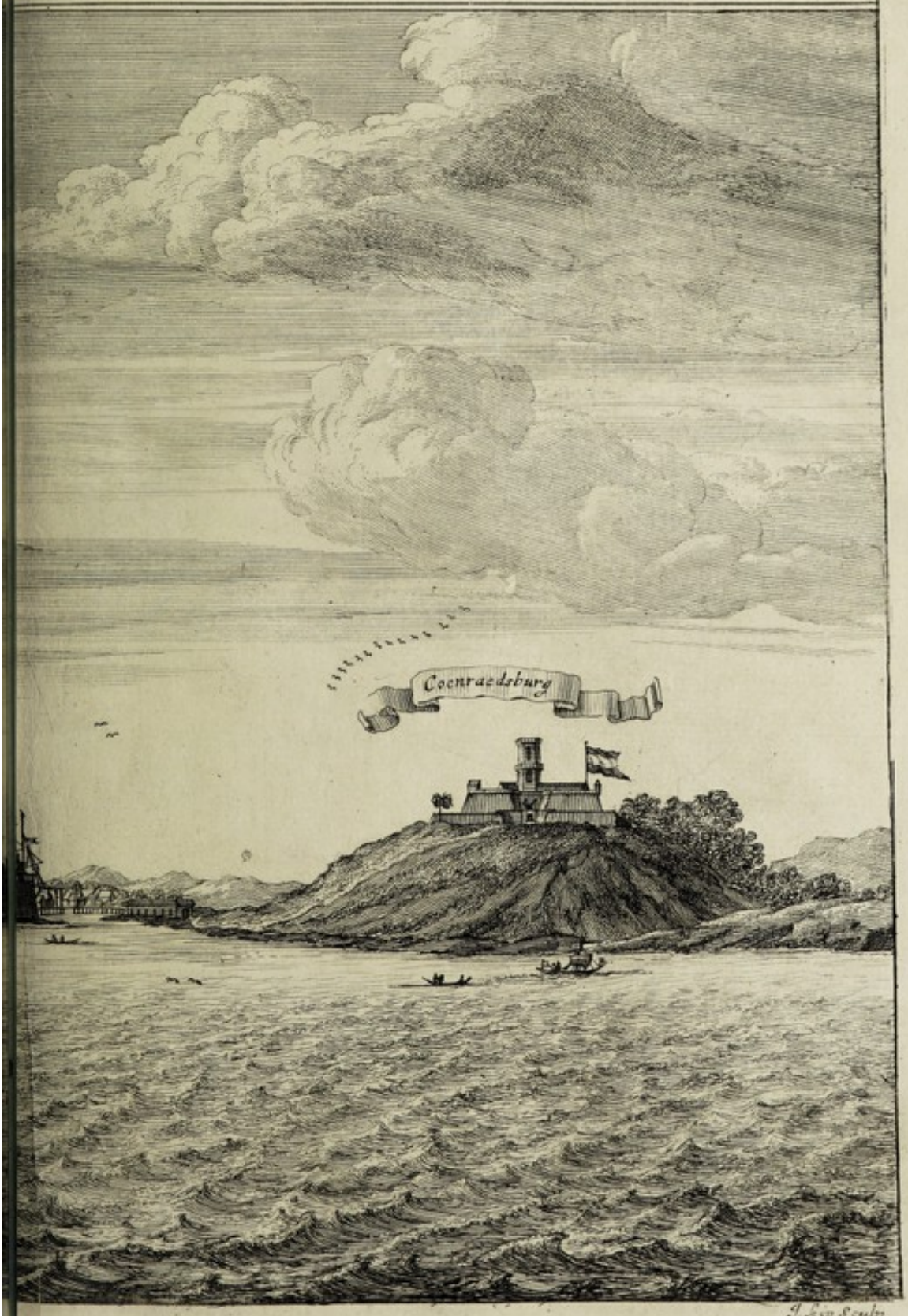
Their uſual employments are trade, huſbandry and fiſhery: I have often ſeen ſeven or eight hundred canoes come out from thence, at a time, for ſeveral mornings together, to fiſh with hooks and lines about a league or two off at ſea; each canoe having, ſome two, ſome three, ſome four paddlers. I was ſo pleas'd with the ſight of ſuch a number of canoes thus plying about, that I could

not

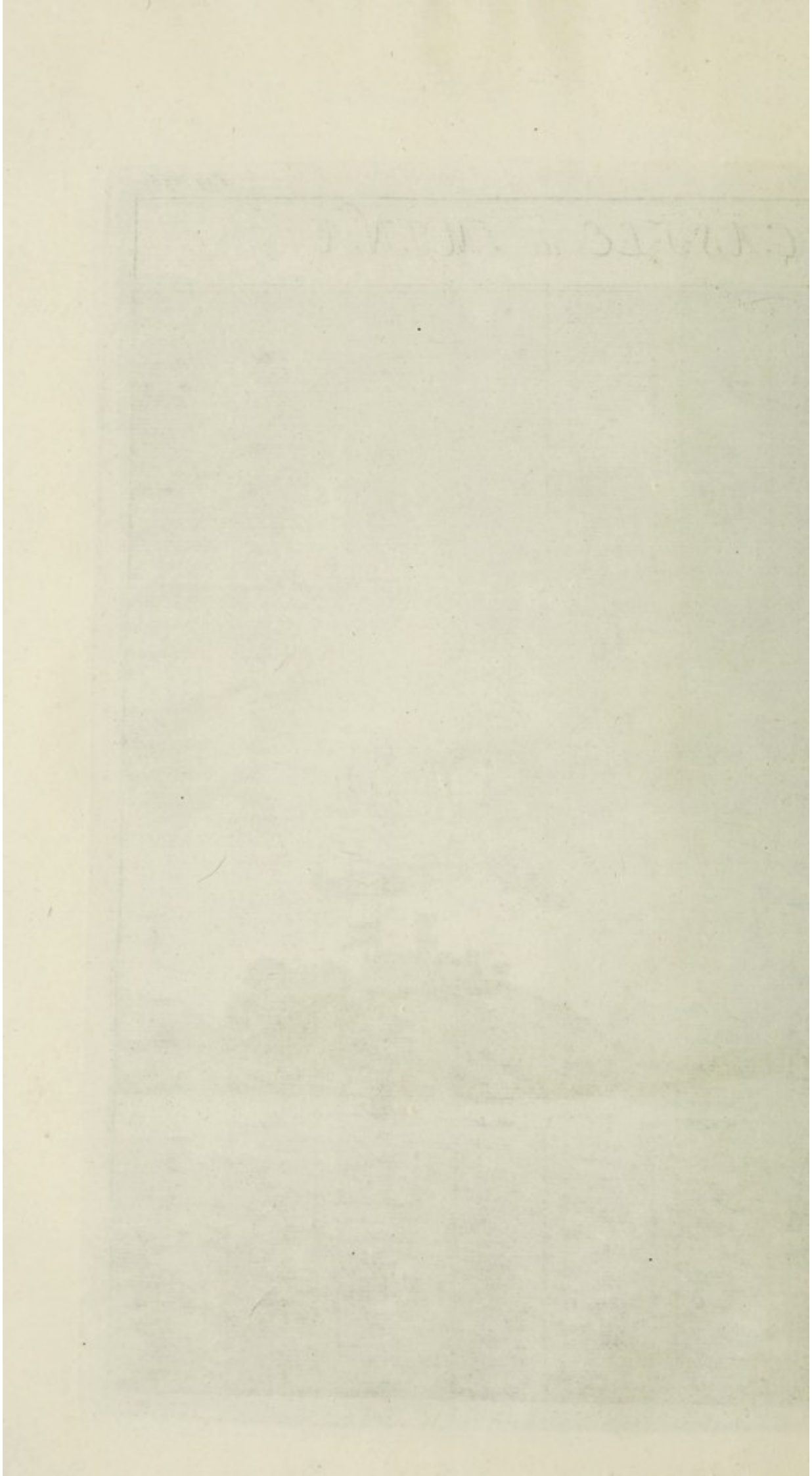


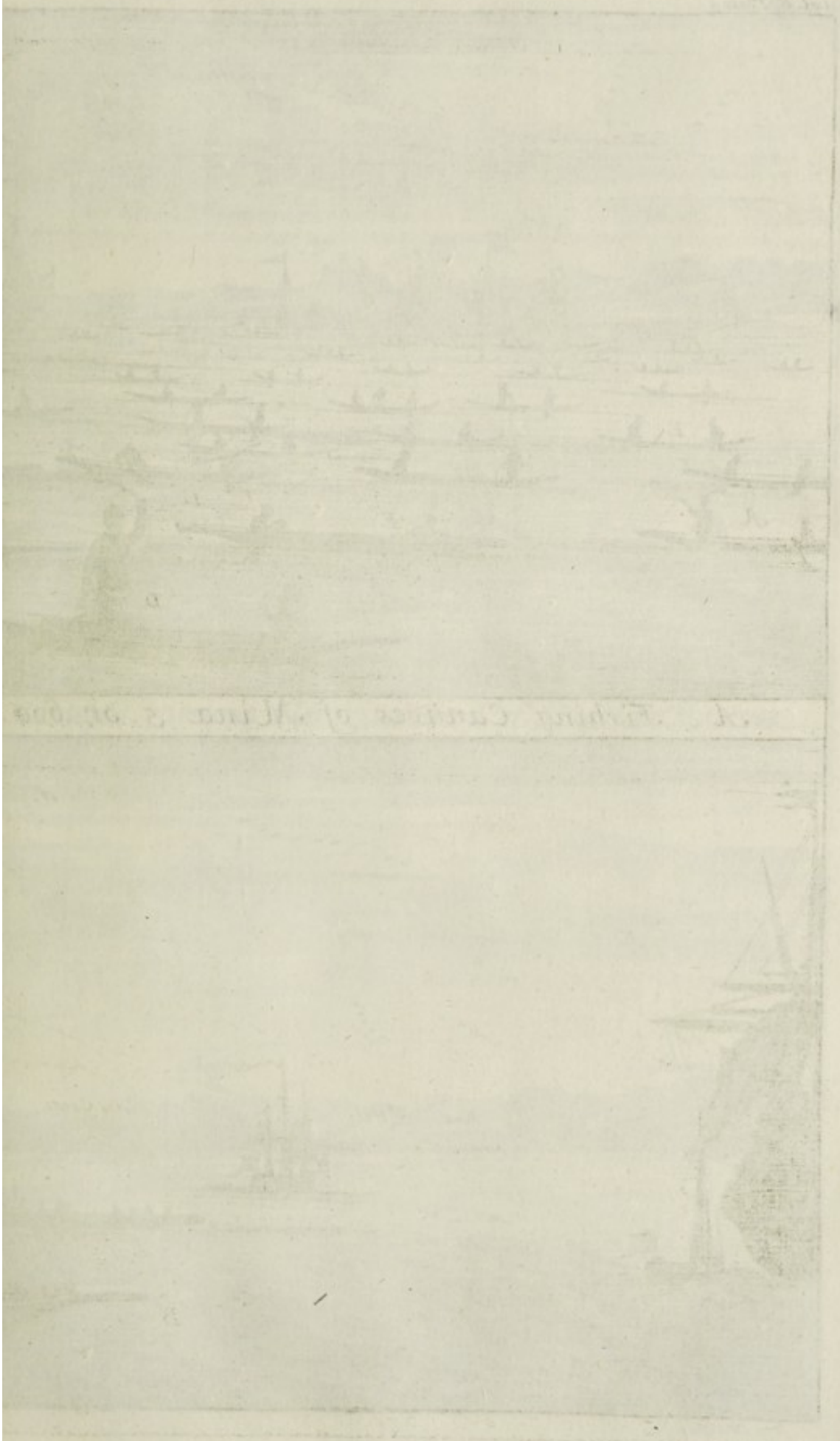
THE PROSPECT OF S.t

GE'S CASTLE at MINA



J. Kip Sculp





A. Fishing Cannoes of Mina 5 or 600 at a

gro's Cannoes, carrying Slaves, on Board of Ships att Manfroe

I. Kip fecit

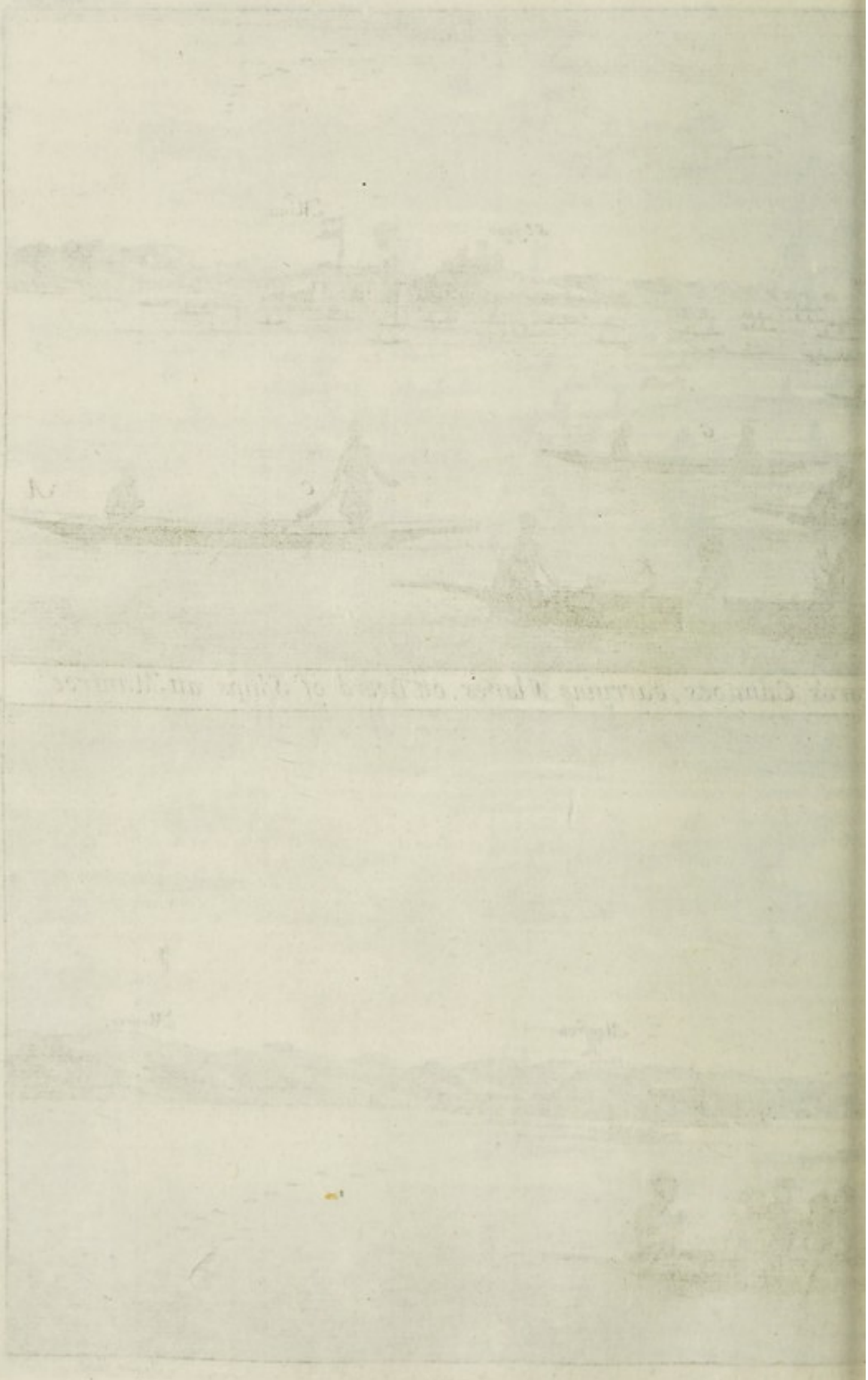


PLATE 8. not forbear representing them in the print here adjoin'd. When the fishing is over, and they never fail in the summer season to catch abundance of sundry sorts of good fish, they return to shore about noon, when the fresh sea-gale begins to blow; and carry the fish to market, after having paid the fifth part thereof to the *Dutch* officers, as has been agreed, or imposed on them, for the *Blacks* do not seem to like it, as they are very ready to declare to other *Europeans*; nor are they less aggrieved at several other impositions laid on them, especially those of the right of life and death over them, which the general and his council claim; and the total prohibition of trade with any other *Europeans*, both at sea and land, under confiscation and forfeiture of goods, and a severe heavy fine besides, of which more shall be said hereafter.

The *Mina Blacks* drive a great trade along the *Gold Coast*, and at *Wida* by sea, and are the fittest and most experienc'd men to manage and paddle the canoes over the bars and breakings, which render this coast, and that of *Wida*, so perillous and toilsome to land either men, goods, or provisions; the waves of the ocean rising in great surges, and breaking so violently on the strand, for better than a musket-shot in breadth one after another; which requires a great deal of activity and dexterity to carry canoes through without being sunk, overset, or split to pieces, and often occasions the death of many men, and considerable losses of the goods.

These people are dexterous at debasing of gold, an art taught them by their former masters the *Portuguese*, to cheat other *European* traders on the coast, so to bring the whole trade into their own hands. The *Dutch*, after the *Portuguese*, have follow'd the same steps, and furnish'd the *Blacks* with all the proper materials and tools to that purpose; and have also taught some of them the silver and goldsmiths trade: in which, the *Blacks*, by their natural genius, have extremely improv'd themselves, and can make many sorts of small utensils and ornaments of gold; especially buttons plain, or in filigreen; rings plain, or in chains; tooth-pickers; curious hat-bands; and sword-hilts; besides many other sorts of curiosities: amongst which, I have very often admired their ability in casting gold in filigreen, so as to represent very exactly the form of large sea perwinkles, and all other species of snail or shell-fish, *&c.* as shall be farther observ'd hereafter. BARBOT. Blacks goldsmiths.

They are so great artists at melting all sorts of glass, as to give it any shape or figure they fancy.

They are commonly as gross pagans, in point of religion and worship, as the other *Blacks* of the *Gold Coast*; and if there are any among them that shew some sense of christianity, they are only the *Mulattos* of *Portuguese* descent, whereof there are near two hundred families in the town; but even these are very indifferent new christians, as they call themselves, their religion being mix'd with much pagan superstition. The great concern of the *Dutch* on this coast, as well as of all other *Europeans*, settled or trading there, is the gold, and not the welfare of those souls: for by their leud loose lives, many who live among these poor wretches, rather harden them in their wickedness, than turn them from it. I beg leave to mention this with sorrow, to the dishonour of christianity! tho' on the other hand it must be own'd, that the nature of these *Blacks* in general is such, that it is very difficult for well-disposed christians to convert them, as experience has sufficiently well shown.

CHAP. V.

The coast of St. George de la Mina. Coenraedsburg *fort. The country about them. Arbitrary government of the* Dutch.

CASTLE *of* ST. GEORGE.

I AM now to speak of the famous castle *St. George de la Mina*, so call'd by the *Portuguese*, because they landed there on his day, and it has kept the name ever since.

Its situation. It is seated on the east-south-east point of the long narrow peninsula, on which the town of *Mina* stands, as I have said before, and on the south side of the mouth of the river *Benja*. Both the north and south sides are encompassed with the rocky strand and the sea; so that it is accessible only on the west side, which is cover'd by the town of *Mina*. And thus it is by nature and art very strong, for that part of the castle which commands the town, is very well fortified, and there is no other way to come at it by sea, but by the river side, near the bridge of communication, laid over it for the conveniency of the fort *Coenraedsburg*. The entrance into the river is also pretty difficult, because of the bar which lies across the mouth of it.

The *French*, as I observ'd in the former sheets of this description, pretend to have been the first *European* nation that made this settlement in 1383. and the *Portuguese* claim the same prerogative from the year 1452. Of which I shall give a particular account hereafter, together with a relation of the

BARBOT. *Dutch* conqueſt of this renowned place in 1637.

Strength. This caſtle is juſtly become famous for beauty and ſtrength, having no equal on all the coaſts of *Guinea*.

It is built ſquare, with very high walls of a dark brown rock ſtone, ſo very firm, that it may be ſaid, to be cannon-proof. The fort is fourteen *Rhynlandiſh* yards in breadth, and thirty two in length, not to reckon the out-works, which extend from the river *Benja* to the ſtrand. The fort has four large baſtions, or batteries within, and another on the out-works. Two of the baſtions lie to the ſea, and are, as well as the walls, of a prodigious height, as appears PLATE 8. by the proſpect in the cut; the point of the *Peninſula*, on which they ſtand, being a high flat rock: beſides, two lower on the ſide of the river, where the ground deſcends gradually from the rock. And on theſe batteries forty eight fine pieces of braſs cannon, with ſeveral pattareroes. The lower battery on the out-works, is full of iron pieces, which are fired on all occaſions of ſaluting ſhips and the like.

The garriſon commonly conſiſts of one hundred white men, commanded by proper officers, and perhaps as many black ſoldiers, all in the company's pay.

The drawbridge is defended by a redoubt with eight iron guns, and a ditch in the rock twenty foot deep, and eighteen broad, with an iron portcullis, and four braſs pattareroes within the gate, and a large *Corps de Guarde* next to it; beſides, the bridge is commanded by the ſmall arms from the caſtle, which renders the paſſing over it very difficult.

Canals and ciſterns. On the land ſide the caſtle has two canals, always furniſhed with rain, or freſh water, ſufficient for the uſe of the garriſon, and ſhips; which were cut in the rock by the *Portugueſe*, whom it coſt much money and labour to blow up the rock by little and little with gun-powder, eſpecially that which is at the foot of the walls on the town ſide. Beſides three very fine ciſterns within the place, holding ſeveral hundred tuns to ſave the rain, ſo that the garriſon is in no great danger of wanting water.

There is room in the caſtle for a garriſon of two hundred men, and ſeveral officers, who may be all very conveniently lodged.

The inſide of the caſtle is quadrangular, built about with fine ſtore-houſes, of white ſtone and bricks, which thus form a very fine place of arms.

General's apartment. The general's lodgings are above in the caſtle, the aſcent to which is up a large white and black ſtone ſtair-caſe, defended at the top by two ſmall braſs guns, and four pattareroes of the ſame metal, bearing upon the place of arms; and a *Corps de Guarde* pretty large, next to which is a great hall, full of ſmall arms of ſeveral ſorts, as an arſenal; thro' which, and by a by-paſſage you enter a fine long covered gallery, all wainſcoted, at each end of which there are large glaſs windows, and thro' it is the way to the general's lodgings, conſiſting of ſeveral good chambers, and offices, along the ramparts. The chappel on the other ſide of theſe rooms, is a pretty neat building, and well fitted for divine ſervice; at which I was preſent on *Eaſter-day*, 1682. Beſides *Sundays*, there are publick prayers every day, at which all the officers of the garriſon, of whatever rank and degrees, are to be preſent, under a fine of twenty five ſtivers for every omiſſion, and double that ſum on *Sundays* and *Thurſdays*.

The infirmary, or hoſpital, lies along the ramparts, towards the river-ſide; and can contain a hundred ſick men, decently attended: and by it is a large tower, which over-looks the redoubt, but has no guns.

The ware-houſes, either for goods or proviſions, are very large and ſtately, always well furniſh'd. The compting-houſes particularly, are large, finely fitted for the factors and accomptants, book-keepers and ſervants, being in all about ſixty perſons. Over the gate of a ſpacious ware-houſe is cut in the ſtone, A° 1484, being the year when it was built by the *Portugueſe*, in the time of *John* the ſecond, king of *Portugal*. The characters look yet as freſh as if cut but twenty years ago. In this fortreſs, is a battery without ſhoulders, with ſome pieces of cannon, to batter the fort on *St. Jago*'s hill, in caſe of need.

The goods and proviſions are brought in at a gate that leads to the ſtrand, where they are all hoiſted up by cranes, or tackles, and in the ſame manner laid out again.

This place has been brought to the perfection it is now in, at the charges of the *Dutch Weſt-India* company. It was nothing near ſo ſtrong, nor ſo beautiful, when they took it from the *Portugueſe*. And indeed, as it now is, it rather looks as if it had been made for the dwelling of a king, than for a place of trade in *Guinea*. Which evinces what is reported of the *Hollanders*, that of all *European* nations, they are the moſt curious and fitteſt to make ſettlements abroad; as ſparing neither charges, labour, nor time, and being ſteady and conſtant in their undertakings: but it were to be wiſh'd, they had, on the other hand, a greater regard to the maxims of *Chriſtianity*, for maintaining their authority in the places where they lord it, in thoſe, and like remote countries of the world; of which I ſhall forbear to ſpeak at preſent, and reſt ſatisfy'd with ſome inſtances, which occur naturally in the body of

of theſe memoirs, without any partiality.

Land barren. The ſmall tract of land that depends on the republick of *Mina*, is adorned with little hills and vales, not very fertile; for which reaſon the inhabitants are obliged to get palm-wine, maiz, and cattle, with all other neceſſaries for their ſubſiſtence or refreſhment, from the countries of *Fetu*, *Abramboe*, *Accanes*, and *Commendo*, partly in exchange for their fiſh, and partly for gold.

Whilſt the *Portugueſe* lorded it there, they cauſed great quantities of fruits and proviſions to be ſent them from *Axim*, which they ſold to the *Dutch* trading ſhips, as the product of the country about *Mina*, boaſting that it was the moſt fertile country of all the *Gold Coaſt*: but daily experience has convinced us, that *Mourée*, *Cormentyn*, and *Acra*, are abundantly more fruitful and pleaſant, for human ſubſiſtence; and were it not for the great advantage of the fiſhery, it would be very difficult, if not impoſſible, for ſo great a number of people as live in *Mina* to ſubſiſt and maintain the *Dutch* garriſon.

COENRAEDSBURG FORT.

ON the north ſide of the little river *Benja*, oppoſite to the town of *Mina*, the *Dutch* thought adviſeable to erect fort *Coenraedſburg*, on the high hill of *St. Jago*; ſo named by the *Portugueſe*, from a little chappel they had built on it, dedicated to St. *James*. This ſmall fortreſs was judged by the *Hollanders* very neceſſary to ſecure the hill, and hinder the acceſs to it, and conſequently for the ſafety of St. *George*'s caſtle; tho' it ſeems rather to ſtand there, as made on purpoſe to reduce it with more eaſe, if it were once taken by an enemy: the judgment whereof I leave to others, who have well conſider'd it.

This fort ſtands in the country of *Fetu*, being a beautiful quadrangle, ſtrengthened with four good batteries, the walls twelve foot high, and ſtrong, having four leſſer ſquare batteries, mounted with twelve guns. Within the fort is a tower, which commands the country about, with convenient lodgings for the garriſon, not only of five and twenty men under an enſign, which are kept there in peaceable times, and relieved from the caſtle of *Mina* every four and twenty hours, but for as many more upon occaſion. The fort is ſtrong, both by nature and art, if well ſtored with proviſions and men; for it may be eaſily defended, being but twenty-four fathom on each ſide. The *Dutch* are very careful to maintain it in good repair: for as it was from thence they chiefly obliged the caſtle of *St. George* to ſurrender, they think it highly concerns them to preſerve this fort and hill; for thoſe once loſt, the caſtle of *St. George* could not hold out long, and therefore as much care ought to be taken of this as of the caſtle itſelf. BARBOT.

Acceſs to it. The acceſs to it is eaſy on the ſide of *Mina*, there being a road cut in the hill, from the fort down to the bridge, with an eaſy deſcent; but on the other ſide of the fort, towards *Fetu* country and *Commendo*, the hill is very ſteep.

Bridge. The bridge of communication over the river, has a draw-bridge, juſt in the middle of it, as well for ſecurity, as to let paſs the ſmall ſhips farther into the river, to refit. At the foot of *St. Jago* is a large canoe-houſe, to preſerve them from the weather; and a ſtore-houſe built near it, for the conveniency of ſhip-carpenters. I obſerved at this place ſeveral tombs or little monuments, with abundance of puppets and antick ridiculous figures, which, as I was told, are of ſome kings, and other notable perſons buried there, all adorned with imagery and other baubles.

On the north-ſide of *St. Jago's-hill*, and next to it, the general of the caſtle of *Mina* has a good large garden, handſomely divided by ſpacious walks, and rows of ſweet and ſour orange, lemon, coco, palm, palma-chriſti, and other ſorts of trees, and many extraordinary plants of the country; as alſo variety of herbs, pulſe and roots from *Europe*. In the midſt of the garden is a large, round, open, and curious ſummer-houſe, with a cupola-roof, ſeveral ſteps leading up to it. Some of the many ſweet oranges that grow in this place, are but little inferior in taſte to thoſe of *China*.

Very ſalt water. *Benja*, which divides this port of *Fetu* from *Mina*, is rather a creek than a river, for it reaches not far into the land; and it has been obſerved, that ſometimes in dry ſeaſons, the water of it is ten times ſalter than the ſtrongeſt brine, the ſoil thereabouts being very nitrous, and the creek ſhallow, which makes the ſea-water there be ſooner congealed into ſalt, than that of the ocean. The inhabitants of *Mina*, at ſuch times, ſoon boil this water into ſalt, and make a conſiderable advantage of it. In the months of *May* and *June*, this water is as freſh as that which falls from the clouds; becauſe then the rains are ſo great, that the ſtreams fall from the neighbouring hills as faſt as the tide comes in from the ſea; ſo that here might be good conveniency for water-mills, there being water enough to turn them.

Government. The government of the coaſt is veſted in the director-general, who always reſides at the caſtle of *Mina*, taking upon him the title of admiral and general of *North* and *South Guinea*, and *Angola*; from whom all the governors, or chief factors, receive their commiſſions, and are accordingly ſubordinate to him, having no power to do any thing conſiderable

BARBOT. conſiderable without his conſent. The moſt difficult and important affairs are cognizable, and ought to be laid before the council, conſiſting of the director-general, the fiſcal, as well in others as in criminal caſes, the chief factors, the enſign, and ſometimes the accomptant-general, who are the perſons admitted to this council of *North* and *South Guinea*, as the *Dutch* call it. The factors of the out-forts are ſometimes admitted, as extraordinary counſellors. Every member of this council has full liberty to offer his thoughts upon what is to be debated; but the ſharpeſt of them will obſerve which ſide the general is inclined to, and never offer to thwart him, whatſoever they think, for fear of incurring his diſpleaſure: ſo that the reſolutions of the council ſeldom or never vary from the general's opinion; becauſe he governs all on that coaſt, from the higheſt to the loweſt, in an arbitrary manner, and can turn them out of their places, and ſend them away from the coaſt, without ſhowing any reaſon for it. Thus, in reality the council is of no uſe; but to ratify the general's failings, and to ſecure him from being accountable for them. It therefore behoves the *Weſt-India* company to beſtow that poſt on a perſon of known integrity and diſintereſtedneſs; but it is hard to find a white raven.

General's advantages.

The general's ſalary is 3600 gilders *per Ann.* for the firſt three years, beſides conſiderable perquiſites out of whatſoever is traded on the company's account, all along the coaſt; ſo that when trade flouriſhes, his poſt is very conſiderable, not to mention the advantage he makes of ſuch as trade under-hand. If continued in the poſt after his three years, he is allowed a third more ſalary for the firſt year; and ſo every year ſucceſſively, one third more is advanced, till he is diſcharged. He alſo makes a conſiderable benefit of fines, confiſcations, and other means, which are ſo conſiderable, that he who enjoys the place ſome years, never fails of going home rich.

Having been well acquainted with the general, at the time of my being there, we had much diſcourſe about the *French* and *Dutch* interlopers; arguing, whether it were not for the common intereſt of both companies, *French* and *Dutch*, that their ſhips ſhould, as occaſion offered, ſeize ſuch ſhips of either nation, as ventured to trade on that coaſt. We had alſo the advice of his council upon that ſubject, who thought ſuch a treaty ought rather to be made in *Europe*, between the directors of both companies, than on the coaſt of *Guinea* by their agents.

To conclude this chapter concerning the caſtle of *Mina*, I ſhall only add, that as it is the chief place the *Dutch* have on this coaſt, it is alſo the reſidence of the general, or governour in chief, the principal factor and fiſcal; and there all their ſhips which come from *Europe* come to an anchor, and unlade: for which purpoſe, there are very fine warehouſes to lay up their goods. The chief factor has charge of thoſe warehouſes, which is ſometimes worth a conſiderable ſum of money to him; and from thence all their other forts and factories are ſupplied with the goods they have occaſion for. The *Blacks* reſort daily to the caſtle with their gold; for which, after it is weighed, tried, and refined, they receive their commodities, none of which ever go out of the ſtore-houſes till they are paid for, the chief factor giving no credit, becauſe he is anſwerable for all the goods he is entruſted with. Nor can he charge the preſents uſually made to the native merchants to the company's account; becauſe the ſaid company allows all their factors a certain advance, which is not only ſufficient for making of the preſents to the *Blacks*, but to leave them conſiderable gainers ever year, which is done to encourage them to be the more diligent and faithful in the ſervice.

CHAP. VI.

An introduction. French *diſcoverers of* Guinea. Portugueſe *diſcoverers thereof. They build the fort at* Mina. *Fables of theirs. Cruelty to the* French. *Behaviour of the* Dutch *in* Guinea.

INTRODUCTION.

I Promiſed above to give an account of the taking of this famous caſtle of *St. George de la Mina* by the *Dutch*, for the better information and entertainment of the reader; and ſhall accordingly perform it as briefly as will be convenient, out of the hiſtorians of that nation. But before I enter upon that ſubject, I think it will be very proper to add ſomething more than has been ſaid in the introductory diſcourſe to this work, concerning the pretenſions of the *French* and *Portugueſe* to the firſt diſcovery of *Guinea*; as alſo of the behaviour of the *Portugueſe* while they where ſole poſſeſſors of the *Gold-Coaſt*: but firſt of the *French*, from ſuch authors of theirs as have treated of it.

FRENCH *diſcoverers of* GUINEA.

SOME merchants of *Dieppe* having made ſeveral trading voyages to cape *Verde*, and farther on to *Seſtro-Paris*, on the *Pepper-Coaſt* French *diſcover* Mina.

Coaſt of *Guinea*, in the year 1364, and in the reign of *Charles* V. king of *France*, in the year 1382, undertook, in conjunction with other merchants of *Rouen*, to ſend three ſhips to make further diſcoveries along that coaſt. One of thoſe ſhips, call'd the *Virgin*, ran as far as *Commendo*; and thence to the place where the town of *Mina* ſtands, ſo call'd, either from the quantity of gold they got by trading with the *Blacks*, or their concluding that the country was very rich in gold mines. In the year 1383, they built there a ſtrong houſe or factory, in which, they left ten or twelve of their men to ſecure it; and were ſo fortunate in improving their ſettlement, that in 1387, the colony being conſiderably enlarg'd, they built a chappel to it, and had a very good trade with the natives till the year 1413; when, by occaſion of the civil wars in *France*, which involv'd the kingdom in ſuch mighty calamities, the ſtock of theſe adventurers being exhauſted, they were oblig'd to quit not only *Mina*, but all their other ſettlements at *Seſtro Paris*, cape *Monte*, *Sierra Leona*, and cape *Verde*.

Proof of it. As a farther proof that the *French* founded the caſtle at *Mina*, they alledge, that notwithſtanding the many revolutions, which have happened there in paſt years, one of the baſtions is to this day call'd the baſtion of *France*; and that on it, there are ſtill ſome old arithmetical numbers to be ſeen, which are *Anno* 13, the reſt being worn out or defaced by the weather: whence they infer, that their countrymen, who built that fort, did cut thoſe numbers on the ſtone, as a memorial of the time when the caſtle was built, in the year 1383.

PORTUGUESE *diſcoverers of* GUINEA.

Their firſt adventure. THE civil wars of *France* diſtracting the nation, till the year 1490, the *Portugueſe*, who then knew nothing beyond cape *Verde*, having heard of the mighty profit the *French* adventurers had made of their trade in *Guinea*, for almoſt fifty years together, fitted out a ſhip at *Liſbon*, in the year 1452, by direction of the *Infante Don Henry*, and in the reign of *Alphonſo* V. king of *Portugal*, to make diſcoveries along the coaſt of *Guinea*.

This *Portugueſe* ſhip happening to be on the coaſt, at the time of the great rains, and not being acquainted with the country, nor uſed to the climate, moſt of the crew fell ſick, and therefore reſolv'd to return to *Portugal*: but as they had no knowledge of the tides nor trade-winds, in thoſe ſeas, the ſhip was driven to an iſland in the bight of *Guinea*, on the 21ſt of *December*, being the feaſt of St. *Thomas* the apoſtle; for which reaſon, they gave the iſland that name. Finding there plenty of neceſſaries for their ſupport, and their veſſel being diſabled from returning home without refitting, they form'd there the firſt *Portugueſe* colony; and after ſome time, put to ſea again, and arrived at *Liſbon* in 1454. BARBOT.

St. Thomas's iſland.

The diſcovery of this iſland, encouraged the undertaking of another expedition, to increaſe the new colony. Thence, in proceſs of time, the *Portugueſe* advanced to *Benin* in *Guinea*; and, at length, to *Acra* on the *Gold Coaſt*; where, having purchaſed a good quantity of gold, they return'd to *St. Thomas's* iſland. The governor thereof reſolv'd to fit out three caravels, in the year 1453, with a conſiderable number of men, and materials to build at ſeveral places on the *Gold Coaſt*. Theſe veſſels proceeded as far as *Mina*, forty years after it had been abandon'd by the *French*. *Portugueſe at Mina.*

Marmol ſays, that *Santarem* and *Eſcobar* were the firſt that came upon that part of the *Gold Coaſt*, which is now called *Mina*, in the year 1471. King *John* II. of *Portugal*, to ſecure the trade of his ſubjects in thoſe parts, ſent thither ten caravels, in the year 1481, laden with all ſorts of materials for building a fort, and a hundred maſons, under the command of *James de Azambuja*; who, upon his arrival there, ſent advice to *Caſamanſe*, lord of the country, with whom he had before concluded a treaty of commerce, deſiring he would come down to him to ratify it, as being advantageous to himſelf and ſubjects. Whilſt *Caſamanſe* was coming, *Azambuja* landed his men, privately arm'd under their clothes, and immediately took poſſeſſion of a proper place to build the intended fort; being a little hill, at ſome diſtance from *Caſamanſe*'s reſidence, where were about five hundred houſes. He ſet up a ſtandard, with the arms of *Portugal*, on a tree, and erected an altar; at which, maſs was ſaid the firſt time in *Ethiopia*, for the ſoul of *Henry*, late *Infante* of *Portugal*, the firſt and chief promoter of the diſcoveries of *Nigritia* and *Guinea*, as is obſerv'd in the introductory diſcourſe to this work. This happen'd on the feaſt of St. *Sebaſtian*, whoſe name was given to a valley, where the *Portugueſe* landed. After maſs, *Azambuja* was inform'd of the coming of *Caſamanſe*, and having rang'd his men in order, ſate down in an elbow chair, having on a gold brocade waiſtcoat, and a gold collar ſet with jewels, all his followers clad in ſilk, making a lane before him, that the black prince might admire his grandeur. *Caſamanſe*, on his part, was not wanting to ſhow his ſtate, which appear'd by a great number of arm'd *Blacks*, with a mighty noiſe of trumpets, horns, tinkling bells, and other inſtruments, all together making a hideous noiſe. The principal *Blacks* were dreſs'd after their own manner, as they are to this Azambuja *lands there.*

BARBOT. day, when they go to war, as ſhall be hereafter deſcribed; and follow'd, each of them, by two pages, one of them carrying a buckler, and the other, a little round ſtool, their heads and beards adorn'd with gold, after their faſhion.

His ſpeech. After the firſt ceremonies and ſalutes on both ſides, which took up ſome time, *Azambuja* made a long ſpeech, expreſſing the great eſteem the king his maſter had for *Caſamanſe*'s perſon and country, and how earneſtly he deſired his, and his people's converſion to the chriſtian faith; offering him his aſſiſtance and friendſhip upon all occaſions, to which effect he had ſent him thither, with a fleet well provided with men, ammunition, and rich commodities: for the preſervation whereof, he hoped he would allow him to build a fort, for the carrying on of trade with his ſubjects, repreſenting to him the many advantages himſelf and his ſtate would receive thereby; for by that means, he would become terrible to his neighbours, and that many of the black kings would be glad to accept of ſuch propoſals, *&c.*

Builds a fort. *Caſamanſe* underſtanding the ſubſtance of *Azambuja*'s diſcourſe, by means of an interpreter, and being a man of good ſenſe, made ſeveral objections to what he had ſaid, endeavouring to divert him from the thoughts of building a fort, and to perſuade him to be ſatisfied with trading as he had done before; but was at laſt prevail'd upon to conſent to it. The next day *Azambuja* ſet his men to work, and the maſons breaking ſome rocks on the ſea-ſide, the *Blacks*, whether it were out of a ſuperſtitious veneration they paid to thoſe rocks, or that they could not approve of erecting a fort in their country, began to ſhow their reſentment; which *Azambuja* perceiving, he caus'd conſiderable preſents of ſundry ſorts to be diſtributed among them, whereby they were all appeas'd, and the *Portugueſe* carry'd on the work with ſuch diligence, that the fort was put into a poſture of defence in leſs than twenty days, and the tower rais'd to the firſt ſtory; the materials abovementioned, which *Azambuja* brought over, being ſo fitted, that there was nothing to do but to put them together. This done, he ſent home his caravels with a conſiderable quantity of gold.

The *Portugueſe* found the *Blacks* very kind, and traded with them at what rate they would themſelves for their goods; which was a great encouragement to the building of the aforeſaid fort, to ſecure themſelves againſt any attempts of the natives, or of any *Europeans* in after-times: and thus to ſecure to themſelves the whole trade of that rich country.

Peace between Spain and Portugal. The bloody war betwixt *Caſtile* and *Portugal* being ended by a treaty of peace at *Alcazoves*, on *September* 4. 1479. excluding the unfortunate princeſs *Joanna* from the ſucceſſion to the crown of *Caſtile*; *Ferdinand*, who had ſecured that throne to himſelf, renounced his claim to the kingdom of *Portugal*; and king *Alphonſo* V. of *Portugal*, on his part, reſign'd the title of king of *Caſtile*, he had before aſſumed. It was farther ſtipulated by that treaty, that the commerce and navigation of *Guinea*, with the conqueſt of the kingdom of *Fez*, granted by the popes to the kings of *Portugal*, ſhould remain to them, excluſive of the *Caſtilians*, who engaged not to trade, or touch in thoſe parts, without permiſſion from the court of *Portugal*; and on the other hand, that the *Canary* iſlands ſhould entirely belong to the crown of *Spain*.

Fabulous accounts. *Manuel de Faria y Souſa*, in his hiſtory, pretends, that, contrary to theſe articles of peace, the *Caſtilians*, in the year 1481, ſent a fleet to trade on the coaſt of *Guinea*; whereupon, king *Alphonſo* of *Portugal* ſent a ſquadron to obſtruct them, under the command of *George Correa*, who met with thirty ſhips of *Caſtile* on the coaſt of *Mina*, and after a ſharp engagement, obtain'd a compleat victory, bringing ſeveral of them to *Liſbon*. But this ſeems to be a groundleſs narrative of that author's, according to the uſual vanity of thoſe people, no *Spaniſh* hiſtorian taking the leaſt notice of any ſuch action; beſides, it appears that the crowns of *Caſtile* and *Portugal* were that year 1481 in perfect amity, and jointly fitting out all their maritime power againſt the *Turks*; and king *Alphonſo* died before the end of that year; beſides, *Azambuja*'s expedition, mention'd above that ſame year, contradicts this invention: ſo that there is not the leaſt likelihood in that ſtory. Nor do I find any more in what the ſame author ſays, that in the year 1478, the *Caſtilians* ſent to the ſaid coaſt a fleet of thirty-five ſail, under the command of *Peter de Cobides*, who brought a great quantity of gold into *Spain*; ſuch fleets were not at all uſual in thoſe days, and if any had been, other authors muſt have made mention of them: we will therefore add no more of ſuch romantick relations, this being enough to give the reader a caution, not to be too haſty in giving credit to vain-glorious writers.

King *John* II. of *Portugal*, in order to ſecure the whole trade of *Guinea* in the hands of his ſubjects, granted letters patents to ſome undertakers, himſelf joining in partnerſhip with them. Three ſhips were fitted out; and ſo uncertain are the accounts of theſe *Portugueſe* affairs, that, notwithſtanding the relation given above out of *Marmol*, ſome refer the erecting of the fort at *Mina* to this year: ſuch is the confuſion among thoſe who pretend to write the hiſtory of that nation.

tion. However, it was king *John* gave that fort the name of *St. George*, and afterwards granted many privileges and franchiſes to ſuch as ſhould be willing to reſide in it. He alſo gave it the name of a city, and caus'd a church to be built in it, dedicated to St. *George*. After this, the ſaid king took the ſtile of lord of *Guinea*, and commanded thoſe who were employ'd to make farther diſcoveries along the ſouthern coaſt of *Africa*, and, at every place of note, to erect a ſquare monument of ſtone, ſix foot high, with his arms on it, and two inſcriptions, one on each ſide, in *Latin* and *Portugueſe*, containing the year, month, and day when that diſcovery was made by his order, with the name of the captain who commanded that expedition; and on that pedeſtal, a ſtone croſs, cramp'd in, whereas, in former times, they uſed to ſet them up of wood.

Portugueſe Guinea Company.

Some years after, the king of *Portugal* form'd a *Guinea* company, with the ſole privilege of trading there, excluding all his other ſubjects; which, at firſt, made a very conſiderable profit, and caus'd fort *St. Anthony* to be built at *Axim*; another ſmall one at *Acra*; and a lodge at *Sama*, on the river of *St. George*; for the conveniency of drawing from thoſe places, which were in a more fruitful and cheaper country, the neceſſary proviſions for ſubſiſting of the gariſon of *Mina*, which before was maintain'd by the king of *Portugal*, who reſerv'd to himſelf the right of appointing a governour, and other officers, every three years, to gratify ſuch of his ſubjects as had ſerv'd him well in *Europe* and in *Africa*, in his wars with the *Moors* of *Fez*, without making their fortunes.

A wicked gariſon.

Thus the gariſon of this place came to be commonly compoſed of leud and debauch'd perſons, as well officers as ſoldiers, both of them uſed to commit outrages, and to plunder, or of ſuch as were baniſh'd *Portugal* for heinous crimes and miſdemeanours. No wonder therefore, that the hiſtories of thoſe times give an account of unparallel'd violences and inhumanities committed there by thoſe unſatiable *Portugueſe*, during the time that place was under their ſubjection, not only againſt the natives of the country, and ſuch *European* nations as reſorted thither, but even among themſelves.

French again at Guinea.

In the reign of *Henry* III. king of *France*, the civil wars there being at an end, the *French* again reſolv'd to trade along the coaſt of *Guinea*, and accordingly reſorted to the pepper and gold coaſt; and not being able to prevail upon the *Blacks* of *Mina*, to deal with them, thoſe people being deterr'd by the threats of the *Portugueſe*, they ſailed thence to *Acra*, upon intelligence, that the natives, provok'd by the barbarous uſage of the *Portugueſe*, had ſurpriz'd their little fort, maſſacred the gariſon, and razed it to the ground, in the year 1578. BARBOT.

Barbarity towards the FRENCH.

Portugueſe decline.

FROM that time the *Portugueſe* loſt their credit and intereſt on that coaſt, when they had reap'd all the advantages of the *Guinea* trade for above a hundred years, which now dwindled away from them; other *European* natives contending with them, and by degrees becoming ſharers in the wealth. But this was not without bloodſhed, and particularly many of the *French* loſt their lives, either at the hands of the *Portugueſe*, or of the *Blacks*, who receiv'd an hundred crowns reward of the *Portugueſe*, for every head of a *Frenchman* they brought, the *Portugueſe* general expoſing them on the walls of his fort. Theſe barbarities practis'd for many years by the *Portugueſe*, ſo terrify'd the *French*, that they again abandon'd the trade of *Guinea*.

Portugueſe cruelty.

As for the *Blacks*, the *Portugueſe* treated them with the utmoſt cruelty upon all occaſions, laying heavy duties on the proviſions of their country, and on the fiſhery, and forcing the prime men among them, and even the kings, to deliver their ſons to wait on them as ſervants, or ſlaves. Nor would they ever open their warehouſes, unleſs there were forty or fifty marks of gold brought to purchaſe goods, when they compell'd the poor wretches to take any commodities they would give them, good or bad, and at their own price; thoſe people not daring to refuſe what was offer'd them: and if ever they found any baſe mixture among the pure gold, they immediately caus'd the offender to be put to death, of what degree, or condition ſoever he might be, as happened to a near relation of the king of *Commany*. If any of the *Blacks* durſt buy goods of other *Europeans*, the ſaid goods, if ſeiz'd by the *Portugueſe* fiſcals and waiters, were not only confiſcated, but a heavy fine impoſed upon the purchaſer.

Dutch in Guinea.

The *Dutch* found no better uſage from the *Portugueſe*, when they had an opportunity, but would not deſiſt from the *Guinea* trade, being encourag'd, by the mighty profit they found on that coaſt to bear with the outrages offer'd by thoſe people, till at laſt they had their full revenge, when the two nations engag'd in war. Then the *Dutch* calling to mind how baſely they had been treated by the *Portugueſe*, at that time ſubjects to *Spain*, took from them, not only one half of *Brazil*, but alſo all the forts they had on the coaſt of *Guinea*, driving that nation thence for ever, by taking the caſtle of *Mina*, in the year 1637, and that of *Axim* in 1643, as ſhall be related in the next chapter.

BE-

BARBOT.

Behaviour of the DUTCH *in* GUINEA.

BEFORE I proceed on that ſubject, the reader may perhaps be pleaſed to hear, what account the *Portugueſe* authors give of the behaviour of the *Dutch*, towards the *Blacks* on this coaſt, ſince they firſt gain'd footing there. I will give the words of *Vaſconcelos*, a *Portugueſe* gentleman, and knight of the order of CHRIST, in his life of king *John* II. *lib.* 2. *p.* 194. The rebels, *ſays he*, *meaning the* Dutch, have gain'd more upon the *Blacks* by drunkenneſs, giving them wine and ſtrong liquors, than by force of arms; inſtructing them, as miniſters of the devil, in their wickedneſs, the more dangerous, where there is no virtue to oppoſe it: but the diſſolution of their lives and manners, and the advantages the *Portugueſe* of *Mina* have gain'd over them, in ſome rencounters, tho' inferior in number, have given the rebels ſo ill a reputation among the natives, that they not only contemn them, as infamous, but alſo as men of no courage and reſolution. However, the *Blacks* being a barbarous people, ſuſceptible of the firſt notions that are inſtill'd into them, readily enough ſwallow *Calvin*'s poiſon, ſpread among them, intermixed with merchandize; which their induſtry, taking the advantage of our negligence, or rather of our ſins, vends about that coaſt, where they are by ſuch means become abſolute pirates. They alſo hold, without any other right or title, but force and violence, the fort at *Boutroë*, four leagues from ours, that is, at *Axim*; as alſo the ſettlements of *Cora*, *Coromantin*, and *Aldea del Tuerto*, at *Commendo*, and peaceably enjoy the commerce of *Mina*; where they purchaſe above two millions of gold yearly, and export all that can be furniſhed there by the *Fazars* and other nations, farther up in *Ethiopia*, who reſort thither in great numbers. The quantity of merchandize, and their cheapneſs, has made the *Barbarians* the more greedy of them; tho' perſons of honour and quality have aſſur'd me, they would willingly pay double for our goods, and are very covetous of them, as ſuſpecting the others to be of leſs worth and deceitful, ſo that they buy them only for want of better. But enough of this author, the reſt being nothing but vanity.

CHAP. VII.

Firſt Dutch *voyages to* Guinea. *They take the caſtle of* St. George, *at* Mina; *their behaviour there*; *their trade*, &c.

I am now to ſpeak of the taking of the caſtle of *St. George*, at *Mina*, by the *Dutch*, and ſhall therefore begin my account from their firſt voyage to the *Gold Coaſt*.

Firſt DUTCH *Voyages to* GUINEA.

Occaſion of them. ONE *Bernard Ericks*, of *Medenblick*, having been taken at ſea, by the *Portugueſe*, and carry'd to the *Prince's* iſland, in the bight of *Guinea*, and hearing there of the rich trade they drove on the *Gold Coaſt*; being afterwards ſet at liberty, and returning to *Holland*, offer'd his ſervice to ſome merchants, for a *Guinea* voyage; who accordingly furniſh'd him with a ſhip, and proper cargo.

Ericks perform'd the voyage ſucceſsfully, in 1595, running along the whole *Gold Coaſt*, where he ſettled a good correſpondence with the *Blacks*, for carrying on the trade with them in future times. Theſe people finding his goods much better and cheaper, than what they uſed to have from the *Portugueſe*, and being diſguſted at the violence and oppreſſion of their tyrannical government, beſides their natural love of novelty; provok'd the *Portugueſe* to uſe them worſe than they had done before, and ſo they continu'd till the year 1600, when the *Commendo* and *Fetu Blacks*, encourag'd by the *Dutch*, who ſupply'd them with arms and other neceſſaries, roſe againſt the *Portugueſe*, who had above three hundred men kill'd in that war, and were reduc'd for the future to keep themſelves confin'd to the caſtle of *Mina*.

Blacks riſe againſt the Portugueſe.

The *Dutch* who till then had found much difficulty to make ſettlements on the *Gold Coaſt*, notwithſtanding their being coun-tenanc'd by the *Blacks*, reſolv'd now to erect ſome forts on the coaſts of *Benin*, and *Angola*. Then practiſing underhand with ſeveral of the kings and prime men along the *Gold Coaſt*, the king of *Sabou* gave them leave to build a fort at *Mouree*, three leagues eaſt from *Cabo Corſo*, which they finiſh'd in the year 1624, and gave the command of it to *Adrian Jacobs*, at the time when the crown of *Portugal* was at war with the *Dutch*, but poſſeſs'd by *Philip* IV. king of *Spain*; which monarchs had reduced it under their dominion the year after the death of the cardinal *Henry*, the laſt king of *Portugal* in the year 1578, who ſucceeded king *Sebaſtian*, kill'd in a battle againſt the *Moors* of *Fez* and *Morocco*. The ſaid cardinal was eighth ſon to king *Emanuel*, and near eighty years of age when rais'd to the throne, which accordingly he enjoy'd not long.

Dutch build forts.

Dutch *routed by* Blacks.

In *December* 1625, the *Dutch* made an attempt on the caſtle of *Mina*, with twelve hundred of their own men, and a hundred and fifty *Sabou Blacks*, under the command of their Rear-Admiral *Jan-Dirks Lamb*, who landed at *Terra Pequena*, or *Ampena*, in the country of *Commendo*, but were totally routed by the *Portugueſe* auxiliaries, the *Blacks* of *Mina*, alone; thoſe natives attacking the *Dutch* before they could form their body, at the foot of a hill, a little before ſun-ſet, which was done in ſuch vigorous manner, that the action was over before night, with the ſlaughter of three hundred ſeventy three ſoldiers, and ſixty ſix ſeamen, beſides all the auxiliary *Sabou Blacks*, and moſt of the *Dutch* Officers. *Lamb* their general, being wounded, was reſcued by the little *Commany Blacks*.

DUTCH *take* CASTLE ST. GEORGE *at* MINA.

Dutch *contrive to out the* Portugueſe.

THE ſtates-general, having ſome years after made over the property of fort *Naſſau*, at *Mouree*, to their *Weſt-India* company; *Nicholas Van Ypren*, their general at *Mouree*, made from time to time what intereſt he could with the *Black* kings along that coaſt to drive the *Portugueſe* thence, and to ſettle themſelves in their room, by means of large preſents and many larger promiſes he made them, and ſucceeded ſo well as to foment a diviſion among the very *Portugueſe* gariſon in the caſtle of *Mina*. Having thus diſpos'd all things for a change, and having gain'd the *Caboceiros* and captains of the town of *Mina*, to aſſiſt the *Dutch* in a ſecond attempt upon the caſtle, he ſent a full account thereof to the directors of the *Weſt-India* company in *Holland*; who having ſome years before gain'd footing in *Brazil*, by taking of *St. Salvador* and *Babia de todos los Santos*, belonging to *Portugal*, had contriv'd all poſſible means to ſecure a place of arms on the coaſt of *Africa*; that being maſters of both points, on the two oppoſite continents, they might have the abſolute command of the ocean, and of the paſſage to the *Eaſt-Indies*; ſo to ruin the trade of the *Spaniards*, *Portugueſe*, *Engliſh* and all other northern nations. They had often ſought out for ſuch a place of arms, from cape *Verde* to the cape of *Good Hope*, but fail'd in their ſeveral attempts, and particularly in that I mention'd before, in the year 1625, againſt the caſtle of *Mina*, which was reckoned the moſt convenient for their deſigns.

Dutch *ſent from* Braſil *to* Guinea.

At this time count *John Maurice* of *Naſſau*, a near relation to the prince of *Orange*, was arriv'd in *Braſil*, being by the *Dutch Weſt-India* company appointed governor-general of that country and of ſouth *America*, with the conſent of the ſtates, and of the prince of *Orange*, and being made equal in authority to the governor general of the *Eaſt-Indies*, having the ſole direction of martial and civil affairs, religion, juſtice and commerce. With him went a Fleet of thirty two ſhips, twelve of them men of war, carrying two thouſand ſeven hundred of the choiceſt ſoldiers. *Van Ypren* being inform'd of his arrival in *Braſil*, and conqueſts there, ſent a veſſel over to give him an account of the favourable opportunity then offer'd for reducing of the caſtle of *Mina*, and baniſhing the *Portugueſe* from the *Gold Coaſt*, by the conqueſt of that ſtrong place. Count *Naſſau* ſent him nine men of war, of his ſquadron, under the command of colonel *Hans Coine*, provided with all neceſſaries for ſuch an expedition. BARBOT.

This ſquadron arriving at cape *La Hou*, on the coaſt of *Quaqua*, *June* the 25th 1637, the commander immediately ſent advice to *Van Ypren*, at *Mouree*, and proceeded himſelf with his ſquadron to *Iſſeny*, there to expect that general's orders, which were to bring his ſquadron to *Commendo* road, to join him with two hundred canoes of *Blacks* and ſome tranſport ſhips. *Join thoſe there.*

Van Ypren gain'd over to his party moſt of the youth of *Commendo*, to whom he promis'd a conſiderable ſum of gold, in caſe he reduced the caſtle by their aſſiſtance.

Thus the fleet proceeded towards cape *Corſo*, and the forces landed the 24th of *July*, in a little bay, or creek, about half a mile weſt of *Corſo*, in their bar canoes; every ſoldier carrying three days proviſion. They were in all eight hundred ſoldiers and five hundred ſeamen, beſides the auxiliary *Blacks*, and march'd in three bodies; the firſt of them, being the *Van*, was headed by *William Latan*, the main body by *John Godlaat*, and the rear by colonel *Coine*. They all halted at the river *Dana* or *Dolce* to refreſh themſelves, and *Coine* being inform'd, that a body of a thouſand *Mina Blacks* was poſted at the foot of the hill of *Santiago*, to oppoſe his taking poſſeſſion of it, as it appear'd by his march he deſign'd, beſides that it was abſolutely neceſſary ſo to do, that being the only place which could favour their enterprize, as commanding the fort; he detach'd four companies of fuziliers to beat them off: but inſtead of performing it, they were moſt of them cut in pieces by thoſe *Blacks*, who ſtruck off their heads, and carry'd them into the town, in triumphant manner. Hereupon major *Bon Garzon* was ſent thither with another detachment, and having without much difficulty forded the river *Dana*, fell upon that body with ſuch vigour, that he oblig'd them to abandon their poſt, and poſſeſs'd himſelf of it, with the loſs of only four whites and ten blacks kill'd in the attack. *Gain a poſt.*

BARBOT. But the major was afterwards attack'd there two ſeveral times, by the natives, endeavouring to recover the ſaid poſt, whom he obliged both times to retire; yet it coſt the life of *William Latan* and ſome more of his men, *Bon Garzon* purſuing the enemy down into the valley, between the mountains and the hill *Santiago*, where the reſt of the *Dutch* forces join'd him.

The *Portugueſe*, no longer able to keep the field againſt the *Dutch*, retir'd into the redoubt they had built on the hill *Santiago*. It was not long before they were attack'd in that place. Colonel *Coine* having caus'd two ways to be cut through the thickets, which cover one ſide of the hill, the one leading to the river *Dana*, and the other directly to the redoubt on the hill, two pieces of cannon and a mortar were brought up the hill, and mounted, on an advantageous ſpot, which commanded the caſtle ſo entirely, that ten or twelve bombs the *Dutch* threw from thence, were very near falling into the place.

In the mean time, another detachment of *Dutch* and *Commendo Blacks* was ſent out, to attack the *Mina Blacks*, and afterwards the weſt-end of their town. The *Commendo Blacks* attempting to drive away ſome cattle, were in danger of being cut in pieces, had not the conduct of their officers prevented it, by keeping them cloſe in a body along the river *Benja*, which covered them; ſo that the reſt of that day was ſpent in ſkirmiſhing. The next day, the *Dutch* being reinforced from their main body, attacked the town of *Mina*, but were forced to retire by the great fire from the caſtle.

Are repulſed.

The day after, the general fearing leſt delays ſhould be prejudicial to his deſign, and diſappoint the undertaking, ſummoned the caſtle as ſoon as it was light, proteſting he would put all the garriſon to the ſword, if they refuſed to ſurrender immediately. The *Portugueſe* governor demanded three days to conſider on it; which was refuſed him, and ſo that day was ſpent.

Portugueſe poorly ſubmit.

The next morning *Coine* drew up his forces on the hill *Santiago*, and threw ſeveral bombs into the place, with little effect; but the following day, having cauſed his granadiers to draw nearer to the caſtle, the *Portugueſe* beat the *Chamade*, and ſent out two perſons to capitulate, the articles being ſuch as the *Dutch* general would impoſe, *viz.*

Mean articles.

1. The governor, gariſon, and all other *Portugueſe*, to march out that day, with their wives and children, but without ſwords, colours, or any weapons, each perſon being allowed but one ſuit of wearing apparel.

2. All the goods, merchandize, gold, and ſlaves, to remain to the *Dutch*, except only twelve ſlaves allowed the inhabitants.

3. The church-ſtuff, which was not of gold or ſilver, allowed to be carried away.

4. The *Portugueſe* and *Mulattos* to be put aboard the ſquadron, with their wives and children, and carried to the iſland *St. Thomas*.

Mina taken by the Dutch.

Thus this famous caſtle of *Mina* was delivered up to the *Dutch*, on the 29th of *Auguſt* 1637; and in it they found thirty good pieces of braſs cannon, nine thouſand weight of powder, and much other ammunition. There was very little gold, and no great quantity of goods. This done, *Coine* returned to *Mouree*, with his forces, leaving captain *Walraeven* to command at *Mina*, with a gariſon of 140 men, beſides ſeveral *Blacks*, who had taken an oath of fidelity to them.

Coine, to make his advantage of the conſternation the ſpeedy conqueſt of the caſtle of *Mina* had ſpread along the *Gold-Coaſt*, ſent a canoe, with a letter to the governor of the *Portugueſe* fort, called *St. Antony*, at *Axim*, the moſt important poſt the *Portugueſe* had on that coaſt, next to *Mina*, to ſummon him to ſurrender that place, before he came to attack it with his forces. The governor, who had more courage than the other at *Mina*, conſidering the *Dutch* could not well beſiege his fort, by reaſon of the continual rains of that ſeaſon, anſwered, that he was ready to give *Coine* a good reception, if he ſhould pretend to beſiege that place, which he was reſolved to defend to the laſt extremity, for his king and maſter. This reſolute anſwer obliged *Coine* to put off that enterprize to a more favourable opportunity; and the *Dutch* did not reduce *Axim* till the year 1642. *Coine* returned to *Brazil* with his fleet and forces, where count *John Maurice* of *Naſſau* cauſed him to be received at *Olinda* and *Arracife*, under a diſcharge of all the cannon, and with all other marks of honour.

Dutch engroſs the trade.

The *Dutch* now become maſters of the important place of *Mina*, endeavoured to engroſs all the trade of the coaſt in their own hands; and to that effect, *Van Ypren* was called from *Mouree* to *Mina*, to make that his reſidence, as general of *Guinea* and *Angola*. He cauſed the caſtle to be repaired and enlarged, and by degrees made it much ſtronger, more beautiful, and of a greater extent, than when the *Portugueſe* had it.

Behaviour of the DUTCH *in* GUINEA.

Towards the Engliſh.

THE *Dutch* at firſt treated the *Blacks* of *Mina*, and the reſt of the coaſt, very gently, careſſing and preſenting the chief of them: but when the *Engliſh* came to put in for a ſhare of the trade of that rich country, and endeavoured to make an intereſt among the *Blacks*, in order to make ſettlements on that coaſt, the *Dutch* changed their former civility towards the *Blacks* into ſeverity, to deter them from favouring the *Engliſh*. They alſo ſeized the *Engliſh* fort at *Cormentyn*, where the general of that nation reſided, which was one of the motives for the war between them in the year 1666. The

Towards the Blacks. The better to curb the *Blacks* along the coaſt, and to engroſs the whole trade, they erected ſmall forts at *Boetrou*, *Sama*, *Corſo*, *Anamabo*, *Cormentyn*, and *Acra*, pretending to the *Blacks*, they did it to protect and defend them againſt the outrages and inſults of their neighbouring enemies of the inland country, who uſed often to attack them.

Being thus grown powerful, the more to keep down the *Blacks*, and prevent their attempting any thing againſt them, they laid duties on their fiſhery at *Axim*, *Mina*, and *Mouree*, forbidding them, under ſevere penalties, to hold any correſpondence, or trade with other *Europeans*, as has been obſerv'd before; and proceeded to lord it over them ſo abſolutely, as to take cognizance of all civil and criminal cauſes, and to aſſume the power of life and death over them; though, on the other hand, they are oblig'd to pay yearly acknowledgements to the native kings for the forts they have there.

Perceiving that, notwithſtanding all theſe precautions, the *Blacks* were not deterr'd from trading with other *Europeans*, when occaſion offer'd, they alſo abuſed the *Europeans* themſelves, and continue ſo to do, to this very day.

Blacks provoked. The diſcontent of the *Mina* and *Commendo Blacks*, as well as thoſe of *Fetu* and *Sabou*, was grown to ſuch a height in my time, eſpecially thoſe at *Mina*, that they had actually broke with the *Dutch*, and for ten months kept their general cloſe confin'd to the caſtle, without daring to come abroad, and had twice aſſaulted it, tho' without ſucceſs, for want of underſtanding the art of war; having loſt about eighty of their men, killing but four of the *Dutch*.

Not a day paſs'd, whilſt I lay thereabouts at anchor, but I had thirty or forty canoes from *Mina* and *Commendo*, all the *Blacks* coming to complain of the hardſhips the *Dutch* put upon their countrymen; keeping ſome of them for a long time in the bilboes, within the caſtle, expoſed ſtark naked to the ſcorching heat of the ſun in the day, and to the cold dews in the night. I myſelf ſaw three of them in that condition on the land-batteries, ſhow'd me by the then *Dutch* general; who told me, he had kept them ſo above nine months, as a puniſhment for their boldneſs and treachery, as having been concern'd in the conſpiracy of the *Blacks* of *Mina* at that time, to ſurpriſe the caſtle of *St. George*, and to deſtroy it by fire, to which purpoſe they had actually gather'd a great number of the *Mina* men; but the intended deſign, being by him prevented, many of them were fled from the town to other places on the coaſt, after firing their houſes.

Their diſcontent. In ſhort, the *Blacks*, both here and at *Commendo*, continually entertained me with their grievances, and every one in particular importun'd me to inform the *French* court, at my return, how deſirous they were to ſee the *French* ſettled there, to protect them againſt the oppreſſion they lay under. BARBOT.

Being one morning at breakfaſt with the general, with whom I was pretty familiar, as being my old acquaintance; he ſpied through the gallery window ſeveral canoes of *Mina*, which were going aboard my ſloop in the road to trade: whereupon he abruptly in a paſſion ſaid, he would detain me, and ſeize the ſloop, and had effectually done it, but that I deſired him to ſend aboard, and enquire, whether I had not left poſitive orders with the maſter, to ſell nothing to the *Blacks*; beſides, that the fiſcal was actually in the ſloop, to obſerve what paſſed. For his farther ſatisfaction, I ſold him the remaining part of the cargo that was in the ſloop, for about ten marks of gold; and when I returned aboard, I had much ado to get rid of the *Blacks*, who were all much diſſatisfied that I had ſold thoſe goods to the general.

The hard uſage of the *Mina Blacks*, obliges many of them to fly from thence to other parts of the coaſt, which much leſſens the trade of the *Dutch*; as does the great reſort of other *European* ſhips on that coaſt: for I can remember, that ſome years there have been above fifty trading there, all at one time. Another detriment is occaſion'd to them by the many ſettlements made on that coaſt, within theſe fifty years laſt paſt; and the *Dutch* general, at *Mina*, admits of no *Blacks* to buy goods, unleſs they can purchaſe the value of ſix marks of gold together.

I was told there, by ſome of the chief factors, that formerly they uſed to export thence above three thouſand marks of gold yearly, and now, not above two thouſand, when the trade is at the beſt.

They alſo uſed to export near eight thouſand ſlaves from the whole coaſt, beginning at *Sierra Leona*, down to *Angola*, moſt of which they delivered at *Curaſſau*, whence the *Spaniards* had them at an hundred and one pieces of eight *per* head; beſides vaſt quantities of elephants teeth, wax, *Guinea*-pepper, red-wood, cloths and other goods of the country.

Notwithſtanding all this, I am convinc'd that the great charges the company is at, in building and keeping in repair ſo many forts and factories, with a ſufficient number of gariſons, and ſuch a number of agents, factors, tradeſmen, ſervants, labourers, and *Gourmet Blacks* in conſtant pay; as alſo the vaſt expence of ſo many wars ſucceſſively againſt the natives and others; bribing the black kings, and paying large ſums for auxiliaries and ſpies; preſents, tolls, cuſtoms, and

BARBOT. and ſalaries to agents and ſervants in *America* and in *Europe*; with many more accidents and caſualties, which fall in unexpectedly: all theſe things conſider'd, the profits ariſing by this trade cannot be ſo conſiderable as ſome ſuppoſe it to be.

On the contrary, it may be concluded unreaſonable to expect any thing but loſs for any company, as I did make out to the *French African* company, who, perhaps, are much the better ever ſince, for driving their trade by ſhipping only along the *Gold Coaſt*, and in other parts of *Guinea* properly ſo call'd, without the charge of ſuch ſettlements aſhore. An inſtance hereof they have in their trade at *Senega*, *Goeree*, and *Gamboa*, where, tho' the profits, at firſt ſight, ſeem very conſiderable, yet by reaſon of the vaſt charges in maintaining gariſons, and ſo many ſervants there, and in the *Caribbee* iſlands of *America*, we have ſeen the ſtock of that company quite exhauſted, and two or three times ſucceſſively renew'd. And I am apt to believe, the *Dutch Weſt-India* company have no great cauſe to boaſt of their profit in *Guinea*, notwithſtanding their vaſt trade there, conſidering their expences as above.

CHAP. VIII.

The kingdom of Fetu *deſcribed.* Mandinga *kingdom. Cape* Corſo. Ooegwa *town.* Engliſh *and* Dutch *there.* Engliſh *fort at cape* Corſo. Aguaffou *village.* Manfrou *town.* Daniſh *fort.*

Bounds of the kingdom. THE kingdom of *Fetu* or *Afuto*, as the *Portugueſe* author *D. Auguſt in Emanuel de Vaſconcelos* calls it, and ſome *Engliſh Fetou*, of which I am now to ſpeak, borders weſtward on the river *Benja*, and the country of *Commendo*; northward, on *Atti*; eaſtward, on *Saboe*, ending below the *Daniſh* mount at *Manfrou*; and ſouthward, on the ocean, being about five leagues in breadth. The preſent king's name is *Aben Penin Aſhrive*. The kingdom is elective, the principal town of it is call'd *Fetu*, lying up the country.

Fine populous country. This country is ſo populous, that it ſtrikes a terror into all its neighbours, eſpecially thoſe of *Commendo*, whom it once ſubdued. It has many well-built towns, full of inhabitants, abounds in corn and cattle, palm-wine and oil, and is adorn'd with ſmooth ſtrait roads, ſet with trees on both ſides from a mile or two beyond *Mina* to *Simbe*, a village about two leagues up the country of *Fetu*, ſo thick, that they ſhelter the traveller both from the ſun and rain. All the hills and other lands near the freſh waters are cover'd with beautiful lofty trees, and the whole country reaps much advantage by being ſeated ſo near the chief reſidences of the *Engliſh* and *Dutch*.

Employments. The *Blacks* of this kingdom apply themſelves, ſome to tillage; others to fiſhing, or boiling of ſalt; others to preſs oil and draw wine from the palm-trees; and others to trade, either on their own account, or as brokers for the inland *Blacks*.

Cape Corſo. This little kingdom has ſeveral villages on the ſea-coaſt, the chiefeſt whereof is *Ooegwa*, at cape *Corſo*, which juts out into the ſea in 4 deg. 49 min. of north latitude. This place is famous for the beautiful caſtle the *Engliſh* have built there, and for the plentiful market held every day in the town, of all ſorts of proviſions, brought down from the inland country of *Fetu*, as alſo of conſiderable quantities of gold from *Fetu*, *Abramboe*, *Aſiento*, and even from *Mandinga*; which laſt is above two hundred leagues up the country north-weſt from cape *Corſo*, as the *Ooegwa Blacks* report; adding, that the people of *Mandinga* are a ſort of wild and bloody *Blacks*. Their capital city of *Songo* is in 10 degrees of north latitude, and about 6 degrees of longitude weſt from the meridian of *London*, according to a modern author, very rich in gold, much whereof is carry'd to *Tombut*, on the north ſide of the river *Senega*, as has been before obſerv'd. *Mandinga kingdom.*

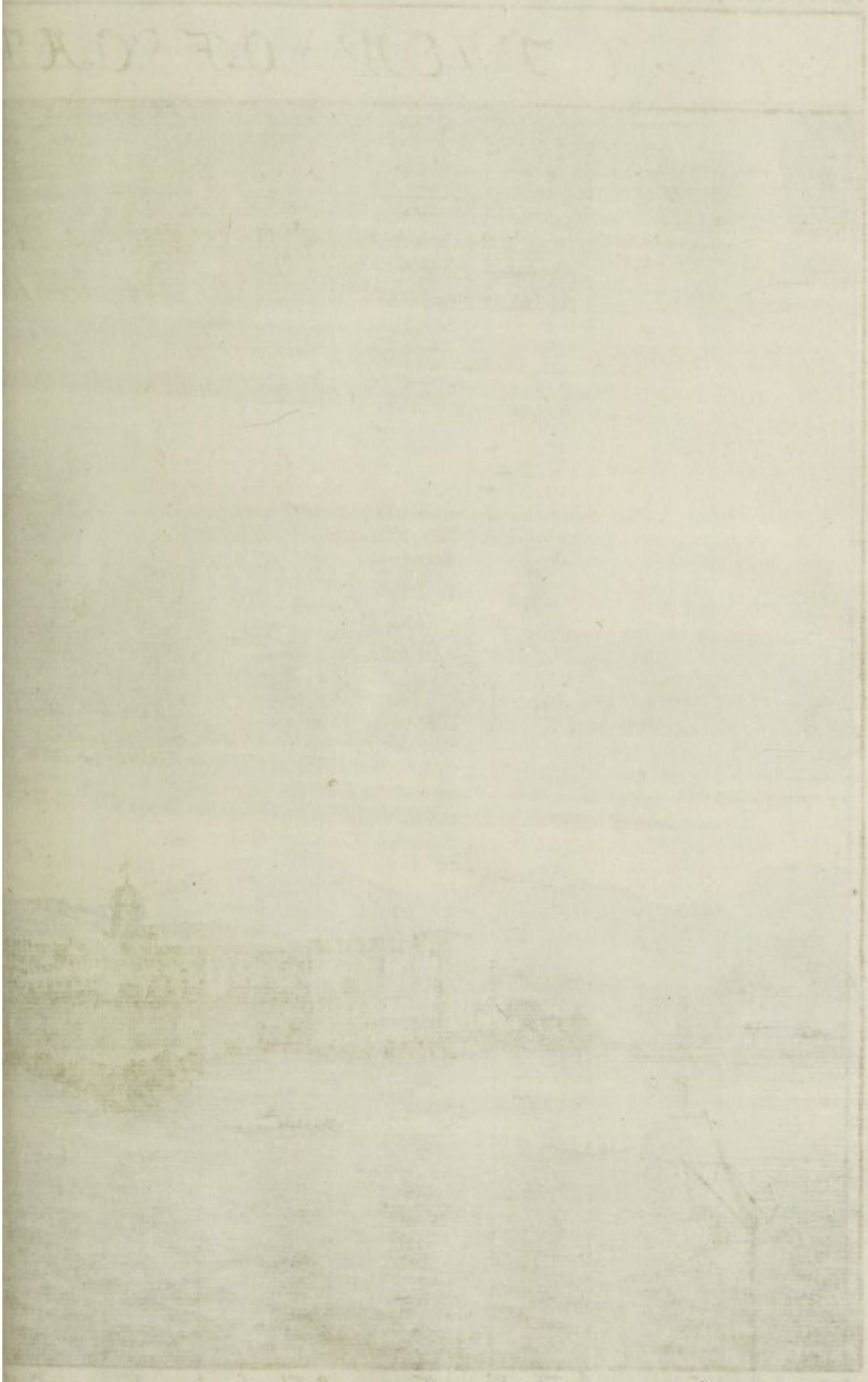
OOEGWA TOWN.

THE Town of *Ooegwa*, contains above five hundred Houſes, divided by narrow crooked lanes, along the deſcent of the hills, appearing like an amphitheater from the coaſt. It is govern'd by a *Braffo*, and one *Griffin*, a *Caboceiro*, and lies all of it under the command of the caſtle-guns. *Its ſituation, &c.*

Inhabitants. The inhabitants are crafty and ready to cheat any man that is not upon his guard, and are nicely ſkill'd in debaſing of gold; but naturally ſlothful, eſpecially at tilling the ground, which produces every thing here as plentifully as at any of the other towns along the coaſt. They have a very filthy cuſtom of laying their fiſh to corrupt for four or five days before they eat it; and eaſing themſelves about their houſes, and in any part of the town: which noiſome ſtenches together, muſt of neceſſity be very unwholeſome, eſpecially in the foggy weather, which has a ſort of infection in itſelf.

ENGLISH *and* DUTCH *there.*

Admiral Holmes. I have already ſaid, the *Dutch* had formerly a pretty good fort at cape *Corſo*, which



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A VIEW OF CAB

A. The Negro's Town B. The Landing place C. A L

ORSO CASTLE

12 Tuns

J. Kip Sculp

which they bought of the factor of one *Caroloſ*, who had built it for the *Daniſh* company. That fort, in the year 1664, was deſtroy'd by the *Engliſh*, under admiral *Holmes*, after his expedition to fort *Witſen*, at *Tacorary*, who afterwards took thoſe of *Adia* and *Anamaboe*, belonging to the *Dutch*.

De Ruyter. The next year the *Dutch*, taking their revenge, as has been mention'd before, admiral *de Ruyter* came from *Gibraltar*, with a ſquadron of thirteen men of war, to the coaſt of *Guinea*, and ſetting upon the *Engliſh* there, deſtroy'd moſt of their factories, took *Cormentin* caſtle, *Tacorary* fort and other places upon that coaſt, and ſeiz'd on ſeveral ſhips, and the goods of the *Engliſh* company; inſo much, that their loſs was computed at above two hundred thouſand pounds. By the treaty of peace, concluded after that war, it was ſtipulated, that the *Dutch* fort, at cape *Corſo*, taken by the *Engliſh* in 1664, ſhould remain to the *Engliſh*. Hereupon, in 1672, King *Charles* II. granted a new charter to ſundry perſons, who had ſubſcribed to a new ſtock, for carrying on the *Guinea* trade, giving them the title of *the royal* African *company of* England, with the ſame privileges and excluſions, which the former company had, as I ſhall ſhow in the ſupplement to this work.

ENGLISH *Fort at Cape* CORSO.

THE trade to *Guinea* being thus ſettled again, the new company ſeveral years after caus'd cape *Coaſt*, or *Cabo Corſo* caſtle, to be built in the ſtately manner it is at preſent, being an irregular ſquare, the largeſt and moſt beautiful on all that coaſt, next to *St. George* of *Mina*, with four flankers, and a large platform, on which are mounted thirteen pieces of cannon, being about eight pounders, pointing on the road and paſſage up to it; which can eaſily hinder any enemies ſhips anchoring there, and the ſmall arms ſcour all the landing-place, behind the rocks that encompaſs it. On the battlements are ten guns, and twenty five on the flankers from a minion to nine pounders; and on a rock, call'd *Tabora*, twenty paces from the caſtle, are four, or ſix twelve pounders, in a round tower, garriſon'd by about as many men, which ſerves to keep the *Blacks* in the town the better in awe, as well as to defend them from all other *Blacks* their enemies, that come from the inland country: tho' I look upon this tower as uſeleſs, the caſtle being ſo high, that its cannon may ſufficiently ſecure the town againſt any attempts of thoſe people.

Daniſh fort. This caſtle is ſeated near the ſea-ſide, about nine *Engliſh* miles eaſt from *Mina*, and a ſhort mile weſt from *Deen-Sthen*, or *Daniſh* mount, at *Manfrou*, on which ſtands the fort of that nation, call'd *Fredericksburg*, quite overtopping the *Engliſh* caſtle at *Corſo*, as I ſhall obſerve hereafter. BARBOT.

The walls of *Corſo* caſtle are high and thick, eſpecially on the land-ſide, part thereof being of rock-ſtone and part of large bricks, which the *Engliſh* make, at ſome diſtance from the place.

Dutch diſappointed at cape Corſo. The *Dutch* admiral *de Ruyter* was ſent by the ſtates, to the coaſt of *Guinea*, to drive the *Engliſh* from ſeveral of their forts and ſettlements, of which they had poſſeſs'd themſelves in 1664 by force of arms and ſurprize, under the conduct of admiral *Holmes* before-mention'd; who made himſelf maſter of all the places they had in north and ſouth *Guinea*, except *Axim* and *St. George* of *Mina*. *De Ruyter* at his coming on that coaſt, being inform'd by the *Dutch* general *Valkenburg*, at *Mina*, how neceſſary it was for the advantage of the *Dutch Weſt-India* company, to recover cape *Corſo* from the *Engliſh*, that having no place of ſhelter left in *Guinea*, they might be oblig'd to give over the trade of *Africk*, and leave the *Dutch* ſole poſſeſſors of it, he drew as near cape *Corſo* as he could; but having well viewed the ſituation of the place, and finding he had only a ſmall ſandy reach to land his forces at, where an hundred men could eaſily repulſe a thouſand, and that if the fort could hold out but three days, his army would want proviſions, it being very eaſy for the *Blacks* to ſtop all the paſſes and cut his men off from freſh water; beſides, that the *Fetu Blacks*, among whom the fort is built, had refus'd to aſſiſt the *Dutch* with auxiliaries, and declar'd they would ſide with the *Engliſh*, if they were attack'd: for theſe reaſons, I ſay, *de Ruyter* gave over the intended expedition, and could never ſufficiently expreſs his aſtoniſhment, that the *Dutch* ſhould permit the *Engliſh* ſo eaſily to make themſelves maſters of ſuch a place; and from that time it has ever continu'd in the poſſeſſion of the royal *African* company of *England* to this day.

Strong ſituation. The natural ſituation, on a round head, jutting out into the ſea towards the S S E, and its being encompaſs'd on that ſide and the S W by ſeveral rocks, and the ſea it ſelf, render it inacceſſible on that ſide; the waves of the ocean continually breaking among thoſe rocks.

Landing-place. The only landing-place is juſt under the fortreſs, in a ſmall bay eaſtward, where the ſtrand is clear of rocks, being a ſandy flat, on which the *Blacks* run their canoes, without danger of ſplitting. The way thence is along the walls of the caſtle, to the principal gate looking W N W, up to the country. It has neither ditch, nor draw-bridge before it, nor ſo much as a portcullis, being only defended by the two round flankers on the

BARBOT land-ſide, and a low ſmall battery, mounted with ſix pieces of cannon.

Lodgings. The lodgings and apartments within the caſtle, are very large, and well-built of brick, having three fronts, which, with the platform on the ſouth, almoſt make a quadrangle, anſwering to the inſide of the walls, and form a very handſome place of arms, well paved; under which, is a ſpacious manſion, or place to keep the ſlaves in, cut out of the rocky ground, arch'd, and divided into ſeveral rooms; ſo that it will conveniently contain a thouſand *Blacks*, let down at an opening made for the purpoſe. The keeping of the ſlaves thus under ground, is a good ſecurity to the gariſon againſt any inſurrection.

A curious continu'd balcony runs along the buildings at the firſt ſtory, with handſome ſtair-caſes on the outſide, at certain diſtances, on each front, for a communication between the lodgings of the gariſon; and under the balconies are ſeveral ſhops. Next the agent general's apartment is a large ſtately hall. There are alſo ſpacious ſtorehouſes, and counting-houſes for the factors and other officers; ſome of which rooms were not quite finiſh'd in the year 1682. The then agent *Greenhil*, my very good friend, was diligently employ'd in finiſhing them.

Gariſon. The gariſon and other company ſoldiers amount to about a hundred whites, and near the like number of *Gromettoes*, with their reſpective officers, all clothed in red, and in the pay of the *Royal African Company*.

Water. They are ſupplied with water, in time of ſcarcity, from a large ciſtern, which holds above three hundred tun of rain, gathered in the wet ſeaſon, from the tops and leads of the houſes in the caſtle.

Fault of the fort. The only fault of this fortreſs is its nearneſs to the *Daniſh* mount, at *Manfrou*, which being high, and lying ſo near *Corſo*, may batter it to ruin, with good large cannon. I have ſeveral times from the *Danes* fort ſeen the men walking in the place of arms, at cape *Corſo*. The *Engliſh* are very ſenſible of this defect, and therefore endeavour by all means to live amicably with the *Danes*; and I believe would willingly perſuade them to quit that fort for a ſum of money.

Another. Another inconveniency for the caſtle of cape *Corſo* is, its being built too near the three great hills, to the N W. and N E. of the town of *Corſo*; where batteries might be eaſily erected to reduce it, by any nation, that were maſters of the *Blacks* and their country. For this reaſon, the *Engliſh* make it their buſineſs to entertain a good correſpondence with the chief of the natives, and make them conſiderable preſents to keep them firm to their intereſt; beſides a ſum of money they pay the king of *Fetu* monthly, very punctually, for the privilege of having the caſtle in his country.

The agent general of the *Engliſh* company, who bears the title of general of *Guinea*, from *Sierra Leona* to *Angola*; uſually reſides at *Caſtle-coaſt*, or *Corſo*, where he keeps the great ſtores, and the accounts of the other forts and ſettlements on that coaſt; the trade whereof conſiſts in gold, elephants teeth, ſlaves, wax, red-wood, *Guinea* cloths, &c. which might turn to conſiderable profit, were it well and juſtly ma- *Frauds.* naged. But I am apt to believe, want of virtue enough to withſtand the temptations of opportunity and importunity of bad example, induces many of the company's ſervants to make no ſcruple of breaking the oath they take, not to trade for themſelves directly or indirectly any way whatſoever; whereof many inſtances may be given. This, together with the vaſt number of interlopers and other foreign trading ſhips reſorting to the coaſt every year, deprives the company of the beſt ſhare of the commerce. How to remedy it, I leave to the directors of the ſaid company. Certain it is, that few, who can live well at home will venture to repair to the *Guinea* coaſt, to mend their circumſtances, unleſs encouraged by large ſalaries, and that a ſmaller number of factors be employ'd, as I have often repreſented it to the directors of the royal *African* company in *France*; whoſe trade daily decays, thro' the ill management of their ſervants in *Guinea*, who to their own vices, add thoſe of the people, among whom they live and converſe. And they need not go ſo far to obſerve the faults of thoſe people to have matter of railing when they come home, conſidering, that nothing is baſer, as *Seneca* writes, *Lib.* 1. *de moribus*, than to object that to another, which may be retorted upon one's ſelf. And *St. Auguſtin*'s confeſſion, chap. 10. ſays, a curious ſort of people, to pry into other men's lives, and ſlothful to mend their own. For none of us *Europeans* ever go to *Guinea*, but we are apt at our return to make horrid pictures of the manners and vices of the *Blacks*.

This muſt be ſaid, once for all, that the generality of thoſe who look for ſuch employments, are neceſſitous perſons, who cannot live at home; and perhaps moſt of them of a temper to improve all opportunities of mending their worldly circumſtances, without much regard to the principles of chriſtianity. For without reflecting on particular perſons, it may be ſaid, that what I have here aſſerted, is ſufficiently made out by the irregularity of their lives, in thoſe parts; and particularly as to lewdneſs with *Debauchery.* women, and exceſs of drinking, eſpecially punch.

punch. And it is almoſt incredible how many ſhorten their days by ſuch debauchery, and above all, the ſoldiers and workmen; as well as by ill diet and water, the want of proper remedies and able phyſicians; and the paſſing in canoes from one place to another, which has a danger in itſelf, beſides that of the ſea. The fondneſs of their beloved liquor punch, is ſo great, even among the officers and factors, that, whatever comes of it, there muſt be a bowl upon all occaſions, which cauſes the death of many of them; and conſequently the gariſon becomes very weak, the ſurvivors looking poor and thin, not only of the ſoldiers, but of the officers and factors, whoſe countenances are ſhrivel'd and diſmal, through ill diet and worſe government; either their ſtomach or their money falling ſhort, when they have lived there ſome time. And ſhould we form a judgement of the ſtate of health in *Guinea*, by the number of *Engliſh* that die there, that country would have a more unhealthful name in *England* than in *France*. I am alſo apt to believe, that the exceſſive eating of fleſh, ſo natural to the *Engliſh*, is very prejudicial to them in thoſe parts; as I have often repreſented to ſome of the principal men at cape *Corſo* caſtle, giving them directions how to live more regularly, which is certainly more agreeable to that intemperate unhealthy climate; *viz.* to abſtain from the black women, to drink moderately, eſpecially brandy, rum, and punch; and avoid ſleeping in the open air at night, as many, when heated with debauchery, do, having nothing on but a ſhirt, thinking thus to cool, but, on the contrary, they murder themſelves: for nothing is more pernicious to the conſtitution of *Europeans*, than to lie in the open air, as I have been ſufficiently convinc'd by experience. Therefore, I did not only take care to avoid lying ſo expoſed, but always kept to my bed, as warm as I could well bear it; and, both night and day, wore a dreſs'd hare's-ſkin next to my bare ſtomach, for above two years together, which kept it in a good diſpoſition, and help'd digeſtion very much; tho' I muſt own, it was ſometimes, and eſpecially in the exceſſive hot nights, very troubleſome, and occaſion'd much ſweating.

The air. The air, tho' not ſo cold, is much thinner, and more piercing than in *England*, and corrodes iron much faſter. The company's ſhips are ſupply'd with water from the ciſtern in the caſtle; and if that is out, from a large pond, lying at ſome diſtance towards the ſea, between cape *Corſo* and *Mina*, the *Blacks* conducting the boats thither, and rolling the caſks backwards and forwards along the paths on the ſhore among the rocks, at a place call'd *Domine*.

Water.

Gardens. The gardens belonging to the agent and other officers of the caſtle, are at ſome diſtance from it, towards the ſtrand, and full of orange and lemon-trees; but have very few plants and herbs. In the midſt of them is a ſquare ſummer-houſe for their diverſion. Another place, much like a garden, but all planted with coco-trees, is the common burying-place for the gariſon and officers.

BARBOT.

Striking to the caſtle. The agent-general expects to be ſaluted by all ſhips that anchor in the road of cape *Corſo*, not by firing of guns, but by lowering the top-ſails down to the tops; and cauſes the platform of the caſtle to fire with ball on ſuch ſhips, either *Engliſh* or foreigners, as omit to do ſo. At my laſt voyage thither, aboard the *French* man of war *le Jolly*, I was not a little ſurprized after having ſaluted the caſtle with ſeven guns, and being anſwer'd with five, that, as we were coming to an anchor, they fired three guns at us with ball, one after another, which fell juſt at the head of the ſhip. Not knowing the meaning thereof, we held on our courſe about a mile farther, to *Manfrou* road, and ſent aſhore the next morning, to know whether there was any rupture betwixt *France* and *England*, which I was unacquainted with, tho' newly come from *Europe*. The general ſent word, that if I would come and dine with him, I ſhould be ſatisfied as to my queſtion. He gave me a noble reception at my landing, the gariſon making a lane from the water-ſide to the caſtle gate, whither the chaplain conducted me; and the general, with his officers, receiv'd me at the gate, and order'd nine guns to be fired from the flankers. He then told me, he had poſitive orders from his ſuperiors, to require all ſhips whatſoever, which anchor'd in the road, or paſs'd by, within reach of his guns, to lower their top-ſails. The anchoring-place is about two miles from the ſhore; where agent *Greenhil*, in the year 1660, made frequent obſervation, that the variation was 2 deg. 14 min. weſterly. It generally flows here SSE. and NNW. upon the full and change. The water, upon ſpring-tides, riſes about ſix or ſeven foot.

Soil. The ſhore about cape *Corſo*, lies almoſt eaſt and weſt, expoſed to the ſouth. The country is hilly, though not very high, but cloſe together, the valleys between being extraordinary narrow, moſt cover'd with a ſort of low, but very thick ſhrubs. It is not above a tenth part of the ground that the natives till; and yet that, within ſix months after, is overgrown as before. The ſoil is eaſy to be till'd, and yields ſome hundreds for one; yet, ſo ſlothful are the natives, that if they have but one bad year, they are in danger of ſtarving.

Some impute the earth's being ſo cover'd with ſhrubs, to the badneſs of the air, and to the rain-water they there keep in pits,

BARBOT. which ſtrains through the earth, and has a ſweetiſh taſte, with a mixture of acid like vitriol. Others aſcribe it to the exceſſive rains; but it has been obſerv'd, that 'tis not only the wet which makes this country unhealthy. On the other hand, if a country which is all gravel, may be reckoned healthy, as are ſome parts of *Hampſhire* in *England*, then that country ſhould alſo be accounted ſuch, there being every where a gravel or ſand on the ſurface, and under it a ſort of whitiſh marle, almoſt like fuller's earth.

Air. As I have ſaid before, I know not what fault there is here in the air, more than at other places on the coaſt, tho' unhealthineſs may in ſome meaſure proceed from the ground being cover'd with ſhrubs; whence, in the vales particularly, ariſes a certain fog or miſt, towards night, and in the morning, which may diſtemper the air. But, as I ſaid above, diſorderly living and bad diet, are certainly the main cauſes that more men die there, than at other places on the coaſt. The air indeed is extreme hot, and ſo piercing at the ſame time, that it penetrates into a man's body, much more than in *France*, or *England*.

Toads and inſects. About the latter end of *May*, ſome years, here appears a vaſt number of toads, which, ſome time after, all vaniſh. There are alſo ſome inſects, the moſt remarkable a ſort of ſpider, about as big as a beetle, in ſhape like a crab, with a ſtrange viſible orifice in the belly, whence the web proceeds.

Dancing ſeaſon. Beſides the daily market I have mention'd to be kept at the town of *Corſo*, there is a very conſiderable one at *Abramboe*, a large town, about twenty ſeven miles northward from cape *Corſo*; where by appointment of the king of *Fetu*, at a certain time of the year, is a rendevouz from all parts of his country, for public dancing, and it is call'd the dancing ſeaſon, and laſts eight days. An incredible number of people repair to it from all parts, and ſpend all the day, and moſt of the night, in that toilſome diverſion.

Sovereign court. At the ſame time, are alſo decided all ſuits and controverſies, which could not be determin'd by the inferior juſtices, in their ſeveral diſtricts. This ſupreme court is compos'd of the king of *Fetu*, his *Dey*, or prime miniſter, the *Geroffo*, and the *Braffo*, with two *Engliſh* factors of cape *Corſo* caſtle. It is the agent's prerogative to ſend thoſe agents to that court, and each of them is to have as many ſuits of clothes, as he ſtays there days, to appear every day in a different ſuit, which puts the company to three hundred pounds charges yearly.

AQUAFFOU VILLAGE,

IS very large, and lies weſt from cape *Corſo*, being a market, where the *Blacks* buy ſlaves to be kill'd and bury'd, at the funerals of their kings.

Trade. At my firſt voyage to cape *Corſo*, I had a pretty briſk trade for ſlaves and gold; but at my return thither, three years after, I found a great alteration; the *French* brandy, whereof I had always a good quantity aboard, being much leſs demanded, by reaſon a great quantity of ſpirits and rum had been brought on that coaſt by many *Engliſh* trading ſhips, then on the coaſt, which oblig'd all to ſell cheap.

There is generally good plenty of gold, but much of it is not pure, eſpecially the *Cracra* and *Feitizo* gold.

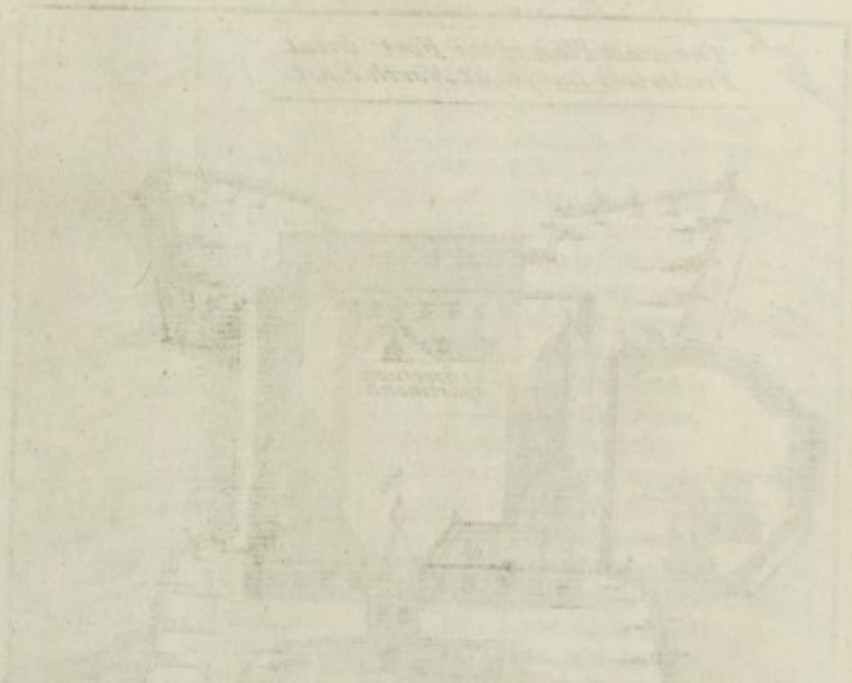
MANFROU TOWN,

IS another place in *Fetu*, almoſt round and ſeated below the *Daniſh* mount, about an *Engliſh* mile from cape *Corſo*, on the ſtrand; ſeveral large rocks near the ſhore, rendering the acceſs on that ſide very difficult and dangerous, the ſea running high, and its ſurges breaking upon thoſe rocks. *Its ſituation.*

Inhabitants. The town is not very conſiderable, moſt of the inhabitants being fiſhermen, husbandmen, or ſalt-boilers; beſides ſome who act as brokers for the inland *Blacks*. Sometimes there is a pretty good trade with the *Blacks*, as alſo with the *Danes*, who having ſeldom above one or two ſhips in a year from *Denmark*, are often in want of many things, either for their own uſe, or to carry on the trade, in the proper ſeaſon; and I have my ſelf ſold the *Danes* conſiderable parcels of goods for gold and ſlaves.

DANISH FORT.

The mount. THE *Daniſh* mount is above three hundred paces over, and level at the top. The *Danes* being formerly expell'd from *Corſo* by the *Dutch*, made choice of that mount, as a proper place to build a fort, with little charge; the hill being it ſelf a fort, by its ſituation and form, becauſe very ſteep and high on all ſides: and there accordingly they built the fort call'd *Fredericksburg*, almoſt on the top of the mount, being only a pretty large, almoſt triangular encloſure, or indifferent thick wall of ſtone and clay mix'd together, always falling to decay, with a round flanker towards the ſea-ſide, and two other ſorry ſmall baſtions to the land, of the ſame materials as the wall and curtins, one of them pointing eaſt and the other weſt, towards cape *Corſo*; on all which there are fifteen or ſixteen old iron guns, in no good order. *Buildings.* Within the encloſure, or walls, is a diſorderly heap of old clay buildings, thatch'd, like thoſe of the *Blacks*, and all out of repair. The *Daniſh* general's apartment has nothing in it worth taking notice of, unleſs it be an old gallery, which has a very fine proſpect, both by ſea and



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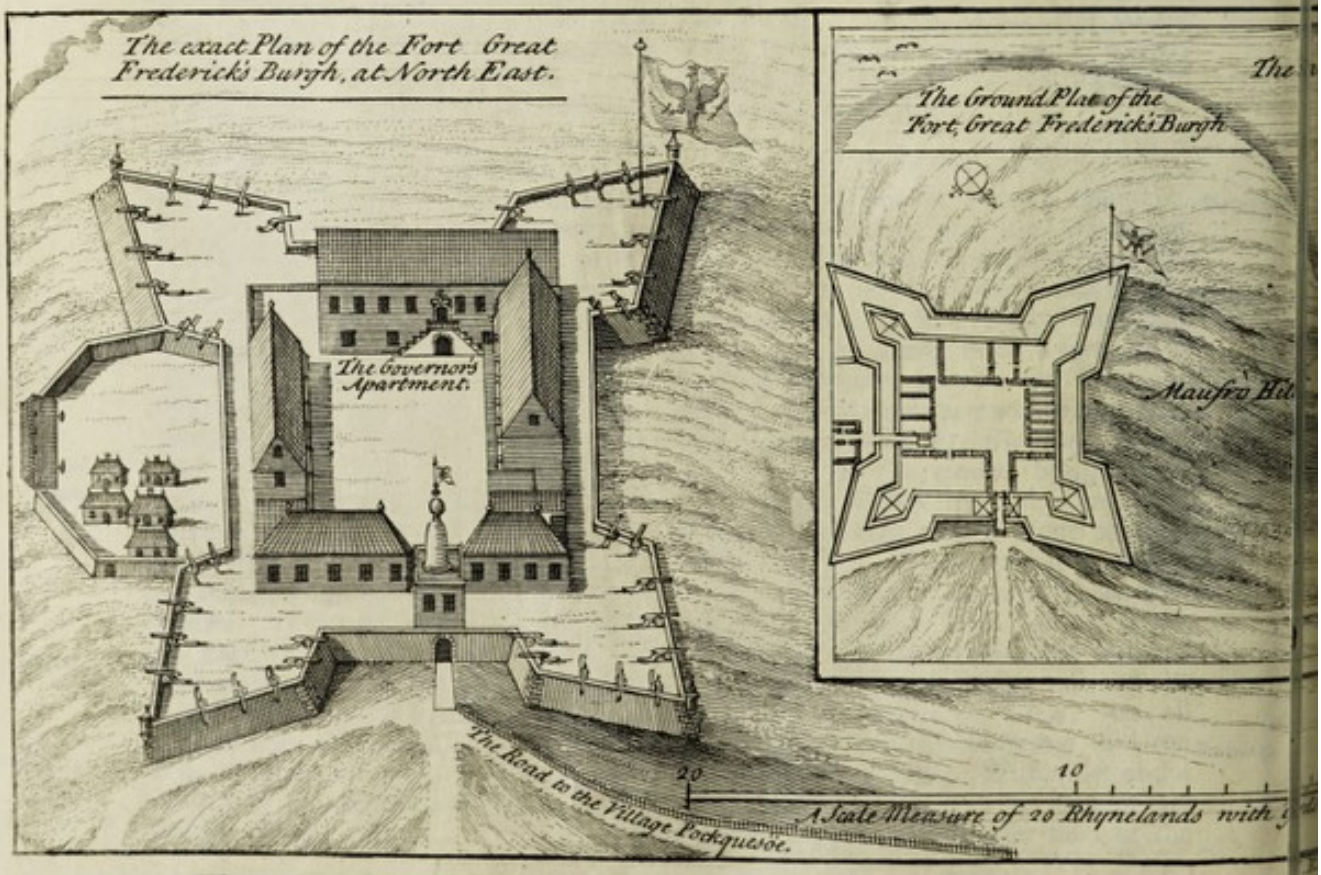
The Proſpect of ye Daniſh Fort Great Frederick's Burgh, from the Weſt, off a



and land, and a continual fresh air, from morning till night, being a S W. breeze, sometimes blowing so cold, that there is no enduring of it; for which reason, this place is reckoned much healthier than cape *Corso*.

PLATE 11. I have here inserted the prospect of this fort.

A good regular fort, well stored and garison'd, on this mount, would be almost impregnable, by reason of its natural situation. As it is at present, there is no danger of its being ever reduced by the *Blacks*. The *English* at cape *Corso* must fare very ill, if ever the two crowns of *England* and *Denmark* should be engaged in a war; for the *Danes* can batter the *English* fort, and utterly ruin it, without receiving any damage themselves, for they entirely overlook and command it. The *English* royal *African* company would do well, if possible, to purchase that fort of the *Danes* at any rate, and to build there another stronger and more regular, to secure that post from falling into the hands of an enemy; for it would be a sure bulwark to their castle at *Corso*, as the *Dutch* now keep their fort *Coenraedsburg*, on the hill of *Santiago*, for the greater security of their castle of *Mina*.

Garison. The garison in the fort is answerable to the place, being sometimes about twenty white men fit for service, besides the *Grometto Blacks*. It is generally observ'd, that of all the *European* nations, which live on that coast, the *Danes* lose most men in proportion, tho' settled in the best air; which is ascribed to their ill diet and government, wherein they exceed the *English* of cape *Corso*, being often in want of money to buy the most necessary things for their subsistence, and great lovers of hot liquors, which quite spoil their stomachs.

Fatal place to Danish women. It has been also observ'd, that *Danish* women cannot live long there, being commonly subject to a prodigious loss of blood, by a distemper peculiar to their sex; as lately happened to a general's wife, who had not been there a year.

Road. The best roads for ships at *Manfrou* is due south from the fort, in thirteen or fourteen fathom water, good holding ground. The *English* of cape *Corso*, pretend the road is within their limits.

Landing. The easiest place to land there, is on the east-side of the hill, to boats remaining at anchor at a distance, without the rocks, and waiting for the canoes of the *Blacks* from shore, to carry them over the breaking sea, which sometimes is dangerous.

Garden. The *Danish* general has a fine spacious garden for his diversion, on the N E. side of the fort, about half a mile from it, stored with great variety of trees, and plants, and particularly orange and lemon-trees. In the midst of it is a large stately summer-house, where he entertain'd me one afternoon very nobly, and gave me the diversion of a mock fight among *Blacks*, representing their true manner of engaging in battle, whereof I shall give a particular description in its proper place. BARBOT.

Whether it be usual with the *Danes* to treat strangers sumptuously, or whether it is only peculiar in those parts, I must own their entertainment was magnificent, and we had sometimes above twenty healths drank at a meal, five or seven guns firing to each of them, according to the dignity of the person; which made me admire the batteries could stand such frequent firing, being so ill built, and so much decay'd. *Danish Treats.*

The *Danes* having assisted the *English*, in their expedition against cape *Corso*, in 1664, were allow'd to have a factory on the N W. side of the town *Ooegwa*, with the *Danish* colours on it. There they kept a factor for some years to carry on the trade, but it was afterwards abandon'd, so that they have now only the settlement at *Manfrou*, on the *Gola Coast*; for their former fort at *Acra*, which when I came thither before, was still in their possession, and where I traded considerably for gold and slaves, with the then governor *Olricks*, is now in the hands of the *Portuguese* of *St. Thome*, who bought it, after the murder of the said *Olricks*, by a *Grecian* of his company, as I shall observe in another place. *Factory of theirs.*

By what has been said of the business the *Danes* have on the *Gold Coast*, it may be concluded their *African* company makes but a very inconsiderable advantage of it, and that through the unfaithfulness of their servants; for scarce any one, who is sent over from *Denmark*, as a person of known integrity to the company, as chief or general, lives long on the coast, but is either snatch'd away by a natural death, or by the contrivance of his inferiors, assisted by the *Blacks*, the better to compass their own designs. Thus it sometimes comes to pass, that a gunner of the fort, or other such mean person succeeds in that post, and so manages affairs according to his small capacity, or rather to his wicked inclination to enrich himself in as short a time as may be; knowing he must shortly be remov'd, or discharg'd by the company, his command being only *pro interim*; or that he may be serv'd by his inferiors, as his predecessor was before, every one endeavouring to make his interest with the *Blacks*, by large promises of gratuities, if they can once arrive at that supreme post, at any expence of blood and money. *Their trade.* *Uncertain government.*

Of the two *Danish* generals I knew there during my voyages, the first had been the gunner of the fort, the latter, a lieutenant, as he said himself; but others told me he had been the other general's servant, a brisk, bold,

BARBOT. bold, daring well-ſet man, and very young; both which advanced themſelves by the aforeſaid means. The firſt was murdered in his turn; but what became of the other I know not, having left him there, acting the part of a general: yet am apt to believe, he did not enjoy it long. I was told there of an unparallelled inhumanity of his. The book-keeper refuſing to comply with him in the manner of keeping the books, he procured ſome villanous *Blacks* to accuſe him of ſeveral miſdemeanors and breach of truſt, for which he was tried by a ſet of men, both *Whites* and *Blacks*, as is uſual there, all of them corrupted. The poor man being thus convicted, and ſentence of death pronounc'd againſt him, was immediately ſet to make his own coffin, and then ſhot to death.

The *Daniſh* company pays a yearly acknowledgment to the king of *Fetu*, for fort *Fredericksburg*, and have allow'd a vote in the election of a general to be choſen there upon occaſion *pro interim*, when that poſt becomes vacant. This is the occaſion of the great abuſes ſo frequently committed there, and of men's lives being ſo much expoſed; good men being made away, to make room for villains.

The country beyond the *Daniſh* mount is all hilly, high and cloſe, and little of it cultivated; but rather moſt of it cover'd with ſhrubs and woods, through the ſlothfulneſs of the natives.

CHAP. IX.

Saboe *kingdom deſcribed.* *Fort* Naſſau. *Product and trade.* *The* Fantin *country*; Anichan, Anamabo, Agga, *or* Adja. *Great and little* Cormentin *villages.* De Ruyter's *actions againſt the* Engliſh. *Other ſmaller villages.*

SABOE *Kingdom.*

Length and breadth. THIS little kingdom of *Saboe* is about two leagues in breadth along the coaſt, reckoning from the foot of the *Daniſh* mount, to about two *Engliſh* miles below *Mouree*, where it joins to the country of *Fantin*; and about twice that length, up the country northward.

Saboe *town.* The town of *Saboe*, where the king reſides, is about two leagues and a half up the inland, being a large populous place. There

Icon. are three maritime villages, *viz. Icon*, or *Congo*, half a league eaſt from the *Danes* hill, where are ſtill to be ſeen on two hillocks, the ruins or remains of a fine ſtone houſe the *Dutch* had formerly there, on which they diſplay'd their colours to keep away other *Europeans*, for fear of leſſening their trade at *Mouree*.

Mouree. The ſecond maritime town is *Mouree*, ſeated on a large rocky flat point, jutting out a little way towards the SSE. exactly in the fifth degree of north latitude. It is neither ſo large or populous as *Mina*; but well inhabited by fiſhermen, who go out moſt mornings in four hundred canoes, or more; and at their return pay the fifth of the fiſh they take, to the *Dutch* factor there, as a duty impoſed on the natives, in like manner as is practiſed at *Axim* and *Mina*: a prerogative which none of the other *European* nations have aſſumed over the *Blacks*, on any part of that coaſt; and which ſhows how the *Dutch* have extended their authority over thoſe *Blacks*.

Abundance of *Accanez Blacks* have lodgings in this town, the better to carry on their trade with the *Dutch* and natives.

The houſes ſtand ſcattering at a diſtance from one another; and it is very ill walking on the rocky ground between them. This place, in former times, was called the burial-place of the *Dutch*, becauſe of the great numbers of them that died there, ſince their firſt ſettling at fort *Naſſau*.

Fort NASSAU.

Situation, name, &c. THIS fort was ſo built, as fully to command the town of *Mouree*, which lies about it, almoſt in a circle, except on the eaſt ſide, where it is defended by the ſea. It was built in the year 1624, at the coſt and by order of the *States-General*, and called fort *Naſſau*, in honour of the family of the princes of *Orange*. Afterwards the ſtates gave it up to the *Weſt-India* company. The firſt ſtructure of it was ſlight, the batteries being only of turf, which was frequently ruined by the mighty rains, and ſo the gariſon expoſed to the inſults of the *Portugueſe* at *Mina*, who uſed all their endeavours to obſtruct the deſigns of the *Dutch*; whilſt they, the better to eſtabliſh their intereſt, uſed all means to gain the favour of the kings of *Saboe*, to be by them protected againſt the *Portugueſe*, wherein they were ſucceſsful enough: thoſe natives having for a long time conſtantly adhered to them, as being the firſt *Europeans* they were acquainted with; and in order to cultivate a good correſpondence, ſent two envoys into *Holland* to the directors of the *Weſt-India* company many years ago.

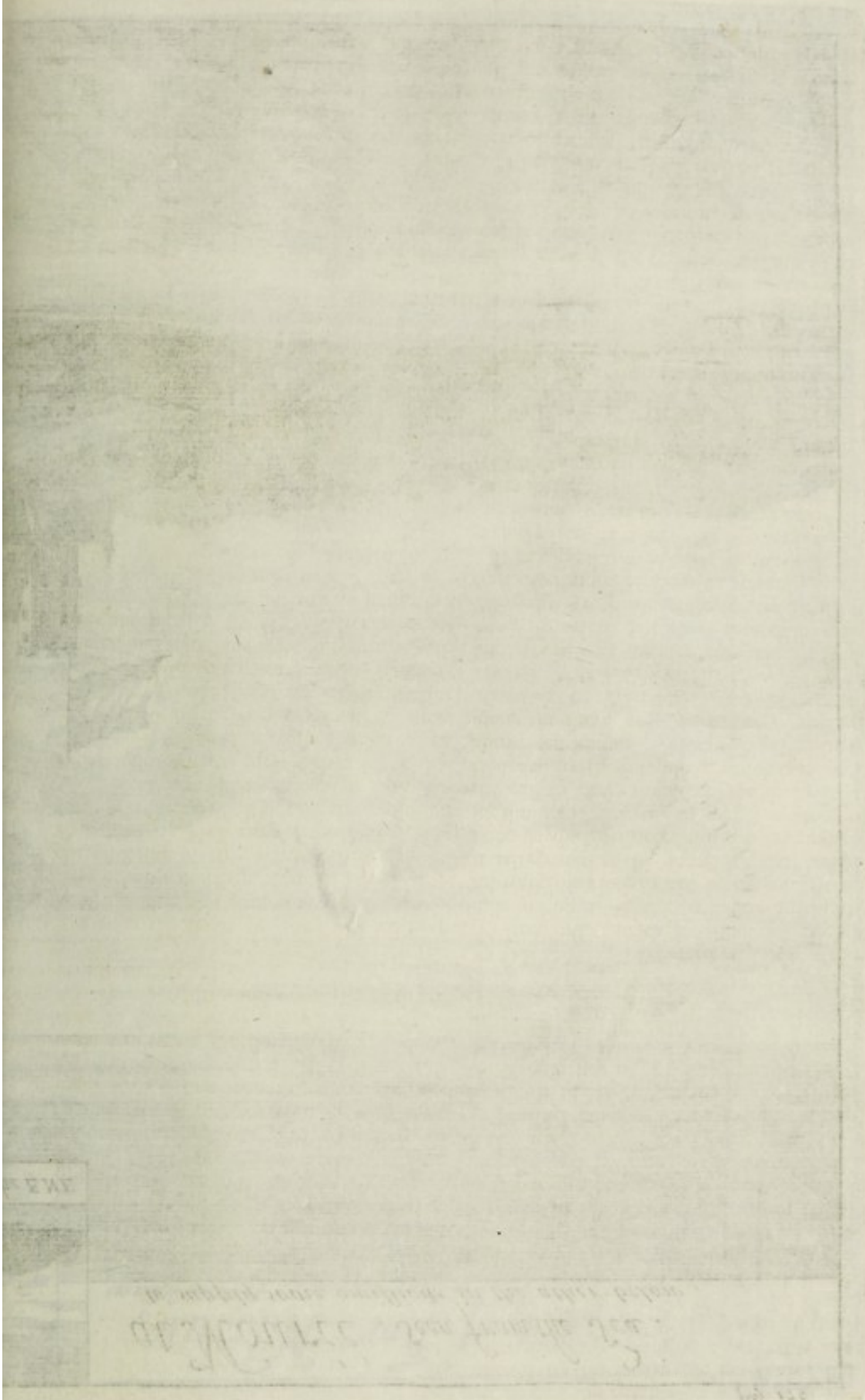
Strength. After the *Dutch* had made themſelves maſters of the caſtle of *Mina*; they cauſed a half-moon to be cut off from fort *Naſſau*, and

Vol. V. Plate 12.

The Prospect of Fort Nassaw,
I have here added this small Prospect of Fort Naßaw

at Mourée. Seen from the Sea.
to supply some omissions in the other below.

J. Kip Sculp.



and put it into the good condition it now is, being almost square, the front somewhat larger than the other sides, and all the works of good black stone and lime. It has four batteries, on which are twenty four guns; the garison being forty white men, besides the hired *Blacks*. The walls are very high, the curtin extends to the two sea-batteries; being so spacious and convenient, that it may be easily made equal to the castle at cape *Corso*, for commanding at sea. It is also adorn'd with four large square towers, at the four angles; and at the gate is a drawbridge, covered with a gallery to contain several men to scour it, with their small arms. The lodgings within the fort are neat and convenient; and in short, this is the best place the *Dutch* have in *Guinea*, next to the castle of *Mina*. The view of it is very pleasant, and exactly represented here in the cut.

PLATE 12.

The *English* commodore *Holmes* took this fort from the *Dutch*, in 1664, as has been before mention'd; but admiral *de Ruyter* recover'd it from them again in 1665, with the assistance of nine hundred *Mina Blacks*, sent him by *Valkenburg* from *Mina*. He improv'd the fortifications to the condition here laid down, and garison'd it with *European* soldiers, and fifty natives.

Garden. The *Dutch* chief factor's garden is on the west side of the fort, at a small distance, and reckoned the finest on all that coast; being adorn'd with curious walks, summer-houses, and seats, and plentifully stored with trees and plants; besides much variety of sallating and pulse: but has the same fault as the other gardens at *Mina* and *Manfrou*; which is, its being close hemmed in by great hills.

PRODUCT *and* TRADE.

THE kingdom of *Saboe* produces great plenty of *Indian* corn, potatoes, yams, palm-oil, bananas, oranges, lemons, and other fruit, wherewith near an hundred canoes are daily laden at *Mouree*, for *Acra* and *Axim*, but mostly with palm-oil. The natives are accounted the most industrious, pains-taking *Blacks* of any in these parts; either in tilling the ground, fishing, or trading with the *Europeans*, and the *Accanez* people, by whom a great quantity of gold is brought down hither, to buy goods, fish, and salt.

Industrious Blacks.

Dutch arbitrary. The *Dutch*, by usurping so much authority over these people, have of late quite lost their affection, and very much of their trade; sowing division between the king of *Saboe*, and the inhabitants of *Mouree*, who are forbid by the *Dutch* to pay him any duties: for which reason, that prince will willingly assist any other *European* nation with two thousand *Blacks* to beat the *Dutch* out of their fort.

BARBOT.

The father of the present king of *Saboe* had long wars with the *Atti* and the *Accanez Blacks*, his neighbours northward, occasion'd by his intolerable exactions; but the present king, being of a peaceable and less covetous temper, has appeased all those troubles. The number of the *Atti Blacks* is much greater than that of this king's subjects; and yet it often happen'd in the wars, that the *Saboe Blacks*, who are dextrous in the use of fire-arms, routed them, and brought down several heads, both of the *Atti* and *Accanez Blacks* to the *Dutch* factor at *Mouree*.

The best landing-place at *Mouree* is at a bay, just under the cannon of the fort, on the E N E. side of it; which must be with the help of canoes, as is practised at many other parts of this coast.

The FANTIN *Country*,

Its limits. BORDERS westward on *Saboe*, at the iron hill, which is about an *English* mile in length, having on the top a delightful walk, so close shaded by the trees, that it is reported to be somewhat darkned at noon-day. Northward this country extends its limits to *Atti*, *Aqua*, and *Tonqua*; on the east to *Acron*; and on the south it is bounded by the sea, along which it extends above ten leagues. The principal villages along the shore are, *Anichan* or *Ingenisian*, *Anamabo* or *Nomabo*, *Aga*, *Cormentin*, *Amersa*, *Little Cormentin*, *Aqua*, *Laguyo* and *Mountfort*; besides some others of less note, from the last above-named to cape *Ruyge-boeck*; in all which places there are four thousand fishermen, or upwards.

Sea-towns.

Capital. The capital town *Fantin*, from which the country has its name, lies five leagues up the inland, where there are many other villages scatter'd about it.

Government. This country is a sort of common-wealth, under the direction of a *Braffo*, signifying a commander or leader. He is in the nature of a chief governor, having the greatest power of any man in the dominion; but is kept in awe by the old men, somewhat in the nature of a parliament; and acting as they think fit, without ever consulting the *Braffo*. Besides this general assembly, every part of the country has also its peculiar chief, who sometimes will scarce own the *Braffo* for his superior, he having only an empty title without any power.

Trade. The *Blacks*, tho' generally a treacherous sort of people, naturally base, and great cheats in other things, as well as in adulterating gold; yet drive a great trade with all interlopers, without regarding the *English* and *Dutch* factors settled in the country, especially at *Anamabo* and *Cormentin*, at the former of which places the *English* have a castle, the *Dutch* one at the latter; of both

BARBOT. both which I ſhall ſoon ſpeak. Neither of thoſe *European* nations dare oppoſe the natives trading with interlopers or others, for fear of being ruin'd themſelves; for thoſe *Blacks* are deſperate, and can bring together eight or ten thouſand men in a very ſhort time: beſides, that they may ſhut up the paſſes to the *Accanez* and other nations northward, which drive a great trade to the ſea-coaſt, as well for *European* goods, as for fiſh and white ſalt, of which laſt vaſt quantities are ſent to *Accanez*; for which privilege thoſe people pay a certain duty in gold to the *Fantinians*. Moſt of that ſalt is made by the heat of the ſun, in a large lake, not far diſtant from the town. There is no doubt, but thoſe *Fantinians* are a very formidable nation; and were it not for the continual diviſions among themſelves, they might prove very troubleſome to their neighbours.

The inland people employ themſelves in tillage and trade, and ſupply the markets with fruit, corn, and palm-wine; the country producing ſuch vaſt plenty of maiz or *Indian* wheat, that abundance is daily exported, as well by *Europeans*, as *Blacks* reſorting thither from other parts. Here is a ſort of palm-wine, called *Quaker*, ſignifying the ſame as in *Engliſh*, having an extraordinary exhilarating quality, when plentifully drank; and is ſold for double the price of the common ſort, the *Blacks* having ſo great a value for it, that there is ſeldom enough to anſwer the demand.

Palm-wine.

This country is alſo very rich in gold, ſlaves, and all ſorts of proviſions.

ANICAN *or* INGENISIAN *Village*,

LIES about three quarters of a league from *Anamabo*, on a little hill, two leagues eaſt from *Mouree*. The *Dutch* had a factory there formerly; but finding the trade did not anſwer the charge of maintaining it, and the *Engliſh* and *Portugueſe* having got footing there, they abandoned it.

Dutch forſake it.

Engliſh there.

The *Engliſh* have a factory there at this time, defended by two pieces of cannon, and two or three white men, with ſome *Grometto Blacks*, and a flag, but very little or no trade.

Portugueſe.

The *Portugueſe*, ſince the year 1679, caſt up a redoubt of turf for their ſecurity, the commander whereof, *Laurence Perez Branco*, has ten or twelve of his country-men to defend it. His trade conſiſts in tobacco and pipes, *Brazil* ſweet-meats, ſoap, rum, and ſuch like *American* commodities; but I cannot imagine what advantage he can make of it, unleſs he buys *European* goods of the interlopers, or has them ſent from *Holland* by the *Jews*, who know how to get *Portugueſe* paſſes; and ſuch ſhips, when they come upon the coaſt, are received, as if they really came from *Portugal*.

The village it ſelf is very inconſiderable, nor is it worth while for a ſhip to come to an anchor in the road, which is half way betwixt it and *Anamabo* caſtle; ſo that this laſt may be eaſily ſeen from it, tho' ſeated on a low ground.

ANAMABO *or* JAMISSIA,

IS a pretty large and populous village, about a ſmall league from *Cormentin*, and two leagues and a half from *Mouree*, divided into two parts; the one inhabited by *Mina* fiſhermen, and the other by thoſe of *Fantin*, who pay a duty to the *Braffo* of *Anamabo*, for the liberty of fiſhing there; for which reaſon the town can furniſh as many arm'd men, as the whole kingdom of *Saboe*, or that of *Commendo*; though this be but a fifth part of the people of *Fantin*.

The natives are generally deſperate villains, and muſt be narrowly look'd to in dealing with them, and their gold well examin'd, being for the moſt part adulterated.

Baſe natives.

The village lies under the cannon of the *Engliſh* *Engliſh* caſtle, lately built there, inſtead of an old houſe, which ſtood there in 1679, the mud-walls whereof are ſtill to be ſeen before the caſtle. This is a ſmall, neat, compact fort, as here repreſented in the cut; being rather a large ſtrong houſe, defended by two turrets on the one ſide, and two flankers on the other next the ſea, all built with ſtone, brick and lime, and ſeated on a rock, about thirty paces from the ſtrand; having twelve good guns and two pattareroes mounted on it, and commonly gariſon'd by twelve white men, and eighteen *Grometto Blacks*, under a chief factor. The lodgings within are convenient, and there are proper warehouſes.

fort.

PALTE 13.

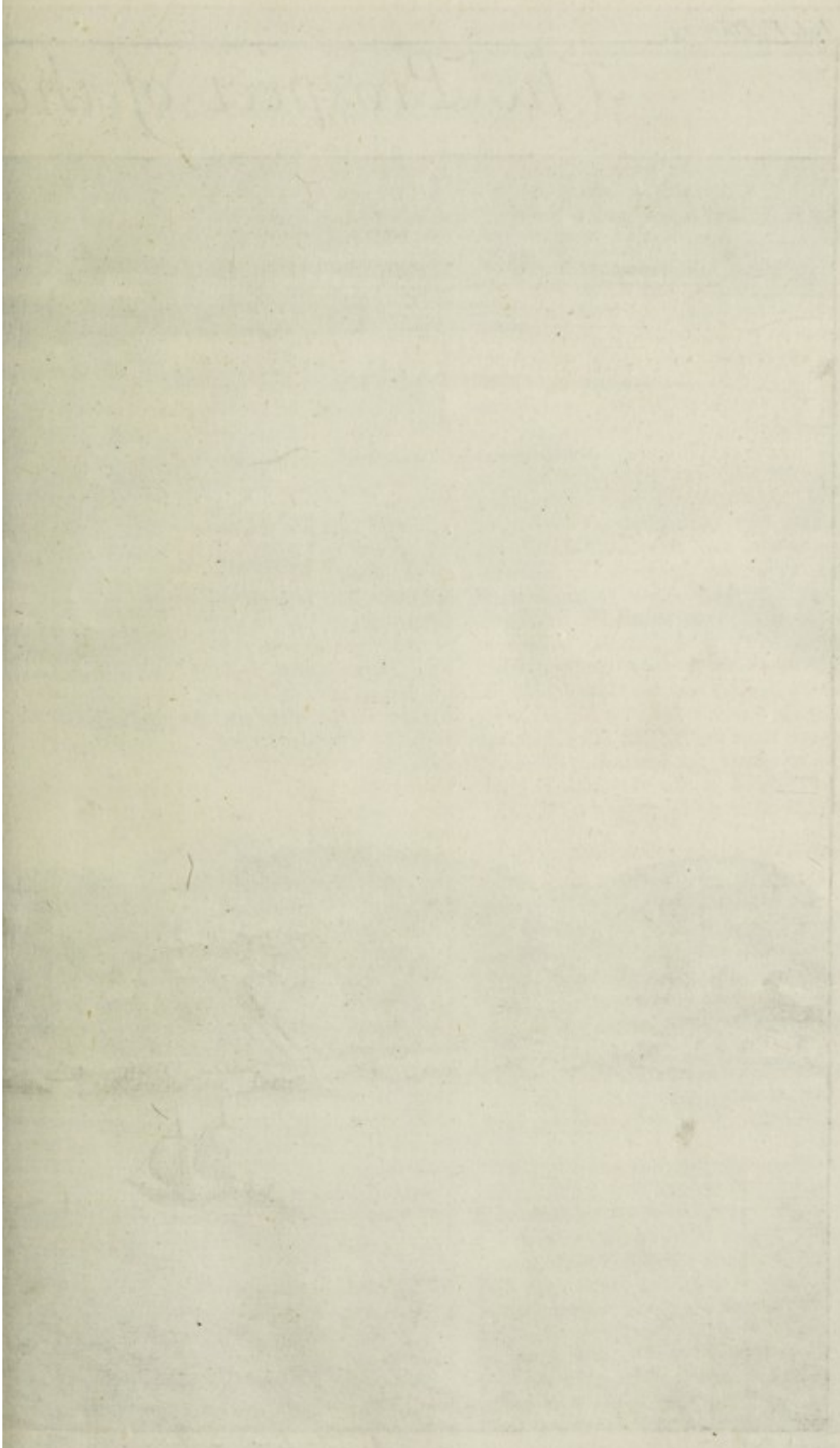
The landing at *Anamabo* is pretty difficult, the ſhore being full of rocks, among which the ſea ſometimes breaks very dangerouſly. The ſhips boats anchor cloſe by, and the people are carry'd aſhore in canoes, which come out from the town, to a narrow ſandy beach, juſt under the full command of the caſtle, enclos'd with a mud-wall, about eight foot high, within which are houſes of the ſame ſtructure for the *Grometto Blacks*, and others of the company's ſervants. This wall, I was told, would be pull'd down, when the caſtle was quite finiſh'd, and one of brick built in the place of it.

Landing place.

The earth here is very fit for making of good bricks, the oyſter-ſhells afford good lime, and there is plenty of timber for building.

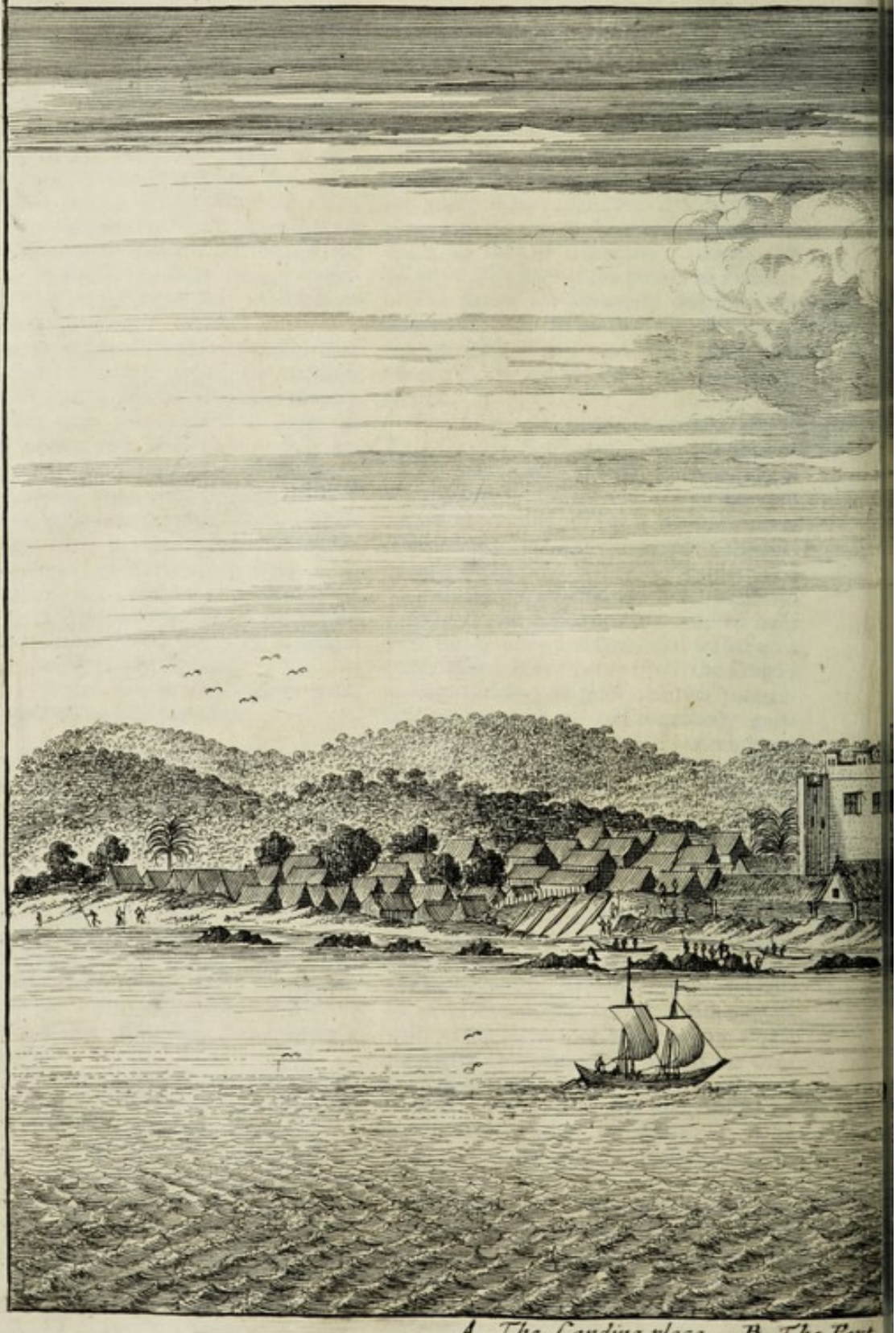
Materials for building.

The country about this place is full of cloſe hills, beginning at a good diſtance from the town. There are five together, higher than the reſt, which are a good land-



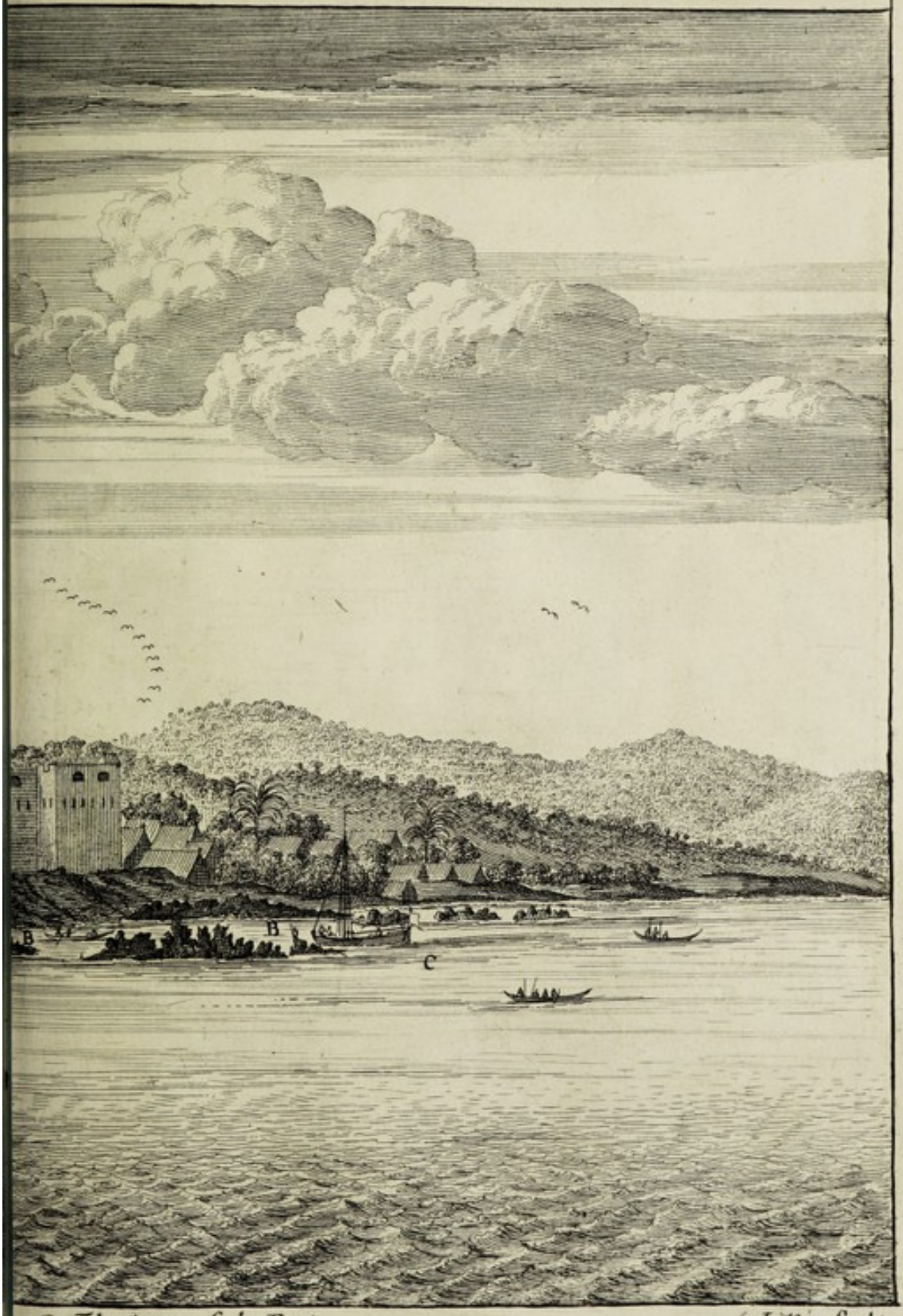
Vol. V. Plate 13.

The Prospect of the



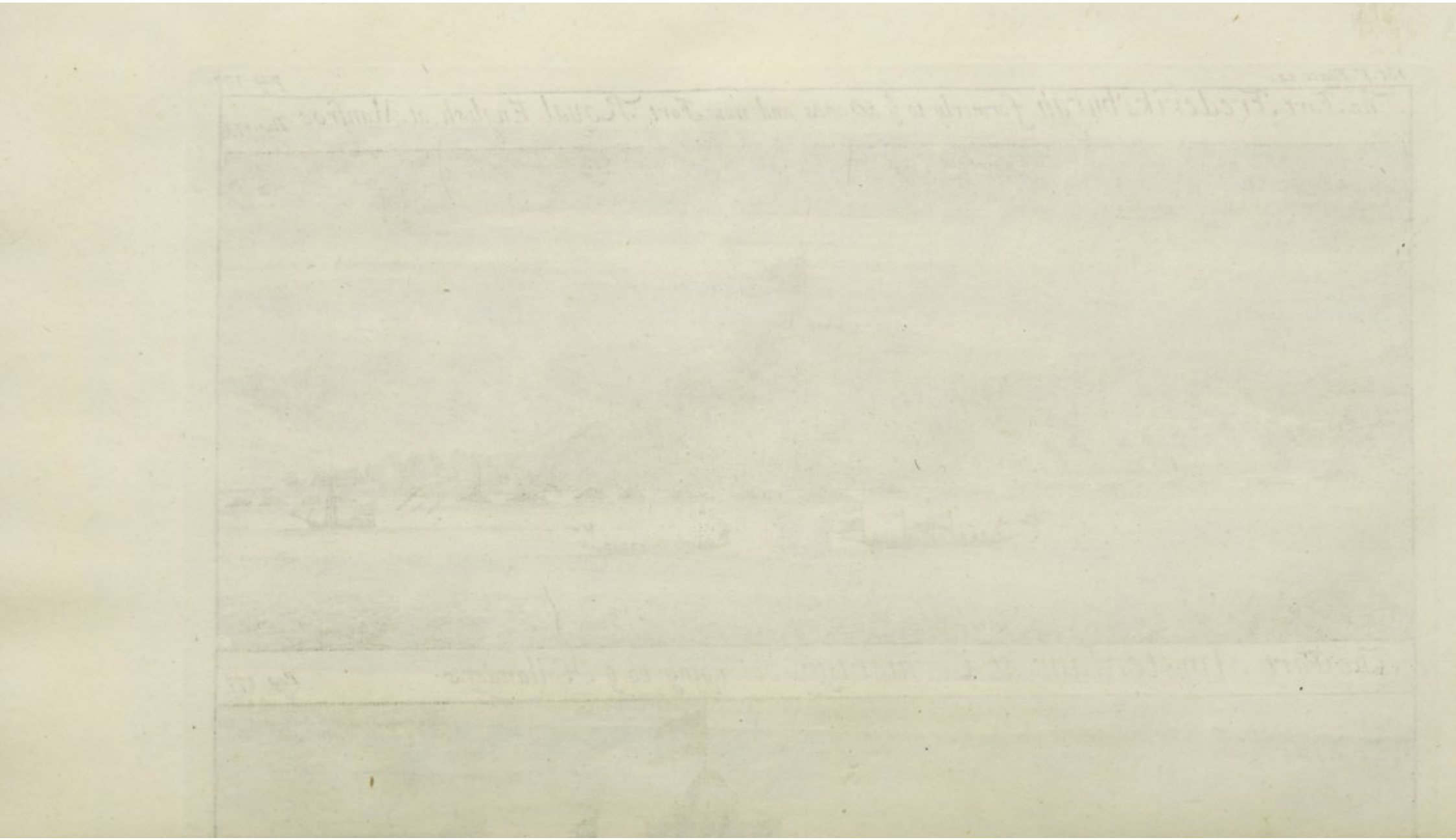
A. The Landing place B. The Port

h Castle, at Anamabou.



C. The Entry of the Port

I. Kip Sculp.



The Fort Frederiks'burgh formerly to ȳ Danes and now Fort Royal. English, at Manfroë. Pag. 173

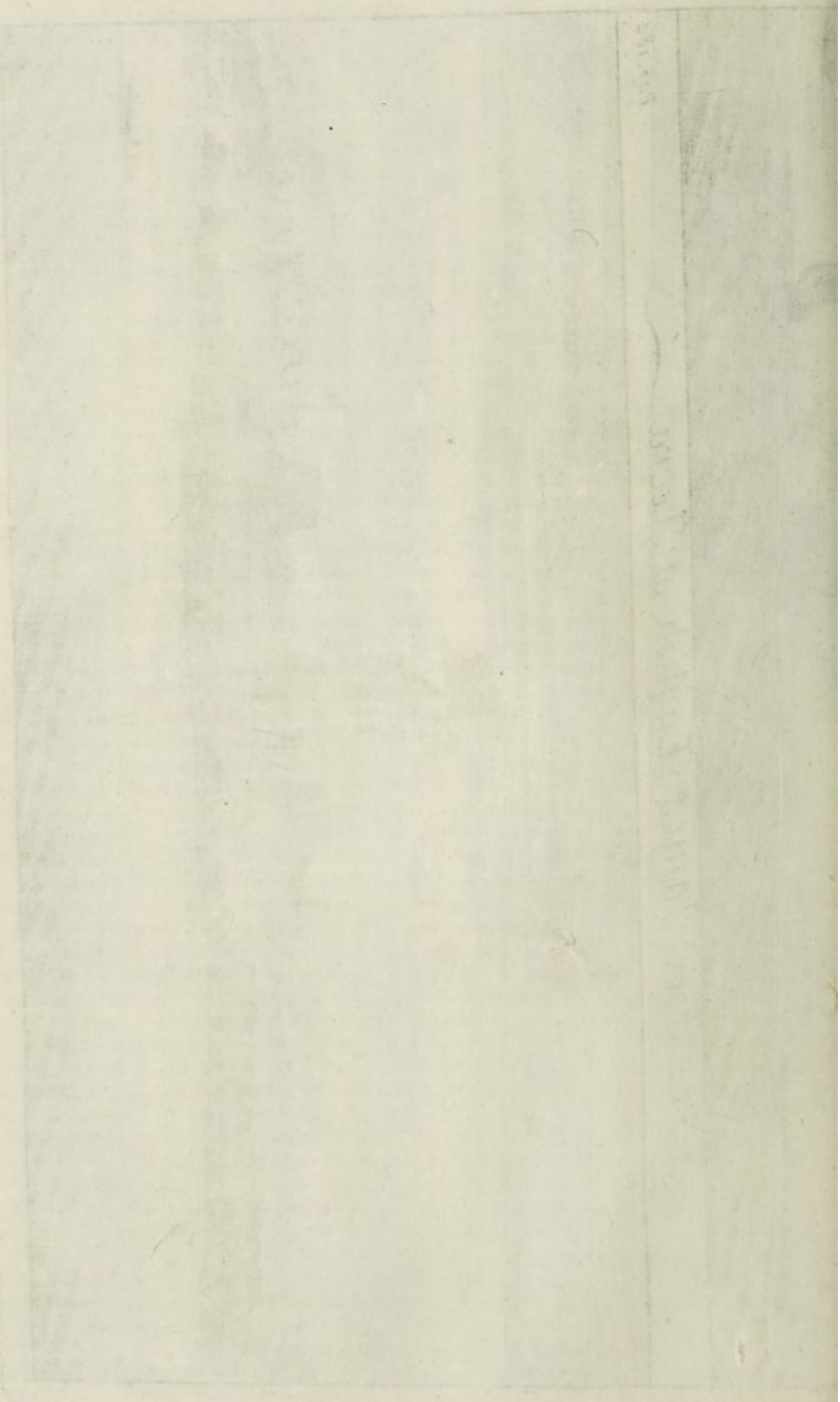
Pag. 177.

The Fort Amsterdam at Cormentyn belonging to ȳ Hollanders Pag. 177

The Fort James, English at Accra

Pag. 182

P. Kip Sculp



mark to know *Anamabo*, from ſome leagues to the weſtward. There is great variety of trees, affording a very pleaſant proſpect. Here is the beſt palm-wine of all the coaſt of *Guinea*, of the ſort abovemention'd, call'd *Quaker*. There is alſo great plenty of maiz, and an infinite number of parrokeets, about as big as ſparrows, their bodies a curious green, and their heads and tails of a moſt beautiful red; ſome whereof I carry'd to *Paris*, to preſent to ſome of the blood-royal of *France*. Theſe birds are ſold there for a crown a dozen; but they are ſo very hard to keep alive, that not one in twenty ſurvives the long voyage to *Europe*.

Papas fruit. I have there eaten excellent green cabbage; as alſo *Papas*, a green fruit, about as big as a little melon, which taſte like collyflowers. The greateſt inconvenience there, is, that they muſt fetch freſh water from two leagues diſtance, by means of their ſlaves.

Slaves and corn. The road at *Anamabo* is generally full of *Engliſh* ſhips, or thoſe of other nations, anchoring there to trade, or elſe for corn or other neceſſaries; but more eſpecially for ſlaves, which are ſometimes to be had in conſiderable numbers: and there are great quantities of corn for the ſhips that have bought ſlaves at other places along the coaſt, or at *Fida*, *Calbary*, *Rio Real*, *&c.* This great concourſe of ſhips to *Anamabo*, very much obſtructs the company's trade with the natives, whom, as I obſerv'd above, the *Engliſh* factors dare not in the leaſt contradict; but are rather obliged to bear with them, and ſometimes ſo infeſted, that they are cloſe confined to the caſtle, without daring to ſtir abroad. Nay, if the *Blacks* diſlike the *Engliſh* chief factor, they ſend him away in a canoe to cape *Corſo*, or oblige him to pay a heavy fine.

Pride. The great wealth of the *Fantineans* makes them ſo proud and haughty, that an *European* trading there muſt ſtand bare to them.

Price of corn. The maiz or *Indian* wheat ſells there by the cheſt, at one *Akier* of gold. The cheſt contains about three buſhels. When there is a great demand or ſcarcity, it riſes to two and three *Akiers*. In plentiful years and times of peace, it has been ſold for ten, and even for eight *Takoes* of gold, which is not three ſhillings *Engliſh*.

AGGA, *or* ADJA *village*,

IS divided into three parts, each of twenty-five or thirty houſes, about half a league from *Anamabo*, has but a very inconſiderable trade, and is very dangerous to land at, the ſea always running there very high. The country about it produces very good cotton.

Cotton.

Engliſh factory. The *Danes* and the *Dutch* had each of them a fort there formerly. How the *Daniſh* fort came to be deſtroy'd I do not find; but on the ruins of it, the *Engliſh* have built a factory of turf, kept by two white men, ſome *Grometto Blacks*; beſides a factor, who diſplays the *Engliſh* colours. BARBOT.

The *Dutch* fort was only a bare redoubt, deſtroy'd by the *Engliſh* in 1665; being blown up the ſame day the *Dutch* admiral *de Ruyter* attempted to land at *Anamabo*; but could not do it, being hinder'd, both by the breaking of the ſea, and the great fire of the *Engliſh*, aſſiſted by the *Fantin Blacks*, from behind the rocks, which there cover the ſhore; as alſo of the cannon from the fort. The *Engliſh* at *Agga* not imagining that the *Dutch* ſhould miſcarry at *Anamabo*, but rather concluding they would infallibly land there that day, and immediately march towards them, in their way to *Cormentin* fort, which they had in view, undermined the ſaid fort at *Agga*, and left a match of ſuch a length to the powder, as they thought would burn till the *Dutch* came to the fort, and then blow them up, when they had taken poſſeſſion of it: but the effect did not anſwer, for the place blew up, without doing any other damage, no body being near it.

The *Dutch* writers complain of inhumanities, or, to uſe their own expreſſion, barbarities committed by the *Engliſh* againſt their men, when they took that ſmall fort from them, and the other they then had at *Anamabo*.

LITTLE CORMENTIN *village*,

LIES ſomewhat to the eaſtward of *Agga*, being ſo poor and inconſiderable, that it deſerves no account to be given of it, but for the fertility of the country round about, and the *Dutch* fort *Amſterdam*, which commands it. This was the chief reſidence of the *Engliſh*, till they were drove out by admiral *de Ruyter* in the year 1665, as I ſhall preſently obſerve; but much enlarg'd and beautify'd by the *Dutch*, in 1681 and 1682, being, as here repreſented in the cut, a ſquare fort, built with hard rock ſtone and lime, ſtrengthened by three ſmall, and one fine large battery, mounted with twenty pieces of cannon; and within is a very large ſquare tower, in the midſt of it, deſign'd to have a cupola on it, where the flag-ſtaff ſtands. There are very good lodgings, and all offices for the ſervice of the commander and gariſon, conſiſting of twenty-five white men, beſides *Grometto Blacks*. The breaſt-works are large, and the proſpect from the top of the tower delightful, overlooking all the ſea and the country. Large convenient ciſterns are made in it to hold rain-water. The buildings were not quite finiſh'd, when I was there laſt; and the *Dutch* ingeneer was pleas'd to adviſe with me about ſeveral things relating to the place. *Dutch fort.* PLATE 14.

The fort is ſtrong by nature, as ſtanding on a high rocky hill, in moſt places ſteep and craggy,

BARBOT craggy, and only acceſſible by a lane cut into ſteps along the deſcent of the hill.

DE RUYTER's *actions againſt the* ENGLISH.

TO ſay ſomething of admiral *de Ruyter*'s expedition againſt this place, I find it was undertaken againſt his inclination, he having been ſent by the ſtates-general from *Gibraltar*, where he then lay, with a ſquadron of thirteen men of war, to reduce the *Engliſh* fort at cape *Corſo*. That being found impracticable, the *Dutch* general *Valkenburg*, then preſent at the council of war held on board the admiral, after the reduction of fort *Naſſau* at *Mouree*, and the diſappointments at cape *Corſo* and *Anamabo*, moſt earneſtly preſſed, and uſed all poſſible arguments, to attempt the taking of the fort at *Cormentin*; as ſo prejudicial to the commerce of the *Weſt-India Company*, that he undertook to prove it did more harm to the *Dutch*, than *Holmes* himſelf had done the year before, during his whole expedition. The enterprize being reſolv'd on, and *Valkenburg* having ſent admiral *Ruyter* a reinforcement of four hundred canoes full of arm'd *Blacks* from *Mina*, the *Dutch* fleet came to an anchor in the road of *Cormentin*. The bay or port there, tho' ſpacious, being very dangerous to land at, and the coming out as bad, *de Ruyter*, on the 7th of *February* 1665, ſent a detachment of nine hundred of his own men, ſupported by the body of *Mina Blacks* above mention'd, to land at *Anamabo*, which the *Engliſh* had taken, as well as *Agga*. Theſe forces being come near the ſhore, the *Cormentin Blacks*, who were drawn thither, and poſted behind the rocks and buſhes along the ſhore, fell on them ſo furiouſly, that the *Dutch*, not able to ſtand them, and the fire from the cannon of the *Engliſh* caſtle, and ſuſpecting they had been betray'd by the *Braſſo* of *Anamabo*, ſtood about again with their boats and pinnaces to ſea, and row'd back with all their might to the ſquadron.

Dutch repuls'd.

Aſſiſted by the Blacks. *De Ruyter* was no way diſmay'd at this diſappointment, the *Blacks* of *Anamabo* and *Adja*, who had been wrongfully ſuſpected of acting in concert with the *Engliſh*, ſending juſt then to aſſure him of their fidelity, and promiſing the next day to join his forces, and aſſiſt him in taking of *Cormentin* fort. They were better than their words, bringing along with them three thouſand *Fantinean Blacks*, their allies, whom they had hired for that ſervice.

Land at Agga. Theſe forces were landed without any diſaſter, at *Agga*, between *Anamabo* and *Cormentin*, in a fair calm day, which much facilitated the debarkment; for in blowing weather it could not have been perform'd, the ſea there rolling and breaking in a violent manner. Being there join'd by the auxiliary *Blacks* of *Agga* and *Fantin*, they march'd in good order along the ſtrand, each *Black* having a white handkerchief about his neck, to diſtinguiſh him from thoſe of *Cormentin*, and arriv'd about noon before the *Engliſh* fort, which *Valkenburg* ſummon'd to ſurrender immediately, and, at the ſame time, caus'd a body of his forces to advance to a riſing ground, juſt without reach of the cannon of the place, being led by ſome *Blacks* of the town, whom he had gain'd to his party. The beſieged made a terrible fire upon them, as they approach'd, and frequent ſallies, which for a time ſtop'd the progreſs of the vanguard; many of the *Dutch Blacks* being kill'd, in ſo much that the paſſes were almoſt ſtopp'd with their bodies. Moſt of this execution was done by three hundred *Engliſh Blacks*, commanded by one *John Cabeſſee*, a deſperate brave fellow. The main body at laſt coming up, moſt of thoſe *Blacks* were either cut in pieces, or retir'd with precipitation, and in very diſorderly manner to the fort. *Valkenburg* then order'd the town to be ſet on fire, which for a while took away the ſight of the fort, from the *Dutch*, the ſmoak blinding them, whilſt they appear'd as impatient and reſolute to attack the place, as the *Engliſh* were full of conſternation; which was ſo great, that ſoon after, ſeeing the forces advance in good order with granadoes in their hands, and a mortar to give the aſſault, they not only ſtruck their flag, but without any other ceremony open'd the gate. Thus the *Dutch* took poſſeſſion of the fort, at ſo ſmall an expence as ſixty two marks of gold to pay the auxiliary *Blacks* at *Fantin*, and the *Braſſo* and *Caboceiros* of *Anamabo* and *Adja*.

Great Cormentin. The famous town of *Great Cormentin* lies a cannon-ſhot N W. of fort *Amſterdam*, on a high hill, being ſo large and populous, that it well deſerves the epithet of great; the inhabitants, merchants, traders, and fiſhermen excluded, amounting to eight hundred, or a thouſand men. The country about it is hilly and fruitful.

Product. The lands about *Little Cormentin* produce plenty of ſeveral ſorts of fruit and corn. The air is very wholeſome. The natives brew excellent beer made of maiz, or *Indian* corn, as luſcious as ale, and call'd *Petaw*. They bake *Bananas* into bread and biſcuit, as alſo maiz, for their common food.

In former times, *Anamabo* and *Cormentin* were two of the principal trading places on that coaſt, for the *Dutch* and *Engliſh*; by reaſon of the great reſort of *Accanez Blacks*, who uſed to come down to each of thoſe places, in little caravans: but the unhappy differences between thoſe two *European* nations, their wars and aſſaults upon each other,

other, in the years 1664 and 1665, along the coasts of *North* and *South Guinea*, did them both great damage, and obliged the *Dutch* to retire to *Mouree*, and the *English* to *Cormentin*; where, during the short time they were possess'd of fort *Amsterdam*, they were so severe to the natives, who liked the *Dutch* government, as having been long used to it, that they and the *Accanez Blacks*, who lived there as factors, intreated the *Dutch* general at *Mina*, to settle a factory at *Agga*; the same which was afterwards taken from them by the *English* in 1664, and blown up in 1665, as I have already mentioned. The *English* on their part, to thwart the *Dutch*, endeavoured to corrupt the *Brassos* of *Fantin* and *Accanez*, with considerable presents, that they might be induced to expel the *Dutch* from *Agga*. The subtle *Blacks* received great sums of money, paid them by the *English*, without performing the condition for which they were given; and considering that the jealousies between the *English* and *Dutch* in point of trade, occasioned their purchasing the goods of both at a much easier rate, they were well pleased to see the *English* build a small fort at *Anamabo*, to rival the *Dutch* at *Mouree* and *Agga*.

Crafty Blacks. Whatsoever places the *Dutch* and *English* possess in the country of *Fantin*, neither of them has any power there; for when those crafty turbulent people think fit, they secure all the passes in such manner, that not one merchant can possibly come down from the inland country to trade with the *Europeans* on the coast; and not so satisfied, they obstruct the bringing of any provisions to them, till they are forced to buy a peace at a dear rate.

Pleased with the Dutch. When *Cormentin* was taken from the *English*, in the year 1665, as was said above, the people of *Fantin* expressed much satisfaction to see the *Dutch* settled there again; and their reasons were, for that the *English* governor had much incommoded them with his garison; that they thought the *Dutch* better to trade with; and that their goods were cheaper than the *English*.

Exact upon them. However, they have now gained a point upon the *Dutch*, who formerly made an agreement to give them a good sum of gold, besides three hundred gilders for every one of the company's ships, which for the future should bring any goods thither, slave-ships only excepted; and this in consideration of their assistance in recovering fort *Amsterdam*, and other services: but now those crafty *Blacks* will make no difference betwixt slave-ships and others, obliging them to pay for all alike. They also extort a good sum from the *English* yearly, and thus treat both those nations alike. BARBOT.

Mouree, *Anamabo*, *Anichan*, and *Cormentin* are places where vast quantities of *European* goods are vended, especially linnens, flyziger, copper, iron bars, old sheets, brandy and rum, pewter basons, muskets, bugles, beads of several sorts, powder, *&c.*

Amersa, *Aqua*, *Languyo*, *Montfort*, and some other small villages farther eastward, on the *Fantin* shore, as far as *Acron*, have but a very inconsiderable trade. *Aqua* lies on a little river, two leagues east from *Cormentin*; the land about the village is low and flat, it produces plenty of *Indian* corn, and has good fresh water and wood for ships that want. Aqua.

Laguyo is still two leagues farther east from *Aqua*, on a rising ground, descending towards the shore, has a little trade for slaves, and some gold, but not of the purest. Laguyo.

Montfort again east from *Laguyo*, affords some slaves and maiz. Montfort.

The other smaller villages to the eastward of this last, are little frequented by *Europeans*, the inhabitants being very poor fishermen, who carry their fish aboard ships, as do also those of *Laguyo* and *Montfort*; yet most of those fishermen will boast to the ships crews of the great plenty they have ashore of slaves and gold; which is done only to amuse them, that they may stay longer in the road, and buy their fish, for several sort of toys and pedlars ware. The *English* ply at all those places more than any other *Europeans*, and from thenceforward to *Acra*.

Language. The language of the *Blacks*, from *Axim* to *Fantin*, along the sea-coast, is almost one and the same; whereof I intend in time to give a small vocabulary, of several most familiar words and phrases, with the *English* of them.

CHAP. X.

The country of Acron *described*; *that of* Agonna *or* Augwina; *that of* Acra *or* Acara. James *fort belonging to the* English. Crevecœur, Dutch *fort*. St. Francis Xaverius *of the* Portuguese.

Bounds and government. ACRON COUNTRY,

LIES between that of *Fantin* and *Augwina* or *Agonna*, on the sea-shore, running eastward to about the famous cape, called *Monte del Diablo* or the *Devil's Mount*. It is divided into great and little *Acron*, the former part lying farther up the inland, and being, as to its government, a sort of commonwealth. Little *Acron* is a petty kingdom. The two countries have no dependance

BARBOT. dance of each other, but live in perfect amity, under the protection of the *Fantineans*, which makes those people live in peace, tilling their fruitful country to such purpose, that it constantly affords them a plentiful crop, disposed of by them to other nations round about.

King of Acron. At the time of my being there, the king of *Little Acron* was a civil good-natur'd man, about fifty years of age, or better, and reputed one of the wealthiest on the *Gold-Coast*, tho' he wore no better clothes than any of his indifferent subjects. This is rather an anarchy than a monarchy, for the king can do nothing, but with the consent of some of the prime men of the country.

Product. The country abounds in deer, hares, pheasants, partridges, and many other sorts of beasts and birds.

Apam village. It has a little village on the coast, called *Apam*, inhabited by fishermen, but very conveniently seated for trade, only that the *Blacks* are not very tractable. It stands a little way up a salt river, abounding in fish and fowl, and running about two leagues up the land.

Yellow wood. There grows the same sort of yellow wood, which I mentioned to be at *Acoba*, in the midst of cape *Tres Pontas*, as proper for making of fine chairs and tables.

The country of AGONNA *or* AUGWINA,

Extent and limits. BEgins at, or about the above-mentioned *Monte del Diablo* or the *Devil's Mount*, by the *Dutch* called *Ruyge-boeck*, distant about a league or better eastward of the salt-river of *Acron*, and extends thence eastward along the shore to *Anonce* in *Aquamboe* or *Acara*. On the north it borders on *Sonquay*, and southward on the ocean, along which it stretches about fifteen leagues; in which space there are several towns and villages, as *Dajou*, *Polders-bay*, *Mango*, *Wiamba* or *Simpa*, *Old Berku* or *Barracou*, *Jaccou*, *Innya*, *Lampa*, *Succumma*, *New Little Berku*, and *Koechs Broot*, a high round hill, in form of a sugar-loaf, about two leagues west from *Acra*. All very dangerous places to land at, the sea rolling and breaking violently along the strand.

Villages.

A queen. The country of *Augwina* is as fertile and pleasant as that of *Acron*, in all respects. In my time it was governed by a woman, of great courage and wisdom; who, to keep the whole power in her own hands, liv'd unmarry'd. She was about thirty-eight years of age, and took upon her the title of queen.

The inhabitants say their country has the advantage of a very fine large fresh-water river, abounding in oysters and other fish, and the banks of it stored with all sorts of monkeys and baboons, as big as any on the coast of *Guinea*. This river, I suppose, lies a little east of *Berku*.

Dajou and *Polders-bay* are places of no consideration. *Dajou and Polders-bay.*

Mango is famous for its situation near *Monte del Diablo* or the *Devil's Mount*, which is very high, like a lofty cape. It had the name given it by the *Portuguese*, from the sacrifices the *Blacks* offer there to the devil, as they pretended; but since we have no instance of any *Blacks* on the *Gold-Coast*, that pay any veneration to that evil spirit, we may conclude the *Portuguse* are in the wrong as to this point. However that is, this mountain is very rich in gold, which the *Blacks*, after violent showers, gather in considerable quantities, the rain washing it from among the sand. The *Dutch* gave this mount the name of *Ruyge-boeck*, because being very high, they often saw it at a distance, long before they could reach it, in sailing along the coast from east to west; the wind being constantly, most of the year from morning till night at S W. and a very fresh gale, the tide commonly setting to the eastward, so that it requires much time to turn it up. *Mango.* *The Devil's Mount.*

The *French* and *Dutch* used formerly to trade at *Mango*; but since the natives have addicted themselves to falsifying of the gold, much more than at other places on the coast, both those nations have forsaken that place. The people about this village breed great herds of cattle, and especially cows and bullocks, which they carry up and down the coast for sale. The women are there very jolly and handsome, especially those of *Bremba*, and much sought after by the men of the coast for wives. The country about it yields plenty of maiz and palm-oil. *Handsome women.*

Wiamba or *Simpa* stands on the ascent of a hill, in the bulging of the land, very agreeably seated among trees. The *English* factory, being a double stone house, was ransacked by the *Blacks* in 1679, and the factor had much ado to save his own and his men's lives; happily making their escape in the night to cape *Corso*, where I saw him land, much wounded and all embrued in his own blood. This place is easy to be known from the sea, by the two *English* houses yet standing, without any roof, near the shore, and about two hundred paces from *Wiamba*; which is a small village of about thirty houses, seated in a flat low ground, with large meadows beyond it, enclosed with hedges, and farther up the country are several lakes. In the fields are to be seen large herds of five hundred deer together, and very large deformed monkeys and baboons. Here is also great plenty of poultry, as also bar-canoes for *Fida* and *Ardra*. The village of *Wiamba* is chiefly inhabited by fishermen. In time of war there is very little trade, but the situation is good for it in peace. *Wiamba village.*

Berku or *Barracou*, the principal town of the *Augwina* coast, is seated on a mount, *Berku village.*

five

five leagues weſt from *Acra*, abounding in tame fowl, and much cheaper than elſewhere on the *Gold-Coaſt*. The *Blacks* here drink a ſort of beer, called *Petaw*, made of *Indian* wheat, in taſte and colour like *Engliſh* ſmall-beer, but more luſcious.

This *Barracou* or *Barracoe* is a proper place to ſettle a factory or fort for trade, and pleaſant enough to live at, being in a plentiful country.

Language. Their language is different from that of the weſtern parts of the *Gold Coaſt*, but they underſtand the others.

Smiths. The natives are expert at works in gold and iron, making curious gold rings and chains, and very fine armour and weapons; which they ſell along the coaſt, and particularly at *Acra*.

Whilſt the *Portugueſe* lorded it along this coaſt, the *French* uſed to trade to it; which is the reaſon that the *Blacks* ſtill remember many *French* words, eſpecially of the *Norman* dialect.

Here are as great numbers of parrokeets as at *Anamabo*.

Little Berku lies about a league and a half eaſt of *Barracou*, on a ſmall river.

The coaſt. The coaſt from *Cormentin* to *Monte del Diablo* or the *Devil's Mount*, extends SE by E. about twelve leagues, and thence to *Berku* nine leagues, and from *Berku* to *Acra* river about nine leagues more.

The country eaſtward of *Koeck-broot* hill is low and flat towards the ſea, but hilly up the inland: ſome leagues ſtill farther to the eaſtward, 'tis covered with ſhrubs and little trees, the land dry.

Good trade. I have already obſerved, that all the abovementioned places of *Acron* and *Augwina* are well ſeated for trade, when they are not at war with their neighbours; for when they are, there is little gold and few ſlaves to be had. The *Acra Blacks* come down to this coaſt to trade, when they hear there are ſhips riding, that have a well ſorted cargo, of ſuch goods as they have occaſion for, *viz.* ſayes, old ſheets, coeſvelt linnen, bugles, iron and brandy. A good ſlave ſells there, as at all other trading places on the *Gold-Coaſt* weſtward, at the rate of one *Benda* of gold, which is two ounces.

Natives. The people of *Augwina*, in general, are bold and warlike, well ſkilled in fiſhing, and at many works in gold and iron; but more eſpecially at making curious gold chain-rings.

The kingdom of ACRA *or* ACARA,

IS tributary to and dependant on the king of *Aquamboe*; and tho' the greateſt part of its territories lie up the country, yet are they commonly deſcribed among the kingdoms of the coaſt, becauſe of the great commerce with them, and their king's extending his power over the *Blacks* along the ſea, for above twenty leagues, notwithſtanding that theſe have kings of their own; and therefore they are adjoined to this country of *Aquamboe*. BARBOT.

This *Acra* kingdom, which lies next on the coaſt, borders weſtward on *Augwina*, from which it is parted by a ſmall river; northward on *Aboura* and *Bonoe*; eaſtward on *Labade* and *Ningo*; and ſouthward on the ocean; being about ſixteen leagues in compaſs, and almoſt round, ſcarce two leagues and a half lying to the ſea, and on it three villages, which are *Soko*, *Little Acra*, and *Orſaky*, each of them under the cannon of an *European* fort, *viz. Soko* under the *Engliſh* fort *James*; *Little Acra* under the *Dutch* fort *Crevecœur*; and *Orſaky* under that of *St. Francis Xaverius*, now belonging to the *Portugueſe*, but before to the *Danes*, and by them called fort *Chriſtiaenburg*; all three of them reckoned among the beſt on the coaſt. *Limits.* *Villages.* *Forts.*

Theſe three fortreſſes are ſituated in the compaſs of leſs than a league and a half of ground, each on a rocky headland, advancing a little way upon the ſtrand, where it is very dangerous landing; except at *Acra*, at which place it is not ſo difficult, at the firſt and laſt quarters of the moon, with the help of bar-canoes. *Their ſituation.*

The three *European* forts have but little authority over the *Blacks*, and ſerve only to ſecure the trade, the *Blacks* here being of a temper not to ſuffer any thing to be impoſed on them by *Europeans*; which, if they ſhould but attempt, it would certainly prove their own ruin. On the other hand, conſidering the boldneſs and warlike diſpoſition of thoſe *Blacks*, it is ſtrange they ever permitted *Europeans* to build three ſuch good forts ſo cloſe together: but ſo great is the power of money, as well in that golden country, as in all other parts of the world, that the late king of *Acra*, about forty years ſince, being gained by conſiderable preſents the *Danes* and *Dutch* made him, and by the kindneſs his ſubjects ſhowed to white men, granted the liberty at firſt aſked of him, for each of them to build a ſtone houſe, to ſettle a factor in, under the obligation of ſeven marks of gold yearly, for each houſe. The houſes being thus built, the *Danes* and *Dutch* never gave over careſſing the natives, and inſinuating to them, that whereas they were continually aſſaulted in their own country by the reſtleſs *Aquamboes*, their mortal enemies, it would be for their ſafety to permit them to turn thoſe houſes into forts, which would protect them and their families with their cannon againſt thoſe bold and incroaching *Blacks*. By theſe means they prevailed to have thoſe places put into the condition they now are. The firſt that obtained this privilege of the king of *Acra* were the *Dutch*, *Why allowed to be built.*

BARBOT. who bought a proper place for a fort of him, which they built with a ware-houſe of rock ſtones, ſixty-two foot in length and twenty-four in breadth, with plank floors laid on joyſts, and the roof cover'd with tiles; all the buildings encompaſſed with bulwarks, and the walls made with port-holes for guns. Some time after, the *Danes*, and, at laſt, the *Engliſh* had the good fortune to be allow'd building of forts there. To ſay the truth, thoſe forts, upon ſome occaſions, have proved a good refuge to the natives; eſpecially when the king of *Aquamboe* conquer'd *Acra*, in the year 1680, when, had they wanted that ſecure retreat, few or none of them had been left alive, or at beſt, in any condition to drive the trade they now have; which is conſiderable, notwithſtanding the great number of families that have removed thence to *Lay*, *Popo*, and *Fida*, as their king *Fourri* has done to *Fetu*, being a near relation to *Aben Penin Aſhrive*, king of *Fetu*, to deliver themſelves from the arbitrary power of the king of *Aquamboe*, whoſe ſoldiers frequently plunder this and other countries; being countenanc'd by their haughty ſovereign, who never fails to eſpouſe all their quarrels.

Unity of three companies. It might be reaſonably ſuppoſed, that the three ſeveral companies trading there, might be apt ſo to claſh among themſelves, that the conſequences would be fatal to each in particular, and to the whole commerce in general; but experience ſhows the contrary, here being ſuch plenty of gold and ſlaves, that none of them is in danger of wanting. Beſides, that each fort is ſtock'd with commodities, which the other has not; and that often helps to promote trade, which is here ſo conſiderable, notwithſtanding the calamities of war, or famine, this country has long labour'd under, that it may well be ſaid, this place alone furniſhes more gold and ſlaves, than the whole coaſt beſides. And could the *Akim* and *Aquamboe Blacks* agree, as they are continually at variance, about the annual tribute the former demand of the latter, by virtue of their feudal right over them, the trade would be yet greater, at *Acra*, than it is: but the *Aquamboes* will by no means ſubmit to it, leſt a conceſſion of this nature might, in time, coſt them the loſs of their whole country; and their king is ſuch a politician, as to ſow diſcord between the governors of *Akim*, by means of fair words and large gifts, whereby he preſerves his country in peace, and in a condition to enjoy a beneficial trade.

To ſay ſomething more particular of each of thoſe maritime villages and forts at *Acra*.

Soko. *Soko* is to the weſtward of the other two, and of leſs conſequence, being only a parcel of about an hundred ſcattered houſes, at a diſtance from one another.

Little Acra, which is about half a mile eaſt of *Soko*, was pretty handſome and commodious, being a market-town well govern'd, and much reſorted to; but the *Aquamboes* burnt it a few years ſince, ſcarce ſixty houſes being left ſtanding. *Fourri*, king of *Acra*, choſe rather to live at this place, than at *Great Acra*, which is up the inland; and I was there ſeveral times with him in 1679. He was a man of a good mien, a great friend to *Europeans*, but of too reſtleſs a ſpirit, which at laſt occaſion'd his ruin, having too powerful a nation to contend with: as were the *Aquamboes*, who, in concluſion, obliged him to abandon his dominions, as has been ſaid. Little Acra.

Orſaky is not ſo conſiderable as I have formerly ſeen it, the *Aquamboes* having alſo deſtroy'd and ruin'd it. Moſt of the inhabitants of theſe three villages have left them, ſince the irruptions of the *Aquamboes*, and ſettled themſelves and families at *Popo*, near *Fida*. The three *European* forts, at *Acra*, are built much after the ſame manner, and alike in bigneſs: but to ſay ſomething of them more particular. Orſaky.

JAMES FORT *belonging to the* ENGLISH,

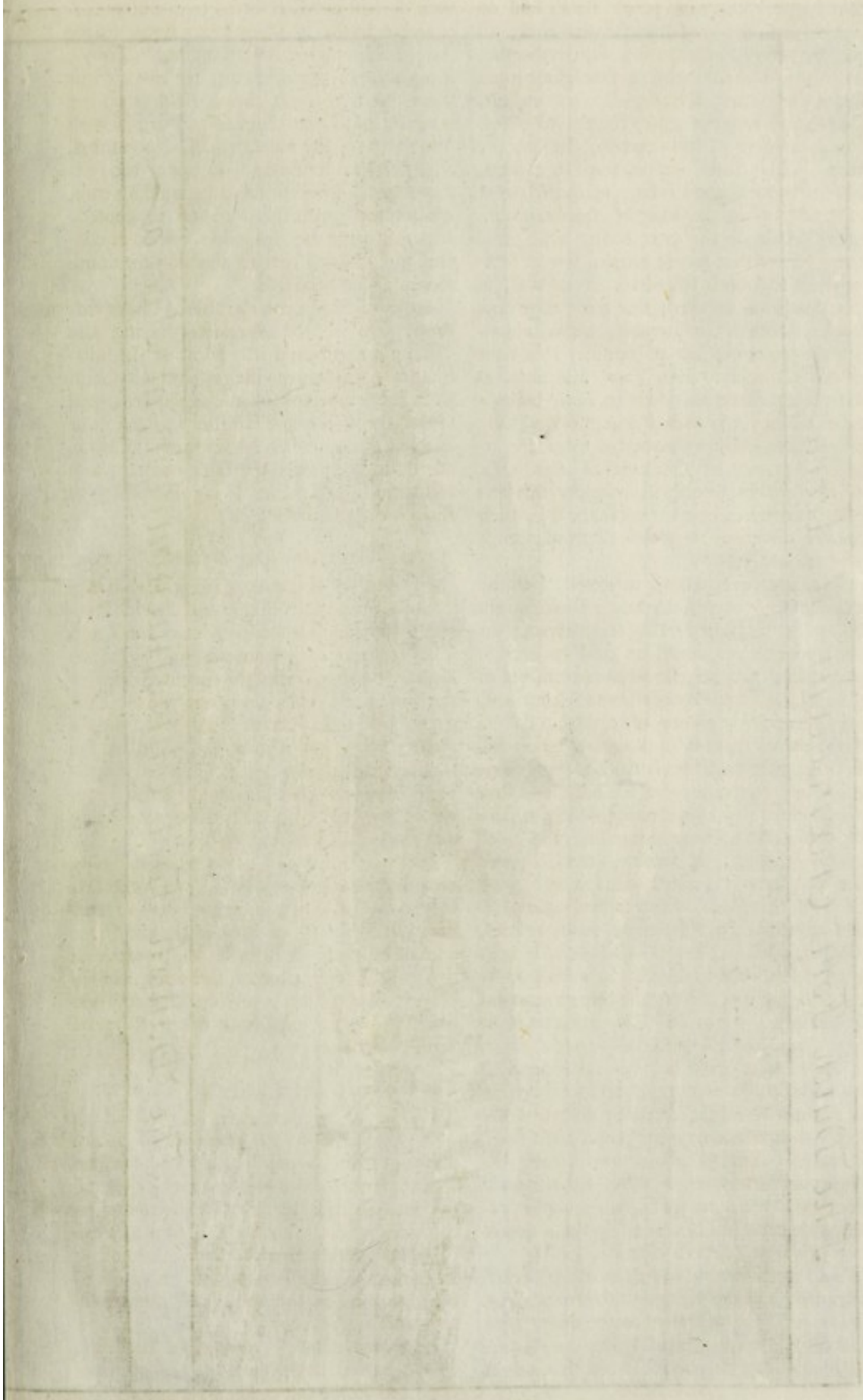
AT *Soko* is a ſquare, having four batteries, the walls high and thick, eſpecially on that ſide which is next the *Dutch* fort, being of rock-ſtone and lime; but too ſlightly built to reſiſt the exceſſive rains of the wet ſeaſon. The lodgings are cloſe together, being a ſort of platform, with a ſquare tower, and a little ſpire on it, where the *Engliſh* flag is hoiſted. I ſaw only eighteen little iron guns mounted on the batteries. The gariſon conſiſts of twenty white and thirty black men. *Strength, &c.*

Its ſituation is very advantageous, being on a large rocky head-land, out in the ſea, as you ſee it here repreſented in the cut, having the village of *Soko* on the north, at a ſmall diſtance. It is ſcarce poſſible to land dry here at any time of the year, the ſea perpetually rolling and breaking on the ſtrand; ſo that you muſt of neceſſity be waſh'd, if not overſet. PLATE 14. *Bad landing.*

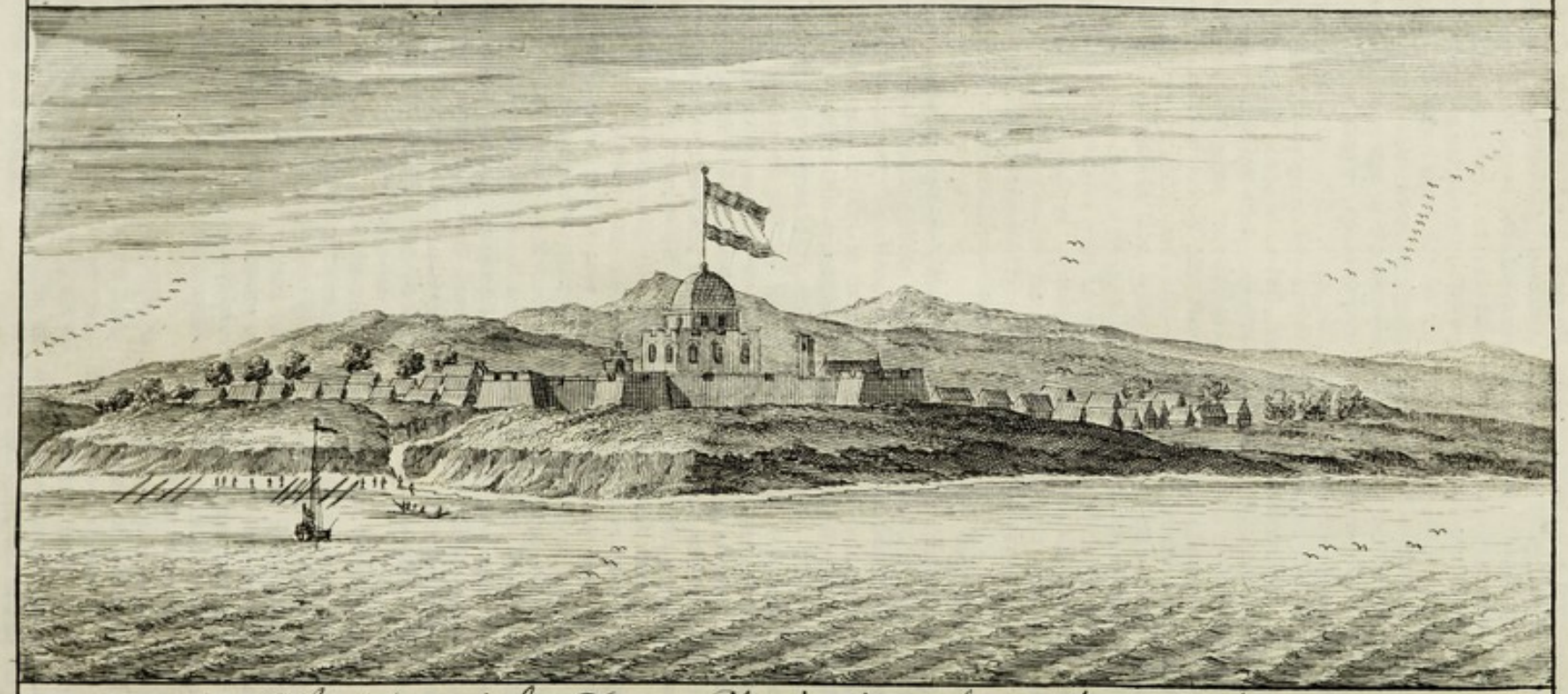
The DUTCH FORT CREVECOEUR,

WHereof we here give a proſpect in the cut, is ſeated about half a cannon-ſhot from *James Fort*; and, like it, on another large rocky head-land, which jutting out into the ſea, renders it the ſtronger on that ſide: and tho' boats and pinnaces can come up to the ſtrand in ſafety, almoſt at any time, yet the landing is well defended by the guns of the fort, and the ſmall arms of the gariſon. PLATE 15. *Good acceſs.*

It is ſquare built, with four batteries, which, as well as the curtins, are of rock-ſtone and lime, but neither very thick nor high;



The Dutch Fort Crœvecœur at Accra



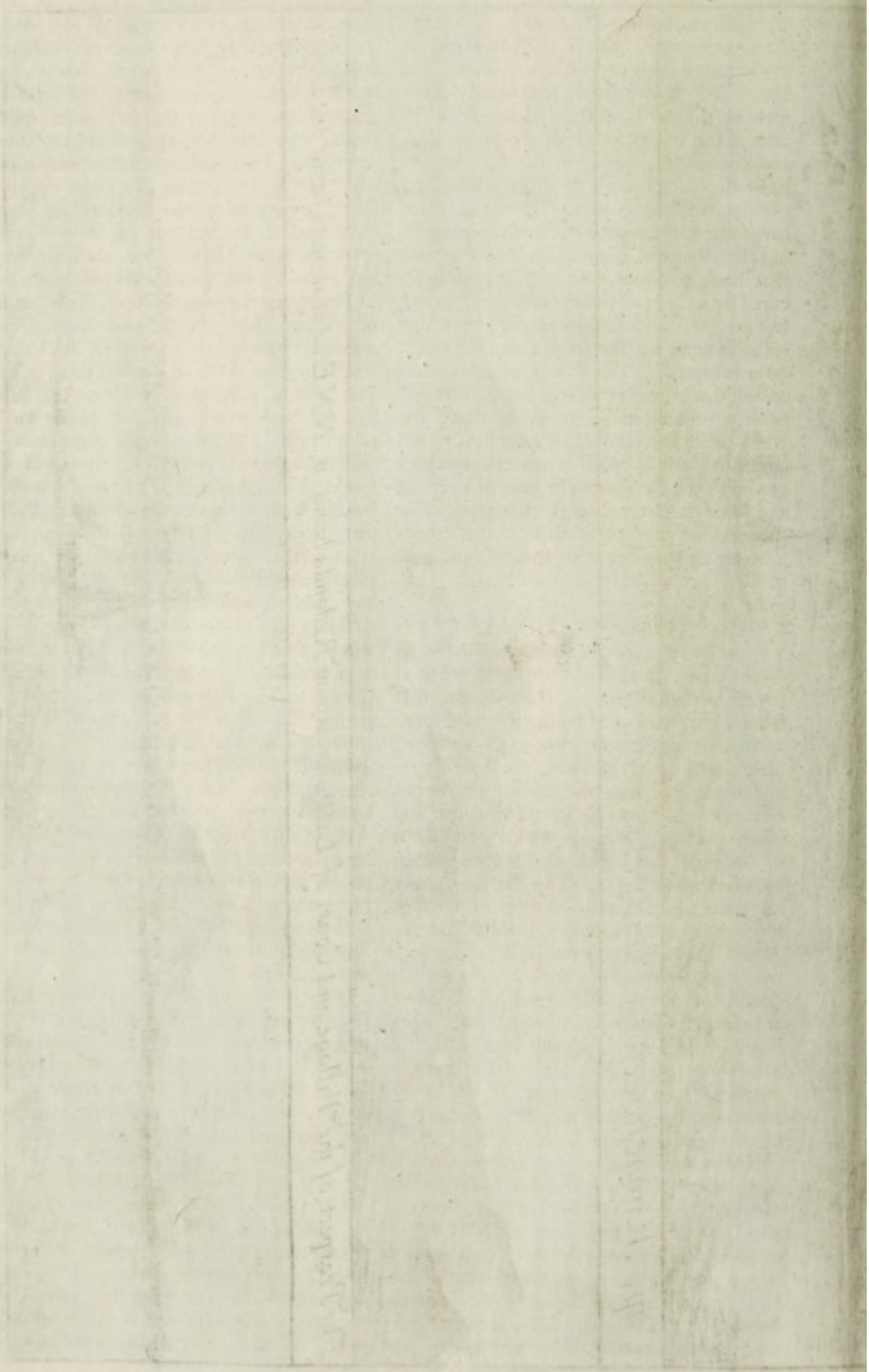
The Danish Fort Christiaenburgh, at Accra

Pag. 183

Cape Ruygehoeck or Duyvelsbergh the high hill. A. being at NE 3 Leagues.

The Prospect of the Village and Coast of Lay, the Mount Redonda being at NNE as it sheweth, being one League at Sea. Pag. 188

J. Kip Sculp



high, so that it cannot endure much battering; and the *English*, from *James Fort*, might soon reduce it to a heap of rubbish with their cannon, in case of a rupture between the two nations, tho' it is much larger than their fort. Within it, is a large flat square house, with a platform, and on it, a turret with a cupola, on which, the *Dutch* flag is display'd, as at all other forts on the coast, as soon as any ships appear at sea. The lodgings are pretty neat and convenient, both for the officers and garison, which consists of fifteen white, and twenty-five black men. It has a good handsome gate towards the north, overlooking the village of *Little Acra*, and the road that leads to *Great Acra*. The gate is secured by a *Corps de Guarde* and two barriers, but no ditch or pallisadoes before it, which is the fault of all the forts along the coast, none excepted. The *Blacks* being wholly unskill'd at taking of strong holds, and generally running away, or lying down flat when the cannon is fired, those outward defences are look'd upon as unnecessary charges. There are fourteen pieces of cannon, and some pattareroes on the batteries. The situation of the fort is such, that it enjoys a better air than the other two east and west of it.

Conveniencies in it.

FORT ST. FRANCIS XAVERIUS,

IS the only place the *Portuguese* have on the coast, and that but of late, being at the village of *Orsaky*, a short league east from *Acra*, built much after the same form and manner as the other two, to the westward of it; but, in my opinion, much stronger, and more spacious, the curtins and batteries more solid and lofty. The tower and lodgings are also larger, with a good *Corps de Guarde*; and a spur at the gate, which overlooks the village. The *Portuguese* have rais'd the said curtins and batteries three foot higher than they were when possess'd by the *Danes*. It has twenty-four iron guns mounted, and a few pattareroes; and the garison consists of forty-five white men: for they will admit of no *Blacks* among them, being hated by them here, as well as at all other places on the coast. Several families are removed from the village to several other parts, either on their account, or because of the *Aquamboe* wars.

Portuguese not belov'd.

Chappel and salt-lake.

They have also built a chappel in the fort, where mass is said by a black priest, ordain'd by the bishop of *St. Thome*. Besides, they have much improved the lake, lying at some distance from the fort, and parcel'd it out into divisions, to make salt, in the same manner as they do at *Setubal*, and in other parts of *Portugal*. This lake was formerly a consecrated place, and one of the deities of the inhabitants of *Orsaky*, which may be one cause of their aversion to the *Portuguese*. I have here given a prospect of the whole.

BARBOT. PLATE 15.

The *Danes* built this fort, as was said above, and named it *Christiaenburg*, in honour of their king then reigning. In 1679, it was governed by *John Olricks* of *Gluckstad*, a worthy person, with whom I was very intimate: him the treacherous *Blacks* inhumanly murder'd, at the instigation of a *Greek*, who had liv'd there some years under him. That villain, some time after, sold the place to *Julian de Campo Barreto*, formerly governor of the island of *St. Thome*, for a sum of money, not exceeding seven marks of gold. *Barreto* was the same person I had known three years before at *Ilha de Principe* or the prince's island, in the gulph of *Guinea*. How he behaved himself towards his garison, I cannot well say; but when I was at *Acra*, in the beginning of the year 1682, they had revolted, and kept him confined in the upper part of the tower of his fort. He being much a gentleman, and known to me before, as I have just observ'd, I caus'd myself to be carry'd thither by *Blacks* in a hammock, from the *Dutch* fort, to pay him a visit; but the *Portuguese* chief factor, who commanded then in the place, would not allow me the liberty of any discourse with him, or any more than to salute him at the window of the room he was confined to above-stairs, from a considerable distance, without admitting me into the fort. The *Portuguese* factor came a little way out of the fort, to tell me he could answer for what he had done, and if the prisoner were willing to go over to *Europe* with me, he might do it; but *Bareto* sent word by a *Black*, that he could not leave his post without a special order from the king of *Portugal*, and desired me to take care of his letter he sent to that court, which I promis'd, and perform'd some time after, when I return'd to prince's island. He also sent word, he hourly expected a *Portuguese* man-of-war from *Lisbon*.

Danish *fort sold.*

Portuguese *imprison their governeur.*

The *Portuguese* garison was then in a miserable condition, in want of all sorts of provision, and even bread; and all the goods in their warehouse did not amount to the value of sixty pounds, as I was told at the *Dutch* fort; and that the *Portuguese* gave out, they had spent above an hundred marks of gold, to put the fort into the good condition it then was. I was also inform'd, that the *Danes* of *Fredericksburg*, near cape *Corso*, had in vain solicited the *Portuguese* to restore the place to them, paying them what it cost, and reasonable charges, which could not amount to near what they pretended; but the *Portuguese* would not hearken to their proposals, and still keep possession of the fort.

Their miserable condition.

The

BARBOT. The *Daniſh* company might have made very conſiderable profit by its trade here, were it not for the revolutions which have happened at ſeveral times, and the infidelity of their ſervants, as I have already obſerv'd; for this fort being the laſt place on the *Gold Coaſt*, where there is a briſk trade, and much gold, moſt of the *European* ſhips generally part with the remainder of their goods at any rate: which is a good opportunity for the company's ſervants to drive an advantageous underhand trade for themſelves, during the vacancies of the poſt, upon the deceaſe of a governour, or chief factor.

Advantages of this place.

Scarcity. The three forts of *Acra* are ſubſiſted by the proviſions they fetch from cape *Corſo*, *Manfrou*, *Anamabo*, and *Cormentin*; the country all about them, for a great way, lying waſte, having been ruin'd by the wars with the *Aquamboes*; which occaſion'd ſuch a ſcarcity of corn, that a cheſt of maiz, of two buſhels, was rais'd to ten pieces of eight.

Pure gold. The gold of *Acra* is of the pureſt ſort, much like that at *Axim*, which comes from *Egweira*. Moſt of it is brought down thither from the country of *Abonee*, and that of *Quakoe*, which is beyond the other, and very rich in gold; the natives whereof, paſſing through *Aquamboe* in their way down, drive the greateſt part of that trade. In time of war, it furniſhes ſo great a number of ſlaves, that it amounts to, at leaſt, as many as are ſold all along the reſt of the coaſt. This country is continually in war with ſome of the neighbouring nations, which are very populous, and from whom they take very many priſoners, moſt of whom, they ſell to the *Europeans*. The ſlaves are commonly purchaſed for coeſvelt linen, ſlyziger, lywat, ſheets, ſayes, perpetuanas, firelocks, powder, brandy, bugles, knives, top-ſails, nicannees, and other goods, according to the times. The natives carry thoſe commodities to *Abonee* market, which is four leagues beyond *Great Acra* northward, for the *Accanez* people, who reſort thither three times a week; as do other *Blacks* from the country of *Abonee*, *Aquamboe*, and *Aquimera*, who all buy thoſe goods of the *Acra* men, at ſuch rates as they think fit to put upon them, the king refuſing to permit thoſe ſtrangers to go down themſelves to the *European* warehouſes on the coaſt; for which reaſon, thoſe *Blacks* pay often double the value for what they buy. The king has there an overſeer, who has the power to ſet the price on all goods, between buyer and ſeller. This general overſeer is aſſiſted by ſeveral officers to act for him, where he cannot be preſent himſelf. Thoſe employments are much ſought after there, as being both honourable and advantageous; becauſe, both the king's and their perquiſites are very conſiderable.

Plenty of ſlaves.

The principal town of *Great Acra* lies about four leagues up the country, at the foot of the hilly land, which is ſeen at a great diſtance off at ſea. *Great Acra.*

The land, from the ſea-ſhore, to about three leagues inland, is pretty level and even, and a good ſporting ground for hares, rabbits, ſquirrels, wild-boars, red and fallow deer, wild goats, pintado hens, and other fowl. What large and ſmall cattle they have, is brought from *Labade*, at a ſmall diſtance eaſtward. There is ſuch plenty of hares among ſhrubs and buſhes, which grow very thick, that the *Blacks* kill them with ſticks, and the *Europeans* take them with ſpaniels; but their fleſh is very inſipid. *Beaſts.*

The ſoil is a pale red and fat mould, producing little or no fruit, and very few trees; but it yields yams, and ſeveral ſorts of beans and peaſe. The country beyond the flat is hilly. *Soil.*

It is worth obſerving, that in the flat country, beyond the *European* forts, there are abundance of ants neſts, which thoſe induſtrious inſects have rais'd above the reſt of the ground in a moſt amazing manner, ſeveral of them riſing like ſugar-loaves, three foot high, or better: of which, I ſhall hereafter ſpeak more at large. Theſe ant-hills, not improperly deſerving to be call'd turrets, look, at a diſtance, like the ſalt heaps in the iſle of *Rhe* in *France*, at the beginning of the ſalt-ſeaſon. *Ant-hills.*

The *Blacks* here do not much regard fiſhing, or boiling of ſalt, tho the country affords great plenty of it; leaving that altogether to the others along the coaſt, who nevertheleſs find time enough to trade with the *European* ſhips repairing to their roads. *Fiſhing, not regarded.*

I have already taken notice, that theſe people are continually at war with ſome one or other of their neighbours; it muſt not be therefore concluded, that they make it their whole employment, but only one part of it. All the *Blacks* in general are ſoldiers, as long as the war laſts, if they are able to bear arms, or have any given them by their chiefs; but as ſoon as the war is ended, every man returns to his peculiar employment. Among the fiſhermen, there are but few ſoldiers, becauſe they living under the protection of the forts, are not ſo frequently attack'd by the enemies, and therefore ſeldom provided with arms.

The *Blacks*, who are of a turbulent nature, and do not care to live without war, when they want employment in their own country, becauſe it is at peace, go ſerve in any other neighbouring country where there is war; and theſe are more particularly accounted ſoldiers by profeſſion.

Before I leave *Acra*, I muſt warn ſailors to weigh their anchors in the road every two or three days, becauſe the ground being

full

Advice to sailors. full of rock-stones, the buoy ropes, and the cables are apt to be cut, about eight or nine foot from the anchor. Thus we lost a sheet-anchor in that road; and many other ships, before and after me, have had the same fortune. The fresh SW. gales, which generally blow from morning till night, except in the rainy season, from *May* till *September*, cause the sea to swell high, and the tide setting eastward very rapid with the wind, ships work very hard on the cables, and render it very tedious and troublesome to get up the anchor in the day-time; which is much easier done in the night, the weather being calmer.

In the wet season, the tide sets as the wind and moon rule it; for two or three days before and after the new and full moon, the tide sets up to the westward, as it also does after it has blown hard at NE. and ENE. and the wind returns to SSW. and SW. Then the tide, for twenty-four hours, will run upwards against the wind, as has been found by experience, lying before *Corso*, *Anamabo*, *Cormentin*, and *Acra*. BARBOT.

The king and chief *Blacks* of *Acra* were, in my time, very rich in slaves and gold, through the vast trade the natives drove with the *Europeans* on the coast, and the neighbouring nations up the country. These people, in their flourishing peaceful times, possess more wealth than most of those before spoken of put together; and yet these natives of *Acra* being much addicted to war, with their inveterate enemies the *Aquamboes*, have been at last overcome by them, and their country ruin'd and finally reduced to a province in the years 1680 and 1681, as has been mentioned in its place. *Rich Blacks.*

CHAP. XI.

The kingdom of Labade *described. That of* Ningo. *Of the inland countries. The kingdoms of* Igwira. Great Incassan. Incassia-Iggina. *The territory of* Tabeu. *The kingdom of* Adom; *and countries of* Mompa, Wassahs, Vanqui, Quy-Foro, Bonoe, Atti, Accany, Akam, Aqua, Sanquoy, Abonee, Kuahoe, Tasoe, Aboera, Quakoe, Cammanach, Bonoe, Equea, Lataby, Acarady, *and* Insoko.

LABADE *kingdom*,

Small extent. IS so small and inconsiderable, the whole circumference of it being but four leagues, that it scarce deserves any notice should be taken of it, in this description of the *Gold Coast*, but for its touching upon the sea, betwixt *Acra* and *Ningo*, and that only for one league in length along the shore; in which space there are two villages *Orsou*, and *Labade*. This last is a large populous place, enclosed with a dry stone-wall. The situation is pleasant, betwixt fine meadows and plains. The inhabitants of both villages are generally husbandmen, tilling their ground, and looking to their sheep and swine, which they bring from *Lay* poor, then fat and sell them to the people of the *Gold Coast*, and at *Acra*, with considerable profit. They make salt of the sea-water for their own use; but few of them apply themselves to trade, which is inconsiderable among them, as having little gold to dispose of. The country is govern'd by its petty king. *Labade village.*

The kingdom of NINGO,

Name, limits, &c. BY the *French*, is call'd *Lempi*; and, by the *English*, *Alampoe*; the prince of it bearing the title of king of *Ladingcour*, tho' he, and his subjects, have an entire dependance on the king of *Aquamboe*, who lords it over them so absolutely, that the slightest faults are often punish'd with death. This country borders westward on *Labade* and *Great Acra*, at *Equea*; eastward, on *Soko*; and southward, on the sea of *Guinea*; extending about thirteen leagues along the coast NE by E. from *Labade* to *Lay*. Its principal villages on the coast, are *Ningo the Lesser*, *Tema*, *Cincho*, *Brambro*, *Pompena* or *Ponny*, *Great Ningo*, *Lay* or *Alempy*, and *Occa*, all barr'd places, and very difficult to land at.

I shall confine myself to speak only of *Cincho*, *Great Ningo*, and *Lay*, which are generally places of commerce, the others having little or none; tho' in 1680, the *Dutch* used to trade to *Tema* or *Temina*.

Cincho is five leagues east from *Acra*, a place resorted to from the beginning of the last century; tho' now the inhabitants apply themselves much to fishing, to supply the market at *Spice*, which is a large town up the inland, for which they pay no duty to the king. The *Blacks* here commonly buy much linnen, and several sorts of cloth for the country trade; as do all the other inhabitants of the coast, from hence to *Rio da Volta*. Their language differs from that of *Acra*. The land affords plenty of provisions, and abundance of fine large oranges. *Cincho village.*

Great Ningo lies five leagues farther east again, and can scarce be seen from the road, no more than *Cincho*; nor does the land afford any notable mark to know it by, besides the high mount call'd *Redondo*, standing due north from *Lay* up the country, which *Great Ningo.*

BARBOT. being brought to bear north as you go from *Cincbo*, you will be then exactly in *Ningo* road; which will be confirm'd by the inhabitants, who commonly uſe to come out in canoes as ſoon as they diſcover a ſail coming from the weſtward. This place ſometimes affords a brisk trade of ſlaves and gold, for coeſvelts, printed callicoes, *&c.* The gold is generally brought to the *Blacks* of *Ningo* and *Lay* from *Quakoe*, a country lying above them up the inland, and abounding in that precious metal. The *Blacks* of this village, and the country about it, drive a trade of cattle, which they fatten in their paſture-grounds; and either the *Gold Coaſt Blacks* come for it, or they carry it along the ſaid coaſt, and to *Acra*, where they make thirty crowns of a bullock.

Lay village. The town of *Lay* is two leagues eaſt from *Great Ningo*, and appears from the road at N N W. of mount *Redondo*, ſix leagues up PLATE 15. the country, as may be ſeen by the proſpect thereof in the cut here adjoin'd. The mount is very large, and in the ſhape of a ſugar-loaf.

Cliffs and ſtrand. The ſhore about *Lay*, is all nothing but high ſteep cliffs near the ſea, in ſeveral places rent aſunder, and in ſome, adorn'd with palm and other trees at ſome diſtance from each other; and before the cliffs, runs a fine white ſandy ſtrand of a moderate breadth.

The town ſtands on the aſcent of a little hill, looking towards the north, ſo that very few of the houſes can be ſeen from the road. The inhabitants are pretty civil and fair traders, *Natives jealous.* but ſo ſuſpicious, that they will ſcarce venture aboard any ſhips without hoſtages firſt ſent aſhore.

When the *Aquamboes* are at war with the *Achim Blacks*, theſe people have a conſiderable number of good ſlaves to diſpoſe of; for whilſt thoſe two inland nations make war, moſt of the priſoners are convey'd to *Lay* and *Acra*, and ſold to the *Europeans*, who reſort thither. The *Achim Blacks* commonly carry their priſoners to *Lay*, and the *Aquamboes*, theirs to *Acra*, where they ſell them to *Europeans* for cauris or bouges, ſayes, perpetuanas, coeſvelt cloths, ſliziger linnen, bugles red and yellow, knives, firelocks, powder, chints, ſalampores, *&c.*

Way of trading. One *Santi*, a famous *Black*, uſed to manage the commerce by the king of *Lay*'s appointment; he ſettled the prices of ſlaves according to their ſex and age, as alſo of the *European* goods; then hoſtages being given on both ſides, he ſends the ſlaves aboard the ſhips by degrees, as they are brought down from the inland country to the town, and receives goods from the *Europeans* in proportion to the number of *Blacks* ſhipp'd off at each time, and thus a ſhip is often furniſh'd with four or five hundred *Blacks* in a fortnight or three weeks. In my time, a good male ſlave might be bought there from fifty-five to ſixty pounds of cauris or ſhells, and ſometimes they advanced to ſeventy.

The *French*, *Engliſh*, and *Portugueſe* ſhips ply moſt at this coaſt, to purchaſe ſlaves and proviſions. Notwithſtanding the great numbers of ſlaves I have mentioned to be *Trade uncertain.* tranſported from theſe parts, it ſometimes happens, when the inland country is at peace, that there are none at all; as it happen'd to me in the year 1682, when having lain three days before *Lay*, I could not get one, nor was there any likelihood of it at that time, as the abovementioned *Black Santi* told me; and yet, but two months before my arrival there, one of the men of war of our little ſquadron got three hundred ſlaves in a very ſhort time, which ſhows that the trade is very uncertain.

The inhabitants of *Ningo* and *Lay* have a *Fiſhing by night.* good trade at *Spice*, a large inland town. They have alſo a peculiar way of catching fiſh in the night-time; along the ſtrand, by means of round wicker baſkets faſtened to long poles, holding the pole in one hand, and in the other, a lighted torch, made of a ſort of fierce burning wood. The fiſh generally make towards the light, and ſo are taken in the baſkets. Among other ſorts of fiſh taken, there are extraordinary large thornbacks.

The beſt riding before *Lay*, is when mount *Beſt road.* *Redondo* bears N N W. the ground ſandy mixt with very ſmall ſtones.

The country of *Ningo*, *Lempy*, or *Alampoe*, *Cattle.* is flat and low, populous and fertile, and particularly ſtored with cattle, *viz.* cows, ſheep, and ſwine, beſides poultry, which are continually bought up there, to be carry'd along the *Gold Coaſt*.

The fiſhery on the ſea is inconſiderable, becauſe the ſhore is high and difficult of acceſs; but the want of ſea-fiſh is abundantly made amends for by the great plenty there is in lakes and rivers.

Of the INLAND COUNTRIES.

HAving, from my firſt entering upon this work, reſolv'd to give a compleat deſcription of *North* and *South Guinea*, as far as it is known to us; I now, in purſuance thereof, deſign to give ſome ſhort account of the inland countries lying farther up above thoſe of the *Gold Coaſt* already deſcribed; tho' in treating of the maritime countries, ſomething has been occaſionally ſaid of the others, as matters offer'd themſelves; and in the map of the *Gold Coaſt*, I have given the poſition of the moſt noted inland countries.

I deſire the reader will accept of what I offer in good part, and put the beſt conſtruction upon it, if any thing ſhould ſeem to him extravagant or prepoſterous, none of

of the *Europeans* dwelling along the coaſt, having ever ventured far up the land, that I could hear of; ſo that what account can be given of it, is taken from the moſt intelligent *Blacks*, particularly as to the remoteſt countries, it being extraordinary difficult and dangerous, if not altogether impoſſible, for *Europeans* to venture ſo far into ſuch wild ſavage countries, where the roads are, for the moſt part, narrow and hard to find, being in moſt parts hid with woods, and overgrown with ſhrubs: beſides, being every where peſter'd with robbers, in many places quite deſart, without any dwellings or ſubſiſtance to be found, or any carriage of horſes, carts, or the like; all which, together with the treacherous diſpoſition of the inhabitants, and the exceſſive heat of the days in the ſummer-ſeaſon, being the propereſt time for travelling, and the continual heavy rains in the winter, is in my opinion ſufficient, adding the danger of ravenous wild beaſts, which ſwarm in thoſe countries, to deter the boldeſt and moſt reſolute man from undertaking ſuch journeys, eſpecially conſidering they are to be perform'd a-foot.

To proceed methodically in this deſcription, I muſt return to the beginning of the *Gold Coaſt*, as far as *Awine*, which I take to be near *Adom*, the firſt on the *Gold Coaſt*. The *Blacks* of that country uſually return large quantities of fine and pure gold to *Iſſeny*, and other parts along the coaſt. They are very civil, and the faireſt dealers of all the *Blacks*; ſo that it is a pleaſure to trade with them.

The kingdom of IGWIRA,

Limits and wealth. BOrders ſouthward on that of *Atzym* or *Axim*, and *Little Incaſſan*; northward, on *Great Incaſſan*; and eaſtward, on *Mompa*. It is accounted extraordinary rich in gold, and that of the pureſt ſort, commonly dug out of the ground, or taken from the bottom of rivers, moſt whereof come down in ſmall ſtreams or torrents from the vaſt high hills, ſeparating *Incaſſan* and *Igwira*, which ſtreams are form'd by the exceſſive rains of the wet ſeaſon, waſhing the ground, and carrying down what gold lies near the ſurface of the earth; and the rivers of *Igwira* being all choak'd with rocks and falls, bearing away the mould with great ſwiftneſs, the rich metal which is among it, by its natural weight ſinks to the bottom, and for the moſt part among the aforeſaid rocks and falls; where the *Blacks* commonly dive for it, becauſe there, in proceſs of time, it gathers into little heaps.

Fine gold. Moſt of this fine *Igwira* gold is convey'd to *Axim*, or to *Iſſeny*, as occaſion offers; for which reaſon, thoſe two maritime places have generally the fineſt gold of all the coaſt; either becauſe it paſſes through few hands before it comes thither, *Igwira* confining on thoſe territories; or, for that the *Blacks* in general are more honeſt, and leſs covetous than at many other trading places on the coaſt, where the myſtery of adulterating gold, is known to perfection. BARBOT.

Dangers in travelling. Two *Blacks* of *Commendo* went ſome years ago into *Igwira*, with *European* goods, to trade, and made a very good hand of them, as they reported; but the roads between *Commendo* and that country, being very ſeldom free from robbers, and the diſtance great, and ſeveral nations being in the way, which always guard the paſſes through their liberties, and extort heavy duties for the liberty of trading: theſe things, I ſay, conſider'd, there are few who care to venture frequently between *Commendo* and *Igwira*.

I obſerv'd, in the deſcription of the river *Cobra* near *Axim*, that the *Portugueſe*, in former times, made a conſiderable advantage of their trade in this *Igwira* country. How the *Dutch* factory at *Axim*, having driven the *Portugueſe* from thence, manages that affair now, is a ſecret to all the world beſides themſelves; but it is beyond all doubt, that they, who are ſuch cunning traders, muſt find a very conſiderable return there.

The kingdom of GREAT INCASSAN

HAS for its boundary, on the ſouth, that of *Igwira*; on the eaſt, thoſe of *Waſſabs* and *Vanqui*: and unknown countries on the weſt. The natives of it, are almoſt unknown on the *Gold Coaſt*, only a few of them now and then coming down through the country of *Adom*, to trade at *Little Commendo* or *Iſſeny*; and oftner to the latter, as being much nearer to them than the other.

The kingdom of INCASSIA IGGINA,

ON the ſouth, reaches to that of *Great Incaſſan*; on the eaſt, to thoſe of *Waſſabs* and *Vanqui*; but to what parts it extends north and weſt, I could not learn. The natives have no manner of correſpondence with the *Europeans* at the coaſt; and therefore it is quite unknown beyond the next neighbouring nations.

The little territory of TABEU

HAS *Anta* on the ſouth; *Adom* on the weſt and north; and *Commendo* or *Guaffo* on the eaſt; being ſeparated there from it by a little river. The *Blacks* of *Tabeu* drive their trade with the *Dutch* at *Sama*, carrying thither corn, poultry, fruit, plants, and other things of the product of their country. The *Portugueſe* of *Mina* uſed formerly to draw the ſubſiſtance of their gariſon from thence, as well as from the country of *Axim*.

BARBOT.

The Kingdom of ADOM

HAS *Tabeu* on the weſt, *Guaffo* on the ſouth, *Waſſabs* on the north, and *Abramboe* on the ENE. The *Blacks* of this country generally turn their trade to *Little Commendo*, when the paſſes are not open, and the rocks clear from robbers between them and the coaſt, either to *Axim* or *Boutroe*, whither they otherwiſe reſort.

The Country of MOMPA,

IS utterly unknown, but ſaid to extend weſtward to *Igwira*; northward to Great *Incaſſan*, *Waſſabs* and *Adom*; and eaſtward to *Anta*.

That of WASSAHS,

HAS *Vanqui* on the north; *Quy-Foro* and *Abramboe* on the eaſt; Great *Incaſſan* on the weſt, and *Incaſſia-Iggina* on the north-weſt. It is famous for the great quantity of gold brought out of it, tho' it has but few rivers; and therefore ſome ſay the natives bring that metal from other remoter parts. The land is generally barren, and produces nothing conſiderable, which is the reaſon that moſt of the inhabitants make it their chief buſineſs to gather gold, to purchaſe *European* goods, and ſo drive a trade with their neighbours.

The Territory of VANQUI,

IS bounded on the weſt by *Incaſſia-Iggina*; on the ſouth by *Waſſabs*; on the north by *Bonoe*. The natives have the art of weaving fine ſtuffs with gold, which they ſell to the people of *Accany*, who again ſell them to the *Arabs*, inhabiting about the famous river *Niger*, as alſo to the people of *Gago* and *Akam*, north of them.

The Kingdom of AQUAMBOE,

EXtends to *Adom* and *Waſſabs* on the weſt; to *Guaffo* on the ſouth; to *Accany* on the north; to *Atty* on the eaſt, and to *Fetu* on the ſouth-weſt. 'Tis a very populous country, and of great commerce; great numbers of the natives conſtantly reſorting to *Mouree* to exchange their gold for linnen and iron; and ſome of them keep their families there altogether, acting themſelves as brokers for many of their countrymen, who are conſiderable dealers.

Theſe *Aquamboes* are naturally brave, reſolute and warlike, and for the moſt part at variance with the *Accaneſe*, by whom they for many years paſt had been much infeſted; they having made ſeveral inroads into *Aquamboe*, deſtroying all with fire and ſword. They are now at peace, which 'tis likely will not laſt long, there being ſuch a natural averſion to each other.

The Land of QUY-FORO,

TOuches *Waſſabs* weſtward; *Abramboe* ſouthward; *Bonoe* northward; and *Accany* eaſtward. 'Tis a very barren country, and the people generally of a ſmall capacity and ſimple, having no trade on the coaſt.

That of BONOE,

REaches weſtward to *Vanqui*; ſouthward to *Quy-Foro*; eaſtward to *Accany* and *Inta*. The natives never go down to the coaſt any more than thoſe of *Mompa*.

The Territory of ATTI,

HAS *Abramboe* on the weſt, *Fetu*, *Sabou* and *Fantin*, on the ſouth, and *Daboe* on the north. Theſe people had formerly a great trade with the *Dutch*; but being empoveriſh'd, and almoſt exhauſted by their long wars againſt *Sabou*, their main employment now is tillage, the country being naturally very fertile. They have ſome ſort of dependance on *Accany*, whoſe inhabitants can hinder them from trading on the coaſt, when they think it for their advantage, and they are a people ſufficiently inclined to engroſs all the traffick of thoſe countries. To this effect, they have ſettled a great market at *Accany*, on certain appointed days in the year, whither a multitude from the neighbouring countries uſually reſorts to buy iron, which the *Accaneſe* bring from the coaſt.

The Kingdom of ACCANY,

IS commonly diſtinguiſh'd by the names of *Accany-Grande*, or the Great, and *Accany-Pequeno*, or the Little.

Accany-Pequeno, or the Little, is ſaid to extend on the weſt to *Quy-Foro* and *Bonoe*; on the ſouth to *Daboe*, *Atti*, and *Abramboe*; on the north to *Inta*; and on the eaſt to the 'kingdom of *Akim*, or *Atchim*. The great town of *Daboe* is near the frontiers, next to *Atti*. *Little Accany.*

Theſe *Accaneſe* are famous for the trade they drive not only on the coaſt, but up the inland. Theſe *Blacks*, in company with thoſe of *Cabeſterra*, a country between them and *Saboe*, uſed to bring down the gold of *Aſſiante* and *Akim*, together with ſome of their own, to trade upon the coaſt; and that which they ſold there, was ſo pure and fine, that to this day the beſt gold is by the *Blacks* from *Commendo* to *Wiamba*, called *Accany Chica*, or *Accany* gold; becauſe it was never any way mixt, like that of *Dinkiara*. *Pure gold.*

Theſe people are naturally of a turbulent temper, haughty and warlike, which makes them either much fear'd or loved, by their neighbours round about, and every where entertain'd coſt-free by them, when they travel *Warlike Blacks.*

travel through their countries. Their usual weapons are an *Assagaya*, or javelin, a buckler and a scymiter. The language is much the same as that of *Fetu*, *Atti*, *Saboe*, *Abramboe* and *Fantin*, only somewhat softer and more agreeable to the ear.

Merchants. The *Accanese* merchants carry all the goods they buy at the coast by land, on their slaves backs, to the markets at *Atti*, *Saboe*, and other places up the country, paying the duties at the passes, to the respective governors of those countries and territories, through which they travel. Many of them can still speak some few words of *Portuguese*, and the *Lingua Franca* they learnt of their fore-fathers, when the *Portuguese* had the whole commerce on that coast. This *Lingua Franca* is a corruption of *Italian*, *Latin*, *French*, and *Portuguese*.

Dinkira country. The country of *Dinkira*, or *Dunkira*, lies above ten days journey by land from *Axim*, and five from *Mina*, due north, having *Cabesterra* on the east, *Adom* on the west, and *Accany* on the north. The roads to it from *Axim* and *Mina*, are very bad and winding, which makes it double the distance in travelling thither, that it would be, were they good and strait: whether the *Blacks* will not or cannot remedy that inconveniency, is uncertain.

It was formerly a country of a small compass, and not very populous; but the natural valour of the natives has enlarged its borders, and raised its power so high, that its people are fear'd and honour'd by all the nations round about, except those of *Assiante* and *Akim*, who are still more potent than they.

The inhabitants of *Dinkira* are vastly rich in gold, as well brought from other parts as what their own mines afford; the first sort whereof they get, either by plunder, or by trade, wherein they are infinitely more expert than any other *Blacks*.

When the roads to the coast are free and open, the *Dinkira* merchants come together, with the *Accanese*, as I said before, either to *Sama*, *Commendo*, *Mina*, or cape *Corso* castle, according to the distance of the places where they live at home. If the passes happen to be stop'd in the inland country, they go farther up the coast; by which means, those upper factories have a brisk trade in their town, and plenty of gold, when it falls short at the middle forts of the coast.

The *Dinkira* gold is commonly very fine, but too often mix'd with *Fetiche* gold, which is a sort of composition of several ingredients, in some very odd shapes, as I shall particularly describe hereafter.

Inta territory. The territory of *Inta*, or *Assiante*, which a modern author supposes to be one and the same, is limited on the west by *Mandinga*; on the north by unknown regions; on the east by *Akim* and *Acham*; and on the south by *Accany*. Nothing can be said of this country, which is utterly unknown, for want of correspondence; but that it is very rich in gold, some parcels whereof are brought down to the *Gold Coast*, in peaceable times, by the *Accanese* who trade thither, when the roads are open. It lies well for the trade of *Isseny* and *Axim*, as being seated towards the head of the river of *Suiero da Costa*. BARBOT.

Akam, *Akim*, or *Abim*, or *Accany-Grande*, the Great *Accany*, borders westward on *Accany-Pequeno*, or Little *Accany*; on *Aqua*, and *Sonqua* southward; on *Inta* and *Achara* northward; and on *Aquamboe* and *Quakoe* eastward. *Great Accany.*

If we may credit some of the *Accanese Blacks*, it is of so great an extent, that it reaches to the *Barbary* coast, which must be mistaken for the river *Niger*; because being very wide, the *Blacks* may perhaps look upon it as a sea; and it runs from east to west, just between thirteen and fourteen degrees of north latitude, being about two hundred seventy leagues from the *Gold-Coast*, directly northward: for should they really extend to the *Barbary* coast, properly so called, this country must reach to the *Mediterranean*, across the vast continent of *Africa*, above six hundred leagues directly north from the *Gold-Coast* to the kingdom of *Algier*, through the countries of *Gago* and *Guber*, placed by the best geographers be-between the *Accanese* lands, and that famous river; and these countries are reckon'd very populous, and to have a great trade. This country was formerly a monarchy, and now a commonwealth, after several changes and revolutions in the government, which renders it the less formidable to its neighbours, because of the factions and divisions the republican government is subject to; and especially among the *Blacks*, where interest is no less prevailing than in other parts, and many love to fish in troubled waters: and therefore this country, for want of unity and a good understanding among the natives, is not so powerful as formerly.

Pure gold. Most of the gold of this country, is generally convey'd to *Acra*, and thence to the western roads and forts of the coast, very fine and pure, without any mixture or corruption.

The *Blacks* of *Akim* are very proud and haughty, and as rich again in gold and slaves, as the Little *Accanese*; for which reason they pretend to some superiority over them. The natives drive most of their commerce towards the countries lying along the *Niger*, being those of *Gago* and *Meczara* on the north of them. *Gago* is a large kingdom, abounding in gold, a great quantity *Gago kingdom.*

BARBOT. whereof is ſent to the kingdom of *Morocco*, with caravans, by the way of *Tombut*. The *Accaneſe* trade alſo with their other neighbour nations, as *Aſſiante* and *Akam*, this latter lying north, the other north-weſt from them, where they ſell abundance of their ſhort cloths and other goods for gold. They alſo ſometimes repair to the markets at *Abonee*, near *Acra*, and there, as well as at Little *Accany* buy *European* goods thoſe *Blacks* carry from the coaſt.

The Territory of AKAM,

HAS *Inta*, or *Aſſiante* on the weſt; *Akim* on the ſouth; unknown lands on the north; and on the eaſt *Quakoe* and *Tafoe*. The *Europeans* on the coaſt are utter ſtrangers to the natives of this country.

AQUA,

EXtends to *Atti* and *Daboe*, on the weſt; to *Fantin* on the ſouth; and to *Akim* on the north. It is a ſmall country, and has ſome dependance on the king of *Fantin*.

SANQUAY,

BOrders ſouthward on *Fantin*; northward on *Akim*; and eaſtward on *Augwina*. The *Blacks* of this nation uſe to come down to *Monte del Diablo*, or the devil's mount and *Dajou*, on the coaſt, to buy ſea-fiſh, to ſupply their markets, and are very conſiderable gainers by that trade; tho' the fiſh is commonly rotten, before it can be carry'd ſo far up. This land pays ſome acknowledgment to the king of *Augwina*.

Rotten fiſh ſold.

AQUAMBOE,

HAS for its boundaries, *Abonee* and *Aboera* on the eaſt; *Akim* on the weſt; *Quakoe* on the north; and *Agwana* on the ſouth. They have no commerce with the *Europeans*.

ABONEE,

IS a territory of a very ſmall compaſs, ſhut in on the weſt by *Aquamboe*; on the ſouth by *Augwina*; on the north by *Aboera*; and on the eaſt by Great *Acra*, and part of *Aboera*. It is only remarkable for the extraordinary market held at Great *Acra*, where the natives give conſtant attendance, as does a great throng of *Blacks* from the other neighbouring parts.

KUAHOE,

IS confin'd weſtward by *Akam*; ſouthward by *Aquamboe* and *Akim*; northward by *Tafoe*; and eaſtward by *Aboera*, and *Cammanach*. We know nothing of the inhabitants, but that they are reputed a treacherous falſe people.

TAFOE,

JOins on the weſt to *Akam*; on the ſouth to *Kuahoe*; and on the eaſt to *Cammanach* and *Kaboe*. 'Tis a rich country in gold, which they ſometimes carry to *Abonee* market, and ſometimes to *Mouree*.

ABOERA,

MEETS with *Aquamboe* in the weſt; with *Cammanach* and *Kuahoe* in the north; with *Abonee* and Great *Acra* in the ſouth; and with *Bonoe* in the eaſt. The natives are rich in gold, which they diſpoſe of at *Abonee* market.

QUAKOE,

BOrders on *Cammanach* and Little *Acra* ſouthward; and on *Tafoe* weſtward. The inhabitants carry much gold to *Abonee*, *Acra*, and Great *Ningo*.

CAMMANACH,

EXtends on the weſt to *Kuahoe*; on the north to *Quakoe*; on the ſouth to *Aboera* and *Bonoe*; and on the eaſt to *Equea*, *Lataby*, and Little *Acra*. The natives apply themſelves moſtly to tillage, and diſpoſe of the product of their land, particularly the maiz, or *Indian* wheat, among their neighbours.

BONOE,

IS limited by *Aboera* on the weſt; by *Cammanach* on the north; by *Agrana* and *Acra* on the ſouth; and by *Equea* and *Ningo* on the eaſt. The main buſineſs of the inhabitants is husbandry, eſpecially ſowing of *Indian* wheat.

EQUEA,

IS bounded weſtward by *Bonoe*; northward by *Cammanach*; and ſouthward by *Ningo* and *Lataby*. They alſo ſow *Indian* wheat, which is their ſole buſineſs and trade.

LATABY,

ON the weſt touches *Equea* and *Cammanach*; on the north-eaſt Little *Acra*; *Ningo* and *Labbade* on the ſouth. This country is renowned for its markets, tho' they are not quite ſo conſiderable as that of *Abonee*; but very great quantities of goods from many parts are ſold in them.

ACARADY,

HAS *Cammanach* on the weſt; *Quakoe* on the north; and *Lataby* and *Ningo* on the ſouth. The *Blacks* from this country carry much gold to *Abonee* market, and it is reckoned as fine and pure as that of *Accany*.

INSOKO,

ACcording to the account the *Accaneſe* give of it, is a country diſtant five days journey from the coaſt; its ſouthern borders little

little known, becauſe ſcarce frequented, by reaſon the roads generally ſwarm with thieves and robbers. The natives of it are notable weavers, making curious ſtuffs and ſhort cloths, which yield a good profit, ſold to the neighbouring nations; who purchaſe them for plate and pieces of eight, as alſo for *Haerlem* cloth. The *Accaneſe* ſay, that thoſe *Blacks* know not what copper or gold are, having never ſeen thoſe two metals in their country.

All the abovementioned kingdoms and territories in general, are not ſo woody, as the country about *Cormentin*, and the others higher on the gold coaſt, nor ſo fruitful. By what I have ſaid of them, it may well be concluded, that they are for the moſt part extraordinary rich in gold; but particularly *Inta*, or *Aſſiante*, *Awine*, *Iguira*, *Dinkira*, *Akam*, and *Accany* afford vaſt quantities; moſt of the gold traded for along the whole coaſt coming from thoſe parts, where there are many rich mines of that metal, beſides what the natives draw from their neighbours, by way of trade, which is a very conſiderable quantity. *Mandinga*, *Gago*, and *Tafoe*, furniſh them with very much in exchange by goods, or by way of plunder; and theſe again, beſides what their own land produces, receive it from many unknown countries northward, on both ſides of the *Niger*: thoſe places, according to the accounts of all authors and travellers, producing an immenſe ſtore of gold. BARBOT.

I might now proceed to treat of the ſeveral ſorts of gold, and the ways of digging, gathering and trying of it; but have thought fit to refer that to another place, where it will be as proper, that I may not interrupt the deſcription of theſe countries, eſpecially thoſe along the ſea-coaſt, as beſt known to *Europeans*.

CHAP. XII.

The land along the coaſt in general. Seaſons and unhealthineſs of the Gold-Coaſt. *Tornadoes; ſtinking fogs, harmatans. Cold in* Guinea. *The country fatal to* Europeans.

The LAND *in general.*

THIS country for the moſt part, near the coaſt, may be reckoned wild and ſavage, being very woody, and covered with ſhrubs and buſhes; and particularly about *Axim*, *Sama*, and *Commendo*, where the roads are ſo crooked and narrow, that two men cannot travel a-breaſt; and the woods ſo thick, that they ſtrike a horror into ſuch as are not uſed to them, the light of the ſun ſcarce penetrating through them: not to mention the multitudes of deſperate villains and robbers, which commonly peſter the ways. However, in many places there are very large pleaſant fields and vales, fit to breed all ſorts of cattle. The ſoil is generally fat, of a pale brick-colour, very proper to ſow *Indian* wheat. In other places it is alſo ſandy and gravelly, as about cape *Corſo*. *Diſmal roads.*

The country along the coaſt, from cape *Tres-Pontas*, to near *Acra*, is moſt hilly, gradually riſing more and more up the inland, till it becomes almoſt mountainous. The ſoil is for the moſt part extraordinary fertile, and produces abundance of *Indian* wheat, millet, rice, potatoes, yams, oranges, lemons, cocoa-nuts, palm-wine, bananas, plantans, and ananas; but leaſt of the laſt. *Product.*

There is plenty of four-footed beaſts, and fowl, both of thoſe natural to the country, and others tranſported thither by the *Portugueſe* from *Brazil* and *St. Thome*, which have multiplied exceedingly in the ſpace of two centuries; of which creatures, more ſhall be ſaid hereafter in its proper place. *Animals.*

The land is here and there water'd with large and ſmall rivers, ſome of the former very pleaſant and beautiful; as the river *Cobra*, thoſe of *Boutrou*, *Sama*, and others farther eaſtward, which ſupply the natives with vaſt quantities of good freſh fiſh, beſides furniſhing them with much gold. *Rivers.*

The ſea along the coaſt, affords no leſs variety and plenty of excellent fiſh, and yields abundance of ſalt, by boiling its water to a conſiſtence; both which turn to a very conſiderable profit and advantage, not only to the *Blacks* inhabiting the coaſt, but to innumerable multitudes for ſeveral hundred leagues farther up.

Having propos'd to myſelf to treat hereafter, by way of ſupplement, of the ſeaſons and monſoons of *Nigritia* and *Guinea* in general, as alſo of the winds, rains, *&c.* I ſhall at preſent only ſay ſomething of the ſeaſons and unwholeſomeneſs of the *Gold-Coaſt* in particular, as it lies between the fourth and fifth degrees of north latitude, which occaſions ſome ſpecial difference to be here taken notice of.

Seaſons and unhealthineſs of the GOLD-COAST.

THE year is generally divided into two ſeaſons, ſummer and winter, good and bad, or high and low ſeaſons, according to the ſeveral ways uſed by the *Europeans*, who live *Two ſeaſons.*

BARBOT. live there, to expreſs themſelves; none of them taking notice of any autumn or ſpring; becauſe the heats continue more or leſs throughout the whole year, and the plants and trees are perpetually green.

Summer. The ſummer uſually commences about the beginning of *September*, and laſts the five

Winter. following months; and the winter holds the other ſix months of the year, which are alſo ſubdivided, into two rainy, two miſty and rainy, and two windy and rainy months. Not that we are to ſuppoſe that every two of thoſe months are altogether rainy, miſty, or windy; but becauſe during each of thoſe ſubdiviſions, the winds, miſts, or rains are predominant in their turns. It is alſo to be obſerv'd, that theſe ſeaſons do ſo alter ſome years, that the miſty or rainy months may fall, perhaps, a whole month later than is uſual; and therefore it may be alſo reckon'd that the ſummer ſeaſon commences at the latter end of *September*, and the winter in *April* following.

The *Engliſh* call theſe two ſeaſons winter and ſummer; the *French* the high and the low ſeaſon; and the *Dutch*, the good and bad times.

When the ſeaſons commence. The beſt obſervation of the time when the rains begin on the *Gold-Coaſt*, is made by agent *Greenhill*, who brings it to about the 10th of *April*. "This, ſays he, may be "generally obſerv'd, from fifteen degrees "north, to the ſame number of ſouth lati- "tude, that they follow the ſun, with five "or ſix degrees, and ſo proceed with him, "till he has touch'd the tropick, and re- "turns to the like ſtation again." This he makes out by the following inſtance, *viz.* cape *Corſo* caſtle is in four deg. and fifty five min. north; about the 12th of *April*, the ſun has there about twelve deg. north declination; at that time the rains begin and continue in that latitude, till he has perform'd his courſe to the greateſt obliquity from the equator, and return'd to the like poſition ſouth. The ſame he ſuppoſes may be underſtood of other places within the tropicks.

Length of days. The days and nights are there all the year about much of the ſame length; the ſun almoſt at all times riſing at ſix in the morning, and ſetting at ſix in the evening; but he has been up almoſt half an hour before he is perceived by the people there, who at his ſetting alſo loſe ſight of him almoſt half an hour before he is quite under the horizon.

Heat. During the ſummer, thus reckoned to begin with *October*, and to end with *March*, the heat is very violent and ſcorching, but particularly in *December* and *January*, which are commonly the dryeſt months in the ſummer, and conſequently the heat more intenſe: and indeed it could not be endur'd, eſpecially by ſuch as are newly arriv'd there from *England* or *Holland*, whoſe bodies are not ſo well diſpos'd, as thoſe who have lived upon the ſpot ſome time, were it not for the freſh gales of wind, blowing regularly every day from nine in the morning till night, when a north-eaſt breeze, by the *Blacks* call'd *Boſoe*, takes place; being a hot air from the land, which cauſes people to ſweat exceſſively in their beds, as I have mention'd it, ſpeaking of the ſhips in the roads.

February and *March* now and then afford gentle rains, and ſometimes heavier ſhowers, attended with tornadoes, more frequent in theſe than in the other four ſummer months.

Unhealthy time. *April*, *May*, and *June* have the moſt of thoſe tornadoes, and are therefore the moſt hurtful months to the *Blacks*, as are thoſe of *July* and *Auguſt* for their thick and ſtinking fogs, which occaſion more ſickneſs at that time than in ſummer: for the long violent rains, falling like floods, more particularly in thoſe months, attended with frequent tornadoes, lightning, and dreadful claps of thunder, alternatively intermixt with thick miſts and fogs, do ſo corrupt the air, together with the ſtench that is in and about the towns and villages of the *Blacks*, as I have before obſerv'd, do all together much prejudice the ſtate of health; inſomuch, that not only new comers, but even thoſe who have been long on the coaſt, cannot poſſibly avoid partaking of thoſe malignant effects.

As for new-comers, few of them at firſt fail of being ſeiz'd by a ſickneſs, which carries off very many, tho' perhaps fewer in ſome places than in others: for where the wind blows continually very freſh, and the *Blacks* make the leaſt ſtench, ſuch places are certainly moſt wholeſome; as for inſtance, *Boutroe*, *Zacundee*, the *Daniſh* mount at *Manſrou*, *Wiamba*, and *Acra*. As, on the contrary, thoſe places which are generally moſt ſubject to rains, as particularly *Axim* is reckoned to be ſo more than any other place along the coaſt, are the moſt unhealthy.

The TORNADOES,

Horrid ſtorms. WHICH the *Portugueſe* call *Travados*; the *Blacks*, *Agrombretou*; and the *French*, *Travades*; commonly follow the ſun, which attracts them. They are fierce ſtorms of wind, riſing on a ſudden from the eaſt and ſouth-eaſt; and ſometimes from the north, with ſome points of the weſt, but not ſo frequent, intermix'd with dreadful repeated claps of thunder, and terrible lightning, vaſt ſhowers of rain falling like a flood, and an extraordinary darkneſs even at noonday. Some of theſe laſt an hour, others two or more; and as ſoon as over, the weather immediately becomes as clear and fair

as before. If any happen in the good season or summer, as there do now and then, tho' generally not so violent as in the winter, yet they are more incommodious both to land and sea-faring people, being commonly follow'd by cold rains, so heavy and violent for several days successively, that they seem to threaten a second deluge.

Signs of tornadoes.

These tornadoes, if not timely taken notice of by ships under sail, will certain overset any large or small vessel; or drive them ashore, if not well moored; or at least, split their sails, or bring the masts by the board. But they never fail to give warning time enough to prepare against them; yet they do not always follow after that warning. The manner of it is thus: a very black cloud appears far off, in which, if there be several white spots, the wind will be most; if not, the rain will prevail. This is the saying of the sailors, and therefore not always infallible. This is certain, that the tornadoes very much help such ships as are bound to the windward, if they are not too violent; for then they can steer by them a direct course, whereas otherwise, they must ply it up, continually tacking, which proves very tedious. The same advantage is made of a *Harmatan*, of which, and the tornadoes, I shall say more in the supplement.

Unwholesome FOGS.

THERE being a continual chain of hills and mountains from one end to the other of the *Gold Coast*, there rises every morning, in the valleys betwixt them, a thick, stinking, and bituminous mist or fog, especially near rivers or watry places, which spreads itself all over, and falls so thick on the earth, that it is almost impossible for *Europeans* to escape the infection, whilst they sleep, their bodies being more susceptible of it than the natives. These unwholesome mists rise every night throughout the whole year; but especially in the winter season, and then most in *July* and *August*, as was said above. It is no wonder, that such fogs, together with the intolerable stench about the habitations of the *Blacks*, and all the abovemention'd intemperances of the climate, the continual rains, excessive heats of the day, the fierce lightning, and the horrid frequent claps of thunder; it is no wonder, I say, that all these united, should make the air unhealthy and pernicious to human constitutions, and more particularly to *Europeans*.

Dangerous to Europeans.

It is to be observ'd, that though, during the six months of the summer season, the heat is very violent, and sometimes scorching and intolerable; yet the other six months of the winter season are so different, that sometimes a fire could be well endur'd, the weather being often much like *September* in *France* or *England*, and evenings pretty cool, which happens also even in the summer season, more especially at the time of an *Harmatan*, which is a dry north or north-east wind, call'd by the *Portuguese Terreno*; that is, the land-wind, because it comes from the landward and overpowers the sea-breeze.

BARBOT.

HARMATANS.

AN *Harmatan* will last two or three days, and sometimes four or five, but seldom so long: yet such a one we had, lying off *Boutroe*, in *January* 1682. It blew a sharp piercing cold air, no sun appearing all the while; but the weather was thick, close, cold, and raw, which very much affected the eyes, and put many into an aguish temper, so violently piercing the naked bodies of the *Blacks*, that I observ'd many I had then on board, look'd at a distance as if they had been all over strew'd with meal, and shiver'd as in an ague. Nor is it any wonder that the natives, who are used most of the year, and even of their lives, to a scorching air, should be so tender and sensible of a sharp piercing wind, coming so suddenly on them, when the *Europeans* themselves, who are used to cold climates, can scarce endure it, but are sensible of the effects thereof, tho' close confined to their chambers, with a gentle fire and strong restoratives to keep up the spirits.

Piercing air.

The latter end of *December*, all *January*, and part of *February*, are subject to these *Harmatans*, as the *Blacks* call them; but *January* most of all. Those which happen in *February*, do not commonly continue long; and they are never known before or after the times here mention'd.

When it happens.

During the time of an *Harmatan*, all persons whatsoever, white or black, without any exception, are obliged, by the sharpness of the air, to keep confined to their houses, or chambers, without stirring abroad, unless upon very urgent occasions: for the air is scarce to be endur'd, because it suffocates, obliging people to draw their breath often, and short; and they are forced to correct the acuteness of it with some sweet oil; without which, it would be difficult breathing as at other times.

Difficulty in breathing.

This sharp piercing air is as prejudicial, if not more, to beasts or cattle, than it is to men; and certainly destroys many of them in a very short time, if not drawn together betimes into some close cover'd place: which, for this reason, the *Blacks* generally provide before-hand, being acquainted with the proper season of these *Harmatans*, and knowing they never miss coming, sooner or later. An experiment was made at cape *Corso*, of the sharpness of the air, on two goats; which were not exposed to it above four hours, before it kill'd them. Besides, the joints of floors in chambers, and the decks and sides of ships, as far as they are above water, did open so wide, that a caulking-

Wonderful effects.

BARBOT. iron could be thruſt in deep between the ſeams, continuing ſo all the time the *Harmatan* laſted; and as ſoon as it was over, thoſe joints and ſeams cloſed again of themſelves, as if they had never open'd.

Advantage of them. Theſe *Harmatans* generally blow from Eaſt to ENE, and are the moſt ſteady freſh gales that are obſerv'd to blow, never attended with thunder, lightening, or rain, or at leaſt very rarely. They generally turn the tides from their conſtant courſe, which is eaſt, to the weſt, and impel them with a great force; which change, as well as that of the *Tornadoes* before-mentioned, is advantageous to ſhips bound from the eaſt part of the coaſt to the weſtward; which is here call'd the *upper coaſt*, as the eaſtern part is named the *lower*.

The land-wind is ſeldom known to blow here in the winter ſeaſon; that which then conſtantly reigns, and pretty freſh, is from the SW. to the WSW. along the coaſt downward; which drives the tide ſtrongly to the Eaſt, and ENE. rendering the navigation tedious and toilſome to thoſe who are bound from *Fida* and *Ardra*, to croſs the equinoctial. Being once in the bight or gulph of *Guinea*, upon ſuch a voyage, I obſerv'd, that when we ſteer'd SSE. we made but an ENE. courſe.

Cold in GUINEA.

THE high winds which blow fiercely in *July* and *Auguſt*, occaſion cold weather, tho' coming from the South and SSW. as they then generally do, cauſing a ſharp, raw, foggy air, with a great ſtench on and near the land. The ſea then runs high, and *Great ſtorms.* rough. Some years there are ſuch fierce and boiſterous ſtorms in the country, that thouſands of trees are either torn up by the roots, or ſplit.

Froſt. The cold is alſo ſaid to be ſo ſharp at night, that many have been perſuaded it froze; the earth, which is commonly very moiſt, by reaſon of the dew, appearing on the contrary dry and whitiſh, and ink found frozen in the houſes. This is not at all improbable; for I have met with ſuch cold weather under the line, that one of our men made uſe of his gloves and a muff he happen'd to have among his apparel.

Infectious air. In the good ſeaſon, I have obſerved the effect of the corrupted evening air to be ſuch, that in two hours it corrupted a piece of freſh meat, ſo that the next morning it ſwarm'd with maggots, as ſoon as the ſun came to ſhine upon it; and even on woollen clothes, that lay out all night, the vermin would breed: nor could we keep the fiſh juſt taken out of the water, ſweet above four hours. By this we may gueſs what effect the air of the high ſeaſon, or winter, may have on ſuch bodies, and conſequently on human nature.

Danger lying a broad. Notwithſtanding I have before ſaid ſomething to the ſame purpoſe, I think myſelf oblig'd here again to warn ſailors, that they do not lie down on the decks uncover'd, as they are too apt to do after working hard; or perhaps drinking brandy, punch, or any other ſtrong liquor, which may occaſion them to ſleep ſo all the night: for it is ten to one, but that in the morning they will find themſelves ſo ſtiff and cold, as not to be able to ſtir from the place; which caſts them into fluxes, of which few or none recover. It behoves them therefore carefully to avoid lying abroad, and uncover'd in the night; and maſters of ſhips ought ſtrictly to forbid it, if they value the ſucceſs of their voyages, many ſtout and brave men having periſh'd miſerably after this manner on the coaſt of *Guinea:* and thus voyages, which might otherwiſe have been advantageous, have prov'd deſtructive to the adventurers, for want of hands to carry the ſhips home with all diligence, which is a main point towards a good voyage. But of this more in another place.

September driv away wi ter. In *September* the winds uſually blow from the ſouth during the day, driving away the ſtench up the inland; and the north wind returning commonly at night, carries it off again to ſea. This month of *September*, by degrees drives away the winter ſeaſon, and generally concludes with fine clear weather, and great heats.

Dreadful lightenin The gold coaſt lying between the tropick and the line, it is eaſy to gueſs what dreadful thunder it muſt be ſubject to, which is moſt in the winter ſeaſon. The lightening is ſometimes ſo frightful, that it really looks as if the world were going to be conſum'd by fire. The ſheets of lead nailed on the ſides of a gallery, over the ſeams of the ſhip I was in, were in ſome places almoſt reduc'd to nothing; and it is recorded at *Mina*, that in the year 1651, gold and ſilver were melted in bags, which remain'd untouch'd.

GUINEA *fatal to* EUROPEANS.

Wants in Guinea. THeſe things conſider'd, it is no wonder that the coaſt of *Guinea* ſhould yearly conſume ſo many *Europeans* living aſhore; eſpecially if we conſider their way of living, being utterly unprovided of what ſhould comfort and nouriſh them; having wretched medicines, unskilful ſurgeons, and no ſupport of nouriſhing diet and reſtoratives. The common ſort, at beſt, can get nothing but fiſh, and ſome dry lean hens, and were they able to pay for better, it is not to be had; for all the oxen, cows, ſheep and poultry, are lean, tough, and dry; nothing being good but ſpoon-meats. As for the chief officers, they are commonly pretty well ſupported with better food; as either having

having it ſent by their friends in *Europe*, or buying it of *European* ſhips that trade on the coaſt, or elſe receiving preſents of good poultry, ſalt meat, *French* and *Madera* wine, neats tongues, gammons, all ſorts of pickles, preſerves, fruit, ſweet oil, fine flower, choice brandy, *&c.* with good freſh medicines and reſtoratives. Beſides, they are not oblig'd to be expos'd to all ſorts of weather, either to the ſcorching air of the day, or cold evening-dew; nor to hard labour, or going from one place to another in canoes; or, which is worſe, paſſing over bars, and the breaking of the ſea, wherein, as I have ſaid before, there is a hazard beſides that of drowning; or if they have occaſion to do this ſometimes, they are preſently ſhifted and comforted with reſtoratives: whereas the common ſort, eſpecially canoe men, labourers and ſoldiers, are expos'd to all ſorts of fatigues and hardſhips upon every command, without thoſe comforts and ſupports which officers have. Beſides all this, they are generally men of no education or principles, void of foreſight, careleſs, prodigal, addicted to ſtrong liquors, as palm-wine, brandy and punch, which they will drink to exceſs, and then lie down on the bare ground in the open air, at the cool of the evening, without any other covering but a ſingle ſhirt; nay ſome, and perhaps no ſmall number, are over-fond of the black women, whoſe natural hot and leud temper ſoon waſtes their bodies, and conſumes that little ſubſtance they have: tho' ſuch proſtitutes are to be had at a very inconſiderable rate, yet having thus ſpent their poor allowance, thoſe wretched men cannot afford to buy themſelves convenient ſuſtenance, but are forced to feed on bread, oil, and ſalt, or, at beſt, to feaſt upon a little fiſh. Thus 'tis not to be admir'd that they fall into ſeveral diſtempers, daily expoſing their lives to danger, very many being carry'd off thro' theſe exceſſes, in a very deplorable condition, by fevers, fluxes, cholicks, conſumptions, aſthma's, ſmall-pox, coughs, and ſometimes worms and dropſies: of all which diſeaſes, I ſhall ſay more in another place.

Exceſſes of Europeans.

But it is not only the inferior ſort who are guilty of this irregular courſe of life; there are too many of the officers and heads, who, the greater their ſalaries and profits are, the more eager they are to ſpend them extravagantly, in exceſſive drinking, and other vices, never minding to keep ſomething by them to procure freſh proviſions at all times for their ſupport. Nay, ſome of them run ſo deep in debt, to gratify their diſorderly appetites, that their pay is ſtopped, or made over by bond, before it becomes due; ſo that ſeveral, who do not die there, return home as empty in the purſe as they firſt went out: and it very ſeldom happens that any make their fortunes, except the commanders in chief of forts, who have the beſt opportunity of laying up; or thoſe who make no account of the ſolemn oaths they have taken, not to trade for their own proper account, directly or indirectly; which oath is generally adminiſter'd to every perſon employ'd by any of the *African* companies in *Europe*. Yet many of them openly profeſs they went not thither for bare wages; and I fear the number of ſuch is not ſmall in every nation.

How unwholeſome ſoever the *Gold Coaſt* is, the *Europeans* who do not reſide aſhore, but are conſtantly aboard the ſhips, are nothing near ſo liable to the malignity of the corrupted and infectious air, provided they be any thing cautious and careful of themſelves; and eſpecially if they avoid the frequent opportunities which offer aſhore, of hard drinking, and having to do with black women; and if they take heed to ſhift themſelves often aboard, after being wet, or having work'd hard in the hold of the ſhip: to which purpoſe moſt of them wear only a pair of drawers, or thin breeches, leaving the reſt of their bodies quite naked.

Advantages of being aboard.

The ſea-breeze, during the day, is a great refreſhment to them, notwithſtanding the ſcorching heat then reigning; and the ſhips generally riding two or three *Engliſh* miles from the ſhore, the ſtench of the town, and the miſt of the night, is ſeldom carry'd ſo far from the land, by the north wind which then blows. Beſides, they are much better fed aboard than the common people are aſhore.

Natives healthy.

The natives are ſeldom troubled with any diſtempers, becauſe being born in that unhealthy air, and bred up in ſloth, and that ſtench, thoſe things little affect them; and when the *Tornadoes* happen, which are attended with great claps of thunder, flaſhes of lightning, and violent rain, by them very much dreaded; they keep very cloſe within doors, and under ſhelter, if poſſible, being ſenſible of their dangerous effects on human bodies: or if they cannot avoid being expoſed, their ſkins are ſo ſuppled by daily anointing with palm-oil, that the weather can make but little impreſſion on them, the pores being ſtopped, and not ſo open as in white men.

Diſeaſes of Blacks.

The common diſeaſes of the *Blacks* along the whole coaſt, are the ſmall pox and worms; the firſt of which ſweeps away great numbers every year, and the latter grievouſly afflicts them in ſeveral parts of their bodies; but more eſpecially in the legs, and occaſions extraordinary pains. I ſhall ſay more of theſe and other diſtempers the *Blacks* are ſubject to in another place.

BARBOT.

CHAP. XIII.

Husbandry; maiz, or Indian *wheat, and other grain; roots; gardening; ſugar-canes; fruit; palm-wine trees; wild trees; and making of ſalt.*

HUSBANDRY.

Two harveſts. THEY have generally two ſeed and two harveſt-ſeaſons on the *Gold Coaſt*. The firſt ſeed-time is at the latter end of *March*, and the firſt harveſt in *Auguſt*. The ſecond ſeed-time is immediately after the firſt harveſt; but they do not ſow much at this time, becauſe of the dry weather which follows it, till the next harveſt, which is at the latter end of the year: for the *Indian* wheat does not come up well without much rain.

Tillage. When the ſeed-time is at hand, every *Black* marks out the ſpot he likes, which is uſually on riſing grounds, near their towns and Villages: and having promiſed to pay the uſual rent to the officers appointed to that purpoſe, the kings being lords of all the lands; the head of a family, aſſiſted by his wives, children, ſlaves, if they have any, ſets fire to the ſhrubs and buſhes, which for the moſt part overſpread the earth, or elſe cut them cloſe to the ground; for they will ſeldom beſtow the pains of grubbing up the roots, for which reaſon they ſoon ſprout up again: yet they think it ſufficient for ſowing their ſeed to turn up the aſhes of the ſhrubs and buſhes with the earth ſlightly, which they do with a ſort of tool or ſpade, call'd *Coddon*, and are ſo dextrous at managing it, that two men will dig as much land in a day, as one plow can turn over in *England*. This being done after the ſame manner by all the inhabitants of the village, they let it lie eight or ten days, after which, all perſons being thus prepar'd, and the day for ſowing appointed, which is always on a tueſday, that being their feſtival or ſabbath, they begin that day, by ſowing the land of the *Braffo*, or chief of the town, he being preſent; and when it is done, treating the *Blacks* with a ſheep and abundance of palm-wine, in the field, which is done in honour of their deity, ſpilling a great deal of wine on the ground, to be a plentiful crop. The next day, and ſo the reſt ſucceſſively, are ſpent in ſowing their own corn, one ground after another, till all is done; ſtill feaſting one another by turns, and drinking all the while in the fields. They plant this corn, as we do beans, making little holes in the ground, and putting ſeed into them.

Scaring of birds. This grain commonly ſprings out in eight or ten days after 'tis ſow'd. When 'tis grown up to a man's height, and begins to bloſſom, they commonly build a hut, in the middle of the field, made of reeds, or ſuch like materials; tho' this they do more particularly for millet, or other ſmaller grain than the *Indian* wheat; and in it they keep ſome of their children or ſlaves all the day, till harveſt-time, to ſcare away the birds, who otherwiſe, being ſo very numerous in that country, would ſpoil and deſtroy the millet, whoſe reed is not ſo thick, nor cover'd with leaves, as the *Indian* wheat is; and therefore much more expoſed to thoſe grain-devouring birds than the other. When they think it is ripe, they cut it down with a ſort of ſickles or hooks, and let it dry on the ground for above a month; after which, they lay it up in heaps or ſmall reaks, cover'd with the dry leaves of the corn, which are long and broad, either within their houſes or without.

MAIZ, *or* INDIAN WHEAT, *and other Grain.*

Wonderful intereſt. THIS ſort of *Indian* wheat, generally produces one, two, three, and ſometimes four ears, each of them containing four, or five hundred grains, more or leſs; ſo that according to this prodigious increaſe, one grain yields a thouſand, fifteen hundred, and ſometimes two thouſand grains. It is very ſtrange, conſidering this increaſe, that the *Blacks* ſhould ever know any ſcarcity, and ſometimes a famine; but it is for the moſt part occaſion'd by their ſloth, they being generally careleſs, void of foreſight, and not providing for caſualties.

Price of corn. In peaceable times, a thouſand ſtalks of *Indian* corn are ſold for about five ſhillings *Engliſh*, and in ſome parts for a third or fourth part leſs.

There are two ſorts of this corn, red and white, the latter moſt beautiful, but the former accounted the beſt; and when beaten ſmall and cleanſed, it makes indifferent good bread, tho' ſomewhat heavy for want of yeaſt, or leven. If it were well ground, boulted, and baked, as is done by the people of *Bearn*, and ſome other parts of *France*, who uſe this ſort of corn very much, the bread would be good. The leaves of the maiz or *Indian* wheat dry'd, are proper food for cattle in winter, and ſo uſed in the province of *Bearn* aforeſaid.

Brought by the Portugueſe. The *Portugueſe* firſt enrich'd theſe *African* countries with the *Indian* wheat, or maiz, bringing the ſeed from the iſland of *St. Thomas*, in the bight of *Guinea*, to the *Gold Coaſt*; where the ſoil proved ſo proper for it, that it has been ever ſince the main ſubſiſtence of the *Blacks*, not only on the coaſt, but

but far up the inland: beſides the vaſt profit thoſe people yearly make, by ſelling it at the *European* forts, and to the ſlave ſhips; as alſo to all the other nations about them.

The name of *Maiz* is properly *Indian*, given to this grain by the natives of *America*, where is great plenty of it. The *Portugueſe* call it *Milho Grande*, that is, great millet, and *Indian* wheat; the *Italians*, *Turkiſh* wheat; and the *French*, *Spaniſh* wheat. It is poſitively aſſerted, that before the *Portugueſe* came to this coaſt, the natives neither uſed, nor ſo much as knew of bread, made of any ſort of corn; but only ſuch as they made of yams and potatoes, and a few roots of trees: which may be credited, without any difficulty, becauſe it is well known, that to this day there are ſeveral countries in *Guinea*, which have very little or no *Indian* corn, or millet, the *Blacks* there feeding on the aforeſaid roots.

The ſecond ſort of grain, by the *Portugueſe* call'd *Milho Pequeno*, which is the common millet, is alſo very plentiful on the *Gold Coaſt*, being like coriander-ſeed, as I have fully deſcribed it, in the firſt book of this work, chap. 4. and ſhall now only add, that it is here made into bread, as well as the other, and ſomewhat reſembles the ſmaller ſort of rye in *England*. It is well taſted and very nouriſhing; but not ſo much ſown as the *Indian* Wheat, for which reaſon it is one half dearer.

Both theſe ſorts are ſow'd along the *Gold Coaſt*, but leaſt of all at *Axim*, as I obſerv'd in the deſcription of that place, and therefore always dear there: but the countries of *Anta*, *Anamabo*, and *Augwina*, in fruitful years and peaceable times, yield prodigious quantities; inſomuch, that at *Anta* a thouſand ſtems, or ſtalks of *Indian* wheat, are ſold for ſix, ſeven, eight, nine, or ten *Takoes* of gold, each *Takoe* being about four-pence farthing *Engliſh*; and a ſack, at moſt, does not exceed twenty-two pence.

On the contrary, in time of war it is deareſt; ſometimes yielding an ounce of gold, which is four pounds ſterling: a very exceſſive rate, and might eaſily be remedy'd, would the *Blacks* ſow more than what is neceſſary for the year's conſumption: but their natural ſlothfulneſs is ſuch, that they ſeldom exceed that quantity.

'Tis generally obſerv'd, that *Indian* corn riſes from a crown to twenty ſhillings betwixt *February* and harveſt, which I ſuppoſe is chiefly occaſion'd by the great number of *European* ſlave ſhips yearly reſorting to the coaſt, eſpecially *Engliſh* and *French*, the *Dutch* being generally better victual'd than they, and being obliged to buy corn, which carries off ſome thouſands of cheſts yearly.

The third ſort of grain on the *Gold Coaſt* is rice, but not common all over it; there being very little near the ſhore, and the moſt at *Axim* and *Anta*. Higher up the coaſt, towards *Iſſeny*, and farther weſtward about cape *Palmes* and *Seſtro*, a ſhip may be eaſily loaded with it, perfectly clean, under a penny, and even three farthings a pound: whereas what is at *Axim*, *Anta*, and other parts of the *Gold Coaſt*, foul and unſifted yields above a penny a pound. It is well for the inhabitants of *Axim*, that their ſoil is ſo proper for rice, to make ſome amends for their want of *Indian* wheat, and that they lie not far from *Abocroe*, *Ancober*, and *Anta*, which are able to ſupply them with that grain. BARBOT

The rice-harveſt is uſually in *September*, tho' it be ſow'd in *January*. I have been told, it was firſt brought from *India* to the coaſt: I have ſaid more of it in the firſt book, to which I refer the reader.

The *Blacks* of this coaſt make bread of theſe ſeveral ſorts of grain, either of *Indian* corn alone, or mix'd with millet; and ſometimes they put rice to it, or make their bread of this laſt alone: but they have not the true art of baking, ſo that their bread is generally clammy and heavy; for they have neither yeaſt nor leven to make it light and pleaſant: But of this I ſhall ſay more when I come to ſpeak of the employments of the women. *Bread.*

The bread made of rice only, is very white, but heavy. That which is made with millet, is the browneſt of all, but clammy, and not very pleaſing. That which is made of maiz only, after the *Portugueſe* faſhion, is pretty good; but if mix'd with millet, 'tis incomparably more grateful, and eats much like rye-bread in *Europe*, as I have ſaid before; and is of the ſort moſt uſed on the coaſt.

The *Negro Blacks* in ſome places, have a particular way of baking this ſort of bread; ſo that it will keep ſweet two or three months.

The boys and girls uſually eat the maiz in the ear, roaſted a little over the coals, or laying the looſe grains on a very hot large ſtone. Some are of opinion, that the uſe of this grain thus roaſted, heats the blood, and cauſes a ſort of itching and ſcabbineſs in ſuch as have not been long uſed to it. We ſee in holy ſcripture pretty often mention made of the uſe of roaſted grains or corn among the *Iſraelites*.

ROOTS.

BEſides maiz, millet, and rice, the *Blacks* uſe yams; a root which grows in the earth like carrots, commonly twelve or fourteen inches long, and as much in thickneſs or circumference, and others more, having ſeen ſome that weigh'd eight and ten pounds a-piece. They are here of a reddiſh yellow colour without, and ſnow-white within; *Yams.*

BARBOT. within; they ſhoot out a long green leaf, near the form of *French* beans, with little prickles. The *Blacks* ſo order this leaf, that it twines up poles appointed for that uſe; and by it they know when the fruit is at maturity, at which time they dig it out of the earth; and it will keep ſweet for *Yams.* a conſiderable time. The *Yams* never grow without ſome of the fruit it ſelf be planted.

This root either boil'd or roaſted, ſerves the *Blacks* inſtead of bread; and even the *Europeans*. The natives commonly boil it, and when peel'd, eat it with ſalt and oil. Its taſte is much like that of earth-nuts, and is dryer and firmer, tho' not quite ſo ſweet.

The country of *Anta*, is well provided with this kind of roots. But that of *Saboe* hath the greateſt plenty, and they are ſent in the ſeaſon by thouſands at a time to the other places, about it. *Comendo* and *Mouree* are alſo pretty well ſtored; they coſt there about fourteen ſhillings a hundred, but at other places where they are ſent for from thence, they yield much more.

Potatoes. Potatoes, a root of an oval form, as large commonly as turneps in *Europe*, ſhooting forth green leaves, running along the ground, are plenty enough on ſundry parts of the coaſt, but eſpecially at *Saboe*. And next to it in the lands of *Anta*, and I think at *Comendo* alſo, but dare not be poſitive. This root, which is perfectly white within, is very ſweet, and eats much like our good cheſnuts of ſome ſouthern parts of *France*, call'd *Marrons*, being boil'd or roaſted under embers; and I think their ſweetneſs here exceeds that of the *Barbadoes* potatoes, ſo much praiſed in the *Leward* iſlands of *America*. From the branches of this root planted in the ground, in a little time grow potatoes: the *Blacks* eat them as heartily as bread.

BEANS.

THERE are five, if not ſix ſorts of *Beans*; three of which are the moſt remarkable, in that they grow under the earth.

Three ſorts. The firſt ſort of beans then, is in figure and taſte, ſomething like our garden-beans in *Europe*. The ſecond ſort, is a ſize larger, growing in cods, about half an ell long; the beans are of a bright red colour. The third ſort, is almoſt like thoſe very ſmall beans, call'd princeſſes, but of a deeper red: this ſort is very good, nouriſhing and delicate food. Theſe three ſorts grow like *French* beans in *France* or *England*, either propt up, or creeping up by a hedge.

Subterraneous beans. The firſt ſort of the pretended ſubterraneous beans, is ſmall, and call'd there, by the *Dutch*, *Jojooties*, running along the ground, encloſed in long ſlender huſks. They eat well, when green and young.

The other ſort grows on buſhes like our gooſeberries, are ſhell'd like green peas, and require a good quantity to make up a diſh, but are neither ſoft nor ſweet.

Another ſort, which is call'd *Gobbe-Gobbes*, grow together in a cod under the earth, ſhooting out a ſmall leaf above its ſurface, and are accounted the worſt of beans, tho' eaten by many.

The ſecond ſort of earth-beans, call'd *Angola* beans, as being but of late brought over from thence, and tranſplanted hither, if fryed like cheſnuts, is a very agreeable ſort of eatable.

The laſt ſort, growing under the earth alſo, are the beſt of all the above ſpecies of beans, if they muſt paſs for beans, rather than for earth-nuts; being eaten raw out of hand, and taſte not much unlike hazle-nuts. Theſe pretended ſorts of beans are commonly broken in pieces, ſoaked in water, and ſqueez'd in a cloth. Their liquor boil'd with rice, paſſes every where in this country for milk, and when ſeaſon'd with butter, cinamon and ſugar, will not eaſily be taken for any other thing by thoſe who are not acquainted with it.

GARDEN-WARE.

THE *Salad Herbs* and *Cabbage*, which the *European* gardens afford, in ſome parts of the *Coaſt*, are of the ſeeds brought from thence; and thrive pretty well in ſome grounds, if well cultivated and look'd after, eſpecially *Roman* lettuces, melons, and cabbage, which are very delicious.

The wild purſlain is very plenty every where, and a good refreſhment to the *Europeans*, eſpecially ſailors, to make broth; more particularly to the *French*, who generally are fond of pottage, wherever they go.

Here is alſo a ſort of *Pulſe*, called *Tetié*, the plant and leaf not unlike that of *Rape*. It has ſomething of the ſouriſh taſte like *Sorel*, and is very ſtomachical.

There are above thirty ſeveral ſorts of green herbs extraordinary wholeſome, which are the principal remedies in uſe among the *Blacks*, as being of wonderful efficacy; as likewiſe ſome ſorts of *Roots*, *Branches* and *Gums* of trees, which if well known in *Europe*, would perhaps prove more ſucceſsful in the practice of phyſick, than other things in common uſe; or at leaſt the uſe of theſe herbs, *&c.* would prove more ſucceſsful here on the ſick *Europeans*, frequenting this coaſt, than our phyſical preparations brought from *Europe* can do, becauſe they have loſt moſt of their virtue, before they reach the coaſt, and are commonly corrupted. It were therefore to be wiſhed, that ſome *European* phyſician would take a voyage into *Guinea*, to enquire into the

the nature of theſe plants, no other perſon being ſo proper for it.

SUGAR-CANES,

ARE found here and there, growing wild and uncultivated, ſome twenty foot high or more; but not ſo ſweet nor ſo full of juice, as they are commonly in the *Leward* iſlands of *America*, becauſe, as I ſuppoſe, they are not rightly managed and planted as they ſhould be. The country of *Anta*, as I ſaid before, has the moſt of that ſweet plant, and undoubtedly as the ſoil is of its nature, the ſugar-canes would improve to advantage, if well cultivated.

PEPPER *and* GINGER.

THE *Malaguetta*, or *Guinea* pepper, of which I have ſpoken at large, in the deſcription of the river of *Seſtro*, in the firſt book of this volume, grows alſo here, but not in any quantity; either on ſhrubs in red ſhells or huſks, or on another different figure of plant, not unlike large graſs-reeds.

Ginger is not ſo common on the coaſt; it grows only at ſome places, but in very inconſiderable quantity.

The *Pimento*, or *Spaniſh* pepper, is very plenty here, and of two ſorts, great and ſmall; it grows on ſhrubs, ſomewhat like, tho' little leſs, than gooſeberry buſhes in *Europe*. Both ſorts are firſt green, but afterwards change colour, the ſmall to a beautiful red; and the large to a red and black. They are both much hotter than common pepper, eſpecially the ſmaller ſort, which is not above the quarter part of the ſize of the other: but the plant or buſh on which it grows is ſix times as high, and wider extended, than the other. This *Pimento* keeps well pickled in vinegar, but in lime-juice is as good again, being more corroborating to the ſtomach, and very wholeſome.

Here is another fruit on ſhrubs, much like *Cardamum*, in figure and taſte; if it be not really the right ſort.

STINKING TOBACCO.

T*Arragon*, and *Tobacco* plants, are in great plenty, eſpecially tobacco, but of a very ſorry ſort generally: for it ſtinks ſo abominably, when uſed in the pipe, that 'tis almoſt impoſſible even for thoſe who are not very nice, to ſtand long by the *Blacks* when they ſmoke: and yet they like it wonderfully. It is moſtly ſpent by the inland people; for the inhabitants of the coaſt have frequent opportunity to get *Brazil* tobacco, from the *Portugueſe* trading there; and this tobacco, tho' not very pleaſant, and very ſtrong, is far more tolerable than that of *Guinea*.

The *Blacks* of both ſexes, are ſo very fond of tobacco, that they will part with the very laſt penny, which ſhould buy them bread, and ſuffer hunger rather than be without it. The *Portugueſe* know how to make their advantage of this people's greedineſs of tobacco, as do the *French*, who bring to the coaſt ſome quantity of *St. Domingo* tobacco; both ſorts being twiſted like cords about the bigneſs of a ſmall finger, of which they often make five ſhillings *per* pound, tho' it is ſold commonly by the fathom meaſure, one fathom of *Brazil* weighing about a pound. BARBOT.

Another thing the *French* eſpecially bring moſt to the coaſt, is *Garlick*: 'tis ſcarce to be conceived how greedy the *Blacks* generally are of it, ſo that they purchaſe it at any rate, for fiſh or even gold; and I can aver I have my ſelf made five hundred *per Cent.* by it: but not in any quantity. Whether it will grow in this country or not, I am ignorant, as well as concerning onions. It never came to my thought, to enquire into it. But I am apt to think it will not, any more than ſeveral other fruits and green herbs common in *Europe*, which never come there to perfection.

FRUIT.

THE fruit *Kola*, by the inhabitants of the coaſt, call'd *Boeſi*, grows here, as in *North-Guinea*: but not ſo plentifully. The *Europeans* of the coaſt call it, cabbage-fruit. I refer, for a farther deſcription of it, to what I have treated thereof in the preceding book, ſpeaking of *Sierra Leona*. The *Blacks* are of opinion here, as well as there, that chewing of it helps to reliſh water, and palm-wine. They do alſo commonly eat this *Kola*, with ſalt and malaguetta; the ſole virtue of that ſorry fruit, is its being diuretick: but otherwiſe it's very harſh, and almoſt bitter; and draws the chewer's mouth almoſt cloſe. Some pretend this *Kola* agrees exactly with the taſte and virtue of the *Indian Betele* or *Anca*. Kola.

The *Ananas* is a fruit common to this country, as well as to *America*, and other parts of the world; and generally much commended for its luſciouſneſs and flavour, and I think muſt be accounted the beſt of the fruits of *Guinea*. Ananas.

The natives of the *Canary Iſlands* where it grows moſtly to perfection, call it *Ananoſa*; the *Brazilians*, *Nava*; thoſe of *St. Domingo*, *Jajama*; and the *Spaniards*, about *Rio de la Plata*, *Pinas*, in regard of the form it has of a pine-apple. There are two ſorts of ananas, at *Brazil*. But we know only of one ſort here on the coaſt, which is nothing near ſo delicious and large as the ananas of the *Caribbe Iſlands*, eſpecially of *Dominica*, one of the *Antilles*, or *Leward* iſlands of *America*.

BARBOT. This fruit is commonly at maturity in *March* and *April*; and, as it happens to other fruits, ſome are large and others ſmall: here they are about a ſpan long, and about the ſame thickneſs, which is much ſmaller than I have ſeen many in the *Leward* iſlands, where I dare affirm they are twice as big as thoſe of *Guinea*.

The plant there grows not above a foot and a half in height, and the ſtalk half a foot. It ſomewhat reſembles the large *Semper-vivum*, with this difference, that the ananas ſhoot their leaves upwards, being neither ſo broad, ſo thick, nor ſo green as the *Semper-vivum*, which is always of a very beautiful green; beſides that the leaves are garniſh'd on each ſide with ſharp prickles, and are of a deep yellow colour, ſomewhat inclining to green, and ſomewhat like *Aloe*-leaves.

Betwixt the *Ananas* leaves, before the fruit appears, grows a bloſſom, about as big as a man's fiſt, which is very green, but adorned with an extraordinary beautiful red crown, and ſurrounded with ſmall leaves, that render it very agreeable to the ſight. This bloſſom by degrees grows into an *Ananas*; which at firſt is green, accompanied with yellow leaves, but in ripening changes to a perfect yellow: when the *Ananas* is to be eaten, the ſaid leaves that ſurround it, are to be cut off with the ſhell, or rind. The crown, or at leaſt a part of it, remains firmly fixed to the fruit, tho' changed to a yellowiſh colour. Before and round about the *Ananas* ſmall ſprigs ſhoot out, which are planted to continue the ſpecies of this vegetable.

The people in the hot countries of the *Eaſt* and *Weſt-Indies*, account the *Ananas* to be a great refreſhment and delicacy, when eaten with cinamon, ſugar and wine; the fruit being cut into ſlices, the moſt agreeable and healthful way to uſe it, tho' reckoned hot of its own nature; beſides, if frequently eaten alone, it nauſeates. Some pretend it is rather of a cold quality, than inflaming; but experience proves the contrary, the hot juice of it forcing blood from the throat and gums.

It has been alſo a moſt general opinion for a long time paſt, that the juice of this fruit is ſo corroſive, as to diſſolve a knife that remains ſtuck in it but half an hour, much like *Aqua-fortis*; whereas we find that tho' the knife ſhould remain many months together, it would not be diſſolved, but only be blunted, as it happens in the cutting of ſome ſorts of apples in *Europe*, or of lemons or oranges, but more particularly of green *Bananas* or *Plantans*. So that this acidity is not peculiar to the *Ananas*. The *French* in the *Weſt-Indies* eat the *Ananas* with ſugar and water, and the *Indians* by themſelves. I have given a true draught of this fruit, taken by my ſelf.

PLATE 16.

As for pomgranates and vines, I have ſeen but very few along the *Gold Coaſt*. *Pomgranates.*

There are a few pomgranate trees in the gardens of *Mina*, *Daniſh-mount*, *Manfrou*, and *Mouree*, but they have been tranſplanted thither from *Europe*; the fruit whereof is commonly ſmall and more luſcious than ours in *France*, beſides that before they come to maturity, they frequently rot or fall off; ſo that they ſeldom ripen to any perfection.

The vine is alſo brought hither from *Europe*, and thrives very well. I was told of that which I ſaw in the *Danes* garden at *Manfrou*, that it bore grapes almoſt at all times of the year, but the bunches never ripen'd all at once, there being at the ſame time green, ripe and rotten. I have eaten grapes in that manner two or three times, which were pretty ſweet. *Vines.*

The *Dutch* of *Mouree*, boaſt much of their vine there, which exactly produces grapes twice a year, commonly in *January* and *Auguſt*, and call it the *Moureſe* vine, becauſe there is no other on the coaſt, like it, as they ſay; and according to them, would doubtleſs yield a vaſt quantity, if ſeaſonably and rightly pruned by a ſkilful hand: but as it is managed by ignorant *Blacks*, not half the grapes come to perfection, but wither or rot before they are half ripe. The *Portugueſe* planted this vine firſt, having brought it from *Brazil*, the fruit whereof is very agreeable to the *Europeans*, living at the coaſt. It is obſervable that vines will not grow any where, but at this place of *Mouree*; for at *Mina*, *Manfrou* and other places, they do not thrive near ſo well as there.

Here is no other ſort of apple, but of one imperfect kind, commonly call'd the *Cormentyn* apple, becauſe it abounds moſt in that country. It 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, which are ſurrounded by the pulp or the fruit it ſelf, which is red and white, and of a ſort of ſharp, ſweet taſte; but moſt inclining to acid. 'Tis accounted here a very agreeable refreſhing fruit, very comfortable for the ſick, particularly thoſe afflicted with the bloody-flux, being very aſtringent; and boiled with wine and ſugar, is not only more uſeful, but more agreeable than tamarinds. *Apples.*

There are in the country ſeveral other fruit-trees, not only unknown to *Europeans*, but eaten by very few. Amongſt them is a ſort of fruit, like our blue and white plums, in ſhape as well as colour, but not very well taſted, as being ſweet, mealy and dry.

The papay-trees abound exceedingly all along the *Gold Coaſt*, and are of two ſorts, male and female, as diſtinguiſh'd there; be- *Papay-trees.*

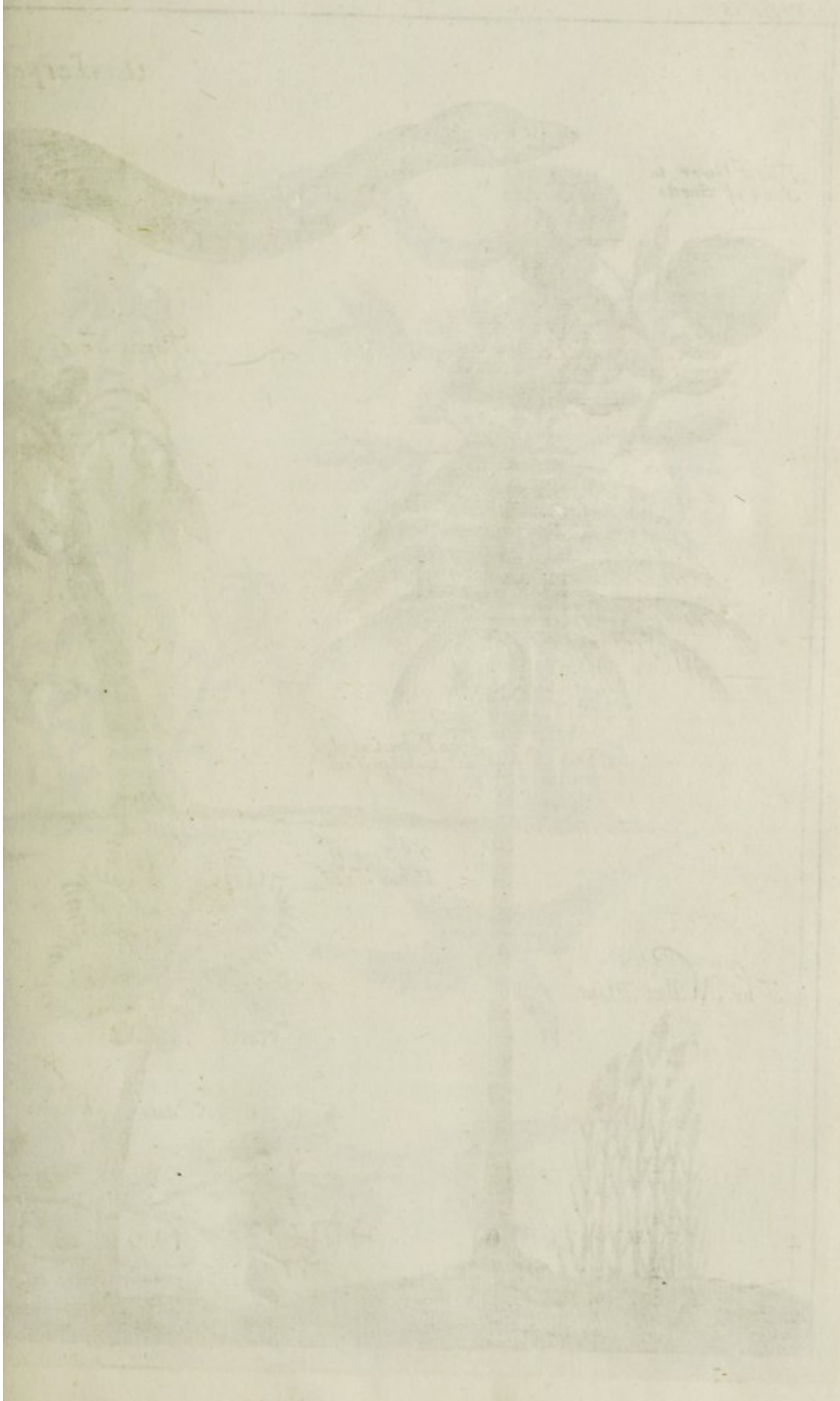
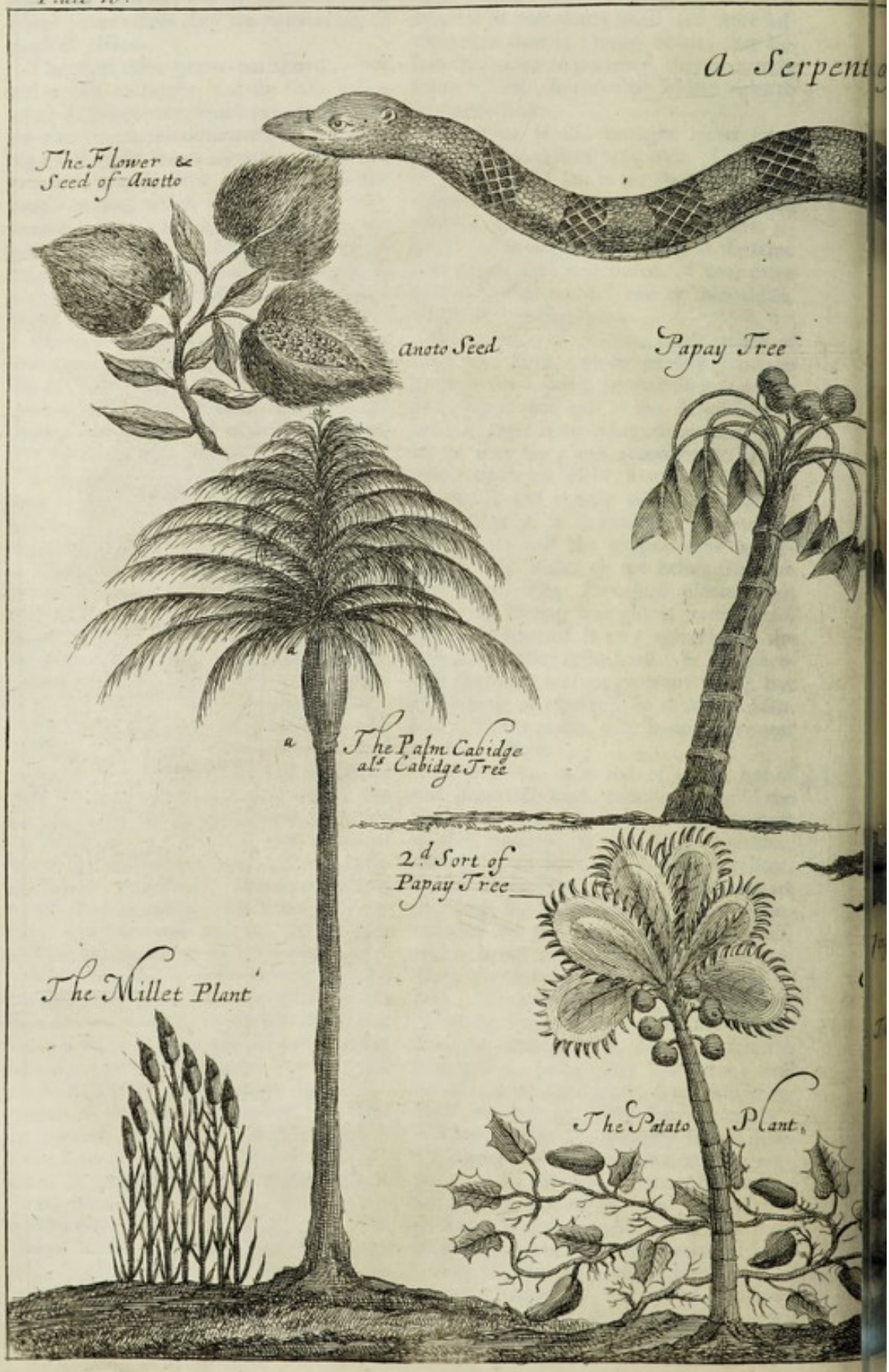
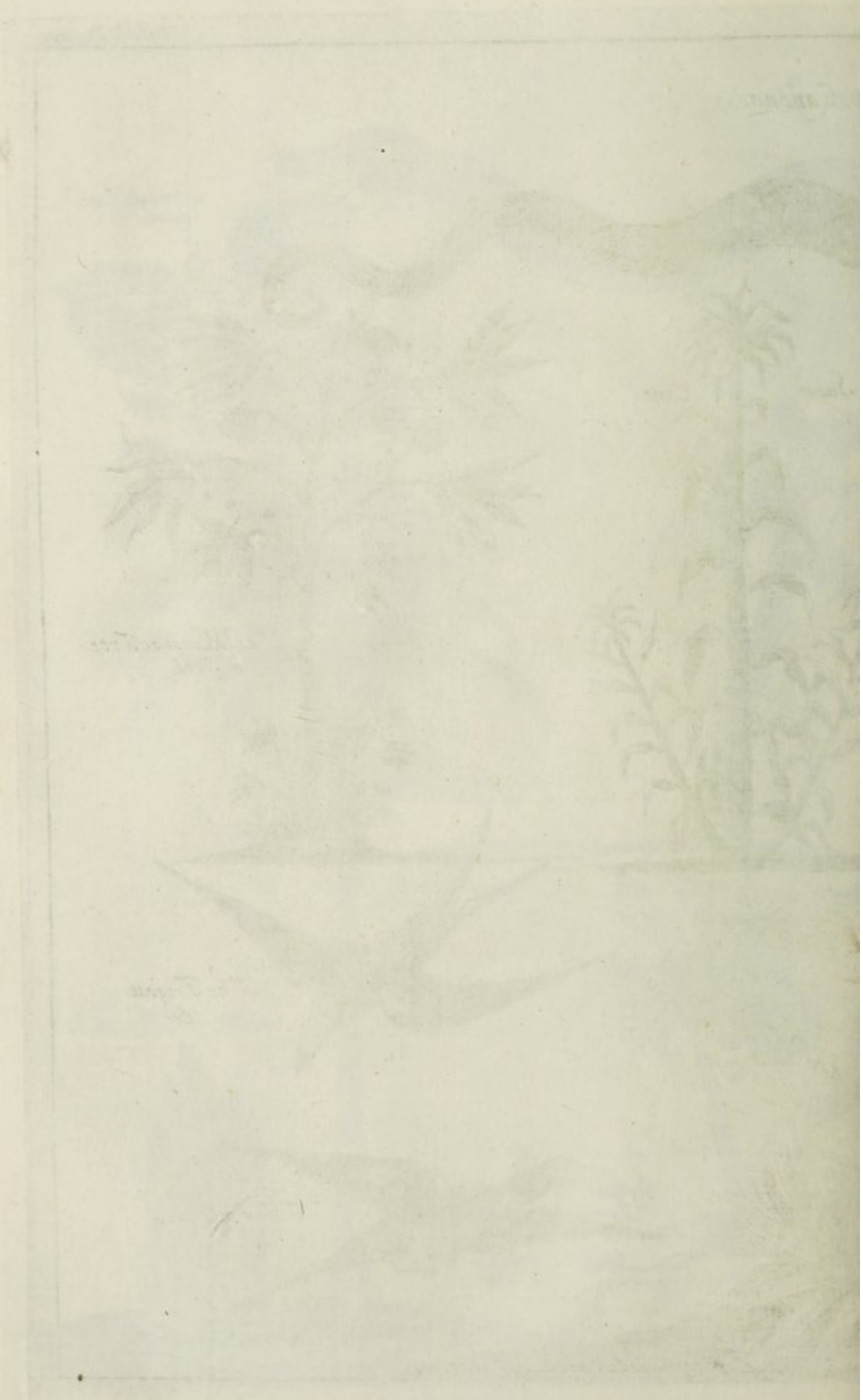


Plate 16.


a Serpent
The Flower &
Seed of Anotto
Anoto Seed
Papay Tree
a
a
The Palm Cabidge
alˢ Cabidge Tree
2ᵈ Sort of
Papay Tree
The Millet Plant
The Patato Plant

at Cayenne,

I. Kip fecit.



becauſe the male bears no fruit, but is continually full of bloſſoms, which are long white flowers. The female bears the ſame bloſſoms, but not ſo long nor ſo numerous: ſome have obſerved, that the females yield much more fruit when they grow near the males; let every one think thereof as he pleaſes, as well as what is reported much like this, of the male and female palm-trees.

The trunk of the papay-tree, is from ten to thirty foot high, and very thick; compoſed of a ſpungy wood, or rather root, which it moſt reſembles. It is hollow, and may very eaſily be cut through the middle with a hatchet. The fruit at firſt grows at the top of the trunk without any branches; but as the tree grows older, it ſhoots out branches towards the top, reſembling young ſtocks; on which the fruit alſo grows. At the very top of the trunk, and of the branches, ſhoot other ſmall ſprigs almoſt like reeds; a little crooked and hollow: and at the extremity of theſe ſprigs, grow very fine broad leaves, frequently cleft, not much unlike vine-leaves, excepting the ſize only.

The papay-fruit is about half as big as the coco-nut, of an oval ſhape, green without, and white within; but in time it turns very red within, and is full of numerous white kernels, which are the ſeed from whence it is propagated. The papays taſte rather worſe than pompions. You may
PLATE 16. ſee the figure of this tree in Plate 16. as they are found in the *Leward* iſlands; next to or under which letter, is another ſort of papay-tree of that country, much different from the former, as to the branches and leaves, and the place where commonly it bears fruit.

The pizang, or fig-trees, are common at the coaſt, and generally known by the name of *Banana* and fig-trees; the *French* follow that denomination after the *Spaniards*. The *Engliſh* call them *Plantans* and *Banana* trees; the *Dutch*, *Baccoven* and *Banana*, to diſtinguiſh the two ſpecies thereof,

Fig-tree. The pizang-tree has been ſo well known in both the *Eaſt* and *Weſt-Indies*, for a long time, and ſo much has already been written concerning the ſame, that I judge it needleſs now to enter upon the particular deſcription of each ſpecies; referring it to ſome more proper place hereafter. It ſhall ſuffice for the preſent to ſay, that their fruits, eſpecially the *Plantan*, or *Indian* fig, are very good, that they bear in a year, tho' but once in all, for then the ſtock is cut down, and from the root there ſhoot out five or ſix freſh ſtocks.

The ſtock, if it may be ſo call'd, grows to once and a half or twice a man's height, about four foot about. The leaves of the tree are about eight or nine foot long, and BARBOT. about three foot broad, and end in a round point. The fruit grows at the bottom of the leaf on a great ſtalk, in a cod of about eight inches long, and the bigneſs of a black-pudding. The cod is of a fine yellow colour, often ſpeckled with red, which being taken off, the inſide of it is white; but the *Plantan* it ſelf is yellow like butter, and as ſoft as a ripe pear. Sometimes fifty or ſixty grow upon one ſtalk, and five or ſix ſtalks upon a tree: they are an extraordinary good fruit, very uſeful to mankind in moſt parts of the *Eaſt* and *Weſt-Indies*, where there is great plenty of them, as I have already ſaid. In ſtrictneſs this plant cannot be well call'd a tree: the colour of its leaves, its ſtatelineſs and beauty is certainly to be admired; when moved by a gentle breeze, it is pleaſant and agreeable.

The *Banana*-tree is much the ſame, only *Banana-tree.* the fruit is not ſo long as the *Plantan*; which, as I ſaid before, is about eight inches long, and the *Banana* not above ſix. It grows in the ſame manner as the *Plantan*, fifty or ſixty in a cluſter, upon one ſtalk. The fruit is ſomewhat paſty or doughy, yet pretty ſweet, delicate and luſcious.

Both ſorts of fruit, if gather'd when yet ſomewhat green, will keep pretty well, hanging up the cluſter to the cieling of a houſe, or in a ſhip; where they ripen by degrees, the figs being cut into ſlices, the figure of a croſs appears on each ſlice, ſo exactly imprinted by nature in the heart of the fruit, that the *Portugueſe*, who are very ſcrupulous, if not ſuperſtitious in many things, never cut theſe figs, but break or bite them, thinking they cannot cut them with a knife or other tool, without loſing the veneration they bear to the croſs.

This fruit in many parts of the *Eaſt* and *Weſt-Indies*, is eaten inſtead of bread, roaſted or boil'd, juſt at the time it is come to its full bigneſs, ſomewhat before it is quite ripe, or turn'd yellow, as I have my ſelf eaten it thus prepared at the prince's iſland in the bight of *Guinea*. It eats well alſo, with a ſauce made with pimento or malaguetta, ſalt and lemon-juice, and taſtes better than dry bread in *France*. It is likewiſe very agreeable ſtew'd with wine, cinamon and ſugar, and alſo made into tarts, baked in an oven, or raw, or boil'd into puddings, as I ſhall more fully obſerve hereafter.

Thoſe who are of opinion, that the leaves of this tree, were the leaves with which our firſt parents covered their nakedneſs, are not ſo much out of the way, partly becauſe theſe leaves are long and broad enough for that ſervice; for two leaves ſew'd together will make a frock for any man, almoſt to his ankles; and partly, by reaſon they are

BARBOT. called fig-leaves, and theſe trees bear the name of *Indian* figs. Though, on the other hand, it muſt be own'd, that they are very unfit for clothing or covering, becauſe a touch of the finger makes a hole in them; beſides that, it is ſaid *Gen.* 3. 6. *It was beautiful to the eyes, and pleaſant to the ſight.* If hereby is meant the fruit, it does not ſuit with the plantan-fig, whoſe form is long, and reſembles a large pudding, of a yellow green, and has nothing in it ſo extraordinary beautiful. Howſoever that may be, this fruit is a very good refreſhment in the hot climates, being of its nature ſomewhat cooling, laxative, and very nouriſhing. Having obſerv'd, in all the relations of the *Eaſt* and *Weſt-Indies*, where the authors have drawn the figure of this plant, that it was not exactly done, I thought proper to preſent the reader with a true draught in Plate 17. Letter N.

PLATE 17.

Here are two ſorts of coco-nut trees, the one called, for diſtinction, the right coco-tree, which ſhoots up to the height of thirty or forty, or ſometimes fifty foot, generally ſlender and ſtreight, bears its fruit the fourth or fifth year, and lives fifty years and longer.

Two ſorts of coco-trees.

The branches or leaves, are like thoſe of the palm, excepting that the coco-branches are not ſo long or fit for the uſes the other are put to. The leaves are ſome three, ſome four fathoms long, and it produces that we call the coco-nut; which, with the outer rind on, is bigger than a man's head. The outer rind being taken off, there appears a ſhell, ſome of which will hold near a quart. Within the ſhell is the nut; and within the nut, is about a pint and a half, more or leſs, as the nut is larger or ſmaller, of pure, clear, ſweet, and refreſhing water, which is very cool and pleaſant. The kernel of the nut is alſo very good; when pretty old, it is ſcraped or ſliced, and the ſcrapings being ſet to ſoak in about a quart of freſh water, for three or four hours, the water being ſtrain'd, has the colour and taſte of milk; and, if it ſtands a while, will have a thick ſcum on it not unlike cream. This milk being boil'd with any poultry, rice, or other meat, makes a very good broth, and is reckoned very nouriſhing, and often given to ſick perſons. Every ſhip ought to provide a quantity of theſe nuts, when they can get them, to help their ſick men in the paſſage. The leaves of the trees ſerve to thatch houſes; the outer rind of the nut, to make a ſort of cloth, and ropes, rigging, cables, *&c.* The ſhell of the nut makes pretty drinking cups; it alſo burns well, and makes a very fierce and hot fire. The kernel ſerves inſtead of meat, and the water therein contain'd inſtead of drink; and if the nut be very old, the kernel will of itſelf turn to oil, which is often made uſe of to fry with, but moſt commonly to burn in lamps. So that from this tree it may be ſaid, they have meat, drink, clothing, houſes, firing and rigging for their ſhips. But there, through the ignorance of the *Blacks*, no other advantage is made of them, than what the nut affords, both the kernel and the milk within it, being very pleaſant, as has been ſaid, when at its full maturity. Whilſt the nut grows, it is full of liquor within; but as it ripens, by degrees the fleſh or kernel begins to form itſelf on the inſide of the ſhell; and, by little and little, that white ſubſtance grows thick and hard. I preſent you with my own drawing of this tree, in Plate 17. Letter Q.

PLATE 17.

Wild coco-tree.

The wild coco or palm-trees growing here, bear a fruit which but very few of the *Europeans* eat, tho' the *Blacks* do. This tree is very much thicker than the right coco-tree, eſpecially in the middle, where it is of a vaſt bigneſs; and what adds to the oddneſs of its figure, is, that the top and bottom are one half ſmaller. At the top grows a fruit, which ſeems to be the pith of the tree, and is call'd palm-cabbage, becauſe it has a ſort of cabbagy taſte, or rather that of bottoms of artichoaks; it eats very well, either boil'd, and afterwards put into butter ſauce and nutmeg; or raw, with pepper and ſalt, as green artichoaks are eaten. See the figure in Plate 17. Letter O. The branches are commonly about nine or ten foot long; and about a foot and half from the trunk of the tree, they ſhoot forth leaves four foot long, and an inch and half broad: theſe leaves grow ſo regularly, that the whole branch ſeems but one entire leaf. The cabbage, when it is cut out from amongſt the branches, is commonly ſix inches about, and a foot long, ſome more ſome leſs, and is as white as milk. At the bottom of the cabbage grow great bunches of berries, of about five pound weight, in the ſhape of a bunch of grapes; their colour is red like a cherry, and the berries are about the bigneſs of a black cherry, with a large ſtone in the middle; and they taſte much like *Engliſh* haws. They never climb up to get the fruit or cabbage, becauſe the tree is ſo high, and there is not any thing to hold by; and therefore 'tis a hard matter for a man to get up, tho' the trunk of the tree is made up outwardly with ſeveral knots or joints, about four inches from each other, like bamboe cane, void of any leaves except at the top.

PLATE 17.

Four other ſorts of palm-trees.

Beſides the coco-nut-trees and the wild coco-trees above deſcribed, this country is furniſh'd with four other ſpecies or kinds of palm-trees, tho' not ſo plentifully about the ſhore, as farther up inland.

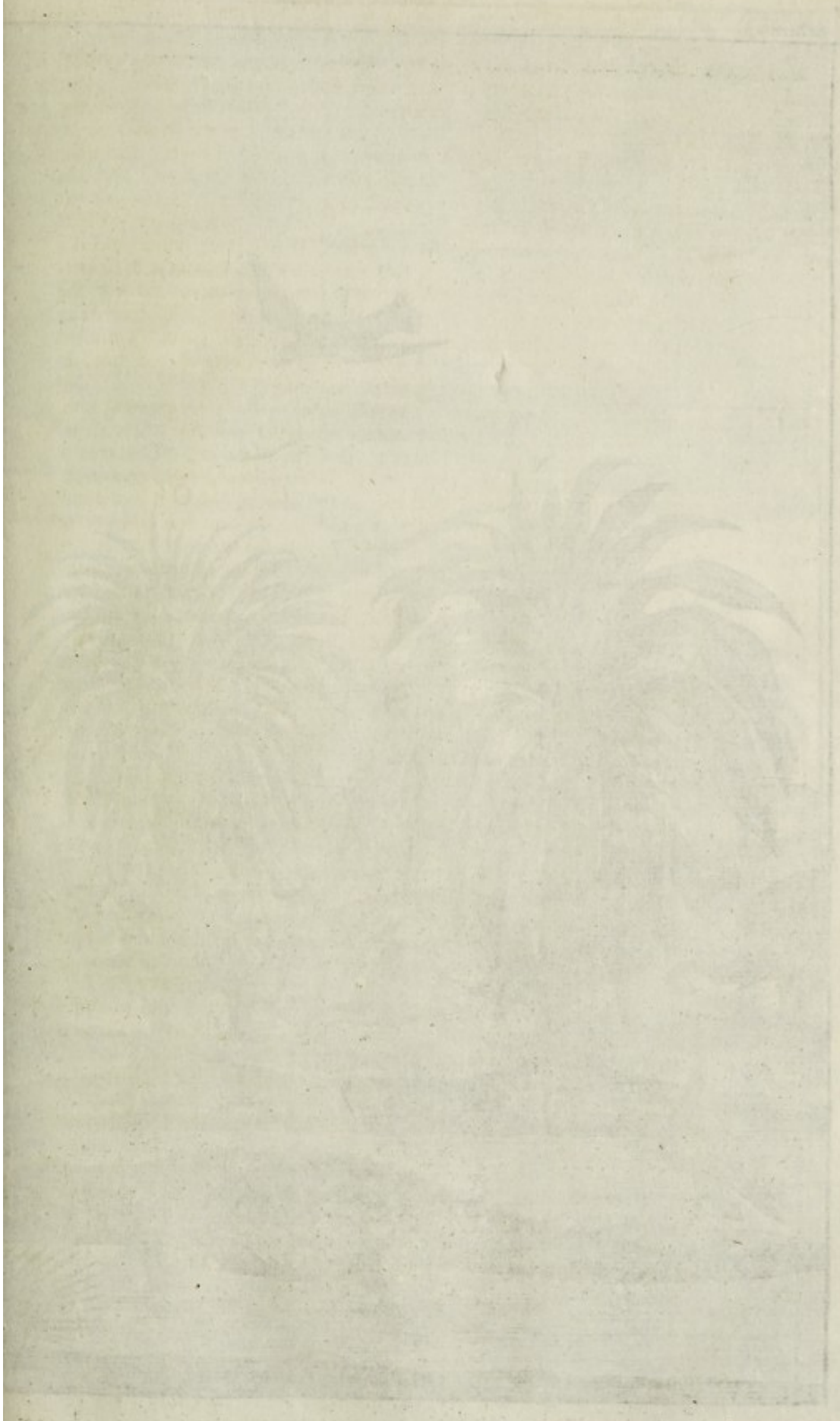


Plate 17.

I. Kip fecit

PALM-WINE TREES.

First ſort. THE firſt ſpecies is the genuine palm-wine tree, which affords the inhabitants both wine and oil.

Second ſort. The ſecond is the palm-wine tree, only to be found in the *Fantin* country, for it grows no where elſe; the wine of which, is there call'd quaker-wine, for reaſons given heretofore.

Third ſort. The third ſort is the pardon-wine tree, which grows no where but in the lands of *Axim*, *Ancober*, and *Aboeroe*; and ſome, but not many, in the country of *Anta*.

Fourth ſort. The fourth ſort is the criſſia-wine tree, which is only peculiar to the countries of *Anta*, *Jabs* or *Jabi*, and *Adom*.

A ſingle palm-wine tree, when once at maturity, which is at ten, twelve, or fifteen years, affording but ten, fifteen, or twenty gallons of wine to be drawn out of it, proportionably to the goodneſs of the ground in which the tree is planted, and being afterwards cut down, and fit for nothing but fewel, it is natural to infer that there muſt be a prodigious number of them in the country, conſidering what vaſt quantities of that wine come daily to the coaſt-markets and elſewhere, or elſe the wine would be ſoon at an end, being commonly ſold at two ſhillings the half anchor of five gallons, or thereabouts; and at ſome times and places, it is one half cheaper than at other.

The right palm-wine, being drank freſh when it comes from the tree, is delicious, and more agreeable than the fineſt metheglin; but withal ſo ſtrong, that it ſoons gets into the head, and intoxicates. But that which the country people bring daily to the coaſt, or to markets, is nothing near ſo agreeable and ſtrong, becauſe of the large mixture of water they put into it, tho' it ſtill retains an inebriating quality; which is the thing that renders it moſt acceptable to the *Blacks*, who, from their infancy, are uſed to ſtrong hot liquors: for otherwiſe this adulterated wine would not be ſo taking as it is generally, not only among the meaner ſort, but even among thoſe of a higher ſphere.

Palm-wine adulterated.

Quaker-wine. The quaker-wine of *Fantin* exceeds the former ſomewhat in pleaſantneſs of flavour, and very much in ſtrength; half the quantity of this, as of the other, working the ſame effect. The trees whence 'tis extracted, are commonly not much above half as big as the genuine palm-wine tree.

Pardon-wine. The pardon-wine of *Axim*, and other adjacent places, is not ſo ſtrong, but has as pleaſant a taſte.

Criſſia-wine. The criſſia-wine has no manner of ſtrength, and a very different flavour from all the other abovementioned. This wine, when drank freſh, taſtes like milk, but can hardly keep ſweet above ten hours after 'tis drawn; for after that, it becomes quite ſour and good for nothing. BARBOT.

The *Blacks* ſay, that the frequent exceſſes thereof inflames and ſwells the maſculine member prodigiouſly: and thence it muſt proceed, that the inhabitants of *Anta*, *Jabs*, and *Adom*, are much more troubled with that diſeaſe than any of the other people about the ſhore.

The pardon and criſſia-wines are drawn from the trees whilſt they are growing, from four, or five, or more ſtalks, every tree generally ſhoots out. But the right palm and quaker-wines are diſtill'd when the trees are old enough to be cut, which is done after this manner:

Wine, how gathered. They ſtrip the tree of all its branches, and when it has ſtood a few days, they bore a little hole in the thickeſt part of the trunk, into which they drive a ſmall bulruſh or reed; thro' which, the liquor drops into a pot ſet under, and tied to the trunk to receive it. Thus the wine diſtils, but ſo very ſlowly, that it ſcarce fills a pottle in twenty-four hours. In this manner, it yields wine for twenty, or thirty, or ſometimes more days, according to the nature of the ground the tree is planted in; and when it is almoſt exhauſted of its juice, they kindle a fire at the bottom or foot of it, in order to draw with a greater force, what little liquor may be ſtill left in it. In ſome places, when the pardon and criſſia-wine trees are drawn whilſt yet growing, and are almoſt exhauſted, they cut them down, and kindle a fire at one end of the trunk laid on the ground, and hold a pot at the other end to receive the liquid ſubſtance, the force or power of the fire forces out.

This way of extracting palm-wine, ſhews what a multitude of palm-trees there muſt be in theſe parts; whereas in the *Indies*, they don't draw off all the wine at once, but leave a remainder for the nouriſhment and maintenance of the trees.

The trunk of the palm-tree is commonly five foot about, and as high as a man. The quaker-wine tree is not above half ſo big.

Theſe two ſorts of palm-trees ſhoot their branches upwards, ſome of which exceed twenty foot in length, and are call'd bamboes, much uſed for covering of houſes, and for hedges. On each ſide of theſe bamboes grow ſmall long ſlips, which are their leaves.

The pardon and criſſia-trees grow much like the coco-nut trees, but have a much ſlenderer ſtalk, and abundantly ſhorter; eſpecially the criſſia-trees, which are not half ſo high as the pardon-trees. All the ſorts of the wine aforeſaid, provoke urine, and are reckoned very good againſt the gravel or ſtone in the bladder; and thence it muſt be,

that

BARBOT. that few or none of the *Blacks* are troubled with thoſe diſtempers; and tho' it will ſoon make a man drunk, yet the fumes of them do not laſt very long, and cauſe no head-ach. It is a great bleſſing to the inhabitants of theſe countries, to be ſo abundantly ſupplied with very little trouble and charges, with ſo comfortable and pleaſant a drink, which, with the help of bread, fiſh and ſalt, ſubſiſts moſt of the people on the coaſt, together with the nuts and oil, the palm-trees furniſh them with beſides.

PALM-OIL.

THE nuts of genuine palm-trees, when old, are cover'd with a black and orange-colour ſhell, and contain the palm-oil; which is extracted by expreſſion, as that of olives.

Theſe nuts grow ſeveral of them together in a cluſter, at the upper end or top of the trees, commonly as large as pigeons-eggs cloſe ſet together, which at a diſtance look like a large bunch of grapes.

This oil is naturally red, but if kept ſome years, turns almoſt white, and may be preſerv'd ſweet twenty years or more, if rightly potted and look'd to. It is a little nauſeous at firſt, to ſuch as are unacquainted with it; but to thoſe who are, is no deſpicable ſauce, eſpecially when new: it is alſo very ſtrengthning and wholeſome, in ſo much that ſome prefer it there, in ſeveral diſhes before olive-oil.

The pulp of theſe nuts, after preſſing out the oil, is a delicate meat for the *Blacks*; and when kept till old, is extraordinary good to fatten hogs, and render their fleſh very firm. The ſtone of the nut, is almoſt as big as a common walnut, and hard as iron, having three very ſmall holes or openings at one end: this ſtone contains three ſmall kernels, as big as ſmall almonds, and have no ſavour.

Stone of the nut.

Uſe of palm-oil.

This palm-oil is of great uſe to the inhabitants, in ſeveral reſpects; for beſides its ſerving to ſeaſon their meat, fiſh, *&c.* and to burn in their lamps to light them at night, it is an excellent ointment againſt rheumatick pains, winds and colds in the limbs, or other like diſeaſes, being applied very warm. The *Blacks* in general anoint their bodies almoſt every day, all over with it; which ſoftens and renders their ſkin ſmooth and almoſt ſhining, and thereby more capable of bearing the intemperances of rain and weather.

I have been very prolix in the deſcription of all theſe different ſorts of palm, cocoa-nut, and of the pizang-trees, plantans and bananas. But I thought it a ſervice to ſuch as ſhall frequent that part of *Guinea*, the productions of the aforeſaid plants being of ſo great uſe and benefit to the travellers, which has been the principal motive of my undertaking ſo laborious and tedious a work as this is.

Orange-trees.

Here are very few or no orange-trees, except in the country of *Axim*, which is richly ſtored with the ſweet as well as ſour. The ſweet are pretty good, and of an agreeable taſte; there are ſome of theſe orange-trees, in each of the gardens of the *Dutch*, *Engliſh* and *Danes* chief forts, and on the hill near *Boutry* fort, but eſpecially at *Mina*. There the general's large garden is extraordinary full of them, ſome little ſhort of *China*.

Lemon-trees.

The lemon, or rather lime-trees, grow all over the coaſt, but eſpecially at *Mouree*, where in favourable ſeaſons, they make above two hundred caſks of lime-juice, beſides great quantities of the ſmalleſt lemons pickled. The lemon-juice ſells there commonly at about twenty or twenty five ſhillings *Engliſh* the caſk. The lemons or limes are generally no larger than a ſmall egg, very crabbed and ſour. The juice is uſed by the *Blacks* for ſauces, as alſo to waſh their teeth, to preſerve them from ſcorbutick humours: and ſuch ſhips as carry ſlaves to *America*, provide a quantity of that juice for their ſlaves and ſailors againſt the ſcurvy.

I think there is ſome made at *Axim*, *Manfrou* and *Boutry*, but not in any quantity.

Water-melons.

I had almoſt forgot to mention water-melons, an agreeable and rich fruit, becauſe there is no plenty of them there, through the lazineſs of the *Blacks*; for there might be abundance along this coaſt, the climate being proper for them, as appears by what the gardens of the *Europeans*, and eſpecially the *Dutch*, afford of this fruit.

They grow in the ſame manner as cucumbers, but bear a different leaf; and are about twice as big as melons in *France*, being in their prime in *July* and *Auguſt*: and in ſeaſonable years they have them twice a year.

This fruit is leſs injurious, and much healthier for a feveriſh perſon, than the *Anana*.

The water-melon being yet unripe, and not at its full bigneſs, is green without and white within; but when come to maturity, the green rind becomes ſpeckled with white, and the whiteneſs that was within, is then ſomewhat intermix'd with red: the more red it has, the riper and the more delicious it is, being watry, refreſhing and cooling.

The præcoce-melon is eaten like a ſalad, after the manner of cucumbers, which it ſomewhat reſembles, having ſuch kernels; which when the fruit is full ripe, turn black, and are then fit to plant. The fleſh of this fruit, is a watry congealed ſubſtance, which melts in the mouth, as ſoon as chew'd, and therefore a man may eat a whole melon, without much difficulty.

WILD-

WILD-TREES.

AS to the wild-trees, the beſt part of the whole coaſt is well furniſh'd with them of all ſizes, but eſpecially towards the inland countries, where the ſtately woods, and ſweet charming groves ſerve to render the malignity of the place more ſupportable; for 'tis a perfect delight to travel the inland countries up land, tho' the roads are generally very incommodious and bad, as has been already obſerved. The countries of and about *Mina* and *Acra*, are more bare of trees than other places of the *Gold Coaſt*.

Cotton-trees. Moſt of the ſorts and ſpecies of wild-trees, are of another kind than what *Europe* commonly produces, and therefore it is not eaſy to give a true idea of them. Amongſt the ſeveral ſpecies thereof, only one is properly named; and that is the capot-tree, or the cotton-tree, becauſe on them grows a ſort of cotton-wool, there call'd capot, which is very uſeful in that ſcorching climate, for filling of beds, feathers being much too hot.

Some of theſe trees are ſo high, that their branches and top are ſcarce to be reach'd, by a common muſket-ſhot. The wood of this capot-tree, is light and porous, and ſcarce proper for any other uſe, but to make canoes. And the great ones made at *Axim* and *Cormentin*, where the *Blacks* are dextrous artiſts at ſuch work, being generally better than thirty foot long, and proportionably broad, made of a ſtrait piece of wood, equally thick all over; and conſidering few trees grow directly ſo, it is eaſy to conceive, that the canoes do not amount to above half the bulk of the tree, and thence to infer how prodigious high and large ſuch trees muſt needs be.

The inhabitants do not ſtick to affirm, there are ſome of theſe trees, in the country large enough to ſhelter or cover twenty thouſand men under them.

There is one tree at *Axim*, which ten men could ſcarce fathom, for the prodigious ſprouts, which cloſely ſurround it.

Theſe trees are full of thorny prickles. Some grow up in ſuch a wonderful manner, that it ſurpaſſes what the moſt ſkilful artiſt could do; others grow ſo thick, and their ſhady boughs are ſo wide extended, that they form entire alleys; which afford an amazing ſatisfaction to any who are inclined to take the pleaſure of walking along them.

The capot-trees commonly grow to the greateſt height and wideneſs, when planted on moiſt grounds, and near the ſides of rivers and watry places.

It is very likely there are good large trees, fit to make maſts, if not for the greateſt ſhips, at leaſt for barks, yachts and ſloops. But as yet, I have not heard that any *Europeans* have made any uſe of them; for had ſuch trees fit for larger or ſmaller maſts, been found up the country, it would be a very difficult taſk to bring them down to the ſhore, the ways being every where ſo very narrow and crooked. BARBOT.

Curious wood. There are alſo ſeveral ſorts of trees, very fit for curious works in wood, and particularly the country of *Anta*, and that of *Acron*, have abundance of fine yellow wood, whereof very neat tables, chairs, and ſuch other neceſſaries may be made.

I ſhall conclude this diſcourſe of trees, with obſerving that the *Blacks*, in all parts of this country, have ſet aſide and conſecrated ſome peculiar trees, as they do mountains, rocks, the ſea, and other inanimate beings, under which they perform their religious worſhip; theſe being generally ſuch as nature has given the greateſt perfection to, as I ſhall farther relate in the courſe of this deſcription.

SALT *made*.

By boiling. WHERE the land is ſo high, that the ſea, or ſalt-rivers cannot overflow it, the natives boil ſalt water ſo long in coppers, or earthen pots or pans, made on purpoſe, till it comes to the conſiſtence of ſalt; but this is neither the ſhorteſt, nor the moſt profitable way.

By the ſun. At thoſe places where the ſea, or ſalt-rivers frequently overflow, they dig pits to receive that water; as at *Corſo*, *Anamabou*, and *Acra*: afterwards the ſun dries up the liquid part, and the ſalt remains at the bottom, which is much help'd by the nitrous quality of the ground; ſo that there is no manner of trouble, any farther than looking to it now and then, and gathering it when made.

Such *Blacks* as are unwilling or unable to have copper boilers, uſe the earthen pots above-mention'd, ſetting ten or twelve of them cloſe to one another, in two rows, all cemented together with clay, as if done by a bricklayer, keeping a fire under them, continually fed with wood. This is a tedious and toilſome way of making ſalt, and the quantity it produces is leſs conſiderable.

White. The ſalt made or boil'd along the coaſt, is generally very white, except at *Acra*; but that made in the *Fantin* country is like the very ſnow.

Boiled the beſt. The ſalt produced in the pits, is generally more ſharp and tart than that which is made by boiling, which on the other hand is commonly more pleaſant and better taſted, and conſequently more valuable.

The proper ſeaſon of the year to make ſalt, eſpecially in the pits, is from the latter end of *November*, till the beginning of *March*; the ſun being then in the *Zenith*, and conſequently his force greater than at

BARBOT. any other time of the year. The ſame is alſo the ſeaſon to carry it into all the inland countries, for then the *Blacks* come down from thoſe parts in great numbers, to buy it of the ſalt-boilers, and carry it away in round reed baſkets, made like ſugar-loaves, and cover'd with the leaves of the ſame reeds the baſkets are made of, to keep the ſalt from any wet, and from the ſcorching heats; which were it not for the cloſe packing of thoſe baſkets, would ſoon turn the ſalt very black. The ſaid baſkets are carry'd on the backs of ſlaves, tho' never ſo far, or in ſo great number.

It is ſcarce credible how the ſalt will harden, by lying any time in thoſe baſkets, where it conſolidates into one entire lump, ſo hard and firm, that it requires a great force to break it. The *Blacks* call ſalt *Inkin*.

The ſalt of the coaſt in general, does not keep its ſavour very long, as has been found by experience in the meat ſalted with it, which grows ſharp and bitter.

The *Blacks* all along the coaſt are enrich'd by boiling, or making of ſalt, and might ſtill make a much greater advantage, if they were not ſo often at war among themſelves; becauſe all the inland people, from very remote parts, muſt fetch it from the coaſt, and the carriage ſo far up the inland, being very chargeable, the pooreſt ſort of the natives, are forc'd to make uſe of a ſaltiſh ſort of herb, inſtead of ſalt, which is there ſo exceſſive dear, that in ſome places far up from *Acra*, they ſay, a ſlave, and ſometimes two, are given for a handful of ſalt.

CHAP. XIV.

Of wild and tame creatures; elephants, buffaloes, tygers, jackals, crocodiles, wild-boars, civet-cats, wild-cats, deer, antelopes, apes, monkeys and baboons; the ſluggard, ſnakes and ſerpents, lizards, cameleons, porcupines, field-rats; cows, ſheep, ſwine, goats, horſes, aſſes, dogs, cats, rats, mice and weaſels.

Of ELEPHANTS.

Few at the Gold Coaſt.

THIS part of ſouth *Guinea*, tho' not altogether deſtitute of elephants, eſpecially up the inland country, which is moſt ſhady and wooded; yet is nothing near ſo abundantly ſtock'd with thoſe vaſt creatures, as are all the lands to the weſtward of the *Gold Coaſt*, from *Iſſeny* to cape *Palmas*, and ſo onward that ſame way, which is infer'd from the great multitude of teeth, which has been there traded for, every year ſucceſſively, from almoſt time out of mind; and particularly on the *Quaqua* coaſt, whither, thoſe immenſe numbers of the ſaid teeth, are in all probability brought down from the adjacent inland countries of *Augwina*, *Jummora*, and others unknown. From one end to the other of the *Gold Coaſt*, there is no manner of trade for teeth, that I ever could hear of; or if there be any at ſome particular time, it muſt be towards the weſt end of it, and they muſt be brought down thither from the abovemention'd inland countries, and from thoſe of *Igwira*, *Abocroe*, *Ancober*, and *Axim*, in which there is a much greater number of elephants, than in all the other countries from cape *Tres Pontas*, to the fartheſt end of the coaſt eaſtward. The reaſon given for this difference is, that the ſaid countries, eſpecially thoſe between *Anta* and *Acra*, have been long well peopled; and it is rare that any elephant is ſeen about the ſhore, tho' it may now and then happen, ſome one happening to ſtray from the inland countries. This is very fortunate for the inhabitants of the coaſt, the elephants being ſo miſchievous to the fruits and plants, as they are; for they beat down ſtone or brick-walls, without much exerting their ſtrength, and ſeeming only to touch them lightly. *Caſt down walls, trees, &c.* Much leſs do they find any difficulty in tearing the coco-nut trees, which they do with as much eaſe as a luſty man can overthrow a child of three years of age; and being lovers of figs, bananas, and other ſorts of fruit, they would deſtroy all the trees which bear them, devouring not only the fruit, but the branches, and of ſome the very ſtem. The ſame they would do with the corn, could they come at it. For this reaſon, if any elephants happen to appear near the ſhore, the country people all gather to aſſault them with their fire-arms, either to kill, or drive them up the country into the woods, which are their natural refuge and ſhelter. Theſe encounters with elephants ſeldom happen without the death of one or more *Blacks*, either trampled under feet, or torn in pieces by them, as has been often ſeen, when any of them have come in ſight of the forts or towns.

The *Guinea* elephants are not generally near ſo large and monſtrous as travellers ſpeak of in the *Eaſt-Indies*; for in *Guinea* they ſeldom exceed thirteen foot in height, whereas in *India* they are reported to be twenty, or upwards. Nor are there white elephants known here, as is ſaid to be there. But we muſt not omit to take notice, that *Smaller than in India.*

ſome relations inform us, there are white elephants farther up in *Africa*, along the river *Niger*, in *Ethiopia*, and the country of *Zanguebar*.

Swift. Such as the elephants are in *Guinea*, they are certainly ſtrong and ſwift creatures. I have already ſaid ſomething of their ſtrength, and as for ſwiftneſs, tho' of ſo great bulk, no horſe can out-run them. The *Blacks* at *Mina* call an elephant *Oſſon*.

Their qualities. This creature is ſo well known almoſt throughout *Europe*, that it will be abſolutely needleſs to proceed to a deſcription of its form and figure; much leſs to repeat abundance of things reported of its natural docility, wonderful inſtinct, if we may not call it underſtanding, and many other ſingular qualities, which naturaliſts aſſign it, as well as *Indian* travellers. That it is capable of performing many ſurpriſing motions and actions, has been ſufficiently made known in *Europe*, by ſuch of them as have been expoſed to publick view in ſeveral cities, as *Paris*, *London*, *Amſterdam*, &c.

As to their ſtrength and fury, when enraged, after being made drunk with wine, and mulberry juice, read 1 *Maccab.* vi. 34. and 3 *Maccab.* v. 1, and 30. There it appears the elephants in that condition did mighty execution in a battle, particularly if the mulberry juice and wine were mix'd with a quantity of frankincenſe.

I ſuppoſe the ſaid elephants mentioned in the *Maccabees*, were ſent from *Nubia*, or *Abiſſinia* into *Egypt*, ſince king *Ptolemy Philopator* could get five hundred of them together, to ſerve him in his battels, as appears by the texts; for he could not ſo conveniently have got ſuch a number out of *Aſia*.

Long life. Nor will I undertake to argue about the length of their life, which is ſo variouſly repreſented. As to this particular, I ſhall only infer, by way of conſequence, that they live very long, conſidering we ſee many of their teeth which weigh a hundred and twenty pounds each, that is, two hundred and forty pounds the two teeth, each elephant having two of an equal weight and bigneſs; and it muſt be ſuppos'd, that ſuch prodigious heavy teeth cannot grow to that bulk and ſolidity under many years.

Do not ſhed teeth. This exceſſive weight, in my opinion, refutes another opinion ſufficiently receiv'd among ſome people, that this beaſt ſheds thoſe teeth; for if they did, how could we find ſuch monſtrous teeth, without the animal liv'd very many years after ſuch ſhedding? But where is the perſon that has lived long enough to make ſuch obſervations as to its age, copulation, pregnancy, bringing forth, &c. That knowledge muſt be had in the woods where thoſe creatures conſtantly live; and it is moſt likely that no perſon ever reſided long enough in thoſe deſarts to ſatisfy his own, or other men's curioſity as to thoſe particulars. BARBOT.

I have heard of another queſtion ſtarted by *Camerarius*, who follows the opinion of *Bodin*; and is, whether it be proper to call theſe excreſcencies teeth, or horns, and defences, it being well known, ſays *Bodin*, that the animal makes no other uſe of them, but to defend himſelf, and to tear and rend whatſoever oppoſes it; beſides, that it is againſt the courſe of nature for teeth to grow out from the ſkull, as theſe do, but out of the jaws. I leave this to be decided by naturaliſts.

Several ſorts. There are ſeveral ſorts of elephants, as the *Lybian*, the *Indian*, the marſh, the mountain, and the wood elephant. The marſh has blue and ſpungy teeth, hard to be drawn out, and difficult to be wrought and bored, being full of little knots. The mountain are fierce and ill condition'd, their teeth ſmaller, but whiter and better ſhaped. The field elephant is the beſt, good-natured, docible, and has the largeſt white teeth, eaſier to be cut than any other, and may by bending be ſhaped into any form, according to *Juvenal*.

Females. The female excels the male in ſtrength, but is more timorous. It has two teats, not on the breaſt, but backwards, and more concealed. In bringing forth, their pains are very great, and they are ſaid to ſquat down on their hinder legs. Some ſay, they bring but one young one at a time, others ſay four; which ſee and go as ſoon as come into the world, and ſuck with the mouth, not with the trunk.

Males. The male's pizzle is ſmall, in proportion to the bulk of the creature, and like a ſtallion's; his teſticles appear not, but abſcond about the reins, which renders them the fitter for generation. Their feet are round like horſes hoofs, not hard, but much larger; the ſkin is rough and hard, but more on the back than the belly. They have four teeth to chew with, beſides the tuſks which ſtick out at their jaws, which are crooked, but thoſe of the females ſtrait.

Whether the *Blacks* value the elephants fleſh as good food, or whether they do it to rid their land of ſuch miſchievous creatures, or for the advantage of their teeth, they often make it their buſineſs to hunt them, eſpecially in the inland countries, beyond *Anta*, and even at *Anta*, where abundance of elephants are killed, being ſo numerous up the country, that they often come down to the coaſt and near the forts, where they do much harm.

Hunting of elephants. The common way of killing them is, by ſhooting with bullets, which are ſo far from doing execution immediately, that ſometimes

BARBOT. times two hundred ſhall be ſpent upon one of thoſe creatures, without making it fall, the leaden bullets being quite flatted when they hit their bones, without breaking or piercing them; and ſome parts of their ſkin are ſo hard, that they are not to be penetrated by them, tho' ſometimes they are hurt and will bleed very much. Therefore thoſe who are more expert make uſe of iron ſlugs, the leaden bullets being too ſoft to break their bones, or penetrate ſome parts of their ſkin. However it ſometimes happens, that one leaden ſhot will kill an elephant, when it hits between the eye and the ear, tho' even there the bullet is flatted. Some pretend that is the only place where an elephant is vulnerable; but we read in the firſt book of *Maccabees*, chap. vi. ver. 43, and 46, that *Eleazar*, ſurnamed *Abaran*, killed a mighty elephant, which carry'd thirty arm'd men, by thruſting a ſword or ſpear into his belly, which ſhows that there the ſkin is eaſily pierced: but that zealous *Jew* being obliged to get under that monſtrous beaſt, to wound it, which loſt him his life, being cruſhed to death by it; perhaps it may not be ſo penetrable every where, but only in ſome particular part.

Their fleſh eaten. When the elephant is thus killed, or mortally wounded, they immediately cut off the trunk, that being the moſt offenſive member; which is ſo hard and tough, that they can ſcarce ſeparate it from the head at thirty ſtrokes. If the beaſt be yet alive, that makes it roar dreadfully, and as ſoon as the trunk is off, it dies. Then every man cuts off as much as he can of the fleſh to carry home and eat. The tail is much valued to make fans, which ſome uſe in ſcorching calm weather.

When the elephant eſcapes from the hunters, he generally makes to the next water, river, or brook, to waſh and cool himſelf; eſpecially if he bleeds, and then haſtes away to the woods. He is not ſoon provoked when ſet upon; but once enraged, will tear and deſtroy whatſoever ſtands in his way, and if a man happens to be within reach, will lay hold of him with his trunk, and trample on him, and perhaps tear his body in pieces; then ſtand ſtill unconcerned, and ſometimes take up a muſket, and beat it into ſhivers.

They ſwim well. The *Blacks* affirm, that the elephants never ſet upon any man they meet accidentally in the woods; but if provoked by hunting, will purſue them even into the water: for notwithſtanding their vaſt bulk, they ſwim very well, as has been ſeen in *Gamboa* river, where they have purſued men in canoes, and would have deſtroyed them, were it not that they had the good fortune to kill them at one ſhot, hitting between the eye and the ear, as has been obſerved. However that is, I would not adviſe any man, who values his life, to come ſo near an elephant; for tho' ſome have paſs'd by unmoleſted, yet others have found much difficulty to eſcape them, and many have periſhed.

Taken in pits. I have been told another way of hunting elephants up the inland, where the uſe of fire-arms is not ſo common. There the *Blacks* dig large pits in the ground, which they fill with water, and lay acroſs it ſlight wood, or bamboes, ſo cloſe as to bear abundance of leaves, or other greens to cover the mouth, only leaving ſo much open, as that the elephant may ſee the water, to which he ſoon makes to drink or cool himſelf, and ſo drops into the pit. Then the *Blacks* who lie hid to obſerve it in the thickets, fall upon the beaſt thus ſecured and kill it, without any danger to themſelves, with their javelins and arrows.

It has been obſerved by ſome authors, that when the elephant finds himſelf near death, he commonly makes into the woods, and thickets, which is ſuppoſed, becauſe their ſkeletons are often found in ſuch places; but it being certain that their conſtant abode is in the woods, as is uſual with all wild beaſts, there is nothing remarkable in the obſervation; for where they always live, there it is to be ſuppoſed they commonly die. That they delight in ſhady and watery places, is expreſs'd by *Job* in his noble deſcription of the elephant, chap. xl. ver. 10, to 19, and ver. 21, 22. *He lieth under the ſhady trees, in the covert of the reed and fens. The ſhady trees cover him with their ſhadow; the willows of the brook compaſs him about.*

The inſtance I have brought above of *Eleazar* the *Maccabee*, killing a monſtrous elephant, by thruſting his ſword or ſpear into his belly, ſhews that to be the proper place to wound this vaſt creature, call'd by *Job*, chap. xl. ver. 16. the chief of the ways of God; the ſkin being there thinner and tenderer than in any other part of the body, and more eaſily enter'd by any weapon.

Elephants tamed. The *Blacks* here are not like the *Eaſt-Indians*, eſpecially thoſe of *Siam*, who tame elephants in leſs than a month, and make uſe of them to travel, or in their wars; and yet in *Guinea* they are much ſmaller, as I have already mentioned; but they are ſatisfied to eat their fleſh and trade with their teeth.

No rhinocerots in Guinea. I have not heard of any rhinocerots in theſe parts of *Africa*, and ſuppoſe there are none; which is ſomewhat ſtrange, they being the elephants greateſt enemies.

BUF-

BUFFALOES.

Rare on the Gold Coaſt.

THEY are not common in this country, where one is ſcarce ſeen in two or three years, tho' in other parts they are numerous, eſpecially to the eaſtward, along the bight of *Guinea*. They are of a reddiſh hair, much about the ſize of an ox, with ſtrait horns, lying backwards, and run very ſwift. Their fleſh is good, when they are fed on fat meadow ground. Theſe creatures, if ſhot, and not mortally wounded, will run at men and kill them; to avoid which dangers, the *Blacks* get upon trees and ſhoot from thence, continuing there, if they do not kill, till the beaſt is gone, and thus they deſtroy many of them.

TYGERS,

Several ſorts.

ARE wonderful numerous, and by the *Blacks* called *Boben*. They are a great plague to the country. *Axim*, *Acra*, and *Anta* are full of them, but more eſpecially *Anta*. There are four or five ſorts of them, each differing in ſize and ſpots. Some are of opinion, that they are tygers, panthers, leopards, ounces, *&c.* all comprehended under the general name of tygers. I can give no juſt account of the ſeveral ſorts. They are very miſchievous to the *Blacks*, as well as to cattle; but they will not aſſault men, as long as they can find beaſts to feed on, which failing, whatſoever human creature falls in their way, is in great danger.

Common ſort.

The common ſort of tygers along the coaſt are as big as an ordinary calf, furniſh'd with large feet and talons, their ſkin all over diverſify'd with curious black ſpots, the reſt of the hair being of a pale yellow. They are ſo frequently carry'd about from one town to another in *Europe* to ſhow, that it will be needleſs to be more particular in their deſcription, moſt perſons having obſerved that they very much reſemble a cat, and are bearded in the ſame manner.

Very ravenous and bold.

Theſe ravenous creatures very often come at night, not only near, but into the *European* forts, and much more to the houſes of the *Blacks*, where they do much harm, and will leap over a wall ſeveral foot high. They carry away into the woods cows, ſwine, ſheep, goats, dogs, or any other beaſts, and for want of them, ſeize on human creatures, as I have ſaid, which often occaſions diſmal accidents. For this reaſon, the *Blacks* have made it a law, in thoſe parts, which are moſt peſter'd with tygers, and particularly at *Axim*, that whoſoever takes or kills one, ſhall have the privilege of ſeizing all the palm-wine which is brought to the market in eight days, without paying any thing for it; and they commonly feaſt during thoſe eight days, ſhooting, dancing, and indulging all manner of ſports and paſtimes. BARBOT.

They have ſeveral ways to catch or kill the tygers. Some ſhoot them with fire-arms, which thoſe fierce creatures are not afraid of; but if the man miſſes his mark, he is in extreme danger of his life, for the tyger will ſcarce fail to ſeize him about the ſhoulders with his fore-feet, and with his teeth tear him in pieces, beginning generally at his ſide, unleſs ſpeedily relieved by ſome wonderful accident. Several of the *Blacks* going out together to deſtroy the tygers after this manner, it often happens that ſome one of the company is kill'd by their random ſhots.

Traps for tygers.

Others up the inland countries, make uſe of traps to catch them, not unlike thoſe we uſe for mice, only proportionable to the bigneſs of the creature, as here repreſented in the cut, laying a conſiderable weight on the trap, to keep it ſteady on the ground, and baiting it with ſome large piece of fleſh, or a ſmall ſwine or goat, in the night. Thus they take ſome, if men be at hand to kill them there, before they have time to tear the cage or trap in pieces with their teeth. When the muzzle of a piece is preſented againſt them, they furiouſly take it in their mouth, by which means, it is eaſier to kill them, firing the gun into their bodies. PLATE 17. fig. E.

Tam'd.

The inland *Blacks* eat the fleſh of tygers, and make ſeveral ornaments of their ſkins. In ſome parts they keep the young ones, and breed them up ſo tame, that they play with them like cats; but there is no truſting to them when grown up, for nature at laſt prevails, and they become miſchievous.

JACKALS,

Shape, ſize and colour.

BY ſome reckon'd wild dogs, are as fierce and ravenous as the tygers, but not ſo common on the *Gold Coaſt*; yet there are too many of them, eſpecially in the lands of *Acra* and *Aquamboe*. They are generally as big as ſheep, with longer legs, which, in proportion to their bodies, are very thick, having terrible talons; and are very ſtrong; their hair ſhort, and ſpotted; their head flat and broad; the teeth ſharp.

How kill'd.

Theſe creatures are ſo bold, that they will ſeize on any thing that comes in their way, whether men or beaſts; and come, as well as the tygers, under the walls of the forts, to ſeize ſheep, hogs, cows, *&c.* Several of them are kill'd as follows: they lay ſeveral muſkets, well loaded, with the locks cover'd by ſmall boxes, and a cord faſtned to the triggers, and a piece of mutton ſo faſtned to it, that as ſoon as the beaſt ſeizes it, the piece goes off, and very often ſhoots them.

There are many ſtrange inſtances of the boldneſs of this creature. One of them

BARBOT. coming into a *Black*'s houſe, laid hold of a girl, caſt her on his back, and holding faſt by one leg, was carrying her off, but her cries waking the men, they came ſeaſonably in to her relief; and the beaſt dropping her, made its eſcape, leaving her behind, hurt by the claw that held her.

CROCODILES *or* ALLIGATORS.

Numerous and large. THE crocodile or alligator may well be reckon'd among the ravenous creatures, and the rivers in this country are full of them; but eſpecially at *Boutroe* and *Lama*, where ſometimes fifty, or more, appear in a day, many of them near twenty foot long, and thick in proportion. In *Gamboa*, ſome are thirty foot long, and will ſwallow a buck whole.

I was preſented by the *Daniſh* general at *Acra* with a young one alive, being about ſeven foot long, which he kept in a large fat, and had deſign'd to bring it over into *Europe*; but conſidering the great quantity of freſh water that would be ſpent in ſo long a paſſage, as from thence to the *French Leward* iſlands of *America*, and thence into *France*, I order'd it to be kill'd, and ſome of my men and the *Blacks* eat it, as a delicate bit. It taſted much like veal, but very luſcious, and had a ſtrong ſcent of musk.

Its fleſh ſweet.

Hard ſcales.

The body of this creature is cover'd with ſuch a hard skin, and ſquare ſcales, of a dark brown colour, that there is no poſſibility of killing it with a musket-ball; wherefore the *Blacks* make caps of its skin, which cannot be cut with a hanger, being as hard as a land-tortoiſe ſhell. The belly is ſofter, which they therefore take care not to expoſe to danger; ſo that there is ſcarce any way of killing them but at the head, and ſo it was we ſerv'd the young one that was given me at *Acra*. A ſtout *Black* ſat aſtride on the head of the fat the crocodile was kept in, with a large hammer in his hands, and two other *Blacks* one on each ſide of the firſt, holding a couple of iron bars athwart the head of the cask; another *Black* knock'd out the head of the fat, through which the alligator advancing his head, with flaming eyes, to get out, but being ſtopt by the two iron bars acroſs, the *Black* who ſate on the head of it, gave him two or three ſuch ſtrokes on the forehead, with the hammer, that it died immediately.

How kill'd.

This is well known to be an amphibious animal, living for the moſt part in or under water, and ſometimes coming out to feed on the land, or on very hot days basking on the banks of rivers; and as ſoon as it perceives any perſon coming near, it ſteals away, and plunges itſelf into the water. It does not ſeem to be ſwift enough to purſue and overtake a man, who runs from it, tho' he ſhould not make any windings in his courſe, as ſome pretend it is requiſite he ſhould do, to eſcape that creature; yet the ſafeſt way is to keep far enough out of its reach, either by land or water. Theſe are very deformed animals, as may appear by the cut; but it is not known that they ever devour'd man or beaſt in theſe parts: therefore if the accounts given by ſeveral authors and travellers of the crocodiles, or alligators, in the *Eaſt* and *Weſt-Indies*, and in *Egypt*, are true, thoſe muſt be of a more fierce and ravenous nature than the ſame ſpecies is in *Guinea*. PLATE 17. fig. A.

Their ſtrength and food.

They have a great ſtrength in their tail, with which they will overſet a ſmall canoe. Their moſt uſual food is fiſh, which they are continually chacing at the bottom of the rivers.

A ſmaller ſort.

There is another ſmaller ſort of alligators call'd *Leguaen*, almoſt of the ſame ſhape as the great ones, but ſeldom above four foot long. The body is ſpeckled black, the ſkin very tender, and the eyes round. Theſe hurt no creature but hens and chickens, which they deſtroy wherever they can come at them. The *Whites*, as well as the natives, all agree, that the fleſh of this creature is much finer than any fowl.

Land alligators.

A third ſort of alligators there is, which always live on land, by the *Blacks* call'd *Langadi*.

The alligators bury their eggs in the ſand, and as ſoon as they are hatch'd, the young ones run into the water or the woods. *Navarette*, in his ſupplement, ſays, that in *India*, ſkulls, bones, and pebbles were found in the belly of an alligator; and that he was told, they ſwallow'd pebbles to ballaſt themſelves. He adds, and F. *Colins* a miſſioner affirms, that they have four eyes and no tongue; that the females devour as many of their own young as they can, either as they come into the water, or running down the ſtream, and that two bags of pure muſk had been found in an alligator, where the two ſhort legs join to the body.

WILD BOARS,

WHich in *Europe* we reckon among the ravenous beaſts, are not ſo fierce along the coaſt, where there are but few of them, but many more in the countries ſtretching out to the bight or gulph of *Guinea*; which there afford great diverſion to ſuch as are addicted to hunt them, being in herds of three or four hundred together. They are very ſwift, and make a good chace. Their fleſh is delicate tender food, the fat being extraordinary pleaſant. The *Blacks* at *Mina* call them *Porpor*, and at other places *Cottoccon*.

CIVET-CATS,

BY the *Blacks* call'd *Can-Can*, and by the *Portugueſe Gatos de Algalia*, may be properly

perly reckon'd among the ravenous creatures; and there are many of them in thoſe parts, eſpecially at *Manfrou* and *Anamabo*, in *Fetu*. They are much like our foxes in ſize and ſhape, but longer legg'd, and the tail exactly like our *European* cats, but rather longer, in proportion to their bodies; their hair grey, full of black ſpots. They feed better on raw fleſh and entrails of beaſts, than on boil'd millet or any other grain; and being ſo fed, afford much more civet than otherwiſe: eſpecially the males, becauſe the females cannot avoid piſſing into the civet-bag, which ſpoils it. I carry'd ſome very fine civet-cats into *France*, which were much admired there, and afforded excellent civet.

Ravenous when hungry. Theſe creatures, when very hungry, will prey on any thing that comes in their way, which they can maſter. I had one at *Guadaloupe*, which was kept in the next chamber to me: my man having neglected to feed it a whole day, it came into my chamber the next morning, and immediately leap'd at a curious talking parrot of the *Amazons* river, I had brought from *Cayenne*, laying hold of it by the head, tho' it was perch'd above ſix foot high from the floor, and tore the neck quite off before I could relieve it.

I have often obſerv'd, that theſe cats will always roll and tumble themſelves ſeveral times on the fleſh they are to feed on, before they eat it; and are ſo cleanly, as always to eaſe nature cloſe up in the corner of the cage they are kept in; and when hungry, gnaw the very wood of the cage to get out for proviſion. They are generally ſo well known in all trading places in *Europe*, that I ſhall forbear adding any more of them than this, that they muſt be much fretted and vexed, before the civet is taken out of the bag, becauſe the more it is enraged, the more it affords, and the better. The beſt way of taking it out, is with ſmall leaden ſpoons, for fear of hurting the creature in that part, which is very tender.

Cleanlineſs.

WILD CATS.

Firſt ſort. THERE is a ſort of them in *Guinea*, as fierce as, and ſpotted like, the civet-cat, which deſtroy all the cocks and hens they can come at.

Second ſort. Another ſort of them is much ſmaller than the laſt above mention'd, their ſnout much ſharper, but the body ſpotted like the civet-cats. Theſe the *Blacks* call *Berbe*.

Third ſort. A third ſort of theſe cats, call'd *Kokeboe*, reddiſh, about twice as big as a common houſe-rat, is very miſchievous, bites dangerouſly, and flies either at man or beaſt if provoked. They are great devourers of cocks and hens, and ſtrong enough to carry them off very nimbly.

There is ſtill a fourth ſort, no bigger than our full-grown rats, of a reddiſh grey, mix'd with ſmall white ſpecks; the tail, which has very long hair, is about three fingers broad, ſpeckled in the ſame manner, and ſo long, that it reaches back to their heads, much after the manner of our ſquirrels. Theſe creatures are very fond of palm-wine, and may perhaps more properly be call'd ſquirrels. BARBOT. *Fourth ſort.*

DEER.

THERE are at leaſt twenty ſorts of deer in this country, ſome of them as large as ſmall cows; others no bigger than ſheep and cats, moſt of them red, with a black liſt on the back, and ſome red curiouſly ſtreak'd with white. There are great numbers of them all along the coaſt; but particularly at *Anta* and *Acra*, where they go in droves of an hundred together. They are all very ſweet and good meat; but two ſorts particularly exceed the reſt in delicacy. The firſt ſort is of a pale mouſe-colour, ſubdivided into two kinds, ſomewhat differing in their ſhape, the feet of the one being a little higher than thoſe of the other; but both of them about two foot in length. *Several ſorts.* *Delicate meat.*

The other ſort is not above half ſo big, of a reddiſh colour, and extraordinary beautiful beaſts, having ſmall black horns and ſlender legs, indifferent long in proportion to their bodies, yet ſome of them no thicker than an ordinary gooſe-quill; however they will leap over a wall or encloſure twelve foot high.

There is ſtill another ſort of deer, of a ſlender ſhape, and about four foot long, their feet of an unuſual length, as are the head and ears; being of an orange-colour, ſtreak'd with white. *Another ſort.*

All theſe ſeveral ſorts of deer are ſo very ſwift, as is ſcarce to be imagin'd, eſpecially thoſe whoſe legs are no bigger than a gooſe-quill; and for that reaſon, as well as for its extraordinary beauty, the *Blacks* call it the king of deer. The natives give the ſame account of the mighty ſubtlety and cautiouſneſs of all theſe ſorts of deer, as is reported of ours in *Europe*; which is, that they generally detach one of their body as a ſentinel, to give notice to the others of any approaching danger.

The inland *Blacks* hunt deer with bows and arrows, and ſometimes only with their javelins; at which, they are very dextrous, as to kill many of them in the chace. *Hunting.*

ANTELOPES,

ARE ſometimes ſeen and hunted at *Acra*, their fleſh being very good, and they incredible ſwift, generally keeping within the hilly country beyond the *European* forts. The ſhape of them is between a goat and a ſtag, their horns like the goats and buffaloes, lying

BARBOT. lying towards their back, and a little bow'd, but commonly longer than a goat's.

APES, MONKEYS, *and* BABOONS,

ARE innumerable throughout *Guinea*, and of more ſorts than can eaſily be obſerv'd; wherefore we ſhall only mention ſome of them which are moſt known.

Firſt ſort baboons. The firſt ſort, call'd by the natives *Smitten*, are of a light mouſe-colour, and prodigious large, ſome of them almoſt five foot long, frequently ſeen about the country of *Augwina*, being ſo bold as to aſſault a man, and ſometimes prove too hard for him, putting out his eyes with ſticks they will endeavour to thruſt into them. They are very ugly creatures to look at, and no leſs miſchievous. Their tail is very ſhort, and when ſtanding up on their hinder legs, they, at a diſtance, have a great reſemblance of man. Their heads are the moſt deform'd, being ſhort, round, and large, not unlike our great maſtiffs.

Second ſort monkeys. Another ſort is like that above in ſhape, but not above a quarter of the bulk, and eaſily taught many comical tricks and geſtures, as alſo to turn a ſpit. The ſame is done by another kind ſomewhat larger, by the *French* call'd *Marmots*, and are the common monkeys, their heads very ugly, and have little or no tail.

Strange fancy. The natives fancy that theſe brutes can ſpeak, but will not do it for fear of being made to work, which they abhor.

Apes. There are two or three other ſorts of apes, all alike in ſize and handſomeneſs, but about half as little as the laſt above ſpoken of, having ſhort hair of mix'd colour, black, grey, white, and red; ſome of a fine light grey ſpotted; others without ſpots, with a white breaſt and a ſharp-pointed white beard, a ſpot of white on the tip of the noſe, and a black ſtreak about the forehead. I brought one of this ſort from *Boutroe*, which was all ſport and gameſomeneſs, valu'd at *Paris* at twenty *Louis d'Or*, for its tameneſs and beauty; and I muſt own I never ſaw any other like it in all my travels.

Bearded monkeys. Another beautiful ſort are about two foot high, their hair as black as jet, and about a finger in length, and have a long white beard; for which reaſon they are called *Little-bearded Men*, of whoſe ſkins fine caps are made. Theſe being ſomewhat ſcarce, are ſold upon the ſpot for twenty ſhillings each.

Peaſants. Another ſort are called *Peaſants*, becauſe of their ugly red hair and figure, and their natural ſtink and naſtineſs.

Other ſorts. Beſides theſe here mentioned, there are ſeveral other ſorts of very fine and gentle apes and monkeys, but naturally ſo tender, that it is a very difficult matter to preſerve them alive in ſo long a paſſage, as it is from *Guinea* to *Europe*, eſpecially conſidering that our carrying ſlaves over from thence to *America* lengthens it conſiderably.

So much might be ſaid of the ſundry ſorts of apes and monkeys in thoſe parts as would require a particular volume; we ſhall only add, that they have an uncommon inclination and ſubtilty in ſtealing not only of fruit, corn, and the like, but even things of value, whereof I will give an inſtance. That very beautiful monkey or ape I had at *Boutroe* above mention'd, ſtole out of my cabbin aboard the ſhip a caſe, in which I had a ſilver-hafted knife, fork and ſpoon; and opening it, threw each of them, one after another, into the ſea, which was then very calm, ſkipping and dancing about very merrily, as each of them went over-board. *Addicted to ſteal.*

It has been obſerv'd, that when they ſteal corn, they pick and cull the beſt ears, throwing away thoſe they do not like, and pulling others, taking one or two in each paw, two or three in their mouths, and one or two under each arm, or fore-leg, and ſo go off, leaping upon their hinder legs; but if purſued, the crafty creatures drop what they have in their paws and under their arms, ſtill holding faſt what they have in their mouth, and ſo make their eſcape, with wonderful celerity. Being very numerous, this their ſtealing, and nicety in picking the beſt ears, throwing away the others, is infinitely miſchievous to the *Blacks*. *How they carry corn.*

The natives catch them in gins and ſnares, made faſt to the boughs of trees, where they are continually ſkipping about; or elſe take them when very little, before they can make their eſcape. *How taken.*

The SLUGGGARD,

AS the *Europeans* call it, and the *Blacks Potto*, is an hideous deform'd creature, as any in the world, having a head diſproportionably large, the fore-feet much like hands, of a pale mouſe-colour when very young, but turning red as it grows old, the hair of it as thick as wool. This horrid animal, they tell us, when once climb'd up into a tree, ſtays there, till it has eaten up, not only the fruit, but the very leaves, and then goes down very fat, in order to climb another tree: but being naturally ſo heavy and ſluggiſh, that it can ſcarce advance ten ſteps on plain ground in a day; it becomes again very poor and lean, before it can get up the next tree: and if the trees happen to be very high, or the diſtance between them conſiderable, and there happens to be no food in the way, it certainly ſtarves to death. This I deliver upon the credit of ſome writers, and the *Blacks* ſeem to believe ſomething of it. *Ugly creature.*

SNAKES *and* SERPENTS.

Numerous. GUinea is very much infested with them, some monstrous big, others of smaller sizes; but so numerous, that not only the woods are full, but even the houses of the natives, and the very forts and lodgings of the *Europeans* are not exempted, most of them being venomous, and some to a very high degree.

Monstrous big. Of the larger sort some exceed twenty-two foot in length, and it is believed there are some much bigger up the inland; some *Blacks* assuring me they were to thirty foot long. They also told me there are winged serpents or dragons, having a forked tail and a prodigious wide mouth, full of sharp teeth, extremely mischievous to mankind, and more particularly to small children. If we may credit this account of the *Blacks*, these are of the same sort of winged serpents, which, some authors tell us, are to be found in *Abissinia*, being very great enemies to the elephants. Some such serpents have been seen about the river *Senega*, and they are ador'd and worshipp'd, as snakes are at *Wida* or *Fida*, that is, in a most religious manner.

These monsters devour not only all sorts of beasts, as deer, goats, sheep, *&c.* but even men, which have all been found in their bellies, the *Blacks* killing many of them almost every day, in one place or other.

Horned snake. There is another sort of snakes, which are offensive neither to man, nor beast, any otherwise than by means of a small horn, or tooth, running irregularly from the upper jaw, quite through the nose of it; being white, hard, and as sharp as a needle. These are frequently taken or killed, because, when full, they lie down and sleep so sound, that the *Blacks* tread on them with their bare feet, as they commonly go about the country, and they will scarce awake. Their bodies are about five foot long, and as thick as a man's arm, party-colour'd, being all over black, brown, yellow, and white streaks very curiously mixed.

Some of the above-mentioned serpents twenty two foot long have been killed at *Axim*, and being opened, a full-grown deer found in their bellies. One was once kill'd at *Boutry*, not much shorter than the last, and the body of a *Black* found in it.

Venomous. At *Mouree*, a great snake being half under a heap of stones, and the other half out, a man cut in two, as far as was from under the stones; and as soon as the heap was removed, the reptile turning, made up to the man, and spit such venom into his face, as quite blinded him, and so he continued some days, but at last recovered his sight.

It has been observ'd, that some *Blacks* who have been hurt by serpents, have swelled extremely, but it soon fell again, and they returned to their former condition; by which it appears, that the venomous quality in snakes and serpents is very different, the bite of some being mortal, that of others but a common wound, and that there are some altogether harmless, as it is with our snakes in *Europe*. BARBOT.

Fight porcupines. The serpents are very great enemies to the porcupines, and there are sharp engagements between them, when they meet, the serpent spitting its venom, and the porcupine darting his quills, which are two spans long; they being very large, of which more hereafter.

Another sort of serpents are about fourteen foot long, having the lower part of their belly within two foot of the tail, and two claws like those of birds, supposed to serve them, either to rear up, or to leap. One of this kind stuffed, hangs up in the hall, at the castle of *Mina*, taken by a *Black* with his bare hands, tho' fourteen foot long, in the garden beyond *Santiago*'s hill, and brought alive by him to the castle. The head of it is like that of a pike, and has much such a row of teeth.

Two-headed. Some serpents have also been found with two heads, but whether both serviceable to the body, I leave to others to decide. All the *Blacks* in general eat the snakes and serpents they can catch, as a very great dainty; and I have seen *French* gentlemen eat them at *Martinico*. *Eaten.*

LIZARDS.

THE country every where abounds in them, in some places thousands together; especially along the walls of the *European* forts, whither they resort to catch flies, spiders and worms, which are their food.

There are several sorts of them, some two foot long, the flesh whereof is delicious, and has something of the taste of veal. Others are venomous, and others of the largest size have a tail about a foot long, and a handful broad, of a browniſh colour, and part of their head red. Most of those are extraordinary ugly.

Salamander. Some other sorts are more tolerable than the former, being of a greenish colour, and about half their bigness; and others half as big as these, and grey, which creep about in the rooms and lodgings, and are there called salamanders, cleansing the houses from all small vermin. These are the coldest of all the lizards, tho' they are all naturally cold, to such a degree, that it is not easy to hold them long in a man's hand; and perhaps the excessive coldness of that sort of lizards there, call'd salamanders, has occasioned the notion of the salamander's being able to live in the fire. *False notions.*

BARBOT. The other vulgar conceit, that lizards have ſuch a love for man, as to give him warning of the approach of any venomous ſnake, or other creature, I take to be of the ſame ſtamp, and as falſe as the ſalamander's living in the fire.

The CAMELEONS,

ARE of two ſorts, the one green, ſpeckled with grey, or a pale mouſe-colour; the other green, grey, and fire-colour mix'd together, not frequently ſeen in *Guinea*. Their ſkin is very thin, ſmooth, and almoſt tranſparent; their eyes round, very black and ſmall, turning them one up and one down, or one to the right and the other to the left, at the ſame time, ſo as to ſee two ways at once. They are much of the ſize of ſmall lizards, but longer legg'd, with a longiſh tail, which they turn into a ring inwards as they walk.

Their food. They feed upon flies for the moſt part, their tongue being almoſt as long as the body, which they dart out with an incredible ſwiftneſs, and catch the flies upon the point of it, drawing them into their large wide mouth. They ſeem to take much delight in ſucking in the air, ſtretching open their wide mouths, and have no guts like other creatures. Their ſkin being ſo very ſmooth and tranſparent, they are moſt apt to change to a lizard-colour, but do not take the colour of every thing that is ſet about them, as is falſely reported; for they will never be red, nor of ſeveral other colours, tho' they have been obſerv'd to change three or four times in half an hour. They live in *Guinea* five years or longer, being kept on trees; and ſome are ſent over into *Europe*. Their eyes are about as half as big as thoſe of ſmall lizards, and join'd together as if they were threaded; not cover'd with any hard ſhell, but only with a ſoft pliable film, like thoſe of our ſnails in *Europe*, or thoſe of lizards, ſnakes, and tortoiſes.

PORCUPINES,

Their quills. ARE not very common on that coaſt. I ſaw one at *Inſiama*, about two foot high, ſome being two foot and a half, and brought over ſome of its quills, about as thick as a gooſe's, two ſpans long, and ſome three, according to the bigneſs of the beaſt, divided at diſtances with black ſtreaks; as PLATE 17. fig. C. may be ſeen in the figure of this creature, here inſerted.

Teeth and ſtrength. Theſe are much like the porcupines I have ſeen in *France*, brought over from *Morocco*. They have ſuch ſharp and long teeth, that if kept in a wooden box or fat, they will eat their way through in a night; and when provoked, ſhoot out their long ſharp quills with ſuch fury and dexterity, that they will wound any other creature at a reaſonable diſtance, piercing pretty deep into the body of ſerpents, or other its enemies, and will ſtick into a board. They are ſo bold as to attack the greateſt ſerpent, as I have mentioned before. The *Blacks*, and ſome *Europeans*, reckon their fleſh very nice food.

There is another ſort of animal, not unlike our hedgehog, only that they cannot roll themſelves as thoſe do.

FIELD-RATS.

Firſt ſort. THERE is along the coaſt a ſort of beaſts, like rats in ſhape, but bigger than cats, and call'd field-rats, becauſe they lie in the corn-fields, where they do much miſchief; but both *Whites* and *Blacks* reckon their fleſh very delicious, being fat, tender, and very agreeable; and may well paſs for ſuch with thoſe who have not ſeen them: for its diſagreeable figure and loathſome name, are ſufficient to give a loathing and averſion; for which reaſon, ſome cut off the head, feet, and tail, before they are ſerved up to table.

Second ſort. At *Axim* they have another ſort of field-rats, as long as the former, but much ſlenderer, which they call *Boutees*, eaten only by the *Blacks*. Theſe do infinite damage among the ſtores of rice and *Indian* wheat laid up in the houſes of the *Blacks*, ſpoiling more corn in a night, than an hundred of our houſe-rats could do: for beſides what they eat and carry off, they damage all the reſt they can come at.

Sweet mice. There is alſo a ſort of very ſmall mice, whoſe ſkins have a muſky ſcent, much like the odoriferous *Penſilvania* rat-ſkins.

Man-eater. In the woods is an animal, call'd *Arompo* or *Man-eater*, having a long ſlender body and a long tail, with a ſort of bruſh at the end of it; is of a lightiſh brown colour and long hair'd. The natives ſay, it will very ſoon throw up the earth, where a man has been buried, to devour the dead body, but walks round ſeveral times before it touches the corps; which, the *Blacks* ſay, denotes the unlawfulneſs of making uſe of any thing that is not our own, before we have taken pains, or done ſomething to earn it; but we may more rationally conclude, it is done out of fear, which is natural to moſt brutes, and that they only look round to ſee whether there be any man near to take the prey from them.

Hares. The hares in *Guinea* are much like ours in *Europe*, but their fleſh is not ſo well reliſh'd. Very few or none are any where to be ſeen, unleſs it be in the country of *Acron*; and more eſpecially at *Acra*, that land being low, flat, and gravelly.

The *Blacks* hunt them with ſticks, many men going about the country, where they uſe to ſhelter, ſhouting, and beating their ſticks one againſt another, which makes ſuch a noiſe as frights the poor timorous crea-

tures, who run for their lives, and the *Blacks* having made a ring about them, ſtanding pretty cloſe together, with the ſticks in their hands, kill many.

Of Tame ANIMALS, *and firſt of* KINE.

THE inland countries abound much more in kine, than thoſe near the ſea; *Akim*, *Dankira*, and *Aſſiante*, which have great plenty of them, being ſo remote from the ſhore, that they cannot conveniently be ſent down; for which reaſon, only a few bulls and cows come from thence; and what cattle they have at the coaſt, is generally brought from *Acra*, where they are ſupplied with them from *Labbodee*, *Lampi*, or *Ladingcour*, and *Ningo*, to the eaſtward of *Acra*, and from the country of *Aquamboe*, which are all ſtocked with cattle, wherewith the natives of thoſe parts drive a great trade at *Acra*, and all along the *Gold Coaſt*, as has been hinted before.

Little on the coaſt.

The ſaid cattle, tho' brought from thence fat and in good caſe, ſoon grows poor on the coaſt, for want of good paſture, which is every where wanting, except at *Acra*, *Pocqeſon*, or *Crema* and *Axim*, it being there indifferent, and will keep them up ſome time; but at *Mina*, and all the reſt of the coaſt, both eaſt and weſt, the beaſts ſoon fall away, and their fleſh becomes dry and inſipid, declining to ſuch a degree, that a cow, at full growth, ſeldom weighs above three hundred weight, and generally not above two hundred and a half; and yet they are of ſuch a bulk, that they ſeem to be double that weight. That lightneſs muſt certainly be occaſioned by the ſorry paſture, which makes not the fleſh firm and ſolid, but looſe, ſpungy, and tough, and of an ungrateful taſte, both in cows and bullocks.

Bad fleſh.

Cows not milked.

The cows are no where milked, but at *Mina*, I ſuppoſe for want of ſkill in the *Blacks*, and even at *Mina* the milk is bad, and the quantity very ſmall.

At my laſt voyage to the caſtle of *Mina*, I preſented the then *Dutch* general with a hogſhead of *French* wine, and a fine cow I had taken aboard at *Goeree*, which uſed to afford milk aboard the ſhip, in a tolerable quantity, and was extraordinary well receiv'd by him; and in return, juſt as I was under ſail, he ſent me four of the country ſheep, which prov'd but very ſorry meat, even among the meaneſt ſailors.

No oxen.

The calves, as well as other cattle, by reaſon of the ſorry milk they ſuck from their dams, are but very wretched meat. They make no oxen, the *Blacks* being very unſkilful at gelding their ſteers. Such as they are, they are generally ſold for three ounces of gold, worth about twelve pounds ſterling. The *Blacks* call a cow *Name-boe-Weſſia*; a bullock *Nanne-Bainin*, and the oxen *Ennan*.

BARBOT.

SHEEP,

ARE very numerous all along the coaſt, and yet very dear; the price in gold being generally about twenty eight ſhillings ſterling: an extravagant rate, conſidering that mutton is nothing near ſo ſweet and tender as ours in *Europe*; for in reality, it is ſcarce eatable, unleſs gelt young, and fatned with fry'd barley-meal.

Mutton dear and bad.

In my account of *Seſtro* river, I gave the deſcription of the ſheep there, to which the reader is refer'd, they being much alike. They have no wool, but only hair like goats, and are not much bigger than *Engliſh* lambs. Their horns turn towards the back, ſomewhat bow'd, and their legs are ſomewhat longer in proportion than thoſe of our *European* ſheep.

GOATS,

ARE not ſo large on the *Gold Coaſt*, as in *Europe*; in other reſpects, they are much like them, and generally are more fat and fleſhy than the ſheep: for which reaſon, ſome will rather chuſe to eat the he-goats gelt young, which ſoon grow much fatter and larger than thoſe which are not gelt; beſides, that a goat bears not above half the price of a ſheep.

Cheap and good.

All the three ſpecies of ſheep, goats and ſwine, are ſaid to have been firſt carry'd over to the coaſt by the *Portugueſe* from *St. Thome*, who at firſt uſed to fatten them with *Indian* wheat.

There is an infinite number of goats: ſome of the *Blacks* are of opinion, that the ſtrong offenſive ſcent which is natural to them, eſpecially the males, was given as a puniſhment for having requeſted of a certain deity, that they might be permitted to anoint themſelves with a precious ſort of ſweet ointment, ſhe uſed herſelf; inſtead of which, ſhe took a box of a ſtinking nauſeous compoſition, with which ſhe anointed their bodies, which caus'd them to ſmell ſo ſtrong ever ſince.

Fooliſh notion.

SWINE,

ARE plentiful enough in *Guinea*, and call'd *Ebbio* by the *Blacks*, who breed great numbers of them, but whether for want of ſkill in the people, or proper food for them, they are good for little, their fleſh being flabby, and the fat as bad; and yet ſuch as they are, a hog of about an hundred weight, is commonly ſold for the value of three pounds ſterling in gold.

They are neither of the ſhape or bulk of our *European* ſwine, being ſhort body'd and legg'd, and generally all black or ſpotted; but the ſows are very fruitful, and when with pig, their bellies hang down almoſt to the ground.

Shape and fruitfulneſs.

The

BARBOT. The hogs which are fatted by the *Whites* along the coaſt, are more tolerable, but nothing near ſo delicate as thoſe at *Fida*, and in the *French Leward* iſlands, which are of the ſame ſpecies, and for delicacy of taſte and firm fat, certainly much exceed ours in *Europe*.

HORSES.

THERE are abundance of them up the inland countries, but ſcarce one to be ſeen along the coaſt. They are very ill ſhaped, their necks and heads, which they always hang down, much reſembling thoſe of aſſes; being perfect jades, ſubject to ſtumble, and will ſcarce move without much beating; not unlike the *Norway* horſes in ſize, and ſo low, that when a man rides them, his feet almoſt touch the ground.

ASSES,

ARE generally pretty numerous along the coaſt, higher than the horſes, and handſomer in their kind; but do not live long there, for want of proper food. Their ears are for the moſt part longer than thoſe of ours in *Europe*. The *Blacks* do not uſe them to carry burdens, but only to ride on, being full as proper for that purpoſe as their horſes.

DOGS,

PLATE 18. WHOSE figure ſee in the cut, are ſaid to have been firſt carry'd thither from *Europe*, and in proceſs of time ſo chang'd to that ſhape and form we now ſee they generally bear; their colour and heads being much like foxes, with long upright ears; their tails long, ſmall, and ſharp at the end, without one hair on their bodies, but a naked bare ſkin, either plain or ſpotted, and never bark, but only howl. They always run away at the leaſt ſtroke or laſh given them; but will purſue ſuch as are afraid and fly from them, and bite deſperately. They are diſagreeable to look to, but much more to handle, their ſoft bald ſkin, being unpleaſant to the touch.

Naked and hideous.

Eaten. The *Blacks* call a dog *Cabra do Mato*, which in *Portugueſe* ſignifies a wild ſheep, becauſe they eat them, and value their fleſh beyond mutton; ſo that in ſome places, they breed them for ſale, and carry them to the publick markets, ty'd two and two, where they yield a greater price than their ſheep. The natives are as great lovers of dog's fleſh, as the *Chineſe* are ſaid to be, and look upon a meal of it as the beſt treat they can give or receive; and therefore, when they go aboard ſhips, they will offer to buy the dogs they ſee there. I remember one of our cabin boys had three *Aquiers* of gold, at cape *St. Apollonia*, for an ugly one he had kept ſome time; the *Black*, who bought him, intending to put him into his barking, or dog-ſchool, out of which they commonly ſell puppies at a very high rate.

Never bark. The *Blacks*, who have abundance of very ridiculous notions, generally fancy, that our *European* dogs ſpeak, when they bark; and their reaſon for it is, becauſe their dogs never bark, but only howl, as has been ſaid.

It is always obſerv'd, that *European* dogs, when they have been there three or four years, always degenerate into ugly creatures, and in as many broods, their barking turns into a howl.

CATS,

BY the *Blacks* call'd *Ambayo*, whoſe breed came from *Europe*, retain their firſt form and ſhape, and do not alter in their nature. Some of the *Blacks*, but more eſpecially the meaneſt ſort and ſlaves, often kill and eat them; however, this is frequently done for want, they being generally much valu'd by the *Blacks* for clearing their houſes of rats and mice.

RATS *and* MICE,

ARE prodigiouſly numerous, eſpecially the firſt of them, doing much harm to the inhabitants, by devouring and gnawing all they can come at. They are exactly like ours in *Europe*, as to ſhape, colour and miſchievouſneſs.

The weaſels are alſo alike in all reſpects, and theſe with the cats, make it their buſineſs to hunt rats.

The *Blacks* do not ſcruple to eat, either rats or weaſels, as did ſeveral of our ſailors aboard, our ſhip being full of them; and they did us ſuch conſiderable damage, during the whole voyage, that to encourage the deſtroying of them, I allow'd a pound of ſalt-butter, for every ſcore of rats they catch'd. It is worth obſerving in this place, that the rats were ſo ravenous, as to eat ſeveral of our parrots alive, and even to ſteal away our breeches and ſtockings in the night, and to bite us ſeverely.

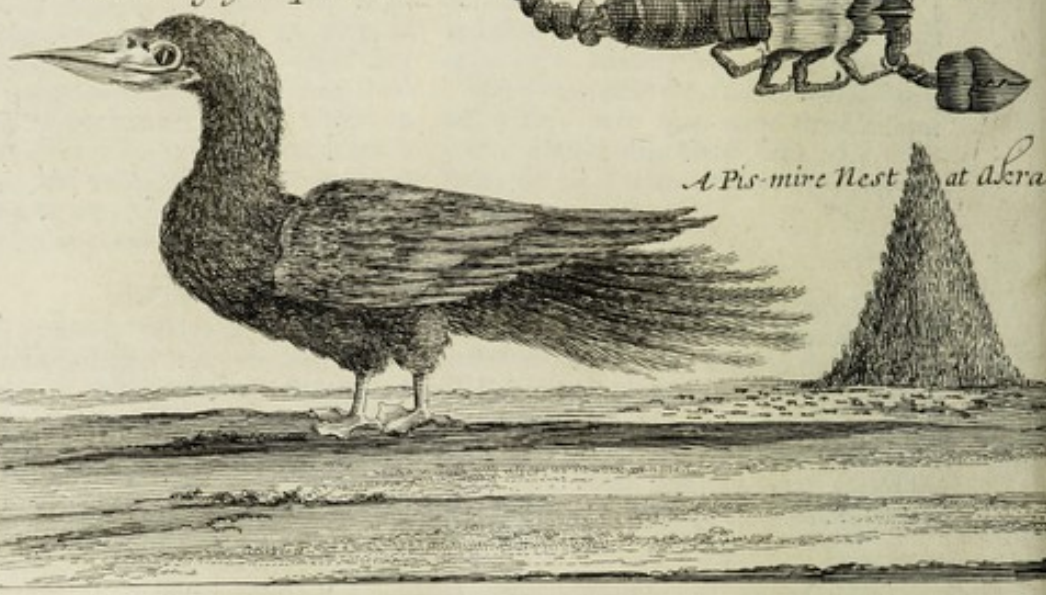
This is the beſt account that can be given of the wild and tame creatures on the *Gold Coaſt*, as far as they are known to *Europeans*. I doubt not, but that there are ſeveral ſorts of animals up the inland, which, for want of communication and conveniency of travelling, remain yet unknown to us.

CHAP.

Plate 18.

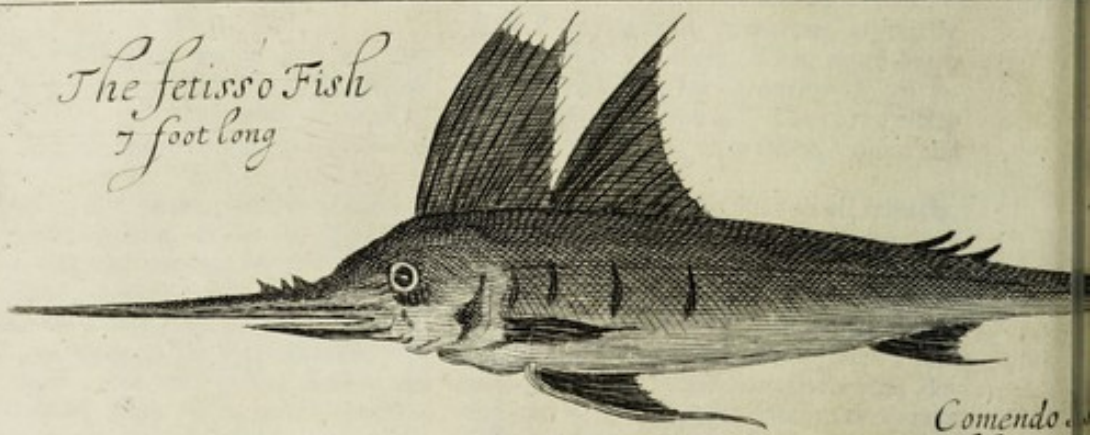
The Alcatraci of the Portugues. (i.e.) The Mad Bird any South of ye Æquinoctial

A Scorpion of natural Bigness



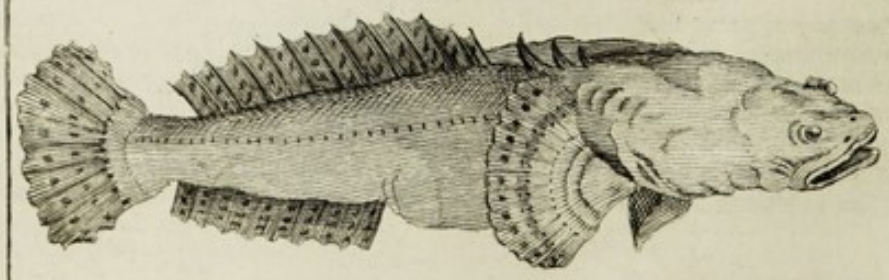
A Pis-mire Nest at Akra

The Petisso Fish 7 foot long

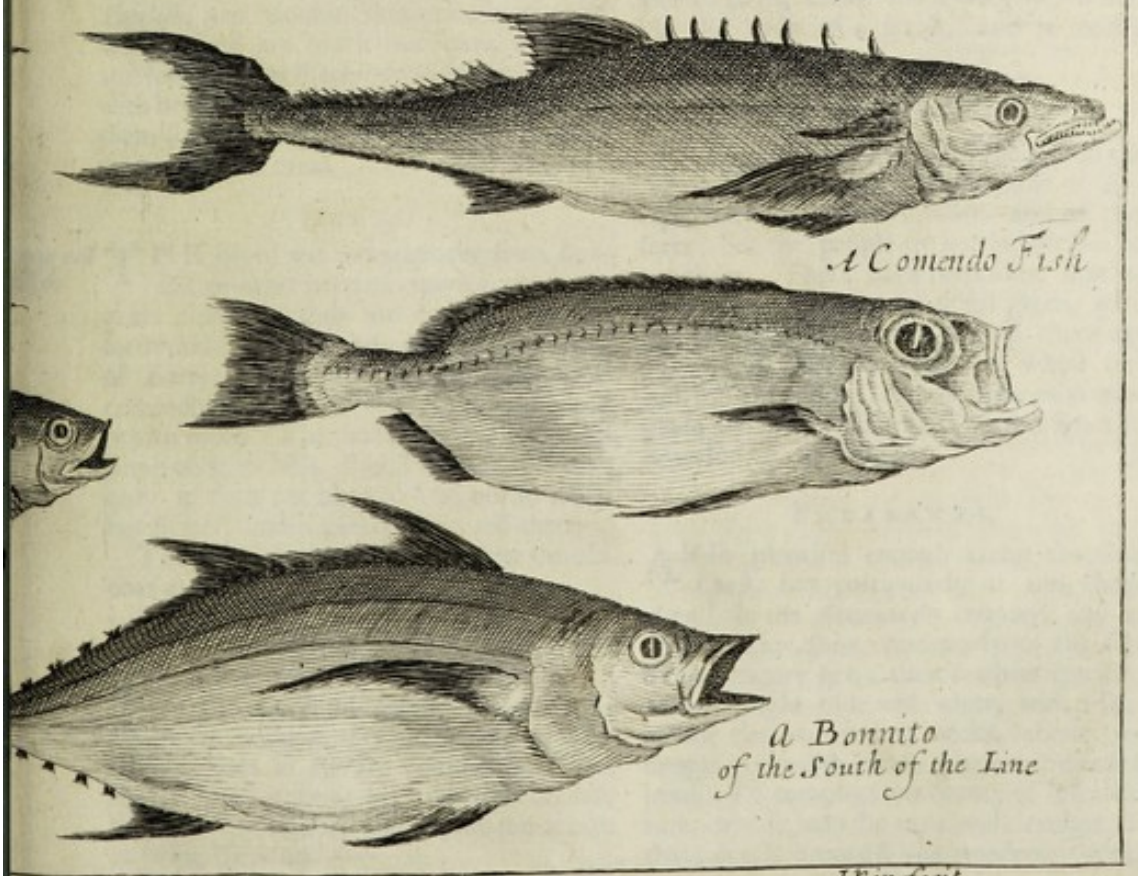


Comendo ... of ye tast...

The Sea Toad



The Kings Fish, at Negro Fish
5 foot Long



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BARBOT.

CHAP. XV.

Of the tame fowl, cocks and hens, ducks, turkeys, pidgeons, wild fowl, herons, portugueſe, wild-ducks, pheaſants, partridges, turtle-doves, eagles, kites, and ſeveral other nameleſs birds, ſome of them very beautiful; inſects and reptiles, frogs and toads, ſcorpions, millepedes, bees, ſpiders, &c.

TAME-FOWL.

The ſorts. THE ſeveral ſorts of tame-fowl, conſiſt properly in hens, ducks, turkeys and pigeons; the two former whereof are not common to the *Blacks*, but only to be found in or about the *European* forts and factories.

COCKS *and* HENS,

ARE very plentiful all over the coaſt, when the *Blacks* can peaceably breed them at home; but when they are at war, theſe fowls grow ſcarce.

Cocks and hens. *Axim* has always the better ſort of fowls, they being there generally good and fat; though ſmall. But at all other parts of the *Gold Coaſt*, they are commonly ſo dry and lean, and of ſo little fleſh, that a man with a good ſtomach may very well eat three of them or more at a meal.

They are generally nothing near ſo large as commonly our fowls in *France*; their eggs are ſcarce bigger than thoſe of our tame pigeons, yet a pair of ſuch fowls, yields, even in time of plenty, about two ſhillings *Engliſh*, and double that price in time of war. They are much like ours, in ſhape and feathers, the *Blacks* commonly feed them with broken maiz, or millet. But to make them ſoon fat and fit to eat, they muſt be cramm'd with meal.

DUCKS.

Large and inſipid. THE breed was brought over from *Brazil*, or other parts of *America*, not many years ſince, for they are exactly alike, in form and feathers; and nothing like thoſe of *Europe*, being there as large again, and commonly white or black, or white and brown mixt. The drakes have a large red knob on their bills, almoſt like the turkeys; only it doth not hang ſo low, nor ſo looſe, but firmer, and is pretty like a red cherry.

The young ducks are eatable, but the old ones are tough and inſipid.

TURKEYS.

THERE are only a few in the hands of the chiefs of the *Europeans* forts, which are nothing near ſo tender and palatable as ours in *Europe* commonly. The *Blacks* breed none at all, perhaps becauſe they are very tender, and require much care to bring them up.

PIGEONS,

ARE pretty numerous, at ſome of the forts on the coaſt, eſpecially at *Axim*, and all of the common ſort of field, or wild doves, and are pretty ſweet, when young. The *Blacks* call them *Abronama*, which imports, a bird brought up by the *Whites*, or *Europeans*, for ſo the *Blacks* call us.

The pintado-hens, which may be accounted of the tame, as well as wild ſorts of fowls, are ſeen no where but at *Acra*, where they breed a few. Whether they are natural to the country, or of the breed of cape *Verdo-Pintados*, I am not certain, but they are fine curious birds, much bigger than common poultry, and delicate meat, if fed properly, as I have ſaid heretofore.

WILD-FOWL, *and firſt of* HERONS.

HERE are two ſorts of herons, ſome blue, others white, exactly of the form and ſize of herons in *Europe*. Several people eat them there. PLATE 17. fig. S.

The natives alſo eat a ſort of bird unknown to us, called the *Portugueſe*, which has the body of a gooſe, and is moſtly white.

WILD-DUCKS,

ARE commonly plentiful enough on the coaſt, being exactly like thoſe of *Europe*, only ſomewhat ſmaller, and of two ſorts; but the people are not induſtrious to get them. There have been ſome ſhot about *Mina*, of a very beautiful green, with fine red bills and feet, of a deep charming colour. Another ſort there is, whoſe feet and bill are yellow, and the body mixt with green and grey feathers: This ſort is not ſo beautiful as the former.

PHEASANTS,

ARE plentiful enough along the *Gold Coaſt*, but particularly at and about *Acra*. In the *Aquamboe*'s country, and at *Acron*, near *Apam*, commonly of the ſize of an ordinary hen; their feathers ſpeckled with a bright blue and white, with a ſky-colour ring round their necks, about two fingers in breadth; and a black tuft on their heads. To compleat the beauty of this creature, which may be very well ranked, in that reſpect, amongſt the wonderful works

BARBOT. of nature, in the ſpecies of birds, and is the fineſt of any in *Guinea*.

The *Fida* pheaſant, whereof there are but few in this country, but a great number at *Fida*, is grey and white, a little ſpeckled with blue; his head is bald, and covered with a hard callous ſkin, which is all over knotty; his bill is yellow; from whence to the head grows out on each ſide a red jollop.

PARTRIDGES,

ABound every where, but much more at *Acra*; yet for want of good ſhooters, but few are killed; which, when in proper age and ſeaſon, are good meat, particularly the young ones.

TURTLE-DOVES,

ARE of three ſorts, the firſt is ſmall, of a bay colour, which eat very agreeable and tender.

The ſecond ſort is of a much brighter colour, but the fleſh is tough.

The third ſort is as tough again, and large as the former. Theſe are of a very fine green, their bills and feet yellow, and have a few red feathers; the eyes encircled with large ſpeckled rings, ſome intermixt with blue.

Others of the ſame ſpecies of turtles have a black ring or circle about their neck. Of the ſecond and third ſorts of turtles, thouſands commonly harbour every evening in the underwoods, which are thick grown, on the large rock, or rather iſland, lying about half a gun ſhot from the *Dutch* fort at *Axim*, and fly from thence every morning to look for food; but the woods that cover the little iſland all over, being ſo very thick grown, it is not very eaſy to ſhoot at theſe turtles, or rather to find them, when killed.

QUEESTS,

ARE alſo very common in the woods within the country.

THRUSHES,

THERE, much reſemble ours in *Europe*.

BECCAFICOS,

OR fig-eaters, a dainty little bird, of a gold colour, which perch and build their neſts at the very tops of the higheſt trees, and at the extremities of the branches, the better to ſecure themſelves and brood, from the injuries of venomous creatures.

CORN-EATERS.

THERE is alſo another ſort of very little birds, which are very numerous, and waſte the corn in the fields ſo extremely, that the *Blacks*, they ſay, in revenge, will eat them alive, feathers and fleſh. Theſe little creatures commonly build their neſts amongſt the corn.

SPARROWS,

ARE innumerable all along the coaſt, and differ little or not at all from ours in *Europe*; doing, as well as the others, much damage to the corn and other fruits of the earth, they can come at.

There are many different ſorts of little granivorous birds, which alſo do the ſame injury to the inhabitants fields and fruits; there being ſome all red, others all black, and others of variety of colours intermixt. The natives catch great numbers of theſe birds with nets, and ſhoot many, and eat them, as well as ſeveral large birds, all which it is impoſſible particularly to diſtinguiſh.

The SWALLOW,

IS here ſmaller in ſize, and of a lighter black colour than ours in *Europe*.

SNIPES, WOODCOCKS, *and* CROOKBILLS,

ARE very numerous, the former, moſt in marſhy grounds, and are like ours of *Europe*, but much more tough, and therefore not ſo valuable, altho' in the main they are good food.

CRANES, BITTERNS, MAGPIES, *and* SEA-MEWS.

THE laſt of them are grey. The *Blacks* look upon the bittern as a foreteller of things to come.

EAGLES,

ARE not wanting, nor do they differ from thoſe we have in *Europe*; yet ſome are not altogether alike: the print repreſents one of this latter ſort, which is pretty ſcarce to be found any where, unleſs in the province of *Acra*; and is there call'd the crowned eagle. PLATE 18.

I ſaw once, at *Cabo Corſo* caſtle, a tall bird, feather'd much like a peacock, its legs like thoſe of a ſtork, and the bill near upon that of a heron, having a tuft of plumes on its head, in the nature of a crown; which they reckoned there to be another ſpecies of eagle: but I could not be ſatisfied of the appellation; for eagles are not thus ſhaped, and long legged.

They reckon here, for a third ſpecies of eagles, a large bird, whoſe head is much like that of a turkey; and call them *Paſſaro de Deos*, or God's bird, to which the *Blacks* pay ſuch a veneration, that it is a capital crime to kill one; tho' it is a creature that deſtroys all their poultry and corn, wherever it comes, is diſagreeable to behold, and has a nauſeous ſcent, is perpetually keeping

keeping in muddy nasty places; and yet is reckoned a deity among the natives: who, to feed and serve it every day, boil meat, lay it on the hills, and promontories, where it haunts the most.

Birds like a falcon. There is another sort of ravenous bird, much like a falcon; and tho' but a little bigger than a dove, strong enough to fly away with the largest poultry.

The KITES,

STEAL all the chickens, flesh, or fish, they can spy, even out of the hands of the *Black* women, as they go along the street, or sit in the market; but especially fish.

Another sort. There is a fowl about as large as a hen, the upper part of its body speckled brown or black, with white; and the under, either red or orange colour; having a tuft of speckled feathers rising like a comb. Its bill in proportion to the body, is extraordinary thick and long.

No larks, nor peacocks. I never heard of any peacocks or larks in this country.

CROWN-BIRD.

HERE is sometimes seen a fine bird, of many various colours, as white, black, brown, red, green, sky-colour, blue, *&c.* having a long tail, the feathers whereof the *Blacks* wear on their heads.

This curious rare bird is called the crown-bird, because some have a gold colour, or a charming blue tuft on their heads, much in the form of the tufts we have seen on the *Virginia* nightingales. Some call this bird the *Guinea* peacock. It is common at *Fida*, and is a bird of prey, of which more hereafter.

The POKKOE,

PLATE 17. fig. E. IS a bird as ugly as rare to come at, exactly the size of a goose; its wings extraordinary long and broad, of dark coloured feathers. The under part of its body covered with ash coloured feathers, or rather hairs, for they are as like the one as the other; having under his neck a maw, about a span long, as thick as a man's arm, like a red skin, in which it lays up its food, as the monkeys do in their chops. The neck, which is pretty long, and the red knob on the nape, is garnish'd with the same sort of feathers, or hairs, as the under part of the body; in proportion to which, the head is much too large, and excepting a very few hairs it has, is very bald. The eyes are large and black, the bill extraordinary long and thick.

This creature feeds commonly on fish, which when toss'd it catches very nimbly, and swallows down whole into its crop or maw; and will at once devour as much fish as would serve four men. It is likewise a lover of rats, swallows them whole, and sometimes they will spring up half digested out of the crop. BARBOT.

When a boy or dog is set on them, they will make a good defence, pecking and striking them with their bills very smartly, which makes a noise, as if two sticks were striking one upon another.

A very tall bird. There is another fine bird, somewhat like the former in shape, its feathers intermixed all over the body, red, white, black, blue, and several other colours; its eyes large and yellow; standing on its legs, which are very long, as well as the neck, and stretching it upward, it is near six foot high. Some of these tall birds are found in the country of *Acron*, near the rivers, and 'tis likely they feed on fish.

Chequered birds. Another bird has all the feathers about its body chequered yellow and light blue; its bill long, and pointed sharp; a black semi-circle round the neck; a long tail of blue, yellow, and black feathers; and a few feathers on its head; it feeds upon corn and other grain.

Another bird of the same species and form as the last, differs only, in that its bill is thick, short, and black; the under part of its body black; the back of a curious fine yellow; and the feet again black.

Another sort is much like the former, but grey and yellow, having a sharp bill, and long feet and claws, in proportion to its size.

Beautiful birds. There is another small bird, shaped almost like a sparrow, his head and breast as black as jet; his wings and feet grey; the rest of his body of a bright red. This bird is very fine.

Another curious bird is yet finer than the last; the wings and upper part of the body entirely blue, inclining to sky, as the feathers of his pretty long neck, and the tuft on his head; his breast is of a dark yellow, mixt with some red and blue feathers; his feet and bill very thick and long, both of a bright reddish colour: it harbours commonly about the rivers, and there feeds on fish. This bird may, as well as the *Gold Coast* pheasant, have the pre-eminence for beauty over all the feathered kind in *Guinea*, and perhaps of any other parts of the world.

They have also another sort of grain-devouring bird, whose neck, breast, and under part of the body is of a kind of orange-colour; the head all black, only on the fore-part of it, a lively yellow spot; the wings, and upper part of the body, are black; and his tail is intermix'd with red, yellow, and black feathers.

Another bird, about as big as the former, has a beautiful red breast, and under part of his body; the upper part, wings,

BARBOT. and tail, as black as jet; and the top of his head of a bright yellow; and a ſharp bill, ſomewhat crooked.

The *Blacks* talk much of a bird twice as big as a ſparrow, having a few ſmall ſpecks on his feathers, which ſome call ſtars; his cry or voice is hollow and piercing. If the *Blacks* are upon a journey, and chance to hear him on the left hand, they will proceed no farther, but return home as is reported.

PLATE 18. *Parroquets.* I have drawn the figure of a ſmall parroquet, which ſome call the *Guinea* ſparrow; for no other reaſon, I ſuppoſe, but becauſe theſe little birds are as numerous and miſchievous to the corn, and other fruits of the country, as the ſparrows properly ſo call'd, which I have ſaid to be infinite all over the country; for the form, and feathers of the parrokeets, is as different from that of a right ſparrow, as a black man is from a white. The *Blacks* call them *Aburonce*; and they are generally ſold for a piece of eight *per* dozen.

Mouree, *Anamabo*, *Cormentin*, *Acron*, *Berku*, and *Acra*, are full of theſe fine pretty birds.

They ply about thoſe places in prodigious ſwarms, as the ſtarlings do in ſome parts of *France*, doing much harm to the corn.

They are very beautiful creatures, of a lovely light green, mix'd with a charming red; and ſome have alſo a few black and yellow feathers: one half of the head, from the eye to the bill, which is white, and exactly framed like a parrot's, of a curious orange-colour; their tail intermixt with black, yellow, and orange-colour ſtreaks athwart the feathers, which are there pretty long.

The trading ſhips on the coaſt, ſeldom fail of taking many of theſe lovely creatures aboard in cages, but they are ſo tender, that moſt of them commonly die in their paſſage to *France*, *England*, or *Holland*, notwithſtanding all the care that can be taken of them. Of all the great numbers I uſed to carry away from the coaſt every voyage, I could ſave but very few alive when arrived in *France*. The change of climate and food, or what I believe affects them moſt, the cold weather, is inſupportable to them.

I alſo obſerv'd that the firing of great guns aboard ſhip, was ſo dreadful to them, that ſeveral of mine would drop down dead at the noiſe.

Theſe rare birds cannot be taught to pronounce any diſtinct words in any language, at leaſt, that I did ever hear or know, tho' I took all the pains I could take to teach ſome; yet there are perſons who affirm, they had ſome who would utter a few words in *French*, which I will not contradict: but ſeveral of them kept together in a cage in good dry hot weather, will make a pretty ſweet pleaſant natural chanting. I obſerv'd that the hen uſually perches on the left ſide of the cock, and ſeldom offers to eat but after him. The cock is generally ſomewhat larger in ſize and bulk than the hen, and has a greater variety of colours in his feathers, and the green ſomewhat deeper.

I am ſorry the engraver has not been nice enough in his cut, ſo as to repreſent this bird as my drawing did; but there being few places in *Europe*, where theſe creatures are not pretty common, what they appear to every body, will rectify the defect of the print.

Other parroquets. There is another ſort of parroquets, ſomewhat larger than the former, but not commonly to be had on the coaſt; their whole body is of a curious deep red, with only a black ſtreak acroſs the back, and the tail entirely black.

Parrots. The parrots are not much ſeen about the coaſt, unleſs here and there one that wanders from the inland countries, where they are very numerous in the woods.

They are all over blue, only ſome have a few red feathers in their wings or tails. No green ones are to be found on the coaſt, nor along farther eaſtward round the gulph of *Guinea*, as far as cape *Lope-Gonzalez*.

This bird is ſo well known all over *Europe*, whither great numbers are tranſported every year, tho' formerly much more than is now practiſed, that I forbear mentioning any thing more of it; and ſhall only take notice, that at the coaſt they bear a greater price, and are more eſteem'd than in *Europe*: for ſome will there give almoſt an ounce of gold, in goods, for a pratling parrot. Every body knows the young ones are moſt apt to learn to talk, and of ſuch, the traveller has choice at prince's iſland in the gulph, where they are very numerous, and bought raw and unſkill'd for a piece of eight. Of theſe, we had once half a hundred or more aboard the ſhip, and twice as many monkeys; of both which, but few remain'd alive when we arrived in *France*.

There are many bats and owls in the country; and very large ones, which are nothing different from thoſe we have in *Europe*.

This is all the account that can be given of the birds and fowls of that country; but it is not to be infer'd that there are no other ſorts, for thoſe we have mention'd do not, perhaps, amount to the third part of what are ſeen, but do not fall into our hands.

REPTILES *and* INSECTS.

WE will, in the next place, ſay ſomething of reptiles and inſects, or whatever has a relation to either.

As

As for ſerpents and ſnakes, I have already ſaid enough of them in the fourteenth chapter of this book, to which I refer.

TOADS *and* FROGS,

ARE as numerous and common at the coaſt, and in the inland parts of the country, as in *Europe*, and of the ſame ſhape; but the toads are there, in ſome places, of ſo prodigious a bulk and bigneſs, that they may eaſily be taken, at a diſtance, for land-tortoiſes.

Vaſt toads. At *Adja* or *Egga*, betwixt *Mouree* and *Cormentin*, there is a vaſt number of toads of that immenſe ſize, commonly as large as table-plates, which are very hideous.

At the beginning of the rainy ſeaſon, at cape *Corſo* there is an extraordinary number of them.

I have obſerv'd before, that this ugly creature has a natural antipathy for ſnakes, and many perſons have been eye-witneſſes of ſeveral combats betwixt them.

The SCORPION,

PLATE 18. IS generally of the ſize and form you ſee in the print, which is drawn as big as the life; but there are ſome as large as ſmall lobſters: and all of them have two large claws and feet, and their whole body covered with long hair.

Some have a ſmall bladder full of venom, of half a finger's breadth, at the end of their tails, adjoining to the ſharp crooked prick or horn that is at the end of the tail; with which, if they ſtrike or prick either at men or brutes, the hurt is certainly mortal, if not ſpeedily remedied.

The moſt certain cure is to bruiſe the ſame ſcorpion, if it can be catched, on the wounded part of the body; as our chief ſurgeon cured one of our men at prince's iſland, who being at felling of wood, was thus prick'd by a ſcorpion in the heel.

At *Acapulco*, in *Weſt-Mexico* in *America*, where there are abundance of terrible ſcorpions, they uſe, when going to bed, to rub all about the beds with garlick.

Another certain remedy againſt this ſting, and the pain of it, is to ſtroke the part that was hurt with a child's private member, which immediately takes away the pain, and then the venom exhales. The moiſture that comes from a hen's mouth, is good for the ſame.

MILLEPEDES.

THE inſect here call'd *Millepedes*, and by the *Portugueſe Centipedes*, of which there is a multitude in the country, is alſo very troubleſome to man; for tho' it does not ſting ſo dangerouſly as the ſcorpion, yet it certainly cauſes very ſharp pains for three or four hours; after which, they quite ceaſe without the leaſt remains of uneaſineſs.

This inſect is about a ſpan long when at full growth; flat, ſpeckled like other worms: having two ſmall horns or claws, with which it ſtrikes. It has fifteen or twenty feet on each ſide of the body, more or leſs. There is no place on the coaſt free from theſe vermin. BARBOT.

BEES,

ARE not very plenty at the *Gold Coaſt*, in compariſon of what there are about *Rio de Gabon*, *Cape Lopez*, and farther to the ſouthward of the gulph of *Guinea:* as I ſhall hereafter obſerve. They harbour there in the woods, and make their honey and wax in hollow trunks of trees. Both the honey and wax are very good, but not like ours in *France:* however, they afford the *Blacks* very great profit by trade with the *Europeans*.

CIGARRAS,

ARE a thick, broad-headed, mouthleſs ſort of flies, which commonly ſit on trees, and ſing, after a ſhrieking manner, day and night, and live only on the dew of heaven, which they ſuck in by a long ſharp tongue, placed on the breaſt.

There are alſo frogs, and ſuch prodigious numbers of graſhoppers, or rather locuſts, coming in ſwarms like thick clouds, from the far inland countries, as ſome ſuppoſe from the deſarts of *Lybia* and *Zara*, to this part of *Guinea*, where they brouze all the plantations of corn in ſuch a manner, that it cauſes almoſt a famine in the land.

There are land-crevices, which eat very ſweet, being much of the taſte of the land-crabs in the *French* iſlands of *America*. Theſe crevices harbour, like thoſe, under ground.

There are alſo large black flies, which in a dark night give a kind of light; and abundance of glow-worms, crickets, caterpillars, and many ſpecies of worms, ſpiders, butterflies, gnats, ants, and beetles; but of ants and gnats moſt prodigious numbers all over the coaſt: and more particularly at and about *Acra*, where the country is flat and level. The ants are of various ſorts, great and ſmall, white, red, and black; the ſting of the red inflames to a great degree, and is more painful than that of the millepedes. The white are as tranſparent as glaſs, and bite ſo forcibly, that in the ſpace of one night they can eat their way through a wooden cheſt, and make it as full of holes, as if it had been ſhot through with hail-ſhot.

Theſe inſects make neſts ten or twelve foot high in the earth, which they wonderfully raiſe up in the fields and hills, in a pyramidal form, ſo firm and ſolid, that they are not eaſily beaten down; and when they are, it is very ſurpriſing to obſerve the number of diviſions and apartments, that are within thoſe neſts, correſponding exactly

BARBOT. one to another; ſome of thoſe rooms are filled with their proviſions, which the prudent animal gathers from the fields; others are filled with their excrements, and others are dwelling-rooms.

From thoſe neſts, (one of which, ſee PLATE 18. in the figure I drew at *Acra*) they range all about the country, and come into the forts and chambers of the *Europeans*, in ſuch ſwarms, that they oblige them to quit their beds, in the night, biting very ſharply; and are of ſo devouring a nature, that if they attack a live ſheep, or goat, in the night, it is found a perfect ſkeleton in the morning: and this they do ſo nicely, that the beſt anatomiſt could not perform it more artificially than they do. Chickens, and even rats, tho' ſo nimble, cannot eſcape them; for as ſoon as one or more attacks a rat, he is aſſaulted on all ſides by a multitude of them, till ſo many fall on, that they over-power, and never leave him, till they grow to a body ſtrong enough to remove him to a ſafe place.

It is really a great diverſion to obſerve the ſingular inſtinct of ſo ſmall a creature in all their proceedings and performances, and it would almoſt perſuade, that they had a ſort of language among them, conſidering what harmony and order they obſerve: for if you place a beetle, or a worm, where only two or three of theſe inſects are, they immediately depart, and return in a minute, bringing with them above a hundred; and if that number is not ſufficient, in another moment, more are called: after which they fall all together on their prey, and march off with it very regularly, aſſiſting each other in carrying off the burden. Hence it muſt be, that ſome are of opinion, and affirm, that the ants have a king, who is as large as a cray-fiſh.

The gnats are another inconvenience to the inhabitants, in the night-time, eſpecially near the woods and marſhy grounds. Their ſting is very ſharp, and cauſes ſwellings and violent pains; whence it is eaſy to conceive, with what I have ſaid of the ants, and the exceſſive heat of the climate, what a troubleſome life people muſt lead, where 'tis ſcarce poſſible to have an hour of quiet ſleep; and proviſions are but very indifferent.

I ſhall conclude this deſcription of inſects, with ſomething of ſpiders, of which there are ſeveral ſorts; but I ſhall confine my ſelf to one, called by the *Blacks Ananſe*.

This animal is monſtrous large, his body long, his head ſharp, broader before than behind, and not round, as moſt ſpiders are; his legs hairy, ten in number, and the thickneſs of a little finger. Which far ſurpaſſes the largeneſs of the *Tarantula*, a kind of field-ſpider, of *Abruſſo*, *Calabria*, *Tuſcany* and *Romania* in *Italy*, commonly as big as an ordinary acorn: ſo dangerous to mankind, that a perſon ſtung by it, changes an hundred ways in a moment, weeping, dancing, vomiting, quaking, laughing, growing pale, fainting away, feeling horrid pains, and finally dies in a very ſhort time, if not ſpeedily relieved. The effectual cure is by ſweating, and antidotes; but the grand and only remedy is muſick, as is affirmed by ſeveral phyſicians, and travellers, eye-witneſſes of the diſeaſe, and the cure thereof. This wonderful inſect has four legs on each ſide, like the common large ſpiders, in form and length. As to the *African* ſpiders, I never learnt any thing of their natural qualities, good or bad. I ſuppoſe there are but few ſuch hideous inſects in the country about, and in the bay of *Campeche* in South *America*, is a ſort of ſpiders of a prodigious ſize, ſome as big as a man's fiſt, with long ſmall legs, like ours in *Europe*; but have two teeth, or rather horns, an inch and a half or two inches long, and of a proportionable bigneſs, which are as black as jet, ſmooth as glaſs, and their ſmall end ſharp as a thorn: They are not ſtrait, but bending, and preſerved for tooth-pickers, and to pick pipes in ſmoaking tobacco.

The *Blacks*, who have always ſtrange notions, as has been ſaid of them elſewhere, believe the firſt man was made by this horrid inſect; and few can be made ſenſible, by our way of reaſoning with them on this head, of their folly and ſtupidity.

At *Cabo-Corſo*, in the rainy months of *June* and *July*, they have a ſort of inſects, which are a kind of ſpiders, about the bigneſs of a beetle, the form neareſt to a crab-fiſh, with an odd kind of orifice, viſible in the belly, whence the web proceeds.

CHAP. XVI.

Of the ſeveral ſorts of fiſh in the ſea of Guinea; *as the king-fiſh, fetiſſo, and many more generally eaten; as alſo of the grampuſſes, ſword-fiſh, and ſharks; of the porpoiſe, the remora, and the flying-fiſh.*

FISH *in general.*

BY what I have before obſerved of the nature of the fleſh of tame cattle, chickens, and other tame fowl; it appears, that tho' they be indifferent large, yet they are very light, and that the ſorry food they have, inſtead of a firm, produces only a ſpongy, looſe and tough fleſh, of an ungrateful taſte: whence it is natural to infer, that it were almoſt impoſſible for men in general,

general, and much more for *Europeans* to subsist there; if the want of good flesh and other necessary provisions, were not very happily supply'd by the sea, which, by a particular providence daily affords a prodigious quantity of very good, large and small fish of several sorts, as well as the rivers; so that abundance of *Blacks* and *Whites* also can live tolerably upon bread, fish, and palm-oil, tho' that food has the same effect on them, rendring their bodies poor and light, in proportion to their bulk.

Thirty sorts of fish. There are above thirty sorts of sea-fish, commonly taken and eaten, besides many other kinds accidentally caught at some particular seasons. I shall first speak of some of the largest.

The KING-FISH,

PLATE 18. REpresented in the cut, is reckoned by the *English* at cape *Corso*, one of the best fishes in those parts, when in season. It is extraordinary fat and delicious, and when boiled, tastes somewhat like eels; but gutted and dry'd, is eaten instead of salmon. At full growth, it is about five foot long, and at some times, there are vast shoals along the coast, when abundance are taken.

Call'd Saffer and Negro. Some call it the *Saffer*, and others the *Negro*, for its black skin. It commonly harbours among rocks, and sometimes comes into such shallow water, that the *Blacks*, when they go to strike fish at night, with a light, as I have observ'd before, will sometimes kill these with an iron tool, or with a three-pointed harping iron, or morlin.

FETISSO FISH.

AT my first voyage, whilst we lay before *Comendo*, some fishermen, near our ship, took a fish about seven foot long, shaped as exactly represented in the figure. The *Blacks* call'd it *Fetisso*, but for what reason I cannot determine, unless it be to express,

A delicious fish. that it is too rare and sweet for mortals to eat, and only fit for a deity: the word *Fetisso*, which in *Portuguese* signifies sorcery, being by the *Blacks* apply'd to all things they reckon sacred, because the *Portuguese* gave the name of sorcery to all their superstitions. It was, indeed, a most beautiful fish, tho' the skin is brown and swarthy about its back, but grows lighter and lighter the nearer it comes to the stomach and belly. It had a strait snout, with a sort of horn at the end of it, very hard and sharp pointed, above three spans long; and another small strait horn on the upper part of its mouth. The eyes large and bright, and on each side of the body, beginning at the gills, four longish cuts, or openings. As I remember, the *Blacks* would not sell it at any rate, but only allowed me the liberty of drawing its

PLATE 18. figure, as it appears in the cut; and were much amazed to see it so well represented. Nor was that astonishment peculiar to them, for many others there, on the *Gold Coast*, at *Sierra Leona*, *Sestro* river, and other places, very much admired to see me make the figure of any creature upon paper.

BARBOT. *Blacks admire drawing.*

Adoring of fishes. I am apt to believe the *Blacks* look upon this fish, as a sort of deity; tho' I did not hear they paid it any religious worship. If they do, there is nothing new in paying adoration to a fish; for the *Philistines* in the first ages of the world adored *Dagon*, which was an idol, half man, and half fish; the word *Dagon*, in their language, signifying a fish; and that those Gentiles look'd upon as the great God, *Judges* xvi. 23. Dagon *our God has delivered* Sampson *our enemy into our hands.* *Dagon* represented *Neptune*, the god of the sea, and by him perhaps was meant *Noah*. The *Syrians*, according to *Cicero* and *Xenophon*, ador'd some large tame fishes, kept in the river *Chalus*, and would not suffer any person to go about to disturb them. The *Syro-Phenicians*, according to *Clemens Alexandrinus*, adored those fishes with as much zeal, as the *Elians* worshipped *Jupiter*; and *Diodorus Siculus* affirms, the *Syrians* did not eat fish, but ador'd them as gods. *Plutarch* mentions the *Oxindrites* and *Cynophites*, *Egyptian* nations, which having been long at war about killing a fish they esteemed sacred, were so weakned, that the *Romans* subdued and made them slaves.

Brazil *cod.* The *Brazilian* cod, is a delicate fat fish, as large as the ordinary *Newfoundland* cods, and plentiful enough.

Pikes. There are *Pikes* and *Jacks*, great and small, which, when in season, are fat and better than in some parts of *Europe*.

Flounders. Flounders are very plentiful, differing considerably from ours, in shape, thickness, and goodness, wherein they far exceed them.

Plaise. Plaise are not altogether like ours, nor are they plentiful. I am apt to believe they are the same sort of fish the *French* at *Goeree* call the *Cabo Verde* half-moon, the figure whereof is in the cut. PLATE 20.

Gilt-heads. There are also dorados, corcobados, or gilt-heads, and other large fish; as black and white carabins, which are very plentiful and cheap, and commonly serve the meaner sort of people, who reckon them good food; but the dorados, when in season, are very good.

Bream. There are three or four sorts of bream in great abundance, two sorts whereof particularly are very fat and delicate. The *Dutch* there call it *Roejend* and *Jacob Everitzen*.

Sea-toad. The sea-toad, is a fish of a small size, eaten by the common sort of *Blacks*, the fins of them very curious, as appears by the figure in the cut. The head of it is much PLATE 18. like that of a frog, or toad, whence it has the name.

The

BARBOT. *Piſie-pampher.* The piſie-pampher, is a ſort of ſmall flat fiſh, which in delicacy ſurpaſſes all others on the coaſt.

In *June*, *July*, and *Auguſt*, at *Comendo* and *Mina* they catch a prodigious quantity
PLATE 18. of a ſmall fiſh, repreſented in the cut, which is very good, and taſtes much like our pilchards; but is full of ſmall bones. It bites quick, and five, ſix, or eight of them are taken at a time; if there be ſo many hooks to one line. The hooks are always kept playing upon the ſurface of the water, where the fiſh generally ſwims.

Another ſort of fiſh, is much larger
PLATE 18. than the laſt, which ſee in the cut.

Coverer. The coverer is flat, and rounder than the piſie-pampher.

Mackarel. There are mackarel at ſome ſeaſons, but few caught, nor are they exactly ſhaped like ours in *England*; therefore the *French* call them *Trezahar*; looking as beautiful in the ſea, as our mackarel, of a fine emerald green, mixed with a ſilver white on the back.

Machorans, or horn-fiſh. The machorans, ſo called by the *French*, and by the *Dutch Baerd Maneties*, from five pretty long excreſcencies, which hang at the end of their chops, like a beard, and on each ſide of the mouth, juſt under the eyes,
PLATE 19. one much longer, as repreſented in the figure. At the upper fin on its back, and at the under one on the belly, is a long hard ſharp horn, the prick whereof cauſes violent pains and great ſwellings, as if there were ſome venomous nature in it, as many ſailors have experienc'd to their coſt, when accidentally hurt by it; and for that reaſon, many do not care to eat of the fiſh in the *Leward* iſlands of *America*, where there is great plenty of them and very large; as alſo becauſe they feed there among the *Manzanilla* trees, which produce a ſort of poiſonous apples, tho' very beautiful, and of a charming red. This fiſh feeding in *America* on that fruit, it can not but be dangerous to eat; but being caught out at ſea in *Africa*, and there being no ſuch trees on the coaſt, I cannot think it is any way hurtful; beſides that experience ſhows the contrary, they being commonly eaten and found good wholeſome fiſh. Thoſe of the coaſt of *America*, are generally larger, and mix'd yellow, ſky-colour, and brown: the *Engliſh* call it the horn-fiſh, and when firſt caught, it ſeems to groan,

Aboei. Among the ſmall fiſh is the *Aboei*, ſomewhat like our trouts, but much firmer and more delicate. Thouſands of them are caught every day along the coaſt.

Thornbacks. There is no leſs plenty of thornbacks, both great and ſmall, which differ not in ſhape from ours; but ſome of them are blue, all
PLATE 20. over ſpotted, as in the print drawn at cape *Verde*. The ſeaſon for them is in *May*: the *Blacks* ſtrike them with harping irons.

Soles. Soles are extraordinary good, but longer and narrower than ours in *Europe*, as in the figure. PLATE 20.

Dabs. Dabs are nothing inferior to them in goodneſs.

In *October* and *November* they catch near the ſhore, with long nets, abundance of a ſort of pikes, which the *French* call *Begune*, ſhaped as in the plate. PLATE 6.

Caranguoes. In *December* they take the fiſh call'd *Carangoues*, whereof there are two ſorts, the one having large round eyes, and the other ſmall ones, as in the ſame plate. They PLATE 6. have large forked fins on their backs, and very thick forked tails.

Sprats. There are alſo two ſorts of ſprats, great and ſmall, mighty plentiful, both very fat when in ſeaſon; but the larger ſtringy, and therefore not valu'd. The ſmaller are very agreeable fiſh, broil'd, or pickled, or dry'd like herrings; all which ways the *Europeans* preſerve great quantities.

Shell-fiſh. Lobſters, crabs, prawns, ſhrimps, and muſſels are very common; the lobſters differing ſomewhat in figure from ours: ſee the cape *Verde* lobſter in the plate. The PLATE 20. oiſters are commonly extraordinary large.

Bonito. The *Bonito*, an excellent fiſh, is ſeldom taken there, for it comes not near the ſhore; but there are prodigious ſhoals of them playing in the deep ſea, and particularly about the equinoctial. See the figure of them naturally drawn in the plate. PLATE 19.

There are three other ſorts of fiſh, which come out of the ſea, and ſtay in rivers.

Carmou. The *Carmou* is a white fiſh, the largeſt of the kind about three quarters of a yard long, and as thick as a man's arm. It would be very delicious, if not too fat and oily.

Mullet. The mullet, whoſe figure ſee in the plate, differs from ours in that it has not ſo thick PLATE 20. a head, but is very near as good food.

Batavia. The *Batavia*, when at full growth, is indifferent good meat, if it does not taſte muddy, as it is apt to do.

Corcovados. In *December* there is great plenty of *Corcovados*, or moon-fiſh, of colour whitiſh, almoſt flat, and pretty thick about the back, but near round, for which reaſon the *European* ſea-faring men call it the moon. See the figure. The proper bait for them is PLATE 20. bits of ſugar-canes. The fleſh is ſomewhat fulſome.

There are many other ſorts of fiſh about the coaſt, which I think needleſs to mention, as having already taken notice of the principal ſorts: ſo that a lover of fiſh may there pleaſe his appetite, and make a good meal for ſix-pence at moſt; and ſuch as cannot afford ſo much, may eat their fill at half the charge in the ſummer-ſeaſon, for at that time there is alway one ſort of fiſh or other in the market very cheap; but in the winter-

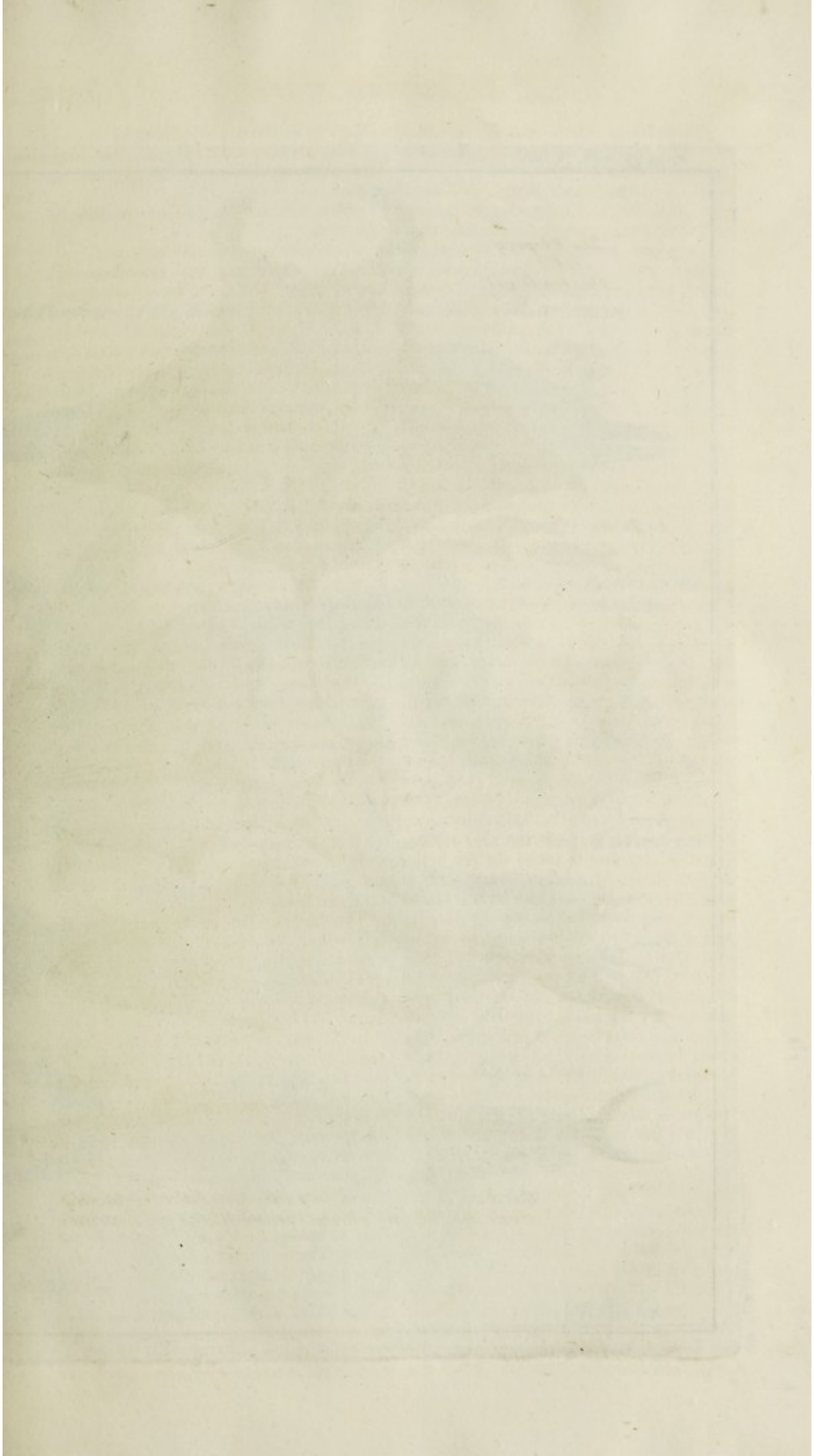
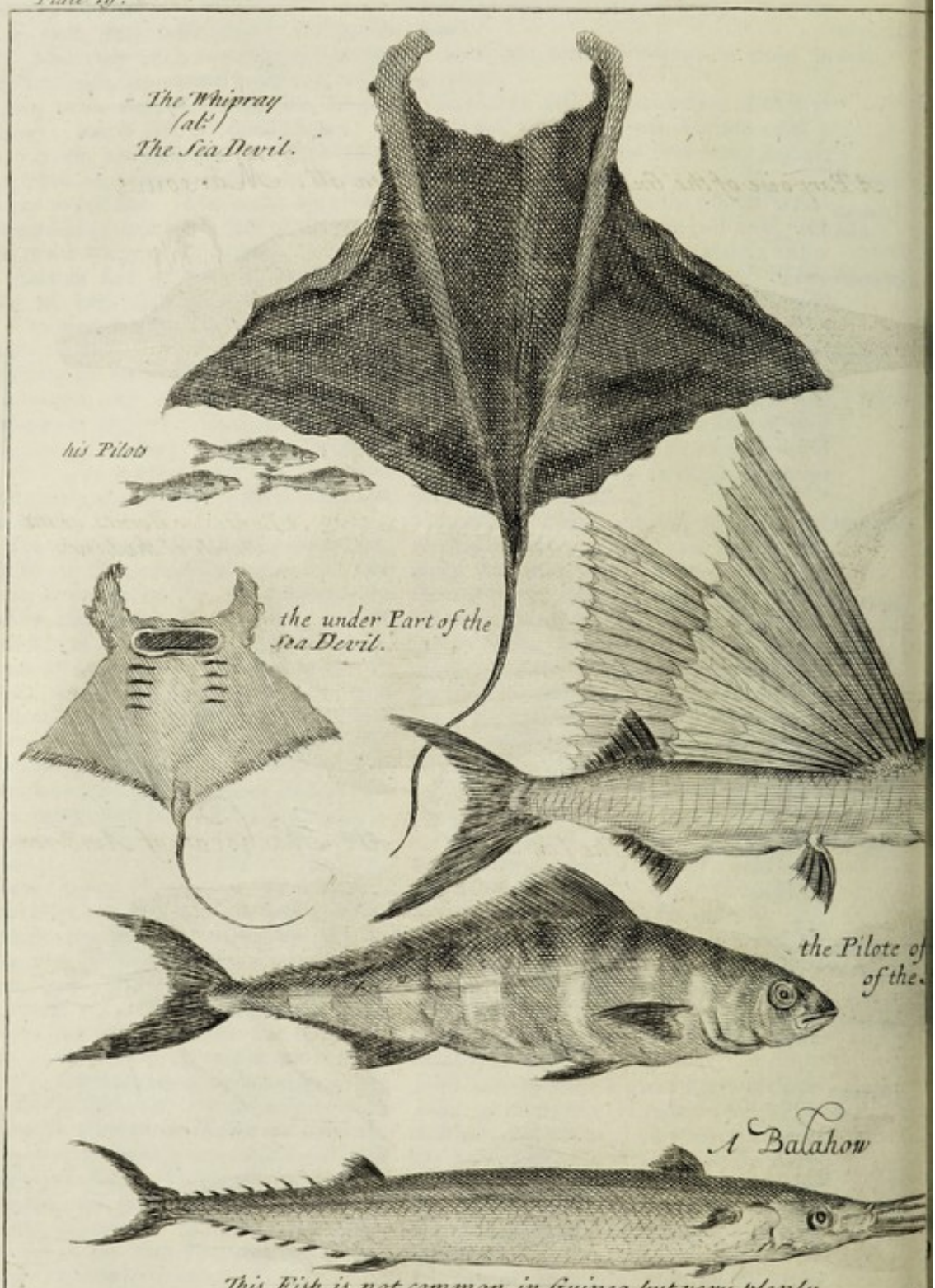
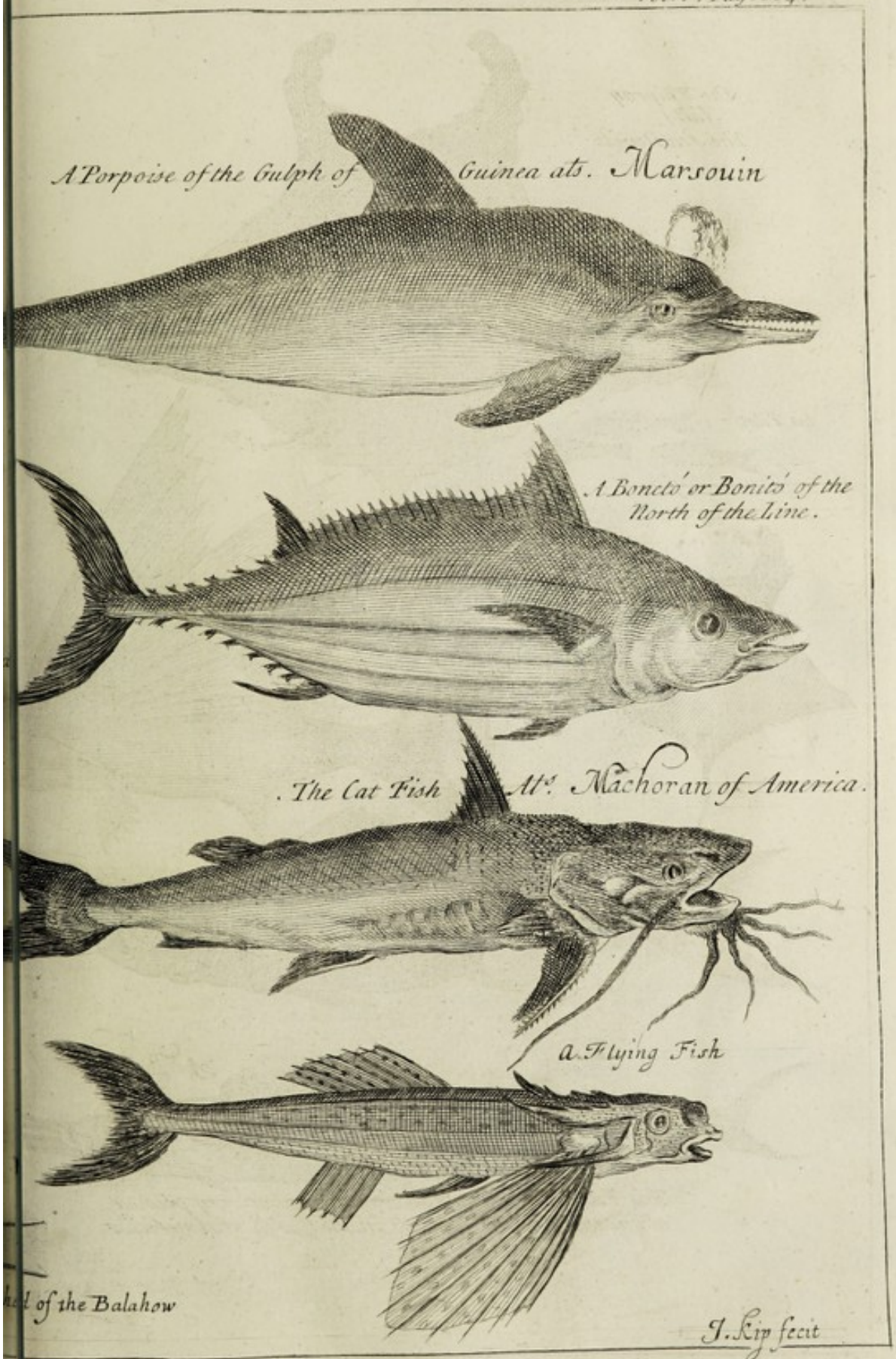


Plate 19.



This Fish is not common in Guinea but very plenty
about the Antilles Islands in the N. Sea of America.

the Upp


A Porpoise of the Gulph of Guinea als. Marsouin
A Boneto or Bonito of the North of the Line.
The Cat Fish Als. Machoran of America.
a Flying Fish
of the Balahow
J. Kip fecit

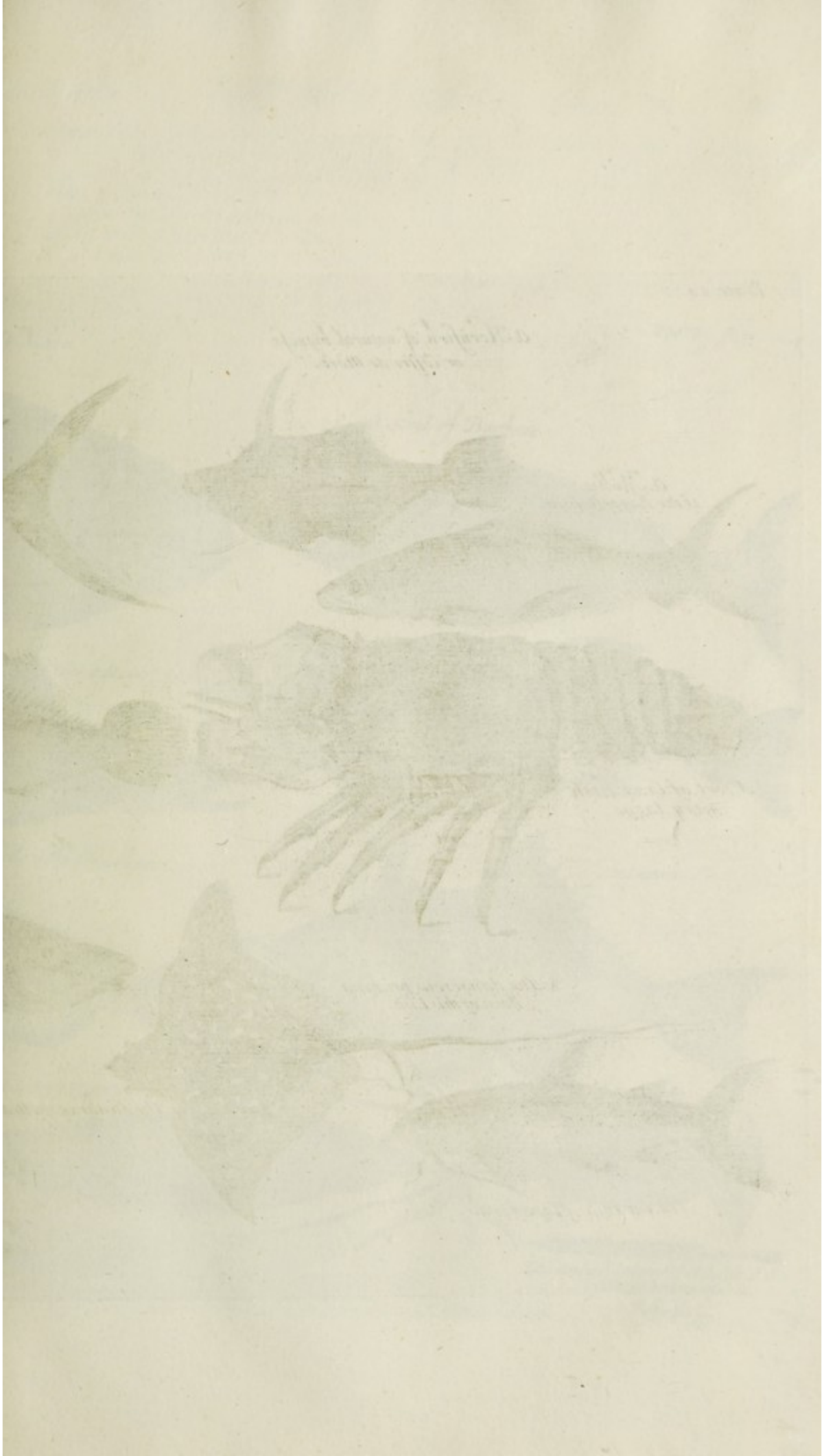
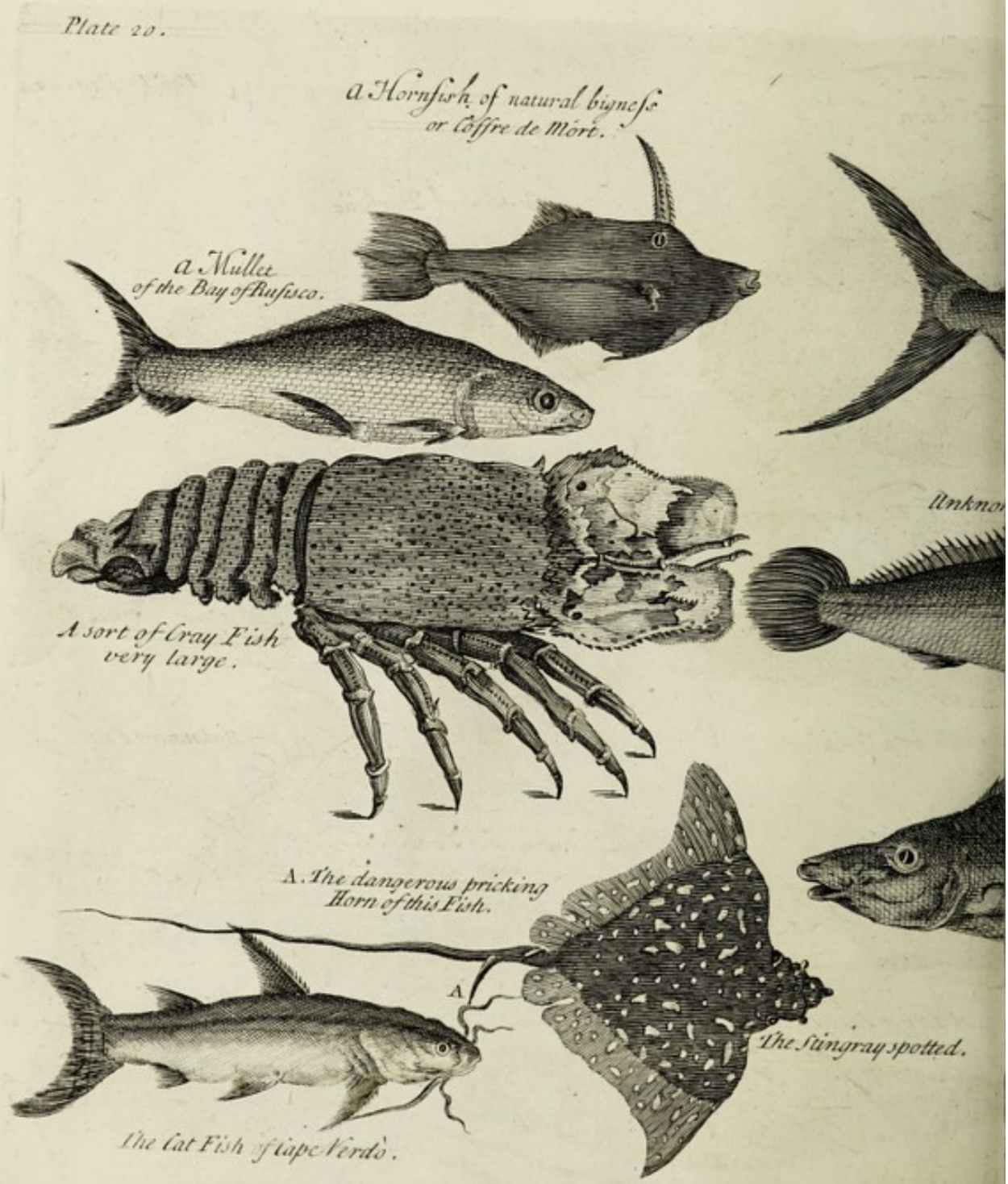


Plate 20.


a Hornfish of natural bigness
or Coffre de Mort.
a Mullet
of the Bay of Rufisco.
Unknor
A sort of Cray Fish
very large.
A. The dangerous pricking
Horn of this Fish.
A
The Stingray spotted.
The Cat Fish of Cape Verdò.

erdo Moon

a Kind of Barbeüe

a Grondin alˢ Grumbler.

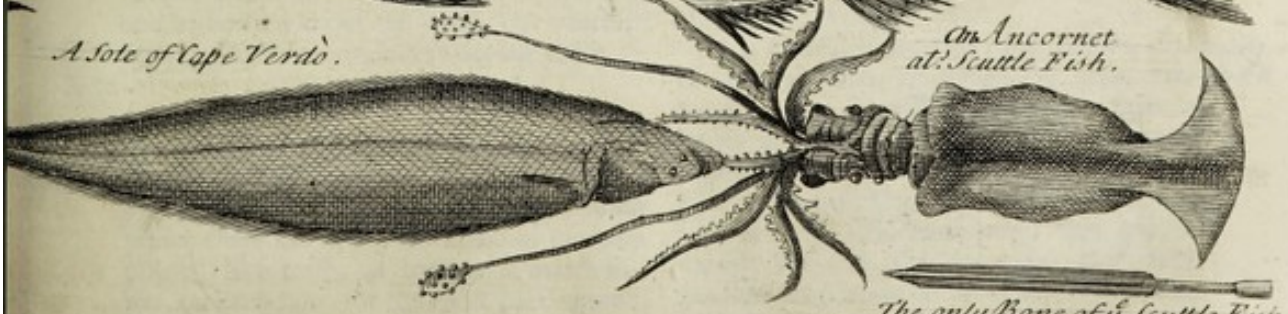
much like a large Pyke.

a Sarde wᵗʰ a Greatback

Unknown Fish.

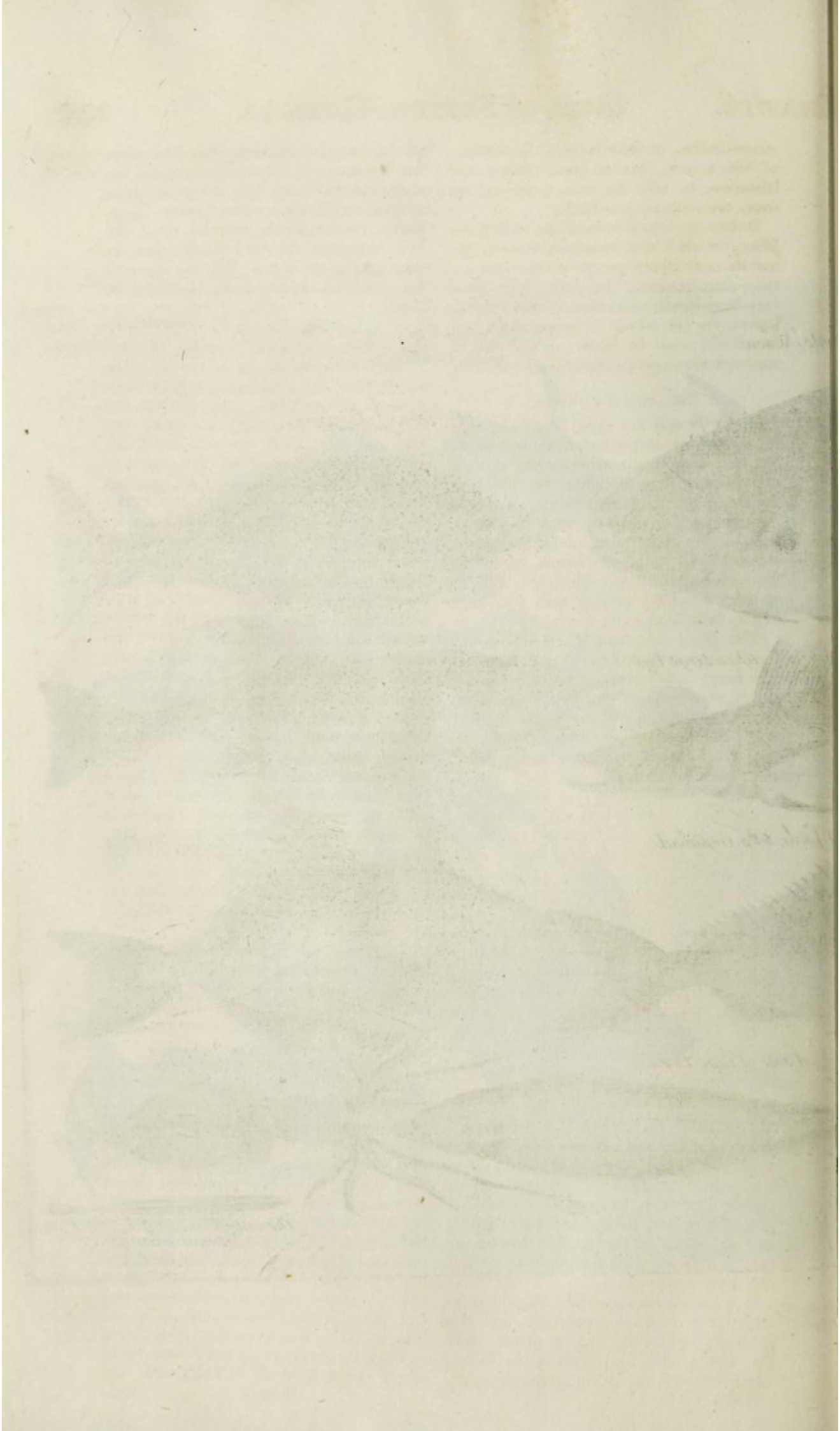
A Sole of Cape Verdò.

An Ancornet alˢ Scuttle Fish.



The only Bone of ye Scuttle Fish, almost transparent.

I. Kip sculp.



winter-season, or foul weather, the scarcity of fish is such, that the poor soldiers and labourers, as also the meaner sort of natives, are scarce able to subsist.

Besides the several sorts of sea and river-fishes, which I have already mention'd, generally eaten by the people of the country; they often see about the coast, three other very large kinds, *viz.* a sort of small whales, known by the name of grampusses; the sword-fish, and the shark: it will not be unacceptable to give a short account of each.

The GRAMPUSSES,

Spouting of water. BY the *French* are call'd *Souffleurs*, that is, blowers, or spouters, from their blowing as it were spouts of water out at their nostrils when they rise upon the surface of the sea, holding up their snouts, as I have seen thousands of them together in a shoal, for three or four miles in circumference; either in the gulph of *Guinea*, or to the southward of the Line: which at a distance in calm scorching weather look like huge blocks swimming on the ocean.

Their shape. The *Dutch* call them *Noord-Kapers*, and they are commonly about thirty-five or forty foot long, and sometimes longer; being of the species of whales, tho' somewhat longer, and not so thick in proportion, as near as I could discern at a very small distance; for they would sometimes come within pistol-shot of our ships, in the open sea.

Swiftness. They are very swift in their motions, and it is almost incredible how nimble they appear, considering their prodigious length and bulk; and tho' we often shot at them with muskets, and certainly hit some, we could not perceive they were so wounded as to stand still.

Fright small fish. These creatures, in fine weather, when the fishermen are at the height of their sport, about the coast, come towards the shore, and put all the smaller fish into such a fright, that they all immediately fly out to sea, and even the next day there is scarce one to be seen about the land, by which it appears that these monsters devour them.

The SWORD-FISH,

Whence so call'd. IS so call'd, on account of a flat bone it bears at the end of the snout, about a yard or an ell long, and a hand broad; along which there are about seventeen or nineteen points, like teeth, as long as a man's finger, on each side, for the most part rugged, and one more on the one side than on the other. I should think this might be as well call'd the comb-fish.

Enemy to whales. It is from seven to ten foot long, and extraordinary thick in proportion; and it is generally affirm'd, that it drives away the whales with the sword in the snout; which I report not of my own knowledge, but the *Greenland* sailors say they have often seen instances of the enmity between the whale and the sword-fish, observing them to fight and strike at one another so furiously, as to make the water fly about like rain, sometimes the one and sometimes the other getting the better; but for the most part, they cannot stay to see the end of the battel. BARBOT.

The SHARK,

Ravenous. BY the *French* call'd *Requien*, which I have drawn by the life in the cut in the supplement, is an extraordinary ravenous creature, of a vast size, some of them being twenty, and some thirty foot long, very large and thick, their head broad and flat, and the snout sharp-pointed. If a man happens to fall over-board, and these monsters are at hand, they soon make him their prey; and I have often observ'd, that when we threw a dead slave into the sea, particularly about the mouth of the bay of prince's island, in the gulph of *Guinea*, one shark would bite off a leg, and another an arm, whilst others sunk down with the body; and all this was done in less than two minutes; they dividing the whole corps among them so nicely, that the least particle of it was not to be seen, not even of the bowels.

Fight one another. On the other hand, it is pleasant enough to observe what strange motions there are among them upon such occasions: for if one happens to come too late for his share of a dead body thrown overboard, he is ready to devour the rest, and seldom fails to attack one or other of them with the greatest violence, when rearing their heads and half their bodies above the surface of the water, they give one another such terrible blows, that they make the sea about them foam.

Providence has so order'd it, that this ravenous creature has its mouth far behind the snout, and low; so that it is obliged to turn on its back to bite at any thing: and were it not for this, the creature would be much more dreadful.

Description of it. It is so well known to most sailors, and has been so often described by other travellers, that it will be needless to give a larger account; besides that, the figure of it exactly drawn, as I have said above, will give full satisfaction: but for the information of those who have never seen any, I cannot but add, that its eyes, tho' very small in proportion to the body, and round, look like a bright flaming fire. The jaw-bones or chops are so wonderfully framed or join'd together, that when occasion requires to prey on something that is very large, they can open a mouth of a prodigious width and bigness, within which are three rows, above and below, of very sharp and strong teeth, which at once cut off a man's arm, leg,

BARBOT. head, or any other part of the body. It has been obſerv'd, that miſſing the bait, it will return three times, tho' before torn by the hook; and I have been told, that there was found in the belly of one of them a knife and ſix pounds of bacon.

Brings forth young. It does not ſpawn like other fiſh, nor lay eggs as tortoiſes do, but brings forth young as the beaſts do, having a matrix, and all the reſt like a fiſh; as has alſo the ſeal-fiſh, which ſomewhat reſembling a ſmall ſhark, has by ſome been taken for another ſort of them; but when well examin'd, as I have done ſeveral times, it appears very different, which may be ſeen in the cut in the ſupplement, repreſenting a ſeal-fiſh, which the *French* call *Rouſſette*, and whereof I ſhall ſpeak more at large hereafter in the ſupplement.

Multitudes of them. To return to the ſhark, there are every where vaſt multitudes of them between the tropicks; and more particularly on the coaſt of *Guinea*, or *Arguin*, on the coaſt of *Geneboa*, corruptly call'd *Barbary*, to the northward of *Senega*, down to *Angola*, and farther ſouth, either out at ſea or near the ſhore, all along thoſe coaſts; and they are of all ſizes, ſome vaſtly big, and others ſmall, according to their ages.

Skin and colour. Their ſkins are of a dark brown, almoſt over all the body, and whitiſh juſt under the belly, having neither ſcales nor ſhells, but a thick oily fat roughneſs like ſhagreen adorn'd with ſtreaks acroſs very orderly down on each ſide of the back. It ſwims incredibly ſwift, and great multitudes of them uſually follow our ſlave-ſhips ſome hundred leagues at ſea, as they ſail out from the gulph of *Guinea*; as if they knew we were to throw ſome dead corps over board almoſt every day. They are ſeldom ſeen far out at ſea, unleſs in a calm, following ſhips to catch whatſoever is thrown out.

Pilot-fiſh. They are commonly attended by a ſort of little fiſhes, about as big as pilchards, but ſomewhat rounder ſhaped, ſwimming before them, without ever being hurt by thoſe ravenous monſters, which through a particular inſtinct never devour them, as they do all other fiſhes they can maſter. Theſe ſmall ones are call'd *Pilot-Fiſhes*, from their ſwimming before the others; and it is obſerv'd, that very often, when a ſhark is taken with a hook, and drawn aboard a ſhip, this *Pilot-Fiſh* clings to his back, and is taken with him: and I have heard that ſome ſharks have been taken with the *Remora* fiſh ſticking to them.

Taking of ſharks. Thoſe days we threw no dead bodies over board, and when the weather was moderate, we diverted ourſelves with catching of ſharks, with long thick iron hooks, faſtned to an iron chain, having a large piece of bacon, or ſtinking meat, for a bait; which way we ſoon caught ſome: but in haling them aboard with a rope, or tackle, were always fain to keep clear, becauſe beſide the danger of their ſharp teeth, they ſtrike with the tail; which is ſo prodigious ſtrong, that ſhould it hit a man, it would not fail to break an arm or a leg, if not worſe.

Brain good for the cholick. No creature is harder to kill; for when cut in pieces, they will all move. They have a ſort of marrow in the head, which hardens in the ſun, and being powder'd and taken in white wine, is very good for the cholick.

Leſs ravenous on the Gold Coaſt. Notwithſtanding theſe creatures are ſo ravenous, as has been ſaid, they are not ſo in the ſame degree on the *Gold Coaſt* as elſewhere; tho' abundance of them ſwarm along that ſhore, and are frequently taken: which may be attributed to the vaſt quantity of fiſh it always finds thereabouts, to ſatiate its greedy appetite. In confirmation of which opinion it is obſerved, that at *Fida* and *Ardra*, where there is much ſcarcity of fiſh on the coaſt, the ſharks are more ravenous after any dead corps, or other fleſh that is thrown over board.

Large, not good meat. The fleſh of a large ſhark is commonly tough, and therefore not much liked by *Europeans*; but the *Blacks* in general eat it as a dainty, after it has lain rotting and ſtinking eight or ten days, according to their cuſtom; and a great trade of it is driven into the inland country.

The ſmall, better. The ſmaller ſharks, of about ſix or eight foot long, are the beſt to eat, boil'd, and preſs'd, and then ſtew'd with vinegar and pepper; which way many *European* ſeamen eat it, when they are in want.

To conclude this diſcourſe concerning fiſh, I ſhall mention three other ſorts. The firſt is

The PORPOISE,

OF which there are ſwarms in this *Guinea* ocean, and they often appear near the ſhore. This fiſh is univerſally ſo well known, that I ſhall not ſpend much time upon it, having given the figure of it in the cut. PLATE 19.

Shoals of them. The *French* call it *Marſouin*. It is wonderful to ſee how ſwift they are, and what vaſt ſhoals there are of them in the gulph of *Guinea*, playing about in a brisk gale of wind, and skipping about a ſhip that has a good run. We one day there ſtruck five of them with our harping-irons, and had leiſure enough to view them exactly.

Not good meat. They were about five foot long, and very fleſhy, or rather all fat, except the head, which is tolerable good meat, being firſt well ſalted ſome days, then boil'd and well ſeaſon'd, yet it is afterwards uneaſy upon the ſtomach, being too fat and oily. The fleſh of their bodies was cut into ſlices, and after it had lain ſeveral days in a ſtrong brine,

brine, or pickle, our men hung it up for a time, expos'd to the heat of the ſun, and then eat it; but it was ſtill nauſeous, the fat being ill-taſted. The ribs and entrails are like thoſe of a hog, bating that they have two ſtomachs, the one at the end of the œſophage, the other clinging to one ſide, almoſt as large as the firſt; and this laſt has a little opening, which is the communication between them both. It is full of little cells, like thoſe in the wax, before the honey is taken from it. The duodenum has its riſe in the laſt.

Hot blood. Thoſe fiſhes, when firſt laid upon the deck, made a ſort of groaning till they expired. Their blood is as hot as that which comes from any beaſt, and there is a good quantity of it; which is contrary to the nature of other fiſhes. We took both males and females, each ſex having its diſtinct parts of generation; and they engender by copulation.

Shape. The skin is all over like a whale's, of a pitchy colour, and the body round and plump. The ſnout is pretty long, and in the mouth are rows of very ſmall ſharp teeth, looking at a diſtance like a ſaw. This fiſh will not meddle with a man.

The REMORA,

IS repreſented in the cut in the ſupplement, of which the antients have writ, that it will ſtop a ſhip under ſail. I ſhall only ſpeak of its head; the upper part of it is quite flat, with twelve ſmall cuts or dents reaching from one end of it to the other, by means whereof it cleaves faſt to any piece of timber or ſtone, as the lampreys do; ſo that the whole body hangs down: and hence perhaps proceeded *Abſurd notion of it.* that abſurd opinion ſome men in former ages conceiv'd, that it could ſtop a ſhip under ſail; ſome part whereof might be poſſible, if a ſloop or ſmaller veſſel had a thouſand or more ſticking to its ſides and ſtern, they being commonly, at full growth, about three foot long or better, for then they might conſiderably retard the ſailing of ſuch a veſſel; but it is ridiculous to ſay they can have any power over great ſhips under ſail, as is pretended. BARBOT.

I obſerv'd for ſeveral days, both in the gulph of *Guinea*, and about the line, that we were follow'd by great numbers of theſe fiſhes, and they appear'd very greedy of men's excrements, which they were continually gaping after as they fell to the water; and therefore the ſlave ſhips are well attended by them in thoſe parts.

They are nevertheleſs tolerable good meat, when well dreſt and ſeaſon'd. The under chop is ſomewhat longer than the upper; and I believe they engender by copulation, as ſeveral other ſorts of fiſh do, particularly whales, ſharks, porpoiſes, and ſea-dogs. *Copulation.*

The *French* call this fiſh *Suſſet*, or *Remora*, or *Arrete-nef*; the *Engliſh*, the *Sea-Lamprey*. *Names.*

The FLYING FISH,

IS the third of the three laſt I promis'd to mention, there being ſuch plenty in thoſe ſeas, that I ſhall have occaſion to ſpeak of it hereafter; and, for the preſent, ſhall only obſerve, that there are ſeveral ſorts of *Several ſorts.* it, and refer you to the two figures of the PLATE 19. fineſt I met with in my travels, as exactly repreſented in the cut.

They are both excellent meat, eſpecially *Good meat.* broil'd on a quick fire, and very fine creatures to look to, being about twelve or fifteen inches long.

Theſe, when purſued by the ſhoals of *Bonitos*, or other greater fiſhes, which greedily devour them, take their flight above water; but generally not very high, which is the reaſon that ſmall low veſſels catch more of them than the greater and loftier. They fly as long as there is any moiſture left in their wings, and then plunge again in the ocean; and it is no ſmall diverſion, in ſome parts of the ocean, to ſee millions of flying fiſhes purſued by the vaſt ſhoals of *Bonitos* in the water; and out of it, aſſaulted by many large ſea-fowl: whereof I will give a particular account in another place, with a draught of the ſame.

CHAP. XVII.

The ſeveral places and ways for gathering of gold; on mountains, in rivers, and on the ſea-ſhore. Of gold mines. Several ſorts of gold. Falſifying of it. How to diſcover that cheat. Advice to dealers. Love and eſteem of gold. Gold weights. Long meaſure. European *fraud.*

I Have already, in my deſcription of the inland country beyond the *Gold Coaſt*, taken notice which country was richeſt in gold; and that the beſt and moſt of that metal was brought down to the coaſt from *Dinkira*, *Accanez*, *Akim*, *Awine*, *Igwira*, and *Quakoe*.

I am now to ſhow the ſeveral ways the *Miſtaken notion.* *Blacks* have to get this gold, to refute the opinion receiv'd among many perſons in *Europe*, who have been perſuaded that the moſt of it is dug out of mines; and perhaps believe it is here as with the *Spaniards* at *Potoſi*, that it is only ſetting ſlaves to work theſe

BARBOT. theſe mines, and that each of the *European* nations trading on the *Gold Coaſt*, has a proportion of ſuch mines, whence they dig that metal.

Where, and how GOLD *is found.*

Three ways and places. THE *Blacks* have three ways to get gold, and three ſeveral ſorts of places where they find it. The firſt, where the beſt gold is found, is on or betwixt ſome particular hills; the ſecond is in and about ſome rivers and water-falls; and the third on the ſea-ſhore, where there are little rivulets, into which the gold is driven from the mountains, as well as into the great rivers.

Mines concealed. As for the gold mines, the *Blacks* either through ignorance, or policy, eſteem them ſacred, and keep all perſons in fear of opening, or working them; ſo that it may well be affirm'd, that from the firſt times when the *Europeans* began to trade thither to this day, no *European* ever ſaw any of thoſe gold mines: and I am of opinion, that were the *Blacks* willing to open any of them, they know not how to go about it.

Firſt places to find gold. As to the firſt ſort of places, above mention'd, the *Blacks* having once found where any gold is, dig at random, without the leaſt knowledge of the veins, and ſeparate the metal from the earth which comes up with it. There is no doubt but much more muſt be thus loſt, for want of skill in ſeparating the metal.

Second ſort. In the ſecond ſort of places, the violence and rapidity of the water-falls, waſhes down great quantities of earth, carrying the gold along with it, from the hilly and mountainous country, where it is generally thought the gold is produced, rather than in low flat grounds, as the natural philoſophers and reaſon itſelf informs us. To evince this, the *Blacks* often told me, they found much more of that metal in the rainy ſeaſon of the year, than at other times; and hence ſprings their cuſtom, of praying to their deities to ſend heavy and long ſhowers of rain, that they may grow rich the ſooner.

Diving for gold. The inhabitants of *Igwira* and about *Cobra* river, fetch their gold from under and about the rocks that are under water in their rivers, where there are greateſt water-falls and torrents. They plunge and dive under the moſt rapid ſtreams, with a braſs baſon, or wooden bowl on their head, into which they gather all they can reach to at the bottom; and when full, return to the bank of the river, with the baſon on their head again, where other men and women are ready to receive and waſh it, holding their baſons or bowls againſt the ſtream, till all the droſs and earth is waſh'd away: the gold, if there is any in the baſon, by its own weight ſinking down to the bottom. When thus cleanſed and ſeparated, they turn it into another veſſel, till quite clear of ſand or earth. The gold comes up ſome in ſmall grains, ſome in little lumps as big as peaſe, or beans, or in very fine duſt. This is a very tedious and toilſome way of gathering gold; for I have been aſſured, that the moſt dexterous diver cannot get above the value of two ducats a day, one day with another.

How cleans'd.

Third ſort. The third ſort of places for finding of gold, as at cape *S. Apolonia*, *Mancu*, *Axim* and *Mina*, are the rivers or ſmaller ſtreams, which run there into the ſea; and in their courſe downwards carry away ſmall particles, or bits of gold, but moſtly the duſty part of that metal, into the ocean; and that again being in perpetual agitation by the S S W. and S W. winds, the waves are continually beating upon the ſtrand, which motion of theirs drives up the ſand, and among it the gold that was before carry'd out by the rivers, the beach being there very flat.

Gold found on the ſtrand. After a violent night of rain, in the morning hundreds of black women and boys repair to thoſe places, ſtark naked, except what modeſty requires ſhould be covered; every one carrying a larger or ſmaller tray, which they fill full of earth and ſand, and then waſh it over and over again in the freſh water till quite cleans'd, after the ſame manner as I mention'd to be done in *Igwira*, and other inland parts. This employment generally holds them till noon, at which time ſome of them can not get above the value of ſix-pence; ſome may perhaps find bits worth ſix or eight ſhillings, which is very rare, and ſometimes they loſe all their labour.

How much exported. In this manner, all the gold that is yearly exported from that coaſt to *Europe*, is gather'd; which, if I may credit ſome very underſtanding gentlemen, who have lived long there, amounts to 8000 marks, beſides what is ſent about to other parts of the world. Of this quantity, the *Dutch* generally have one fourth part, when there is a general peace among the *Blacks*, and all the paſſes are open and free. The *Engliſh* have about a fifth or better. The reſt is divided among the *French*, the *Danes*, the *Brandenburghers*, the *Portugueſe*, and the interlopers of thoſe nations.

Thus we may ſay, the whole quantity carry'd away from the *Gold Coaſt*, amounts to 12000 marks one year with another; which being reckoned at 30 *l.* ſterling *per* mark, amounts to 240000 *l.* ſterling, or little leſs, according as the price is higher or lower in the parts of *Europe* where it is diſpoſed of.

Of GOLD MINES.

FROM what has been ſaid of the three ſeveral ways the *Blacks* have to get gold, from the earth and rivers, how tedious and difficult it is to gather ſuch quantities as I have

mention'd are carried yearly from the *Gold Coaſt*, and the prodigious quantity which always remains in the hands of the *Blacks*; it is natural to believe, as I do, notwithſtanding the general receiv'd opinion to the contrary, that up the inland it may be gathered out of mines, tho' perhaps they have not the ſkill of working them in perfection. Did that country belong to *Europeans*, they would undoubtedly find it to produce much greater treaſure than the *Blacks* draw from it; but it is not likely they ſhould ever enjoy that liberty there, and muſt therefore reſt ſatisfied with what they can get by way of trade.

Reaſon why the Blacks muſt work their mines.

I will not be too poſitive in this aſſertion, as being only my own private conjecture; but on the other hand, all thoſe who are of the contrary opinion have no better grounds for it than their own notions. For no *European* whatſoever has been ſo far up the country, as to ſee whether the inland *Blacks* do not open and work their mines; and we hear of very large pieces of gold, that are there in the hands of particular perſons; as for inſtance, the king of *Igwira*, who the natives ſay has at the door of his houſe or palace, if we may ſo call it, a lump of that rich metal, as big as an ordinary wine hogſhead, which is conſecrated and ſet apart, as that monarch's deity, to which he aſſigns many hidden prerogatives and virtues: yet I can never believe, that ſuch a lump of gold, as that is reported to be, could ever be dug, or worked out from a mine as it is, but rather, that, if there be any truth in the ſaid report, it muſt have been made of melted gold: for as far as I could be there informed, by the moſt underſtanding perſons, gold is ſeldom dug out of the earth, or found in rivers in any larger pieces or lumps than the bigneſs of a man's fiſt.

In confirmation of my opinion, that gold may be dug out of mines up the inland countries, I give here the account I had from ſome rational and judicious *Blacks*, of the inland parts, who unanimouſly agreed in this particular; that they had gold mines in their countries, and thoſe not very remote from the coaſt; but would never tell where, nor how they did work them: ſo politick and diſcreet they are in that point, leſt foreigners ſhould know them, and be tempted to invade their country, for the ſake of thoſe ſubterraneous treaſures.

The kings and rulers of thoſe gold countries make uſe of this policy not only in regard of foreigners, from whom they would conceal their gold mines; but even extend it to the commonalty of their own people, to whom they inculcate ſtrange ridiculous notions of them, that they may be afraid to offer at breaking up any. As for inſtance, they conſecrate and make deities of thoſe hills and mountains, which afford moſt of the precious metal, and the *Blacks* being naturally preciſe and ſcrupulous in religious affairs, that alone is ſufficient to deter them from making the leaſt attempt upon, or ſo much as removing one ſtone from ſuch ſanctify'd places. Secondly, as if that were not ſufficient to reſtrain the avarice of thoſe people, their prieſts tell a thouſand extravagant ſtories of thoſe gold mines; as for example, they make believe ſuch a horrid noiſe is heard in the mines, that the moſt undaunted man cannot continue there a moment, without being frighted to death. Thirdly, that whoſoever is ſo bold as to enter the mines, is cruelly beaten by malicious ſpirits; and others affirm, there is a golden dog that walks about to guard them. Whether it be the policy, or the ignorance of thoſe prime men and prieſts, which makes them give out ſuch abſurdities, is hard to decide; the better ſort, as well as the commonalty, being ſuperſtitious and void of all knowledge. BARBOT. *Mines ſacred.*

After all, the *Blacks* own, that the management of their country gold mines is often fatal to thoſe that work in them, for want of ſkill, they being often buried alive, by the falling in of the earth, or elſe ſuffocated by the damps and exhalations riſing under ground.

Another argument to believe, that there are ſuch gold mines in the countries not very remote from the coaſt, is, that in the year 1622, the king of *Guaſſo* cauſed a hill, which is juſt behind cape *Aldea des Torres*, near little *Commendo*, to be dug, and at firſt found much gold; but the miners not underſtanding the buſineſs, the earth fell in, and ſmothered a great number of labourers; whereupon the king ordered, that for the future, no perſon whatſoever ſhould open any gold mine, and that law has been ever ſince obſerved there. By this it appears, that whatſoever tales are told to the contrary, the *Blacks* have opened mines, and are deterred from it rather by the fear of their falling in, than any religious, or ſuperſtitious conceits: and perhaps farther up the country, there may be leſs danger in digging in ſome places, or more art in managing of the work; for in thoſe things we have no better authority than the imperfect accounts of *Blacks*, moſt of whom have not been themſelves far up the inland, but only traded for the gold they bring down to the ſea, at the nearer markets. *A Mine falling in.*

But *Igwira* and *Dunkira*, very rich countries in gold, are not very diſtant from the ſhore; and *Quakoe*, whence a very great quantity comes down every year to *Acra*, is not above thirty leagues from the coaſt.

BARBOT. *Mines wrought.* A *Daniſh* gentleman at *Manfrou* affirmed to me, that gold was dug out of the mines, in the countries of *Accanez* and *Fetu*, at both which places he had been upon the ſervice of the company; and that it is a law there, that whoſoever diſcovers a gold mine, has the one half of the gold it affords, and the king the other half. That he ſaw very large pieces of gold there, as they came from the mines, each of thoſe kings having a lump of gold, of the circumference of a buſhel, which they kept as a deity, and which he ſwore to me, he ſaw and touched; and to what purpoſe that gentleman ſhould forſwear himſelf, I cannot ſee.

SEVERAL SORTS *of* GOLD.

Two ſorts. I Come now to treat of the ſeveral ſorts of gold, in thoſe parts, for it is not every where of the ſame fineneſs, as ſome perhaps may imagine.

It is generally of two ſorts, as it comes naturally, either from the mines, or rivers. *The fineſt.* That which is found neareſt the ſurface of the earth is the fineſt, as being more refin'd by the heat of the ſun, by whom this metal is ſaid to be produced, according to our natural philoſophers; being found in veins, running through the earth, like the branches of trees.

Coarſer. The lower gold produced by the exceſſive heat of the ſun, in proceſs of time much deeper and lower, is not ſo much refin'd as the uppermoſt; for generally the deeper you dig, the coarſer it riſes, becauſe it is nearer to ſilver.

It is alſo to be obſerv'd, that ſome mines afford better gold than others.

Gold duſt. Of theſe two ſorts one is called gold duſt, being almoſt as ſmall as meal, and is the very beſt, bearing the greateſt price, not only in *France*, but all over *Europe*.

In grains or lumps. The ſecond ſort is in bits, or pieces of ſeveral ſizes, ſome no bigger than ſpangles, ſome like peaſe, ſome as large as *French* beans, and ſome as big again, like ſmall rocky pointed ſtones, of about the value of three guineas in weight, and ſome again weighing twenty, or thirty guineas: there are but very few of theſe large lumps to be ſeen.

Thoſe lumps or pieces of gold, are there called *mountain gold*, which being melted, touch better than gold duſt; but the many ſmall ſtones that ſtick to them, cauſe much loſs in melting.

FALSIFYING *of* GOLD.

Blacks deceitful. HAving ſpoke of the two ſorts of natural gold, I am next to treat of the ſeveral ſorts of baſe and counterfeit gold, ſo commonly met with in trading on that coaſt; the *Blacks* in general being crafty, knaviſh and deceitful, and letting ſlip no opportunity of cheating an *European*, or one another, rather than fail. A Man of integrity, that may be depended on, is among them as rare as the *Phœnix*; ſo that it is not to be admir'd that they daily offer great quantities of baſe and counterfeit gold, in trading with the *Europeans*, having attain'd the art of ſophiſticating it, which was firſt taught them by the *Portugueſe*, when, after having been for a whole century in poſſeſſion of all the trade on the *Gold Coaſt*, they found the *French*, *Engliſh* and *Dutch* putting in for a ſhare with them, and thought there could be no better way to diſcourage them, than by teaching the *Blacks* to debaſe and falſify their gold, they were to furniſh the new intruders with by way of trade. The *Dutch* alſo, when they had driven the *Portugueſe* from their ſettlements on the coaſts, as has been already mention'd, practiſed the ſame methods the *Portugueſe* had before contriv'd, to put their other *European* rivals by this trade; not only encouraging and inſtructing the natives in the way of ſophiſticating the gold, but furniſhing them with the proper tools and metals for the doing of it the more maſterly; and to that purpoſe uſed formerly to ſell the *Blacks* long braſs pins, and ſilver melted into little bars and wire, which in time proved as miſchievous to themſelves, as to other *Europeans*; the *Blacks* being grown ſo expert and ſkilful at falſifying gold, and doing it ſo many different ways, that they are as often cheated themſelves as any others: ſo that it may very well be ſaid, the *Blacks* have learnt to cheat the cheater. *Portugueſe and Dutch cheats.*

The dexterity of the *Blacks* in ſophiſticating their gold being ſcarce imaginable, and that metal being one of the principal returns *Europeans* can have for their goods on the *Gold Coaſt*; I hope I ſhall not be thought tedious if I am ſomewhat particular on this head; my deſign being no other than to inform all that ſhall hereafter have occaſion to trade in thoſe parts, how they may avoid being impoſed upon, and know the counterfeit gold from the true.

Firſt ſort of falſe gold. The firſt ſort of falſe gold is mix'd with ſilver, or copper, and caſt into ſundry ſhapes and ſizes, which ſome there call *Fetiſſos*, ſignifying in *Portugueſe* charms, becauſe that nation gave the ſaid name to whatſoever belonged to the ſuperſtitions of the *Blacks*. You may ſee them repreſented in the cut. PLATE 7. Theſe are generally ſome ſorts of toys commonly uſed there by the women for ornament, as alſo by young men, and worn in their hair, or by way of necklaces and bracelets.

Gold of little value. Theſe pieces of gold are by the *Blacks* cut into ſmall bits worth one, two, or three farthings, uſed as coined money in the markets, to buy proviſions, as bread, fruit, fiſh, fleſh, *&c.* The *Black* women are ſo well acquainted with the value of thoſe bits, which

which they call *Kakeraas*, or *Krakraas*, a word signifying a very little value, that they are never mistaken, and tell them to one another without weighing, as we do farthings or half-pence in *England*. And this sort of money is more generally found at *Commendo*, *Mina*, cape *Corso*, and the adjacent parts, than elsewhere. Those *Krakraas* are indeed worth very little, for that gold in any part of *Europe*, will not yield above forty shillings an ounce; and yet it passes current all over the coast, and the *European* garrisons are paid their subsistence in it, and can with it buy all sorts of eatables of the *Blacks*, who mix it with other gold, and carry it again to the *European* forts and ships.

Much of it exported. What is thus purchased at the forts on the coast, as soon as received, is by the clerks picked out from among the other better gold, with which it has been mixed by the *Blacks*; so that very much of it passes there backwards and forwards, from the *Blacks* to the *Whites*, and from them again to the *Blacks*, without diminution: but the other part, which the *Blacks* trade with aboard the ships, seldom or never returns to them, but is carried away into *Europe*, by the *French*, *English*, *Danish*, *Portuguese*, *Brandenburg*, and *Dutch* interlopers; and that is no inconsiderable quantity. But the *Blacks* continually making these *Krakraas*, faster than they are exported, this false gold is like to be found there as long as the trade to the coast shall endure.

Second sort of false gold. The second sort of false or counterfeit gold, is that of the mountains counterfeited, by which several unexperienced traders are frequently deceived. Some pieces of mountain gold are so artificially imitated by the *Blacks*, that all the outside to the thickness of an half-crown is all fine gold, and the inside filled up with copper, or iron, which is a new cheat of theirs. The common mountain gold, is a mixture of silver, copper, and some gold, very high coloured, which helps the cheat; especially when a pound or two is to be received together, in which there are many pieces, and every one of them cannot well be touched by it self, and the appearance being so fair, it passes unsuspected.

Third sort. The third sort of false gold, grown pretty common among the *Blacks*, is a composition they make of a certain powder of coral, which they cast and tinge so artificially, that it is impossible to distinguish it any way but by the weight.

Of this powder the *Blacks* make gold dust; but more of the filings of copper pins, or wire, to which they give a very good tincture: but all that false tinged gold, loses its lustre in a month or two, and then begins to appear false; which cannot happen in those pieces that are cased with gold, for they continue as when first received, tho' ever so long kept, without any alteration, and therefore the cheat is the more mischievous. BARBOT.

How to discover false GOLD.

HAVING shown the disease, it will be proper to prescribe the proper remedy; that is, how to discover this counterfeit gold, especially if offered at night or in the morning.

The first method. First, as for the large lumps, or pieces of gold, they being artificially quite cased with fine gold, tho' within there is nothing but cast copper or iron, the touch-stone is of no use to discover the cheat, and therefore every piece must be cut clear through with a chizzle and hammer made for that purpose, knives being too weak to do it so speedily; and thus you will discover whether there is any cheat.

The second. As for the small pieces of mountain gold, lay them on a hard stone and beat them with a hammer; if they are made of coral, they will moulder away into dust; but if they should stand the beating, you may afterwards try them with a knife.

The third. To try the smallest bits and gold-dust, which the *Blacks* commonly call *Chica Fetu*, that is, *Fetu* gold, the word *Chica* signifying gold; put it into a copper, or tin bason, and winnow it, letting it run through your fingers and blowing hard: and thus all the false gold will fly away, and the true remain in the bason; and this being repeated several times, nothing will at last be left but the pure gold.

The fourth. The gold dust may also be tried with aqua-fortis, which discovers the false by ebullition, or bubbling up; and if there be a mixture of false, by turning black: but this tryal is not so effectual as that before prescribed. For example, if you take an ounce of such gold, whereof a sixth, seventh, or eighth part is false, and put it into a glass, or earthen vessel, pouring the aqua-fortis upon it, the said aqua-fortis will have the same effect, tho' in a less degree, as if the whole parcel were false, which renders the proof very uncertain. Besides that this sort of tryal is too tedious, as well as prejudicial to the trade, because it is not reasonable to refuse the good gold, on account of a sixth, an eighth, or a tenth part that is false, especially when the trade is dull, either for want of dealers, or by reason of many ships lying at once on the coast. In these cases, such niceness cannot be allowed of. Besides, the *Blacks* who have good gold will scarce suffer it to be so tried by aqua-fortis, because of the trouble of drying it again; which is also tedious, unless done by holding the bason over a charcoal fire.

It

BARBOT. It is the part of an underſtanding factor, after tryal thus made, to make a true judgment of the value of gold duſt ſo mixed, from a ſixth to an eighth, or a tenth of falſe, in proportion to the value of the pure gold, for expedition in buſineſs, or elſe it would be endleſs. All thoſe who are of opinion, that the tryal by aqua-fortis is beſt, may remember it is a proverb, that there is no gold without droſs; and therefore it will be better for them to follow the method of winnowing gold-duſt in a copper baſon, as has been ſaid above, and to leave the tryal by aqua-fortis.

The fifth. Some people try the *Krakra* gold by the touch-ſtone, ſpreading a parcel of it thinly on a ſmall piece of hard wood, and rubbing it over with the ſtone; and by the different colours left on it, an expert man may pretty well gueſs at the quantity and value of the gold, by the rule of proportion: but the moſt certain method as to *Krakra* gold by itſelf, is to obſerve what has been ſaid before concerning it, that it commonly yields not above the rate of natural gold, and therefore muſt be taken at that rate, or returned again. But the *Black* may be alſo deſired to pick it himſelf, and ſeparate the baſer *Krakra* from the beſt, becauſe they are not all of the ſame equal value; but according as the toys they were cut from, had more or leſs mixture of ſilver, or copper. The *Blacks*, who generally know the difference by ſight only, will pick them very nicely, and in a very ſhort time.

The ſixth. Another method to prevent being cheated in gold, eſpecially on ſhipboard, tho' not altogether to be depended on, but only in general, is nicely to obſerve the behaviour of the *Blacks*, which I have done myſelf; for generally a cheat, who knows his gold is falſe and counterfeit, is very impatient, uneaſy and in haſte to be gone, under ſome colour or other, beſides he commonly bids a higher price than uſual for goods, and takes them in a hurry without much examination; and if not found out, will paddle away to ſhore with the goods, as faſt as his canoe can carry him. Nay, I have obſerv'd ſome of them to ſtand trembling and quaking, whilſt their gold was upon tryal; and ſuch their behaviour is a ſufficient indication to ſuſpect ſome fraud, eſpecially when there is a croud of dealers, for then they expect to find the better opportunity of impoſing on the purchaſers, and then the *European* factor ought to be niceſt in examining every parcel of gold. When I met with any ſuch knaves, and had diſcover'd the cheat by tryal, I always uſed them very roughly, even to cocking of an unloaded piſtol at their breaſt, or elſe threatned to throw their falſe gold over board, which deterr'd many of them from offering the like to me again. On the other hand, a *Black* who knows his gold is pure and fine, appears always calm, ſtands hard about the price of goods, and is curious in examining every piece, whether it is truly good in its ſort.

There is another ſure way to try gold, which may be uſed by merchants and is very plain, by twenty four artificial needles, made with alloy of metals from the loweſt ſort of gold to the fineſt of twenty four carats fine, having exact rules for valuing of it, according to the degrees of fineneſs or coarſeneſs. *The ſeventh.*

I will farther add this advice to all ſeafaring men, trading on that coaſt aboard ſhips, that when they ſee many *Blacks* come aboard together, to trade with gold, they admit but two or three at moſt, into the great cabbin, or any other part of the ſhip, at one time, and always keep about them four or five of their own men to be upon the watch, leſt the *Blacks* embezzle any goods; that ſo they and their goldſmith, if there be one aboard, as commonly there is aboard *French* ſhips, may have leiſure to examine the nature of the gold: for it is common there for one *Black*, moſt of thoſe on the coaſt being factors or brokers for the inland people, to have twenty or more ſeveral ſmall parcels of gold, wrapt up in rags, or in little leather bags, to purchaſe goods for ſo many ſeveral perſons; and thoſe parcels muſt be all examined one after another, which takes up a long time: and if they admit of a croud of *Blacks* about them, they cannot ſo well examine all their different parcels, ſo as to be ſure they take none but what is good. Beſides that the *Blacks*, when in a croud, are always prating together. *Advice in dealing.*

Take heed of ſuch as come with ruſh baſkets, as I have ſeen five or ſix of them together, with every one ſuch a baſket, which are generally deſigned to conceal what they can ſteal. So thoſe who talk much, and make a noiſe, are to be ſuſpected, and it may be obſerv'd they will never agree to any price of goods; for the *Blacks* being generally inclin'd to ſteal from one another, make much leſs ſcruple of robbing the *Europeans*, alledging for their excuſe, that the *Europeans* are rich and they poor. Therefore they think it a leſs crime in themſelves to rob us, when an opportunity offers, than for an *European* to ſteal from them: and in one reſpect they may be ſaid to be in the right, ſince *Europeans* have the law of God for their guide, which commands them not to ſteal, which is unknown to the *Blacks*, who have no other law but that of nature. *Thieviſh* Blacks.

Another

The ſecond advice. Another rule I obſerved, was to keep in the great cabbin, where I uſed to trade with the *Blacks*, only one ſingle piece of each ſort of my goods, for a ſample; and when I had ſtruck a bargain with a *Black*, I ſent him with my note to the ſtorekeeper, ſpecifying the quantity and quality of the goods he had contracted to pay for.

The third. Another method to be uſed in ſhips, is ſeverely to puniſh any *Black*, that has been taken ſtealing; for tho' the perſon ſo ſerved does not perhaps much value a few blows he may receive, yet it is a great diſgrace among themſelves, not on account of the heinouſneſs of the crime of ſtealing, moſt of them being ready enough and well inclined to do the ſame, when an opportunity offers, but becauſe he is ſcoff'd at by his countrymen for being ſo unſkilful as to be taken in the fact.

I have alſo obſerved, that thoſe *Blacks* who had been pretty well drubb'd with a knotted rope's end, were afterwards more tractable and better to deal with; which makes out that they are like ſpaniels, that the more you beat them the more they love you.

In this manner, as I have ſaid above, our buſineſs was done orderly, and ſafely, without trouble, or confuſion, and at night I entered all my notes, in my book of ſale, and weighed all the gold I had received that day in the lump, to ſee whether it anſwered the particulars for which it was received, and alſo cauſed it to be entered in the ſame book by my under-factor, obſerving to keep the ſaid gold in ſeparate boxes, that at my return into *France* I might have the judgment of the officers of the mint at *Paris*, or elſewhere, to know which of the chief places of trade on the *Gold Coaſt* afforded the fineſt, and which the worſt gold.

Where the fineſt gold is had. It was accordingly obſerved by the officers of the mint at *Paris*, that the *Iſſeny*, cape *St. Apolonia* and *Axim* gold, was from twenty two to twenty three carats fine; which gold is commonly brought thither from the countries of *Awine* and *Egwira*. That from cape *Tres Pontas* to *Sacunde*, about twenty two carats fine, being commonly carried to thoſe places, *Egwira*, *Adom*, and other neighbouring counrties. The gold of *Acra*, which uſually comes from *Taſoe*, *Quakoe* and ſome other adjacent parts, was between twenty two carats, and twenty two and a half. The *Acra* gold is commonly mixed with ſome fine ſand, and very ſmall gravel, which muſt be blown away in a baſon, as I have ſhown above; or if they be ſtones, they are to be pulled out with ſmall nippers fit for that purpoſe.

Where moſt falſified. There is a great alteration in the quality of gold from about *Sacunde* to the eaſtward, as far as *Manfrou*, in *Fetu*; the people of all the places lying between thoſe two, being the moſt ſubtil artiſts, at falſifying and counterfeiting this metal, as I have before obſerved; tho' the gold they commonly have there is brought from *Accanez* and *Fetu*, which is of its own nature good; but ſophiſticated by the *Accanez Blacks* themſelves. BARBOT.

However, of all thoſe places, the inhabitants of *Commendo*, *Mina*, and ſo down the coaſt to *Mouree*, are the greateſt cheats for bad gold, and above all, thoſe of the above-named two places, who ſo much debaſe it, that ſome is not worth twenty ſhillings an ounce. Nay, ſome of thoſe knaves are ſo impudent as to offer our ſeafaring men, bare filings of copper for gold-duſt. Thus a *French* captain of a man of war, called the *Tyger*, was ſerved, being formerly ſent to the coaſt as a guard-ſhip, and brought home about twenty marks of that droſs inſtead of good gold: which ſhows that gentleman had little or no ſkill in gold, for had he but obſerved the bulk of twenty marks of copper filings, as all his parcel was, it would ſoon have convinced him how notoriouſly he was cheated, it being well known that twenty marks of ſuch filings will ſhow twice as large, as the ſame weight of gold, this being ſo much more ponderous. When any of thoſe cheats were ſo bold as to offer me ſuch filings, as I remember one did, I made no difficulty to throw it over board, and had the fellow well drubbed with a rope's end, in the preſence of his comrades, to deter him and them from being ſo impudent for the future. *French captain cheated.*

The gold purchaſed at *Cormentin* and *Anamabou*, tho' it alſo comes from *Accanez* and *Fetu*, is ſeldom better than at the places laſt mentioned.

That of *Tantonqueny* and *Berqu*, farther eaſt, is ſtill worſe.

From *Acra* to *Lay*, ſtill eaſtward, it is alſo pretty much adulterated, and requires a nice proof: for the principal employment of the *Blacks* of *Labbadee*, *Ningo* and other places on as far as *Lay*, being to ſell their cattel to the weſtern *Blacks* along the coaſt, as far as *Commendo*, they either carrying it thither, or the others reſorting to them for it; theſe *Blacks* are often paid for their ſaid cattel in bad gold, and eaſily impoſed upon by the others, as not ſo well acquainted with that rich metal: whence it follows, that they receive, and conſequently tender to *Europeans*, by way of trade, much the ſame ſorts of bad gold that are found at *Commendo*, *Mina* and other places adjacent.

BARBOT.

LOVE *and* ESTEEM *of* GOLD.

Blacks formerly valued it not.

I Should not proceed to ſpeak of the proper gold weights, but muſt firſt obſerve as to the gold itſelf, that the *Blacks* in former times, as appears by the accounts of the moſt rational perſons among them, had nothing near ſo great a value for it as they have now. The greedineſs the *Portugueſe* ſhowed for it, whilſt they were the ſole traders on that coaſt, for above an hundred years together, as I have before obſerved; and the ſame eagerneſs for it in the other *Europeans*, who have ſince expelled them, by degrees brought the natives to have more eſteem for it: and this increaſing from one generation to another ſucceſſively, they have now ſo great an opinion of its worth, that their whole ſtudy in all places on the coaſt, is either to ſeek for it in the bowels of the earth, or in rivers, or to purchaſe it by trading, with all the induſtry and application imaginable; and many of them are thus by their labour and craftineſs grown rich, which has ſo raiſed their minds and thoughts, as is too common to the generality of mankind, that it may be well ſaid of them, they are grown proud and haughty to exceſs, in compariſon of their former ſimplicity and meekneſs.

Good anſwer of Blacks.

Talking to this purpoſe with ſome *Blacks*, and reproaching them for their pride and deſire of growing rich in gold, and for undervaluing our goods as they did, as ſcarce bidding the firſt coſt, without conſidering the hazards and expences we were at in bringing them from ſuch remote parts of the world; they very pertinently anſwered, That conſidering the great eagerneſs the *Europeans* had always ſhown in fetching gold from thoſe parts of the world, they were apt to believe it was their principal deity, and that our country muſt be very poor, ſince we left it, expoſing ourſelves to ſo many perils and fatigues to fetch it from among them, at ſo great a diſtance.

GOLD WEIGHTS.

THE proper weights uſed there for gold, in trading with the *Blacks*, or among *Europeans*, are either pounds, marks, ounces, or angels, ſixteen of theſe to an ounce; but the *Blacks* do not weigh their gold by pounds, or marks, but commonly by the *Benda*, which is two ounces, and thus they weigh one, two, or more *Bendas* ſucceſſively, four *Bendas* being a mark; each of them, as has been ſaid, two ounces troy weight; *Affa* is an ounce, and *Eggeba* half an ounce: ſo thoſe weights are called by almoſt all the *Blacks* of the *Gold Coaſt*.

Several ſorts.

The ounce troy weight is divided into ſixteen *Angels*, or *Akyes*, four of which make a *Peſo*; and an *Angel* or *Akye* is again divided into twelve *Taccoes*. A *Damba* is two *Taccoes*, the *Damba* being a little red berry, with black ſpots. The *Taccoes* are little peaſe, black on the one ſide, and red on the other. *Subdiviſions.*

About *Mina*, the *Damba* is reckoned a two penny-weight, and twenty four of them make an *Angel*, or *Akye*. The *Taccoe* is four penny weight there, being white beans with black ſpots, or all black. There are ſome of them that riſe to ten penny weight, and others to twenty; but thoſe large beans are not looked upon as ſure weights, and only uſed at pleaſure, or for fraud. *Names of weights.*

Again, in the language of the *Blacks*, an *Aſſuwa* is five *Ackyes*; a *Sirow* three *Ackyes*; an *Emſayo* two *Ackyes*: a *Quentay* an *Ackye* and an half, or eighteen *Taccoes*; an *Aquiraguer* is one *Ackye*; a *Medratabba* is ſix *Taccoes*.

Weighing gold by the ſmall weights of the *Blacks* above mentioned in ſeveral parcels, to make up four *Bendas*, or a mark troy weight, there will fall ſhort almoſt an ounce of the due weight of a mark. *Short weights.*

The inhabitants of *Acra*, commonly make uſe of two ſorts of weights for gold, the one larger than the other, and yet each of them proportionably divided, ſo that each contains ſixteen *Angels* or *Ackyes*; and in trading they make their bargain to pay in gold by the greater or leſſer weight, and value the goods accordingly. *Two ſorts of weights.*

There the greater *Benda* is two ounces and eight *Ackyes* of the ſmall weight, and that *Benda* they call *Ta*, which is worth in gold about a hundred and twenty *French* livres. The half *Benda* is called *Oſſuarbian*, which is twenty *Ackyes*, of the ſmall weight. Ten *Angels* or *Ackyes*, are called *Oſſuanon*; five *Ackyes*, *Oſſerou*; four *Ackyes*, *Exyckbas*; three *Ackyes*, *Sanna*; two *Ackyes*, *Jarnika*; and one *Ackye*, *Metabbe*, or *Medratabba*. *Proportions.*

All the weights the *Blacks* uſe on the coaſt, among themſelves in trade, are either made of copper, or tin; which they caſt in ſand moulds, and file, which they divide in a manner quite different from ours; but being reduced, they are brought to agree exactly with them. It is only up the inland country, that they uſe great weights of a yellow ſort of wood. *Weights how made.*

LONG MEASURE.

THE meaſure the *Blacks* have for cloth, linen, or any wove ſtuffs is called *Jeſſam*, being about nine foot long. In ſome parts of *Guinea* the *Jeſſam* is reckoned twelve foot, or two fathom, which they cut in the middle, and ſo they ſell their

their linen to one another. Thoſe two fathoms the *Dutch*, upon examination, make their *Stork* and three quarters. In woollen they meaſure none but pieces about a handful broad, which they cut out ſo, and uſe them for girdles, to tie about them; and ſell among themſelves, and have no other meaſure of that kind, calling it *Paw*, which is three quarters of a yard *Engliſh*.

The ſlaves are generally ſet at ſuch a price, as are all *European* goods; then they compute ſo much gold for a ſlave, or ſo much gold for goods, and ſo ballance accounts. But of this I ſhall ſpeak in another place, as alſo of their way of reckoning, or counting; for there is not one that can write or read, not even their very prieſts.

EUROPEAN FRAUD.

Cheating weights. I Shall conclude this long diſcourſe of gold, with an obſervation I often made there; which is, that many *Europeans*, who ſo loudly exclaim againſt the perfidiouſneſs, and deceitful nature of the *Blacks*, in offering falſe gold in trade, never conſider, that on the other hand they are themſelves guilty of a notorious cheat and fraud, in uſing two ſorts of weights there, the heavier to receive gold by, and the lighter to pay it away again; which is frequently practiſed by too many, and is a great diſhonour to chriſtianity, being contrary to the golden rule, *To do as we would be done by*. Such baſe dealing rather ſerves to confirm thoſe pagans in their ill principles, inſtead of endeavouring to convert them. But ſelf-intereſt and covetouſneſs, which is called the root of all evil, are vices too common to all the corrupt race of mankind, either chriſtians or pagans. But chriſtians ought to remember the words of St. *Paul*, to the *Roman* chriſtians in his days, on the like occaſion: chap. ii. v. 24. *That for their evil practices the name of God is blaſphemed among the Gentiles.* And that *double weights and double meaſures are an abomination to God.* Levit. xix. 36. and Prov. xi. 1. BARBOT.

CHAP. XVIII.

Stature, features, &c. *of the* Black *men; their nature and qualities, their habit.* Black *women, their features,* &c. *their habit. Marriages, births, education, names, circumciſion; puniſhment of adultery up the inland country.*

STATURE, FEATURES, *&c. of* BLACK MEN.

THE *Blacks*, in this part of *Guinea*, are generally well limb'd and proportioned, being neither of the higheſt nor of the loweſt ſize and ſtature; they have good oval faces, ſparkling eyes, ſmall ears, and their eyebrows lofty and thick. Their mouths not too large; curious clean, white and well-ranged teeth, freſh red lips, not ſo thick and hanging down as thoſe of *Angola*, nor their noſes ſo broad. For the moſt part they have long curled hair, ſometimes reaching down to their ſhoulders, and not ſo very coarſe as theirs at *Angola*; and very little beards before they are thirty years of age. The elderly men wear their beards pretty long. They are commonly broad-ſhoulder'd, and have large arms, thick hands, long fingers, as are their nails, and hooked, ſmall bellies, long legs, broad large feet, with long toes; ſtrong waiſts, and very little hair about their bodies. Their ſkin, tho' but indifferent black, is always ſleek and ſmooth. *d di-tion.* Their ſtomach is naturally hot, capable of digeſting the hardeſt meat, and even the raw entrails of fowls, which many of them will eat very greedily. They take particular care to waſh their whole bodies morning and evening; and anoint them all over with palm-oil, which they reckon wholeſome, and that it preſerves them from vermin, which they are naturally apt to breed. Breaking of wind either upwards or downwards, is very loathſome to them. In ſhort, they are for the moſt part well-ſet, handſome men in outward appearance; but inwardly very vicious.

Their NATURE *and* QUALITIES.

AS for their natural parts, they are for the moſt part, men of ſenſe and wit enough; of a ſharp ready apprehenſion, and an excellent memory, beyond what is eaſy to imagine; for, though they can neither read nor write, they are always regular in the greateſt hurry of buſineſs, and trade, and ſeldom in confuſion. On the other hand, they are extremely ſlothful and idle, to ſuch a degree, that nothing but the utmoſt neceſſity can prevail with them to take pains; very little concerned in misfortunes, ſo that it is hard to perceive any change in them either in proſperity or adverſity, which among *Europeans* is reckoned magnanimity, but among them ſome will have it to paſs for ſtupidity. *Witty and ingenious.*

To inſtance in this particular, when they have obtained a victory over their enemies, they return home dancing and ſkipping, and if they have been beaten, and totally routed, they ſtill dance, feaſt and make merry. The moſt they do in the greateſt adverſity, is to ſhave their heads, and make ſome alteration in their garments; but ſtill they are ready *Inſenſible of adverſity.*

BARBOT. ready to feaſt about graves, and ſhould they ſee their country in a flame, it would not diſturb their dancing, ſinging, and drinking; ſo that it may well be ſaid, according to ſome authors, that they are inſenſible to grief and want; ſing till they die, and dance into their graves.

Tho' I have ſaid, they are ſo very covetous and greedily inclined to heap up gold and other wealth; yet after all they ſet their hearts ſo little upon it that the greateſt loſs they can meet with is not to be perceived by their behaviour, as never depriving them of one hour's reſt; but they ſleep wholly undiſturbed by any melancholy thoughts.

I have ſaid elſewhere, that the *Blacks* are all generally ſubtle, deceitful, and addicted to thieving; to which I muſt add covetouſneſs, flattery, drunkenneſs, gluttony, envy and ſelfiſhneſs. They conceive a hatred againſt one another upon very ſlight occaſions; will quarrel for a trifle; and are luſtful to ſuch an exceſs as is ſcarce credible, and conſequently much troubled with venereal diſtempers. They are bad paymaſters, and wonderful proud and haughty, as appears in their carriage: for if a man by his ſubtilty or induſtry has raiſed himſelf ſo as to become rich, or be in conſiderable office, he never goes about the ſtreets without a *Statelineſs.* ſlave, who carries his wooden ſtool, to reſt him whereſoever he makes a ſtop. He ſeldom moves his head to look at any other perſon, unleſs it be one above himſelf, in wealth or place; or if he happens to ſpeak to his inferiors, it is done in a lofty, diſdainful way; always excepting *White* men, for whom they ſeem to have a particular reſpect, and eſpecially thoſe who belong to the fortreſs, under whoſe protection they live. They will ſeldom offer to approach, much leſs to ſpeak to any of them, or to the officers of our ſhips, when aſhore, unleſs bare-headed; but at the ſame time they expect to be civilly treated by them, which is a ſure way to gain their affection. After all that has been ſaid, I cannot but own, that if we look at home, we ſhall find much the ſame folly among ourſelves; our wealthy men are ſubject enough to deſpiſe thoſe whom fortune has kept below them, we have our ſhare of pride, vanity and envy; and ſome *European* nations, inſtead of treating ſtrangers with reſpect, as thoſe *Blacks* do, are proud of the brutality of inſulting and abuſing them.

Lying. They will ſtand boldly in a lye upon trivial occaſions, and particularly in the caſe of theft; but make a mighty diſturbance if a *White* man happens to take any thing of theirs; and indeed that is no wonder, for it is a great rarity in any part of the world, to find a thief that will be willing to confeſs his crime.

They make no great account of breaking their contracts with the *Europeans*, upon any frivolous humours, or if they find them not to their advantage; but ſeem to be ſomewhat more obſervant among themſelves. In war they are very cruel towards their *Cruelty.* enemies, whoſe blood they will ſuck and drink; and very ſubject to commit murders, as ſhall be obſerved hereafter. To finiſh their character, they have outdone the former *Gentiles*, whom St. *Paul* deſcribes, *Rom.* 1. 29, 30, 31, and 32; for theſe modern *Pagans* have not only, like thoſe of ancient times, changed the glory of the uncorrupted God, into an image made like birds and four-footed beaſts, and creeping things, *ibid.* v. 23. but even into that of inanimate beings, as ſhall be ſhown in another place.

Their youth are extraordinary vain, and *Vanity.* ambitious of paſſing for perſons of great birth, though ſome of them perhaps but ſlaves; and are nice in adorning their bodies to the utmoſt, after their manner.

Their HABIT.

THE habit and dreſs of the richer ſort *Ornament of the head.* of people, as merchants, factors, and others, is various; and in ſome attended with vanity and affectation, eſpecially the ornament of the head, in which they take the greateſt pride; and it is generally ordered by their wives. Some wear very long hair, curled and platted together, and tied up to the crown of the head. Others turn their hair into very ſmall curls, ſmeared with palm-oil, and a ſort of dye, which they order in the ſhape of a roſe, or of a crown, and adorn it with gold toys, or a kind of coral, called on the coaſt, *Conta de Terra*, which they ſometimes value three times beyond the fineſt gold. They will alſo ſet them off with another ſort of blue coral, by the *Europeans* called *Agrie*, and by the *Blacks*, *Accorri*, which is carried thither from *Benin*; and when any thing large, they value as much as any gold, and will purchaſe it weight for weight.

Others will ſhave all their hair, leaving only one part about an inch broad, and in the ſhape of a croſs, or of a half-moon, or in a circle, and ſome in ſeveral little rounds. They alſo wear in their hair, eſpecially thoſe who plat in the ſhape of a roſe, or a crown, one or more ſmall narrow combs, of two, three, or at moſt four long ſharp teeth, as you ſee them repreſented in the cut; being *Plate 21.* like a fork, without a haft or handle, which they thruſt through their crowns, or roſes of hair, when they are bit by vermin, and they are ſeldom free from them; ſcratching their heads after this manner, without diſcompoſing their crowns, or roſes, which require much time to make up.

Many

Vol. 5, Plate 21.

A Cabocero

A Fisherman

A Factor

A Fishers Wife

A Negress of the best rank

A Woman of the good

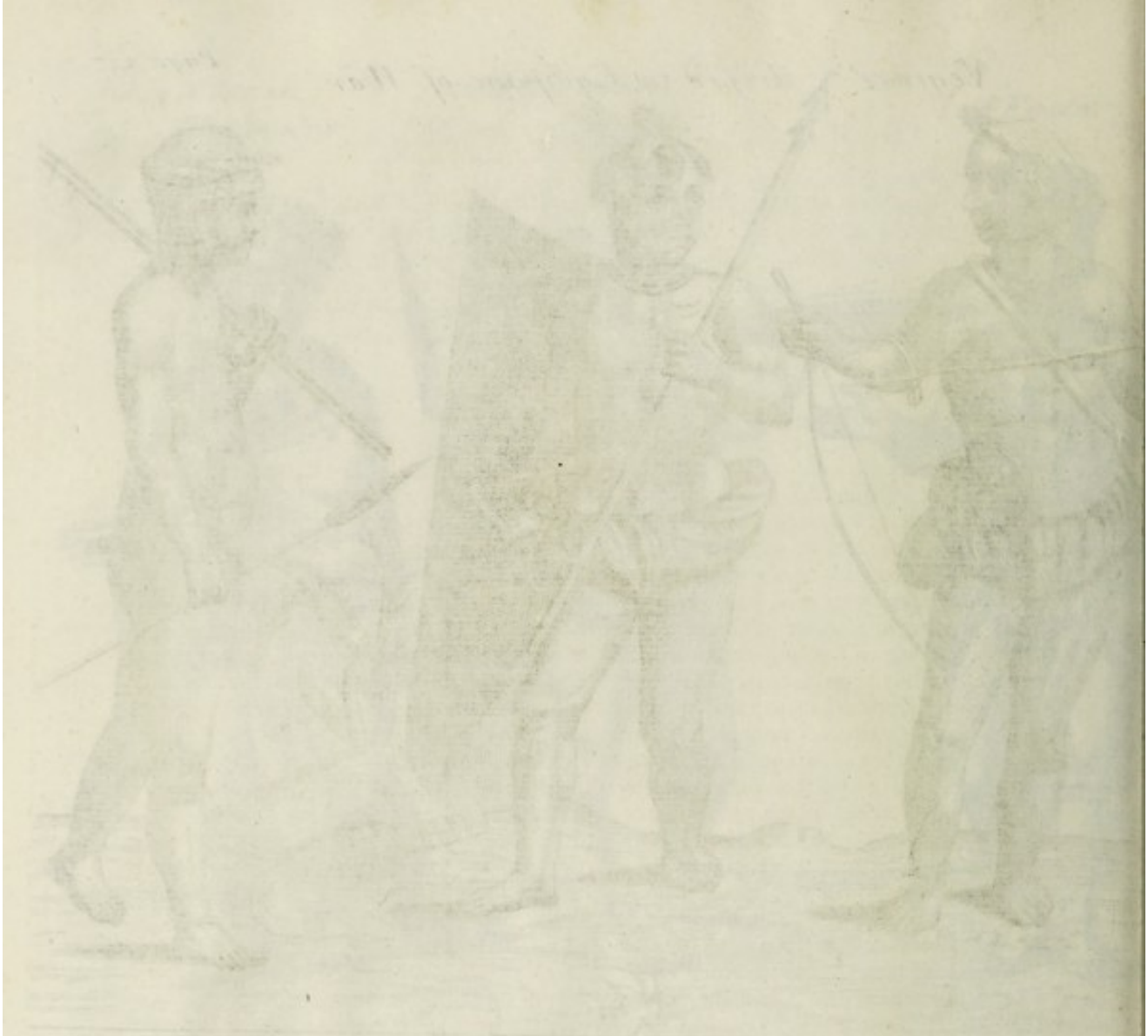
Negroes dress'd in Equipage of War.

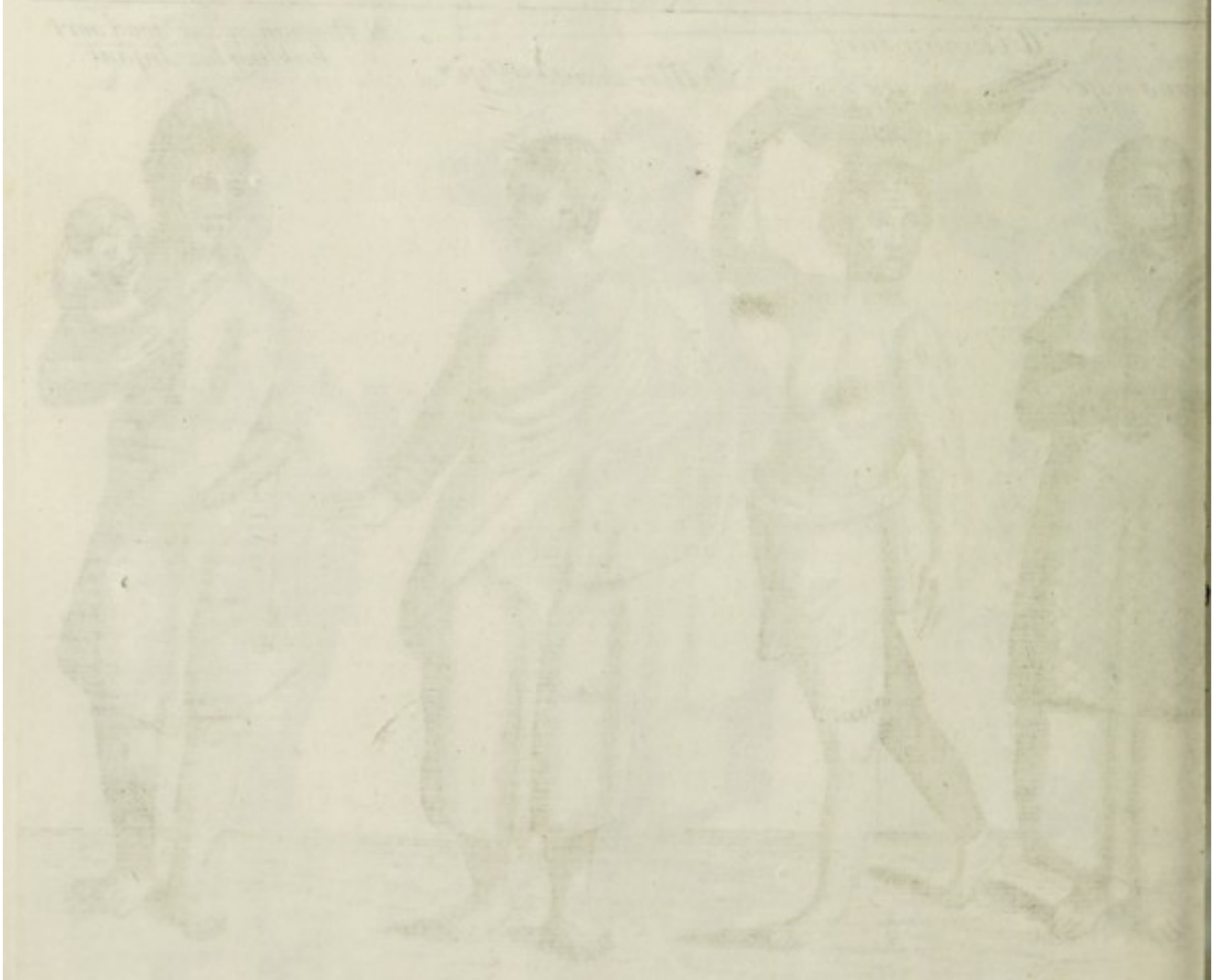
A Country Girl

Negro's wife

A Merchant's Wife

A Woman of the good sort Suckling her Infant





Hats. Many of the *Blacks* wear our hats, which they will buy at great rates, tho' very coarſe; or elſe hats made of ruſhes, or of goats, or dog's ſkins, which they make upon wooden blocks, the ſkins being firſt well moiſtned, and afterwards dried in the ſun: adorning all theſe ſeveral ſorts of hats and caps, with ſome ſmall goat's horns, gold toys, and little ſtrings of the bark of their conſecrated tree, and ſome add monkey's tails to all the reſt.

Other ornaments. They adorn their necks, arms, legs, and waiſts, with ſtrings of the fineſt ſorts of *Venice* bugles, intermixt with gold, and the above-mentioned ſorts of corals. I have ſeen ſome of them who wore whole bunches of bugles hanging at their necks, athwart after the manner of ſcarves, intermixt with abundance of their gold toys, and ſome ſtrings of the aforeſaid conſecrated tree, or chains of gold, with coral amongſt it, ſome of which ſtand them in above a hundred pounds ſterling. Thoſe are only worn by perſons of great note, as are golden bracelets, collars, necklaces, and large rings for the arms and legs: all which ornaments ſeem to have been uſed by eminent perſons in ancient times, as we find in many places of ſacred hiſtory; as for inſtance, in *Gen.* xxiv. 22. *Ezech.* xvi. 11. *Iſaiah* iii. from v. 18, to 22. *Judith* x. 3, *&c.* And the *Hebrew* hiſtorian, *Joſephus*, ſpeaks of the like ornaments, in ſeveral places of his hiſtory of the *Jews*; as for inſtance, *lib.* 6. *cap.* 15. the young *Amalekite*, after he had killed king *Saul*, by his own command, took from him his golden bracelets, and his diadem, *&c.*

They alſo wear large ivory, gold or ſilver collars, and rings on their arms, and take great pride in them; and the latter they call *Manillas*, ſome having three or four of thoſe ivory rings, one above another, on an arm: and they are very artificially made by them of elephant's teeth, generally carried thither from the *Quaqua* coaſt, beſides what they have from the inland country. The women wear moſt of the ſame ornaments; all which you will find repreſented PLATE 21. in the cut, having drawn them myſelf for the ſatisfaction of the curious.

Garments. The common habit of the men conſiſts of three or four ells, either of ſattin, cloth, perpetuanas, ſayes, *India* chints, or other ſort of ſtuff; which without any help of taylors they throw about their body, roll it up in a ſmall compaſs, and make it faſt, ſo that it hangs from the navel downwards, covering all the legs half way. This ſort of wrapper ſeems to have ſome affinity with the thirty ſheets, and thirty changes of garments, which *Sampſon* offer'd to give the *Philiſtines* of *Timnath*, if they could expound the riddle he propoſed to them, *Judg.* xiv. 12. BATBOT. Thoſe ſheets might probably be made there in the nature of a cloak, ſo that one end could cover the ſhoulders, and the other go acroſs under the arms, hanging downwards; whence they were alſo called change of garments, becauſe they were ready to throw off when they came home, and to put on again when they went abroad, as we do with our cloaks: and it ſeems the mentioning of the thirty changes of garments was only mentioned to explain the thirty ſheets.

The batchelors, called *Manceros*, do not dreſs themſelves pompouſly.

Of the prime men. The *Caboceros*, or prime *Blacks*, from cape *Verde*, and on the *Quaqua* coaſt, wear only a fine clout about their waiſt, a cap made of fine deer's skin on their heads, and a ſtaff in their hands, with a ſtring of coral about their necks; by this their habit looking rather like poor than rich men: but I know not for what reaſon, they being as haughty as any other men in office.

Common ſort. The dreſs of the common ſort, as fiſhermen, canoe-men, ſellers of wine, and other handicrafts, is alſo various; but very ordinary and poor: ſome of them wearing an ell or two of coarſe ſtuff, or their own country cloth; others only a ſort of wrapper drawn through between their thighs, to hide the immodeſt parts. The fiſhermen commonly wear a cap, or bonnet, made of ruſhes, or deer-ſkins; and ſometimes an old ruſty hat, ſuch as they can get from the ſea-men, for fiſh, or other eatables. The hat is of good uſe either in the hot ſcorching, or in cold and rainy weather.

Others wear finer ſtuffs, as ſayes, perpetuanas, or *Quaqua* cloths, made faſt about their waiſts, and drawn through between their legs; ſo that the two ends hang down before and behind, ſome to their knees, and ſome to their feet. This ſort of habit is common to moſt men, of what condition ſoever, when they are at home, or upon a journey: but when rich perſons go about the town, or a viſiting, they put on their beſt apparel, as has been mentioned above; or wrap about their necks and ſhoulders, two, three, or four ells of ſayes, perpetuanas, or richer ſtuffs, as ſattin, chints, *&c.* one end paſſing under their arms, like a cloak, holding a long rod, or javelin in one hand, with a grave mien, and follow'd by a ſlave, carrying a little low wooden ſtool, as I ſaid above. When returned home, they undreſs again, and lay up their fine clothes in deal cheſts, which they buy of the *Europeans* for that purpoſe. *Viſiting.*

Slaves. The ſlaves are generally poorly habited, and always bare-headed.

BARBOT.

BLACK WOMEN, *their* FEATURES, *&c.*

THE *Black* women, I alſo obſerved to be ſtrait, and of a moderate ſtature, pretty plump, having ſmall round heads, ſparkling eyes, for the moſt part, high noſes, ſomewhat hooked, long curling hair, little mouths, very fine well-let white teeth, full necks, and handſome breaſts. They are very ſharp and witty; very talkative, and *Vices.* by *Europeans* repreſented as extraordinary laſcivious, very covetous, addicted to ſteal, and proud to a high degree; which is inferred from their coſtly dreſs, as if women in any part of the world, did not clothe themſelves according to their ability.

Houſewifry. It is certain they are very great houſewives at home, where they take all the pains of dreſſing the corn and meat, and breeding up their young daughters to it betimes; very fond and tender of their children, frugal in their diet, tight and cleanly, and nice in waſhing themſelves all over in the ſea, or rivers.

Their HABIT.

Head-dreſs. THE common dreſs of women of quality is much richer than that of the men; they plat their hair very artificially, after it is moiſtned with palm-oil and dye; adorning it with their coral, and ivory rings, and gold toys, as alſo bugles and red ſhells; all which is done with great ingenuity, and to the beſt advantage, as appears by the PLATE 21. figures in the cut.

They daub their foreheads, eyebrows and cheeks, with ſome white and red paint mixt, often making ſmall inciſions on each ſide of their faces, and ſometimes imprinting *Figures in the skin.* figures of flowers, on their faces, ſhoulders, arms, breaſts, bellies and thighs, with ſuch art, that at a diſtance it looks as if their bodies were carved; for thoſe figures riſe above the reſt of the ſkin, like a half-relief, which I have obſerved in the women of *Seſtro*, and ſome men adorn their faces and arms in the ſame manner, it being all done with hot irons.

Strings of gold, &c. About their necks they wear gold chains, ſtrings of coral of ſeveral ſorts, beſides ten or twelve other ſtrings of gold, or coral, which adorn their arms, waiſt, and legs, ſo thick, eſpecially about their waiſt, that had they no other clothes or girdles about it, they would ſuffice to cover what modeſty ought to conceal.

Clothing. The lower part of the body is clothed with a fine long cloth, very often two or three times as long and broad as that of the men. This long cloth they wrap about their waiſt, binding it on with a ſlip of red cloth, or other ſtuff, about half an ell broad, and two ells long, to make it ſit cloſe to the body; both ends of that girding ſlip hanging down over the petticoat cloth, which, when worn by women of high rank, is enriched with gold and ſilver laces.

The upper part of their body they cover *Veils.* with a veil of ſilk, or other fine ſtuff, or callicoe; for which uſe the green and blue colours are moſt in requeſt. Their arms are adorned with gold, ſilver, and ivory rings, or bracelets; as alſo with ribbands, when they go a viſiting, or feaſting; and thus they go about the town or roads, with much ſtate and gravity. Theſe ſorts of ornaments ſeem to me to have much affinity with thoſe of the *Iſraelitiſh* women, mentioned by the prophet *Ezekiel*, chap. xvi. v. 10, to 14. and to the ſame may be referr'd what is ſaid in *Judges* viii. 26. of the ear-rings of gold, the ornaments, collars, *&c.* that were plundered by *Gideon*'s army, of the kings of *Midian*, &c. which were all of gold: for the *Midianites* were moſtly *Arabs*, and follow'd their faſhions; and it ſeems they were of the poſterity of *Abraham*, and owned *Iſhmael*, his ſon, by *Hagar*, for the head of their nation, or tribe; agreeing in manners and faſhions with the *Hagarenians*, or *Iſhmaelites*, who adorned themſelves with rings, collars, and jewels, *vid. Gen.* xxv. 13. and xxxvii. 25.

At a feaſt the *Daniſh* agent made at *Acra*, to entertain, and ſhew me the pomp of the *Black* ladies, I ſaw ſeveral of them richly adorned, and could not but own they were very ingenious in dreſſing themſelves, in ſuch manner as might prove ſufficiently tempting to many leud *Europeans*; who not *Fond of Europeans.* regarding complexions, ſay, *all cats are grey in the dark.* And indeed there were ſeveral genteel perſons of that ſex, not only curious and rich in their dreſs, but extraordinary good-humour'd, merry and diverting; which did much attract the eyes, not to mention many laſcivious looks and geſtures, at which they are very dexterous, and ſpare no pains or art to allure an *European* gentleman, thinking it an honour to be in their company, either in publick or private.

Some of thoſe women wrap the aforeſaid long pieces of ſtuffs about their bodies, cloſe under their breaſts, and ſo let them hang down half way their legs, and lower; about the back part of their waiſt, place a thick wreath of cloth, ſayes or perpetuana, inſtead of a girdle, to the one ſide whereof hangs a purſe full of *Krakra*, which is their *Ornaments.* gold money, and to the other ſide, a long ſtring with many keys; which is done even by the daughters of kings, thoſe being a part of their ornaments, tho' they have not above one or two trunks at home to lay up their wearing apparel. Some alſo add to the purſe or keys ſeveral ſtrings of the ſacred tree.

All women work. As ſoon as ever thoſe *Black* ladies return home, they take off all their rich apparel, which they lay up in their trunks, and inſtead of it wrap about them a country cloth, reaching only from the waiſt to the knees, that they may be the leſs encumbered to attend their work, or houſewifry, as the meaneſt ſlaves might do: for there the women of the greateſt quality muſt ſet their hands to the work of the houſe, even to the meaneſt drudgery, without any regard to quality; the only exception being, that thoſe who are rich, exempt two of their wives, the chief wife and the ſecond, called *Boſſum*, who is conſecrated to their deities, and thoſe two are free from work, and as it were houſekeepers, commanding over all the reſt, of which more hereafter. Thus it appears, thoſe females are not ſo lazy and haughty as ſome would repreſent them.

Meaner ſort. The meaner ſort of women, wear a veil or mantle, made of four or five ells of *Leyden* ſerge, to keep them from the cold and rain; adorning their arms and legs, with tin, copper, and ivory rings, and ſome of iron, of which ſort they alſo wear many on their fingers; and when they go to market, they walk very gravely, holding up their arm with a pewter baſon, or wooden platter, on the palm of their hand. In ſhort, there are many other dreſſes uſed among the women, which would be too tedious to recite in particular.

Boys and girls naked. The youngeſt people of both ſexes, about the coaſt, are ſeldom cloathed till eight or ten years of age, but go ſtark naked, playing, bathing, and ſwimming together, without any diſtinction, in the ſea and rivers, as ſhall be again taken notice of hereafter.

The women on the coaſt are more laſcivious than thoſe of the inland countries, which is attributed to their frequent commerce with *Europeans*, who commonly keep many of them; and their example has ſuch an influence over the young girls, that they are ſoon brought to comply; eſpecially ſuch as are put to dancing-ſchools, where they are taught many indecent poſtures. Thus we ſee the *Europeans* are the occaſion of that leudneſs they ſeem to find fault with, and it is no wonder that dancing-ſchools ſhould make women unchaſte there, ſince we ſee them to produce the ſame effect in *England*.

Few women there have above five or ſix children, which thoſe, who find fault with all things abroad, aſcribe to their laſciviouſneſs; tho' it is not very common in *Europe* to have above that number, and it may rather be imputed to the mens having ſo many wives.

MARRIAGES,

No courtſhip or ſettlement. ARE there concluded without the previous formalities of courtſhip, diſputes about ſettlements, or nicety about the diſparity of perſons; the higheſt quality marrying their own ſlaves, or other inferiors, according as they fancy, in which there is no oppoſition, or diſgrace. The methods are ſeveral, whereof I ſhall mention two or three.

Firſt way of contracting. Firſt, When a *Black* ſettles his inclination on a young woman, to marry her, he applies himſelf to her father, mother, or neareſt relations; and is very ſeldom refuſed by them, if the maiden is willing to comply. Then he takes her home with him, if marriageable, or leaves her for a time with her parents, if too young, tho' this laſt is not always done. The bridegroom, according to his ability, defrays the expence of the wedding-day; being a ſmall preſent of gold to the father and mother, or neareſt relations of the bride, and wine, brandy, and a ſheep to treat them, as alſo new clothes for the bride; of all which he keeps an exact account, that he may demand it again; and it muſt be made good to him, in caſe ſhe ever takes ſuch a diſlike as to leave him, or he can ſhow ſufficient reaſon for leaving of her.

No portion. There is no very great feaſting on the wedding-day, but the bride is dreſſed very fine, and ſet off with gold and other ornaments, either bought by the bridegroom, or borrowed, as is frequently done upon ſuch occaſions: for the bride brings no other fortune but her perſon, nor does the man require much. At night ſhe is conducted to the bridegroom's houſe, attended by a young woman of her familiar acquaintance, who ſtays there a whole week, to bear her company, and by degrees to make her new condition agreeable.

Second way of contracting. The ſecond method is, when a man deſigns to marry his ſon, he pitches upon ſuch a young woman as he thinks moſt acceptable to him; and having obtained the conſent of her parents, they, if rich, pay her portion, commonly amounting to about thirty pounds ſterling in gold, with one ſlave, to attend on her, when married; the kings ſeldom allowing their daughters a greater fortune.

On the wedding-day, the parents on both ſides meet, and cauſe the bride to ſwear ſhe will always be very ſubmiſſive and obedient to her husband, and never wrong him with any other man. The bridegroom is alſo obliged to promiſe, that he will take ſpecial care of, and uſe her kindly, till death, unleſs ſhe ſhould give him juſt grounds to be divorced. The reſt is much as above.

The

BARBOT. The third method; in my time, at *Acra* a *Black* of about forty years of age, married *The third.* a girl of eight, at moſt. On the wedding-day, all the kindred, on both ſides, met at the bride's father's houſe, and had a great feaſt, with much rejoicing, abundance of their muſick, and no leſs dancing. When that was over, the young bride was again adorned with more gold toys and ſtrings of coral, about her head, neck, arms, and legs; and then the bridegroom made the declaration as above, in the preſence of their prieſt. After which, the bride was carried to his houſe, and bedded between two women, in the bed where he lay; and this to prevent his offering to meddle with her, by reaſon of her tender years. This was repeated three nights ſucceſſively, after which the man ſent her back to her father's houſe, to be kept there till ſhe was of age to conſummate the marriage.

I was informed, that when that time came, all the young women of the place, in their richeſt apparel, would accompany the bride to her husband's houſe, ſhe being as coſtly dreſſed as poſſible; and then each of thoſe attendants, tho' they were fifty in number, was to be preſented by the bridegroom with the value of half an *Ackye* in gold, which, as has been ſaid above, is the ſixteenth part of an ounce. Then they were all to dance moſt part of the night about the houſe of the new-married couple.

The fourth. The fourth: At *Manfrou* they commonly marry people thus; when a *Black* thinks his ſon marriageable, he picks out the young maid he thinks propereſt in the village, and ſends his ſon to court her. If the damſel admits of his addreſſes, for there the women are left at their own diſpoſal in this point, the *Manceroe*, or young man, acquaints his father, who applies himſelf to her parents, in behalf of his ſon. If they approve of the match, the wedding-day is appointed; and then the bride, in the preſence of the prieſt, is made to ſwear on the toys given them by the ſaid prieſt, as their nuptial gods, that ſhe will be loving and faithful to her huſband, as long as ſhe lives: and the bridegroom on his part ſwears, he will love and maintain her all the days of his life, *&c.* This being done, the parents on both ſides preſent one another, according to their condition; and the remaining part of the day is ſpent in feaſting, dancing, and ſuch drinking, that many of the company return home drunk.

There are ſeveral other cuſtoms and formalities obſerved among the *Blacks* on the coaſt, in their marriages, which differ in ſome particulars, according to the countries and places; but are much the ſame in the main, as what has been mentioned, for which reaſon I think what is ſaid may ſuffice.

Marriages of Iſraelites.

The marriages of the *Iſraelites* were not attended with any religious ceremonies that I know of, except the prayers of the father of the family and the company preſent, to implore a bleſſing on the woman. Such were the marriages of *Rebecca* with *Iſaac*, of *Ruth* with *Boaz*, of *Sara* with *Tobias*. I do not find that any offerings or ſacrifices were made, that any went to the temple, or that the prieſts were called to them. All the buſineſs was tranſacted between the parents and friends; ſo that it looked but like a civil contract, attended with ſeveral days of feaſting.

Kings and prime men there marry their daughters, without the leaſt regard to high birth or quality, all perſons being at liberty to do therein as they think fit; and thoſe women having abſolute liberty in their choice, will not ſcruple or be aſhamed to marry a ſlave, as frequently happens; as it does, on the other hand, to ſee a king's ſon marry a woman ſlave: the only difference being, that the children a king's daughter has in wedlock by a ſlave are free, whereas thoſe a king's ſon has by a female ſlave, are reputed ſlaves, becauſe the children muſt follow the mother.

Goods not in common.

Married people in theſe parts have no community of goods, but each their own property; the man and his wives agree the matter together, both bearing the charges of houſekeeping; but the clothing of the whole family is at the man's expence.

Polygamy.

Every man there marries as many wives as he can keep, ſeldom exceeding the number of twenty, and when any one takes ſo many, it is to appear very great; the more wives and children a man has among the *Blacks*, the greater is his reputation, and the reſpect paid him: but the moſt common, is to have from three to ten wives, beſides concubines, whom they often prefer before their wives; but their children are counted illegitimate, and not reckoned among the relations.

Women labour.

Moſt of thoſe women ſo married to one man, muſt till the ground, ſow *Indian* wheat, or millet, plant yams, or work ſome other way for their husbands, and each of them is ſure to do her beſt to pleaſe him, and gain his affection in a more particular manner, that ſhe may be by him preferred above the reſt, and have the moſt of his company; which altogether depends on the man's pleaſure, tho' the common method is to oblige every wife in her turn, that there may be no controverſy. If ſhe whoſe turn it is happens to be a favourite, ſhe lies with her husband all the night; if not, when her turn is over, ſhe muſt withdraw, whether ſhe will or no.

Multitude of wives.

Thus there are rich merchants, and officers of towns, who have twenty, or thirty wives, according to their circumſtances;

but

but the kings and great governours, take ſome eighty, ſome an hundred and more, with as many concubines or ſlaves to wait on them.

Each wife lives apart. Each of theſe wives has her particular hut, adjoining to the husband's houſe, where ſhe lives, lying on a mat of ruſhes, with a piece of wood for her boulſter; and thither the man repairs, to lie with them in their turns; or if it happens that his inclination leads him to be more frequent in his viſits of love to one than to the reſt, he muſt be cautious that they do not know it, to avoid the trouble and diſcord that would enſue if they knew it.

Children coveted. The *Hebrews* coveted to have many children, becauſe in their country thoſe were accounted fortunate and happy, who had a numerous iſſue, as in *Prov.* xxvii. 6. *Children's children are the crown of old men.* The pagans had the ſame notion, and the poets talk much of *Priam*'s fifty children; the *Greeks* being very fond of fruitful women, and barrenneſs being ſo ill looked on, that even maids were accounted unhappy for dying before they were married. The daughter of *Jephtha* bemoaned her unhappineſs in that particular. Therefore it was that the *Hebrews* took ſo many wives, looking upon it as great and honourable. It is not to be admired that God tolerated polygamy, which was in uſe even before the flood, tho' contrary to the firſt inſtitution of matrimony, which was firſt inſtituted in paradiſe, before concupiſcence was known, and ever ſince has been honoured, and highly favoured; but during thoſe intervals when grace was ſuppreſſed, and ſin prevailed, it was God's goodneſs to allow a greater indulgence, and polygamy was permitted after the ſame manner as divorce, concerning which JESUS CHRIST, *Matth.* xix. 8. tells the *Jews*, Moſes *ſuffered them to put away their wives, becauſe of the hardneſs of their hearts; but from the beginning it was not ſo.*

Beſides the wives, it was alſo permitted to have concubines, which were commonly ſlaves. The difference between them and the lawful wives was, that the children of the latter were to inherit; ſo that the name of concubinage did not ſignify living in leudneſs, as with us, but was only a leſs ſolemn marriage.

Polygamy inconvenient. However, this liberty rather made the yoke of matrimony heavier than eaſier; for a married man could not divide his affection ſo equally among all thoſe women, as to pleaſe them all, and was therefore obliged to govern them with an abſolute power, as they ſtill do in the *Levant*, and thus in matrimony there was no equality, true friendſhip or ſociety. It was ſtill more difficult for the rivals to agree among themſelves, but there were prepetually diviſions, animoſities, and domeſtick broils among them. Every woman's children had as many ſtep-mothers as his father had other wives: every one ſided with his own mother; and looked upon the children of the others as ſtrangers and enemies. We have an inſtance of theſe domeſtick jars in *David*'s family, and a greater in *Herod*'s. BARBOT.

Two privileged wives. The rich *Blacks*, as I have hinted above, have two wives, who are exempted from labour, the principal called *Mother Grande*, which is the *Portugueſe* name, not of the language of the *Blacks*, which ſignifies the great wife, who has the charge of governing the houſe and family. The ſecond privileged wife is called *Boſſum*, becauſe ſhe is conſecrated to their deity, which bears that name. The husband is very jealous of thoſe two principal wives, but more eſpecially of the latter, and will be enraged and almoſt diſtracted, if any man kiſſes her; and, could he do it privately, would puniſh her ſeverely for permitting it. As for his other wives, he is nothing near ſo much concerned, tho' they do not live altogether regularly, eſpecially if it yields him any profit or advantage.

Privilege of the ſecond. The *Boſſum* wives are commonly ſlaves, purchaſed on purpoſe to be conſecrated to their deity, and for the moſt part of an agreeable face and mien; and with them they lie, either out of a religious notion, or for the ſake of their beauty, on certain fixed days, as on their birth-day, or on the day of the week, dedicated and ſet apart for their religious duties, which is *Tueſday*. This preference makes the *Boſſums* eſteem their condition above that of the other women; who, as has been ſaid, muſt till the ground, ſow corn, plant yams, and do all other work for their husbands, and have the trouble of dreſſing his meat; tho', as they eat very poorly, that work is ſoon done. The husband ſpends moſt of his time very idly, either talking, or drinking of palm-wine, which thoſe women are forced very often to get with hard labour, to ſatisfy the greedy appetite of thoſe ſlothful drones; I mean many of them, for the wine-drawers and fiſhermen are laborious enough, the firſt in getting and ſelling their wine, the others in fiſhing, or hiring themſelves to the factors on the coaſt, as occaſion offers, to row or paddle their canoes. Theſe, by their own toil and induſtry, ſave their wives much labour at home.

Of the firſt. The principal wife has the keeping of the husband's money, to lay it out as the family has occaſion; and theſe are ſo far from being jealous of their husband's taking too many women, that they often preſs them ſo to do, becauſe there is a fee of four or five *Ackyes* of gold due to them, from every

BARBOT. every one of thoſe women he takes, as a preſent; beſides, the ſuperiority over them, in every particular, even to lying with the husband three nights together to their one, and that by turns, according to the order of time when they were married.

One to ſucceed her. When this principal wife is grown very old, or ſickly, the man by her conſent, chuſes one of the others, whom he likes beſt, to ſucceed in the functions and privileges of the former, and then ſhe is to meddle no more with any concerns of the family. This new governeſs, thus preferred, if ſhe has been formerly ill uſed by her that is laid aſide, will then ſhow her reſentment, uſing the other in a haughty manner, and almoſt like a ſlave.

Merchants wives happieſt. Theſe wives cannot be put away unleſs in caſe of adultery; but in general the wives of merchants and traders are the happieſt, as not being obliged to labour without doors, and on the contrary well kept by their huſbands.

Wives expoſed for gain. There are other *Blacks*, who marry many wives, only to get money by them, allowing them to lie with other men for gain; and eſpecially with ſtrangers, whom thoſe women allure by many ſubtilties, perſuading them they are not married; and when got into the net, and in the height of their familiarity, the husband, who is upon the watch, ſurprizes them, and makes him pay dear to get off.

Gallants enſnared. Others, whoſe gallants know they are married, will promiſe upon oath to keep the ſecret, but yet betray them to their husbands; which in reality they cannot well avoid, becauſe it would go hard with them, ſhould he come to the knowledge of it any other way. Thus they catch them together and receive the man's compoſition, which he pays to avoid attoning for his offence by a greater fine.

Fine for adultery. If the perſon is rich, who has had to do with the principal wife of ſome man of note, the fine is one or two hundred pounds, and the woman is turned off, unleſs ſhe had the husband's conſent to proſtitute herſelf for money. If this happens between a man and woman of the meaner ſort, the fine does not exceed four, five, or ſix pounds ſterling; the cauſe being nicely tried before the proper judges of the country, of which more hereafter.

Women with child. When a man's wife appears to be with child, ſhe is much more regarded by him and taken care of than before; and if it be her firſt, rich offerings are made to their deities, for her ſafe delivery. The ceremonies obſerved upon ſuch occaſions are very fooliſh and ridiculous, one of them being, that as ſoon as the woman finds ſhe has conceived, ſhe is conducted to the ſea-ſhore, a great number of boys and girls following and throwing all manner of filth and dirt at her, as ſhe is going thither, and there ſhe is plunged and waſhed clean; being of opinion, that if this were not done, the infant in her womb, or ſome of the kindred would certainly die very ſoon.

BIRTHS.

Womens labour eaſy. WHEN a woman is in labour, abundance of the neighbours reſort to the houſe without diſtinction of ſex or age, to attend and help her in caſe of need, for it is no ſhame there for a woman to have a croud of men and boys preſent at her labour. As ſoon as ſhe is delivered, which is generally within a quarter or half an hour, without any ſhrieking or crying out, they make her drink a calabaſh, or gourd full of a ſort of liquor made of *Indian* wheat, ſteeped in water, wine, and brandy, tempered with *Guinea* pepper; and then covering her warm, that ſhe take no cold, they let her reſt and ſleep for three hours, after which ſhe gets up, waſhes the new-born babe, and falls to her houſhold work, as ſhe did before, without the leaſt ſhow of pain, or uneaſineſs: which is a proof of the ſtrength of their conſtitution.

Inſtance of it. This puts me in mind of a woman ſlave, who was delivered aboard our ſhip, on the bare deck, between the carriages of two guns, in about half an hour; who, the very next moment, took the infant herſelf, carried it to a tub of water, waſhed it, and having reſted about an hour, fell to work, as buſily as ever; helping our cook, which was her peculiar buſineſs, carrying the babe at her back, wrapped up in a clout.

No expence at labours. Thus child-bearing is there very little trouble to the men, and it is very rare to hear of any woman dying in child-bed, or being ſo ill as to keep up ſome days. There is no goſſiping, nor groaning feaſt, nor any proviſion made of clouts or other neceſſaries for the new-born babes, and yet all their limbs grow as ſtrong and proportionable as any in *Europe*; only they have longer navels than our children, which muſt be attributed to the mother's fault, or ignorance.

Infants of a ſtrong conſtitution. Thoſe children are for the moſt part of ſo ſtrong a conſtitution, that they require little care to be taken of them: for as ſoon as they have been waſhed, either in the ſea or rivers, they are wrapped up in a ſmall piece of ſtuff, and laid down on a mat, or on the bare ground, and left to themſelves to roul about, which is practiſed for five or ſix weeks: after which, their mothers carry them hanging at their back, in a piece of ſtuff, as our gypſies or beggars do, and keep them there moſt part of the day, notwithſtanding the hard labours they are employed in themſelves; and thus they ſuckle them

them from time to time, lifting up the children to their ſhoulder, and turning the breaſts up to them. And ſome women, eſpecially when they grow old, have their breaſts ſo long, that the children will hold them with both their hands, without leaning far over the mother's neck; as is alſo reported of the women of *Chili*, in *America*, who are ſaid to have very long breaſts. Nor is it to be thought ſtrange, thoſe women never wearing any thing to ſtay up their breaſts, which occaſions their own weight, eſpecially when full of milk, to extend them; and if we did obſerve it in *Europe*, we ſhould find women enough in every country that might do the ſame.

What has been ſaid of the women nurſing their infants after this manner, is to be underſtood of the meaner ſort, or ſlaves: for the women of a higher rank, and more wealthy, never carry their children about with them, but leave them at home, when they go abroad.

Children ſtrait, and go ſoon.

It is very rare to ſee any of thoſe children lame, crooked, or ricketty; but they are all ſound, healthy, ſtrait and well limbed, and before they are eight months old, their nurſes let them crawl about alone ſtark naked, on all fours, feeding heartily on dry bread, and as well ſatisfied as ours with all their dainties; generally growing ſo luſty and ſtrong, that they begin to go and talk before they are a year old. Nor are their mothers much troubled with them, but do their work either at home or abroad without any interruption from them: and this is rather to be looked upon as the cuſtomary way of breeding them up, than any want of tenderneſs in the parents; who upon all occaſions ſufficiently make it appear, that they are as fond of their offspring as other people. Some women will ſuckle them three years, tho' others do it not a quarter of the time. They take great delight in adorning them with ſeveral ſorts of gold toys, ſtrings of beads, ivory rings, and ſome of the ſacred tree about their necks, arms, waiſts, and legs; but they are particularly careful to make them wear ſeveral ſtrings of the ſacred trees, which they have from their prieſts, who are ſent for as ſoon as an infant comes into the world, and bind a parcel of ſtrings, coral, and other baubles about their heads, bodies, arms, and legs, and then uſe exorciſms, according to their manner, believing theſe to be extraordinary perſervatives againſt all accidents and diſeaſes; but in particular they think they hinder the devil from doing them any harm: and as the children grow up, they buy other new ſtrings of thoſe ſorcerers, or prieſts, or as they call them *Conſoes*. They fancy each ſtring has its peculiar property and virtue; ſome to prevent vomiting, which they put about the child's neck, others about its hair, to keep them from falling; others are to hinder bleeding at the noſe; others to make the child ſleep well, and others to ſecure them againſt venomous creatures. There every mother ſuckles her own child, and each infant knows its own mother. BARBOT.

EDUCATION.

Boys and girls only learn to ſwim.

THUS they breed them up till they are about eight or nine years of age, wholly in idleneſs and play, learning nothing all that while but to ſwim well, and continuing, as I have ſaid before, ſtark naked, as they come out of their mothers wombs; boys and girls daily running about the town, or market-place, in ſome places many hundreds together. It was ſometimes very diverting to me to ſee great numbers of both ſexes, indifferently mixed together, playing with much activity and dexterity, among the ſurges of the ſea, about the ſhore, ſome on pieces of timber, others on bundles of ruſhes, made faſt under their ſtomachs, the better to learn to ſwim; others ducking under the water, and continuing there for a conſiderable time, the *Blacks* on the coaſt looking on it as a great perfection in a boy or girl to ſwim well, which may be of uſe to them ſome time in their life. The inland *Blacks* are not ſo expert at ſwimming, as being far from the ſea, and having few great rivers in their countries, which makes them little regard it.

Eat carrion.

One great fault in theſe *Blacks* is, to let their boys and girls eat all manner of carrion they find abroad, as they commonly do, and will often fight among themſelves deſperately about dividing of it; but conſidering that the old *Blacks* are generally ſo filthy and naſty in their way of feeding, and greedy of ſtinking fleſh and rotten fiſh, it is no wonder the young ones ſhould be of the ſame temper.

Puniſhment.

They rarely correct or puniſh their children, for any other faults, than wounding of others, or ſuffering themſelves to be beaten; in which caſes I have ſeen ſome ſo ſeverely beaten with a ſtick, that I was amazed their limbs were not broken, and no leſs at the ſtubbornneſs of the boys, who were ſo far from amendment, that they immediately were guilty of the ſame offences.

Boys taught their father's profeſſion.

When the children are come to ſeven, or eight, and ſometimes nine years of age, they hang before them, at their waiſt, half a yard of ſtuff, or the country cloth, like an apron, and then by degrees they are brought to work. If the father is a fiſherman, or husbandman, or of any other trade, as a merchant, or a factor, *&c.* he brings up his boys to his own profeſſion. When a youth is grown up to a competent age,

BARBOT. age, he muſt ſhift for himſelf, and as opportunity offers, lays up all he can conveniently get againſt that time, which the parents ſeldom or never obſtruct. Being thus brought up to their ſeveral profeſſions to about twenty years of age, two or three of theſe youths will aſſociate and keep houſe together, working for themſelves; the father, if he is able, ſometimes giving his ſon a ſlave to help him in his calling.

Girls the women's buſineſs. The women breed their daughters to beat or pound the corn and rice, to bake bread and dreſs meat, to clean the houſe, to take care of their parents clothes, as well as their own; and in general, to all parts of good houſewifry. If they are market-women, to ſell their proviſions; others to weave mats, and make baskets of ſtain'd ruſhes of various colours, bedding, coarſe cloth of the hairy bark of palm-trees, ſpin, and many other ſorts of works; which thoſe girls, having good natural parts, ſoon learn, and become perfect in them: for it is obſerv'd, that the female ſex are there generally more ingenious and induſtrious than the males; ſo that the maidens, tho' married very young, are capable of houſekeeping, and helping their husbands with ſomething of what they had got by their work before.

NAMES.

Children of note have three names. AS ſoon as the *Conſoe*, or prieſt, has bleſs'd the child, if we may ſo call it, or hung about it thoſe preſervatives above-mention'd, the next thing is to give it a name. If the family be above the common rank, the infant has three names given it; the firſt is the name of the day of the week on which it is born; the next, if a ſon, is the grandfather's name; and if a girl, the grandmother's; others give their own name, or that of ſome of their relations.

At *Acra*, the parents having call'd together all their friends, take the names of all the company, and give the child that which is born by moſt in the company.

What ſorts. THE names for boys are commonly, *Adom*, *Quaqou*, *Quaw*, *Corbei*, *Coffi*, &c. and for girls, *Canow*, *Jama*, *Aquouba*, *Hiro*, *Accaſiaffa*, and many more. Beſides theſe names of their own for boys, they frequently add our chriſtian names, as *John*, *Antony*, *Peter*, *Jacob*, *Abraham*, &c. being proud of thoſe *European* names; but that is practiſed only by thoſe that live under the protection of the forts on the coaſt.

Names from actions. Beſides thoſe two or three names given them, as ſoon as born and conſecrated by the prieſt, they take ſeveral others as they advance in years; for if a man has behaved himſelf bravely in war, he receives a new name, derived from thence; if he has killed a ravenous beaſt, he has a name to that effect; as was practiſed by the ancient *Romans*, who had performed any great exploits, as in *Africanus*, *Britannicus*, *Parthicus*, *Aſiaticus*, &c. The ſame was uſed among the *Jews*, and is ſtill among the *New-England Indians*, who call themſelves *Sa-Ga-Yeath*, *Rua-Geth-Yon*, being ſeveral names belonging to one man.

Names of Iſraelites. The titles given to our nobility are not known among thoſe *Africans*, nor were they to the *Iſraelites*; but the names of theſe laſt had ſome great ſignification, as thoſe of the patriarchs. The name of God entered into the compoſition of moſt of them, as *Elias* and *Joel* are compoſed of the two names of God ſeverally joined. *Jehoſaphat*, or *Sephanie* ſignifies God's judgment; *Joſedeck* or *Sedechiah* his juſtice; *Johanan* or *John* and *Hananiah*, his mercy; *Nathanael*, *Elnathan*, *Jonathan* and *Nathania*, import all four, given of God, or the gift of God. Sometimes the name of God was implied, or to be underſtood, as in *Nathan*. *David*, *Obed*, *Ozah*, *Ezra*, as appears by *Eliezer*, *Oziel*, *Abdias*, &c. where it is expreſſed. There were alſo ſome myſtical and prophetical names, as *Joſhua*, or *Jeſus*, and thoſe which *Oſeah* and *Iſaiah* impoſed on their children by God's ſpecial command. Other names denoted the piety of their parents, as may be ſeen in the names of *David*'s brethren, and his ſons. Such are the names which our ignorance of the language makes us think barbarous; and certainly much better than the extravagant ſurnames of godfathers, now frequently given to children for chriſtian names, ſo much practiſed in *England*.

It would take up too much time to recite all the names given to *Blacks*, and the occaſions of them, ſome of them having at leaſt twenty; the principal and moſt honourable of which, is that given to every one in the market-place, when they are there drinking palm-wine together. However, the common name they go by, is that which was given them at their birth. There are ſome alſo who take their name from the number of their mother's children, as the eighth, the ninth, the tenth, which is never done unleſs the number exceeds ſix or ſeven.

CIRCUMCISION.

IS uſed at no place on the whole coaſt, but only at *Acra*, where infants are circumciſed by the prieſt, at the ſame time that they receive their names; and the ceremony is performed in the preſence of all the relations of both ſexes, and ends with dancing and feaſting.

MATRIMONIAL STATE *up the* INLAND.

HAving given an account of the marriages, births, and education of the *Blacks* along the coaſt; it remains that I ſay

ſome-

ſomething of the behaviour of the inland people in the ſtate of matrimony.

Many wives honourable. It has been declared, that the *Blacks* on the coaſt have many wives, which is alſo practiſed up the inland country; this multitude of wives being looked upon as the chiefeſt glory and grandure of the husbands, as their wealth conſiſts in the number of ſlaves, tho' this often proves their ruin, every man being obliged to make good the damage done by his ſlave, in caſes of theft or adultery, according to the fine impoſed for his crime, and to be reſponſible for their children, nephews, and other relations; but this ſometimes not in the whole, becauſe it is uſual for the relations to help one another by mutual contributions, every one according to his circumſtances; elſe the criminal would be condemned to ſlavery or death.

Puniſhment of Adultery. In thoſe inland countries, he who debauches a married woman is not only ruined himſelf, but his relations ſuffer with him. If the man, whoſe wife is ſo debauched is rich, or in ſome conſiderable poſt, he will not be ſatisfied with ruining the criminal, but will do his utmoſt to have him made away. If the offender be a ſlave, his death is inevitable, and that in the moſt cruel manner, but his maſter muſt alſo pay a fine: and the woman is in great danger of her life, unleſs her relations do pacify her husband with a conſiderable ſum of money. But if ſhe has committed adultery with her husband's ſlave, ſhe is without appeal condemned to die with her adulterer, and her parents obliged to pay her husband a ſum of money. For here every ſuch conſiderable *Black*, thus injured, is properly his own judge; or if he is not himſelf ſtrong enough, to ſee reparation made him, his friends join and aſſiſt him, they being ſure to get ſome part of the fines.

Mighty fines. Thoſe *Blacks* being much richer, than the others that live near the coaſt, and amongſt the *Europeans*, the fines are carried to four or five thouſand pounds ſterling, for the crime of adultery. Whereas at the *Gold Coaſt*, no man whatſoever, even a king, tho' he ſhould ſell all he has in the world, could raiſe ſuch a ſum of money on any account whatſoever, excepting the kings of *Acron*, and *Aquamboe*, which poſſeſs great riches, and if their wealth was joined would amount to a greater ſum, than that of all the others on the coaſt could make up together.

Lewdneſs of women. The great puniſhment inflicted here on women for adultery, being either a cruel death, or exceſſive fines, is not ſufficient to reſtrain their luſt: they being of a nature ſo much hotter than the men; and ten, fifteen, or twenty married all to one husband; it is eaſy to conceive how inſufficient he muſt be to ſatisfy ſo many: thence it is, that notwithſtanding the ſeverities they incur, they are continually contriving to get the company of ſome other men; and they dreading the event, are not eaſily brought to comply with them: which puts that ſex upon ſtudying means and contrivances, to allure them; and ſometimes, if they chance to get a young briſk fellow alone, they will tear the clout or ſtuff which covers his middle parts, and throw themſelves upon him; ſwearing that if he will not ſatisfy their deſires, they will accuſe them to their husbands, as having attempted their chaſtity. And tho' he were as chaſte as *Joſeph*, being ſeen in that poſture, it would little avail to plead he came thither by chance, or ſurprize; the woman's accuſation would prevail, and the poor wretch, tho' never ſo innocent, would ſuffer cruelly, and loſe his life, in horrid torments, if neither he, nor his relations were able to attone it by great fines. BARBOT.

Others of thoſe lewd women, will obſerve the place where the perſon on whom they caſt their luſtful eyes uſed to ſleep; then ſteal to, and lie ſoftly down by him; after which awaking him, they uſe all their arts to bring him to ſatisfy their paſſion: and the more to allure him, will ſwear and aſſure him, no perſon whatever knows of their coming to him, and that they can retire without the leaſt ſuſpicion of their husband, or any other perſon; adding, if he ſtill proves inſenſible to gratify their deſires, that they will make ſuch a noiſe, as ſhall occaſion their being ſurprized together. Upon which proteſtation the youngman is forced to yield, and ſatisfy the luſtful woman as well as he can: and if this familiarity can be kept ſome time ſecret, they perhaps repeat it ſo often, that at laſt it is diſcovered; and then they receive the aforeſaid puniſhments. Thus it appears that men there are very jealous of their wives, and act in this particular with too much partiality and injuſtice, as not making it reciprocal, ſince they themſelves ſpare no coſt or inducements to corrupt the wives or daughters of other men.

For how jealous ſoever the women may have cauſe there to be of their husbands, they have no other ſatisfaction, for their many infidelities, than to ſtudy to wean them from that vice, by ſoft and tender admonitions or endearments, none of thoſe women, except the chief wife, daring to chide them for it. Which particular prerogative of the chief wife, tho' exerted as opportunities do offer, charging them ſeverely on that head, and threatening to forſake their houſe, and company, if they continue that vicious courſe; yet it muſt

BARBOT. be done at ſuch time as the husband ſeems to be in a good temper, elſe it would avail little, and ſhe might perhaps find him too hard for her, or give little ear to her remonſtrances.

When married women have their uſual courſes, they are reputed ſo unclean, that they muſt be ſeparated from their husbands, and kept in a ſmall hut near theirs, or their own father's houſe.

If a man gets a child by his ſlave, whether married to her or not, his heirs will look upon it, and keep it, only as a ſlave; for which reaſon, thoſe who have a tender affection for their ſlaves, will take care to make their children free, with the uſual ceremonies, before they die; after which, ſuch children are treated as free perſons, in every particular, amongſt the people.

I deſire to be excuſed, if the variety of ſubjects, which occur to my memory, makes me, perhaps, not treat of them in that order as is requiſite; and being now upon giving an account of women in general, either married or unmarried, concubines, or harlots, I ſhall refer what more is to be ſaid of them to the next chapter.

CHAP. XIX.

Ceremony obſerv'd with fruitful women; ſingle men and women; publick harlots. Right of inheritance; language; degrees of people. Mulattoes.

CEREMONY *with* FRUITFUL WOMEN.

IT is the cuſtom in the country of *Anta*, when a woman has born ten children, to keep ſeparate from her husband in a ſmall hut, remote from the concourſe of people, for a whole year, where ſhe is very carefully provided with all manner of neceſſaries to maintain her. When that time is elapſed, and all ceremonies, uſual on that occaſion, perform'd, ſhe returns to her ſpouſe's houſe, to live with him as ſhe did before. This practice is ſo ſingular in it ſelf, that it muſt needs proceed from ſome ſuperſtitious notion, which we can give no account of; but only that it is peculiar to *Anta*.

A year's confinement.

SINGLE MEN *and* WOMEN.

SEveral of both ſexes here live ſingle, at leaſt for ſome time; tho' commonly the number of females exceeds that of ſingle men; becauſe they live more pleaſant and free unmarried, than they ſhould if wedded: and perhaps have the more liberty to enjoy the company of men. Women of that temper, afterward uſually marry among the common people, with whom they may more ſafely continue this vicious courſe of life; the meaner *Blacks* being leſs provok'd at the infidelity of their wives than the better ſort.

Looſe livers.

Another reaſon alſo may be, that there being very many more women than men, they muſt wait the opportunity of being asked, to marry. And in the mean while, they ſatisfy their ſenſuality, without incurring the ſcandalous name of whores, but are rather look'd upon as the better fitted for wedlock, by many *Blacks* who are not rich; and thus they can wait the opportunity of being asked in marriage, with more ſatisfaction.

More women than men.

Few of the men die unmarried, unleſs very young; but commonly take a wife as ſoon as they can raiſe money to defray the wedding-charges; which, as I have ſaid before, being ſo very inconſiderable, they ſoon ſpeed. But the children of the chief, or rich ſort of people, are generally married before they are able to make diſtinction of ſexes; when the parents or relations are inclined to it, and want no money. There are alſo ſeveral families, which interchangeably marry their children, almoſt as ſoon as they are born, without any other formalities, but the conſent and agreement of both parties, willing to be more nearly allied.

Infants married.

PUBLICK HARLOTS.

SEveral women never marry, but take the character and profeſſion of publick whores, for the *Manceroes* or batchelors; as is commonly ſeen in the countries of *Iſſeny*, or *Awine*, *Egwira*, *Abocroe*, *Ancober*, *Axim*, *Anta*, and *Adom*; where ſeveral women in each country are initiated in that trade, after this manner.

The *Manceroes*, or batchelors, having petitioned the *Caboceiroes*, or rulers of their towns or villages, to ſet up a *publick whore* for their uſe; the *Caboceiroes* accordingly, or ſometimes the *Manceroes*, with their conſent, buy a beautiful woman ſlave, who is brought to the publick market-place, accompanied with another already of that profeſſion, to inſtruct her in the myſteries of her trade: after which, the novice is ſmeared all over with earth; and then, they make ſeveral offerings for her good ſucceſs, and better performances in the courſe of her employment thereafter. This being done, a little boy, yet unripe for acts of love, makes a repreſentation of lying with her in the ſight of all the people there preſent; and then it is declared to her, that thenceforth ſhe is obliged to receive all perſons without diſtinction, even boys, that ſhall deſire her company. Then the harlot is conducted

Set up by authority.

to a ſmall hut, built for her, a little out of the way, and there, for eight or ten days together, lies with every man that comes to her: at the expiration of which time, ſhe has the name of her profeſſion, *Abrakrees*, or *Abelecre*, which imports *Common Whore*; and has a dwelling-place aſſigned her, near one of her maſters, or in a particular place of the town, where, during her life, ſhe is obliged to deny no perſon the uſe of her body, tho' he offers never ſo ſmall a ſum for her reward; which ſum ſeldom is above a *penny*: if any give more, it is their free-will or civility, becauſe ſome, perhaps, may be better pleaſed with her company than others.

Small reward for the uſe of a woman.

Each of the above-mentioned towns has two or three ſuch *Abrakrees*, according to the number of the inhabitants. The money thoſe wenches get, by their ſordid proſtitution, they carry to their maſters, who allow them as much out of it as is neceſſary to ſubſiſt and clothe them.

In the countries along the *Coaſt* from *Quaqua* to *Axim*, they have three ſuch *Abrakrees* in each town, ſet up by the governors, and yielding them conſiderable profits. Every *Black*, who paſſes through the market-place, where theſe whores dwell, being obliged to give them ſome few gold *Krakra*; there theſe publick women have alſo the privilege to take what proviſions, or clothes they can lay their hands on, without impunity; nor are they to be denied it, in ſo great favour and eſteem they are.

Privilege of harlots.

Initiating. Among the other ceremonies practiſed for inſtalling them in that profeſſion, which are like thoſe already mention'd, the offering to be made is a hen, which when killed, they cut the bill of it, and ſo let it bleed on the woman; but to what purpoſe, I know not, only that the *Blacks* ſay it ſignifies, ſhe will not be aſhamed of her profeſſion, of which ſhe maketh a publick declaration, to all the people preſent.

Contemn'd when unſound. Theſe common women daily poſtituting themſelves to abundance of men ſound, or unſound; live in perpetual danger of being infected with the foul diſeaſe, which they ſeldom eſcape: and when once they have it, no body takes any care of them, nor the maſters they belong to; who ſeeing their profit at an end, neglect them: and thus forſaken, theſe unhappy wretches live as miſerable a life for a while, as their end is deplorable.

Honour'd in their prime. On the contrary, as long as theſe women are in their prime, freſh, and healthy; they are much regarded and eſteemed by all perſons; inſomuch that when the factor at *Axim*, for inſtance, has any controverſy with the *Blacks* there, he has no better way to bring them to a reaſonable compoſition, than by taking one of thoſe *Abelecres*, into his cuſtody, in the fort. For as ſoon as the *Manceroes* hear it, they wait with great eagerneſs on the *Caboceroes*, to require him to give the factor ſatisfaction, that he may ſet their harlot at liberty again: urging for their reaſon, that during her confinement, ſuch as have no wives will be prompted to run the danger of lying with married women. And it has been ſeen there on the like occaſion, that the whole town came upon their knees, to intreat the factor to releaſe them; and among them, ſeveral who had no particular intereſt in it. And it may truly be ſaid, that it is not poſſible to afflict a land or town more ſenſibly than by ſeizing their *Abrakrees*. Whereas it alſo happened there, that when the factor had ſeized and confined, five or ſix *Caboceiroes* in the fort, tho' they are the magiſtrates among the *Blacks*, ſcarce any body, beſides their own relations, was concerned for them. Throughout all the lands of *Fida*, they have a vaſt number of thoſe publick women: there you may ſee an incredible number of huts, not above ten foot long and ſix broad, near the great roads, through the whole country, in which, on certain appointed days, thoſe women wait for any body that has occaſion to make uſe of them; and they are very many, the country being extreamly populous, both in freemen and ſlaves, and the married women kept up very ſtrict. It is eaſy to judge, that theſe women on ſuch days have very much buſineſs upon their hands; and it is reported there for a certain truth, that ſome of them have had the company of thirty men in a day, at the common price of three *Boeſjes* (or *Cauris*) a ſort of little white ſhells, of the *Maldivy* iſlands in the *Eaſt-Indies*, which are there the current money, and thoſe three *Cauris* may perhaps coſt us about a farthing; and this is the ſet price, for every man that wants the company of thoſe harlots, and their ſubſiſtance, beſides what they can earn on other days, by more honeſt induſtry and work: for being at their own diſpoſal, and not ſolemnly initiated to this profeſſion, as at the *Gold Coaſt*, ſo they have no overſeers to account with; but they are generally appointed for the publick uſe, by ſome of the moſt conſiderable women, as legacies on their death-bed: it being uſual for them to buy ſome fine female-ſlaves to that purpoſe, out of a charitable deſign, as is ſuppoſed, believing they ſhall receive their reward in the other world; and conſequently the more of ſuch harlots they preſent to the publick, the greater their reward ſhall be.

Harlots left as legacies.

Theſe harlots having more buſineſs on their hands there commonly, than the others on the *Gold Coaſt*, of conſequence involve them-

BARBOT. themſelves in more miſery than they; by having to do with more unſound men, and accordingly like them come to a wretched miſerable end, and ſometimes very young too: ſeldom any arriving to a moderate age.

This infamous practice of publick proſtitutes is of a very ancient date, as may be inferred from the hiſtory of *Judah*, and *Tamar* his eldeſt ſon *Er*'s widow, (*Gen.* xxxviii. 14, to 23.) *Tamar* put her widow's garments off from her, and covered her with a vail, and wrapped herſelf, and ſat in an open place, which is by the way to *Timnath*: and *Judah* ſeeing her, thought her to be an harlot, becauſe ſhe had covered her face. And he turned unto her by the way, and having agreed with her for her price, and given her his ſignet, bracelets, and ſtaff, for a pledge of the kid from the flock, he had agreed to give her, and ſo came in unto her, and ſhe conceived by him, *&c.* In which, *Tamar* followed the uſage of the common harlots amongſt the *Adullamites*, a pagan nation, amongſt whom *Judah* and *Tamar* dwelt; in whoſe country *Hebron* was ſituated, who allowed of publick harlots, to ſet with a vail on the high roads, for the uſe of travellers. On the other hand, thoſe *Adullamite* idolaters accounted fornication as a thing diſhoneſt, vicious, and infamous, as may be inferred from the expreſſion of *Judah* himſelf, after his friend and own god-father *Hira* the *Adullamite*, by whom he had ſent the promiſed *Kid* to *Tamar*, whom he all along thought a publick harlot; and he had reported to him, he could not find the woman, ſhe being gone away, and having laid by her vail: *Let her take it*, (meaning the pledges he had given her) *to her, leſt we be aſhamed.* As if he would have ſaid, leſt by making too ſtrict inquiry after her, to have the aforeſaid things returned, we diſcover the vicious act I have committed with a publick harlot on the high way, which would turn to my diſhonour, amongſt the inhabitants of the country.

The cuſtom of the *Adullamites* publick harlots, was to beautify their faces, and being covered with a vail, to ſit on a high way where two roads parted. It is apparent by the paſſages of the firſt of *Kings chap.* xv. 12. and *chap.* xxii. 47. that in the reigns of *Aſa*, and of *Jehoſaphat*, kings of *Judah*, the *Iſraelites* allowed men to make a trade of a publick proſtitution of themſelves to *Sodomy*: which is yet far more criminal. It is true, *Aſa* took away the greateſt part of theſe Sodomites out of the land, and *Jehoſaphat*, the remnant of them.

INHERITANCE,

THE right of inheritance all over the *Gold Coaſt*, except at *Acra*, is very ſtrangely ſettled; for the children born legitimate, never inherit their parents effects. The brothers and ſiſters children are the lawful heirs: and all that the ſon of a king or *Braffo*, or *Caboceiro*, has of right, is his deceaſed father's office, his ſhield and cymiter, but no goods, chattels, or money: unleſs his father, which ſeldom happens, out of his tender affection in his life-time beſtow ſomething on him very ſecretly; for if it comes to be diſcovered after his deceaſe, they will force the ſon to return it to the laſt penny.

The brothers and ſiſters children do not jointly inherit, but the eldeſt ſon of his mother is heir to his mother's brother, or her ſon, as the eldeſt daughter is heireſs of her mother's ſiſter or her daughter. The father himſelf nor his relations as brothers, ſiſters, *&c.* have no claim to the goods of the deceaſed.

In ſome places, the wife of the deceaſed is obliged to give over to his brother, if any, or his father, if living, all the effects he had, without reſerve for herſelf or his children; and in caſe of a married woman's death, her husband muſt refund all he received from her parents for her portion. Thus whatſoever way it is, the children are left ſo unprovided, that they muſt hire themſelves, as ſhall be ſaid hereafter, to ſubſiſt: for there no body is allowed to beg, therefore the father in his life-time, if he has any paternal affection, tho' ever ſo rich, will have them trained up to ſome profeſſion, to ſerve them in that extremity. *Acra*, as I ſaid above, is the only place, where the children are the ſole lawful heirs to their father's or mother's effects; except in point of ſucceſſion of the crown, which by law devolves to the deceaſed king's eldeſt brother, or ſiſter's husband, in default of the former.

It is ſuppoſed the *Blacks* in this particular follow the maxim of ſome eaſtern nations of the *Indies*, which adopt their ſiſters children, to inherit their dignity and effects; becauſe they cannot queſtion ſuch being of their own blood: whereas, they can have no poſitive certainty that their own wives have not committed adultery at one time or other, and born children of a ſtrange blood; but of this more hereafter, concerning ſucceſſion to the regal office.

LANGUAGE,

THO' the *Gold Coaſt* be but of a ſmall extent, as has been ſhown, yet have they ſeven or eight languages, ſo different from *Seven or eight languages in a ſmall ſpace.*

from one another, that three or four of them are unintelligble to any but the reſpective natives. The people of the country called *Jummore*, twelve leagues weſt of *Axim*, cannot underſtand the language of *Egwira*, *Ancober*, *Abocroe*, and *Axim*; and thoſe between *Cormentyn*, and *Acra*, have alſo four ſeveral dialects, tho' there are but twenty leagues diſtance from the former to the latter.

Same very rude. The *Axim* idiom has a very diſagreeable brutiſh ſound; that of *Anta* is ſweeter and more pleaſing, tho' not very beautiful neither. But that of *Acra* is the worſt of all, and the moſt ſhocking, and nothing like any of the reſt.

The language of the inland *Blacks* of *Dinkira*, *Akim*, *Adom*, and *Accany*, is much pleaſanter, and more agreeable; as any perſon of but indifferent judgment may ſoon diſcern; and not only better ſounding, but more intelligible, and might be learned very well in a few years: whereas thoſe on the coaſt can ſcarce be attained in ten years, to any perfection; the ſound of ſome words being ſo ſtrange, that it is extremely difficult to expreſs them by *European* letters, and more particularly by the *Engliſh* alphabet: the pronunciation of letters being in *Engliſh* of another ſound, than they are in all other nations of *Europe*. And ſince the *Blacks* can neither write nor read, and have no uſe of any characters, it is conſequently impoſſible to expreſs their faults, and as difficult to learn their language, in two or three years, of conſtant practice amongſt them; for many have lived there ten years, and yet could not underſtand and ſpeak it to perfection, nor ſcarce hit the pronunciation.

The *Fetu* language being moſt generally underſtood at the *Gold Coaſt* amongſt the *Blacks*, as I have ſaid before; I have made a collection of ſome familiar words and phraſes, which ſhall be found in the ſupplement: and if the letters and vowels are pronounced as in *French*, I doubt not but a *Black* will underſtand it, when ſo ſounded and expreſſed. Had I lived any conſiderable time among them, I had collected a much greater number of phraſes and words, to help ſea-faring men in their commerce with the natives of the *Gold Coaſt*; beſides the other languages, in which we can talk to them: for many of the coaſt *Blacks* ſpeak a little *Engliſh*, or *Dutch*; and for the moſt part ſpeak to us in a ſort of *Lingua Franca*, or broken *Portugueſe* and *French*.

DEGREES *of* BLACKS.

BEfore I proceed any farther in deſcribing the manners and cuſtoms of the *Blacks*, both in civil and religious reſpects; I think it convenient, firſt, to make ſome general obſervations of the ſeveral degrees they have among them, which are five. BARBOT.

In the firſt rank, are their kings or captains, the word being there ſynonimous; for as I have before obſerved, the *Blacks* never uſed to give their chiefs or principals any other title than that of colonel and captian, before the *Europeans* came among them. *Kings or captains.*

The ſecond rank, muſt be given to their chief governours or magiſtrates, in civil affairs; whoſe province it is only to adminiſter juſtice, and ſee order kept under their kings, in the reſpective towns or villages. Theſe are called *Caboceiroes*, or chief men. *Magiſtrates.*

The third degree, is of thoſe, who either by inheritance or their own induſtry in traffick, are poſſeſſed of much money, and many ſlaves: ſuch are improperly the nobles of their country; and tho' it cannot be very well made out, that they have any particular ſenſe or knowledge of nobility, in the manner as it is acquired amongſt the polite nations of the world, by ſome heriock actions, or eminent ſervices performed for the advantage of their country; yet, I ſhall not ſcruple to call theſe rich *Blacks* nobles, tho' ſome perſons ſeem to ridicule it. *Rich men or nobles.*

The fourth order of *Blacks*, muſt be the common people; that is, fiſher-men, husband-men, wine-drawers, weavers, and other mechanicks. *Commons.*

In the fifth and laſt rank, I place the ſlaves, whether become ſo by poverty, or ſold by their relations, or taken in war. *Slaves.*

As to the firſt degree, the dignity of king or captain, in moſt countries deſcends by inheritance from the father to the ſon, and in default of ſuch iſſue, to the next heir-male. In ſome other countries, the richeſt man in ſlaves and money, will be preferred before the right heir, if he is poor. I ſhall ſpeak of the inaugurations of theſe kings hereafter. *Deſcent of the crown.*

The ſecond degree, *viz.* the *Caboceiroes*, or magiſtrates, are generally limited to a certain ſet number, choſen from among the commonalty, and are generally perſons pretty well advanced in years; young men are ſeldom or never put into ſuch an office. According to the cuſtom at *Axim*, the candidates for ſuch office, muſt be natives of the country, and living or at leaſt keeping a houſe there, inhabited by one or more of his wives, or by ſome of his family, and he himſelf reſiding there alſo. Sometimes there, on occaſion of adding one or more *Caboceiroes* to the aſſembly or common-council of the town, he or they are brought to the *Dutch* factor in the fort; with a requeſt that ſuch, or ſuch, may be admitted into *Choice of magiſtrates.*

BARBOT. their ſaid common-council, the *Dutch* there having the right of ſovereigny over thoſe *Blacks*. If the factor has nothing to object againſt the perſon, he adminiſters an oath to him on the bible, to be ever true to the *Dutch* nation in every reſpect, and to aid and aſſiſt them to the utmoſt of his power againſt all their enemies whatſoever, *Europeans* or *Blacks*, like a loyal ſubject. After which the factor cauſes him to take another oath, reſpecting his own country-men and nation: which being done, he obliges him to confirm and ratify theſe two formal oaths, by this imprecation: *That God would ſtrike him dead, if he ſwore contrary to his intentions, or doth not keep his oath.* Then the bible is held on his breaſt, and laid on his head, by way of farther confirmation of all the former obligatory oaths and imprecation. After which, his name is regiſtered, and the *Dutch* governour acknowledges him a member of their aſſembly, and admits him to all the rights, privileges, and advantages, belonging thereto: and having made the due preſents to his brethren, he is a *Caboceiro* during life.

At other places not ſubject to the *Dutch* government, ſome of their *Caboceiroes* dying, and the vacancies not being filled, when in their aſſembly they find the numbers of them too ſmall, they chuſe others, as has been ſaid, out of the commonalty, perſons in years, and ſo put them into office. The perſons thus nominated, are to treat their brethren of the common-council, with a cow, and ſome drink; which being done, they are *ipſo facto* admitted and confirmed.

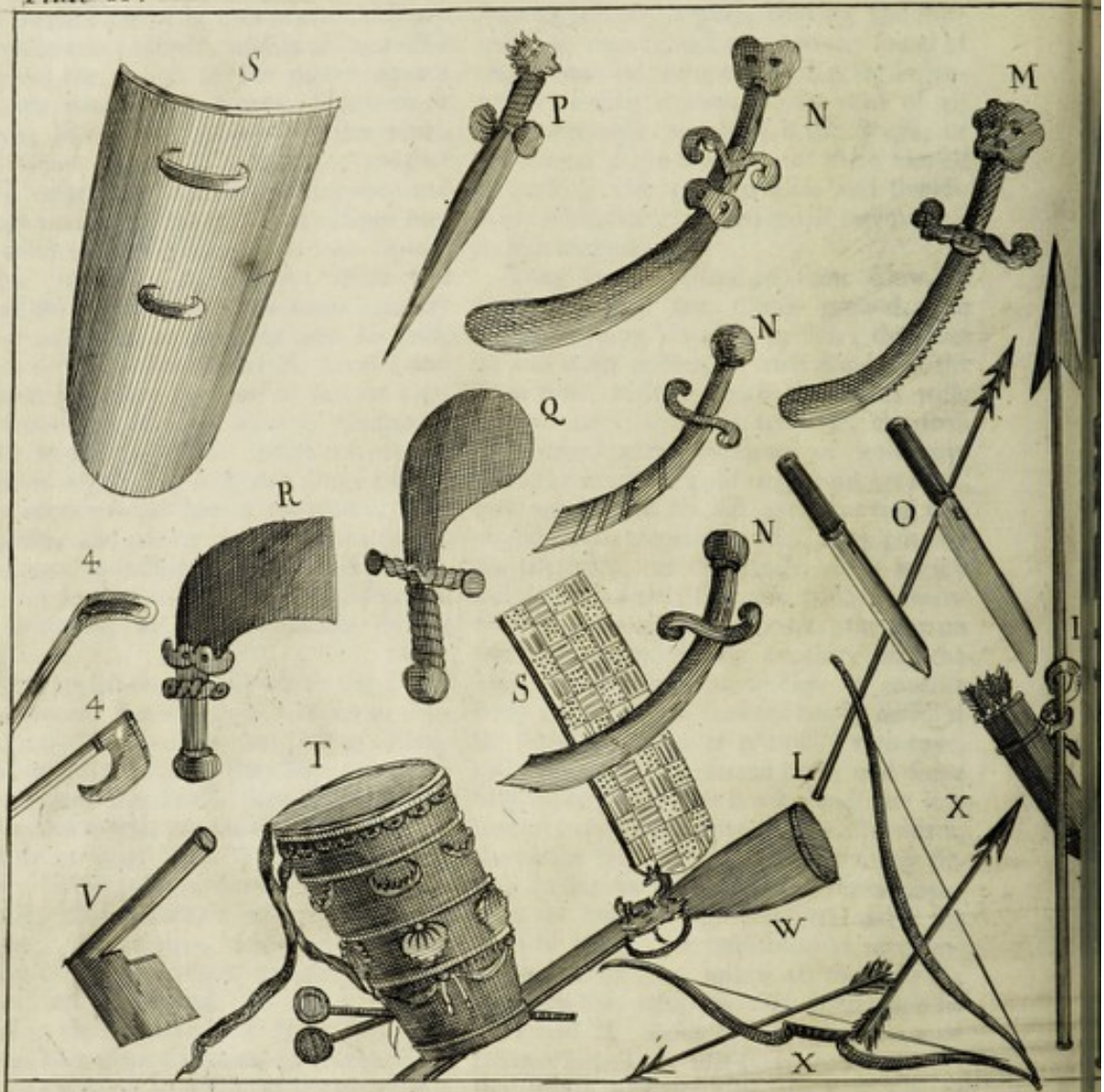
Creation of nobles. As to the third rank of *Blacks*, whether we conſider them as nobles, tho' they may not be properly ſo call'd, as having no notion of that true nobility which is the reward of great publick ſervices, or barely as rich men, by inheritance, or induſtry; it is to be obſerved, that the *Blacks* in general do all they can to acquire a reputation, or great name among their countrymen. At ſome places, when a *Black*, who thinks he has money enough to defray the expences uſually made at the inſtalling himſelf into this third order, and has propoſed his deſign to the king or *Caboceiroe* of his village or town, the principal men appoint a day for the publick ceremony; at which time, the man brings a cow to the market-place, or, if he is not rich enough, a dog, or a goat. Then he ſends to all the noblemen of the place, and to his other friends, a little gold, and a hen, to each of them: thoſe who are ſo invited to aſſiſt at the ceremony, dreſs themſelves as fine as they can, and repair to the market-place, where the *Black* waits for them, as richly adorned as he can poſſibly; follow'd by a little boy, who carries his wooden ſeat or ſtool, and many ſlaves, with all the other men and women of the village, great and ſmall, armed after the *Mooriſh* faſhion, ſinging, dancing and ſkirmiſhing, men againſt men, to the ſound of their horns or trumpets, and other inſtruments of their muſick, at the head of all the company; at which is the *Braffo*, or *Caboceiroes* if the king be not there himſelf in perſon, with their javelins and ſhields. After which, they proceed to the ceremonial, in this manner.

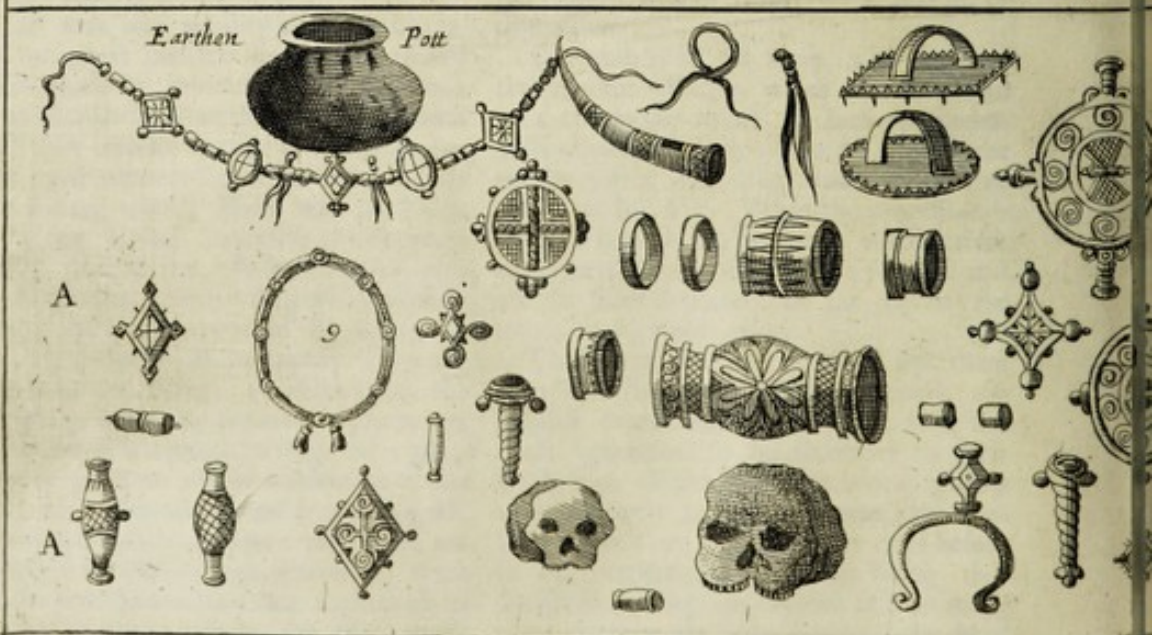
They ſeat the *Black* on ſome ſtraw, ſo that he may not touch ground, the people wiſhing him all happineſs; the wives of the other nobles, or rich *Blacks*, at the ſame time, wiſhing much joy to his wife. When the felicitations are over, the man is adorned with abundance of gold toys about his head; a gold ring about his neck, and another on his left arm, having two round claſps, one at each ſide. They put into his left hand, an elephant's, or a horſe's tail; then all the aſſiſtants, placing themſelves each in his proper rank, the men on one ſide, the women on another, and the king, *Caboceiroes*, and nobles, in another body; ſome *Blacks* lead the beaſt, deſtin'd for ſacrifice, all over garniſh'd with toys, and boughs of the ſacred tree; and ſome bugles, or green glaſs beads: and after it is carried on four other men's ſhoulders, the perſon who occaſions the ceremony ſitting on his ſtool; having two ſlaves under him, to hold his legs and feet: and at the head of them, his horn-blowers or trumpeters. After him, follow all the people; and with this equipage and attendance he is carried all about the town, and round the market-place, that every body may for the future honour him, as a perſon of diſtinction.

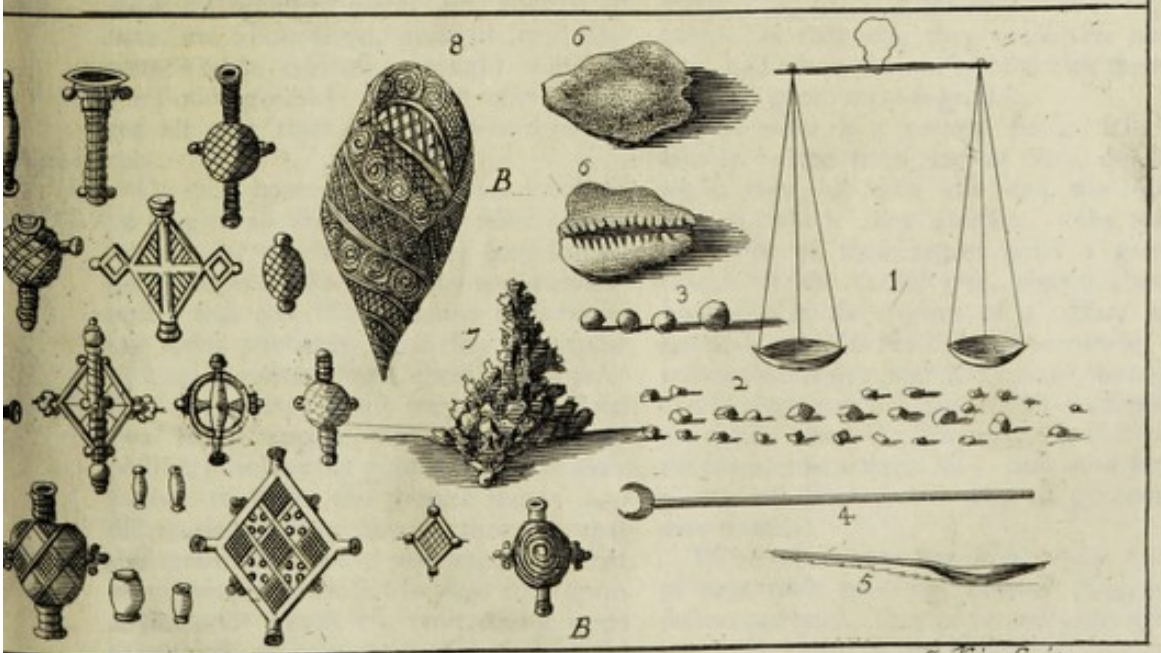
The women of the town, with thoſe of the adjacent villages, which as well as the men commonly reſort to ſuch ſpectacles, walk alſo two and two, in order, before the man's wife; throwing flower of *Indian* wheat at her face. When the proceſſion is over, he is carried to his houſe, where a treat is prepared for the chief of the people; and a white ſheet diſplayed, on the top of the houſe, in ſign of honour.

Theſe formalities are repeated for three days ſucceſſively; and being expired, the publick executioner of the place, kills the beaſt appointed to be ſacrificed to their God, with all the others the invited gentry uſe commonly to bring on the like occaſions, which are kept for three days before in the market-place. Theſe being thus ſlaughtered, they are divided into as many parts as there are men invited, the head being uſually reſerved for the founder of the

Plate 22.







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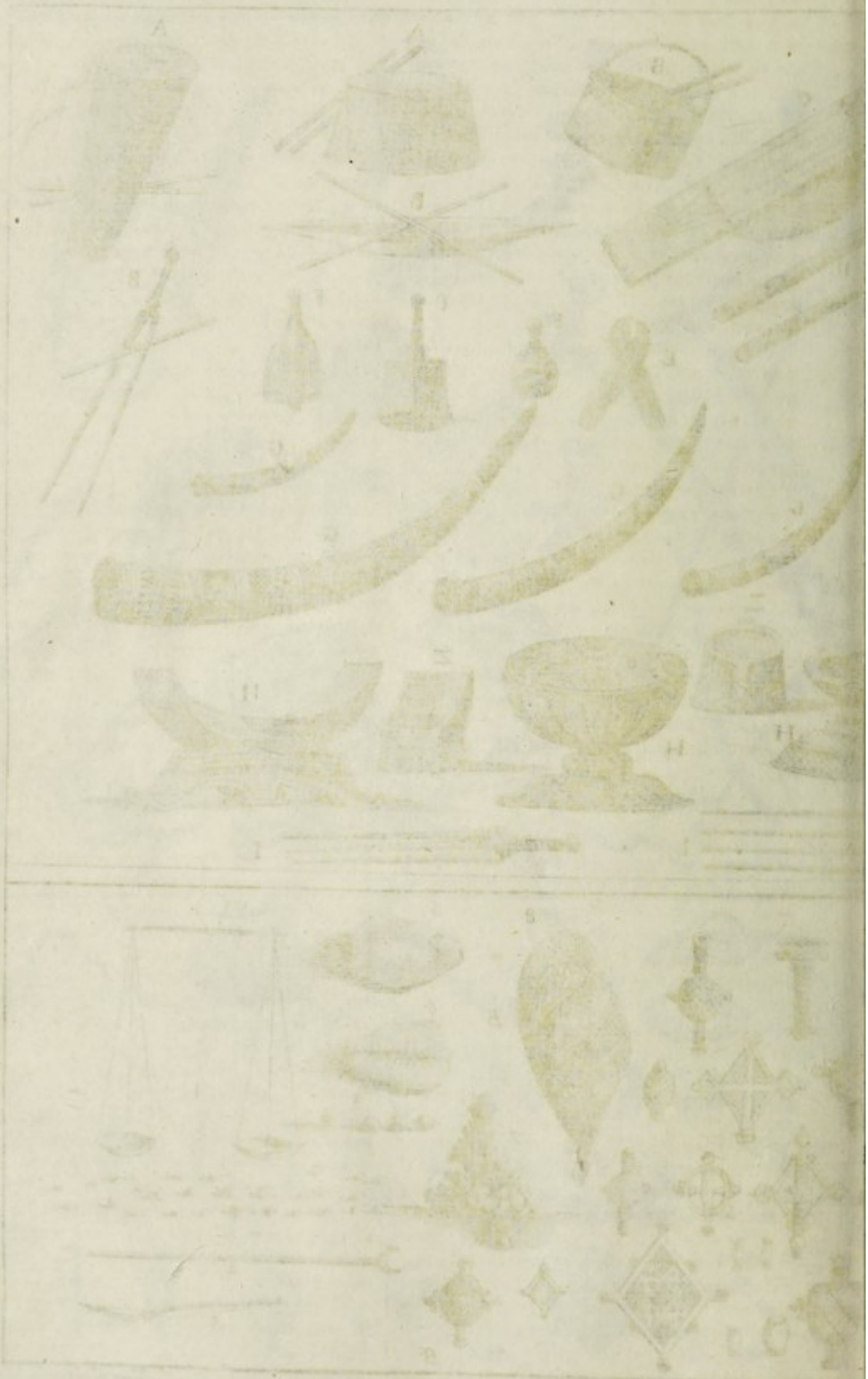

the feaſt, eſpecially if it be of a cow or an ox, to be kept in his houſe, as a teſtimonial of his nobility, and of the right he has thereby acquired to traffick every where, to buy and ſell ſlaves, *&c.* to keep drummers and horn-blowers of his own, which the common people are not permitted to do; but if they are inclined to divert themſelves, muſt borrow them: which makes thoſe *Blacks*, who have purchaſed the ſaid privilege, as proud as any of our upſtart quality; and, like them, will ſcarce ſpeak to the common ſort, looking on them as unworthy of their converſation. The new couple of nobles muſt not eat of the fleſh of the beaſt ſacrificed on their account, believing if they did, they ſhould certainly die that very day.

When the feaſt is over, both man and wife take new deities, and having waſhed and dried the cow or goat's head, hang it up in their houſe, as an enſign of their nobility; and it is accounted the principal ornament of the houſe.

The expence of this ceremonial commonly coſts them ſeven or eight *Bendas* of gold; or about ſixty pounds ſterling, more, or leſs: but the preſents they receive from all their friends, often defray one half. But ſuch is the vanity of the *Blacks* in general, that if they can but raiſe ſo much money as to clear theſe expences of the ceremonial, to be inſtall'd among the rich or nobles, they care for no more; and ſometimes thoſe poor fellows are obliged, the very next day after their promotion, to go a fiſhing to maintain their family; and will nevertheleſs, upon all occaſions, entertain the *Europeans* they have the opportunity to converſe with, with their wealth and abilities.

Muſical horns. In ſome places the blowing horns, which thoſe diſtinguiſhed *Blacks* are allowed to have, are about ſeven, made of ſmall Elephant's teeth, curiouſly wrought with ſeveral odd figures of beaſts, and other things, cut all over them, as repreſented in the PLATE 22. cut.

On thoſe horns they cauſe their family to be taught all ſorts of tunes uſual among the *Blacks*, which when they have learnt, they inform all their relations and acquaintance, that they intend to ſhow their blowing horns publickly, that they may come and make merry with them for ſeveral days together; whilſt they, their wives and ſlaves appear with all the pomp poſſible; borrowing gold and coral of their friends, to make the greater ſhow; and diſtributing preſents amongſt them, ſo that this ceremony becomes very expenſive, but when over, they are free to blow their horns at pleaſure. I muſt not omit, being upon this ſubject, to take notice of a moſt horrid practice amongſt the *Blacks* of *Fetu*, when any one has new drums or horns, they there conſecrate them with human blood. To this effect, the ſlave appointed to be ſacrificed is made to drink and dance merrily all the day, and at night they throw him down, with his face in the ſand, then cut his head off, and in four or five hours after, they drink palm-wine out of the upper part of his ſkull, in the ſight of all the people.

The pretended new nobleman, thus inſtall'd, commonly purchaſes firſt one, and then another buckler or ſhield; of which he makes as publick and pompous a ſhow as that of the horns; and is obliged to lie the firſt night, with all his retinue, in the open air, to expreſs that he will dread no dangers, nor ſpare any hardſhips in defence of his family. After which he ſpends the next and the remaining days of the feaſt, which commonly laſt about eight days, in ſhooting and warlike exerciſes, as well as dancing, and all ſorts of mirth; himſelf, his wives, and family, being as richly dreſt as they poſſibly can, expoſing all he has in the world to publick view, and removing from place to place: but this feſtival is not ſo expenſive as the former, for inſtead of making preſents, as uſual in that, at this, on the contrary, he receives very valuable gifts; and when he deſigns to go to the war, he is allowed to carry two ſhields, which men of the inferiour rank are not permitted to do.

Nobles friendly. Theſe nobles are generally very unanimous, and live friendly together, being ready upon all occaſions to help one another, and feaſting amongſt themſelves, from time to time, by turns. They have commonly two ſuch publick feaſts, the firſt is to celebrate the anniverſary of their inſtallation, each in his order, as it happens. On that day they conſecrate new idols, and adorn the cow's heads with them, making great rejoycings, *&c.*

Feaſts. The other is a general feaſt, falling uſually on the ſixth day of *July*, during which they all have one and the ſame idol to which they ſacrifice. On that day each of thoſe nobles wears a green bough of the ſacred tree, platted about his neck, in the manner of a collar, or garland, their bodies being ſmeared with a red and white dye, and then change the toys about their cow's heads. This feaſt ends the night, when the *Caboceiroe*, or chief of the town, treats them all; and with ſuch plenty of liquor, that they all go home very drunk.

Whatever notions the *Blacks* may have of this their gentility, ſeveral *European* factors can boaſt, that for ſeveral years they have been waited on by ſome of theſe nobles, in the capacity of their footman, or *Valet de Chambre*.

BARBOT. *Chambre.* However it is certain, on the other hand, that generally there, thoſe gentlemen are put into offices and places of truſt, next after the king's relations, as occaſion offers.

The *Blacks* of the three chief orders I have deſcribed, will not be called or looked upon as *Moors*, which they fancy implies ſlaves, or ſome wretched poor creatures; but deſire to be called *Pretos*, which in *Portugueſe* ſignifies *Blacks*.

Of the fourth and fifth ſorts of *Blacks* above-mention'd, I ſhall ſpeak more particularly hereafter, and repeat, for the preſent, that they are commmon people and ſlaves.

MULATTOES.

BEſides the above five orders of men, inhabiting thoſe countries, there is a ſixth, which muſt be taken notice of; and is, the *Mulattoes* or *Tapoeyers*, as the *Blacks* call them; being begotten by *Europeans* upon the *Black* or *Mulatto* women, of a tawny, yellow-brown complexion, neither white nor black, who, when young, are far from handſome; and when old, frightful; eſpecially the old women, who look as lean and poor as envy it ſelf can be repreſented. In proceſs of time the bodies of *Mulattoes* become ſpeckled with white, brown and yellow ſpots, like leopards, and reſembling them in their barbarous nature; which all who have any thing to do with them, muſt certainly own. They are generally profligate villains, a baſtard race, as unfaithful to the *Europeans*, as untrue to the *Blacks*, and very rarely agreeing among themſelves; and tho' they aſſume the name of chriſtians, are as ſuperſtitious idolaters as any of the *Blacks* can be: and whatever is in its own nature worſt in the *Europeans* and *Blacks*, is united in them. Moſt of the women are common whores, publickly to the *Whites*, and privately to the *Blacks*. The men are for the moſt part ſoldiers, in the ſervice of the *Dutch*, and other *Europeans*; clothed like them; but the women, different from the *Black* women's dreſs: for they prink up themſelves after a particular manner. Such of them as pretend to any faſhion, wear a fine ſhift, and over that a ſhort jacket of ſilk or ſtuff, without ſleeves; which reaches from under the arms to their hips, faſten'd only at the ſhoulders. On their heads they wear ſeveral caps one over the other; the uppermoſt of which is of ſilk, pleated before, and round at the top, to make it ſit faſt: over all which, they have a ſort of fillet, going twice or thrice about the head, which dreſs makes a great ſhow: their lower parts are clothed like the *Black* women. Thoſe who are poor, have the upper part of their body naked.

CHAP. XX.

Roads, towns and houſes. Diet. Rain much dreaded. Civility. Merchants; fiſhermen; blackſmiths; goldſmiths. Arms; tools, and muſical inſtruments. Husbandry; canoes; potters; thatchers. Markets and ſlaves.

ROADS, TOWNS *and* HOUSES.

THE *Blacks*, in building their towns or villages, have very little regard to the pleaſantneſs, or conveniency of the ſituation, either for fine proſpect, pleaſant walks, or other advantages; which they might procure to themſelves, if they were ſenſible of ſuch benefits, ſince they have many noble rivers, pleaſant valleys, and well-planted hills; but, on the contrary, they commonly build them in dry and diſagreeable places. Nor are they any wiſer or more curious in the making of roads and paths, from place to place, as I have before hinted: for they are generally crooked, rough, and uneven; ſo that the diſtance between places is made almoſt double; nor will they be perſuaded to mend or alter them, as they might very well, with little labour; to ſave to themſelves the inconveniency of ſuch crooked, intolerable roads.

Bad roads.

Irregular towns.

Their towns and villages are compoſed of ſeveral huts, ſtanding in parcels, and ſcattering; which by their diſpoſition, or ſituation, form many little lanes, crooked, and very irregular; all of them ending at the wide open place, which they commonly leave in the centre of the town, and call it the market-place: ſerving daily both to hold the market, and to divert the inhabitants.

The towns and villages of the inland countries, are generally much larger than at the *Gold Coaſt*, and conſequently much more populous. But neither the inland towns, nor thoſe at the coaſt, have any walls or palliſadoes, like thoſe of the *Moors*, dwelling about the river *Niger*; which are fenced round with elephant's teeth, to keep off the wild ravenous beaſts.

The ſtrength of their villages, in ſome parts, conſiſts in their being ſituated on ſome ſteep, barren, high ground or rocks, or in a marſhy, ſwampy place, and but rarely on a river, or brook; acceſſible only by ſome narrow, uneven paths, or crooked lane; or through ſome large thick woods: and

and ſome alſo in the midſt of a wood. At the coaſt, they are commonly placed on a dry barren ground, or on a flat rock, or ſome gravelly ſandy place.

The houſes are generally ſmall and very low, looking at a diſtance, more like baracks in a camp than dwelling-houſes, except ſome of thoſe about the *European* forts, which are ſomewhat larger and more commodious; the natives there having learnt of us how to order them to a greater advantage than others; as I have before obſerved, at *Mina*, and ſome other places on the coaſt, they are one or two ſtories high, with ſeveral ground rooms, and ſome of them have flat roofs.

Houſes how built. The *Blacks* generally build their houſes on four poſts or trunks of trees, drove into the ground, at ſuch diſtance as they deſign the largeneſs of the houſe to be, and about ſix or ſeven foot high. To thoſe main corners of the houſes they faſten three or four long poles athwart, at equal diſtances one above another, and again others acroſs them downwards, from the uppermoſt to the ground. The houſe being thus framed, they lay on a ſort of clay or plaiſtering both within and without, about eight inches in thickneſs; which in a very ſhort time, by the heat of the ſun, becomes almoſt as hard and ſolid as a ſtone wall, leaving a few ſmall lights or holes in the wall, and a very low and narrow door, or paſſage, to go in or out at. Laſtly, they for the moſt part colour the inſide of the wall, white and red, or black and yellow, as every one likes beſt.

The roof. On thoſe mud and timber walls they lay ſmall quarters acroſs both ways for the roof; and inſtead of tiles, cover them with palm tree, or rice leaves, or bulruſhes, as the place they live in affords. In moſt houſes the roof is ſo contrived, that it opens at the top, to let in air, when the weather is hot.

Doors. The door-way is ſo low, that no man can go in, without bowing himſelf almoſt double; and for a door, ſome plat bulruſhes flat and very thick together; others have ſome ſorry pieces of boards, hung with ropes inſtead of hinges, and both ſorts of them open either out or in, as they think fit.

Floors. The ground-floor of the houſe is of the ſame ſort of hard clay, as the walls, and in the midſt of it is a hole, to hold a pot of palm-wine, when they meet to make merry.

Out-houſes. Adjoining to the houſes of the common ſort of people, they build two or three ſmall huts for offices; the houſes of the richer ſort having generally ſeven or eight ſuch huts ſomewhat diſtant from each other, ſome of them for their wives to live in, ſome for their children, and others to dreſs their meat, keep their proviſions and the like. Moſt of thoſe huts are divided into two or three parts by partitions, made of ruſhes bound cloſe together. The better ſort of houſes are commonly encloſed with all their ſaid ſmall huts, or out-houſes by, as it were a hedge, made of ruſhes, made faſt together, of a good thickneſs, and as high as the walls of the houſes, to which there is no door, the only paſſage out into the ſtreet being through the main houſe. BARBOT.

Houſes of great men. The houſes of the kings and other great men, are generally built by themſelves near the market-place, being much larger than the others, and having more out-houſes and offices, but all of the ſame materials as thoſe already deſcribed of the inferior people, diſpoſed without any order. In the midſt of them is a kind of pavillion, where the king or chief man holds his court, and before the door are two large earthen pots, ſet in the ground, full of freſh water, for their deities; and by them a few ſentinels or guards, armed with javelins, who do duty there continually, and are lodged and maintained in the palace, as are the owner's wives.

Cheap building. A houſe is there built in ſeven or eight days, and with a ſmall charge, as ſeldom coſting above forty ſhillings to pay maſons and carpenters; for the materials, either timber, clay, or leaves to thatch them, are taken where they can be found about the country, and that is the buſineſs of the ſlaves.

Store-houſes. Every family has commonly a ſort of ſtore-houſe, or granary without the town, or village, where they keep their *Indian* wheat, millet, or rice, for the year's proviſion.

Narrow lanes. The houſes in every village, or town, being thus built near, tho' not joining to one another, and as it were in a heap, without allowing ſpacious ſtreets; it is very ill walking through the ſaid towns, eſpecially in rainy weather, becauſe the lanes being ſo narrow, they who have occaſion to go along them in rainy weather, cannot avoid receiving all that runs off the eves of the thatched houſes: but the ſtench of the towns is much more inſupportable, for, as has been ſaid before, the *Blacks* commonly eaſe themſelves in thoſe very lanes, only throwing a little earth upon their excrement, as was enjoined in the *Moſaical* law, *Deut.* xxiii. 13. *Thou ſhalt have a paddle, and when thou wilt eaſe thyſelf abroad, thou ſhalt dig therewith, and ſhalt turn back and cover that which cometh from thee.* Some of the principal houſes there have a ſmall ſort of neceſſary houſe without for that uſe, but they take ſo little care to bury it well when full, that it rather increaſes the ſtench, eſpecially in the hot ſcorching weather; whence it is eaſy to gueſs, what a ſuffocating nauſeous air men breath there. Add to this the vaſt quantity of fiſh kept about their towns rotting,

Great ſtench.

BARBOT. rotting, for five or ſix days, as I have before obſerved they like it beſt when ſo putrified; and all together produces ſuch a violent ſtink, that it is very offenſive a ſhip-board, particularly in the night time, when the land-breezes carry it off from the ſhore, two or three *Engliſh* miles, for ſo far from the land the ſhips ride; the ill ſavour being the more, the greater the towns are.

No paving. Another great inconveniency is, that the ſtreets or lanes in the towns not being pav'd, are very muddy in rainy weather; for I do not remember to have ſeen any places pav'd, except the markets at *Mina* and *Corſo*.

Nor are the *Blacks* at all curious in planting trees in their villages, to ſhade their houſes, as they might eaſily do, except at *Axim*, where they have many fine lofty trees ſet about, and in the town, which are a great eaſe to the people againſt the ſcorching heat of the ſun.

Houſhold goods. They are as little nice, even among the higheſt rank, in furniſhing their houſes with proper goods; for all they have in them is only a few wooden ſeats or ſtools, ſome wooden or earthen pots, to hold freſh water, and dreſs their meat; ſome cups and troughs, and their arms hanging about the walls. The topping people have tables, and beds or quilts made of ruſhes, on which they lay a fine mat at night, to lie on, with a bolſter much of the ſame ſort, and by it a large braſs kettle, with water to waſh them. The meaner ſort have no quilts, but lie upon a mat laid on the bare ground, with one arm under their head, inſtead of a bolſter, or elſe have a little block for that purpoſe, without any veſſel of water ſtanding by it, but always go out of the houſe to waſh themſelves. All the ſaid goods, among perſons of diſtinction, are generally placed in the houſes of their wives, the men keeping nothing in their own, but their arms, ſeats and mats; but among the common ſort all is huddled together in a diſorderly manner, with the tools and inſtruments of their profeſſion.

All eat apart. The conſtant employment of the women is doing the work of the houſe, and dreſſing the meat for the family, under the direction of the chief wife, whilſt the husbands are about their buſineſs, or ſit idly drinking; and, which is very odd, the husband commonly eats by himſelf, in his own hut, and every one of the wives in hers, with her own children, unleſs by chance ſome of them agree to join together, and ſometimes the husband happens to eat with her he likes beſt, or with his chief wife.

Good management. I have elſewhere taken notice, that commonly the chief wife is entruſted with the husband's money, as he earns it by his labour or induſtry, that ſhe may ſubſiſt the whole family; and it is very remarkable, how well thoſe women manage it, diverting none to any other uſe, ſo that it is very rare to hear of any miſpent.

DIET.

Poor food. HAving in another place mention'd what poor and ſlender food thoſe people allow their children, it is no wonder, that being uſed to eat ſo meanly from their mother's womb, they are afterwards ſo frugal and temperate in their diet, when come to age. Two-pence a day, or leſs, is ſufficient to feed a *Black*; but this frugality is not the effect of virtue, or becauſe they do not deſire better, but only proceeds from abſolute covetouſneſs: for when any of the better ſort are admitted to eat with *Europeans*, they will fill themſelves for three days to come, and that of the beſt which comes to the table.

Of the meaner ſort. The common food of the meaner people is a pot of *Indian* wheat boil'd to the conſiſtence of a pudding; or elſe yams and potatoes, over which they pour a little oil, with a few boil'd herbs, to which they add ſome ſtinking fiſh, and this they reckon a nice diſh: for it is but ſeldom that they can get fiſh and herbs, eſpecially in the winter ſeaſon.

On their feſtivals they live better, providing for thoſe times, either oxen, ſheep, goats, dogs, or poultry, as ſhall be mentioned hereafter.

Different food of nations. *Europeans*, having never been uſed to ſee dogs fleſh eaten, are apt to admire, that the *Blacks* ſhould be ſo fond of it; but they would wonder leſs, did they obſerve what is practiſed in other nations. Throughout all *China* aſſes fleſh is valued above any other, tho' there are capons, partridges, pheaſants, and all other rarities we eſteem moſt. Dogs fleſh is the next in value, and horſe fleſh is accounted extraordinary good, eſpecially with a little milk. Snakes are alſo eaten; and even toads, one ſort whereof is much more deformed than ours, are reckoned a morſel for a prince. A pound of frogs is worth two of any fiſh whatſoever; and mice are alſo ſerved up at table. The *Iroquois Aguies*, a nation of *North-America*, near *New-York*, boil frogs entire, without fleaing them, to ſeaſon their *Sagamite*, which is a ſort of pottage made of *Indian* wheat. In *France* the hind legs of frogs are commonly eaten fricaſſeed, not for want, as ignorant people imagine, but becauſe they are an excellent diſh, little or nothing inferior in goodneſs to chickens legs, and ſerv'd up at the tables of rich perſons. The *Tartars* eat horſe-fleſh; the *Indians* crocodiles and ſerpents. In the *Philippine* iſlands rats are good meat. Rooks and jackdaws are frequently eaten in many countries. *Oleaſter* on the

the ſeventh of *Gen.* arguing whether any creature be unclean by the law of nature, defines and proves there is none.

Food of the better ſort. The *Blacks* of higher rank do not fare much better than the others; only they allow themſelves a little more fiſh, and more herbs for their common diet: and for an extraordinary diſh, which they call *Malaguet*, they boil ſome fiſh, and a handful of *Indian* wheat, as much dough and ſome palm-oil in water, which they reckon a princely entertainment, and indeed it is not diſagreeable, when once uſed to it, and wholeſome enough.

Other diſhes. Others boil their fiſh in water ſeaſon'd with ſalt, and their pepper; and roaſt the yams and potatoes under the embers, and then make a ſort of pap, and ſo eat it. They bake green unripe figs, which ſerve inſtead of bread, as does *Indian* corn toaſted over the fire.

They boil rice with fowls, or mutton, which is a *Portugueſe* diſh, or only with ſalt and palm-oil; as alſo herbs and beans ſeaſon'd with ſalt and oil, and ſome of them eat elephant's and buffalo's fleſh boil'd.

The richer people, who converſe moſt with *Europeans*, have learnt of them how to dreſs beef, mutton, pork, goat's fleſh, veniſon and fowl; and even to make ſoup, or pottage, with cabbage and other herbs; beſides ſeveral other ſorts of diſhes, which they manage very indifferently after their way, and teach them to other *Blacks* about the country, their pepper being always the predominant ſeaſoning. Some are alſo ſo far improv'd by converſing with the *Whites*, that they will have their meat ſerved upon a table, and ſit about it, with their ſlaves waiting; but the common ſort generally ſit to their meat on the bare ground, croſs-legg'd, like our tailors, and leaning to one ſide, or elſe with both their legs ſtrait under them, and ſitting on their heels.

Manner of eating. They generally eat very greedily, and after a diſagreeable filthy manner, which I could not bear with, when I happened ſometimes to be treated by any of the prime men; for they uſe neither table-cloths, nor napkins: what meat or fiſh they dreſs, is always half rotten, and moſt diſhes are ſeaſon'd with palm-oil, which, tho' pretty good to ſuch as are uſed to it, has a ſharpiſh taſte, and a ſmell very nauſeous to ſtrangers. I could not but admire the power of habit and cuſtom in thoſe people, who were wonderfully pleaſed with the moſt corrupted ſtinking food, and fed on it moſt greedily; for till they have ſatisfied their ſtomach, their hands are never ſtill, either tearing the meat with their long nails, or elſe rowling up the gobbets in the palms of their hands, as I have ſaid to be practiſed by the *Blacks* at cape *Verde*, and at *Rufiſco*; and then toſſing them into their mouths, open'd as wide as they can gape; ſo that every morſel is thrown down to the very gullet. Then they ſhake their greaſy fingers, as they come from their mouths, over the diſhes the meat is ſerved up in. BARBOT.

Two meals. They make two meals a day, the firſt in the morning, the other towards night, drinking water and brandy at their firſt meal. In the afternoon, when the palm-wine comes from the fields into the market, they muſt have it, coſt what it will; and for brandy, or any other ſtrong liquor, they will ſell all they have, or do any thing, tho' ever ſo vile, for it. Men, women and children are wonderful fond of it, for which reaſon the *Europeans* in the forts muſt take ſpecial care of their cellars at night, thoſe people knowing very well how to come at them.

Beer. In ſome places they alſo in the morning drink a ſort of beer of their own brewing, call'd *Pitow*, and made of *Indian* wheat.

Palm-wine. They never drink any palm-wine in the morning, becauſe too ſtale, if left from the day before, and not fermented, when juſt drawn from the tree; but in the afternoon, that wine drawn in the morning is in its perfection. As ſoon as ever the country people bring it into the market-place, three or four *Blacks* club for a pot, and ſit round it, with their chief wives, till near night, all of them drinking out of a calabaſh, or gourd, after this manner: the perſon that is to drink ſits, and all the reſt of the company ſtand up, with their hats or caps in their hands, crying, *Tautoſſi*, *Tautoſſi*, whilſt the other drinks; who when he has done, anſwers, I, O, U, and at the ſame time ſpills a ſmall quantity of wine on the ground for their deity.

Libations. Some of them, before they drink, take a little of that wine into their mouth, and ſpurt it upon their arms and legs, when they are adorn'd with their ſuperſtitious toys; believing their deities would be very angry with them, if they ſhould omit that ceremony.

Uſed in China. The ceremony of ſpilling a little wine on the ground is very ancient in *China*, and obſerved to this day, as it is among the *Blacks*. For the better underſtanding whereof, it will not be improper to inſert in this place, what *Navarette*, in his account of *China*, ſays to that purpoſe. After what F. *Proſper Intorceta* writes in his *Sapientia Sinica*, p. 73. §. 4. ſpeaking of *Confucius*, he ſays, *tho' he fed on the coarſer rice, yet pouring one part upon the ground, he ſacrificed to thoſe dead perſons, who in former ages had taught the way of tilling the earth, dreſſing meat*, &c. *And this was the cuſtom of the ancients, in token of gratitude, and he performed thoſe things with much gravity and reverence.* Thus, adds the author, it appears,

BARBOT. pears, that the ſhedding any part of meat or drink on the ground, is in *China* called a ſacrifice, and is no civil or political action.

The ſame, in my opinion, may well be ſaid of the cuſtom of the *Blacks*, generally to ſpill a little wine on the ground for their deities.

Nothing can be more mean that the diet and food of theſe, and all other *Blacks*, nor more nauſeous than their way of eating.

Food of Iſraelites. The moſt uſual proviſions of the *Iſraelites* were bread, wine, wheat, barley, meal of all ſorts of grain, beans, lentils, peaſe, raiſins, dried figs, honey, butter, oil, beef, mutton, and veal; but moſt eſpecially grain and pulſe, as appears by the account of the proviſions *David* received at ſeveral times from *Abigail*, *Siba* and *Berzellai*, and thoſe brought him to *Hebron*.

This was alſo the common food of the *Egyptians*, and the *Romans*, in their ſoberer times, and when they applied themſelves to tillage. The great names of *Fabius*, *Piſo*, *Cicero* and *Lentulus* are well known to be derived from ſeveral ſorts of grain, or pulſe. What uſe the *Iſraelites* made of milk, may be known by the advice of the wiſe man: *Let the milk of your goats ſuffice for your nouriſhment, and for the wants of your houſe.* Tho' they are allowed to uſe fiſh, I do not find it practiſed till the latter ages.

It is thought the ancients deſpiſed it, as too dainty for hardy men; *Homer* takes no notice of it, nor is it mentioned in what the *Greeks* writ of the heroick times. Nor do we read that the *Hebrews* regarded ſauces, or fine diſhes, their feaſts and banquets conſiſted of ſolid fat meat. They looked upon milk and honey as the greateſt dainties; and indeed before ſugar was brought from the *Weſt-Indies*, nothing was ſo much valued as honey. Fruits were preſerved with it, and there was no fine paſtry without it. The cream was often called by the name of butter, as being the moſt delicious part of it. The offerings enjoined by the law ſhow, that even in the days of *Moſes*, they had ſeveral ſorts of paſtry, ſome kneaded with oil, and ſome fried in oil.

EMPLOYMENT *of* WOMEN.

I Come now to the employment of the women at home. In the evening they ſet by the quantity of corn, which is thought neceſſary for ſubſiſting of the family the next day, which is brought by the ſlaves from the houſe or barn where it is uſually kept, without the village, as before mentioned; tho' others have their ſtore-houſe at home. That corn the women beat in a trunk of a tree made hollow for that purpoſe, like a mortar; or elſe in deep holes in rocks appropriated for that uſe, having wooden peſtles to beat it with; then they winnow and afterwards grind it on a flat ſtone, much as our painters do their colours. Laſtly, they mix it with flower of millet, and knead it into a ſort of dough, which they divide into ſmall round pieces, as big as a man's fiſt, and boil it in a large earthen pot full of water, in the nature of a dumplin.

Bread. That ſort of bread is indifferent good, but very heavy on the ſtomach. The ſame ſort of dough baked on very hot ſtones is much better; and that which is made at *Mina* exceeds any other of that coaſt, the women being there more expert at making of it.

Biſket. They alſo bake it into a ſort of biſket, which will keep very good three or four months, to victual the large canoes, in which they make coaſting voyages, as far as *Angola*. Beſides, they make a ſort of round twiſted cakes, called there *Quanquis*, which are ſold at the markets, to ſupply ſuch people as are unprovided at home. Thoſe *Quanquis* are agreeable enough.

Tho' this way of beating and dreſſing the corn is hard and toilſome; yet the women perform it merrily, in the open ſcorching air, many of them at the ſame time having their infants at their backs.

Aged and lame employed. The aged or lame people are put to ſome labour, or work ſuitable to their condition; ſome to blow the bellows at the ſmith's forge; others to preſs the palm-oil, or to grind colours to make mats, or to ſit in the markets with proviſions to ſell, according as the governours direct; it being one part of their care, to ſee ſuch people employed, that they may earn their bread. The youth are liſted in the ſoldiery of the country, and thus no perſon goes about begging; which is a thing highly commendable in the government of the *Blacks*.

Some poor *Blacks*, who know not how to ſubſiſt, will bind themſelves for a certain ſum of money, or have it done by their friends: and the perſon to whom they are ſo bound, ſupplies them with all neceſſaries, employing them about ſome work that is not ſlaviſh; particularly they are to defend their patron, or maſter upon occaſion, and in ſowing-time they work as much as they pleaſe themſelves.

On the other hand, the *Blacks*, tho' never ſo rich, and even their kings are not aſhamed to beg any thing they have a mind to, tho' of never ſo little value; and are ſo importunate in it, that there is no getting rid of them without giving ſomething: but of this more in another place.

RAIN *much* DREADED.

IT is ſcarce credible how much thoſe *Blacks* in general dread the rain ſhould fall upon their bodies. As ſoon as ever a heavy ſhower begins to fall, they quake, and clap their arms acroſs over their ſhoulders, to keep it off as much as poſſible, if they cannot get under ſhelter; and this apprehenſion is ſtill much greater at the time of the tornadoes, when they ſhiver, as if they had an ague upon them; tho' the rain is commonly luke-warm, the air being violently hot. The beſt reaſon they can give for being ſo ſtrangely fearful of the rain is, that the water which falls is very pernicious and unhealthy. For the ſame reaſon, during the rainy ſeaſon they all keep fires, during the whole night in the middle of their rooms, as has been obſerv'd in the deſcription of *Seſtro*, lying about it in a ring, with their feet to it, to extract the moiſture contracted by walking on the wet ground; and in the morning they commonly anoint their body and legs with palm-oil, and the very ſoles of their feet, the better to repel the ſuppoſed malignity of the wet.

Fires in rainy weather.

Ancient cuſtom.

Herein they ſeem to follow the example of the *Hebrews*, and all eaſtern nations. For this reaſon the ſcripture ſpeaks ſo much of their waſhing their feet, when they went into their houſes or tents, to waſh off the duſt that clung to their feet and legs, becauſe they wore only ſandals, open and made faſt at the inſtep with latchets, without any ſtockings. The ſame they practiſed when lying down to their meals, as was then uſed, and going to bed: and in regard that waſhing dries up the ſkin and hair, therefore they afterwards anointed it, either with plain oil, or elſe with ſome aromatick balſam, ſomewhat like our eſſence.

By what has been ſaid of the nature and unwholeſomeneſs of the rains in the winter ſeaſon on that coaſt, we may conclude the *Blacks* to be in the right in being apprehenſive of it, being the beſt judges of its pernicious effects, by conſtant experience of all ages.

CIVILITY.

THO' the people of *Guinea* are thought to know little of ceremony and courteſy, yet thoſe particularly who converſe moſt with *Europeans*, when they meet one another take off their hats or caps; but the inland people do not look upon that as any act of courteſy or reſpect. Next, they take one another by the arms, as if they were going to wreſtle, and then by the fore-finger and the thumb of the right hand, as if they would pinch them; laſtly, when they let them go, they ſnap them together, ſo as to make a noiſe, three ſeveral times,

Salutes.

bowing their heads towards each other, and ſaying *Auzy*, *Auzy*, which imports as much as good-morrow, or good-day to you. Then the one aſks, how did you ſleep? The other anſwers, very well; and then aſks the ſame queſtion of the firſt; who, if he has ſlept well tells him ſo. Whence may be imply'd, that they look upon ſound ſleep to be a ſure token of health. When the *Blacks* of the coaſt meet with an *European*, they only take off their hat, or cap, and drawing back one foot, as we call making a leg, ſay, *Aqui Segnor*. Some will alſo take him by the fingers of the right hand, and nip them with their fore-finger and thumb, making a ſnap, as they do among themſelves. BARBOT.

Others, as about *Mina*, being men of any note, when they ſalute one another, after the univerſal ceremony of taking by the hand, and then withdrawing it with a ſnapping of the fingers, ſay, *Bere*, *Bere*; that is, peace, peace. Inferiors ſalute their ſuperiors after this manner; they firſt wet their finger in their mouth, then rub it on their ſtomach, and that done, preſent it to the ſuperior. *Other ſorts.*

Upon viſiting, the perſon viſited takes his gueſt by the hand, and nipping his two middle fingers together, only bids him welcome; if it be his firſt viſit: but if he has been there before, and is making another viſit, he bids him welcome, ſaying; *You went out and are returned.* To which the other anſwers, *I am come again.* This is the polite behaviour and manner of ſaluting among then. *Viſiting.*

When viſited by perſons of another country, they ſhow them very much civility; and as ſoon as the compliments are over on both ſides, the wives, or female ſlaves bring water, palm-oil, or a ſort of ointment like greaſe, to waſh and anoint the ſtranger: as was practiſed in the firſt ages of the world by the eaſtern nations, who uſed to waſh and anoint the feet of their gueſts; as for inſtance, in *Abraham*, waſhing the heavenly gueſts that were ſent to him, *Gen.* xviii. 4. and our Saviour waſhing the feet of his diſciples. *Civility to ſtrangers.*

When a king, or other *Black* of the higheſt rank deſigns to viſit another of the ſame degree, and is come to or near the village or place, where the perſon to be viſited reſides, he commonly ſends ſome of his retinue to compliment him; who ſends one of his own train back with the other that came to him, to return the compliment to the viſitor, and aſſure him of a hearty welcome. In the mean time his ſoldiers, to the number of three or four hundred are drawn up in the market-place, or before the palace, to do honour to his gueſt, who advances but ſlowly, attended by a great number of armed men, who all leap and dance with a ſort of martial cadence and noiſe. *Viſits of kings, &c.*

BARBOT. Being thus come to the place where the perſon viſited ſits, expecting his coming, he detaches all his armed attendants of any diſtinction to preſent their hands, by way of ſalutation to the others men, that are about him, as well as to the maſter. When this ceremony is over, the two kings, or great men, each carrying his ſhield, approach one another. If the viſiter be of a higher degree than the other, or the latter inclin'd to give him an extraordinary reception, he embraces and bids him welcome three times ſucceſſively; but if he who viſits be of an inferior rank, then the viſited makes three ſeveral advances to welcome him, each time only preſenting his hand, and filliping his middle finger. This done, the viſitant ſits down, with his retinue, directly before the other, expecting his coming to welcome him, with his attendants; which the viſited preſently performs, by three circular advances, and then returns to his own place and ſits down, ſending ſome officers to ſalute the reſt of the viſiting company, to enquire after their health, and the occaſion of their coming, which the chief generally anſwers by meſſengers of his own.

Tedious ceremonies. This ceremony commonly laſts an hour or two, or till the viſited riſes, and deſires his friend to go into his houſe, where he cauſes him to be preſented by the great men of the village, with ſheep, fowls, yams, potatoes, or other acceptable things; beſides which, there are many other ceremonies too tedious to be particularly mentioned.

Profeſſions. I have before obſerved, that the *Blacks* on the *Gold Coaſt* were naturally inclinable to ſeek their eaſe, and averſe to labour; it is certain nevertheleſs, that there are very many who induſtriouſly apply themſelves to ſome particular profeſſion, or handicraft, as *merchants*, *factors* or *brokers*, *gold* and *black-ſmiths*, *fiſhermen*, *canoe*, or houſe *carpenters*, *ſalt-boilers*, *potters*, *mat-makers*, *huſbandmen*, *porters*, *watermen* or *padlers*, and *ſoldiers*; in each of which profeſſions they not only endeavour to live, but to grow rich, being much encouraged ſo to do by the example of the *Europeans*, to whom they are now nothing inferior in covetouſneſs; whereas formerly they were ſatisfied with bare neceſſaries to ſupport life.

Having from the beginning of this deſcription reſolved not to omit any minute circumſtance that ſhould occur to my memory, I ſhall now give ſome account of each of the aforeſaid profeſſions on the *Gold Coaſt*; tho' ſome perhaps may think it too trivial, yet it may be acceptable to others no leſs judicious, wherefore I ſhall take them in the ſame order as mentioned above.

MERCHANTS.

Firſt trade there. I Have before obſerved, that trading is the employment of the prime *Blacks*, both in rank and riches. The *French*, according to ſome authors, having been poſſeſſed of the caſtle of *Mina*, for about an hundred years, without interruption, from their firſt founding of it in the year 1383, and the *Portugueſe* having ſupplanted them in 1484; each of thoſe two nations had in a manner the ſole trade on that coaſt, during thoſe former centuries, furniſhing the natives with many things they had never before ſeen or heard of; which prov'd ſo acceptable and uſeful to them all in general, as well on the ſaid coaſt as far up the inland, that thoſe near the ſea embraced the commerce from the firſt coming of the *French* among them; buying their goods to ſell again to the inland people neareſt to them, who again carried thoſe goods to others more remote; and ſo from hand to hand they convey'd them even beyond the river *Niger*, the prices, as may be imagin'd, advancing the farther they were carried, and yet the commodities were every where acceptable, as being not only new, but alſo uſeful.

Trade advanc'd. In proceſs of time the myſtery of trade was well eſtabliſh'd among thoſe people, in every part of it, many of them applying themſelves wholly to it, and the profit being conſiderable, many from the inland, thought it worth while to come down to the coaſt, to buy *European* goods of the *Portugueſe* and other *Whites*, to furniſh the markets in their ſeveral provinces; others ſettling there with their families, as brokers and factors for their correſpondents, reſiding in remoter parts, great numbers of which ſort are to be found, ſettled at many places under the *European* forts, eſpecially at *Commendo*, *Mina*, *Corſo*, *Mouree*, *Cormentin*, and *Acra*, as has been mentioned before. Thus in proceſs of time, from generation to generation, the reſort of trading *Blacks* has been greater and greater, as the ſeveral *European* ſettlements at the coaſt have encreaſed the plenty of goods, and conſequently leſſened their prices; which has been a greater encouragement to thoſe people to drive the greater trade in the remote inland countries, and by it very many have been vaſtly enriched, and ſo eaſily induced to perpetuate ſo beneficial a profeſſion in their poſterity.

Blacks formerly afraid. I have been told, that when the *Europeans* firſt came acquainted with thoſe people, many of the inland *Blacks*, who, as well out of curioſity as for profit, ventured to come down to the coaſt, to ſee *White* men, a thing wholly new to them, they were afraid to come near them becauſe of the whiteneſs of their complexion; and much

leſs

leſs would they venture to go aboard their ſhips, being frighted at the ſwelling and breaking of the waves, and becauſe ſuch as ever did hazard themſelves were ſea ſick, having never been uſed to that element, which had ſuch violent operation on them, that ſome died of it. This ſo much daunted thoſe inland people, that when returned home, they thought it beſt to employ as factors or brokers, either ſome of thoſe *Blacks* living on the coaſt, or ſome of their own kindred or country-men, ſent to ſettle there and do buſineſs for them, allowing them a competent profit out of the goods they ſhould buy, for their account. Thence as the trade increaſed in the courſe of a century or more, the number of thoſe factors or brokers has alſo multiplied to what they now are; as has the number of fairs and markets in many parts of that vaſt country.

Thoſe *Guinea* merchants and factors commonly go aboard the *Europeans* ſhips and to the forts, or factories, to buy ſuch goods as they have occaſion for, either for their proper account, or by commiſſion.

Thoſe who go aboard the ſhips, which many do as ſoon as they ſee them at anchor, often going out, when they only hear of their being near their places of abode, in ſmall neat canoes, paddled by two *Blacks*, the merchant or factor ſitting in the middle of it on a little wooden ſeat, or ſtool, with a pipe in his mouth, his cymiter by him, and a baſket of ruſhes or ſtraw to hold the things he intends to buy; and for fear the canoe ſhould over-ſet, as often happens, he keeps the gold which is to purchaſe the goods he deſigns to buy in a little leather bag, or a ſmall box, made faſt to the girdle that is about his waiſt, or in a ſort of handkerchief well tied about his neck, ſo as it may be no hindrance to him in ſwimming, if he ſhould have occaſion, till the paddlers have turned it up again, and thrown out the water, which they do very dexterouſly, and in a ſhort time, tho' the ſea runs never ſo high; as I ſhall have occaſion to mention more particularly.

Trading aboard.

Blacks have great memories.

The quantity of gold a factor commonly carries aboard ſhips, conſiſts of fifteen, twenty, or more ſmall parcels, wrapped up in bits of ſtuff, or linen, or leather, tied at the top, like a purſe; and tho' I never could obſerve any mark on any of the many I had thus brought aboard, yet thoſe factors exactly know whoſe every parcel is, and what goods they are ordered to purchaſe with it, and that without any other help than ſtrength of memory; the *Blacks*, as I have ſaid, being utter ſtrangers to writing and reading.

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Each perſon that employs, gives them his gold by weight aſhore; and if that weight falls ſhort aboard, or in the *European* factories, when they go thither to buy goods, he makes it up out of ſome of the other parcels, taking notice of the quantity, to be accountable to the owners.

European fraud.

The difference in weight often occaſions great conteſts between the ſupercargo of the ſhip and the *African* factors; becauſe many of our *Europeans* making no ſcruple to weigh the gold by a heavier weight than they ought, as I have already obſerved, the *Blacks* can ſcarce ſubmit to be ſo baſely impoſed upon, and ſome will rather return to ſhore without purchaſing any goods.

Cheats of the Blacks.

On the other hand, I took notice of ſeveral of thoſe factors, who, either to make the parcel of gold anſwer, or exceed, would ſlily blow upon the ſcale it was in; others making a ſhow, as if they added more gold, would take it up between their nails, which, as I have obſerved, are very long, and the tops of their fingers.

Cautiouſneſs.

They are generally very cautious in the choice of the wares they are to buy, whether well conditioned, and of the quantity and quality of the ſamples, or of the uſual ſtandard: and this ever ſince the *Europeans* were ſo baſe as to diſgrace themſelves formerly ſeveral times by impoſing on thoſe people; for till then the *Blacks* having an extraordinary opinion of the candor and integrity of *White* men, took whatſoever they ſold them upon content, without any ſcrutiny or examination.

I ſhall hereafter ſet down at length the ſeveral ſorts of *European* goods, commonly ſold at the *Gold Coaſt*, and the uſes they are put to.

Merchants.

The *Blacks*, who buy goods aboard ſhips for their proper account, which is generally in the ſummer ſeaſon, for the moſt part keep them to diſpoſe of, when the bad weather comes on, there being fewer trading ſhips at that time.

Factors.

The profit of the brokers, or factors, is alſo conſiderable; for the inland people, who by reaſon of their remoteneſs are unacquainted with the uſual prices thoſe goods are ſold at, are generally impoſed on by thoſe brokers, or defrauded by them in the weight or meaſure: and tho' ſome of thoſe who employ brokers to buy for them, are themſelves at times preſent aboard the ſhips, yet thoſe crafty factors will cheat them to their faces, either in concert with the ſupercargo, or by amuſing them with ſome flam, whilſt another broker or *Black*, who is in the ſecret, cuts off ſome part of the linen and ſtuff he has bought for them, or alters the weight of what is weighable, or mixes liquors with water. As for inſtance of this

Their fraud.

fraud

BARBOT. fraud in liquids; I have ſeen ſome in cape *Corſo* road, who by that means gained three anchors of brandy at one time, on a parcel they had bought for others. The better to conceal their knavery, they leave that aboard till night, which they have defrauded others of in the day, and then return aboard to convey it privately aſhore, running it in the dark, to prevent its being ſeized by the *Dutch* factors, at ſuch places as are under their juriſdiction, or at other places exempt from the dominion of the *Dutch*, to ſave the king's cuſtom or duties.

Another way thoſe factors have to deceive their principals, is in the weighing of the gold they are to be intruſted with to buy goods: when the crafty knaves will put their hands into the ſcales, as it were to pick out ſome gravel or ſmall ſtones, that happen to be ſometimes mixed with it, and ſome of the gold never fails to be lodged under their long hooked nails, whence they convey it into their mouth, noſe, or ears, and ſometimes between their toes. In ſhort they are moſt expert thieves, and perhaps in that dexterity outdo the moſt ſkilful of the ancient *Lacedemonians*.

Preſents made them. They alſo are conſiderable gainers by the daſiy or preſent, which the *Europeans*, either aboard their ſhips, or in the forts or factory muſt unavoidably make them, when they have agreed for any parcel of goods; which leads me to ſay ſomething in particular concerning thoſe preſents.

Introduced by the Dutch. The *Dutch* firſt brought up that diſagreeable and burdenſome cuſtom. Their deſign at firſt was only to draw off the *Blacks* from trading with the *Portugueſe*; but thoſe people having once found the ſweet, could never be broke of it, tho' the *Portugueſe* were actually expelled all the places of trade they had been poſſeſſed of on the coaſt; but it became an inviolable cuſtom, for all *Europeans* as well as the *Dutch*. Some of thoſe people are ſo very eager, that they will demand it with much importunity, even before they bargain for any thing, which is a great trouble and loſs, becauſe it lowers the profit upon goods, by four or five *per Cent.* and occaſions great conteſts and clamours; many of the *Blacks* not reſting ſatisfied with what is offered them, eſpecially the poorer ſort.

Other gifts. Another encumbrance introduced alſo by the *Dutch*, before they were ſettled in a company, excluſive to all others of their nation, and which is alſo extended to all other *Europeans* trading thither, is, that ſeveral ſhips happening in thoſe times to meet together on that coaſt, each particular commander, or ſuper-cargo, offered ſome particular gratification to ſuch broker or factor, as would prefer him in the ſale of his cargo, and procure him moſt buyers; and promiſed them ſtill greater rewards, if they would bring them ſome of the rich inland traders, becauſe thoſe generally buy much greater quantities of goods, than any of thoſe living on the ſhore. This practice is ſtill more and more in uſe at this time, when the number of trading ſhips from many parts of *Europe*, is far greater than it was formerly, and conſequently obliges every agent or commander, to procure what cuſtomers he can by ſuch promiſes and gratifications.

The merchants and factors generally come aboard the ſhips, a little after ſun-riſing, with the land-breeze, which makes the ſea pretty calm; and return again aſhore about noon, with the ſea-breeze, which they call *Agombretou*, before it blows too freſh and the ſea runs high. If they have any of the inland people with them, they will return aſhore about eleven of the clock, juſt at the beginning of the breeze, before the ſea is rough; becauſe thoſe inland *Blacks* cannot endure it; and at their landing on the beach, they are met by abundance of young *Blacks*, who uſually wait there about that time, for the return of the canoes, ſome to unlade the goods they are loaded with, and others to carry the canoes aſhore, and lay them with the bottom upwards on ſome ſhort poſts ſtuck in the ground for that purpoſe, that they may dry the ſooner; and for that ſervice the owners of the canoes allow them a certain reward, either of the ſaid goods in ſpecie, or in gold *Krakra*. Their buſineſs is alſo to help when canoes, either empty or laden, chance to be over-ſet, as it often does, when they come near the beach, by the breaking of the waves. Upon ſuch occaſions they are not eaſily ſatisfied with what is given them, pleading great merit. *Going aboard and landing.*

Thoſe who come from the inland countries, to trade with the *Europeans*, either aſhore, or aboard their ſhips, are for the moſt part ſlaves; one of which number, in whom the maſter confides moſt, is appointed the chief of that caravan a-foot, the goods bought being carried by thoſe ſlaves to their habitations up the country, as uſing neither carts nor horſes. Theſe ſlaves carry all on their ſhoulders or backs, ſo that if there be any conſiderable parcel of goods, it requires a conſiderable number of ſlaves to tranſport it ſo far, eſpecially when the goods are ponderous, as lead, iron, or tin; two or three hundred weight whereof, requires fifty men or more. The *Europeans* commonly ſhow much civility to the chiefs of ſuch companies of ſlaves, and are ſo far from treating them according to their ſervile condition, that they ſtudy all ways to oblige them, well knowing they are in ſpecial favour with their maſters, and may go *Goods carried by ſlaves.*

to

to other *European* forts or ships; for which reason they are often better used than their masters would be if present.

Men hired. Those inland *Blacks*, who come down without slaves of their own to carry back the commodities purchased, hire either free-men or slaves, who commonly live under the forts, at such rates as they can agree upon, according to the distance of the places the goods are to be carried to; which is a considerable advantage to those at the coast, tho' the money is hardly enough earned, those poor wretches having high hills to climb, and bad ways to pass.

The caravans go generally well armed to defend themselves against robbers, and wild beasts.

Slaves sold. The merchants and factors on that coast pay for the commodities they buy, not only in gold, but in slaves, which they call by the *Portuguese* name *Cativos*, carrying two, three, or more aboard together in a canoe. Sometimes they in that manner carry great numbers of slaves aboard, at other times fewer, according as they happen to be at peace or war with their neighbours. In the year 1682, I could get but very few, because there was at that time almost a general peace among the *Blacks* along the coast; and consequently they were two or three pieces of eight a man dearer than at my former voyage. I shall have occasion to speak more particularly of slaves, consider'd as a peculiar commodity.

No ivory. There are very few elephant's teeth sold along the coast, for tho' the natives have them from the inland countries, or from the coasts of *Quaqua* and *Congo*, brought in canoes, they commonly make use of them to make blowing horns, or trumpets, and in other ways, as for rings about their arms, *&c.*

Nor wax. Nor is there any quantity of wax to be had, unless it be accidentally, though there is enough of it; but the natives having learnt to make candles of it, spend it that way.

FISHERMEN.

Bred to it. THE business of fishing is there look'd upon as next to trading, and those who profess it are more numerous than any other sort of people. Those who follow that profession bring up their sons to it from nine or ten years of age, at *Anta*, *Commendo*, *Mina*, *Corso*, *Mouree*, *Cormentin*, and some other sea-towns to the eastward; but the greatest number is at *Commendo*, *Mina*, and *Cormentin*.

Fishing tackle. From each of these last mentioned places there commonly go out every morning in the week, except *Tuesday*, which is their sabbath, or day of rest, five, six, and sometimes eight hundred small canoes, each about thirteen or fourteen foot long, and three or four in breadth; and put out about two leagues to sea, commonly with one paddler, or rower, besides the fishermen; and some with two, as also their fishing tackle, consisting of great and small hooks, and harping irons, which they use dexterously when the hooks have caught a fish too big for the line to bear. They are also furnished with casting, and other large nets, some twenty, and others twenty four fathom long, made of the coco thread or yarn which they spin, and of which their lines are also made. They place their nets in the sea over night, not far from the shore, in the months of *October* and *November*, securing the two ends with stones, and draw them in the morning, when they are commonly full of all sorts of fish; the coast being every where plentifully stored, as I have already observed. BARBOT.

Manner of fishing. Every fisherman always carrries a scymiter in his canoe, with some bread, water, and a little fire, on a flat large stone, to roast fish, when he has occasion. The rower, or paddler commonly sits at the stern, paddling very slowly, and the other stands, both of them plying the fish with long and short lines, some of which have five or six hooks hanging at them. Some make fast a line about their heads, others holding it in their hands; and thus I have often seen them draw up five or six fishes at one cast of a line. They labour thus till about noon, and seldom later, because then the wind begins to blow very fresh, and so they return ashore with the sea-breeze, each canoe being generally well stor'd with fish, there being such plenty in that sea, as has been said. Those who stay out later, design to dispose of their fish aboard the ships for brandy, garlick, hooks, and other inconsiderable things; as thread, needles, pipes, pins, tobacco, bugles, ordinary knives, old hats, old coats, small ordinary looking-glasses, *&c.*

Sword-fish. These men, by constant practice, are become very dexterous at their trade of fishing, and 'tis no small diversion to see so great a number of canoes at that sport. If a sword-fish, or any other of the greatest bulk, happens to be in the net they have laid in the sea over night, it is certainly torn to pieces; but if the owner of the net has notice of it in time, he desires the assistance of his friends, and two or three canoes go out together, provided with strong harping-irons to strike it, and the *Blacks* being fond of that fish above any other, one of them makes amends for two or three nets torn, by the price it yields.

Cat-fish. They catch the *Machoran*, by the *Dutch* call'd, *Baerd-Manetie*, and by the *English*, *Cat-fish*, with nets spread floating, and fastened to two little poles, to which they tie iron bells, like those put about the necks

BARBOT. necks of cows in ſeveral parts of *Europe*, which being ſhaken by the waves, make a tinkling noiſe, that attracts this ſort of fiſh, and brings it into the net. I have been told, that cod is taken after that manner in ſome parts of *Europe*, but do not remember where.

River-fiſh. They alſo take river fiſh with proper nets, and ſeveral ſorts of inſtruments, both by day and by night, but not in ſuch quantities as the ſea affords. They are generally indefatigable at this employment, at the proper times and ſeaſons.

Night-fiſhing. There are ſeveral ways of fiſhing by night, both up the country and at the coaſt, according to the variety of places. Some of the *Blacks* at the coaſt, in the night hold in one hand a piece of combuſtible wood flaming, having firſt dipped it in oil or roſin; and in the other a ſmall dart or ſpear, with which they ſtrike the fiſh, which commonly makes to the light. Others have a gentle fire always burning in the middle of the canoe, the ſides whereof being bor'd through, at certain diſtances, the light ſtrikes through upon the water, and attracts the fiſh, which they alſo ſtrike with their ſpears.

Another way. Others go into the water up to their middle, with a light in one hand, and a baſket in the other, which they clap upon the fiſh, and take it; but this way of fiſhing, being ſubject to unlucky accidents from the ſharks, often playing near the beach, few dare follow it, for fear of being devour'd by thoſe ravenous monſters.

Shark-fiſhing. When they deſign to take ſharks, which is often done, as well to deſtroy the ſpecies, having a particular hatred to it, for the miſchief it does, as for the benefit they reap by ſelling them to the inland people, who are fond of it dried in the ſun, they uſe proper hooks and lines; and when one of the larger ſize has ſwallowed the bait, they help one another to tow it aſhore, and diſtribute it among the people, by whom it is eaten in revenge, as has been elſewhere obſerved.

Fiſhing in ſhoal-water. They alſo take abundance of very good large and ſmall fiſh, between the rocks, near the ſhore, where the water is ſhallow enough, killing them with a ſort of iron tool, ſhaped much like that with which the country people of *Aulnix* in *France*, and the iſle of *Rhe* kill congers. Among the various ſorts of fiſh they catch, is that they call the *King-fiſh*, very good, and of a delicious taſte.

Muſcles. They there get great ſtore of muſcles, as ſweet as thoſe of *Charon* near *Rochel*, and accounted excellent food in their proper ſeaſon.

Oiſters. They have alſo ſuch large oiſters, that two or three of them will fill a man, but they are commonly tough, and the beſt way of eating them is boil'd, and then cut in pieces and fry'd.

Small fiſh. Small fiſh is alſo taken there with a piece of canvas, or other coarſe ſtuff, holding the ends of it with both hands, under water, and raiſing it up haſtily, when they ſee any fiſh ſwimming over it.

BLACK-SMITHS.

Their ſkill. THE chief handicraft at which theſe *Blacks* are beſt ſkilled, is ſmithery; of which I ſhall now ſpeak. The black-ſmiths there, many of whom are at *Boutroe*, *Commendo*, *Mina*, *Berku*, and other places, with ſuch ſorry tools as they have, can make all ſorts of martial weapons they have occaſion for, guns only excepted; they alſo make whatſoever is requiſite for husbandry, and for their houſhold uſes. Tho 'they have no ſteel, yet they make their cymiters, and other cutting inſtruments. Their principal tools are a hard ſtone, inſtead of an anvil, a pair of tongs, and a ſmall pair of bellows, with three or four noſſels, an invention of their own, and blows very ſtrong. Their files of ſeveral ſizes, are at leaſt as well temper'd as we can make them in *Europe*. Hammers of all ſizes they have from the *Dutch*. Their forges are commonly ſmaller than ours. *Tools.*

GOLD-SMITHS.

Curious workmen. THEY outdo the blackſmiths in their performances, as having been taught their art by the *French*, *Portugueſe*, and *Dutch*, in former times, and now make of fine gold, breaſt-plates, helmets, bracelets, idols, hunting-horns, pattins, plates, ornaments for the neck, hatbands, chain and plain rings, buttons, and ſhell-fiſh; they alſo caſt very curiouſly all ſorts of wild and tame beaſts; the heads and ſkeletons of lions, tygers, leopards, oxen, deer, monkeys, goats, *&c.* which ſerve them by way of idols, either in plain work, or filigrene, all caſt in moulds; of which ſort I brought over ſeveral pieces of figures, but particularly that of a perwinkle, as big as an ordinary gooſe-egg; which were all much admired at *Rochel* and *Paris*, and even by the beſt goldſmiths. The thread and contexture of their hatbands and chain-rings is ſo fine, that I am apt to believe, our ableſt *European* artiſts would find it difficult to imitate them. For the ſatisfaction of the reader I have taken the pains to draw moſt of the pieces of both gold-ſmiths and black-ſmiths work in the cut; which being PLATE 2. divided into three parts, I ſhall here give a ſhort account of them.

In the firſt diviſion of the cut, I repreſent all ſorts of martial weapons, as alſo the inſtruments for tillage and houſhold uſes; in the ſecond, under it all the varieties of

of gold-smiths works; and in the third again, on the right hand, the whole variety of their musical instruments, either for diversion or war, with the various sorts of seats, or wooden stools.

For the better understanding of the figures in the first division:

ARMS, TOOLS, MUSICAL INSTRUMENTS *and* ORNAMENTS;

Spear. *K.* IS a javelin or spear, with a quiver full of arrows, the javelin having a ring in the middle to fasten it to their body when they travel.

Dart. *L.* An *Assagaya*, a *Mooriſh* word used in *Portugueſe*, and thence taken by the *Blacks*, being a long dart, to be cast at a distance, with another sort of quiver, and three arrows in it. The quiver they hang about their shoulders, at a leather thong, or belt, as mark'd *Y*. These darts are commonly about two yards long, and pretty large, the end pointed with iron, like a pike, and some of them covered with iron a span or two in length. This weapon serves them instead of a cymeter; that holding their shield in the left hand, they may the more conveniently dart it with the right; for they have commonly some body to carry it after them, when they cannot well hang it on their shoulders.

Bows and arrows. *X.* Represents their bows and arrows, at present not much used by them at the coast, excepting the *Aquamboe Blacks*, who are most dexterous at shooting those arrows, which have feathers at the head, and are pointed with iron. The people of *Aſwine* used to poison them; but on the coast they do not, being utter strangers to poison.

Small dart. *L. O.* A small dart to be cast by hand, about a yard long, and very slender.

Razors. *O.* Razors, with which they shave their beards.

Swords. *N.* Three different sorts of swords or cymiters, with iron, or wooden hilts, or a monkey's head cast in gold, and look'd upon as sacred, or a spell. Two of the swords shaped like chopping-knives, being about two and a half, or three handfuls broad at the end, about one at the hilt; and three or four spans long at most, bowing a little at the top. Those cutlaces are very strong, but commonly so blunt, that it requires two or three strokes to cut off a head. They have a wooden hilt and guard, adorned, sometimes on the one, and sometimes on both sides, with small round knobs, covered with a sort of skin, or a rope black'd with the blood of some tame beast. Others also adorn it with a tuft of horse-hair. Persons of note cover the hilt with thin plates of gold. The leather scabbard is almost open at one side, to which they hang, by way of ornament a tyger's head, or a large red shell, to enhance the value of it. They hang these cutlaces at their left hip, by a belt, girt about them; or else they stick them in the clout they wrap about their body, and between their legs, that they may run the swifter, when they go to war in an enemy's country, and have also about them a bandelier belt, with about twenty bandeliers hanging to it. BARBOT.

M. Another sort of cymiter, part of the edge whereof is made like a saw, to saw off the bones of their enemies. The pommel is the muzzle of a beast, cast in gold, for an idol or spell. *Cutlaces like saws.*

This sort of cymiter or cutlace, must be a particular weapon, used in ancient times by the *Ammonites*, who being abominable bloody idolaters, in the days of *David*, and using to sacrifice their own children to *Moloch*, or *Malcheu*, making them pass through the fire, or burning them in a barbarous manner, as we read in 2 *Kings* xvi. 3. and xxiii. 10. and *Levit.* xviii. 21. and xx. 2, *&c.* were peculiar at inventing of horrid torments for their enemies, and used to put them under saws, and under iron harrows, and axes of iron; and made them pass through the brick-kilns, as may be reasonably conjectured from the dreadful punishments *David* inflicted on all the towns of that execrable nation, when he had taken *Rabbah*, their royal city, by his army, under the command of *Joab*, causing all the *Ammonites*, according to the equitable rule, call'd *Lex Talionis*, to be put to death, by the same sorts of torments they had put others to, as we read, 2 *Sam.* xii. 31. So that it is not unlikely those savage *Ammonites* might also have invented this sort of cymiter, or sword, like a saw on the one side; which by the *Arabs*, their neighbours, might, in process of time, be carried into *Africk*, and by degrees convey'd down to the *Blacks* of *Guinea*, living near them. Some of those exquisite torments anciently used, are still known in the eastern parts; we have an account that the prophet *Isaiah* was saw'd in two, by order of king *Manasseh*, with a wooden saw, which must have been a more grievous torture than if it had been of iron.

P. A Ponyard, or Bayonet, after their manner. *Ponyard.*

Q. A round ax, with a blunt edge on the one side.

R. An ax of another form; both these for husbandry. *Axes.*

V. An ax of a third make, to hew, or fell timber.

S. A shield, or buckler, of dress'd leather, used by the *Blacks* of note, in war, or on festivals; or when they visit others of an equal rank. These shields are four or five *Shields.*

foot

BARBOT. foot long, and three in breadth, the under part made of oſiers, ſome of them covered with gilt leather, or with tygers ſkins, or the like. Some alſo have broad thin copper-plates, made faſt to each corner, and in the middle, to ward off arrows and darts, as well as the ſtrokes of cutlaces; but they are not proof againſt muſket balls. They are wonderful dexterous at managing of theſe ſhields, which they hold in their left hand, and the ſword in the right, and ſkirmiſhing with them both; they put their bodies into very uncommon poſtures, covering themſelves ſo nicely, that there is no poſſibility of touching them, 2 *Chron.* xiv. 8. *Aſa* king of *Judah*, had an army of three hundred thouſand men, armed with ſhields or bucklers and javelins, and two hundred and eighty thouſand men with ſhields and arrows, againſt the king of *Ethiopia*.

S. Another ſort of ſhield, made of oſiers or bulruſhes, for the common ſort of people.

Drums. *T.* The royal drum, uſed when a king takes the field and heads his army, adorned with ſpells, ſhells, and jaw-bones of their enemies ſlain in battel. The ſound of it is not unlike that of our kettle-drums. The body of it is a piece of wood made hollow, covered at one end with a ſheep-ſkin, and left open at the other, which is ſet on the ground. It is beaten with two long ſticks, like hammers, and ſometimes round, as in the figure. They alſo ſometimes beat with a ſtrait ſtick, or with their hands. To be intruſted with this drum, is looked upon as an office of honour.

They have above ten ſeveral ſorts of drums, moſt of them being trunks of trees hollowed, of ſeveral degrees and ſizes. They generally beat theſe drums in conſort with the blowing horns, made of elephants teeth, which together make a hideous noiſe; and to help it out, they ſet a boy to rattle on a hollow piece of iron, with a ſtick: and this addition is ſo far from rendring the noiſe more agreeable, that it rather becomes more unſupportable to our ears.

Tools. 4. 4. Two ſorts of tools for tillage.

A muſket. *W.* Such a muſket as they buy from *Europeans*. They handle their fire-arms very cleverly, diſcharging them ſeveral ways, when drawn up, one ſitting and another lying down, never hurting one another. Abundance of fire-arms, gun-powder and ball are ſold there by all the trading *Europeans*, and are a very profitable commodity, when the *Blacks* of the coaſt are at war; yet were it to be wiſhed they had never been carried thither, conſidering how fatal they have been, and will ſtill be upon occaſion in the hands of the *Blacks*, to *Europeans*, who for a little gain furniſh them with knives to cut their own throats, of which, each nation is ſenſible enough, and yet none will forbear to carry that commodity, which proves ſo dangerous in the hands of thoſe *Blacks*; and the beſt excuſe we have for this ill practice is, that if one does not, ſtill the other will ſell them; if the *French* do not, the *Dutch* will; and if they ſhould forbear it, the *Engliſh* or others would do it.

In the ſecond and under DIVISION.

Pots. * AN earthen pot, as they are generally made of ſeveral ſizes, large and ſmall.

Necklace. Juſt under the pot, a woman's necklace, of *Contas da Terra* and *Agri*, adorned with gold ſpells, and ſlips of the ſacred tree; ſuch necklaces are reckoned there very ornamental, and coſt a conſiderable ſum of money.

Hatband. 9. A gold hat-band, of curious workmanſhip.

Toys and bracelets. From *A.* to *B.* ſundry ſorts of their gold toys worn as ſpells, or things ſacred, and bracelets of ſix ſorts, one of them ſo long, that it reaches to the elbow; and over them two ſorts of flat arm-rings. Under thoſe rings ſome caſt heads of beaſts, uſed alſo as ſpells, or holy things, and near the biggeſt head a gold bracelet, which can be contracted, or extended, as narrow, or as wide as they pleaſe on the arm.

Horns. Above thoſe rings, a ſmall blowing horn of gold uſed by the better ſort.

Natural gold. 7. A piece of natural gold near an ounce in weight, which I have ſtill by me, being like a piece of a ſharp-pointed rock.

Gold periwinkle. 8. A large whilk, or perwinkle, caſt in gold filigrene work, a very curious piece.

6. Two *Bouſies*, or *Cauries*, *Eaſt-India* ſhells, which ſerve for ornaments in necklaces, and go for money at *Fida* and *Ardra*.

Money. 4. A great iron pin, with a ſmall ſemicircle at the end, like a half moon, which is current money at ſome places, for a certain value.

Scales. 1. Small ſcales of their making, to weigh gold.

Weights. 3. The beans, or peaſe, with which they weigh gold duſt, as has been ſaid before.

Spoons. 5. Little wooden ſpoons to put gold into the ſcales, or take it out, to adjuſt the weight.

Krakra. 2. Gold *Krakra*, which is their ſmall money.

In the third DIVISION, *on the right-hand*,

Combs. *I.* COMBS, made of a ponderous hard wood.

Stools. *H.* Three ſeveral ſorts of wooden ſtools, or ſeats, as commonly uſed by the better

ſort

ſort of people, and carried about with them, when they go a viſiting.

Others. *Z.* Two different ſorts of ſmall ſeats or ſtools, which they always carry in their ſmall canoes, to ſit on in the middle of them.

Horns. *G.* Blowing horns, made of elephants teeth, of ſeveral ſizes, the biggeſt of which weigh about thirty pounds; they have a peculiar art to hollow them from one end to the other. At the lower end of them is a piece of rope, blacked with ſheep or hens blood, and a ſquare hole, blowing into which makes a prepoſterous noiſe, by them reduced to a ſort of tone and meaſure, and altered at pleaſure. Sometimes the tone is more tolerable, according to their ſkill. On it are carved many figures of men and beaſts, and others only the product of fancy.

Bells. *F.* Three ſorts of tinkling bells, which make up part of their muſick.

Caſtagnets. *E.* Two ſorts of caſtagnets uſed in dancing.

Flutes. *D.* Two flutes, differing from ours, by having more holes.

Cittern. *C.* A ſort of cittern, made of a calabaſh, or gourd, over which is a long narrow piece, made of reeds ſet cloſe to one another athwart; and over all, four ſtrings, which give the ſound, when play'd upon with the fingers, after the manner that the *Portugueſe* touch the guittar; and I am of opinion the *Blacks* made this inſtrument in imitation of that.

Kettle. *B.* A braſs kettle, with two ſticks, to beat it, in muſical manner.

Drums. *A.* Two ſeveral ſorts of drums, with their ſticks, the round one uſed at feaſts and in war; the long one alſo ſerves ſometimes for the ſame uſes, and ſometimes in religious worſhip to honour their deities, or upon other extraordinary occaſions.

Tongs. *B.* A pair of tongs, with a ſtick to beat and rattle them, being another of their muſical inſtruments.

Of theſe and all other things repreſented in the figures, I ſhall have occaſion to ſpeak more at large hereafter.

In relation to the above-mentioned houſhold goods and arms of the *Blacks*, it may be here obſerved, as to their weapons, that they are much like thoſe uſed by the *Greeks* and *Romans*, being ſwords, bows, arrows, darts and lances made like half-pikes; for the lances of the ancients were not like thoſe of our former horſemen, with large butt ends; and their ſwords were broad and ſhort. It is ſaid that king *Saul* commonly held a lance in his hand, as *Homer* gives one to his heroes, and the *Romans* to *Quirinus* and their other Gods; which lances exactly anſwer the *Aſſagayas*, or javelins uſed by the people of *Guinea*, and many other *Africans*.

Ancient and modern weapons.

The ancient *Greeks* and *Romans* never wore offenſive arms, but in war; nor did the *Iſraelites*, who had the ſame ſort of weapons. *David* commanding his men to march againſt *Nabal*, bid them take their ſwords, tho' they were then ſubject to perpetual alarms. The cuſtom of wearing ſwords at all times, was peculiar to the *Gauls* and *Germans*. BARBOT. *Arms not worn in peace.*

The defenſive arms uſed by the *Greeks*, *Romans*, and *Iſraelites* were ſhields, and bucklers, helmets, coats of mail, and ſometimes greaves, or armour for the thighs, which was very rare among the *Iſraelites*, and much more among the natives of *Guinea*. *Defenſive arms.*

As for the furniture of houſes among the *Iſraelites*, the *Levitical* law often mentions veſſels of wood and earth, and earthen veſſels were moſt common among the *Greeks* and *Romans*, before luxury had prevailed among thoſe nations. Such utenſils are mentioned in the catalogue of the refreſhments brought to *David*, during the war with *Abſalom*. We ſee what was reckoned neceſſary furniture in the words of the *Shunamite*, a wealthly woman, who harboured the prophet *Eliſha*; *Let us make a little chamber, with a bed, and a table, and a ſtool, and a candleſtick, for the prophet*; 2 *Kings* iv. 10. The candleſtick there mentioned muſt have been a lamp, for then and long after candles were not uſed, and all people burnt oil in lamps. The beds were commonly mats, or carpets of *Dedan*, in *Arabia*, brought by the *Arabs* to *Tyre*; and the *Tyrians*, who drove a great trade of fiſh and other commodities with the *Iſraelites*, conveyed them to *Jeruſalem*. Thoſe beds were without curtains, and generally placed againſt the wall, as may be obſerved by the account of *Hezekiah*. Perſons of the higheſt rank had beds of ivory, perfumed and adorned with rich ſtuffs, as the prophet *Amos* reproaches the rich *Jews*, his contemporaries. *Houſhold goods.*

The houſes were flat roofed and terraſſed, the windows having only curtains or lattices before them: and there were no hearths or chimneys; the people for the moſt part living altogether on the ground-floor. *Ancient houſes.*

HUSBANDRY.

I Have already ſpoken of their husbandry, which is but indifferently managed, which ſome will attribute to their ſlothful temper, tho' we ſee in other things, by what has been ſaid, they are as induſtrious as any other people; and it may as well be aſcribed to the frequent wars among them. Whatſoever the reaſon may be, they are very often in want of corn, and ſometimes come almoſt to a famine; which may proceed from other cauſes, ſince we

BARBOT. we ſee the ſame happens in the moſt fruitful countries of *Europe*, where people might periſh, if not ſupplied from other places.

CANOES.

AXIM, *Ackuon*, *Boutroe*, *Tacorary*, *Commendo*, *Cormentin* and *Wineba*, are the moſt noted places for canoes; the natives there making and vending great numbers of them yearly, of all ſizes, both to *Europeans* and their neighbours. The largeſt are forty foot long, ſix in breadth and three in depth, and ſo from this ſize down to the ſmalleſt ſort; which, as has been ſaid, are about fourteen foot long, and three in breadth, few reaching to four foot. *Sizes.*

The largeſt canoes are commonly made at *Axim* and *Tacorary*, and carry eight, rarely twelve tun of weighty goods, beſides the crew. Theſe canoes ſerve either *Whites* or *Blacks* to tranſport any ſort of goods and cattel from place to place, over bars and breaking waters; and are more particularly neceſſary at *Fida* and *Ardra*, above any other parts of *Guinea*, as I ſhall obſerve hereafter. The *Mina* men, who are the moſt ſkilful of all the *Blacks* in rowing and managing this ſort of canoes, over the moſt dangerous bars and raging waters, venture to ſail in the largeſt all about the bight of *Guinea*, and even to *Angola*. *The largeſt.*

They navigate them with maſts and ſails, and with oars and paddles, when the wind proves contrary, or in a calm; being commonly manned from twelve to eighteen hands, according to their bulk and cargo. *Men.*

The rowers or paddlers ſit two and two, on benches, or boards nailed athwart the canoe, at equal diſtances, each of them having, inſtead of an oar, a paddle, made like a ſpade, about three foot long, with a ſmall round handle, about the ſame length, with which they paddle the water, uſing both hands to it, and all ſtriking together, they give the canoe a very ſwift motion, thoſe boats being very light. The ſteerſman ſits quite at the ſtern, with a paddle ſomewhat longer than the others for rowing. *Paddles.*

Thoſe canoes laden with goods and men, are conveyed by the *Mina Blacks* over the worſt and moſt dreadful beating ſeas, all along the coaſt, eſpecially at *Fida* and *Ardra*, where no manner of trade could be carried on between the ſhore and the road, without that help. Thoſe *Blacks* manage them with ſuch extraordinary dexterity in the moſt dangerous places, that it is much to be admired; and if ever the canoe happens to be overſet, the ſea ſwelling and breaking more than ordinary with ſome violent wind, thoſe people being uſed to ſuch accidents, and excellent ſwimmers and divers, ſoon turn it up again, without any other damage than what the goods may receive by the ſea-water, according to their nature; for they are always ſo well ſtowed, and ſo firmly made faſt with ropes to the canoe, that there are ſeldom any loſt by its overſetting; there being alſo croſs pieces of wood in thoſe bar canoes, for ſo they are there called, at certain diſtances, which ſecure the cargo upon ſuch occaſions. *Bar canoes.*

The canoes for war, commonly carry fifty or ſixty men, beſides ammunition and proviſions for fifteen days, if it be requiſite. *War canoes.*

When the bar canoes, or any other ſmaller ſizes, are to ſtand in for the land, through the breaking waters; the crew narrowly obſerves to have the three high ſurges, which uſually follow, one upon the back of another, paſs over, before they enter upon beating waters. The *Blacks*, who, at thoſe times always wait on the beach, either to ſuccour the canoes coming in, if any accident befals them, or to unlade them as ſoon as they are ſafely arrived on the ſtrand, give a ſhout from the ſhore, which is a ſignal to thoſe in the canoe, that the three great ſurges are over; which they can better judge of from the land, as being higher above the water. Then the canoe men all together, with wonderful concert, paddle amain, and give the canoe ſuch ſwift way through the beating water, which foams and roars in dreadful manner on both ſides, that it is got half way through, before the ſucceeding ſurges, which commonly riſe and ſwell prodigious high, the nearer they come to the beating, can overtake it: and thus the canoe holding that rapid courſe in the midſt of the foaming waves, runs itſelf at once almoſt dry on the ſandy beach; many of thoſe *Blacks*, who continually attend there for that purpoſe, running into the water up to the knees, or middle, before it has touched the ground, and take out the paſſengers on both ſides, whom they carry aſhore; tho' often very wet with the waves breaking into the canoe. After that, they alſo take out the goods, and carry them where commanded. *Manner of managing them.*

As to the launching and running out of thoſe canoes over the bars, and through the breaking waves; they generally lade them firſt, with goods or paſſengers, as they lie dry on the beach; and when ready, a number of men proportionable to the bigneſs of the veſſel, beſides its crew, taking hold on each ſide, from one end to the other, hale it into the water, making a diſmal cry, and when afloat in the breaking water, they leave it to the crew, who holding it on each ſide, with the head directly to the ſurges, ſwim along with one hand, till it is ſo carried as far as they think fit into the water, when they all leap into it from *Putting out to ſea.*

from both ſides, and ſitting on their benches, paddle with all their might, through the rolling ſurges, keeping the head of the canoe directly to them: for ſhould they miſs of ſo doing in the leaſt, the waves, which run as high as mountains, would ſoon fill it up, beat it to ſhivers, or at leaſt overſet it. Thus either going in or out the canoe is lifted up, and let down by the waves, with a frightful noiſe.

Dangerous times and places. The danger is much greater in the months of *April*, *May*, *June* and *July*, and ſtill more at the new and full moons, eſpecially at *Fida* and *Ardra*, as I ſhall obſerve, when I come to the deſcription of thoſe countries. There diſmal accidents are very frequent, and great quantities of goods are loſt, and many men drown'd; whereas at the *Gold Coaſt* thoſe things happen but ſeldom, tho' they uſe ſmaller canoes, the landing being nothing near ſo bad as at thoſe other places. I have gone ſeveral times aſhore at the *Gold Coaſt*, both in great and ſmall canoes, without any ill accident, by reaſon of the good management of the paddlers, who were all choſen men, and becauſe it was always at the beſt ſeaſons: yet I muſt own, that ſometimes I eſcaped narrowly, and wiſh'd my ſelf elſewhere, being in a ſmall canoe, for a quarter of an hour, or better, waiting between two dreadful waves, and rolling ſurges, for a proper minute to launch thro' the breaking ſea, before *Cormentin*, which is generally the moſt dangerous landing-place of all the *Gold Coaſt*; in ſuch manner, that it almoſt made my hair ſtand up an end with horror. At another place, I think it was *Mouree*, I ventured to go aſhore in the pinnace, and landed pretty well; but the worſt was to get off again: to which purpoſe I hir'd ſeveral *Blacks*, who, with my own men, all ſwimming with one hand, kept the head of the pinnace right againſt the rolling waves, but could not prevent my being thoroughly wet.

Dexterity of fiſhermen. I have often admir'd the dexterity of the fiſhermen, when ſome of them happened to come aſhore later than is uſual, in the afternoon, at which time the ſea-breeze makes the ſea ſwell conſiderably near the land: I obſerved how two or three men, in ſo ſmall, ſo low, ſo narrow, and ſo light a boat, in which he who ſits at the ſtern to ſteer ſeems to have his poſteriors in the water, could ſo ſwiftly carry the canoe through the breaking ſea, without any misfortune, and with little or no concern; but this muſt proceed from their being brought up, both men and women, from their infancy, to ſwim like fiſhes; and that, with the conſtant exerciſe, renders them ſo dexterous at it, that tho' the canoe be overturn'd, or ſplit in pieces, they can either turn it up again in the firſt caſe, or ſwim aſhore in the ſecond, tho' never ſo diſtant from it. The *Blacks* of *Mina* out-do all others at the coaſt in dexterity of ſwimming, throwing one after another forward, as if they were paddling, and not extending their arms equally, and ſtriking with them both together, as *Europeans* do. There, as I have hinted before, may be ſeen ſeveral hundred of boys and girls ſporting together before the beach, and in many places among the rolling and breaking waves, learning to ſwim, on bits of boards, or ſmall bundles of ruſhes, faſten'd under their ſtomachs, which is a good diverſion to the ſpectators. BARBOT. *Excellent ſwimmers.*

I would adviſe thoſe, who are to go aſhore, to ſend their beſt clothes before them, in a trunk; for I have often ſpoil'd good apparel upon ſuch occaſions, and eſpecially when the *Blacks* lift a man out of the canoe juſt when it reaches the beach, as has been ſaid before: for they being always anointed all over with greaſe, or palm-oil, certainly leave the impreſſion of it on his clothes, whereſoever they touch them, and it is ſcarce ever to be got out. There every *European* of any note, commonly wears fine ſilk, or woollen ſuits, and often adorned with gold, or ſilver galoons; according to the poſt he is in, each ſtudying to exceed another; beſides that the *Blacks*, as well as other nations, ſhow moſt reſpect to thoſe who are beſt dreſſed. *Advice for landing.*

There is another ſort of very fine canoes, of about five or ſix ton burden, which every commander of an *European* fort keeps for a pleaſure-boat, to paſs with his attendants, as occaſion offers, from one place to another. The *Daniſh* general in my time, had the fineſt of that ſort. In the midſt of it was a large auning, of very good red and blue ſtuffs, with gold and ſilver fringes, and under it handſome ſeats, covered with *Turkey* carpets, and curious curtains to draw on iron rods. At each end of the auning was a ſtaff, bearing a little ſtreamer, and another at the head of the canoe, and under it the *Daniſh* flag. Theſe canoes are repreſented in the cut of the proſpect of fort *Fredericksburg*, at *Manfrou*, near *Corſo*; where is alſo another canoe, which was for the *Daniſh* general's ſervants and ſoldiers, which uſually attended his own canoe. In the cuts of the caſtle of *St. George* of *Mina*, cape *Corſo* caſtle, and *Chriſtiaenburg* at *Acra*, are exact draughts of the great canoes, uſed by the *Engliſh* and *Dutch* to carry goods and paſſengers along the coaſt; to which prints I refer, as to the form of the canoes, and the manner of fitting and rigging them. But I muſt take notice, that the ſails thoſe people uſe, are commonly made of ruſh mats, or a ſort of cloth of the bark of trees, having long hairy threads, like the *Pleaſure canoes.*

Sails and rigging.

Coco-

BARBOT. *Coco-tree*, which they ſpin and weave into a ſort of canvas, and their rigging is of the palm-tree yarn. The *European* canoes have commonly *European* canvas and cordage.

Spells, or idols. The canoes are alſo commonly painted, both within and without, as well as they can do it, and adorn'd with abundance of their toys, or idols, fore and aft, which they look upon as patrons and protectors of them; and conſiſt, for the moſt part, of ears of *Indian* corn, among ſeveral dry heads, and muzzles of lions, tygers, goats, monkeys, and other animals. The canoes which are to make a long voyage, commonly, beſides all thoſe ſpells, carry a dead goat, hanging out at the head of the veſſel.

Canoes all of one piece. By what has been ſaid of the bigneſs of the large canoes, it is eaſy to gueſs what prodigious bulky trees there are in that country, conſidering that thoſe boats are made of one piece or trunk; as alſo to conceive, what tedious work it is to fell ſuch trees, and work them into that form, all being done with only a ſort of crooked large knives thoſe people make; and it were ſcarce practicable, but that the *Capot* trees, of which they always make the canoes, are very porous and ſoft, as has been obſerved before.

How made. When the trunk of the tree is cut to the length they deſign the canoe, they hollow it as much as they can, with their crooked knives, and then burn it out by degrees, till it is reduced to the intended cavity and thickneſs, which then they ſcrape and plain with other ſmall tools of their invention, both within and without, leaving it thickneſs enough, that it may not ſplit when heavy loaded.

Shape. The bottom is made almoſt flat, and the ſides ſomewhat rounded, ſo as that it is ſomewhat narrower juſt at the top, and bellies out a little lower, that they may carry the more ſail: the head and ſtern are raiſed long, and ſomewhat hooked, very ſharp at the end, that ſeveral men may lift at both ends, upon occaſion, to lay it up aſhore, and turn it upſide down, the better to preſerve it from the weather, and eſpecially from rain, and therefore they make it as light as poſſible.

Small canoes. The leſſer canoes, which the *Blacks* call *Ekem*, and the *Portugueſe*, *Almadias*, are reckoned to be beſt made by the people of *Commendo*, and a great number is made at *Agitaſi* and *Commani*, in the country of *Commendo*. The name of *Canoe* is properly of the *Weſt-Indies*, where ſuch boats are uſed; and from thoſe people the *Spaniards* learnt it, and all other nations have taken it from them.

This ſort of little canoe is exactly repreſented in its proper form and ſhape in the print, ſhowing five or ſix hundred of them abroad a fiſhing, at *Mina*; and juſt under it is the other ſort of canoe, carrying ſlaves aboard the ſhips, both of them differing much from the bar canoes, and thoſe made to perform voyages. The latter is exactly drawn in all its parts, to give the reader a juſt idea of it, and the way of rowing and ſteering, and therefore it will be needleſs to ſay more of it.

I have before ſpoken of carpenters and houſe-builders, as well as of porters.

POTTERS.

Taught by the Portugueſe. THERE is not much to be ſaid of them, but that they were formerly taught by the *Portugueſe* to prepare the clay, to form and mould it into jugs, pipkins, pots and troughs of ſeveral ſizes; and then to bake it in proper ovens, ſo that the earthern ware made there, tho' very thin, is yet extraordinary hard, and as good as any in the world to boil meat, or other proviſions, or for any uſe whatſoever. The clay they generally have, is of a dark colour, and the veſſels made of it will endure the moſt violent heat.

THATCHERS.

THESE have a peculiar way of ranging and ordering the leaves of palm-trees, or of *Indian* wheat, or ruſhes, one over another, all bound and faſten'd together, on round poles of ſeveral ſizes; which they expoſe to ſale in the markets, where any one, who is to build or repair a houſe, has the choice of what is moſt for his purpoſe.

Several trades. The inland *Blacks* have alſo ſeveral trades, and abundance of huſbandmen among them. Beſides, they have many that make various ſorts of caps and hats of the ſkins of beaſts, and with ſtraw and ruſhes; and great numbers of weavers, who work cloths very artificially, in little portable looms, to be carried about, as at cape *Verde*, ſpinning the bark of certain trees, and dying it of ſeveral colours. The people of *Iſſeny*, and the country about them, are the moſt ſkilful at it of any on the *Gold Coaſt*.

MARKETS.

I Have elſewhere obſerv'd, that the *Blacks* have publick markets or fairs, appointed in ſeveral parts of the country, on certain days of the year, for the conveniency of trade; beſides that which is peculiar to every village for proviſions.

It would be endleſs to attempt to deſcribe each of thoſe publick fairs or markets, as well up the inland, as at the coaſt; and I think it will ſuffice to ſpeak of one for all, which is that of cape *Corſo*, accounted the moſt conſiderable of all the coaſt, and even of all other parts of the country.

It

Cape Corso market. It is kept every day, except *Tuesdays*, which are holy, or their sabbath, in a large place at the end of the town, whither great numbers of all the neighbouring people resort every morning very early, with all sorts of goods and eatables the land affords; besides the *European* goods carried by us.

Good order. This place is so disposed, and the rules prescrib'd for the more orderly keeping of the market so religiously observ'd, that all who are of one trade, or sell the same sort of things, sit in good order together; and they are mostly women, who, as has been hinted before, are commonly employ'd to keep market, being looked upon as fitter for it than the men, and commonly sharper than they for gain and profit. They come thither by break of day, from five or six leagues round about, loaded like horses, with each of them one, or more sorts of goods; as *sugar-canes*, *bananas*, *figs*, *yams*, *lemons*, *oranges*, *rice*, *millet*, Indian *wheat*, *malaguette*, or Guinea *pepper*, *bread*, *kankies*, *fowl*, *fish* raw, boiled, roasted, and fried, *palm-oil*, *eggs*, *pompions*, *earthen-ware*, *beer* called *Petaw*, *wood* for fuel, *thatch* for houses, *tobacco* of the growth of the country, *&c.* The *Blacks* of the coast also carry thither several sorts of *European* goods; and early in the afternoon the palm-wine drawers carry that liquor, fresh from the fields, and the fishermen the fish they have caught in the morning. There the country women barter or exchange their provisions for fish, or other necessaries, and about three of the clock return to their respective dwellings, several of them together in a company, very merrily, singing and sporting all the way, tho' it be ever so far, and that they are loaded with as much as they can well carry; besides sometimes an infant tied at their back, which, as has been said, they always carry whersoever they go, as long as it sucks. Where any of their idols are set up in the roads, and there are great numbers of them throughout all the country, they never pass by, without leaving some small part of what they carry, by way of offering.

Palm-wine. Of all the sorts of goods, or provisions sold at this market, the palm-wine has the greatest vent, because of the great number of fishermen and factors, resorting thither as soon as they come ashore from trading or fishing at sea in the forenoon; who having earn'd some money, are very free to spend it in that liquor, and drink plentifully the rest of the day, with their friends and neighbours, till supper-time, when most of them go home drunk: and notwithstanding those excesses, it is rare to hear of any quarrel or disorder committed, by reason of the good government of the *Cabocciros*, or magistrates, during the market.

At this market, not only the neighbouring inhabitants, but also the crews of *European* ships riding in the road, are plentifully supplied with many necessaries and refreshments; the latter commonly bartering with the market women, for garlick, pins, small looking-glasses, ribbands, flints and steels, and such like trifles. BARBOT.

Fairs. At other places up the inland they have set fairs, at some once, and at others twice a year; but so that no two fairs may fall out at the same time, lest the one be an hindrance to the other. There they also expose to sale all sorts of things they have of the product either of *Europe* or *Africa*, and there is a mighty concourse of people, from all parts, tho' very remote from the place where the said fair is kept.

Money. In former times those people had no other way of vending their commodities among themselves, than by bartering or exchange; but since the *French* first, and after them the *Portuguese*, taught them the way of cutting coarse gold into very small bits, by them call'd *Kra-kra*, to facilitate the buying and selling of small things, the *Blacks* have so well improv'd that sort of money, that now pretty large sums are paid in it, all along the *Gold Coast*, except at *Acra*, where it is little used; but instead of it, for the conveniency of buying small things in the market, they have a sort of large iron pin, with a semicircle, or half-moon at one end of it, exactly of the form and bigness as represented in the cut of their smithery. PLATE 22.

Having already spoken sufficiently of the *Kra-kra* money, and of the manner of the scales and weights they use to weigh it, or any gold dust, I refer the reader back to it; as well as for what I have there also said of their way of measuring all sorts of linnen, cloth, or stuffs, by a measure almost nine foot long, by them called *Jettam*, and of their manner of valuing slaves, at a set rate, but alterable according to the times.

I have also given an account of their language among themselves, and in what sort of dialect they converse and trade with *Europeans*; and that they know nothing of writing or reading, tho' some *Blacks* of cape *Verde*, and *Rufisco*, are acquainted with both. They only make to themselves some rules for memory, the better to manage their affairs, so that they are rarely guilty of omitting, or forgetting the least thing that is material. For their way of casting up any numbers, they commonly tell from one to ten, and then tally on their fingers, or by *Taccoes*, and so successively other tens, till they come to an hundred, which they tally or score down in the same manner, and begin again from one to ten. Some of the better sort of *Blacks* have proper names for numbers to an hundred, *&c.* as may be *Art of memory.*

BARBOT. ſeen ſet down in the vocabulary of their familiar words and phraſes hereafter inſerted.

SLAVES,

BEing one part of their riches, and properly a commodity in this country, as they were in ancient times at *Tyre*, *Ezech.* xxvii. 13. *Javan, Tubal and Meſhech, they were thy merchants; they traded the perſons of men*, &c. it will not be improper to ſay ſomething of them.

Parents ſelling their children. They are, for the moſt part, people taken in war; but ſometimes ſold into bondage by their own relations, in this particular, like the *Chineſe*, who ſell their ſons and daughters when they pleaſe, and practiſe it frequently. The *Sclavonians* had the ſame cuſtom, and were alſo free to kill them. The *Perſians* kept them as ſlaves. *Vid. Navarette*, pag. 51.

Kidnapping, &c. Others are ſometimes ſtolen away, out of their own countries by robbers, or ſpirited by kidnappers, who often carry away many children, of both ſexes, as they find them about the country, being ſet to watch the corn-fields of their relations, as has been ſaid in its place. Some alſo through extreme want in hard times, alſo inſolvent debtors, and ſuch as are condemn'd to fines they are not able to pay, ſell themſelves willingly for ſlaves, to others of their country people, and there are of both ſexes and all ages; but the much greater number of ſlaves, as has been ſaid, are taken in war, either in battle, or by making excurſions into the enemies country.

The trade of ſlaves is in a more peculiar manner the buſineſs of kings, rich men, and prime merchants, excluſive of the inferior ſort of *Blacks*.

Barbarous uſage. Theſe ſlaves are ſeverely and barbarouſly treated by their maſters, who ſubſiſt them poorly, and beat them inhumanly, as may be ſeen by the ſcabs and wounds on the bodies of many of them when ſold to us. They ſcarce allow them the leaſt rag to cover their nakedneſs, which they alſo take off from them when ſold to *Europeans*; and they always go bare-headed. The wives and children of ſlaves, are alſo ſlaves to the maſter under whom they are married; and when dead, they never bury them, but caſt out the bodies into ſome by place, to be devoured by birds, or beaſts of prey.

Thoſe in the Weſt-Indies happier. This barbarous uſage of thoſe unfortunate wretches, makes it appear, that the fate of ſuch as are bought, and tranſported from the coaſt to *America*, or other parts of the world, by *Europeans*, is leſs deplorable, than that of thoſe who end their days in their native country; for aboard ſhips all poſſible care is taken to preſerve and ſubſiſt them for the intereſt of the owners, and when ſold in *America*, the ſame motive ought to prevail with their maſters to uſe them well, that they may live the longer, and do them more ſervice. Not to mention the ineſtimable advantage they may reap, of becoming chriſtians, and ſaving their ſouls, if they make a true uſe of their condition; whereof ſome inſtances might be brought: tho' it muſt be owned, they are very hard to be brought to a true notion of the chriſtian religion, and much leſs to be prevail'd on to live up to its holy rules; being naturally very ſtupid and ſenſual, and ſo apt to continue till their end, without the leaſt concern for a future ſtate of eternal bliſs, or miſery, according as they have lived in this world.

Slaves ſhould be inſtructed in chriſtianity. It muſt alſo be own'd, that the chriſtians in *America* are much to be blamed in this particular; and more eſpecially the proteſtants, which I beg leave to take notice of with ſome concern, take very little care to have their ſlaves inſtructed in the chriſtian religion; as if it were not a poſitive duty incumbent on them, by the precepts of chriſtianity, to procure the welfare of their ſervants ſouls, as well as that of their bodies. This has been expreſſly declared by two ſynods of the proteſtant churches of *France*, the one held at *Roan*, the other at *Alençon*, in 1637. upon the queſtions put in thoſe aſſemblies by over-ſcrupulous perſons, who thought it unlawful, that many proteſtant merchants, who had long traded in ſlaves from *Guinea* to *America*, ſhould continue that traffick, as inconſiſtent with chriſtian charity. The ſynod thereupon, after a long diſcuſſion of the point, decreed as follows: Tho' ſlavery, as it has been always acknowledged to be of the right of nations, is not condemned in the word of God, and has not been aboliſhed in moſt parts of *Europe*, by the manifeſtation of the goſpel, but only by a contrary practice, inſenſibly introduced; nevertheleſs, ſince ſeveral merchants, trading on the coaſt of *Africa*, and to the *Indies*, where that traffick is permitted, acquire ſlaves of the *Barbarians*, either in exchange, or for money, the poſſeſſion of whom they tranſmit to others by formal ſales, or exchange; this aſſembly, confirming the rule made on that ſubject in *Normandy*, exhorts them, not to abuſe that liberty, contrary to chriſtian charity, and not to diſpoſe of thoſe poor infidels, but to ſuch chriſtians, as will uſe them with humanity; and above all, will take care to inſtruct them in the true religion.

Neglect of them. But how far moſt proteſtant planters and other inhabitants of *European* colonies in *America*, are from following ſuch reaſonable advice, every perſon that has converſed among them can tell. There, provided that the ſlaves can multiply, and work hard for the benefit of their maſters, moſt men are well ſatisfied, with-

without the leaſt thoughts of uſing their authority and endeavours to promote the good of the ſouls of thoſe poor wretches. In this particular I muſt ſay, the *Roman-Catholicks* of the *American* plantations are much more commendable; for at *Martinico*, one of the *French Caribbee* iſlands, all who have been there may have obſerved, that every *Sunday* morning early there is a maſs celebrated in the chappel of the *Jeſuits*, called the maſs of the *Blacks*, as being particularly appointed for thoſe ſlaves in the iſland; and every planter, who lives within a reaſonable diſtance of it, is obliged to ſend his *Blacks* to be preſent at it, and at other devotions, according to the ſervice of the *Roman* church.

It is alſo notorious, with what application the *Portugueſe* have endeavoured, for theſe two laſt centuries, to propagate their religion amongſt the *Blacks* in general, at *Guinea*, *Congo* and *Angola*, by keeping a great number of miſſioners there, in ſeveral places: and even in *Braſil*, what care they take to inſtruct ſo many thouſands of *Black* ſlaves, as are employed in the ſervice of their plantations, as ſhall be farther declar'd when I ſhall treat of thoſe peoples ſenſe, or belief of religious worſhip.

Excuſes of the Engliſh *for not inſtructing ſlaves.*

Before I leave this ſubject, I ſhall mention two principal reaſons, to paſs by ſeveral others of leſs moment, which proteſtant planters uſually alledge, in the *Engliſh* colonies of *America*, to excuſe this neglect: the firſt, the great incumbrance it would be to a planter, who has a great number of ſlaves, ſome one, others two hundred and more, firſt to have them learn *Engliſh*, and afterwards to inſtruct every one of them in the principal articles of the proteſtant belief, thoſe ſlaves being generally of a bruiſh temper, and prepoſſeſſed with fantaſtical ſuperſtitious practices of the groſſeſt and moſt abſurd paganiſm; which, in reality, moſt of them always adhere to, tho' they have lived ever ſo long among proteſtants. The other argument, on which many ſeem to lay much ſtreſs, is, that if their ſlaves were made chriſtians by baptiſm, *&c.* they ſhould, according to the laws of the *Britiſh* nation, and the canons of its church, immediately loſe the property they had before in thoſe ſlaves; it being inconſiſtent with the proteſtant religion, that any of its profeſſors ſhould be kept in bondage for life. But this is a falſe notion, for neither the laws of the nation, nor the canons of the church of *England*, nor of any other chriſtian people in *Europe*, that I could ever hear of, do diſcharge any *Black* ſlave, that has received baptiſm, from continuing ſo till death. I have in this point had the opinion of very learned *Engliſh* and *French* divines, alledging one inſtance of the like caſe in *Oneſimus*, a chriſtian ſlave, in whoſe behalf St. *Paul* writes to *Philemon*, his maſter, in ſo affectionate a manner; *vid.* his epiſtle: by all which it is apparent, that in thoſe times, the primitive chriſtians had many ſlaves among them, who were alſo chriſtians. BARBOT.

Chriſtianity would make them dutiful.

To conclude on this head, it may ſafely be affirmed, that if the proteſtants were careful to have their *Barbarian* ſlaves baptized, and well inſtructed in the principles and maxims of true chriſtianity, many of thoſe poor wretches would behave themſelves much more humanely and dutifully towards their maſters and fellow-ſlaves than they do, for want of ſuch inſtructions; and conſequently we ſhould not ſo often hear of their mutinying and deſerting, as has been known at *Barbadoes*, and other colonies. The maxims of chriſtianity would doubtleſs be a curb to their rude temper, and the planters might expect the bleſſing of heaven on their plantations, as a reward of their charitable endeavours to convert thoſe groſs pagans from their deplorable ſtate of depravation, in all malice and vileneſs towards God and man.

The *Gold Coaſt*, in times of war between the inland nations, and thoſe nearer the ſea, will furniſh great numbers of ſlaves of all ſexes and ages; ſometimes at one place, and ſometimes at another, as has been already obſerved, according to the nature of the war, and the ſituation of the countries between which it is waged. I remember, to this purpoſe, that in the year 1681, an *Engliſh* interloper at *Commendo* got three hundred good ſlaves, almoſt for nothing, beſides the trouble of receiving them at the beach in his boats, as the *Commendo* men brought them from the field of battle, having obtained a victory over a neighbouring nation, and taken a great number of priſoners.

At other times ſlaves are ſo ſcarce there, that in 1682, I could get but eight from one end of the coaſt to the other; not only becauſe we were a great number of trading ſhips on the coaſt at the ſame time, but by reaſon the natives were every where at peace. At another time, I had two hundred ſlaves at *Acra* only, in a fortnight or three weeks time; and the upper coaſt men, underſtanding I had thoſe ſlaves aboard, came down to redeem them, giving me two for one, of ſuch as I underſtood were their near relations, who had been ſtolen away by inland *Blacks*, brought down to *Acra*, and ſold to us.

A whole family ſlaves.

I alſo remember, that I once, among my ſeveral runs along that coaſt, happened to have aboard a whole family, man, wife, three young boys, and a girl, bought one after another, at ſeveral places; and cannot but obſerve here, what mighty ſatisfaction

thoſe

BARBOT. thoſe poor creatures expreſſed to be ſo come together again, tho' in bondage. For ſeveral days ſucceſſively they could not forbear ſhedding tears of joy, and continually embracing and careſſing one another; which moving me to compaſſion, I ordered they ſhould be better treated aboard than commonly we can afford to do it, where there are four or five hundred in a ſhip; and at *Martinico*, I ſold them all together to a conſiderable planter, at a cheaper rate than I might have expected, had they been diſpoſed of ſeverally; being informed of that gentleman's good-nature, and having taken his word, that he would uſe that family as well as their circumſtances would permit, and ſettle them in ſome part by themſelves.

I have elſewhere ſpoke of the manner of valuing and rating the ſlaves among the *Blacks*, and ſhall conclude this chapter, which proves to be one of the longeſt, with an odd remark; which is, That many of thoſe ſlaves we tranſport from *Guinea* to *America* are prepoſſeſſed with the opinion, that they are carried like ſheep to the ſlaughter, and that the *Europeans* are fond of their fleſh; which notion ſo far prevails with ſome, as to make them fall into a deep melancholy and deſpair, and to refuſe all ſuſtenance, tho' never ſo much compelled and even beaten to oblige them to take ſome nouriſhment: notwithſtanding all which, they will ſtarve to death; whereof I have had ſeveral inſtances in my own ſlaves both aboard and at *Guadalupe*. And tho' I muſt ſay I am naturally compaſſionate, yet have I been neceſſitated ſometimes to cauſe the teeth of thoſe wretches to be broken, becauſe they would not open their mouths, or be prevailed upon by any intreaties to feed themſelves; and thus have forced ſome ſuſtenance into their throats.

At the end of the ſupplement to this deſcription, may be ſeen how I ordered the ſlaves to be uſed, and managed, in our paſſage from the coaſt to the *Weſt-Indies*; which if it were well obſerved by other *Europeans* following that trade, would certainly ſave the lives of many thouſands of thoſe poor wretches, every year, and render the voyages much more advantageous to the owners and adventurers; it being known by a long courſe of experience that the *Engliſh* particularly every year loſe great numbers in the paſſage, and ſome ſhips two, three, and even four hundred out of five hundred ſhipped in *Guinea*.

Slaves in ancient times.

Before we leave this ſubject, the following obſervation may not be unacceptable. The *Iſraelites* had the power of life and death over their ſlaves, and that right was then common to all nations; for captivity was derived from the right of war, when inſtead of killing the enemies it was judged more adviſeable to ſave their lives, and make uſe of their ſervice. It was then ſuppoſed, that the conqueror always reſerved to himſelf the right of taking their lives, if they became unworthy of his mercy; that he acquired the ſame right over the children of ſlaves, ſince they could never have been born, had not he preſerved the father, and that he tranſferred that right, in diſpoſing of his ſlave.

Power of life over them.

This is the foundation of the abſolute authority of the maſters, and it was very rare that they would abuſe it; their own intereſt obliging them to preſerve their ſlaves which were a part of their wealth. That is the reaſon in the law of God, for not puniſhing him, who had beaten his ſlave ſo unmercifully, that he died in a few days after. 'Tis his money, ſays the law; to ſhow that his loſs was a ſufficient puniſhment: and it might be preſumed in that caſe, the maſter only intended to correct him. But if the ſlave actually died under the blows, it was an inducement to believe that the maſter's deſign was to kill him, and therefore the law declared him guilty; wherein it was more merciful than the laws of other nations. The *Romans* for above fifty years had the right of putting their ſlaves to death; of laying their debtors in irons, for non-payment, and of ſelling their own children three ſeveral times ſucceſſively, before they were out of their power. All this was purſuant to the laws of the twelve tables which they brought from *Greece*, about the time when the *Jews* were again reeſtabliſhing themſelves, after their return from captivity, and about a thouſand years after *Moſes*. More of theſe remarks may be found in other parts of this deſcription treating of ſlaves.

CHAP. XXI.

European *goods for* Guinea; *uſes they are put to; duties paid for goods. Safe riding at the coaſt. Merry-making and dancing. Feaſt made by the* Daniſh *general. Manner of taking an oath.*

EUROPEAN GOODS *for* GUINEA.

AS to the different ſorts of goods the *Europeans* generally carry thither for trade; each nation commonly ſupplies the coaſt, as much as is convenient, with ſuch as their reſpective countries afford; and what they want at home for well aſſorting their cargo, they buy in other parts of *Europe*. For inſtance,

The

The *French* commonly carry more brandy, wine, iron, paper, firelocks, *&c.* than the *Engliſh* and *Dutch* can do, thoſe commodities being cheaper in *France*; as, on the other hand, they ſupply the *Guinea* trade with greater quantities of linen cloth, bugles, copper baſons, and kettles, wrought pewter, gun-powder, ſayes, perpetuanas, chints, cawris, old ſheets, *&c.* than the *French*; becauſe they muſt get theſe wares from *England* or *Holland*.

What the French carry. The *French* commonly compoſe their cargo for the *Gold Coaſt* trade, to purchaſe ſlaves and gold-duſt; of brandy moſtly, white and red wine, ros ſolis, firelocks, muſkets, flints, iron in bars, white and black contecarbe, red frize, looking-glaſſes, fine coral, ſarſaparilla, bugles of ſundry ſorts and colours, and glaſs beads, powder, ſheets, tobacco, taffeties, and many other ſorts of ſilks wrought, as brocardels, velvets, *&c.* ſhirts, black-hats, linen, paper, laces of many ſorts, beads, ſhot, lead, muſket-balls, flints, callicoes, ſerges, ſtuffs, *&c.* beſides the other goods for a true aſſortment, which they have commonly from *Holland*.

Dutch lading. The *Dutch* have *Coeſveld* linen, ſleyſiger lywat, old ſheets, *Leyden* ſerges, dyed indigo-blue, perpetuanas, green, blue, and purple: *Konings-Kleederen*, annabas, large and narrow, made at *Haerlem*, *Cyprus* and *Turkey* ſtuffs, *Turkey* carpets, red, blue, and yellow cloths, green, red and white *Leyden* rugs, ſilk ſtuffs, blue and white; braſs kettles of all ſizes; copper baſons, *Scotch* pans, barbers baſons, ſome wrought, others hammered; copper pots, braſs locks, braſs trumpets, pewter, braſs, and iron rings, hair trunks, pewter diſhes, and plates (of a narrow brim;) deep porringers, all ſorts and ſizes of fiſhing-hooks, and lines, lead in ſheets, and in pipes, three ſorts of *Dutch* knives; *Venice* bugles, and glaſs beads, of ſundry colours and ſizes; Sheep-ſkins, iron bars, braſs pins, long and ſhort; braſs bells, iron hammers, powder, muſkets, cutlaces, cawris, chints, lead balls, and ſhot, of ſundry ſorts; braſs cups, with handles, cloths of *Cabo-Verdo*, *Quaqua*, *Ardra*, and of *Rio-Forcado*; blue coral, *alias* akory, from *Benin*; ſtrong waters, and abundance of other wares, being near a hundred and fifty ſorts, as a *Dutchman* told me.

Engliſh cargo. The *Engliſh*, beſides many of the ſame goods abovementioned, have tapſeils broad and narrow, nicanees fine and coarſe; many ſorts of chints, or *Indian* callicoes printed, tallow, red painting colours; *Canary* wine, ſayes, perpetuanas, inferior to the *Dutch*, and ſack'd up in painted tillets, with the *Engliſh* arms: many ſorts of white callicoes; blue and white linen, *China* ſattins, *Barbadoes* rum, or aqua-vitæ, made from ſugar, other ſtrong waters, and ſpirits, beads of all ſorts, buckſhaws, *Welſh* plain, boyſades, romberges, clouts, gingarus taffeties, amber, brandy, flower, *Hamburgh* brawls, and white, blue and white, and red chequer'd linen, narrow *Guinea* ſtuffs chequer'd, *ditto* broad, old hats, purple beads. BARBOT.

Note, That all the iron for *Guinea*, is of the very ſame ſize and weight as deſcribed in the deſcription of *Nigritia*; and is called at *London* by the name of *Voyage-Iron*, and is the only ſort uſed all over the coaſts of *North* and *South Guinea*, and in *Ethiopia*.

Danes, Brandenburghers, *and* Portugueſe. The *Danes*, *Brandenburghers*, and *Portugueſe*, provide their cargoes in *Holland*, commonly conſiſting of very near the ſame ſort of wares, as I have obſerved the *Dutch*, make up theirs; the two former having hardly any thing of their own, proper for the trade of the *Gold Coaſt*, beſides copper and ſilver, either wrought or in bullion, or pieces of eight, which are a commodity alſo there.

The *Portugueſe*, as I have already ſaid, have moſt of their cargoes from *Holland*, under the name of *Jews* reſiding there, which conſiſts in many of the ſame ſorts of goods, mentioned in the article concerning the *Hollanders*; to which they add ſome things of the product of *Brazil*, as tobacco, rum, tame cattle, *St. Tome* cloths, and others from *Rio-Forcado*, and other circumjacent places in the gulph of *Guinea*.

Blacks *examine what they buy.* The *Blacks* of the *Gold Coaſt* having traded with the *Europeans*, ever ſince the beginning of the fourteenth century, are very well ſkilled in the nature and proper qualities of all the *Europeans* wares, and merchandize vended there; but in a more particular manner, ſince they have ſo often been impoſed upon by the *Europeans*, who in former ages made no ſcruple to cheat them in the qualities, weight and meaſure of their goods; which at firſt they received upon content, becauſe they ſay it could never enter into their thoughts, that *White* men, as they call the *Europeans*, were ſo baſe as to abuſe their credulity, and good opinion of us. But now, they are perpetually on their guard in that particular, examine and ſearch very narrowly all our merchandize, piece by piece, to ſee each be of the quality and meaſure contracted for by ſamples: for inſtance, if the cloth or ſayes are well made and ſtrong, whether dyed at *Haerlem* or at *Leyden*; if the knives be not ruſty, if the baſons, kettles, and other utenſils, of braſs or pewter, are not

BARBOT. not crack'd or otherwiſe faulty, or ſtrong enough at the bottom. They meaſure iron bars with the ſole of the foot; they tell over the ſtrings of contecarbe, taſte and prove brandy, rum, or other liquors, and will preſently diſcover whether it is not adulterated with freſh or ſalt water, or any other mixture; and in point of *French* brandy, will prefer the brown colour in it. In ſhort, they examine every thing with as much prudence and ability as any *European* trader can do.

Prices uncertain. All the before-mentioned ſorts of *European* goods yield here a price, higher or lower, according to the briſkneſs or dulneſs of trade, which is more or leſs proportionable to the quantity they know is at a time on the coaſt, either in the forts and factories, or aboard ſhips in the roads; or according as they are at peace or war amongſt themſelves, up the inland countries, as alſo anſwerable to the winter and ſummer ſeaſons. So that I cannot ſay any thing preciſely of the price of each individual commodity.

Rates ſet at times. The *Dutch* general, at *Mina*, ſets a price current on all the *Dutch* goods, of which he ſends copies to all his officers, of the out-forts and factories of his dependence on the coaſt, to diſperſe it all about the inland people in their ſeveral diſtricts; and for ought I know, the *Engliſh* do the ſame in their ſeveral ſettlements.

Interlopers ſell cheap. The goods ſold by the *Engliſh*, *Dutch*, *Danes*, *Brandenburghers*, &c. aſhore out of their ſettlements, are generally about 25 *per Cent.* dearer to the *Blacks*, than what they get aboard ſhips in the roads; the ſuper-cargoes of the ſhips commonly falling low, to get the more cuſtomers, and make a quicker voyage: for which reaſon, the forts have very little trade with the *Blacks* during the ſummer ſeaſon, which fills the coaſt with goods by the great concourſe of ſhips at that time from ſeveral ports of *Europe*; and as the winter ſeaſon approaches, moſt of them withdraw from the coaſt, and ſo leave elbow-room to the fort factors, to trade in their turn, at a greater rate, during that bad ſeaſon.

In the year 1682, the gold trade yielded hardly 45 *per cent.* to our *French* ſhips, clear of all charges, but that might be imputed to the great number of trading ſhips of ſeveral *European* nations, which happened to be at that time on the coaſt; whereof I counted forty two in leſs than a month's time: had the number been but half as great, that trade would have cleared 60 *per Cent.* or more; and if a cargo were properly compoſed, it might well clear 70 *per Cent.* in a ſmall ſhip, ſailing with little charge, and the voyage directly home from this coaſt, not to exceed ſeven or eight months, out and home, if well managed.

Uſe made of EUROPEAN GOODS.

I Shall here mention, as briefly as poſſible, what uſe the *Blacks* make in general of the *European* goods they buy at the coaſt.

The broad linen ſerves to adorn themſelves, and their dead-men's ſepulchers within; they alſo make clouts thereof. The narrow cloth to preſs palm-oil; in old ſheets, they wrap themſelves at night from head to foot. The copper baſons to waſh and ſhave, the *Scotch* pans ſerve in lieu of butchers tubs, when they kill hogs or ſheep; from the iron bars the ſmiths forge out all their weapons, and country and houſhold tools, and utenſils. Of frize, and perpetuanas, they make girts, four fingers broad, to wear about their waiſt, and hang their ſword, dagger, knife, and purſe of money or gold; which purſe they commonly thruſt between the girdle and their body. They break *Venice* coral into four or five parts, which afterwards they mould into any form, on whetſtones, and make ſtrings or necklaces, which yield a conſiderable profit. Of four or five ells of *Engliſh* and *Leyden* ſerges, they make a kind of cloak to wrap about their ſhoulders and ſtomach, as has been obſerved before. Of chints, perpetuanas, printed callicoes, tapſeils and nicanees, are made clouts to wear round their middles. The wrought pewter, as diſhes, baſons, porringers, *&c.* ſerve to eat their victuals out of. Muſkets, firelocks, and cutlaces, they uſe in war. Brandy is moſt commonly ſpent at their feaſts. Knives to the ſame purpoſes as we uſe them. With tallow they anoint their bodies from head to toe, and even uſe it to ſhave their beards, inſtead of ſoap. Fiſhing-hooks for the ſame uſe as with us. *Venice* bugles, glaſs beads, and contacarbe, ſerve all ages and ſexes, to adorn their heads, necks, arms, and legs, very extravagantly, being made into ſtrings, as has been obſerved: and ſarſaparilla is uſed by ſuch as are infected with the venereal diſeaſe. *French*, *Madera* and *Canary* wine, are little uſed by the natives, but commonly bought by the *Europeans* reſiding there.

DUTIES *paid for* GOODS.

On the coaſt. ALL the goods the *Blacks* buy of us, are liable to certain duties or taxes, amounting to about 3 *per Cent.* paid to the proper officers, the kings of the land have at each port-town; and even fiſh, if it exceeds a certain quantity, pays one in five.

five. Theſe duties are paid either in kind or value.

None up the inland. Up the inland, they pay no duty for river-fiſh, but are liable to a capitation of one ſhilling *per* head for the liberty of paſſing down to the ſea-ſhore, either to traffick or attend the markets with their proviſions, or other ſorts of the product of the land, and pay nothing at their return home, goods or no goods, unleſs they chance to leave their arms in a village; then the perſon ſo doing, is to pay one ſhilling.

How collectors account. The collectors account quarterly with their kings, and deliver up what each has received in gold at his reſpective poſt; but the fifth part of the fiſh they collect is ſent to the king as they have it, and ſerves to feed his family.

No fiſherman is allowed to diſpoſe of the firſt fiſh he has caught, till the duty is paid, but are free to do it aboard ſhips; which perhaps may be one reaſon why ſo many of them daily ſell ſuch quantities of their fiſh to the ſea-faring men, for ſeveral toys, as has been obſerved.

GOOD *riding at the* COAST.

ANY ſort of ſhips may ſafely ride at all times of the year, before the *Gold Coaſt*; there being very good anchorage, from one end to the other, except at *Acra*, where the ground is rocky, as has been mentioned heretofore: but in the months of *Auguſt* and *September*, the fierce tornadoes blow horribly from the ſea, on the land, and unleſs a veſſel be well ſecured with ſeveral good cables and anchors, may force it aſhore, as we heard of one ſo caſt away at *Tackorary*, and another at *Commendo*, in the year 1679. and I was like to have had the ſame fate in my yacht, before *Inſiama*, in the year 1682, by a tempeſtuous ſoutherly wind, in the middle of the night, tho' but in the month of *April*, when I made a coaſting voyage from *Acra*, where I left the man of war I was in, to ſome leagues above cape *St. Apolonia*, at the upper coaſt.

MERRY-MAKING *and* DANCING.

MEN and women there being, as I have before obſerved in their character, inclined to ſing till they die, and dance into the grave; they ſcarce miſs one day in their lives without ſome ſports and dancing, eſpecially the female ſex are moſt particularly eager for it; inſomuch that if amidſt their hardeſt toils and work at home or abroad, they do but hear any one ſing, or play on their muſical inſtruments, they will fall a dancing: which gives me an opportunity to enter on the ſubject of their dances and paſtimes.

It is a cuſtom from time out of mind, amongſt them, for the greateſt part of the inhabitants of a town, or village, to meet together every evening, at the market-place, there to dance and be merry, for an hour or two, before they lie down to ſleep. The women make the firſt appearance, dreſſed in their beſt garb; having abundance of tinkling ſmall bells, tied about their legs: and after them the men, in the beſt equipage they can contrive; each carrying in his hand an elephant's tail, gilt at the end. The muſicians ſtand by, at one corner of the place, ſome with braſs baſons, others with drums of two or three different ſorts and tones, on which they commonly ſit aſtride; others have wooden ſnappers, our boys uſe them in imitation of caſtanets, and others with reeds, flutes, and flagelets; others with a hand flat drum, made up with ſmall belts round it; and others with their gittern, the beſt inſtrument they have; which is, a hollow piece of wood of two handfuls long, and one in breadth. From the hinder part of this a ſtick comes acroſs to the fore-part, and upon the inſtrument are fix extended ſtrings; ſo that it bears ſome ſort of reſemblance to a ſmall harp, and affords much the moſt agreeable ſound of any they have. To theſe are adjoined the horn-blowers, or trumpeters. BARBOT. *Meetings to dance in the market.*

All theſe inſtruments make a loud, ſtrange harmony, together with the extravagant vocal muſicians; and the men and women who are to compoſe the dance, divide themſelves into equal numbers and couples, oppoſite to each other; and forming a general dance, meet and fall back again, leaping, beating their feet hard on the ground, bowing their heads to each other, and ſnapping their fingers, muttering ſome words at times, and then ſpeaking loud; then whiſpering in each other's ears, moving now very ſlowly, and then very faſt; men and women running againſt each other, breaſt to breaſt, and knocking bellies together very indecently; clapping their hands together, throwing their elephant's tail at one another, or toſſing it about their ſhoulders, and uttering ſome dirty myſterious words. *Loud actions.*

The women throw a little hoop on the ground, dance round it, then take it up again with their foot; others toſs up, as high as they can, a ſmall bundle of linen bound up hard together, and catch it again as it falls; others recite aloud, certain immodeſt verſes, to which the other dancers anſwer much in the nature of a choir of muſick. This ſort of dance, is much like that we call in *France*, *La danſe des filloux*. When they have thus ſpent about an hour and a half, or two hours, in that exerciſe, they *Singing.*

BARBOT. they retire to their reſpective lodgings to reſt.

Variety of dances. Their dances vary according to times, occurrences, and places, which would be too tedious to particulariſe: ſome of theſe dances being in honour of their deities, are more ſerious; others are by particular appointment of the kings: as for inſtance, at *Abramboe*, a large town in *Fetu*, every year, for eight days together, there is a reſort from all parts of the country, of multitudes of people of both ſexes; and this, they call the *Dancing-ſeaſon*; where every one that comes, is dreſſed to the moſt of his ability and condition.

FEAST *made by the* DANISH GENERAL.

IT will not be unacceptable in this place to give a ſhort account of an entertainment the *Daniſh* general made for me in his garden behind *Fredericks-burgh*, at *Manfrou*, in the month of *January*. After a ſplendid dinner, in the fort, we walk'd down the hill to that garden; where the company was ſcarce ſeated, in the ſummer-houſe, ſtanding in the midſt of orange-trees, before we were ſurrounded by about an hundred *Blacks*, arm'd from head to foot, in the moſt compleat manner they uſe to be when they take the field, but ſo fantaſtically adorned, with caps on their heads made of a crocodile's, or elephant's ſkin, having on each ſide a red ſhell, and behind a bunch of horſe-hair, and a heavy iron chain, or ſomething elſe inſtead of it, girt round their head, and their bodies coloured white; that really, they rather reſembled devils than men. At firſt they made a horrid confuſed noiſe, beating upon one another's ſhields, firing their muſkets at one another, and bowing to the ground.

This ſort of ſkirmiſh being over, they withdrew to ſome diſtance; at which time we were entertained with a great conſort of their vocal and inſtrumental wild muſick; much in the manner, as I have deſcribed it before: during which, the general's concubines, and thoſe of the other *Daniſh* gentlemen of the fort, attended by the beſt ſort of the town's-women, came to viſit us in their utmoſt gay and rich dreſſes. Immediately they were preſented with *French* and palm-wine; mum, brandy, and ſweet oranges: and during the collation, the armed *Mock fight.* *Blacks* began to wreſtle, and make a ſham fight among themſelves, ſeveral of them intermixing it with dances by intervals, ſtriking by meaſure and cadence, with their cutlaces, on their bucklers, much as the actors do at the opera of *Mars*, at *Paris*; whilſt others, in couples, were continually firing their muſkets towards the ground, leaping, and putting their bodies into ſuch ridiculous ſtrange poſtures, as if they had been poſſeſſed.

After them, the *Black* ladies took their turn, and ſhowed all their ſkill and dexterity by many ſorts of dances, amongſt themſelves, pretty agreeably. All this while the fort, at certain intervals, anſwered the many volleys of the combatants in the garden, by firing five guns at a time, and continued ſo to do, till it began to be duſkiſh, which obliged the company to return to the fort; being reconducted by all the armed men, who, whilſt we were on the way, marched all round at the foot of the hill, and afterwards divided themſelves into two bodies, each with its commander's drums, horns, and the *Daniſh* colours, oppoſite to one another, in order of battle. No ſooner were we placed in the long gallery of the fort, from whence we could have a full view of them, but each body began to move towards the other, and ſkirmiſhed together with fire-arms, without any order; after which, each man taking his javelin in one hand, and his buckler in the other, made a ſhow of caſting it at his oppoſite. At laſt, they fell in together confuſedly, with their cutlaces, ſtriking hard on their ſhields, till it being dark night, they left off; one body attending their officers home, to the town of *Manfrou*, the other guarding the *Daniſh* ſtandard to the fort, where the general treated them with *French* wine, and brandy. This feaſt coſt the general five *Bendas* of gold, or forty pounds ſterling.

Dancing.

Another mock-fight.

Manner of taking an OATH.

I Have already hinted ſomething concerning the manner of adminiſtring an oath to the *Blacks* at *Axim*; and more particularly, that of taking an oath to the *Dutch* officers there: I ſhall now make ſome farther obſervations on the ſame ſubject, as it is practiſed in *Fetu*, either towards *Europeans*, or among themſelves, in things of moment.

Upon ſuch occaſions the prieſt or conjurer erects a pile of ſmall ſticks, in the form of an altar, on which he lays a canvas bag, ſprinkled with human blood, containing ſome dry bones of men; to which he adds ſmall pieces of bread, and a calabaſh or gourd full of the bitter water or drink, ſo much uſed among them in religious ceremonies, all which the prieſt exorciſes, and cauſes the perſon to whom the oath is adminiſter'd to ſwear on it, by *Oſturé*, the name of their chief deity. To which he adds an exhortation, for the inviolably obſerving of the ſaid oath in all points, with a terrible denunciation of a moſt horrible puniſhment in caſe of perjury; and if the perſon takes an oath to the *Engliſh*, or other *Europeans* there, he is made to ſwear on the bible.

They

They commonly proſtrate themſelves before them, embrace their feet, and lifting one of them from the ground, rub the ſole of it on their own faces, ſtomachs and ſhoulders, uttering loudly this ſyllable, *jau*, *jau*, *jau*; ſnapping their fingers, ſtamping with their feet on the earth, and kiſſing the idols on their arms and legs: others add, to all theſe fantaſtical ceremonies, the draught of bitter water. Some of the moſt civiliz'd at taking an oath to a *White* man, will alſo croſs their two fore-fingers, and carrying them to their mouth, kiſs them, ſaying in *Portugueſe*, *Por eſta crus de Deos*, which is, *By this croſs of God*.

I have before obſerved, that theſe people, before the *Portugueſe* came among them, were reckoned very conſcientious, and true to their oaths; but whether by the frequent intercourſe with *European* nations ſince that time, or whatever the occaſion of ſo great a change may be, at preſent they are entirely degenerated: for tho' they will now take the moſt ſacred oath, either in their own, or our way, they are very little to be truſted, eſpecially by *Europeans*, as little valuing perjury, provided they can be gainers by it, or ſatisfy their paſſions. But of this, and other particulars relating to oaths and perjury, I ſhall have occaſion to ſpeak hereafter. BARBOT.

CHAP. XXII.

Diſeaſes in Guinea, *and their cures. Superſtitions and funerals.*

I HAVE before obſerved, that how unwholeſome ſoever this country is, yet we ſee but few of the natives afflicted with diſtempers, which is one advantage of being born in this bad air, and bred up in ſtench; and when lingering under ſome diſtemper, it muſt really be mortal, to hinder them, either from their buſineſs, or taking their uſual ſports and diverſions; as having always at hand a great diverſity of medicinal herbs, and proper remedies, to eaſe and cure it in a ſhort time, according to the ſkill they have, as will be made appear in this chapter.

DISEASES *in* GUINEA *and their* CURES.

Diſeaſes in general. THE diſtempers of the *Blacks*, are the venereal diſeaſe, megrim or head-aches, bloody-fluxes, fevers, which they call *Abrobra*, cholicks, pains in the ſtomach; the ſmall-pox, which makes the greateſt havock among them, as does alſo that ſtrange diſeaſe of the worms.

Venereal diſeaſe, and its cure. As for the venereal diſeaſe, which among them is a meer gallantry, every man being extravagantly addicted to a multitude of women of all ſorts, ſound or unſound; they commonly cure it with *Sarſaparilla*, boil'd in brandy, uſing it by draughts till the patient is recovered ſound. This *Sarſaparilla* is brought them by the *Dutch*.

Head-ach and cure. In their head-aches, they apply to the face of the patient, a pultice of ſundry herbs, whoſe virtue is peculiarly known to that effect; which cauſes ſmall tumours and pimples, which they ſcarify with ſharp-pointed knives, if they do not break of themſelves: then they lay on it a certain white mould, to dry and conſolidate it, but it leaves behind the ſmall ſcars, of which the faces of many perſons of both ſexes are very full; which inclines me to believe that their head-aches and megrim are very common and general.

Cholick and cure. The cholick and bloody-flux is not ſo common among the natives, as the *Europeans*; many of whom are ſnatched away before they can be naturaliz'd to that unwholeſome air; who generally, before they die, grow ſo benumbed in their limbs, and ſo lean, that they are frightful to behold. The *Blacks*, in caſe of a violent cholick, drink morning and evening, for ſeveral days ſucceſſively, a large calabaſh of lime-juice, and *Malaguette* mixt, which ſeems at firſt to be contradictory for ſuch diſtempers, were it not known, that our phyſicians in *France* give *Limonade* for gravellous cholicks.

The *European* remedies againſt cholicks there, are to keep warm, not to lie down to ſleep on the ground; to avoid the dew of the evening, and the rain; not to uſe ſpring-water, nor lemon-juice, nor any other acids: which refutes the too common uſe of punch, ſo much in vogue amongſt the *Engliſh Guineans*; and which undoubtedly kills many of them, by cauſing violent cholicks.

Pain in the ſtomach, and cure. Pains in the ſtomach are cured by taking four or five drops of balſam of ſulphur, in a little quantity of brandy; which if the patient be well covered, after the doſe is taken, will cauſe ſweating. The day after this, to be let blood; and two days after, a gentle purge.

Another remedy, is to take every morning, a little of confection of hyacinth, and alkermes; and from time to time, good cordials, avoiding carefully any exceſs in wine or brandy.

Method to preſerve health. I cannot omit, being on this ſubject, to mention how I uſed to live whilſt I was at the coaſt of *Guinea*, and during the whole voyage; to which I very much attribute the perfect health I enjoy'd, without almoſt any ailing. I wore continually, day and night, a hare's-ſkin, well dreſſed, on my bare ſtomach, the hair next my body; which

BARBOT. kept it always in good order and activity; tho' I muſt own it made me often ſweat wonderfully, in the ſcorching air of the torrid zone, but help'd digeſtion admirably. I obſerved very exactly, not to drink wine or brandy in the morning, as moſt ſeafaring men of all nations do; which is very offenſive to an empty ſtomach, affecting the tender parts of it, by its corroſiveneſs, enfeebling and weakening its faculties by degrees, and conſequently renders it uncapable of digeſtion, altho' it ſeems, at the moment it is taken, to ſtrengthen it: therefore I always took ſome nouriſhment before I would uſe it; and a quarter of an hour after, took the dram, neither would I drink any ſtrong liquor, till a quarter of an hour after meals; much more did I ſhun to drink hard, of any corrupted liquors of *Europe*, and of the *Guinea* beer, called *Petaw*; all which ſo much abounds in the *European* forts at the *Gold Coaſt*. By this method my ſtomach was all along kept in good order, and digeſtion to admiration, notwithſtanding the exceſſive heats, which naturally weaken its faculties.

Cure for the cholick. Again, for the cholick, beſides what is above-mentioned for pains in the ſtomach, take about half the weight of a louis-d'or, of right orvietan, in four or five drops of anniſeed oil; and uſe repeated gliſters, compoſed of the decoction of common and marſh-mallows, or holyoaks, pellitory of the wall, and caſſia-powder, with ten drops of anniſeed-oil, keeping warm eſpecially at night.

Diſtemper of worms. As for the diſeaſe of the worms, by the *Mina Blacks* called *Ikkon*, it is more peculiar to the natives than to *Europeans*, who are ſeldom afflicted with them.

This diſeaſe appears in ſeveral parts of the body, but more commonly in the fleſhy parts, as the thighs, the haunches, the breaſts; and even in the *ſcrotum*, a man will ſometimes have nine, ten or twelve of theſe worms at once; ſome long, ſome ſhort, and ſome deeper in the fleſh than other, and there are often alſo ſome lodged betwixt the fleſh and the ſkin. The worm generally ſhows itſelf by the ſwelling of the fleſh; in ſome it cauſes violent agues, with great ſhiverings; others it torments with intolerable pains, all over the body, ſo that they cannot reſt in any poſture: others it caſts into a violent fever, and continual deliriums. But thoſe that grow in the breaſt or paps are the moſt afflicting, as thoſe that come in the *ſcrotum* and yard are the moſt dangerous of all, as well as tormenting; inſomuch, that they have put ſome men there into ſuch a woful condition, that they grew perfectly mad and outrageous, ſo that it was requiſite to bind them very faſt.

Some of thoſe worms are an ell and a half long, as big as a raven's quill, as I ſaw in one of our ſlaves aboard ſhip, winding almoſt twice about his waiſt, viſibly apparent in many places; which our chief ſurgeon drew out entire in four days time; and when dry, it was almoſt like a white ſinew. From this immenſe ſize of an ell and a half, the worms are of ſeveral other magnitudes, ſhorter and ſhorter, to ſix inches long, and proportionably thick to their length, the ſmalleſt no bigger than a hair. *Several ſizes of them.*

Cure of the worms. The only way to cure this horrid tormenting diſeaſe, is to take hold of the worm, very gingerly, as ſoon as the head has made its way out of the ſwelling, and make it faſt to a ſmall piece of paſte-board, or ſtick, till it draws back of itſelf; when it muſt by no means be forced, but the paſte-board left over the wound, binding the ſaid wound ſo faſt that the worm may not re-enter, and applying to it pultices and fomentations, twice a day, to ſoften the tumour, and facilitate the coming out of the worm; every time the wound is dreſſed, turning the paſte-board gently, and thus repeating the fomentations and winding of the worm twice a day, ſometimes for a whole month, till it comes out entire, which is the greateſt point of the cure, tho' the method be tedious: for if it ſhould happen to break by being too haſty in drawing it out, that part which remains in the body, will ſoon putrify, or break out at ſome other part, which occaſions double pain and trouble. We have ſeen men thus ſerved, for whom no other remedy could be found to preſerve their lives, than cutting off a leg, or an arm, or the privy parts; and if the worm is lodged in the trunk of the body, and broken, it is almoſt a miracle if the man does not die of the gangrene working to the vital parts. Commonly the worm brings along with it, as it is gradually wound out of a man's body, a great quantity of putrified matter. The principal point of this cure, beſides the gentle drawing out of the worm, as has been ſaid, is to keep the wounded part very warm, becauſe the cold air would ſwell it, and conſequently choak the worm's paſſage, which would cauſe intolerable torment. What has been ſaid on this ſubject, properly concerns *Europeans* afflicted with this unaccountable diſeaſe; to which I ſhall add, that it is neceſſary, after the cure, to purge the patient, and take for a general rule, to prevent this diſeaſe, to live well, and ſoberly, to keep the ſtomach very warm, to ſhift linen, as ſoon as wet by rain or ſea water; and generally to obſerve all the other preſcriptions I have hinted at before, but eſpecially to abſtain, as much as poſſible, from the uſe of women.

As

As for the *Blacks*, they let the worm come out gradually of itſelf, not commonly taking ſuch precautions as are above obſerved; ſo that we have ſeen a man there with five or ſix ſuch worms hanging partly out from his body at once: and when the worm is quite out, they anoint the wound with butter and ſalt, and afterwards waſh it from time to time with ſea-water only, which proves very effectual.

This worm-diſeaſe is frequent all the coaſt over; the places at which the *Hollanders* find their men are the moſt tormented with it, are *Cormentin* and *Apam*, which they attribute to the foul water they are obliged to drink there. At *Acra* the natives are nothing near ſo much afflicted with it, as at all other places of the *Gold Coaſt*; the reaſon whereof may be, that the country of *Acra* not being a promontory, nor ſo woody as all the other parts of the coaſt are, the air is conſequently wholeſomer. I have been told there, that a man may have this worm-diſeaſe two years before it appears, and that in ſome *Europeans*, the worm did not break out for twelve months after they were got back from the coaſt of *Guinea*, to *Europe*, without feeling, all that while, the leaſt pains.

Small-pox. The ſmall-pox ſweeps away great numbers of *Blacks*, of both ſexes and all ages every year.

"I fear I ſhall prove tedious upon "every ſubject I treat of; but my deſign "having been, from the beginning, to omit "no particulars of uſe, or for curioſity, to "render the deſcription of the *Coaſts* of "*Guinea* more compleat, than any yet pub-"liſhed, in any language, I ſhall now enter "upon a digreſſion of the various cauſes, "which are thought to breed the worms "in men's bodies in that part of *Africa*."

NOTIONS *of what breeds* WORMS.

Falſe opinions diſapprov'd. SOME fancy exceſſive luxury, in the continual uſe of a great number of women, to be the principal occaſion of it: others attribute it to the frequent eating of a certain fiſh, whereof there is great plenty: others, that it comes from keeping ſo long in the ſea-water every day; and others alſo, from exceſs of fatigues and long journeys a-foot. There are others who impute it to the exceſs of palm-wine, and the kankier made of maiz. But all theſe opinions appear to be groundleſs, by the frequent examples of many perſons at the coaſt, who have been under all thoſe circumſtances, for many years together, even beyond expreſſion, and yet have lived very free from that diſeaſe; whilſt others, that live there temperately in many of the before-mentioned particulars, have been much tormented with it, eſpecially the *Europeans*: and the *Blacks* have often aſſured me, that the natives forty or fifty leagues farther up the inland, know nothing of that diſeaſe, tho' they are generally as intemperate in many regards, and particularly in the enjoyment of women, as any at the *Gold Coaſt*. BARBOT.

Others have been of opinion, that the too frequent uſe of pit-water is the occaſion of it. To corroborate which notion, they produce an example of it at *Ormus*, and in the neighbouring places, where the *Indians* having no other water to drink, but that of pits, are ſubject to this worm diſtemper; which has obliged them to fetch freſh water from out of the ſea it ſelf, in eighteen fathom deep, having men employed on purpoſe there, to dive ſo low for it: and that at *Mouree* and *Cormentin*, where they drink no other water, the people are much more tormented with the worms, than at other parts of the coaſt; but yet abundance of the natives there, tho' they uſe as much of that water as any others, are very free from it.

Laſtly, others are poſitive it proceeds from bad water, and ill food, together with the exceſſive malignant rains, and the mildews of the cool evenings, which affect many people there, and breed it in their bodies. To make out their aſſertion they alledge, that the people are moſt tormented with that diſeaſe in the rainy month of *Auguſt*, when the drops of rain that fall are commonly as big as large peas, and ſo malignant, that, as I have obſerved before, it will rot any woollen clothing in three days time, if not prevented by the perſon that has been ſo wetted, by ſhifting it preſently, and having it dried. It is alſo poſitively aſſerted, that the mildew in that month is much more dangerous than at any other time of the year, tho' it may be ſaid to be bad at all other times, not excepting the ſummer ſeaſon. Which of all theſe opinions, concerning the cauſes of this ſtrange diſeaſe of the worms, is the moſt ſolid and probable, I will not venture to decide; only ſhall preſume to ſay, this laſt ſeems to me the moſt natural, by what I know, and have heard of the ſurpriſing effects of the rains in the month of *Auguſt*, and the corrupted air of that ſeaſon, occaſioned by them, as alſo by the horrid thunder, attended with lightnings and tornadoes, which are then ſo frequent.

Good attendance in ſickneſs. The *Blacks* are well enough attended in ſickneſs, according to their abilities; tho' ſome repreſent them to be uncharitable, even to inhumanity, towards their ſick relations, ſo as to deny them the neceſſary help and ſubſiſtance.

They are generally very much afraid of death; and uſe all poſſible methods to preſerve their lives, not only by means of natural remedies, but alſo by the practice of

of ſeveral ſuperſtitions, as I ſhall hereafter mention; and yet when ſick or wounded, they endeavour to appear unconcerned. The word *Mijarri*, in their language ſignifies to be ſick; *Jarbakaſſi*, to be dying; and *Oii*, to be dead.

They dreſs their wounds with vulnerary herbs, of which they have above thirty ſorts, of great virtue and efficacy, as I have obſerved before, wherewith they cure great and dangerous wounds to a wonder; but wanting ſkill to draw out muſket-balls or the like from the fleſh, they often heal them ſuperficially. And I remember a ſlave, after having been three months aboard, had three muſket-balls taken out of his body, by our ſurgeons.

SUPERSTITION.

Prieſts phyſicians. THE prieſts, or conjurers, are generally their phyſicians and ſurgeons, as well as ſpiritual guides; as we read the *Boyez*, or prieſts of *Cuba* in *America*, were among thoſe people. The prieſts of the *Iſraelites* ſeparated the lepers, and decided of legal impurities, and in that reſpect acted as phyſicians or ſurgeons; for the ancients did not diſtinguiſh between thoſe profeſſions. The law did condemn the perſon, who had wounded another, to pay the phyſician's fees: and in other places, mention is made of bandage, plaiſters and ointments, but not, that I know, of any purges and diet. The *Greeks* of the heroick times, as *Plato* obſerves, applied themſelves only to dreſs wounds, with proper remedies, without preſcribing any order of diet; ſuppoſing that other incidental diſtempers would be cured by the good conſtitution and temperance of the patient.

Superſtitious cures. The *Blacks* entirely rely on the dictates of their ſaid prieſts in ſpiritual affairs, and no leſs in ſickneſs; when having unſucceſsfully tried the proper natural remedies, they commonly have recourſe to ſuperſtitious practices, ſuppoſing them more effectual, or being perſuaded to it by the prieſt, and eaſily induced to believe they can never recover without making ſome offering to their gods. Accordingly they deſire the prieſt to enquire of their deity, what he would have. When the pretended enquiry is made, the crafty prieſt, who makes his advantage of their ſimplicity, tells them they muſt offer ſome tame beaſt, a ſheep, a hog, a cock, a dog, or a cat, or whatſoever he fancies; which ſometimes is gold, cloth, drink, or the like, which is commonly proportioned to the ability of the perſon that is ſick; and whatſoever he requires, they freely part with, which is the profit of the cheat. According to this ſuperſtition, the prieſt makes ſeveral pellets of clay, which are ſet about the patient's room, in rank and file, all ſprinkled with blood, and the ſaid prieſt eats the fleſh of the creature offered to his good health.

If the ſick perſon happens to recover ſoon after the offering made, either by ſtrength of nature, or by virtue of the remedies adminiſtred, the prieſt is ſure to be well rewarded, and highly commended for his ſkill and ability.

Thus a *Boyez* or prieſt of *Cuba*, abovementioned, when he undertook to cure a ſick *Cacique* of that iſland, uſed to ſnuff up the juice of a certain herb, which put him beſides himſelf; and when recovered of his mad fit, he told them, he had ſpoken to the *Cemis*, which were their gods, and that the *Cacique* would ſoon be well again; but if he ſaid, that thoſe ſpirits were angry, it was to denote that the *Cacique* would die. They repreſented thoſe *Cemis*, much after the manner our painters do the devils, and ſaid they were the meſſengers of the eternal God.

If the patient grows worſe, freſh offerings are made, more expenſive than the former; and ſo repeated again, and again, till the ſick perſon recovers or dies. It alſo often happens that one doctor is diſcharged with a good reward, and another called in his place, who begins the ſame courſe over again, knowing well how to manage the ſuperſtitious ſimplicity of his patient. His firſt act is to condemn all the former phyſician has done, whereupon new offerings are made, coſt what they will, to get what may be had, for fear of being alſo turned away very ſhortly, as his predeceſſor was, and another again brought in, in his ſtead. For this change of doctors, or phyſicians, will happen twenty times or more ſucceſſively; and at a continual charge, perhaps greater than with us: thoſe people being ſo ſtrangely prepoſſeſſed with the opinion of thoſe offerings, that ſometimes they will force the prieſts to make them.

Children ſuperſtitious. This bigotry is ſo grafted in the *Blacks* of all ages and ſexes, that the young ones, even boys, who are either ſervants or ſlaves to the *Europeans* there, if they think they have a good maſter, will as ſoon as he is the leaſt indiſpoſed, ſecretly go to the prieſts to make offerings for him, of a ſheep, or hens, according to their ability, which they eat to his good health, as has been ſaid, that he may recover; and ſome lay on beds, or in the chambers of their ſaid maſters, the ſmall pellets conſecrated or charmed by the prieſt, to defend him from death. And thoſe boys knowing their maſters would be much diſpleaſed at it, are very cautious how they do it, and conceal it ſo well, that it is impoſſible to diſcover it before the perſon be well recovered or dead. And

that

that but very rarely and by chance, if they had not time to take them away as privately. Some of the *Mulatto* women, who I formerly ſaid would fain paſs for *Chriſtians*, of which religion they know very little, are addicted to ſuch ſuperſtitious practices, even to extravagancy. If any one of them is married to, or kept by an *European*, who loves and pays her well, if he fall ſick, ſhe never fails to make rich offerings to the prieſt, with much warmer zeal and ſtronger reliance on the ſucceſs of them, than the *Blacks* themſelves.

Europeans inſected. But what is more deteſtable, as well as deplorable, is, that even ſome *Europeans* there, not only believe this idolatrous worſhip effectual, but encourage their ſervants in it; and are very fond of wearing about their bodies, ſome of theſe conſecrated toys or ſpells of the heathen prieſts.

FUNERALS.

WHEN any perſon dies, they are very careful to hinder his eyes and mouth from ſhutting or cloſing, and the arms and legs from ſtretching out ſtiff, that the deceaſed may ſee what people come to viſit him, after his deceaſe, and entertain and ſalute them.

Diſmal lamentations. Then they ſet up ſuch diſmal crying, lamentation, and ſqueaking, that not only the houſe of the deceaſed, but the whole village or town reſounds with it. Many of thoſe mourners run round the houſe ſinging mournful verſes, to the ſound of the baſons on which they beat, with little ſticks, now and then going into the houſe to ſee the deceaſed, whilſt others waſh his corps; and the youth of his acquaintance, commonly, as if it were to pay their laſt duty and reſpect, fire ſeveral muſkets. If the deceaſed be a man, his wives immediately ſhave their heads very cloſe, and ſmear their bodies with white earth; and put on an old ragged garment: in this equipage they run about the town like diſtracted or mad women, with their hair hanging looſe, and making a diſmal, lamentable noiſe, continually repeating the name of the dead, and reciting the beſt actions of his paſt life. This tumultuary ridiculous noiſe of the women laſts ſeveral days ſucceſſively, even till the body is interred.

Dead viſited. When the corps is waſhed, they lay it in an oſier or wooden coffin; in ſome places they place it on a board, as ſitting, and his relations come to inquire after his death, or why he would die: tho' they know he died a natural death, either by ſickneſs or old age, wounds or other mortal diſtemper; yet they all ſuppoſe it muſt certainly proceed from ſome other cauſe.

The prieſt, who muſt of neceſſity be preſent on this occaſion, enquires of the relations whether the deceaſed was ever perjured in his life-time; if it is proved he was, then they conclude, his death was the puniſhment of that great crime. If he is not found guilty of that, they enquire whether he had any conſiderable enemies, who might have laid ſpells in his way, which might occaſion his death; which, if proved, ſome of thoſe enemies are examined very ſtrictly, and if they have been uſed to ſuch practices, tho' never ſo long ſince, they will ſcarce come off without hurt or damage. BARBOT. *Enquiry into the cauſe of death.*

If there be no ſuſpicion of poiſon, the enquiry is, whether wives, children, and other perſons of his family, or his ſlaves, attended him with due care, or were liberal enough in their offering, while he was ſick; and if no defect is found therein, the laſt refuge is to conclude the deceaſed had not been exact in his religious worſhip.

Thereupon the prieſt approaches the dead perſon, and aſks him why he died; and being ſenſible that himſelf, and others like him have prepoſſeſſed thoſe ſenſeleſs people with an opinion of their ſanctity and diſintereſtedneſs, anſwers the queſtions himſelf, as is moſt for his own advantage; and that paſſes among thoſe ſilly people for real truth.

Queſtions aſked the dead. The queries then commonly put to a dead perſon, are of ſeveral ſorts: as for inſtance, ſome men take up the dead body in the preſence of the prieſt on their ſhoulders, and then aſk, *Did not you die for ſuch a cauſe?* If he did, the men who hold him, by a hidden impulſe, are obliged to incline the body towards the queſtioner; which is taken for an affirmative anſwer: otherwiſe they ſtand ſtill.

At ſome other places, where they expoſe the deceaſed perſon ſitting on a board, they put many queſtions to him, ſometimes ſeveral people ſpeaking together; for example, *What was the reaſon why you left us? what things did you want moſt? who is it that has killed you?* with many more, as fooliſh and impertinent, as tedious to relate.

At *Acra*, the examiner commonly lies flat down on the ſtomach of the deceaſed perſon, and taking him by the noſe, puts all the abovementioned queſtions to him; and their ſimplicity is ſo unaccountable in this particular, that they will affirm the dead perſon has fully anſwered their queſtions, by a motion of his tongue, teeth, eyes or lips.

At *Acra*, again, the principal wife of a *Black*, who happens to die, lies down by his corps, howling, crying, and rubbing his face from time to time, with a wiſp of ſtraw, or of the thread of the conſecrated tree; ſaying, *Auzy*, *Auzy*. If it is a woman that is dead, her husband does the ſame to her.

It is cuſtomary in ſeveral places for the chief wife of a deceaſed *Black*, from the

BARBOT. time of his deceaſe, to that of his burial, to go about the town from houſe to houſe with a calabaſh, or braſs baſon in her hand, to gather gold *Krakra*, to buy a cow or ſheep, to be ſacrificed, and beg of their deities to conduct the deceaſed to a place of reſt, without any accident by the way.

Sacrifice for the dead. This offering is performed by the prieſt in the following manner: he orders the beaſts to be ſlaughtered; and, with the blood thereof, he rubs all the dead perſon's idols, which he has ſet together in a ring in the corner of a houſe; the largeſt being placed exactly in the middle of all the others, and all adorned with gold ornaments, and valuable corals, or other things; as alſo many threads of the bark of the conſecrated tree, which he has mixed with a quantity of peaſe, beans, rice, *Indian* wheat, palm-oil, ſhells, and bird's feathers; then he plates wreaths of green boughs, which he puts about his neck: during this, the wives of the deceaſed, having cut in pieces the cow, or the ſheep, bring it in troughs or diſhes to the prieſt, who lays it by the idols. After ſome moments of profound ſilence, he mutters certain words, and taking into his mouth ſome water or palm-wine, ſpurts it out again on all the idols: *Making of idols.* this done he puts all that maſs together, and preſſes it, taking out the fat or greaſe, which he mixes with other ingredients not uſed before, moulding and working it together again with the green leaves that hang about his neck, the juice whereof he has before ſqueezed out, and continues that kneading till he has uſed all the leaves. To conclude, he works all thoſe things together, and of that filthy compoſition makes ſeveral pellets, as big, or as ſmall as he pleaſes, paſſing each parcel between his legs, and over his face, ſaying, *Auzy*, that is, good be to you: and thus the new idols are made; ſome of them to be put into the deceaſed perſon's coffin or grave, as tutelar gods, to protect him in his long journey to the other life; the others to be diſtributed among all the company, as their guardians and protectors in war. The poorer people, who cannot buy a cow, or a ſheep, for an offering, provide cocks and hens, which the prieſt kills, uſing the ſame ceremonies as above.

Manner of going to the grave. In ſome places, before they bury the dead, they lay the corps on a board, and expoſe it for a day and a half to the ſight of all the people, with the face covered, and the arms ſtretched out. When the time appointed for the funeral is come, the corps, thus made faſt on a board, is laid on two men's ſhoulders, one at each end; in ſome places this is done only by women, excluſive to the men, who carry it to the grave, attended by all the women of the town, each of them wearing an idol of ſtraw on her head, and carrying a ſtick in one hand, ſinging dolefully to the muſick of ſeveral inſtruments, beaten in a mournful manner. If the perſon to be buried is a man, and the grave at a great diſtance from the place where he died, his principal wife commonly walks all the way, cloſe by his coffin, as the huſband does when his wife is to be interred; but if the deceaſed died in the town, or place where he was born, it is not cuſtomary either for the huſband or wife to go to the grave. It is the conſtant cuſtom of the *Blacks*, of either ſex, when they happen to die from the place where they were born, to be carried thither, to lie among their kindred; which muſt certainly be done whatſoever it coſts, if the effects of the party deceaſed will pay the charge. Thus ſome bodies are carried twenty five or thirty leagues, conducted by a good number of armed men, who are ſubſiſted all that time at the charge of the dead perſon's relations. This we ſee frequently practiſed in *Europe*.

Interring. They commonly lay their dead in graves about four foot deep, and having placed the body therein, with the board it is faſtened to, they cover it with as many green boughs, or other things, as will ſerve to bear off the earth, and bury with it the arms, clothes and utenſils, the deceaſed perſon uſed while living; together with the new idols, made by the prieſt, as was ſaid above, all which they cover with earth, till the grave is filled up, and then erect over it a ſmall thatch'd cottage, or hut, ſupported by four poſts, into which the women, attending the funeral, creep upon all four, with diſmal cries and lamentations. This done, they leave under that roof, palm-wine, corn, and other proviſions, to ſerve the dead perſon in the other life; one half whereof is commonly taken away by the man that dug the grave, for his own uſe, beſides the money paid for that ſervice. When the proviſions left on the grave for the ſubſiſtance of the dead perſon, are rotten, or devoured by the fowls of the air, for no man will venture to touch them; the relations look upon it as an inviolable point of religion and honour, to remove what remains, and lay freſh in the room, from time to time.

Others ſow rice in the grave, and there leave ſeveral worthleſs things of the deceaſed, but no houſhold goods.

Peculiar cuſtom. The *Blacks* about the *Brandenburg* fort of great *Frederickſtadt*, near cape *Tres Pontas*, have a peculiar cuſtom among them, which is, to bury their dead in a ſea cheſt, bowing the corps; and thoſe cheſts being commonly but four foot, or four foot and a half in length, and the dead body conſequently too

too long for them, they chop off the head, and lay it on one side. As soon as the corps is let down into the grave, the persons who attended the funeral drink palm-wine, or rum plentifully, out of oxes horns; and what they cannot drink off at a draught, they spill on the grave of their deceased friend, that he may have his share of the liquor.

If a woman dies in childbed, and her child too, it is buried in her arms.

Burial of slaves. As to the burial of slaves, I have said before, that in some parts it is not allowed them, but their bodies are cast out into by-places, there to rot away, or be devoured by wild beasts; but at those parts of the coast where they are kinder to their slaves in this particular, they throw eighteen or twenty inches depth of earth over them.

When the corps of a deceased free person is laid down in the grave, with all the formalities above-mention'd; the women attending the funeral walk to the nearest water, either sea or river, and entring into it navel deep, with their hands throw the said water in one another's faces; thus washing themselves all over, whilst others standing by on the shore, play by turns on mournful instruments, with extravagant shrieking and howling. Then one of the company advances towards the widow of the deceased, leads her into the water, lays her down in it, on her back, washes her all over; and calling the other women present, they raise her up, and every one makes the compliment of condolance. After this, they all go to the deceased person's house, where they feast all the remaining part of the day, on the flesh of the cows or sheep, which were before offered to their deities, as has been said. Commonly all the guests come away very drunk at night.

Funerals long after death. When a man of note is killed in battle, and thro' the distractions of war they have not the opportunity to secure, hide, or bury his body, because the funerals must be performed in their own native countries, the said person's wives are all that time in mourning, and their heads shav'd; and when the day of burial is appointed, which is sometimes ten or twelve years after he was killed, the funeral ceremonies are performed with the same pomp and show, as if he had died but a few days before, and his wives renew their mourning, cleansing and dressing themselves as before.

General lamentation. Whilst the women are lamenting abroad, the nearest relations sit by the corps at home, making a dismal noise, washing and cleansing themselves, and performing the other usual ceremonies: the remoter relations also assemble from distant places, to be present at the mourning, or funeral rites. He that is remiss or negligent in this point, is liable to a great fine, unless he can show very good reason for his absence. The town's-people and acquaintance come also to lament him, each bringing his present of gold, brandy, fine cloth, sheets, or some other thing; which they pretend is given to be carried to the grave with the corps, and the greater present of this nature any person makes, the more it redounds to his honour. BARBOT.

Wealth buried. All this time, brandy in the morning, and palm-wine in the afternoon, are briskly filled about to all sorts of people. They dress the corps richly, when laid into the coffin, and put in with him several fine clothes, gold, idols, rich corals, beads, and many other things of value, for his use in the other world; not doubting in the least, but that he may have occasion for them. All this is done in proportion to what the deceased person left, or the ability of his heirs: thus it is certain, that the funerals of rich *Blacks* are extraordinary chargeable.

Whilst the deceased is laying down in the grave, a parcel of young soldiers go or run forwards and backwards, loading and discharging their muskets; followed by a multitude of people of both sexes, without any order; some of them very silent, others crying and shrieking as loud as they can, whilst others are laughing as loud. After which follows the feasting at the house of the deceased, as above mention'd.

Ancient custom. It was the custom among the ancient idolaters, in the days of the prophet *Jeremy*, on these occasions, for every person of the town to go into the house of the deceased, to mourn, and comfort the friends for their loss, and drink the cup of consolation, *Jer.* xvi. 5, and 7. as also to eat bread, and to feast with flesh, sent in by the relations and neighbours for that purpose, which custom was imitated by the *Israelites*; and for so doing, the prophet severely reproved them, by God's special command.

In 2 *Sam.* iii. 33. we see the grievous and learned complaint *David* made upon the untimely death of *Abner*; and in *Deut.* xxxiv. how all *Israel* mourn'd thirty days, for the death of *Moses*.

Death of kings. When a king dies, all the people express their sorrow in the same manner, as has been said to be done to great men; and the same ceremonies, or more, are used towards him, even to dressing of meat for him, all the time the corps lies in state, to be seen by the people.

Buried in private places. In some countries, on the day appointed for the funeral of a king, the prime men of the country cause the corps to be carried by slaves into some remote part of a thick wood, unknown to all the people, according to the constitutions of the place; but every man is allowed to bring his present to a certain

BARBOT. certain place appointed, in the ſame wood, where ſome men are placed to receive, and carry them thence to the grave to be there buried with the corps.

Ancient burying of treaſure. This cuſtom is ſomewhat like the practice of the eaſtern nations, in ancient times, to put goods, and even treaſures into graves; as appears by what *Joſephus* writes of king *Solomon*, and the obſequies of his father *David*, *Lib.* vii. *cap.* 12. King *Solomon* buried him in *Jeruſalem*, with ſuch magnificence, that beſides the other ceremonies practiſed at the funerals of kings, he cauſed immenſe wealth to be laid up in his tomb: for one thouſand three hundred years after, when *Antiochus*, ſurnam'd the religious, ſon to *Demetrius*, laid ſiege to *Jeruſalem*, *Hircanus*, the high-prieſt, wanting a ſum of money, to prevail on him to raiſe the ſiege, cauſed *David*'s tomb to be opened, and took out from thence three thouſand talents, part of which he gave to the ſaid *Antiochus*. Again, long after this, king *Herod* took out a very great ſum of money, from another part of *David*'s ſepulchre, where that vaſt treaſure had been laid up. But the coffin, in which the king's aſhes lay, was never touched, as having been ſo ſafely hid under ground, that it could not be found.

Slaves ſacrificed. Beſides the preſents above-mentioned, made at funerals, of eatables, gold, coral, *&c.* many ſlaves are given, or ſold, being ſuch as are paſt their labour, through age, or otherwiſe diſabled, and to be ſacrificed upon thoſe occaſions; being all barbarouſly ſlaughtered, and buried with the royal corps, ſometimes to the number of ſeventy or eighty of both ſexes, and all ages; beſides ſeveral of his own ſlaves, to ſerve him in the other world: as are alſo the *Boſſums*, or wives, he, during his life-time, dedicated to his falſe deity, as alſo one of his principal ſervants.

Tartars, their wives to die with them. The *Tartars* of *China* obſerve this cuſtom when any of them dies, that one of his wives muſt hang herſelf, to bear him company in that journey. The *Chineſe* have the ſame cuſtom, but it is not ſo common, nor approved and received by their philoſopher. A viceroy of *Canton*, being near his death, called the concubine he lov'd beſt, and putting her in mind of the affection he had borne her, deſired ſhe would bear him company; ſhe promiſed, and, as ſoon as he was dead, hanged herſelf.

Cruel deaths. To return to the *Blacks*, 'tis a moſt wretched ſpectacle to ſee thoſe poor wretches killed; for what with piercing, hacking, and tormenting, they endure a thouſand deaths inſtead of one. Some of them, after having endured many exquiſite torments, are delivered to a child of ſix years of age, who is to cut off their heads, and may be an hour in doing it, not being able to manage the cutlace. Others have been ſhut up alive in hollow trees, and continued there ſeveral days before they expired.

Another. At other places, as in *Fetu*, the wretch deſtined to be ſacrificed is made to drink abundance of palm-wine, and to dance; every one that will, at the ſame time, ſtriking or puſhing him. At laſt, he is thrown down, with his face on the ſand, and whether that ſtifles him or not, I am ignorant, but they fall on him, firſt cutting off his legs below the knees, and afterwards his arms below the elbows; then his thighs, and his arms at the ſhoulders, and laſtly his head.

Another leſs cruel. In other places again, thoſe who will preſent their dead king, or other eminent perſon, with ſlaves, to wait on them in the grave, practiſe a more tolerable inhumanity in their execution; for they either watch an opportunity to kill the ſlave, when he thinks nothing of it, with their javelins, as he turns his back; or elſe the maſter ſends him on ſome pretence to a place where men lie hid to murder him, and carry his corps to the houſe of the perſon deceaſed, or to the grave, to be buried with him.

Human ſacrifices obſtructed by Europeans. However, theſe human ſacrifices are not now altogether ſo much in uſe among the *Blacks*, who are ſubject to the *European* government, as with thoſe who live more remote from the coaſt. The *Dutch* particularly, where they have any authority, will not permit them; but the ſuperſtitious *Blacks* will remove privately to other places, in order to perpetrate this barbarity.

Bodies preſerved. In ſome countries they keep the body of a dead king, or other great man, a whole year before they bury it, and to prevent corruption, they lay the corps on a wooden frame, like a gridiron, which they ſet over a gentle clear fire, which dries it up by degrees. Others bury their dead privately in their own houſes, giving out that they preſerve the corps in the ſame manner as aforeſaid, till a fit time to have the funeral ſolemnly performed.

Concourſe to funerals. In other places, when the day draws near for the ſolemn interring of a king, publick notice thereof is given, not only to the people of his own nation, but to others round about, which occaſions ſuch a vaſt concourſe, as is very ſurprizing, all perſons being curious to ſee the ſolemnity, all of them as richly dreſſed as they can afford; ſo that then more gallantry may be ſeen in one day, than at other times in ſeveral years; and it is indeed very well worth the ſeeing.

I will conclude this long account of funeral ceremonies, with two or three obſervations; the firſt, as I was told, by the *Engliſh* agent general at cape *Corſo*; that being himſelf preſent at the obſequies of a notable deceaſed negroe woman of the place, the

Speech of a prieſt at a funeral.

the ſorcerer, or prieſt, made a pathetick ſpeech to the company there preſent, exhorting them all to live well; to hurt or cauſe damage to no perſon: to be very religious obſervers of their promiſes and contracts, and a deal more of ſuch morality; after which, he made the panegyrick of the deceaſed woman, and ended the ceremony, by throwing on the ground a long ſtring of ſheeps jaws, threaded together, holding one end thereof by one hand, and cry'd aloud, *Do ye all as the deceaſed; do ye imitate her; ſhe was very careful, during the whole courſe of her life, to conſecrate great numbers of ſheep, on occaſions of this nature; as theſe jaws do ſufficiently teſtify.* Thus many of the people there preſent, were moved to give each a ſheep; the agent himſelf not excepted: moſt of which did turn to the profit of the crafty prieſt.

Graves adorned.

The ſecond is, that at *Axim*, *Mina*, and ſome other places; they ſet up ſeveral earthen figures or images, on the graves, as I obſerved it at *Mina*, being ſmall mauſoleums, garniſh'd with many puppets of antick fantaſtical forms, or figures of men and women, painted in various colours, and all over garniſh'd with coral and idols, which are waſhed a year after the burial, when they renew the funeral ceremonies, in as expenſive a manner as at the interment; and, as the *Blacks* ſay, more ſlaves of both ſexes are afreſh ſacrificed, in the ſame barbarous way, as has been mention'd already.

The graves which I ſaw at *Mina*, upon the road to *St. Iago's-hill*, were thoſe of ſome *Braſſo's* and other officers of the town, amongſt whom was alſo that of a near relation of the king of *Fetu*, which was adorned with thirty or more figures of human kind, each ſet up on a poſt in a ſemicircle, in the center whereof, were ſeveral idols encompaſſed with pots of palm-wine, and diſhes of meat, covered with branches and leaves of the conſecrated tree.

In other parts, the *Blacks* build little huts or roofs over the graves, to cover them from the weather, and ſet up a long poſt or javelin, at one end of them, to which they hang ſome of the deceaſed's clothes, his bow and quiver, his ſword, *&c.* a cuſtom practiſed in former ages by the *Scythians*, and *Great Tartars*, at the funerals of their kings, as we find in hiſtory. The *Tartars* beſides uſed many great barbarities at their funerals, and among the reſt, to ſtrangle the moſt beloved wife of the deceaſed monarch near the grave, with his groom of the chamber, a cook, a butler, a poſtillion, a ſerjeant, and a mule-driver, all theſe being allowed but one horſe to carry their baggage to the grave: the horſe was there likewiſe killed, with thoſe poor wretches, and all together put into the grave by the corps of the deceaſed prince, with his plate and moſt coſtly houſhold goods and jewels, to ſerve and wait on him in the other life. BARBOT. *Ancient barbarities.*

The *Scythians*, beſides, at the end of the year, made the like ſervice to the deceaſed king, ſtrangling fifty of his officers, all of noble race and free men, with a like number of horſes; and taking out the entrails of the ſtrangled men and beaſts, faſtned them all round the grave, covered with cloaks, and on the horſe's back, which from a diſtance appeared in that equigage, as a troop of horſe ſet up for the guard of the deceaſed king. *Vid. States, Empires, and Principalities of the world.* By *D. T. V. Y.* in *French*, p. 813, 814.

The third obſervation is, that the *Blacks*, as I have ſaid before, are very fond of being buried in their own country; ſo that if any one dies out of it, they frequenty bring his corps home to be interred there: and if he have any friends or acquaintance there, they cut off his head, one arm, and one leg, which they cleanſe, boil, and carry to his native country, where they are buried with the uſual ſolemnity, according to their ability. *Blacks buried in their country.*

At the town of *Aquaſſou*, in the country of *Fetu*, weſt of cape *Corſo*, is a peculiar market, for buying and ſelling of ſlaves, to be ſacrificed in honour of great perſons deceaſed. *Market for ſlaves to be ſlaughtered.*

CHAP. XXIII.

Kingdoms and common-wealths at the Gold Coaſt. *Election of kings. Enthroning them. Digreſſion concerning labour. Polygamy. Great officers. Viſiting. Feaſts. Covetouſneſs. Wars and treaties.*

KINGDOMS *and* COMMON-WEALTHS.

AS ſoon as the funeral of a deceaſed king is over, the people proceed to ſubſtitute another, according to the laws of the land. Before I enter upon this ſubject, it is to be obſerved, that the ſeveral ſorts of government among the *Blacks*, at the *Gold Coaſt*, are either monarchial or republican. *Commendo*, *Fetu*, *Saboe*, *Acra*, and others, are governed either by hereditary or elective kings. *Axim*, *Anta*, *Fantin*, *Acron*, and others, are common-wealths. I ſhall next treat of the elective kings, how they are inſtalled, their authority, prerogative, *&c.* but muſt firſt take notice, that the two common-wealths of *Axim* and *Anta* ſeem to *Irregular government.*

BARBOT. be the moſt regular, either at the coaſt, or the inland; tho' in general it may be ſaid, that the publick adminiſtration of affairs among the *Blacks* is ſo confuſed and irregular, that there is ſcarce any comprehending, much leſs giving a good deſcription of it.

ELECTION *of* KINGS.

TO come to the monarchial government, I have before obſerved, that the *Blacks*, before the coming of the *Europeans*, gave the title of captains or commanders to their chief rulers, and not that of kings. But this matters not, for it is well known, that the title now uſed, of emperor, for a ſovereign, was the *Imperator* of the *Romans*, which ſignify'd no more than a general, or commander. Thoſe great officers have often been the founders of monarchies, and it ſignifies not by what name a prince is called in every country, when we know he is the ſovereign. The *Ham*, or *Cham* of *Tartary* imports a lord, and he is their monarch. The ancient *Mahometan Calif*, which word imports no more than vicar, or ſucceſſor, was the ſovereign of thoſe people; and the preſent *Turkiſh* monarch is called their *Sultan*, the natural ſignification of it being lord, or maſter. Much more might be ſaid on this ſubject, but this may ſuffice to ſhow that the names given by ſeveral nations do not alter the property of the thing, and it is ſufficient that we know they mean by them their monarchs and ſovereigns.

Several ſorts of elections.

In the elective kingdoms, the brother, or for want of ſuch, the neareſt male relation, is generally promoted to the royal dignity, except at *Saboe*, where none of the deceaſed king's relations are admitted, but ſome ſtranger called to the crown, of the royal family of any neighbouring country. In *Fetu* they will alſo ſometimes break through the conſtitution, or common cuſtom, and elect a ſubject no way related to the laſt king; provided the perſon ſo choſen has power, as they ſay, to do what he pleaſes, and they can do nothing againſt him: the *Blacks* having a conceit, that ſome men among them are bleſſed with ſuch extraordinary gifts and prerogatives by their deities, that they are capable of doing things beyond the common courſe of nature.

At *Acra* and *Fetu*, the *Fataira*, or captain of the guards to the precedent king, is often pitched upon to ſucceed him.

ENTHRONING *of* KINGS.

THESE elections are not followed by pompous ceremonies, coronations, or coronation-oaths. On the day appointed for declaring the new ſovereign, the perſon ſo promoted is taken out of the houſe, where he had been confined ſince the death of his predeceſſor, and ſhown to the people, attended by all the prime men of the country, and abundance of the inferior ſort, and ſometimes they carry him throughout all his dominions; during which time all the ſpectators expreſs their joy in the moſt ſignal manner they are able, by dancing, ſhouting, and the like. When come to the houſe or palace of his predeceſſor, and ſeated on his chair or throne, they proclaim him by his name, and then the prieſts fall to making of new idols, and mighty offerings to them; after which, they put him in poſſeſſion of all the goods and treaſure which belonged to the deceaſed king.

Rejoicing of the people.

State of women.

Then the new king's wives and children, if he has any, are conducted to the palace, and put into their proper apartments; whence the women are not to go abroad a-foot any more, but be carried in hammocks by ſlaves, appointed for that ſervice.

On the inauguration-day, the king is obliged to make conſiderable gifts to the people, and to entertain them for eight days ſucceſſively, during which time the neighbouring kings, and the chiefs of the *European* forts, ſend meſſengers or embaſſadors to congratulate him upon his acceſſion to the crown, and to deliver their preſents; after which, they go themſelves in perſon to viſit and compliment him.

Competitors.

If there happen to be two competitors ſet up at once, each of them, to bind his followers to him, obliges them to take an oath of allegiance. Unleſs this fall out, all things are done with much eaſe, ſome offerings being made, as is uſual upon all ſolemn occaſions.

Popularity affected.

When the few ceremonies and the feaſting of the proclamation are over, the new king applies himſelf to the government, either confirming or diſcharging the officers that ſerved under his predeceſſor; and for the moſt part, there, as is uſual in all other parts of the world, upon the devolution of crowns, he puts many into offices, to promote his own friends and adherents, only taking care to continue ſome of thoſe, who had the greateſt intereſt with his predeceſſor, and are moſt in eſteem among the people, for fear of alienating the minds of his ſubjects, but rather to gain their affection and applauſe; always endeavouring to be very popular, and exerciſing much liberality, particularly towards the wives and children of the predeceſſor, to whom ſome will reſtore part of his goods and treaſure, and marry the females to men of note, and beſtow conſiderable places on the males.

Abſolute power.

The king is abſolute maſter of his dominions, and of the perſons of his ſubjects, and whoſoever dares diſobey his commands, is *ipſo facto*, for ever, rendered incapable of any employment, either military or civil.

They

They have the full power of peace and war, without any controul on any account. If they are generous and courteous towards their ſubjects, they pay them all honour and ſubmiſſion; but however, if they prove otherwiſe, they incur much ill will, and meet with oppoſers; thoſe people alledging, it does not become a perſon, on whom all the nation depends, to be covetous, and only ſtudy to heap up wealth. In this caſe they have been ſometimes known to proceed ſo far as to depoſe them; whereas if they prove otherwiſe, thoſe people never ceaſe extolling the magnanimity and generoſity of their princes, eſpecially if they frequently treat them with palm-wine and other ſtrong liquors and proviſions; which puts them to great expences, thoſe people never conſidering that ſuch prodigalities continually put their ſovereigns upon ſeeking means to increaſe their revenues, by new duties and impoſitions; theſe kings having little or nothing of their own, beſides what was left by the former, which ſometimes is not very conſiderable. It is perhaps the conſideration of this great charge, which moves ſome of thoſe who might be choſen in courſe, according to the cuſtom of the country, to relinquiſh their right; chuſing rather to live private, than be obliged to be ſo expenſive in treating of their ſubjects.

Treats affected.

REVENUES.

Their ſeveral ſorts.

THE revenues of kings generally ariſe there from taxes laid on the people, as in other parts; fines and confiſcations for offences; duties upon goods paſſing through their countries, and the hire they receive for aſſiſting their neighbours in war, and even the *European* commanders on the coaſt, moſt of that money falling to the ſovereign; who, when it is received, will not be over-ſollicitous whether the promiſed aid be ready at the time appointed or not: for when his turn is ſerved, he is never without ſome plauſible excuſe for his breach of promiſe, being ſo ſubtle in this particular, that they will often deceive thoſe who are moſt upon their guard. We have ſeen enough of ſuch practices among ourſelves, not to find fault with the *Blacks* for the ſame.

Another method they have of getting gold, which they are very fond of, is by being choſen mediators betwixt contending nations; becauſe then, like lawyers, they receive fees on both ſides, and endeavouring to keep the breach open as long as poſſible, ſtill draw more from each party. Were it not for ſome of theſe extraordinary ways of raiſing money, to defray the great expences they are liable to, it would be hard for them to ſubſiſt; becauſe the collectors of the conſtant revenues, being always ſome of the prime men, never fail to collect ſo well for themſelves, that little remains for the king. When all this falls ſhort, ſome of them will levy exorbitant fines, without any juſtice, on ſuch of their ſubjects as are able to pay them; but others alſo rather than thus to ſuck the ſweat and blood of the people, will ſtrive to live by their own, and the labour of their ſlaves: for which reaſon, thoſe kings who have but few ſlaves are not rich or potent.

Frauds of collectors.

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The condition of ſome of thoſe kings is ſo uncertain and precarious, that they have ſometimes been reduced ſo low, as to want both money and credit to get a quart of palm-wine to treat their viſitants; and their children, as ſoon as grown up are often forced to plow, and draw palm-wine, carrying it themſelves to market to ſell. At *Commendo*, they are put into ſome conſiderable poſts, and offices, and even into that of *Fataira*, or captain of the guards, and by that means ſome arrive to ſucceed in their father's dignity. I was there told, that the ſame was practiſed at *Acra*, *Fetu*, *Fantin*, and other countries, where they either had commands in the army, or were made governours of towns, or collectors of the revenues. Others are alſo delivered up as hoſtages in the *European* forts, for the ſecurity of thoſe places, which pay yearly acknowledgments for the liberty given them, of being continued in thoſe dominions. Others are hoſtages to neighbouring princes or common-wealths, for performance of conventions and treaties; and thoſe places are profitable to them, through the preſents then made them. Such alſo of the children of thoſe kings as are bred to trade, are exempted from all duties; and thus from husbandmen, ſhepherds, merchants, potters, and many ſuch like employments, they are frequently raiſed to the throne; nay, ſome of them from ſerving the *European* factors or agents in the forts, in no better capacity than foot-boys: for which reaſon, the meaneſt of thoſe *European* factors on the *Gold Coaſt*, values himſelf above any of thoſe kings.

Poor kings.

Their ſons.

The daughters of kings are not exempted from putting their hands to the plow upon occaſion, and ſome of them ſet up for publick harlots, to maintain themſelves in ſome ſort. Others are married whilſt young, without the leaſt regard to their royal deſcent; every perſon there being allowed a liberty of choice, and a match between a king's daughter and a ſlave, being thought no diſproportion; but ſomething better than for a king's ſon to marry a woman-ſlave, as frequently happens.

Their daughters.

It will ſeem ſtrange, as the world is now governed, to hear of kings labouring with their own hands, at plowing, reaping

BARBOT. *Kings labour.*

ing and other ſervile employments, for the maintenance of himſelf and family, and his children, under the ſame hardſhips, and marrying ſo much below their rank; but if we ſhould imagine to ourſelves a country, where the difference of conditions were not ſo much regarded as among us, and where nobility did not conſiſt in doing nothing, thoſe things would appear more natural. It will be needleſs to have recourſe to *Plato*'s imaginary commonwealth, for ſuch a country, for ſo the greateſt part of the world lived for many ages; ſo lived the ancient *Greeks* and *Romans*. *Homer* tells us of kings and princes, who lived by the labour of their hands; it is true, he was a poet: but the ſcripture ſhows that the greateſt men placed their chiefeſt wealth in their flocks. We read of *Roman* generals taken from the plow to command their armies: but this muſt be allowed to have been in their times of rudeneſs; when they grew polite, they avoided all mean offices, as much as is done now. The patriarchs were ſhepherds, but they had many ſervants and ſlaves, who laboured for them; and I believe there are few inſtances that they ever plowed or ſowed themſelves. In fine, tho' many would make labourers of the great men of the world, they care not to toil themſelves, and it is requiſite there ſhould be ſeveral degrees, for the better government of the world. The people of *Guinea* are ignorant and unpoliſhed, and the dominions of their princes ſo inconſiderable, that they ſcarce deſerve the title of kings; for which reaſons there is no drawing of what is there practiſed into a conſequence, or making compariſons between them, and polite and potent monarchs of other parts of the world.

DIGRESSION *concerning* LABOUR.

Husbandry honoured.

HOwever, to look back a little into antiquity, the *Greeks*, *Romans* and *Jews* honoured husbandry; the *Carthaginians*, who were originally *Phenicians*, made it a particular ſtudy, as appears by the twenty eight books *Mago* writ concerning it. The *Egyptians* carried it ſo far, as to worſhip the beaſt employed about it. The *Perſians*, in the greateſt ſplendor of their monarchy, kept ſuperintendants in the ſeveral provinces, to take care of the tilling of the lands, and the young *Cyrus* delighted in planting and trimming a garden with his own hand. The *Chaldeans* were great huſbandmen, and the plains about *Babylon* ſo fruitful, that they yielded two and three hundred for one. To conclude, the hiſtory of *China* informs us, that husbandry was there much regarded in the ancienteſt and beſt of times. But after all, the northern nations have always looked upon it as a mean and deſpicable employment.

God's promiſes to the Iſraelites.

God promiſed the *Iſraelites* no other goods, but the moſt natural product of the earth; he does not mention gold or ſilver, or jewels, nor any other riches, made ſuch by conceit and art; but aſſures them, he will ſend rain in the proper ſeaſon; that the earth ſhall bring forth abundance of grain; that the trees ſhall be loaded with fruit; that harveſt, vintage, and ſowing-time ſhall follow each other without interruption; he promiſes them plenty of food, ſound ſleep, ſafety, peace and victory over their enemies; he adds, that he will cauſe them to increaſe and multiply; that his bleſſing ſhall make their wives fruitful, that he will bleſs their herd, ſheepfolds, barns, cellars, and the works of their hands. Thoſe were the temporal goods, which God would have them expect from him, and therefore no people gave themſelves up ſo intirely to tillage, as the *Iſraelites*, addicting themſelves but little to other arts and profeſſions, being ſatisfied to live upon the product of the earth. They were a long time wholly ignorant of thoſe we call conveniences of life, much more of the many ſuperfluities, which vanity has introduced; all things that were neceſſary they could do themſelves, all that was for their ſuſtenance they did at home; the women baked bread and dreſſed meat, ſpun the wool, wove the ſtuffs, and made the clothes; the men followed other neceſſary employments abroad.

Their ignorance.

Theſe were the primitive cuſtoms of the *Iſraelites*; God promiſed them ſuch things as were ſuitable to their groſs capacities: they had been bred ſlaves in *Egypt*, feeding their flocks, tilling their ground, and making of bricks; they were brought out of the depth of miſery, and what could thoſe wretches be capable of above the expectation of plenty of food? It is plain enough they had no notion of eternity, ſince all the promiſes made them terminated in eating and drinking, and therefore *Moſes* was not directed by heaven to ſpeak to them of bliſs after this life; becauſe in all likelihood, that groſs ignorant multitude would never have given ear to it. We ſee, ſo many ages after, when our Saviour was among them, the *Sadducees* were very numerous, and they ſtill denied the reſurrection; which ſhows how little ſuſceptible that nation was of any thing beyond a preſent poſſeſſion of earthly goods: and even in that particular it does not appear that they ever roſe above the ſenſual pleaſures of eating and drinking, and getting of children. There are ſcarce any foot-ſteps to be found of their having any ſenſe of honour,

nour, they ever quaked at the name of their enemies, and would never have ſtood before them, had not God moſt viſibly fought their battles; they wept like children at every misfortune, and in ſhort, were a moſt abject generation. Yet how luxurious they grew, when in a flouriſhing condition, is too long to deſcribe, and may be ſeen in the deſcriptions thereof, made by the ſeveral prophets. To conclude, they were mighty husbandmen till they had learnt an eaſier courſe of life, and then valued that profeſſion as little as other nations have ſince done.

Homer deſcribes the good man *Eumæus* making his own ſhoes, and ſays he had built magnificent ſtables for his herds. *Ulyſſes* himſelf had built his own houſe and contrived with much art the bed, by which he was known to his wife. He alone built and equipped the veſſel in which he went from *Calypſo*. That poet tells us, it was then an honour for a man to know how to do all things that are uſeful for life; it is ſo now, but he who has others to toil for him, need not carry burdens, or hods of mortar to build his houſe. A thatched hut was then a good houſe; but no argument that all mankind ſhould return to live in ſuch hovels.

ſſes his dineſs.

I have before obſerved, that the *Blacks* have many cuſtoms, which ſeem to be derived from the *Iſraelites*, and other eaſtern nations; but in reality they are the very dictates of unpoliſhed nature. The kings I have mentioned in *Guinea*, labour ſome of them with their own hands, and the ancient patriarchs are ſaid to have done many things, which now ſeem below men of their rank. I can not but admire the innocent lives of the patriarchs *Abraham*, *Iſaac* and *Jacob*, who tho' abſolute over their families like kings, and wanting only the empty titles, ſince they made alliance with heathen kings, and had the power of peace and war, as we ſee in *Abraham*; yet he who had three hundred and eighteen perſons in his family, at his feaſt made for the three angels, treated them only with a calf, new bread baked in the embers, butter and milk; and at almoſt an hundred years of age, brought water himſelf to waſh the feet of his gueſts, went in perſon to pick out the calf, ordered his wife *Sarah* to make the bread, and came to attend them ſtanding. Their ſervants helped, but did not take them off thoſe duties. *Jacob* travelled a foot, with only his ſtaff in his hand, at ſeventy ſeven years of age, above two hundred leagues from *Bethſabee* to *Haran* in *Meſopotamia*; he lay down, where the night overtook him, made uſe of a ſtone for his pillow, and ſerved *Laban* twenty one years in a very toilſome manner. We may gueſs what men did at that time, by what the young maids were put to. *Rebecca* came a conſiderable way to draw water, and carried it on her ſhoulder, tho' a rich man's daughter, and afterwards wife to the patriarch *Iſaac*. *Rachel* looked after her father *Laban*'s cattle; neither their birth, nor beauty rendering them the more delicate or tender. *Gideon* was threſhing wheat by the wine-preſs, when an angel called him; *Thou mighty man of valour, go in thy might, and thou ſhalt ſave* Iſrael *from the hands of the* Midianites. *Ruth* gained the favour of *Boaz*, as ſhe glean'd in the field. When *Saul* received the news of the danger the city of *Jabeſh-Gilead* was in, he was driving a yoke of oxen, tho' he was then king. *David* was looking to his father's ſheep, when *Samuel* ſent for him to anoint him king. *Eliſha* was called to be a prophet, as he was at work with one of his father's twelve plows. The husband of the famous *Judith*, who delivered *Bethulia*, tho' very wealthy, fell ſick and died of over-working himſelf. The ſcripture is full of ſuch examples, not to mention others among the *Greeks* and *Romans*. *Cicero* ſpeaks of country-men and farmers in *Sicily*, ſo rich and magnificent, that their houſes were adorned with ſtatues, and they were ſerved in wrought veſſels of gold and ſilver. BARBOT.

The patriarchs, it is certain, lived according to the cuſtom of thoſe days. *Abraham* ſat at the door of his tent, when the angels came to him, he had no houſe to live in; we are not therefore to deſtroy our houſes, and go live in tents. He brought water to waſh the feet of his gueſts; it may well be queſtioned, whether he brought it himſelf, or commanded his ſervants to do it; or if he did, it was the effect of his extraordinary charity, not his fondneſs of labour. It is the common expreſſion to ſay, ſuch a one built a houſe, when we mean the owner, or he that paid for it, tho' he touched not the materials. A vain conceit of antiquity carries us away from our reaſon, to approve of all that was then, and condemn all that is preſent; a medium between both would doubtleſs be more juſtifiable. The ancient *Britons*, as well as many other nations, went ſtark naked; it would not be therefore commendable in us to throw away our garments, and return to that ſhameful poſture. Neither is our exceſs in apparel commendable; but mankind is prone to run from one extreme into another. The firſt men were rude and unpoliſhed, latter ages are doubtleſs grown effeminate and luxurious; this exceſs puts us upon all contrivances to ſatisfy our

BARBOT. our appetites and deſires, and we range all the world to ſatisfy our extravagant inclinations.

This it is that prevails on ſo many thouſands to expoſe themſelves to all the dangers of the mercileſs ocean, which ſwallows ſuch numbers continually, and as it enriches ſome, ſo it impoveriſhes others, either by ſhipwrecks or pirates, or other accidents; beſides, the unſpeakable toils and hardſhips, thoſe who eſcape beſt are continually expoſed to. This is really an extravagant effect of avarice, which hurries us away beyond our reaſon, as if a little in peace and ſafety were not better than the greateſt treaſure in perpetual toil and hazard; yet ſo vain is our nature, that we condemn the poor *Blacks* becauſe they labour at home, and at the ſame time deride them as ſlothful, becauſe they are ſtrangers to many of our ſuperfluous toils; nay, ſo great is our pride, that the moſt brutal ſailor values himſelf above the beſt of thoſe *Guinea* kings.

This digreſſion is already grown too tedious, tho' very ſhort in reſpect of what might be ſaid upon this ſubject, and may perhaps not be unacceptable to ſome who have ſo much good nature as not to run down all nations, and to believe that all ages have been guilty of their follies, as well as this we live in. Let us now return to our deſcription.

POLYGAMY.

Wives kept in ſtate. EVERY king there has more or fewer wives, beſides concubines, according to his ability and inclination. *Inchero*, king of *Commendo*, or *Guaſſo*, in my time had eight wives, all of them lodged and ſubſiſted within his palace; but each in a diſtinct hut, and that prince being rich, allowed every one of them a plentiful maintenance, after their way, aſſigning for their uſe that part of his revenue which is received in kind; and none of them ever went abroad a-foot, but they were all carried in hammocks on the ſhoulders of ſlaves; which made them proud, and of a haughty behaviour towards their inferiors: all their buſineſs at home being to entertain the king and waſh him, or to pamper and adorn themſelves, the better to pleaſe him, leaving their ſlaves to attend the houſhold affairs and to dreſs meat. They had the privilege of eating with him, on his holiday, or weekly ſabbath, when he entertain'd all the great men of the country.

Women ſtrive for preference. Jealouſy often occaſions diſputes among thoſe women; ſhe that is preferred before the reſt being accounted happieſt and moſt reſpected, and each of them hoping for that good fortune, they ſtudy all the ways they can imagine to gain that advantage, loading themſelves to that purpoſe with all ſorts of ornaments, corals, gold rings, and other toys, that they are a perfect burden to them.

GREAT OFFICERS.

THE prime offices next the king in *Fetu* are a viceroy, there called *Dy*; a high treaſurer, the *Braſſo* or ſtandard-bearer; the *Fataira*, or captain of the guards; the ſword-bearers, which are commonly four; the attendants on the king's wives; the *Tie-Ties*, or publick criers; the king's drummer, and the trumpeters and horn-blowers.

Dy, or prime miniſter. The *Dy* is the next perſon to the king, always repreſenting him in his abſence, and acting in the government, both civil and military as his deputy.

Treaſurer. The Treaſurer, as in other parts, has the care of all the revenues, receives all from the collectors, and lays it out in defraying the charges of the king's houſhold, paying the ſoldiers, and other expences of the ſtate. By his office, he is almoſt inſeparable from the king's perſon, and accompanies him whereſoever the neceſſity of affairs requires his preſence; for which reaſon he has alſo lodgings in the palace, and is much reſpected by all thoſe who have any employments, or buſineſs at court. His poſt is very profitable, and enables him to appear abroad in a very coſtly garb, and wearing abundance of gold toys or idols, to diſtinguiſh him from the other great officers.

Captain of guards. The *Fataira*, or captain of the guards, is always a man of great note among thoſe people, as being particularly entruſted with the king's perſon, and always attending him in his expeditions, by which he is raiſed ſo high, as to be ſometimes advanced to the throne, upon a vacancy, as has been ſaid before.

Sword-bearers. The ſword-bearers, which are generally four, have alſo a very good poſt, being ſometimes ſent embaſſadors to foreign countries; their buſineſs at home being to carry the king's ſword and armour, at publick feaſts, or warlike expeditions.

Criers. There are many *Tie-Ties*, or publick criers, every town having two or three, to cry what is loſt, ſtolen, or ſtrayed, and to proclaim the orders of the king or governours under him. Thoſe next the king are always preſent, when he ſits in council, and cry *Tie-Tie*, if the counſellors happen to talk too high, or fall into confuſion, whence the name of the office is derived. They wear a cap made of black apes-ſkins, the hair of it about a finger long, and hold in their hand a lock of hair of an elephant's-tail and ſmall ruſhes among it, which ſerves for a fly-

flap,

flap, to keep thoſe inſects from the king. They are alſo ſent by the king, or council, on national errands, to friends or enemies; their caps being their paſs every where, ſuppoſing them to be ſent by their maſter, otherwiſe they are no protection. They are alſo ſometimes ſent embaſſadors to foreign courts, according to the opinion conceived of their capacity, for ſo great an employment.

Attendants on the king's wives. The main buſineſs of thoſe attending on the king's wives, is to take care, that no man debauches them, and that each of them is allow'd her due maintenance. Whether they are eunuchs or not, I cannot affirm, but doubtleſs are well known by their maſter to be qualified for that employment; and in the countries where there is no high-treaſurer, theſe are commonly entruſted with the king's wealth, the keys whereof they always keep, excluſive of all others, and conſequently after the king's death, they are liable and obliged to give an account of it to the ſucceſſor.

Drummer. The drummer is alſo a good place, both as to honour and profit; the perſon who has it being generally near the king.

Trumpeters. The trumpeters, or horn-blowers, are the meaneſt officers about the court; but, as in *Europe*, thoſe that belong to the king are ſomething more honourable than others, and they are a part of his muſick, upon all publick and private occaſions, to divert him at home, at his entertainments, and abroad, in time of war.

Theſe are all the offices worth taking notice of in the courts of thoſe *Black* monarchs, tho' there may be many others leſs conſiderable.

I have elſewhere obſerved, that every great *Black* has the ſame ſorts of officers to attend him; and if very rich, will vye with the king in that point.

Kings without ſtate. By the account I have here given of the officers belonging to thoſe kings, it might be ſuppoſed, there is ſomething of politeneſs and grandeur among thoſe *Africans*; but there is no ſuch thing: for thoſe princes in their houſes, tho' in reſpect to them we call them palaces, whereas they are but a cluſter of cottages or huts, are not diſtinguiſhable by keeping any ſtate, except it be on extraordinary occaſions, when they receive or pay viſits to great men; otherwiſe there is no guard at the palace-gate, nor any attendants to wait on them; and when they go abroad about the town, they ſeldom have above two boys to bear them company, one of which carries the ſword, and the other the ſtool; and if met in the ſtreets, they are ſcarce taken notice of, the meaneſt ſlave hardly ſtirring out of the way for them.

They are ſo covetous, as to be always ready to catch at any preſent from the meaneſt of their ſubjects. Their kitchens are not much better furniſh'd than thoſe of the common *Blacks*. Bread, ſuch as it is, palm-oil, and ſtinking meat, or fiſh, make up the fare of their numerous family. Water is their common drink, but if they have it, they drink brandy in the morning, and palm-wine in the afternoon. In ſhort, they differ very little from the meaner ſort, in their way of living. BARBOT. *Diet.*

VISITING.

Attendance. WHEN they are to pay a viſit to any perſon, in another town, or to receive one from any conſiderable man, they always take care to ſhow their grandeur, and on thoſe occaſions are always attended by arm'd men; ſeveral ſhields are carried along with them, and an umbrella over their heads, to defend them from the ſcorching rays of the ſun. Their wives are then alſo finely dreſs'd, with gold toys, rings, and other rich ornaments, eſpecially thoſe of *Commendo* and *Fetu*, and have long ſtrings of gold, coral, or beads hanging about them; tho' at other times they and their wives are ſo poorly habited as to be ſcarce diſtinguiſhable from other people.

The author's viſit to a king. When I viſited king *Fourri* at little *Acra*, as has been hinted before, I found him ſitting at the gate of his palace or houſe, with ſeveral of his principal officers, ſome of them alſo ſitting, and others ſtanding by him, with a parcel of arm'd men, or guards about them. He deſired me to ſit down right againſt him, and immediately ſent for his wives, to ſhow his grandeur. They ſoon came, and the king ſeeing his mother among them, deſired her to ſit down on his right hand, and his favourite wife on the left; and then all the other women ſate down on each ſide and behind him, on the ground, after the *Turkiſh* manner, and the attendants ſtood about in a ſemi-circle.

Entertainment. Next, a large pot of palm-wine was ſet on the ground, between the king and me, and ſome of the ſaid wine preſented to me, with a compliment, that if I had given him more timely notice of my deſign to viſit him, he would have provided better for my entertainment. That prince had no other clothes on, but a ſingle frock made of the country ſmall cloths I have before deſcribed, after the *Mooriſh* faſhion, as is uſed at *Cabo Verde*, and the reſt of him naked; but ſeveral of his prime officers, and all his wives appeared pretty handſomely dreſſed, in their way. The *Dutch* commander of the fort *Crevecœur*, who bore me company at that viſit, told me, the court of that king was nothing near ſo great, as thoſe of *Fetu*

and

BARBOT. and *Commendo*, either for magnificent dreſſes and gold, or for the number of officers and guards; *Inchero*, king of *Commendo*, having generally two hundred men attending him as his guards.

Palace of Acra. The king of *Acra*'s houſe ſeem'd to me very little preferable to any others in the town.

Of Commendo and Fetu. That of the king of *Commendo* is large and ſpacious; but that of the king of *Fetu* much more, and is reckoned the fineſt and largeſt of all the *Gold Coaſt*, there being above two hundred rooms in it, as I was told; and it ſtands in the large open place, which is in the midſt of the town of *Fetu*, or *Feton*.

Their grandeur. The kings of *Commendo* and *Fetu* are uſually attended abroad by a great croud of officers, ſlaves and guards; before whom goes the muſick of trumpets, drums and baſons. They are generally carried in a hammock, on the backs of ſlaves, and ſcarce ſtir a foot, unleſs upon ſome extraordinary occaſion.

FEASTS.

IT is cuſtomary among thoſe kings of the coaſt, to treat all the people, in a ſplendid manner, every quarter of the year, when their collectors pay into their treaſury the money they have received for toll, cuſtoms, *&c.* in their ſeveral diſtricts; and this, beſides the particular entertainments to their courtiers, and officers, every *Tueſday*, which they call *Dia do Feitiſſo*; that is, the charm-day, from the *Portugueſe*, in which language all their religious practices were look'd upon as and ſtiled *Feitiſſos*, that is charms or witchcraft: the *Blacks* have taken the word, and mean by it their deities; ſo that by it they would ſignify, the day of their gods, or the ſabbath. Beſides thoſe, they have alſo ſome peculiar days to entertain the people, as the anniverſaries, or commemorations of ſome paticular events, which were advantageous to their country.

Anniverſary of coming to the crown. Among the reſt is a yearly feſtival of the king's acceſſion to the crown, when there is a much greater concourſe of people than at other times; for then the entertainment is more ſumptuous, and the diverſions much more ſplendid than upon other occaſions. They commonly begin it by ſolemn ſacrifices, early in the morning, about the king's ſacred tree, which is generally the higheſt about the town; or on ſome high conſecrated hill, about which they lay abundance of proviſions of all ſorts, for the deity, and repeat it for three days ſucceſſively; during which time they feaſt, dance, and make merry: the king, on the one hand, ſtudying to expreſs his love to his ſubjects; and they, on the other, ſhowing all manner of joy and ſatisfaction, for being under his gentle government.

Other merry-making. It is alſo cuſtomary with thoſe kings, in time of peace, to ſit every afternoon, or evening, at the gate of their palace, handſomely dreſſed, and to lie, for ſome hours, in their wives laps, to have their heads comb'd and dreſſed; and at night to have balls and dancing in their houſes, during which the guards that are upon duty, fire their muſkets continually. Thoſe ſoldiers are either hired men, or their ſlaves, ſome of whom are in the day-time employ'd either within or without the palace, at ſome ſort of work.

Drinking. Sometimes, when the palm-wine comes in from the country, they go in the afternoon, ſlaves and maſters all alike, to the publick market-place, where they ſit down and drink very ſociably; and every one that pleaſes, brings his ſtool, and joins the company. There they tope plentifully, taking ſtill more and more at every draught, till they come to drink bumpers, which are calabaſhes or gourds, holding a pottle; but let very much of it run down their beards to the ground, which forms a rivulet of wine, and that they look upon as an extraordinary grandeur. During the entertainment they talk loud, with much confuſion and impertinence; for the moſt part nothing but lewdneſs, and that in the preſence of the women, who are often among them, and ſo far from being out of countenance at it, that they will endeavour to outdo the men in that filthy diſcourſe. If they happen to fall into any other more becoming chat, they ſcold and rail at one another very freely, laying open one another's failings and imperfections in a jeſting manner, without ſparing the king, to his face, he being one of the company; but ſometimes he will be provoked to give them broken heads; from which thoſe are only excepted, who have gained reputation among the people. Some of the ſlaves have more authority than their maſters, for having been long in power over their dependants, they have traded for themſelves, and are become maſters of ſlaves of their own, and by degrees grown ſo powerful, that their maſters are obliged to connive at their faults; nay, ſometimes they become ſo obſtinate, that their ſaid maſters cannot appeaſe them by any other means than a preſent.

COVETOUSNESS.

Breach of faith. IT is a true axiom, that covetouſneſs is the root of all evil, and it is a vice that has infected all the nations upon the earth; and among the reſt, thoſe *Africans* are ſo over-grown with it, that they can ſeldom on that account enjoy a laſting peace, but are apt to break it almoſt as ſoon as made, and that upon very ſlender and unjuſt pretences, as appears by the accounts we have

of

of them for theſe two laſt centuries; and as they are not at all nice or ſcrupulous in breaking the moſt ſolemn treaties and conventions among themſelves, much leſs are they ſo with *Europeans*, tho' they ſwear to and ratify them ever ſo ſolemnly. Among the ſeveral *European* nations, which have felt the diſmal effects of the perfidiouſneſs of thoſe people on the *Gold Coaſt* and elſewhere, the *Portugueſe* have reaſon to repent it in a more particular manner, eſpecially at *Commendo*, in the year fifteen hundred and ſeventy, where a conſiderable number of thoſe people were no leſs treacherouſly, than barbarouſly murdered by the natives.

WARS.

Motives. THE principal motives of the wars which happen among thoſe *Guineans*, are either ambition or plunder, or giving aſſiſtance to others before at variance, for which they are commonly well paid. Sometimes alſo they fall together by the ears for recovering of debts, or upon diſputes among the prime men.

It is certainly a moſt unjuſt war which is thus commenced for the recovery of debts, not practiſed in any other part of the world, an inſtance whereof is as follows, as generally practiſed at *Axim*.

War made for debt. If a perſon of one country owes money to a conſiderable man of another, and is backward in paying, the creditor cauſes as many goods, freemen or ſlaves to be ſeized by violence and rapine, in the country where the creditor lives, as will fully pay him. The men ſo ſeized he puts into irons, and if not preſently redeemed, ſells them to raiſe money to anſwer his debt. If the debtor is honeſt and able, he immediately endeavours to pay the debt, ſo to reſcue his country-men; or if the relations of the perſons ſo unjuſtly ſeized, are able and powerful enough, they oblige the debtor to ſatisfy his creditor, in caſe he is not free to do it of himſelf.

If the debt happens to be diſputable, and the debtor unwilling to pay it, he repreſents to his country-men his creditor as an unjuſt perſon, and that he is not obliged to pay him any thing. Theſe reaſons prevailing among them, he next endeavours to make reprizals on the people of the pretended creditor's country. Then both ſides have recourſe to arms, and watch all opportunities of ſurprizing one another. In the firſt place, they labour to bring over the *Caboceiros*, or magiſtrates to their party, as being men in authority, who can influence the reſt; next, they endeavour to gain the ſoldiers: and thus a war commences between two nations for a trifle, and continues till one of them is ſubdued; or if their force proves equal, till the principal men on both ſides are obliged to make peace, at the deſire of the ſoldiery: as frequently happens there upon ſuch ruptures, if it is near the ſowing-time; every ſoldier then deſiring to return home, to till the ground, for they are ſoon tired of ſerving in war, without pay, and at their own expence, unleſs they happen to take ſome conſiderable booty from the enemy. BARBOT.

How war is declared. When a king finds himſelf wronged by any of his neighbours, either perſonally or in his ſubjects, and cannot obtain ſatisfaction by fair means, he lays the matter before his chief officers, who commonly compoſe his council, declaring his deſign to right himſelf by force of arms, and promiſing them the plunder, the hopes whereof eaſily intice them and the ſoldiery to approve of the king's reſolution, and accordingly every man prepares for the expedition. In the mean time, the king ſends one of his *Tie-Ties*, or meſſengers, to the other king, as his herald, to declare war againſt him and his ſubjects, appointing the time and place, when and where he will meet him, with his army; which the latter accepts, and provides his forces to meet the other at the place appointed. The people are then exerciſed after their manner in both countries, all of them expreſſing their ſatisfaction, by ſinging and dancing, being full of expectation of the plunder they ſhall get in their enemies country, as alſo very eager for the honour of ſhedding their blood.

Eagerneſs for plunder. The *Amalekites* and other idolaters, *David*'s contemporaries, were wholly intent upon booty and plunder in their warlike expeditions, as appears by the victory *David* obtained over them, when they had taken and ſpoiled *Ziklagh*, and reſcued from them two of his own wives *Abinoam* and *Abigail*, and the wives and children of his men, with all their beſt goods, as we read 1 *Sam.* xxx. and in *Joſephus*, *lib.* 6. *chap.* 15. Much the ſame was done by *Abraham*, long before *David*'s days, when he reſcued the king of *Sodom* and the other kings of that plain, and among them his nephew *Lot*, from the four kings *Amraphel*, *Arioch*, *Chedorlaomer* and *Tidal*, *Gen.* xiv. and *Joſephus*, *lib.* 1. *chap.* 10.

All men ſerve in war. The war thus declared, all men fit to bear arms, above the age of twenty, repair to the rendevouz, from all parts of the country, in their martial equigage, leaving at home the decrepit old men, and the *Manceroes* or youths.

The ſame was practiſed by the *Hebrews* at the beginning of *Saul*'s reign, when being ſummoned to appear in arms, by his meſſengers ſent into all parts of *Iſrael*, and to follow him to the relief of *Jabez* of

BARBOT. *Galaad*, beſieged by *Naas*, king of the *Ammonites*, they immediately formed an army of three hundred thouſand fighting-men of *Iſrael*, and thirty thouſand of *Judah*; for no *Iſraelite* was exempted from ſerving upon ſuch occaſions, not even the prieſts and *Levites*, from twenty years of age or upwards.

Villages forſaken in war. The women will commonly bear their husbands company, with their children; and in caſe the expedition they go upon is like to laſt long, and is very far from their homes, they remove all their beſt effects out of the town, and then ſet fire to it, by that means to induce the ſoldiers to behave themſelves with more bravery and reſolution. But if the war be not reckoned of any continuance, they only ſecure their villages and families, in the beſt manner they can.

The inhabitants of *Axim*, upon ſuch occaſions carry over all their effects, wives and children in canoes, to a large rock, which is a mile out at ſea, north-weſt of the *Dutch* fort of *St. Antony*, where they think them ſafe; the people they are to engage with, having no canoes to paſs over to them, and being beſides very fearful of venturing out to ſea.

European *forts protect the* Blacks. At other places of the coaſt, thoſe who live under the command of *European* forts, put all their families and effects into them, and if worſted in war take ſhelter there themſelves, as in the year ſixteen hundred eighty ſeven, none of the natives of *Acra* had eſcaped the fury of the victoriuos *Aquamboes*, had not the governour of the *Dutch* fort of *Crevecœur* opened the gates to receive all the *Acra* men, who were totally routed, and ſecured them by firing all the guns upon the *Aquamboes*, which kept them at a diſtance.

Common-wealths perfidious. Thoſe nations of the coaſt, which are commonwealths, ſeldom ſend a meſſenger to declare war againſt the people they have reſolved to attack; but when the *Caboceiros* or magiſtrates have had it under conſideration, together with the *Manceroes*, or young men, as for inſtance, at *Axim*, and got together their forces, they make an irruption, after a perfidious manner, into the country they have pitched upon, tho' they were in full peace, without the leaſt notification; and thus kill and plunder all before them. The injured nation will no doubt endeavour to revenge that breach of faith, and if too weak to do it alone, then hires another to aſſiſt it, for a certain ſum of money, ſeldom exceeding ſixty marks of gold; for which ſmall ſum an army is to be had there, well armed and ready to engage, but not very formidable, the plunder being their chief aim and encouragement; tho' it often happens that they come off with a good beating.

Hiring of forces. The money they receive for aſſiſting another nation with their forces, is at *Axim* divided among the *Caboceiros* and *Manceroes*, but with great diſproportion; for the former being crafty and ſuperiors, ſo order the matter, that the latter hardly get a third, or a fourth part among them all, which ſometimes does amount to a crown a man.

Plunder. The plunder, if any is got, according to the cuſtom ought to be applied to defray the expence of the war, and what remains above to be divided; but every man lays hold of what he can, without regarding the publick. If no booty can be had in the expedition, the young men, or *Manceroes*, often deſert and return home, being under no obligation to ſtay abroad any longer than they think fit, tho' under any particular officer or commander, whoſe authority extends not beyond thoſe who are his proper ſlaves; for the freemen own no authority, not even that of their governors, unleſs compelled by a ſuperior power. Thus it often falls out, that the leader advancing foremoſt towards the enemy, is followed but by a few, which renders their warlike expeditions very precarious and uncertain.

No diſcipline.

Hired by Europeans. The *Engliſh* and *Dutch* at the coaſt have often had occaſion to hire auxiliary forces of the *Blacks* their allies againſt their enemies, but the *Dutch* more frequently than the *Engliſh*; and a body of men compoſed of four or five ſeveral nations, kept three or four years in their pay, either againſt *Commendo* or any others, did not coſt them above two hundred marks of gold, which is about ſix thouſand pound ſterling, beſides the damage received in their commerce.

Small armies. A national offenſive war is often carried on there with an army of four or five thouſand men in the field, but a defenſive requires more; tho' ſometimes their armies do not amount to above two thouſand men, which ſhows how inconſiderable ſome of thoſe nations on the *Gold Coaſt* are. The *Aquamboes* and *Fantyn* are to be excepted, the latter being able in a ſhort time to raiſe twenty five thouſand men, and the former a much greater number.

More potent nations. In the year ſixteen hundred eighty two, when I was at *Acra*, the *Aquamboes* and *Akim* nations, were actually facing each other, twelve leagues from *Acra* up the inland, each army conſiſting of about twelve thouſand men.

The inland nations, either monarchies or common-wealths, as *Akim* and *Aſſiente*, can raiſe numerous armies; but on the coaſt, tho'

tho' five or six nations join themselves as auxiliaries to any one, they can rarely make an army of twenty five thousand men.

Cowardise. For this reason, besides their natural cowardise, few men are killed in battle; and if ever a thousand men happen to be slain upon the spot, they look upon it as a very extraordinary action. They are for the most part so timorous, that as soon as ever they see a man fall by them, they betake themselves to their heels, and make the best of their way home; and it often happens, that scarce an hundred men are killed, tho' one party has drove the enemy out of the field, and obtained a complete victory.

Generals, &c. The armies are generally headed by their kings in person, attended by their guards, or, for want of kings, by the generals, who have their subordinate officers. The general commonly carries a white staff in his hand, to denote his post. The officers under him

Arms and armour. wear caps made of the skins of elephants, or buffaloes, in the nature of helmets, garnished with the jawbones of men, killed by them in battle. Others adorn them with red and white shells, goats-horns, and idols. Others again have caps made in the shape of morions, of lions, tygers, or crocodile's skins, covered all over with ears of *Indian* wheat, cocks-legs, feathers, monkeys skulls, and other charms. They all carry on their left arms, shields made of ozier, covered with the skins of elephants, oxen or tygers, and the inside lined with goats skins. In the right hand they carry a javelin; and at their side a very broad sword, with two knives sticking in their girdle, which being made of the country-cloth, or stuff, they wind about their waist, and between their legs, so that a long tail of it hangs out behind. Others of the officers adorn their necks with ivory rings, or strings of sea-horses teeth, and each of them is attended by his slave, arm'd with a cutlace by his side, and a bow and quiver full of arrows in his hands.

Soldiers. The soldiers are variously equipp'd for war; some of them with muskets, or fire-locks and cutlaces by their sides, and those are generally in the front of the army; others are armed with javelins, bows and arrows, broad swords and knives, or bayonets. Their bodies are all over smear'd with yellow, white, red and grey colours, laid on like flames, or crosses, very hideous to behold; having about their neck a ring of some consecrated bough, as a charm or spell, which they look upon as a wonderful protection against the enemy's weapons.

Painted Britons. The ancient *Britons*, we find in history, used to paint themselves with woad, that they might appear more terrible in fight. The same is still done by several *Indian* nations in *North America*. BARBOT.

Arms and way of marching. Every one of the soldiers has besides, a shield six foot long, and three foot broad, covered with cows, sheeps, or goats skins. Those who live under the *European* forts, commonly carry the colours of the nation under whose protection they are; and each *Braffo* or *Caboceiro* leads his band, more or less numerous, as it happens, to the general rendevouz of the army, marching without any order or discipline, but after a confused manner, singing and howling all the way.

Provisions. Every man, upon those expeditions, takes along with him provisions for eight or ten days, being corn, dogs and sheep's flesh.

The national great drum, I have spoken of before, consecrated by their priests, is carried by one of the greatest men after the king, and with the same honour and veneration as was the *Oriflamme*, or banner of St. *Dennis*, in *France*: and *du Tillet*, in his collection of the kings of *France*, &c. p. 332. observes, that this *Oriflamme* was highly respected among the *French*, the king causing it to be carried in the army upon the greatest warlike expeditions; and that the office of the *Oriflamme*-bearer was so honourable, that in the reign of *Charles* V. *Messire Arnoul d'Endevehan* laid down his office of marshal of *France*, to carry the *Oriflamme*; and all that bore it were to receive the sacrament, and to fast at the time of their admission to that office.

No incamping or baggage. The *Blacks* are totally ignorant of the manner of incamping; nor have they any baggage or tents, but all lie in the open air: neither have they any better rule or method in fight, but every chief officer has his band close together in a throng, himself being in the center of it.

Manner of fight. When the armies are come in sight, they encourage one another to behave themselves manfully, and give the charge with horrid cries and howling; attacking the enemy man to man, or one parcel against another, first with their javelins, which they dart very dexterously, and then with their bows and arrows, when every man lifts up his shield, to cover himself; whilst the women, who are very often spectators, add their cries and howling to the noise of the drums and trumpets, and the shouts of the men. It often happens, that a commander seeing some other of his fellow-officers furiously attack'd, and perhaps hard put to it, chuses rather to run away, than stand his ground, even before he has struck a stroke, or ventured one brush; which example he who is engag'd will soon imitate, if hard presſed, unless so entangled with the enemy that he cannot do it, and so is obliged to gain the reputation of being a good soldier.

The

BARBOT. *Muſketeers.* The muſketeers do not ſtand upright againſt one another, but run on ſtooping, that their enemy's bullets may fly over their heads. Others creep up cloſe to the enemy, and let fly among them, and then run back to their own men, as faſt as their legs can carry them, to load again, and repeat the ſame action: ſo that between their ſtooping, creeping, ſtamping, ſkipping and howling, their engagements look more like antick repreſentations, than real battles.

Cruelty of victors. Thus they fight and ſkirmiſh, till one ſide or the other is quite routed, when the victors uſe all thoſe they can come at very inhumanly, killing even the women and children, who, as has been ſaid, often follow the men into the field. If the vanquiſhed party be any of their irreconcileable enemies, the conquerors ſeldom or never give them quarter, or ſhow the leaſt mercy, but commonly cut off the heads of the ſlain; and if any fall into their hands alive, they cut, or rather tear off their under jaws, and ſo leave them to periſh and ſtarve. A *Commendo* man aſſured me, he had done ſo by twenty three men after a battle; firſt laying the man down, then cutting his face from the ears to the mouth, and ſetting his knees on the ſtomach of the unfortunate wretch, with both hands tore off the under jaws, leaving him in that miſerable condition, wallowing in his blood, till he expired; taking the jaws of them all home with him, as teſtimonies of his bravery; which gained him extraordinary reputation among his countrymen, and high applauſe at their publick feaſts and rejoicings, where ſome new name was added to his former, as has been hinted before to have been done by thoſe *Africans* upon ſuch occaſions.

Others are ſo monſtrous cruel and ſavage, as to rip open the bellies of women, with their hooked knives, from the womb to the navel, if big with child, to take out the infant, and daſh it againſt the mother's head.

Hatred of nations. The national hatred thoſe *Blacks* bear to one another, is more or leſs, according to times and accidents. For inſtance, the people of *Commendo*, who are often at variance with ſeveral of the countries round about them, on accidental quarrels, are ſatisfied with leading them away into ſlavery, without uſing them ſo unmercifully when they have the upper hand, as they will the nations of *Quſo* and *Accanez*, their irreconcileable enemies, for many years paſt: for in their wars with thoſe people, their battles are horrid ſlaughters, and they are ſo far from giving any quarter on either ſide, that their rage rather induces them to feaſt on the fleſh of their dead adverſaries, and carefully to preſerve the jaws and ſkulls of all they can come at; with which they adorn their drums, or the gates or doors of their manſions; or if the number be too conſiderable, and they tired with the ſlaughter, they drive thoſe that remain alive home to their habitations, beating and reviling them, and there ſell them for ſlaves to the *Europeans*, which many among them think worſe than the moſt inhuman death.

Barbarities. There are other inſtances of the barbarities the *Blacks* are wont to exerciſe over their conquer'd enemies. When a general has happen'd to take ſome of the chief of the enemy, he has wounded them in many places and ſuck'd their blood at thoſe wounds, and not ſatisfied with that monſtrous inhumanity, cauſed ſome to be bound at his feet, and their bodies to be pierced with hot irons, gathering the blood that iſſued from them in a veſſel, one half of which he drunk, and offered up the reſt to his deities.

Cruel Americans. Theſe are certainly inſtances of a very depraved, cruel temper in men; and yet much inferior to what *Garcilaſſo de la Vega Inca* relates, after *F. Blaſe Valera*, in the eleventh chapter of his hiſtory of the *Incas* of *Peru*, of the natives of the country of the *Antis*, eaſt of *los Charcas*, in *Chili*; who would cut off the fleſhy parts of the bodies of their enemies taken in war alive, and made faſt to poſts, with ſharp ſtones, like flints; men, women, and children, being exceſſive greedy of human fleſh: and thus they would eat it raw, in the ſight of thoſe miſerable creatures, and ſwallow it down without ſo much as chewing: the women rubbing their nipples with the blood, that their children might ſuck it in with their milk; continuing that bloody execution, which they call'd a ſacrifice, till the priſoners expired. If they obſerved the priſoner, whilſt they tormented him, to ſhow the leaſt ſenſe of his pain in his face, or by any motion of his body, or to groan or complain, they bruiſed or pounded all his bones, and ſtrewed them on dunghils, or in rivers; but if, on the other hand, he appeared unmoved and fierce in his ſufferings, then, after eating all his fleſh and entrails, they dried the ſinews and bones in the ſun, plac'd them on the tops of mountains, and there worſhipped them as gods. That race of inhuman men, the ſame author adds, came from *Mexico*, and peopled the countries about *Darien* and *Panama*; whence it ſpread farther, along thoſe vaſt mountains, which run from *Santa Marta*, to the new kingdom of *Granada*. The ſaid author, in another part of his hiſtory, calls thoſe monſtrous *Cannibals*, *Chiriguanas*. Several nations of north *America* are no leſs barbarous to their enemies, taken in war, than the ſaid *Chiriguanas*, or the *Jagos*, to the eaſtward of *Congo*, of whom more in the ſupplement. The ſame *Garcilaſſo de la Vega* gives

gives an account of no leſs barbarities committed by the laſt *Inca*, *Atabualpa*, after his revolt againſt *Huaſcor Inca*, his brother by the father's ſide, and dethroned him, as may be ſeen in his ninth book, chap. 36, and 37.

Rejoicings after victory. To return to *Guinea*, when the *Blacks* have obtained a compleat victory over a nation that is rich and wealthy, they enter the country with fire and ſword; and having plundered all that is worth carrying away, burns the town and villages, making utter deſolation whereſoever they come, and then return home, carrying before them all the tokens of victory, and particularly the heads of the enemies ſlain, on the points of their ſwords or javelins. When arrived at their towns, they ſolemnize their triumph with feaſting, and other publick demonſtrations of joy, for fifteen, or twenty days ſucceſſively, according to the greatneſs of the ſucceſs; expoſing to publick view all the priſoners they have brought home, whom they keep faſt bound, or in irons, till there is an opportunity to diſpoſe of them: and for their greater mortification, they muſt be always preſent at their rejoicings. Every year after, the anniverſary of the victory is alſo obſerved on the ſame day it happened.

More inhumanity. Another inſtance of the ſavage temper of theſe *Blacks* of *Adom*, beſides what I have mentioned above, towards their enemies, I ſhall now give of what is done among themſelves, in the ſame perſon laſt mentioned, for his inhumanity towards his enemies of *Anta*. That monſter, being told, that one of his wives, without any ill deſign, had permitted a *Black* to look upon her new-faſhion'd coral, without taking it from her neck, tho' the people of *Adom* allow their wives all honeſt liberty of converſation, even with their ſlaves; was ſo inraged with that innocent freedom, that he cauſed both the wife and ſlave to be put to death, and drank their blood, as he uſed to do that of his enemies. Another time, the ſame brute, for ſome ſuch trivial matter, cauſed the hands of one of his wives to be cut off, and afterwards, in deriſion, would bid her look lice in his head, as is uſual for them to do, the men laying their heads in the women's laps; and he took much pleaſure at his horrid jeſt. This may ſerve to evince the bloody temper of thoſe people.

Booty. The booty the generality of the common *Blacks* is ſo fond of, conſiſts of priſoners, gold ornaments of ſeveral ſorts, coral, and ſtrings of beads; the inland people being uſually dreſſed in the richeſt manner, when they go to war: ſome of them being ſo loaded with ornaments, that they can ſcarce ſtir under them.

BARBOT. The *Blacks* of the *Gold Coaſt* commonly keep moſt of their priſoners of war as ſlaves, unleſs they are ranſomed by themſelves or friends, at a good rate; and the greater the perſon taken, the more conſiderable ranſom is expected for him, and he is carefully guarded till that be paid.

Kings made ſlaves. If the perſon that occaſioned the war be taken, they will not eaſily admit him to ranſom, tho' he offer his weight in gold, but will keep him cloſely confined, that he may for the future attempt no more to trouble their country with another war; or elſe they ſell him away into bondage. So that here the greateſt king is not free from ſlavery, in his turn, in caſe he be made priſoner of war in the rout of his army; for ſometimes the ranſom demanded for him, is ſo high, that neither himſelf, nor all his friends together, are capable of raiſing it, and ſo he is left in perpetual ſervitude, and reduced to work with the meaneſt of ſlaves. And with ſome others in thoſe occurrences, their fate has been, to be cruelly maſſacred by the victorious enemy, who ſaw no proſpect nor hopes, that his priſoner was able to pay an exorbitant ranſom.

The wars which happen betwixt two abſolute kings, commonly laſt many years, or till one of them is quite ſubdued or ruined. Their armies lie all the while in the field, without attempting any thing beſides a few ſkirmiſhes; and each returns home againſt the rainy weather, without moleſtation on either ſide, according as their *Crafty prieſts.* prieſts rule them: for without their directions the *Blacks* are not eaſily prevailed upon to hazarda battle; thoſe crafty knaves having ſuch an influence over the people in general, that it lies in their breaſt to adviſe them to fight, or not to fight, under the ſpecious pretence, that their gods have, or have not declared in favour of them; and if ſome leſs ſcrupulous nation will attempt it, they threaten it with ill ſucceſs. They ſeldom adviſe them to fight, till they are fully convinced, that their army is much ſuperior and ſtronger than the enemy's, and their ſoldiery well diſpoſed for action, but always with a reſerve; ſo that if it ſucceeds contrary to their expectation, they never want an excuſe to clear themſelves, laying the blame on the commanders or ſoldiers, as having committed ſome overſight, or done ſomething that was not to be done; for which reaſon, they ſay, the whole army is puniſhed. So that let the event prove how it will, the prieſt is infallibly innocent, and his character always maintains its own reputation and power.

I have already, in another place, mentioned how dexterous the *Blacks* are at

BARBOT. handling their fire-arms, as alſo how they manage their javelins, ſwords and bows, as alſo how ridiculous their warlike dreſs is; and I ſhall not therefore need to repeat it.

Cannon little uſed. As for cannon, they are but of little uſe to them, tho' ſome kings of the coaſt have a few, as particularly the king of *Saboe*, which they bought from ſome *European* traders at the coaſt; but they uſe them in a ſlovenly manner. This king of *Saboe* had his cannon in the field, but never made uſe of them againſt the enemy for want of ſkill, ſo that they ſerve only to fire, by way of ſalutes; of which thoſe nations are extremely fond.

TREATIES.

WHEN two contending nations are to treat of peace, the kings on either ſide agree upon a proper place to treat, either in perſon or by their officers; and when the treaty is concluded, they both ſwear by their deities to maintain it inviolably, and to live in real friendſhip and good harmony together; and for a pledge of their ſincerity, deliver hoſtages to each other reciprocally: which being done, the reſt of that day is ſpent in feaſting and dancing together, and often giving one another freſh repeated aſſurances of their reſolution to keep the ſaid peace. When that is over, each king returns to his own home, with his hoſtages, who being commonly perſons of conſideration in their native country, are maintained and ſubſiſted, anſwerable to their character.

Upon adjuſting of differences betwixt private perſons of note about *Mina* and cape *Corſo*, they uſe frequently to give each other hoſtages, of their own children or near relations, for an aſſurance of ſincerity and cordiality to maintain, or perform the conditions of their conventions and contracts. And even the kings give themſelves up as ſuch pledges, on ſome extraordinary occaſions; as it happened at *Corſo*, in the year ſixteen hundred eighty one, when the king of *Fetu*, tho' near ſixty years of age, and one of the greateſt monarchs of the *Gold Coaſt*, delivered himſelf as hoſtage to the *Engliſh* agent, in a place commanded by the cannon of their caſtle, for eighteen ſlaves, who had fled from the caſtle, into the town of *Corſo*; where they were protected by the inhabitants, who would not return them to the *Engliſh* upon any terms; which had obliged the *Engliſh* agent, to point his guns at the town to frighten them: but thoſe *Corſo-Blacks*, far from complying, came out about ſeven or eight hundred in a body, and armed to attack the caſtle, which forced the *Engliſh* to fire their cannon in earneſt, on the ſeditious, killing fifty or ſixty of them; and they on their part, killed ſome few *Engliſh*, with ſmall arms. Which tumult being reported to the king of *Fetu*, he came down with all ſpeed to *Corſo*, with twelve of his guards only, and ſtopped under the conſecrated tree, which is about half gun-ſhot from the caſtle, and continued there eight days, offering up his devotions to the idols, whom he earneſtly intreated to reveal to him, the place where the deſerted *Engliſh* ſlaves were hid; and at the ſame time, aſſured the *Engliſh* agent he had no hand in the revolt, proteſting to the *Corſo* people, as he was ſworn on his idols, to deliver up at all times and occaſions, to the *Engliſh*, all ſuch of their ſervants or ſlaves as ſhould deſert from them, in what part or place ſoever of his dominions they ſhould ſhelter themſelves, and did declare ſolemnly he would not ſtir from that place till the *Engliſh* were ſatisfied in their juſt pretenſions. At laſt the differences were adjuſted and made up with the agent, and then he renewed his alliance with the *Engliſh*, who had ſubſiſted him during the time of his being under the conſecrated tree, being dreſſed in a black velvet coat.

Thoſe kings are obliged to ſupport their authority by force, as has been formerly obſerved; and therefore the richer they are in gold and ſlaves, the more they are honoured and regarded both by their neighbours, and by their own ſubjects; without which, they could not eaſily have the leaſt authority over them. They are naturally tyrannical, and will on trivial pretences of crimes or miſdemeanours, extort large ſums from their ſubjects, under a ſeeming colour of juſtice; which brings me to treat now of the maxims and ways of adminiſtring juſtice, in civil and criminal affairs among the *Blacks*; and this ſhall be the ſubject of the following chapter.

CHAP.

CHAP. XXIV.

Kingdoms and common-wealths. Tryals at law. Puniſhments. Succeſſion and inheritance in monarchies. Courſe of juſtice, and puniſhments for crimes in common-wealths.

KINGDOMS *and* COMMON-WEALTHS.

THE government of the *Blacks* being very precarious and irregular, by reaſon of the ſmall authority the *Caboceiros* and other magiſtrates have among the people, there are frequently very great diſorders among them, and frequent wars with their neighbours, occaſioned by their irregular management and abſurd cuſtoms. There is alſo much difference in the adminiſtration between monarchies and common-wealths. In the former, the kings are the heads of juſtice, the power and juriſdiction being veſted in a ſingle perſon: that of common-wealths, commonly conſiſts of two parts; as for inſtance, at *Axim*, in the body of the *Caboceiros* or chief men, and that of the body of *Manceroes* or young men, as has been already obſerved.

Common-wealths, by whom governed.

All publick affairs in general are under their adminiſtration; but what concerns the whole common-wealth, as making war or peace, raiſing taxes and impoſitions, or tributes to be paid to foreign nations, which ſeldom happens, tho' they appertain to both bodies of *Caboceiros* and *Manceroes*; yet on theſe occaſions, the latter often have the greateſt ſway in the management thereof, eſpecially if the former are not rich and wealthy enough, both in gold and ſlaves, to over-power and bring the other to their opinions.

Judges.

In monarchical governments the king appoints ſeveral chief officers to aſſiſt him in the adminiſtration of juſtice. I cannot give any account of the ceremonies uſed in the conſtituting of judges; but they have a power to appoint inferior officers under them in every diſtrict, as they think convenient.

The chief juſtices are commonly taken from among the richeſt and moſt notable perſons of the country; ſuch as the *Braſſos* or *Caboceiros*, and governors of towns and villages, aſſiſted by the prieſts of thoſe places, as ſubſtitutes. Theſe take cognizance of civil and criminal caſes, as they happen in their reſpective provinces; but are not ſupreme judges, in caſes of great importance, for then the parties have the liberty of appealing to the king's own court: tho' this ſeldom happens, becauſe theſe kings, to ſave the trouble of deciding ſuch caſes and differences, have chief juſtices there called *Ene*, whom they uſually ſend to make the circuits; much as it is practiſed in *England*, at the aſſizes; and they, with the other judges, decide the higheſt caſes in the ſeveral diſtricts of the country. Theſe perſons knowing the king's mind, and no appeal lying from them, are ſure to aggravate the crime as much as poſſible, and very cautious that their judgment may be conſonant to his will; that is, that the criminal, if a wealthy man, be ſeverely puniſhed in his purſe, even for trivial crimes, the greateſt ſhare thereof going into their ſovereign's treaſury.

TRYALS *at* LAW.

IT would be tedious, if not impoſſible, to give an exact account of the many ways and maxims of their law-ſuits, both in civil and criminal caſes; as alſo to obſerve the nature of the ſentences and determinations, on every individual caſe: I ſhall confine myſelf to ſome particular inſtances. Every man pleads his own cauſe, without the aſſiſtance of councel or attorney, ſuch ſorts of men being unknown there. The plaintiff firſt opens his caſe, and then the defendant ſpeaks for himſelf; and it is an unalterable rule amongſt them, that he who pleads is not to be interrupted upon any account whilſt he ſpeaks, and in ſome parts ſuch a tranſgreſſion is puniſhed with death. Nor do the judges pronounce ſentence till they have thoroughly heard the conteſting parties, one after another, fully according to the merits of the ſuit; with much ſhow of decency and reaſon; tho' the crafty juſtices do this only to blind the people, being before reſolved to model their judgments according to the king's intention; which, as I have obſerved, is, to extort what money they can out of the meaneſt cauſe, if the parties be rich; without any regard to equity, and impartial juſtice. For which reaſon the ſubjects, who are well acquainted with thoſe tyrannical maxims of the government they live under, will as much as is poſſible have their differences made up by amicable compoſitions, betwixt themſelves, or by the mediation of their friends. So that it is but ſeldom they are tried by the chief juſtices.

No lawyers.

Corrupt judgments.

I have elſewhere obſerved, that the king of *Fetu* has ordered a yearly general aſſembly of all his ſubjects, who have any differences among themſelves, who are to meet at *Abramboe*, a large market-town, diſtant about nine leagues from *Cabo Corſo*, under the denomination of the dancing-ſeaſon,

BARBOT ſeaſon, and laſts eight days. There all the differences and conteſts betwixt man and man, are definitively decided by that prince, aſſiſted by his *Dey*, the *Braffo's*, and the two *Engliſh* deputies ſent thither every year by the *Engliſh* agent, as has been ſaid before.

The king hears cauſes.

This king of *Fetu*, being it ſeems ſomewhat leſs tryannical than the others of the coaſt, that his ſubjects may live amicably together, after he has compoſed or determined their differences by a final judgment, cauſes them to feaſt and dance together, all the time thoſe general aſſizes do laſt, every day till very late in the night; each ſtudying to make there the greateſt ſhew and figure he can, in rich dreſſes, *&c.*

They try cauſes upon teſtimonial evidence, and where that is wanting or defective, by oaths of the parties, which conſiſt in drinking a liquor there called *Enchion-Benou*, compoſed of the ſame ſimples and ingredients of which the idols are made; and tho' that compoſition has no manner of malignity in itſelf, yet they are generally poſſeſſed with a poſitive opinion, that whoſoever drinks of it to aver a falſhood or impoſture, expoſes himſelf to extraordinary calamities, tho' perhaps they never had any viſible inſtance it did ſo.

Thoſe who being accuſed, offer to clear their innocence by the *Enchion-Benou*, or by the eating of idols, are denied it, if there appear ſeveral poſitive witneſſes againſt them; but if admitted to drink, and are not hurt by it, they are accounted not guilty, and their accuſers are condemned to a fine.

Murder and rebellion, tho' crimes in themſelves of a heinous nature, are through the covetous temper of both king and juſtices expiated by large heavy mulcts and fines, rather than by the death of the criminals, if they are rich in gold and ſlaves; but the murderer of a brother is very ſeldom excuſed, by any fine whatever in ſome nations, as being an unnatural horrid ſin, not to be forgiven.

PUNISHMENTS.

Executions for murder, treaſon, &c.

A Perſon thus ſentenced to die for ſuch a crime, either by the king in council, or by his chief juſticiaries, is delivered up to the pulick executioner, his hands bound to his back, and thus by him led out into the fields without any aſſiſtants, the law forbidding it; and being come to the place of execution, the executioner covers his eyes with a piece of cloth, and bids him kneel down; then going back to ſome ſmall diſtance from the criminal, ſtrikes him through the back with a javelin: after which, he cuts off his head with a hook-knife, which he hangs up on the next tree, and quarters the body, throwing each part at a diſtance from the other on the ground. And if I may credit the *Blacks*, it is the cuſtom of ſome nations after ſuch executions, that the neareſt relations of perſons ſo executed, when the executioner has thus performed his office, do take down the head from the tree, boil it at home, and drink the broth, in abhorrence of ſo heinous a crime, and in deteſtation of the criminal's memory; placing his ſkull near to their idols. The *Blacks* alſo told me, that amongſt ſome other nations, the wives of the perſon to be ſo put to death, uſually accompany him to the place of execution, crying and howling, and when he has been cut into quarters by the executioner, they carry his quarters away at a diſtance, each woman ſtill bitterly lamenting, and caſt them on dunghils.

Puniſhments for adultery.

Adultery with the chief wife of any conſiderable *Black*, is alſo very rigorouſly puniſhed, as has been already obſerved. At *Commendo* they commonly cut off one ear of the adulterer, and fine him to pay as much gold as the woman had for her dowry, and four goats, or ſheep beſides. If the adulterer is a ſlave, they cut off his privy parts; and if being a freeman, he has not wherewithal to pay the fine laid on him, he is ſold for a ſlave for ever: or if the criminal has found means to make his eſcape before he has thus anſwered the fine, then his neareſt relation is obliged to pay it for him; and in caſe he is not able to do it, he is baniſhed the country with a white ſtaff in his hand, and all his goods ſeized and confiſcated for the king's uſe, without the leaſt hopes of ever returning home, unleſs he becomes able to pay that fine.

In ſome nations, he who has debauched another man's wife with promiſes of giving her a certain quantity of money, and has not performed it accordingly, is condemned to forfeit all his goods to the king's uſe, and his houſe to be ſet on fire by the relations of the woman he has ſo debauched; thereby to remove from their ſight, the neighbourhood of a perſon, who has diſgraced their family.

The adultereſs is either fined two ounces of gold to her husband, or elſe divorced, in caſe the king has ſo determined it.

In other countries the puniſhment for adultery is not corporal, but pecuniary, being ſix ounces of gold; one third to the king, one third to his chief officers, and the other third to the husband.

It has happened ſometimes, that women have accuſed men that had debauched them, two or three years before; in this caſe, the perſon ſo informed againſt, pleading not guilty, the woman takes the drink *Enchion-Benou*, to convict him thereof.

Theft

Theft and robbery are all puniſhed by a fine to the king, according to the value of the crime, if committed againſt their country-men; for as to what is ſtolen from *Europeans*, it is ſeldom puniſhed.

Adulterated gold, offered in payment of debts or traffick amongſt them, is alſo liable to a fine, but unpuniſhable when offered to *White* men.

Affairs purely civil, are generally tried by the common ordinary juſtices of the place or diſtrict; and if the contending parties have fully ſubmitted the deciſion thereof to them, they cannot appeal to the ſovereign's juſticiaries.

At ſeveral places on the coaſt, ſmall debts are recovered after a very unjuſt manner; there a villainous creditor inſtead of aſking his money of his debtor, and ſummoning him before the judges, in caſe of denial, ſeizes the firſt thing he can meet with, though ſix times the value of his debt, without any regard who is the proprietor; who when he comes to aſk for it, is told that he muſt go to ſuch a perſon who is his debtor, and muſt pay him for it: and this no body can hinder; ſo he goes immediately to aſk the other for money for his goods. This courſe is generally taken for recovery of ſmall debts, as I have ſaid: but however, the debtor is ſometimes obliged at this rate to pay ſix or ten times the value of his debt; if the ſecond man is as unreaſonable as the firſt, and yet it is not to be oppoſed, if the creditor be more potent than he, and is upheld in it perhaps by the king, or ſome other great ones of the country. And this happens every day, whereby many men do much enrich themſelves with the name of juſtice.

Again, another way to extort from the people, is, that ſome inſolvent debtor will go to a perſon, and tell him he has received ſuch damage by his ſon, nephew, ſlave, or ſome body elſe depending on him, for which he comes to aſk ſatisfaction, theatning that elſe he will murder or ſorely wound him or ſhoot ſome other at his coſt; and if the villain is bold enough to put it in execution, the other muſt ſuffer as if he had done it.

In criminal caſes, the accuſer gives his information to the juſtice of the town or village againſt the criminal, and he immediately cauſes the drum to beat all about the town; the drummer, who is a ſlave, being accompanied by two little boys, each having in his hand an iron bell, on which they beat with ſticks. Then the juſtice comes to the publick market-place, where the beſt part of the inhabitants of either ſex are already aſſembled upon the beat of the drum; the chief people or nobles alſo repairing thither well armed. There the publick cryer, or *Tie-Tie* of the town, proclaims the criminal, who is often, without ſuſpecting it, of the number of the ſpectators, and preſently ſeized and ſent in cuſtody to the *Caboceiroe*'s houſe: if the crime he is charged with be very great, they bind him hands and feet, till his tryal be over; but if it be only for a ſlight offence, he is commonly given in cuſtody to the executioner of the town, who is bound to produce him whenſoever it ſhall be required. Sometimes, for trivial faults, they will try a man upon the ſpot; and if he cannot clear himſelf, he is fined. BARBOT.

Murderers redeemed.

In crimes of a high nature, if the priſoner be ſentenced to death, and is wealthy enough to pay a large ſum of money, he is diſcharged by the king, with a ſpecial command to any perſon whatever, even the widows and children, not to upbraid him nor his family and relations with the crime; and the only ſatisfaction the family of the dead perſon has, is ſome part of the money the criminal has paid to redeem his life. But if he is not able to pay it, they either order him to be executed according to the ſentence, or to be ſold for a ſlave, according to the king's pleaſure.

Such as are thus ſold by order of juſtice to be ſlaves for ever in foreign countries, forfeit the privilege of ever returning to their native ſoil.

Duels.

Beſides what has been ſaid relating to the power of judges, there is a peculiar cuſtom, that if the *Ene* or chief juſtice pleaſe to conſent, tho' it be in civil diſputes or conteſts, they may be decided by duel, and then each party chuſes a ſecond or two, who all meet at the place appointed; where each antagoniſt, with his aſſiſtants, attacks his man with his javelin, and thus they fight till one of the principals is killed, when the ſeconds ceaſe. But thoſe of the party that has been ſlain, require the others to deliver them the murderer of their friend, that he may be tried for the murder according to their laws, which the others cannot refuſe to do; or if he has made his eſcape, running away as ſoon as he had ſlain his adverſary, his ſeconds muſt run too, that they may apprehend and deliver him up to juſtice, and no perſon whatſoever may conceal him in his houſe, tho' it be in another diſtrict or juriſdiction, or even a foreign country, unleſs they would embroil themſelves in a bloody expenſive war.

The man thus apprehended, is delivered up to the chief wife of the perſon he has killed in the duel, it being her right either to ſell or to keep him as her own ſlave. But this happening very ſeldom, and this ſort of murder not being look'd upon as malicious, the man has the liberty of redeeming himſelf

BARBOT. ſelf for money, if he be very rich; for it will commonly coſt him twenty *Bendos* of gold, which is about a hundred and fifty pounds ſterling; and amongſt the *Accaneez*, if the parties concerned be men of great note, the murderer will ſcarce come off under a hundred and ſeventy marks of gold, which is upward of five thouſand pounds ſterling: for which reaſon, very few will ever proceed ſo far in their quarrels, as to determine them by duel; for tho' they are authorized by the *Ene*, or chief juſtice, yet if one party is killed, the other is ſure to ſuffer for it ſeverely, tho' it ſeems to imply a contradiction in itſelf: but what can be expected from men of ſo looſe and depraved minds and principles, beſides contradictions and abſurdities?

Price of murder.

SUCCESSION *and* INHERITANCE.

Children do not inherit.

I Have before taken notice that the neareſt relation inherits, to the excluſion of a man's own wives and children. The beſt reaſon the *Blacks* give for ſuch a conſtitution, is, that the dividing of eſtates or goods among ſo many perſons as generally compoſe their families, ſo many wives and children, would occaſion endleſs diſputes and quarrels amongſt them; or this, that children relying too much on their father's wealth, would live lazily, without any inclination to employ themſelves in ſome buſineſs, to avoid lewdneſs, wantonneſs, and debauchery. Whereas being now ſenſible from their tender youth, that they have nothing to expect from their father, but a bare maintenance during his life, they are much the readier to betake themſelves early to learn ſome profeſſion, by which they may maintain themſelves handſomely, when their father is no more; and even to maintain their father's family after his death, as many do; which is very commendable in ſo brutiſh a people, as they generally are.

Thus far concerning the adminiſtration of juſtice in monarchical governments. What now is to follow, is a ſketch of the republican on the ſame head; and ſeeing that of *Axim* ſeems to be one of the leaſt confuſed and perplexed, tho' difficult to underſtand; I ſhall next mention ſome particular paſſages or inſtances of it, which will in ſome meaſure ſhow what is practiſed in other common-wealths of the coaſt, as differing only in ſome particulars, and not in the main.

JUSTICE *in* COMMON-WEALTHS.

Recovery of debts.

THERE, when one perſon claims a debt of another, and is forced to have recourſe to juſtice for ſatisfaction; the beſt means to procure it, is to make a preſent to the *Caboceiroes*, either in gold or brandy, this laſt being a very acceptable liquor, and to ſtate his caſe to them, deſiring they will diſpatch the buſineſs as ſoon as poſſible. If the *Caboceiroes* are reſolved to favour him, a full council is ſummoned immediately, or at fartheſt in two or three days after, as it is judged convenient. Then after mature deliberation among themſelves, they give judgment in his favour, tho' ſometimes unjuſt, but only in regard of the rich preſent given them.

But if in the cauſe aforeſaid, the defendant has bribed the judges with a richer preſent than the plaintiff had given them; let his caſe be never ſo juſt, they will caſt him; or if his right be ſo apparent, that there is ſcandal in a too partial ſentence, they will delay and keep off the tryal, obliging the plaintiff, after long and vain ſollicitations, to wait in hopes of finding more impartial judges thereafter; which perhaps will not happen in his life-time, and ſo the ſuit falls to his heirs, who whenever an opportunity offers, tho' thirty years after, will make uſe of it, to procure ſatisfaction for the debt: and yet one would be apt to think it were impoſſible they ſhould remember ſo long, conſidering they can neither write nor read.

Forcible recovery of debts.

It happens ſometimes that the plaintiff, or perhaps the defendant, finding the cauſe given againſt him, contrary to equity, is too impatient to wait for an opportunity of having juſtice done him; and lays hold of the firſt that offers to ſeize ſuch a quantity of gold or goods, as is ſufficient to repair his damage, not only from his debtor, but of the firſt that falls in his way, if he lives in the ſame town or village: and what he has thus poſſeſſed himſelf of, he will not redeliver till he receive full ſatisfaction, and is at peace with his adverſary, or obliged to it by force. If he be ſtrong enough to defend himſelf and his ſeizure, he is ſure to keep it, and thereby engage a third perſon in the ſuit, who has recourſe to the perſon on whoſe account he has ſuffered that damage: ſo that hence proceed frequent murders, and ſometimes wars.

Tryal before the Dutch factor.

If the cauſe is brought before the *Dutch* factor at *St. Anthony*'s fort, the ſuit is amicably ended by adjudging it againſt him, whom the evidences prove to be in the wrong, and who is found not to have a ſufficient plea to offer in his defence to clear himſelf of it. But if, on the contrary, he can clear himſelf by witneſſes, he is diſcharged; and if neither of the parties have any evidence, the defendant clearing himſelf upon oath, is diſcharg'd: which if he cannot do, he is liable to have judgment paſs againſt him, to pay what is charged on him, provided the plaintiff have given in his charge upon oath, which he is always obliged to do.

The

Oaths of the parties. The oath of purgation is always preferred there before that of accuſation; for if the plaintiff prove his demands by one or two witneſſes, the defendant is not allowed to take the oath, which frequently occaſions ſome very ill accidents, perjury being ſo common amongſt theſe *Guineans*; and the perſon thus injured will ſeek all opportunities of revenge. All that has been above ſaid of unjuſt tryals, is to be underſtood of the inland countries, and ſeldom or never happens about the coaſt, where all ſuits ariſing among people that live under or near the *Dutch* forts are decided for ever, by the ſentence of the factor, and of the *Caboceiroes* jointly; their judgment admitting no appeal but to the director general, in caſe the inferior judges have been miſinformed, which ſcarce happens; and ſo the parties pay the fines they are condemn'd in, with all willingneſs. And thus a ſuit is begun and ended without the aſſiſtance of councel or lawyer in a ſhort time, and perhaps with as much juſtice; for the cauſes here are ſeldom difficult or puzzling, and plaintiffs, defendants, and judges, are equally ſimple people upon a level.

PUNISHMENTS *for* CRIMES.

THE uſual penalties for murder, I have obſerved before to be death or a pecuniary mulct; which is alſo of two ſorts with reſpect to the free, and thoſe that are ſlaves. It is very rare that any perſon is executed for murder, if he is wealthy himſelf, or has any rich friends to pay the fine for him.

Fines for murder. The fine for the murder of a free-born man at *Axim*, if the crime is to be atoned that way, is one hundred and twenty five pounds ſterling, but ſeldom ever paid to the full, the murderer commonly getting ſome abatement, according as the relations of the murdered perſon ſtand affected; it being at their diſcretion to moderate it as they pleaſe. But if the perſon that was murdered be of conſideration and dignity, the fine is proportionably ten times that ſum; for were it not ſo, there are too many *Blacks* that would willingly give five hundred crowns to remove a chief man out of the way; and therefore the judges appoint the fine proportionable to the quality of the perſon.

For murdering a ſlave. For the murder of a ſlave the fine is but thirty crowns; and if the murderer ſtands hard, he obtains an abatement of the maſter, who is the injured perſon, and who gets above twenty two crowns, being commonly a chain or ſtring of gold of that value. If the murderer cannot pay the fine, he is to expiate his crime with his own blood, and is executed in a miſerable and cruel manner. For they do in ſome meaſure kill him a thouſand times, by cutting, hacking, pricking, or running him through the body, and ſhooting him, or whatever elſe they can invent to torture him; unleſs the *Dutch* factor ſends for him out of their hands, and orders him to be beheaded.

For theft. Thievery or robbery is commonly puniſhed by the reſtitution of the goods ſtolen, and paying a fine, proportionable to the value of what was ſtolen, according to the place where, and the perſon by whom the fact was committed: for example, one is fined twenty crowns beſides what he has ſtolen, and another for an equal robbery committed, ſhall be fined one hundred or more, without the leaſt injuſtice, according to their ancient municipal cuſtoms: for the *Blacks* do not think it any wrong to have ſuch regard to perſons; but particularly to handle the richeſt ſort more ſeverely than the poor on two accounts: firſt, the rich are not urged to it by neceſſity; and ſecondly, they can better ſpare the money. For no man there is fined above his ability, unleſs by accumulating of crimes he draws on himſelf an accumulation of fines, which he his not able to pay, and is therefore ſold for a ſlave, as was practiſed by the ancient *Jews*, in the former ages of the world. And in *Great Tartary*, the thief redeems his life, by paying nine times the value of what he has ſtolen. For this reaſon, a judicious man there, tho' very rich, will always pretend poverty, leſt he or ſome of his relations, ſooner or later, falling into the hands of the judges, ſhould be too hardly uſed on that account.

Kidnapping, or ſtealing of human creatures, is puniſhed with great ſeverity, even with death, on ſome occaſions. As they alſo ſeverely puniſh the ſtealers of cattle, ſheep, hogs, dogs, *&c.* Where the *Blacks* are not ſubject to be tried by the *Europeans*, they will ſometimes rather put a man to death for ſtealing a ſheep, than killing a man. Whereas in thoſe parts where *Europeans* have the authority in their hands, as at *Axim*, *Mina*, and *Mouree*, theft is puniſhed by a proper mulct. I have before, in the particular deſcription of the *Dutch* fort at *Axim*, given a ſketch of the *Dutch* factor's prerogatives and juriſdiction over that country, and that of *Ancober*, which has been long ſubject to *Axim*; and how he manages it, in concert with the *Caboceiroes*: and likewiſe ſpoken of the nature and extent of fines on ſeveral cauſes, and how the ſame are divided amongſt himſelf and the judges; to which I refer.

Court of young men. Beſides the above-deſcribed diſtribution of juſtice, they have an odd ſort, which is under the direction of the *Manceroes*, or native young men; who have erected a judicial body, or ſociety, of themſelves, in each village of any conſideration. There they

BARBOT. they pretend to judge all trivial crimes, that are brought before them, and of ſuch the generality of the *Blacks* is very often guilty; as curſing, beating, or reviling one another, *&c.* To theſe tribunals the perſon who thinks himſelf injured applies, and makes known his caſe, *viz.* ſuch a man has injured me in this or that manner, I ſell or ſurrender him to you, puniſh him accordingly. Upon which the *Manceroes* forthwith take that perſon into cuſtody, and after a very ſlight enquiry into his crime, lay a fine of ſome money upon him; which if he appear not willing to pay, they, without any more to do, go to the market, and take up as many goods, on his account, as the fine comes to; which the poor wretch muſt pay, and that money, as ſoon as received, thoſe young judges ſpend in palm-wine and brandy.

The pretended crimes which thoſe young men uſually fine, are ſo various and ridiculous, that it is not worth while to particulariſe them: and if theſe have nothing to do the whole day, that can procure them money to drink, they ſpend their time in contriving to bring in ſome body, on one pretence or other, that will ſupply them with it.

CHAP. XXV.

Of the religion of the Blacks. *They have a notion of one God. Dread of the devil.* Portugueſe *miſſion. Conceit of thunder. Opinions of the creation. Future ſtate. Manner of worſhip. Deities or idols. Parallel idolatry of other nations. Idols made by the prieſts. Nature and uſe of idols. Moſt ſolemn obligatory oath. Conſulting of idols. Begging ſucceſs of idols. Worſhip in groves, with drums,* &c. *Prieſts of the* Blacks. *Baniſhing of the devil. Computation of time. Of idolatry in general.*

Variety of worſhip. I Shall, in the next place, treat of the religion of the people of *Guinea*. It would require a particular volume to mention the numerous and different ſorts of opinions and ſuperſtitions there are among them, there being ſcarce a town or village, nor even a private family, but what varies from the reſt in that point; however, for the ſatisfaction of the curious, I will give an account of ſuch notions and practices as are moſt generally received among them, tho' perhaps I may to ſome ſeem tedious, there being ſo great a diverſity among them in this affair; their divinity being ſo erroneous, abſurd and monſtrous: for, like the *Indians* in *Virginia*, they worſhip and adore all ſorts of things and objects, which they think may do them harm, as fire, water, thunder, great and ſmall guns, horſes, and many other things, but more peculiarly the devil. The ſame honour they pay to all that may be any way beneficial to them, and when aſk'd, whence they had ſo many ridiculous opinions in point of religion, they anſwer, like the people of *Japan*, that they received them by tradition, and follow what was taught them by their forefathers, and are not to believe or practiſe any thing but what they received from them.

NOTION *of* ONE GOD.

MOST of the *Blacks* have a confuſed indigeſted notion of one ſupreme being, which created the univerſe, and rules it according to his will; but this opinion having, in all likelihood, been inculcated by the *Europeans* living on the coaſt, and ſo perhaps convey'd to others at a diſtance, in proceſs of time, it has hitherto had no great effect upon them; all or moſt of them entertaining extravagant notions of the deity, and very many fancying there are two Gods.

The chief of thoſe two they ſay is white, by them called *Boſſum*, or *Jangoeman*, that is, good man; who is more peculiarly the God of the *Europeans*, and ſupplies them with all good things. The other, they conceit is black, whom, from the *Portugueſe* language, they call *Demonio*, or *Diabro*, being a wicked, miſchievous ſpirit, who particularly infeſts and plagues them; being of his nature cruel and implacable, giving them none of thoſe good things the other allows us ſo bountifully, but only a little gold, corn, palm-wine and chickens, which they have almoſt in ſpight of him, as being purchaſed by their labour and induſtry; and that for the cattle, and other eatable beaſts they now have, they are beholden to the *Portugueſe*, who firſt carried them into their country: That it is the earth which furniſhes them with corn and gold, the ſea with all ſorts of fiſh; and that they may thank the God of the *Whites* for the rain, which fertilizes the land, and makes corn, gold and iron. *Good and bad deities.*

Plato, ſpeaking of the number of gods, owns one only true, good, bountiful and ſupreme deity; but acknowledges a number of inferior gods, among which ſome are viſible, and called the celeſtial bodies. Then coming to the dæmons, he expreſſes himſelf thus: Next are the dæmons, yet lower than the former; being of an airy nature, in the third middle region of the air, placed there to be the interpreters of the gods, which dæmons we ought to honour, becauſe they officiate as interceſſors in our affairs. *Plato's account of gods.*

DREAD

DREAD *of the* DEVIL.

il.

THE *Blacks* very much dread the devil, and quake at his very name, attributing to him all their misfortunes and disappointments, and believing that their other particular deities are sometimes over-ruled by him.

Devil ts and ears to Blacks.

Many look upon it as an invention of travellers, when told, that the *Blacks* affirm they are often beaten by the devil: I shall not argue about the fact, but it is certain, that in several places they have been often heard to cry and howl in the night, and some seen running out of their huts in a sweat, shivering and weeping; and some *Blacks* at *Acra* assured me, not only that the devil often beat, but that he also sometimes appeared to them in the shape of a black dog; and that at other times he spoke to them, and yet they could not see him.

tagon vil.

The *Patagons* of south *America*, say there is a great horned devil, who, when any of them dies, is seen attended by ten or twelve smaller devils, dancing merrily about the corps.

evil worshipped at alicut.

The people of *Calicut*, on the *Malabar* coast, in the *East-Indies*, tho' they believe in one God, yet at the same time they worship the devil; erect statues, and offer incense and sacrifice to him, as if he were a deity, believing him to be the supreme judge of human affairs, and placed by God on earth for that end. They call him *Deumo*, and the king has his effigies in his chapel, seated on a chair of metal, with a triple crown on his head, having also four horns, and four teeth, his mouth very large, and gaping wide, as are his nose and ears; the hands like a monkey, and the feet like a cock, all which together makes a hideous frightful figure. The chapel is also adorned all about with many pictures, representing smaller dæmons, of the like form, and it is served by some *Brachmans*, who are to wash that figure of the devil with sweet waters, and often to incense it with a censer, after which they ring a little bell, then prostrate themselves before him, and offer sacrifice. The king never dines till four of his priests have offered the devil the meat that is dressed for him. There is also a magnificent temple built in honour of the devil, in the midst of a lake, after the antique form, with double ranges of columns, like that of St. *John* at *Rome*; and in it a very large high altar of stone. Thither all the nobility, gentry and priests, from all the country, within twenty five days journey round about, repair, with an infinite multitude of meaner people, on the twenty fifth of *December*, our *Christmas*-day, to be cleansed from their sins; and there the *Brachmans* or priests anoint the heads of them all with a certain oil: and thus anointed, every one goes and prostrates himself before that frightful figure of *Satan*; and after adoring it with much fervour, every one returns home. This devotion holds for three days successively; all murderers, other malefactors, and banished persons, are there pardoned: so that at some times above a hundred thousand souls have been there together, for the country is of a very great extent and populous. *History of Prodigies*, Lib. I. p. 5. BARBOT.

Banishing the devil.

Whether this opinion of the *Blacks* being beaten and haunted by evil spirits, as they report, is real or not, will sufficiently appear, when I come hereafter to speak of their annual custom of banishing him out of all their towns, with abundance of ceremonies, as at *Axim*, *Anta*, and several other parts of the coast: which is far from praying and making offerings to him, as some authors relate; saying, they never eat or drink without throwing some part on the ground for the devil, which is a gross mistake; that meat or drink so thrown on the ground being for their peculiar deities, or for some friends deceased, as I have observed elsewhere.

Apparitions.

From this dread and terror of the devil proceeds their positive belief, of the appearing of ghosts and spirits, which they fancy so frequently disturb and scare people among them. They are so full of this opinion, that when any one dies, especially some considerable person, they perplex one another with frightful stories of his appearing several nights near his late dwelling.

Idle conceits.

If a king of theirs happens to be killed in the wars with any *European* nation at the coast, and an *European* general, or chief factor dies a natural death soon after, they believe and say, that king has call'd him, since he had no opportunity to be reveng'd whilst living.

MISSIONS.

THE *Portuguese* formerly, and as long as they were masters of the *Gold Coast*, were careful to keep a constant mission in this and several other parts of *Guinea*, in order to convert the *Blacks* to the *Roman Catholick* religion, but with very little success; nor did the *French Capucine* missioners, sent thither in the year 1635, speed better. Those *French* missioners were set ashore at *Isseny*, and at first made some progress among the people; who treated them very courteously, and seemed to have some relish of christianity; but soon after, they scoffed at them, and their doctrine. Three of those *Capucines* dying there thro' the unwholesomeness of the climate, the other two, who still held out against that intemperate air, withdrew

BARBOT. drew to the *Portugueſe* near *Axim*, being no longer able to bear with the inſulting behaviour of the *Blacks*, and their deriding the chriſtian religion. In ſhort, whatſoever we can urge to the *Blacks* in general, concerning the chriſtian divinity, *viz. That what may be known of God is manifeſt in them, God having ſhewed it unto them, from the creation of the world, by the things that are made, even his eternal power and godhead*; to uſe the words of St. *Paul*, *Rom.* i. 20. they at firſt ſeem to give ear to and believe; but as ſoon as our backs are turn'd, they forget all that was told them: or if ſome, who have better memories, do happen to retain it, they ſeldom fail, upon the ſlighteſt occaſion, to ridicule it in their frolicks, even thoſe who are ſervants to the *Europeans* on the coaſt, ſome of whom I have ſeen ſo far inſtructed in the chriſtian religion, as to anſwer very pertly to our catechiſm, and to ſpeak pertinently of the creation; the fall of *Adam*; *Noah*'s flood; of *Moſes*, and of JESUS CHRIST; and yet would no more forſake their idolatrous worſhip, than the groſſeſt and moſt ignorant of their countrymen; or if any do, the number is very inconſiderable.

Fruitleſs inſtructions.

NOTION *of* THUNDER.

WHEN it thunders, they ſay, it is the noiſe of the trumpets, or blowing-horns of *Jan-Goeman*, ſo they call God; who, with reverence be it ſpoken, is diverting himſelf with his wives: and therefore when it thunders much, or tho' there be only flaſhes of lightning, they preſently run under covert, if poſſible; believing, that, if they did not ſo, God would ſtrike them with his thunderbolts, becauſe they are none of his people, they being black, and he white. When any happen to be killed by lightning, as it does ſometimes, where dreadful thunder is ſo frequent at ſome times of the year, as has been obſerved; they attribute it to that cauſe, and are much amazed to ſee the *Europeans* ſo unconcerned at thunder. What I have ſaid is confirmed by what we read in the hiſtory of *Spain*, that about the year 1480, the *Spaniards* trading at the coaſt, found thoſe *Blacks* extremely covetous, and fond of a ſort of ſea-ſhells, giving any thing they had for them, as believing they had a peculiar virtue againſt thunder; whereupon ſo many of thoſe ſhells were carried out of *Spain*, that at laſt they were ſcarce to be had there for money. *p.* 1202. *lib.* 22.

That God has wives.

Tho' it is reported of the *Braſilians*, that they adore no gods or idols, nor have any ſenſe of religion, yet ſome of them believe there is a God, and ſay it is he that makes the great noiſe of thunder.

OPINIONS *of the* CREATION.

THEY make no offerings to God, nor call upon him in a time of need; but upon all occaſions apply themſelves to their idols, or peculiar deities, and pray to them in all their difficulties and undertakings.

Never pray to God.

They have different opinions as to the creation, many of them believing, that man was made by *Ananſie*, that is, a great ſpider of a monſtrous ſize, as has been before deſcrib'd; which is no more abſurd, than what is reported of the *Canada Indians* in *New France*, who ſay, that the world having been loſt in the waters, was retrieved by one *Meſſou*.

Man made by a ſpider.

Others again attribute the creation of man to God, but aſſert, that in the beginning God created *Black*, as well as *White* men; ſo to make out their race as ancient as ours, and for their own farther honour they add, that when God had created thoſe two ſorts of men, he offered them two ſeveral gifts, *viz.* gold, and the knowledge of arts and letters, giving the *Blacks* the firſt choice, who took the gold, and left learning to the *Whites*. God granted their requeſt, but being offended at their avarice, reſolved that the *Whites* ſhould for ever be their maſters, and they obliged to wait on them as their ſlaves.

Blacks created with Whites.

Some few affirm, that man at his firſt creation, was not ſhaped as he is at preſent; but that thoſe parts which make the diſtinction of ſexes, in men and women, were placed more in view, for the conveniency of copulation: and when the world was well peopled, the deity, for modeſty ſake, reduced them to what they now are.

To conclude, others think that the firſt men came out of dens and caves, like that which is at preſent in a great rock, next the ſea, near the *Dutch* fort at *Acra*: but to mention all their various notions concerning the creation of the moon and ſtars, would be tedious; ſome fancying, as has been by others among us, that the moon is inhabited, and they pretend to have ſeen a man in her, beating a drum, with many more abſurdities.

Meſſon reflecting on the religious worſhip of the *Blacks* of *Madagaſcar*, and other parts about the cape of *Good Hope*, after taking notice that they adore one only God, creator of all things; adds, they have alſo a particular veneration for the ſun and moon, his chief miniſters, whoſe buſineſs it is to give life to the earth and all creatures on it. Thoſe people, ſays he, have neither idols nor ceremonies, nor any viſible outward ſort of worſhip, and admit of no law but that of nature. If they feaſt and dance at the appearance of every new moon, it is not to pay any veneration to her, but to re-

Reflection.

rejoice for the return and benefit of her light. In a word, they are true deists: Whereupon, says he, I cannot, by the by, forbear declaring, contrary to the common received opinion, that no real distinction can be made betwixt such people and those that are generally call'd atheists, the useless god of the deists, being no god: and in this they are less orthodox than the devils themselves, who have a more just idea of the divinity. Besides, to say, that one adores God, without loving or fearing him, without asking or expecting any thing from him, nor having any regard for him, is most properly to be without a God; and to be without a God, is to be an atheist. This I think is much the case of the *Guinea Blacks*.

Deists worse than atheists.

FUTURE STATE.

Various notions.

THE notions the *Blacks* have of a future state, are also various. The most believe, that immediately after death, they go to another world, where they live in the same station and nature as they did here, and are subsisted by the offerings of provisions, money and clothes, their relations left behind make for them after their decease. It does not appear they believe, or have any idea of future rewards or punishments, for the good or ill actions of their life past; only some few excepted, who fancy the dead are conveyed to a famous river, by them called *Bosmangue*, up the inland country; that there their god enquires into their past life, whether they have religiously observ'd their festival or sabbath, and whether they have inviolably abstained from all forbidden meats, and kept their oaths? If so, they are gently wafted over that river into a country where there is nothing but happiness: but, if they have, on the contrary, transgressed those observances, the deity plunges them into the river, where they are drowned and buried in perpetual oblivion.

Virginia Indians.

The native *Indians* of *Virginia*, of whom I have had occasion to take notice before, believe the immortality of the soul, and that after death the souls of good men go to heaven, and those of the wicked to a large pit or hole, by them call'd *Popogusso*, which they fancy is far to the westward from them, where they burn for ever.

Souls mortal.

Others believe that human souls are corruptible and mortal, as well as their bodies; which was the opinion of the *Sadducees*, one of the four sects among the *Jews*.

Transmigration.

Others own they know not what becomes of the soul after death; and others that the departed soul transmigrates into the body of some other animal, without losing its nature or faculties.

Pythagoras.

This was the opinion *Pythagoras* taught the *Crotoniats*, among whom he lived, when he fled from *Samos*, his native country, because of the tyrannical government of its prince. He receiv'd this notion of transmigration of souls, from the *Egyptians*: for, if we may believe *Herodotus*, they were the first who said, that the soul departing out of one body passed into another; and that after having passed into those of beasts, fishes and birds, it again returned into that of man, and was three thousand years in performing that revolution; the soul being like wax, which can be made into a thousand figures, and is still the same wax; and so the soul animated several bodies successively, still remaining the same it was at first. The better to inculcate that opinion to the *Crotoniats*, he told them, he well remembered, that at the siege of *Troy*, he was *Euphorbus*, the son of *Panthus*; and that not long since, he had seen the buckler he carried at that time, in the temple of *Juno*, at *Argos*.

Pharisees.

The *Pharisees*, the most renowned of the four sects among the *Jews*, in the days of *Josephus*, as we see in him, *lib.* 18. *cap.* 11. believ'd the immortality of the soul, that it would be judged in another world, and rewarded or punished, according to what it had deserved in this world; and that the wicked were eternally detained prisoners in the next life, and the virtuous returned to this again.

Resemblance between Blacks and Jews.

Many things I have already said, and shall have occasion to add hereafter, seem to prove some conformity between those *Blacks* and the antient *Jews*, which may perhaps have been communicated to them by the *Arabs*, who have spread themselves into the neighbouring countries; and being doubtless descended from *Ismael*, the son of *Abraham* by *Hagar*, and *Esau* the son of *Isaac*, have preserved some of the customs and opinions of their fore-fathers. But to return to the *Blacks*:

I have heard some say, that the soul goes under the earth to an antient person, whom they call *Bossiefoe*, who examines it narrowly, as to the good or bad actions of its former life; and if it has lived well, puts it into some animal, and conveys it over a large river, into a pleasant country, or else drowns it there, as was said above.

White men honoured.

Others are of opinion, that after death they are transported to the lands of the *Whites*, and chang'd into *White* men; which they look upon as a great advantage, and shews how much more honourable they think *White* men than themselves.

Souls believed immortal.

There are many more conceits among them, concerning a future state; but from what has been said, may be deduced, that those people are fully persuaded of the immortality of the soul, as is confirmed by their offerings of men, eatables and clothes, which I have before said they lay about the graves.

The

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Notions of inland Blacks.

The notions of the inland *Blacks*, as to this particular, are ſtill more abſurd and ſtupid; for, as ſome tell our *Blacks* at the coaſt, there lives a famous prieſt or conjurer, in a very fine open houſe, far up the country, who they ſay, has the wind and weather at his beck, which he alters at pleaſure; and to prove this, they pretend, that tho' his houſe is not covered, yet it never rains into it. They give out, that he knows all things paſt, can foretel future events, and cures all diſtempers. They further affirm, that all thoſe who live near his dwelling, muſt appear before and be examined by him, whom, if they have led a good life, he ſends to a happy place; if otherwiſe, he kills them over again, with a club, made for that purpoſe and ſtanding before his houſe, which cauſes him to be much honoured by the people, who daily tell freſh miracles of him. This inſtance of the ſimplicity of thoſe deluded people, ſhews the ſubtilty and craftineſs of their prieſts, who can ſo far blind them, that they may not diſcover their palpable frauds, and keep them in an abſolute ſubmiſſion to themſelves, upon all occaſions; ſo to gratify their inſatiable avarice, or vanity, and lord it over them, as well in civil as in religious affairs.

MANNER *of* WORSHIP.

FROM the aforeſaid erroneous and abſurd notions the *Blacks* have of the deity, proceed the monſtrous and idolatrous ways of worſhip, whereof we are to ſpeak in the next place.

Names of idols.

The word *Feitiſſo*, is *Portugueſe*, as has been obſerv'd before, and ſignifies, a ſpell, or charm, the *Portugueſe* looking upon their practices as no other, and from them the *Blacks* borrow'd it; but it is the word *Boſſum*, which in the proper language of the *Blacks*, ſignifies a god, or an idol; others call it *Boſſefoe*, as has been ſaid before: this word is chiefly taken in a religious ſenſe, and they are ſo far fallen into the *Portugueſe* trap, that they call whatſoever is conſecrated to the honour of their god, *Feitiſſo*, or a charm; and ſo the name is given to thoſe artificial bits of gold they wear as ornaments, ſo often mention'd in other chapters. We don't find any nation in the univerſe beſides the *Blacks* of *Guinea*, and the northern people about *Nova Zembla*, that uſe this word *Feitiſſo* in a religious ſenſe; and the latter give that name to their idols, which are half figures of men, cut in the trunks or ſtumps of trees, ſtanding in the earth, with their roots, before which ſtatues they pay their religious worſhip.

Days to honour them.

Every *Black* has his peculiar *Boſſum*, or idol, which they worſhip on their birth-day, calling that day in the *Portugueſe* language alſo *Dia ſanto*, or a holy day; on which they drink no palm-wine till the ſun ſets, and they are clothed all in white, and themſelves ſmear'd with white earth in token of purity. Moſt of them, eſpecially ſuch as are any thing conſiderable, have a day every week to honour their idols. On that day they kill a cock, or if they are able, a ſheep, which they offer to their god; but as ſoon as kill'd, they tear it in pieces with their hands, and the owner has the ſmalleſt ſhare of it, his friends and acquaintance, who are generally preſent at ſuch offerings, falling on, and every one ſeizing a piece; which they broil, clean or foul, and eat it very greedily. They cut the guts into ſmall bits, and ſqueezing out the dung with their fingers, boil them with the other entrails, a little ſalt and *Malaguetta*, or *Guinea*-pepper, without waſhing off the blood; and call it *Eynt-jeba*, reckoning it moſt delicious food.

Holy day how kept.

They commonly ſolemnize their holy day, in ſome wide open place; in the midſt of which, they erect a ſort of table, or altar, about four foot ſquare, ſupported by four pillars of clay, adorn'd with green boughs and leaves of reeds. This altar is ſet up at the foot of ſome tall tree, which is conſecrated to their deities, and on it they lay *Indian* wheat, millet and rice-ears, palm-wine, water, fleſh, fiſh, bananas, and other fruit, for the entertainment of their idols; being perſuaded they eat thoſe things, tho' they daily ſee them devoured by birds of prey. As ſoon as they are all gone, they beſmear the altar with palm-wine, and lay freſh proviſions on it, that the deities may not want. In the mean time, the prieſt being ſeated in a wooden chair before the altar, encompaſs'd by a multitude of the people, of both ſexes, at certain intervals makes them a diſcourſe of ſome minutes, with ſome vehemence, in the nature of preaching; which is only underſtood by the aſſembly, who are all very attentive whilſt he ſpeaks, but will never tell us *Europeans* any thing of it, when we enquire, as if they were aſham'd of it.

Dancing, ſinging, and muſick.

Juſt by the prieſt ſtands a pot full of mixed liquor, with a ſprinkler, and he ſprinkles the faces of the congregation, who then all begin to ſing and dance about the tree and altar; others playing on their muſical inſtruments, till the prieſt ſtands up, to ſprinkle the altar with the conſecrated liquor, and then all the aſſiſtants clap their hands, and cry *I-ou*, *I-ou*, which imports *Amen*. Then every one goes home, fully perſuaded of what the prieſt has ſaid to them, of the power and virtues of their idols. At theſe ſolemnities they are alſo clad in white, and beſmear'd with white earth; as alſo adorned with abundance of ſtrings made of the hempiſh bark of the conſecrated tree.

DEI-

DEITIES, *or* IDOLS.

Multiplicity of gods. IT is not possible to express what idea they entertain of their gods and idols, which they know not themselves. This however is remarkable, that they have a great number of them, every house-keeper having one in particular, which they fancy strictly observes their course of life, rewarding good, and punishing wicked men: the reward consists in multiplicity of wives and slaves, and their punishment in the want of them; but the most dreadful punishment they can imagine is death, which they are incredibly afraid of.

Fear of death. That excessive fear of death is what inflames their zeal in religious affairs, and makes them exact in abstaining from forbidden meats and drinks, lest they should die, if they transgress. They make no great account of murder, adultery and robbery as sins, because they can be expiated with gold, whereas the other offences cannot, but will remain a charge against them.

Besides the peculiar *Bossum*, or idol every *Black* has, as mentioned above, they have also a great number of an inferior degree, consecrated to divers uses and purposes, and made of several filthy things, which I shall hereafter describe.

Vegetatives and animals worship'd. They also worship the sea, rivers, lakes, ponds, fishes, mountains, trees, plants, herbs, rocks, woods, birds and beasts, as the ancient Gentiles had natural and animal gods. All those they call great idols, or deities, worshipping them as gods; and have so great a veneration for them, that they will be ready to tear any person in pieces, who shall offer them the least indignity, so great is their bigotry in that respect. For example, they stedfastly believe, that the cutting off any part of some consecrated trees, would infallibly occasion the destruction of all the fruits and plants in the country. Yet in some parts they will patiently bear with it, being done by *Europeans*, looking upon them as not inferior to those gods; but should any *Black* presume to do it, he would be immediately sacrificed, and it is but of latter times that they will permit *Europeans* to do such things. In the year 1598, the *Blacks* of *Mouree*, massacred several *Dutch* men, who had cut down some consecrated trees inadvertently.

God worshipped on mountains and in woods. The first religious assemblies of men, before they had built temples, were on the mountains and in the woods: on mountains, because their elevation was thought more proper for men to converse with god. The sacrifices were offered on the high places, by the *Hebrews*, call'd *Bamot*, whence came the *Greek* word *Bomos*. The woods and groves, because of their gloomy light, were thought most likely to imprint respect, and dispose the mind to a certain dread, which disposes men to devotion. Hence flowed the superstition of the Pagans, who consecrated the oak to *Jove*, because the ancients used to serve the deity under oaks. BARBOT.

We see, in almost every page in the prophets, and in 1 *Kings* xiv. 23, 24, &c. the *Israelites* are still reproached with defiling themselves; that is, committing idolatry, under every green tree; and more peculiarly under the oaks, which was done in imitation of the Gentiles.

Heathen gods. *Jurieu*, pag. 120, and 186. *Clements Alexandrinus* and *Arnobius* inform us, that the *Arabs* adored a stone; the *Icarians* a rough stump of wood; those of *Pessinunte*, a flint, for the mother of the gods; as the stump of the *Icarians* was to represent the goddess *Diana*. The ancient *Romans* adored *Mars* under the figure of a half-pike; the *Scythians* a poniards, and the *Thespians* a bough of a tree for their goddess *Juno Cynthia*. All these were emblems, not looked upon as true representatives of the gods of the Gentiles; as the god *Heliogabalus*, in the time of the emperor of that name, being the god of the *Syrians*, was adored under the figure of a pyramidal stone.

Palm-tree honoured. The palm-trees are the most peculiar sort they make choice of to consecrate into deities; especially that sort of them which they call *Assianam*. I suppose, not only because the most beautiful, but by reason they are more numerous than any other; and accordingly there are very many consecrated, in all parts, and scarce any *Black* will pass by them without taking off some strings of the bark, which they twist between their fingers, and then tie them to their waists, necklaces, arms or legs, with a knot at one end, and reckon those baubles a protection against several misfortunes.

Mountains worshipped. They have the more veneration for consecrated mountains, because the thunder is naturally more fierce on them, and therefore lay great quantities of provisions and liquors at the bottoms of them, in pots and troughs, for the use of those deities. In the same manner they serve the consecrated rocks or clifts, as we see it practised at *Boetroe* and *Dikisko*, in the country of *Anta*; with this difference, that those rock deities are adorned all over with hooked staves, as being the gods against storms and tornados, as is likewise a vast rock at *Tacborary*: to which places, as I observ'd at the beginning of this description, the *Blacks* of *Corbyla-hoe*, and of the adjacent parts to *Rio de Sueiro da Costa*, are sent yearly in canoes, at a set time, by every town and village, to make their offerings, according to their vows, to pray those great deities to appease the ocean, and keep it free from storms and tornados, that they may carry on their trade in safety along the gold coast.

BARBOT. *Ceremony to a pond.*

Lakes, rivers and ponds being alſo often conſecrated for greater deities, in ſeveral parts, I obſerved once at *Acra*, a very ſingular ceremony performed in my preſence, on the pond, which is there, not far from the *Daniſh* fort, to intreat it to ſend rain, to bring up their corn then in the ground, the weather having been dry a long time. A great number of *Blacks*, of that and the neighbouring places, came to the pond, bringing with them a ſheep, whoſe throat the prieſts cut on the bank of the ſalt lake, after ſome ceremonies, ſo that the blood ran into it, and mixed with the water. Then they made a fire, whilſt others cut the beaſt in pieces; then broiled it on the coals, and eat it as faſt as it was ready. This being over, ſome of them threw a gally-pot into the pond, muttering ſome words. I aſk'd the *Dane*, who was with me, and ſpoke their language fluently, what it was they expected from that ridiculous ceremony; and he having put the queſtion to ſome of the *Blacks*, they deſired him to tell me, that the lake being one of their great deities, and the common meſſenger of all the rivers in their country, they threw in the gally-pot, with the ceremonies I had ſeen, to implore his aſſiſtance; and in moſt humble manner intreat him to take that pot, and go immediately with it to beg water of the other rivers and lakes of their country: and that they hoped he would ſo far oblige them, and at his return undoubtedly pour the pot full of water on their corn in the ground, to moiſten and bring it up, that they might have a plentiful crop.

Parallel of the Jews.

This extravagant ceremony, as abſurd as it appears, ſeems to be derived from and allude to what was practiſed with extraordinary ſolemnity, and much rejoicing by the ancient *Hebrews*, in *Jeruſalem*, at their ſolemn yearly feaſts of the tabernacles or tents, which conſtantly fell out in their month of *Tizri*, being our *September*, when they began their civil year, as the eccleſiaſtical began in the month of *Niſſan*, that is *March*. To that feaſt of the tabernacles, there repaired from all parts of the country, a vaſt multitude of people to partake of the bleſſing of the effuſion, or pouring out of the water, fetched with much ceremony, in a baſon, from the fountain of *Siloe* and offered up to God, after their humble thanks returned to him for their harveſt then got in. The ſolemnity ended the night of that they called the great day of the feaſt, by the aforeſaid effuſion of the water, followed by a mighty ſymphony of trumpets, hautboys, and other inſtruments and voices of the temple, and much dancing, to beg of God to afford them ſeaſonable rain, repreſented by that water, to render the earth fit to produce more fruit. Hence it is very probable, that our Saviour, being at that ſolemnity in the temple, took occaſion to cry aloud to the multitude there preſent, alluding to that effuſion of water, *John* vii. 38. *He that believeth in me, as the ſcripture has ſaid, out of his belly ſhall flow rivers of living water.* Meaning the gifts of the Holy Ghoſt, to make them produce good works to ſalvation.

Don Auguſtin Manoel Vaſconcelos, ſpeaking of the religious worſhip of the *Blacks* of *Mina*, at the time when the *Portugueſe* began to build that caſtle, ſays, they make deities of any thing that is new to them, or extraordinary in itſelf, a large tall tree, the bones of a whale, high rocks, *&c.* ſo that it may be ſaid of them, their gods are any thing that is prodigious; and no nation in all the world is more addicted to the folly of ſoothſaying and caſting lots than they are. *Soothſaying and lots.* Their way of caſting lots is as ridiculous, and the effect they expect from it, making their judgment by the manner of ſome ſticks they drop from their own mouths. They all converſe with the devil, and have a great reſpect for ſorcerers, who make their advantage of the ignorant credulity of the vulgar ſort; which affords them much profit, and gains them an abſolute authority, thro' the falſe ſuggeſtions and deluſions of the devil.

To return to what we were ſaying of the *Blacks* at *Acra*, the *Portugueſe*, when they became maſters of the *Daniſh* fort there, drained the afore-mentioned pool, in order to convert it into a ſalt-pit, after their manner; which ſo enraged the neighbouring *Blacks*, that partly on that account, and partly, becauſe of the depredations committed by the *Blacks* at *Acra*, a very great number of the natives forſook the place, and their ſubjection to the *Portugueſe*, and went to ſettle at little *Popo*, ner *Fida*.

Sword-fiſh and Bonito worſhipp'd.

The *Sword-fiſh*, whoſe figure I have given before, and the *Bonito*, are the two ſorts of fiſh they generally worſhip among their greater deities; and ſo great is their veneration for them, that they never take any of them deſignedly; and if any happen to be taken by chance, they preſerve the *Sword* as a relick.

Alſo the bittern.

Among birds, the bittern is alſo a deity; and they reckon it a good preſage to hear it cry, when they ſet out upon a journey, believing, it tells them, they ſhall return home ſafe; and therefore, they take care to lay corn and water in ſuch parts of the woods as thoſe creatures reſort moſt to, and and on the roads, for them to feed on.

IDOLATRY *of other* NATIONS.

Chineſe ſuperſtitious.

THE common ſort of the *Chineſe* are very ſuperſtitious and vain obſervers of the heaven, the earth, the notes of birds, the barking of dogs, of dreams, and many other particulars; as days lucky and unlucky, and whe-

whether they ſhall ſucceed to-day, and miſcarry to-morrow, which they decide by lots, and proceed ſo far in it, as to ſeek after fortunate hours.

Americans worſhip a water-fall. The ſavages of *North-America*, about the fall of a river, call'd *St. Antony*'s fall, have a very great veneration for that caſcade of water; which is in itſelf very ſtrange and dreadful, believing it to be a ſpirit, or deity, as they do all other things which are ſomewhat extraordinary in nature, worſhipping and offering ſacrifices to it with great devotion; praying to it, with tears in their eyes, in theſe or the like words: *You, who are a ſpirit, be pleaſed to grant that thoſe of our nation may paſs by without any misfortune; that we may kill many bullocks, overthrow our enemies, and bring home ſlaves, ſome of whom we will kill before you.*

Idols in Peru. The people of *Peru*, before they were gathered into communities, and civilized under the government of their kings the *Incas*, as we are informed by *Garcilaſſo de la Vega*, already quoted, in the ninth chapter of his firſt book of the hiſtory of the *Incas* of *Peru*, gives a long account of the idols worſhipped by thoſe *Indians*. Every province, every nation, every town, every ſtreet, or lane, and every houſe, or family, had its gods diſtinct from all others; fondly conceiting, that only that peculiar idol, by them ador'd, was able to aſſiſt them in time of need; without conſidering the nature of thoſe things, or whether they were worthy of honour; their notions therein being leſs lofty than thoſe of the *Romans*, who framed to themſelves deities of peace, hope, victory, and the like. The *Peruvians* adored only ſuch things as they could ſee, as herbs, plants, flowers, trees of all ſorts, mountains, caves, precipices, great ſtones, ſmall pebbles of ſeveral colours, like jaſper, which they found on the banks of rivers; and in the province of *Puerto Viejo*, they adored an emeraud: they alſo worſhipped many ſorts of animals; ſome for their fierceneſs, as the tyger, the lion, and the bear; and if they happened to meet any of them, would fall proſtrate on the ground, and ſuffered themſelves to be devoured or torn in pieces, without offering to make the leaſt defence, or ſave themſelves by flight. They adored foxes and monkeys for their ſubtilty; dogs for their fidelity, and others for their ſwiftneſs: as alſo birds of ſeveral ſorts, and particularly that they call the *Condor*, ſome nations boaſting that they were deſcended from it. Some ſacrificed to eagles, others to falcons for their ſwift flying; others to the owl for the ſake of its eyes and head, and for its ſeeing in the dark, which they accounted wonderful. Snakes, ſerpents above thirty foot long, lizards and toads, had alſo their religious honour, eſpecially among the inhabitants of the mountains *Andes*. In a word, there was no animal, or inſect, for ſome made a god of a beetle, or any other, tho' ever ſo filthy vermin, but what they looked upon as a deity. Yet is there not ſo much reaſon for us to wonder at thoſe barbarous ſtupid nations, on this account, as at the ancient *Greeks* and *Romans*, who tho' they boaſted ſo much of their knowledge and politeneſs, as to look upon all others as Barbarians, yet were ſo void of reaſon, as to worſhip above thirty thouſand gods, in the moſt flouriſhing times of their empire. BARBOT.

Egyptian deities. The *Egyptians* adored ſheep, cats, dogs, the *Ibis*, which is a ſort of ſtork, apes, birds of prey, wolves, kine, *&c.* The town of *Mira* adored the crocodile; that of *Leontopolis*, the lion; that of *Mendes*, the male-goat, under the name of *Apis*, tho' that name was commonly given to an ox or calf, the principal object of the *Egyptian* idolatry, being the emblem of the father of the fathers of the world; the word *Apis* ſignifying *my Father*.

All thoſe animals were kept and maintained in particular temples; about which, were their beds and tables covered with dainties. When any of the ſaid beaſts died, there was great mourning and lamentation; and they made coſtly funerals for, and laid them in magnificent monuments, as *Herodotus* and *Diodorus Siculus* relate. Each city, town, or precinct in *Egypt* had its particular devotion for one ſort of animal or other; and that ſuperſtition was practiſed by the *Egyptians* in the days of *Moſes*, and of the patriarchs: as may be gathered from the anſwer *Moſes* made to *Pharaoh*'s propoſal, that he would permit the *Iſraelites* to ſacrifice to God in the land about them. *Exod.* viii. 26. to which *Moſes* replied, *It is not meet ſo to do; for we ſhall ſacrifice the abomination of the* Egyptians *to the Lord our God. Lo, ſhall we ſacrifice the abomination of the* Egyptians *before their eyes, and will they not ſtone us?*

Folly of Egyptians. The *Egyptians*, accounted the moſt rational and wiſeſt of pagan nations, ſeemed to have forfeited all common ſenſe, in worſhipping ſo many brutes as they did; wherein they proceeded ſo far, that when *Cambyſes*, king of *Perſia*, made war upon them, and laid ſiege to the city of *Peluſium*, the beſieged doing much harm in his army with their arrows, that king was adviſed to bring together great numbers of dogs, ſheep, of the ſort of bird call'd *Ibis*, &c. which he placed before his troops, and proved ſo ſucceſsful, that the *Egyptians* after that durſt not ſhoot any more arrows, for fear of hurting their deities.

If ſuperſtition ſo far prevailed on ſo wiſe and civilized a nation as the *Egyptians*, it is not

BARBOT. not to be admired, that thoſe ignorant ſtupid *Guinea* Gentiles I treat of, ſhould be guilty of ſuch extravagant and deteſtable follies in point of religious worſhip. It is true, the *Egyptians* pretended to couch the myſteries of their divinity and morality under the worſhip of thoſe brutes we have mentioned; but even the prieſts of the poor ignorant *Blacks* can pretend no reaſon for their abſurd ſuperſtitions, and monſtrous worſhip; rather believing that thoſe creatures, whether living or inanimate, have a hidden power and virtue to grant their requeſts. There is no queſtion to be made but that the generality of the *Egyptians* believed the ſame, and that the crafty prieſts only pretended to thoſe myſteries, to excuſe their impoſing on the brutal multitude.

I cannot forbear adding an extraordinary inſtance of the ſtupidity of the Gentiles, in another remote part of the univerſe, ſtill relating to religious obſervations, as related in *Navarrette*'s travels. In the kingdom of *Malabar*, in the *Eaſt-Indies*, the natives, notwithſtanding the law of *Mahomet* has got ſome footing among them, adore not only the ſun, moon and ſtars, but alſo cows; and the greateſt oath the king ſwears, is by a cow, which he never breaks. When thoſe people are near their end, they endeavour to have a cow as cloſe to the dying perſon as may be; that is, the cow's fundament at the mouth of the ſaid perſon departing, that the foul breath'd out may enter the back way into the cow. What can there be in nature more ridiculous? I have before mentioned the *Malabar* people's worſhipping the devil; which the *Virginians* alſo do, for fear, having him repreſented in hideous figures in their temples, and their prieſts are habited in the ſame manner as they repreſent him.

Little bird adored. It is time we ſhould return to the follies of the *Blacks*, in this particular, who alſo make a deity of a ſmall bird, as big as a robin-red-breaſt, having black, grey, and white feathers, whereof there are great numbers at *Fida*. They are as much pleas'd when any of them happen to come into their little orchards, as concerned, if any perſon offers to kill them, and a heavy fine is laid on him that offers at it.

IDOLS *made by the* PRIESTS.

BEſides theſe idol gods, and thoſe mentioned to be called upon at the ſowing time, they have multitudes of other inferior deities, made by the prieſts, a few whereof I ſhall mention, and the purpoſes they are deſigned for, with the power and virtues aſſigned to them. Nothing can equal their aſtoniſhment, when they ſee *Europeans* trample and cruſh them in pieces under their feet, without receiving the leaſt harm, or puniſhment from thoſe their deities. If it is in their power, they will never permit us to offer the leaſt indignity to that conſecrated traſh; or be perſuaded to let us handle or touch them, unleſs compelled by force. I remember I once got the idol of a *Black*, who belonged to the *Danes*, at *Acra*; at which that fellow was ſo highly concerned, that the next day he complained grievouſly to the *Daniſh* general on his knees, and with tears in his eyes, crying aloud what great danger I had brought him into, his *Boſſum*, or god, being highly incenſed againſt him, for having ſuffered his idol to be inſulted by a *White* man, inſomuch, that he had beaten him cruelly for it in the night; and that having that morning offered ſacrifice to *Boſſum*, together with the prayers of the prieſt, that god had commanded him to require, in ſatisfaction for his idol, a bottle of brandy, and two *Ackiers* of gold, to appeaſe his wrath; and therefore he hoped I would not be ſo barbarous as to deny his requeſt: which was granted by me, to be rid of his clamours, and rid him of his fears; with which he went away well ſatisfied, and in appearance full of joy, carrying the gold and brandy to his prieſt, who 'tis likely reaped the benefit of it.

That *Black*'s idol was in the ſhape of a large *Bolonia* ſauſage, made of a compoſition of bugles, glaſs beads, herbs, clay, burnt feathers, tallow, and threads of the conſecrated tree, all pounded and moulded together, having at one end an antick, rough, and miſhapen human countenance, and was ſet up in a painted deep calabaſh or gourd, among abundance of ſmall ſtones and bits of wood, with kernels of ſmall nuts, and bones and legs of chickens, or other birds, as it is repreſented in the cut. All which traſh, I was told, ſerved the *Black* to know the will of the idol, when he made any requeſt to it, or aſked a queſtion, by obſerving the diſpoſition of thoſe ſeveral things, after overturning the gourd or calabaſh. *Odd idol.* PLATE 7.

This inſtance of the abſurd conceit the *Blacks* have of their idols, leads me, in the next place, to ſpeak of the nature and uſe of them.

NATURE *and* USE *of* IDOLS.

WHEN they have a mind to make any offerings to their idols, or deſire to know any thing of them, they cry, let us make *Feitiſſo*; that is, as has been before obſerved, according to the *Portugueſe*, whence they have the word, let us conjure, or make our charms: but according to their meaning is, let us perform our religious worſhip, and ſee or hear, what our god will ſay to us.

In like manner, if they happen to be wronged by any man, they perform their witch-

witchcraft, or devotion, to deſtroy him, which is after this manner.

Charm for revenge. Firſt, they intreat the prieſt to charm ſome meat or drink, which they ſcatter about ſuch places as they know their enemy moſt frequents, or paſſes by; having this conceit, that if he happens to touch it, he will certainly die ſoon after. Hence it is, that the *Blacks* dread paſſing by ſuch places, or if they cannot avoid it, they cauſe themſelves to be carried over; becauſe then the charm has no virtue, as it does not touch them, and affects not the perſon it is not deſigned againſt. They are ſo fully poſſeſſed of this opinion, that tho' they ſee frequent inſtances of the inſufficiency of thoſe inchantments, they are never diſſuaded from them.

Thoſe who have been robbed, make uſe of the ſame ſort of conjuration to diſcover the thief, and bring him to puniſhment.

Puniſhments for the ſame. If any perſon is taken ſtrewing that ſort of ſuppoſed poiſon, he is ſeverely puniſhed, and even with death; tho' it be done on account of a robbery: theft being look'd upon as a cunning way of acquiring wealth, and not as vile or infamous; yet puniſhable, as has been obſerved before.

Oaths. Making and confirming of obligatory oaths, is alſo call'd, charming, or making their devotions. When they drink the oath-draught, they commonly add this imprecation, *Let the* Feitiſſo, that is, *the idol kill me, if I do not perform the contents of the obligation.* Every perſon thus entring into a ſolemn obligation to another, is bound to drink the oath-draught.

The common practice betwixt man and man, when required to make ſome aſſeveration, to corroborate what they are upon, is to ſwear by their parents head or beard; as the *Iſraelites* ſwore, by the heaven, or the earth, or by the temple of *Jeruſalem*, as in *Matt.* v. 25, 26. as alſo by their head.

Little regard to oaths. A king, or the governors of commonwealths, hiring themſelves and their people to aſſiſt another nation, are obliged to drink the oath-draught, with the prime men of their country; making this aſſeveration, *That their deities may puniſh them with death, if they do not aſſiſt that nation, with the utmoſt vigor and reſolution againſt their enemies.* And yet nothing is more frequent, than to ſee thoſe ſolemn oaths broken, which makes even the *Blacks* themſelves repoſe but little confidence on ſuch formalities: beſides that, they have found out a way to be abſolved from them, taking the money of thoſe who hired them for auxiliaries, and acting directly contrary to thoſe ſolemn engagements, made in the preſence of their prieſts; not queſtioning, but that they have good authority to diſengage themſelves from the ſame. For this reaſon, ſome of them, before they contract, oblige the prieſt to drink the oath-draught, with this imprecation, *That their deity may puniſh him with death, if he ever abſolves any perſon from their oath, without the conſent and concurrence of the other party concerned in this contract.* And it is obſerved, that ſuch cautionary oaths, render thoſe which are reciprocally obligatory, binding, durable and punctually obſerved. Thus it appears, that they make a conſcience of their oaths; and that, even their prieſts are ſo far from impoſing on the people, that they really think themſelves obliged. BARBOT.

Purgation of crimes by a draught. They are generally perſuaded, that the perjur'd perſon, on ſuch occaſions, will be ſwoln up by the oath-draught, till he burſts, or will ſoon die a languiſhing death. They do not in the leaſt queſtion, but that the firſt of thoſe effects will infallibly take place on women who are perjur'd, if they take the ſaid draught to clear themſelves from the imputation of having committed adultery; as has been mentioned heretofore.

The ſame draught is adminiſtred to perſons ſuſpected of thefts and robberies, with the imprecation, *May the deity kill me, if I am guilty of the fact I am accuſed of.*

The draught is given upon many other occaſions; but this may ſuffice, and I will conclude this matter with ſome account of the moſt ſolemn and obligatory way of binding, which is only uſed upon affairs of the higheſt nature.

Moſt ſolemn obligatory OATH.

THE *Black* who is to take ſuch an oath, muſt do it in the preſence of the prieſt's idol, being a large wooden pipe, or a horn, or any other; every one, as has been ſaid, having the liberty to form his own peculiar god, as he pleaſes. He ſtands directly before the ſaid idol, and aſks the prieſt its name; by which he calls upon it, and then particularly recites the conditions he is to perform, upon oath, and after them the uſual imprecation, *That the idol may kill him, if he proves perjured.* This done, he walks round the pipe or horn, repreſenting the deity, and then ſtands ſtill before it, and ſwears a ſecond time, in the ſame manner he did before, and ſo with the ſame ceremony a third time. Then the prieſt takes ſome of the ingredients, which are in the pipe or horn, and with them touches the ſwearer's head, arms, belly and legs, and turns it three times round over his head. Next he cuts off a bit of the nail of one finger, of each hand, and of one toe of each foot, and ſome of the hair of his head, which he puts into the pipe or horn, that is the idol; and ſo ends the ceremony of that religious and ſacred oath.

BARBOT. *Offerings.*

CONSULTING *of* IDOLS.

THEY never engage in war, undertake a journey, drive a bargain, or do any other thing of moment, without firſt conſulting their idols, by means of the prieſt, who ſeldom propheſies ill; but generally encourages them to expect ſucceſs, and they intirely rely on his word, exactly performing his directions: and he never fails to oblige them to offer up ſheep, dogs, cats, ſwine or fowl to his idol, and ſometimes clothes, wine and gold, according as the perſon is in wealth; ſo that all turns to his advantage, the whole falling to him, except the garbage, or leaſt valuable part of the offering, beſides the money given for his miniſtry.

Juggling with the idol.

If the prieſt is willing more fully to ſatisfy the offerer, he puts the queſtions to the idol in his preſence, one of theſe two ways: the firſt is, by a bundle of about twenty ſmall pieces of leather, among which he binds ſome other ſuch like traſh, wherewith he fills the above-mentioned wooden pipe or horn; ſome of thoſe denoting good ſucceſs, and others bad. Thoſe the prieſt ſhuffles together ſeveral times, and if the firſt of them appear often together, he aſſures the ſuppliant of a good event. The ſly prieſts being well acquainted with the ignorance of their countrymen, never fail, by their ſlight of hand, to make which they pleaſe of the leathers to come together: or, if they think fit to order to the contrary, that the preſage may be unlucky, it is only to extort greater offerings and rewards, on pretence of appeaſing the angry idol; but all tends only to double their own profit.

Another.

The ſecond way is, by a ſort of wild-nuts, which the prieſt pretends to take up at random, and let fall again; which he counts, and makes his prediction from the numbers, either even or odd; and thus he impoſes the greateſt abſurdities on them, to pick their pockets: and tho' the event ſhows the falſhood of his prediction, he is never without an excuſe to bring him off. He alledges either the ceremony was not rightly performed; ſomething was omitted, or negligently done; for which reaſon the idol is incenſed, and therefore the undertaking has been thwarted or diſappointed: and any ſuch excuſe goes down glibly with the ſilly people, who are ſo far blinded with the opinion of the ſincerity and ſanctity of thoſe crafty prieſts, that they never ſuſpect the fraud; and this even in matters which concern the whole nation: for tho' the whole country be ruined by the falſhood of the prieſt's predictions, ſtill his credit and reputation is ſafe; and if their prophecies happen to hit right, then they are ſure to be well rewarded, and their perſons reſpected as the wiſeſt and moſt holy men in the univerſe.

BEGGING SUCCESS *of* IDOLS.

In fiſhing.

IF a fiſher-man has met with ill ſucceſs in his buſineſs, he concludes his idol is diſpleaſed, for having been denied ſomething; and preſently repairs to the prieſt to make his peace, and beg the idol will give a bleſſing to his labours, during the reſt of the ſeaſon, giving him ſome gold in hand for that ſervice. Then the prieſt orders his wives to dreſs themſelves very fine, and to walk round the town, clapping their hands and howling, in a hideous manner; after which, they proceed to the ſea-ſide, where they take boughs from the conſecrated tree, call'd *Aſſianam*, which is peculiarly dedicated to the fiſhery, each of them ſtanding there with a bough twiſted about her neck till the prieſt comes to them, beating a ſmall drum; which he continues to do for a conſiderable time, to incline the ſea-deity to commiſerate his ſuppliant's condition. Laſtly, he turns his wives about, muttering ſome words by fits, and then ſtrews ſome millet in the ſea, for the uſe of the deity, who they believe, after the performing of this ceremony, and receiving the offering, will bear the offerer company for the future, and procure him good fiſhing. It is remarkable, that this commonly happens in *Auguſt* and *September*, when the prieſt well knows, that there is great plenty of fiſh, and vaſt quantities are daily caught; and yet thoſe ſuperſtitious people attribute their future ſucceſs to their offerings, having worſhipp'd the ſea-deity.

Character of Blacks by Souſa.

Emanuel de Faria e Souſa, author of the Life of *Don John* II. giving a ſhort account of the *Portugueſe* ſettlement at *Mina*, ſpeaks thus of the *Blacks* on that coaſt. Their gods are whatſoever is prodigious, or they never ſaw before. No nation in the univerſe is more addicted to the vanity of foothſaying and lots; the way they uſe to know any thing thereby, is as ridiculous as the event is falſe. They judge of it by the manner of ſome ſtraws falling from their mouth. They all converſe with the devil, and bear very great reſpect to ſorcerers, who making their advantage of that reputation, grow haughty, and deceive the people with thoſe follies, in which they are enſnared by the devil. It is nevertheleſs remarkable in thoſe Pagans, that they are extraordinary religious in keeping their oaths, and may be an example to Catholicks. They believe, that whoſoever breaks his oath, will immediately die: which opinion proceeds from a miracle God wrought there in former ages, by one of his ſervants, who, as thoſe people have received by tradition, preaching the goſpel of CHRIST among the *Sacanees* (I ſuppoſe the author means the *Accanees*) the moſt polite people of that part of *Africa*, was unhappily killed, notwithſtanding

withſtanding the aſſurance they had given him, upon their moſt ſolemn and execrable oaths; and it pleaſed God that all who had a hand in that martyrdom, did ſurvive their perfidiouſneſs but a few hours. From that time they have had extraordinary regard to an oath, and it is become hereditary, and generally obſerved by them all.

They are furthermore true and well inclined, inſomuch, that good manners are far more prevailing among them, than good wholeſome laws among many civilized nations. Hence it is, that their law-ſuits are not tedious, but generally decided by the elders, and men of note, upon the aſſeveration of the plaintif, or the confeſſion of the defendant. There is no crime or offence ſo great, but what is redeemable for money; and none is ever puniſhed with death, unleſs he have often relapſed into the ſame fault.

What has been ſaid above, of a holy man's having preached the goſpel among the *Accanees*, in former ages, and his being treacherouſly put to death by ſome of that nation, is not at all improbable, conſidering the great number of chriſtian churches there was in the north of *Africa*, and in *Abiſſinia*, whence ſome zealous miſſioners might have ventured into *Guinea*, to propagate the chriſtian faith; or ſome of the miniſters of the goſpel fled from thoſe parts ſouthward into *Africa*, during the horrid perſecution of the *Arian Vandals*.

Oblations to find gold. To return to the matter in hand; the ſervice to the idol, for finding of gold, is performed every morning, when they go out for it, and conſiſts only in throwing handfuls of water over their heads, and muttering ſome words; and laſtly, ſpitting into the water.

Houſhold gods. For houſhold gods they ſet up at their doors little ſtaves hooked at one end, which the prieſt ſells, when he has conſecrated them on a large ſtone, that is ſanctified and dedicated to that uſe; firmly believing their houſes are thereby ſecured from all ill accidents.

Offering to them. The proper offering to their country houſhold gods, conſiſts in hens, which they ſacrifice on the leaves of the conſecrated tree, cut in ſeveral figures, and then tear them in pieces, turning about to each other, ſome ſaying, *Mecuſa*, *Mecuſa*, ſignifying, do me good; and others anſwering, *Auzy*, *Auzy*, good be to you.

Offerings of princes. When a king, or chief of a country, or town, perceives his revenue to ſink, and that the merchants, who uſed to pay toll and cuſtoms, have taken another way, thro' ſome other dominions, he preſently cauſes the conſecrated tree to be well furniſhed with proviſions and liquor, and ſends to the prieſts to repair to the place, to conſult the idol, whether the merchants will come again thro' their lands or not. The prieſts put the queſtion to the idol after this manner. Firſt, they make a heap of wood-aſhes, in a pyramidal form, and pluck or cut a branch of the ſacred tree, over which they mutter ſome words, and then ſpit on the bark of it; and taking up ſome of the aſhes, one of them wets and beſmears the faces of the reſt with it, making many odd geſtures and grimaces, till one of them, by appointment, altering his voice, as if the idol ſpoke, delivers the oracle's anſwer. BARBOT.

Variety of idols. Men and women have each of them their peculiar idols, one for a happy delivery when with child; another for the head-ach; another for the fever or ague; others for venereal diſeaſes; for the worms, to preſerve them from being drowned, and from robbers abroad and at home; for preventing ſtorms in their voyages at ſea, and ſo *ad infinitum*, for or againſt all the caſualties that attend human nature. Thus they aſcribe innumerable virtues to their idols, and conſequently pay them ſo much honour and reverence, as to make vows to them, and obſerve faſts; ſo that one *Black* will vow never to eat any beef, another no mutton, another no white hens, and another no fiſh during his whole life. So one will abſtain for ever from brandy, another from palm-wine, and nothing can prevail with them to break thoſe vows, any more than the *Rechabites* would the ordinance of their father *Jonadab*; and they poſitively believe he would infallibly die that ſhould be guilty of ſuch an offence.

Prayers for good weather. Upon any unſeaſonable weather, as over-much rain, occaſioning floods, or drought, a whole town or country will commonly join in religious exerciſes. The chief men then aſſemble, and adviſe with the prieſts what is to be done to remove that publick calamity; and what they direct, is immediately put in execution, through the whole country, a cryer making proclamation; and whoſoever preſumes to tranſgreſs the ordinance, is ſeverely fined.

WORSHIP *in* GROVES *with* DRUMS, *&c.*

Groves conſecrated. ALmoſt every town or village has near to it a ſmall conſecrated grove, to which the governors and people frequently reſort, to make their offerings, either for the publick, or for themſelves. No Perſon dares defile them, or cut, break or pull any of the branches off thoſe trees; the tranſgreſſor, beſides the uſual puniſhment, dreading to incur the curſe of the whole nation.

Drums and muſick. Generally at all their devotions the prieſt, or ſome one of the company, beats a drum or timbrel, and ſings to it; and upon more publick ſolemnities, they add other inſtruments. So the ancient *Iſraelites* uſed drums

and

BARBOT. and timbrels in their feaſts and ſolemnities, as we read in *Exod.* xv. 20. *Judg.* xi. 34. *Pſal.* lxviii. 26. and cl. 4. which they accompanied with dancing. And their progenitors, in the firſt ages, before they had either ark or temple, for their religious aſſemblies, uſed to retire, at certain hours of the day, to ſome fields, groves, or mountains to pay their religious duty to the ſupreme deity; judging thoſe by-places the moſt convenient, as being ſolitary, and out of the way of worldly buſineſs, and therefore fitter for raiſing up their minds to divine contemplation. Thus *Abel* and *Cain* offered their ſacrifices in the fields, *Gen.* iv. 8. *Iſaac* uſed to repair to the fields in the evening to meditate, *Ib.* xxiv. 63. *Elias* on mount *Carmel*; *John* the *Baptiſt* in the deſart of *Judea*; and even JESUS CHRIST prayed in the garden of olives; and St. *Peter* on the houſe-top.

The ancient pagans alſo affected to retire to mountains, caves, grottos, woods and groves, to worſhip their falſe gods; and to this day at the *Gold Coaſt*, many of the *Blacks* reſort to the open fields, three or four of them together, to pray to their idols, commonly attended by a prieſt, with a drum hanging at his neck.

SABBATH.

Religious obſervation.

WHatſoever opinions the *Blacks* entertain concerning the deity, we find they every where keep one day in the week holy; which is every where *Tueſday*, except at *Anta*, where they obſerve *Friday*, as the *Mahometans* do. This feſtival or ſabbath, they call *Dia Santo*, that is holy-day; but it is none of their own language, and they have borrowed it from the *Portugueſe*, as they have many other words. That day the fiſhermen never go out a fiſhing, nor do the peaſants carry any proviſions to the markets, but only deliver to the king, or the *Caboceiro*, or magiſtrate of a town, the palm-wine, which they cauſe to be diſtributed among the inhabitants. Merchants and factors are allowed to go aboard ſhips in the road, becauſe of the ſhort ſtay they generally make at one place; elſe they would not be permitted to break their ſabbath. In ſome parts they are not ſo rigid, but allow all ſorts of work to be done as on other days, except fiſhing.

I have ſpoken ſufficiently of the veneration the *Blacks* pay to their idols, and of the reſpect they generally ſhow to their miniſters or prieſts, as the interpreters of their oracles and ordinances; I ſhall conclude with an obſervation concerning thoſe

MINISTERS *or* PRIESTS.

Prieſts no conjurers.

SOME authors have endeavoured to perſuade the world that the *Blacks* worſhip the devil, which I have ſhown to be a miſtake; as alſo that their prieſts are ſorcerers or magicians, who converſe with evil ſpirits, by whoſe means they pretend to foretel future events, and perform other extraordinary matters, which is as falſe as the other. This notion came from the *Portugueſe*, who gave thoſe prieſts the name of *Feitiſſeros*, which they ſtill retain, and ſignifies ſorcerers; and this they did becauſe thoſe people being idolaters, and worſhipping very deformed figures, they concluded them to be devils; and the extravagant ceremonies performed by the prieſts, they looked upon as witchcraft. But it is certain thoſe prieſts have no other conjuration than to delude the people, and get what they can by them, thro' a perſuaſion that what they do proceeds from God; and their ignorance makes them ſwallow any fraud, as ſomething above the common cauſe of nature.

Thus we read *Acts* viii. 9, *&c.* that the *Samaritans*, from the higheſt to the loweſt, were poſſeſs'd with an opinion of *Simon Magus*, who had ſo gained them by his enchantments, that they admired him as a worker of prodigies. *Simon Magus.*

Even ſo the *Egyptian* magicians, in the days of *Moſes*, had fully perſuaded that nation, that there was a ſupernatural virtue in them for doing wonders, *Exod.* vii. & *ſeq.* *Egyptian magicians.*

PRIESTS *of the* BLACKS.

Prieſts good livers.

AS to the *Guinea* prieſts in general, ſetting aſide their frauds and impoſtures in regard of religion, and for deluding the people, they are men of a grave and ſober behaviour, and live very regularly in all reſpects, being like *Reccabites*, under a vow never to drink palm-wine.

Prieſthood hereditary.

The function is hereditary in their families, ſome of them boaſting of very great antiquity in their tribe, which contributes very much to render them more honourable among the people, and even the kings and great men of every nation, who carry themſelves very diſcreetly towards them, to gain their favour, that they may be always ready to gain them the good-will of their idols, believing that the ſaid prieſts can do much with them.

Clothing.

They are commonly clothed in the coarſeſt *Leyden* ſayes, or *Coeſveld* linen, which is wrapped about their waiſts, and hangs down to their legs, with a looſe ſcarf over it, and the reſt of their body naked. They adorn their necks with ſtrings of the bones of broiled fowl; and about their legs, like garters, have knotted threads of the conſecrated tree, intermixt with bugles.

BANISHING *of the* DEVIL.

Ceremonies.

I Have already obſerved, that the *Blacks* in general believe there is a devil, and that he often does them much miſchief; for which

which reaſon they have a ſolemn appointed time yearly, in every country, to baniſh him all their towns and villages. The people of *Axim* and *Anta* uſe the moſt ceremony about it, which is as follows. Firſt, they keep publick feaſting for eight days ſucceſſively, in every town, all which time is ſpent in ſinging, ſkipping, dancing, and all ſorts of mirth and frolicks; and during the ſaid time, every perſon has his full liberty to defame all others, either by ſinging or telling their faults, without any exception, from the king to the ſlave: and this they are ſure to do continually, without any offence taken, nor is there any other way to ſtop their mouths, than filling them with plenty of liquor; which has ſo good an effect, that they will turn their railing into commendations, extolling the perſon who has been ſo bountiful to them.

riving e devil. The next morning after the ſolemnity expires, they hunt out the devil, with horrid and diſmal cries and howling, all the multitude running, and throwing ſtones, ſticks, or any thing they meet with, even to excrements, as thick as hail, at the devil, as they fancy, and continue ſo doing till they think they have drove him quite out of the town, and ſo return home highly pleaſed with their expedition; and for the more ſecurity, that the evil ſpirit ſhall not return to their houſes, the women waſh and ſcour all their wooden and earthen veſſels very clean, that they may be free from filth and that ſpirit.

rſhip- g the il. In the moſt ſouthern cold parts of *America*, there are *Indians*, who worſhip the devil, whom they call *Eponamon*, that is potent; but the heathens of *Axim* ſeem only to fear him. Thoſe of the countries of *Angoy* and *Congo*, in the *Lower Ethiopia*, call upon the evil ſpirits, making great fires before their figures. The people of the iſland of *Madagaſcar* pay them adoration, that they may do them no harm, taking little notice of good ſpirits. The *Inibs*, or prieſteſſes of the iſland *Formoſa*, on the coaſt of *China*, in twenty two degrees of north latitude, pretend to drive away the devil with their *Japoneſe* cymiters, making a hideous noiſe and doleful cries, which they ſay frights him, and he drowns himſelf in the next river.

antick il. The inhabitants of the country of *Anta* tell us, they are often plagued by a giant, who, they ſay, is a miſchievous god, and has one ſide ſound, and the other rotten; which if any perſon happen to touch, he dies immediately. They are very ſtudious to appeaſe him, and to that purpoſe lay out thouſands of pots or troughs, with eatables, all about the country, and take care continually to ſupply them.

This expelling of the devil is one of their moſt ſolemn feſtivals, as is another, which they call the *Fair*, commonly falling at the end of their harveſt. BARBOT. *Feſtivals.*

COMPUTATION *of* TIME.

THE *Blacks* generally make their computation of times and ſeaſons by the moon, and by her know the proper ſeaſons for ſowing, for which reaſon they pay that planet a particular veneration; but many of them have been long ſince brought by the *Europeans*, among whom they have converſed, to divide time into years, months, weeks and days, giving every day of the week its proper name, in their own language; but the inland people divide their time into lucky and unlucky.

Of IDOLATRY *in general.*

I Shall conclude this chapter of the religion and idols of the *Blacks*, with the following digreſſion, concerning the ſource and original of the idolatry of the Gentiles of *Nigritia*, *Guinea*, and the *Lower Ethiopia*, as well as of all other Pagans.

Laban had his *Teraphims*, or tutelar deities, whom he called his gods, and were his houſhold gods, being repreſentations of *Noah* and *Shem*. *Micah* made *Teraphims*, or tutelar gods, to draw a bleſſing from heaven on his houſe. *Judges* xvii. 5. *And the man* Micah *had an houſe of gods, and made an* Ephod *and* Teraphim, *and conſecrated one of his ſons, who became his prieſt.* ver. 13. *and ſaid, Now I know the Lord will do me good.* Iſraelites *made idols.*

The king of *Babylon* ſtood at the parting of the way, at the head of the two ways, and enquired of the *Teraphims*, or idols, for they are ſynonimous; it being the cuſtom in thoſe days to ſet up the *Teraphims* in niches, or cavities, where two roads met, as tutelar gods of the high-ways. *Teraphim* ſignifying preſerving and healing gods; they are *Dii ſervatores & ſoſpitatores.*

The *Teraphims*, or *Seraphims* in *Egypt*, were figures, having a human head, without a body, arms, or other limbs, it being uſual among the *Egyptians* to make ſuch repreſentations.

I have ſeen ſuch figures at *Sierra Leona*, *Rio Seſtro* and *Mina*, as appears in the cuts relating to the deſcription of thoſe countries; and they were ſet up in the roads, under little huts. The idols of the northern people, near *Nova Zembla*, ſpoken of before, were carved on the trunks of large trees in the open fields. Thoſe puppets mentioned in the deſcription of *Mina*, and the idol of the *Acra Blacks*, there diſcourſed of, were no other than the reſemblance of human heads, without any body or limbs. *Idols on roads.*

BARBOT. The people of *Loango*, of whom more hereafter, have alſo their idols, ſet up under little roofs, or in niches, on the roads, leading to the city of that name, or others, to which they pay a religious worſhip as they paſs by.

Houſhold gods. The ancient *Romans* had their *Lares*, or houſhold gods, juſt at the entrance into their houſes, as the *Blacks* have on the *Gold Coaſt*, at *Fida*, and in moſt other parts of *Guinea*, and the *Lower Ethiopia*. Nor had the *Romans Lares*, only to protect their houſes, but others alſo ſet up on the high-ways, as protectors to travellers; and thoſe were called *Dii Viales*, or *Dii Compitales*. So the people of *Guinea* have their gods on the roads and about the country, as tutelars of thoſe places.

M. *Jurieu*, in his critical hiſtory of the good and bad doctrines and worſhips which were in the church, from *Adam* down to JESUS CHRIST, Part III. pag. 458, and 459, makes a digreſſion upon the word *Teraphim*, and proves it to be the ſame the pagans gave to their idols, and that by *Teraphims* they did not mean the great God, but ſome ſingular perſons of note departed, whom they had deified. He, for inſtance, ſuppoſes *Laban*'s *Teraphims* to have been the images of *Noah* and *Shem*; as the *Lares* of the *Romans* repreſented their anceſtors, and the moſt illuſtrious perſons of their families, which were peculiarly conſecrated and worſhipped as gods. He then ſhows how thoſe *Teraphims* were imitated from the oracle of the *Cherubims*, and in proceſs of time became inſtruments of magick, among the eaſtern nations.

Idols devils. A commentator on 1 *Cor.* x. 20, and 21. ſays, that many of the heathen deities, whom they ſerved in their idols were wicked ſpirits, as in *Levit.* xvii. 7. *And they ſhall no more offer their ſacrifices unto devils*, &c. *Deut.* xxxii. 17. *They ſacrificed unto devils, not to God.* And tho' they often pretended thereby to honour men deceaſed, or other creatures, or even ſometimes the ſupreme creator, as in *Acts* xvii. 23. and *Rom.* i. 21. yet were they reputed to render that ſervice to the devil, becauſe he was the inventor and promoter thereof; and that by ſuch acts God was not honoured, but rather provoked.

Guineans idolaters. This may ſuffice to convince ſome perſons who will argue, that the ſervice the people of *Guinea* do to their idols is not idolatry, in a ſtrict ſenſe, becauſe they do not worſhip them as gods, nor even the devil himſelf, tho' they dread him ſo very much, as has been ſaid before; for confirming whereof, I ſhall uſe the words of St. *Paul*, 1 *Cor.* chap. x. 19, 20. *What ſay I then? that the idol is any thing, or that which is offered in ſacrifice to idols is any thing? But I ſay that the things, which the Gentiles ſacrifice, they ſacrifice to devils, and not to God.* Others alſo have been of opinion, ſpeaking of *Jews* and *Gentiles*, that they might attain to life everlaſting, without the knowledge of God, the ſupernatural Being, and without the knowledge of the immortality of the ſoul, and of reward and puniſhment after this life; but *Navarette* very juſtly ſays, that ſuch doctrine cannot be defended or taught by ſound apoſtolical miſſioners.

The END of the THIRD BOOK.

BOOK

BOOK IV.

CHAP. I.

Of the Slave Coaſt *in general.* Soko *kingdom.* Rio da Volta. Coto *kingdom. Little* Popo. *Great* Popo. French *factory there,* &c.

IN the former book, which was all of the *Gold Coaſt*, I laid down its extent along the ſhore, from *Rio de Sweiro da Coſta*, to *Lay*, in the *Lempi* country.

In this fourth book, I am to treat of the *Slave Coaſt*, ſo called by the *Europeans*, becauſe the whole trade there conſiſts in ſlaves and gold, purchaſed merely by chance, in an inconſiderable quantity.

The Slave Coast.

Extent of the coaſt. THE ſea-faring *Europeans* extend this *Slave Coaſt*, to *Rio-Lagos*, in *Benin*, where it loſes its name; the adjacent coaſt being that of *Great Benin:* and beyond it the coaſt of *Douwerre*, ſtretching to cape *Fermozo*, towards the ſouth; and from this cape, to *Rio del Rey* eaſt; and thence compaſſing ſouth, as far as cape *Lope-Gonzales*, beyond the *Æquator*, forms the gulph of *Guinea*, or the *Bight*: thus ſtretching in the whole three hundred and fifty leagues in a bow, from *Volta*, the beſt part whereof, at leaſt as far as *Camarones* river, at the bottom of the gulph, might be well accounted the *Slave Coaſt*, as affording vaſt numbers of ſlaves in trade, eſpecially at new and old *Calabar*, and ſo on to *Rio del Rey*. And for the ſame reaſon, the tract of land along the ſea betwixt *Lay* and *Rio da Volta*, might as well be reckon'd a part of the *Gold Coaſt*, the country affording now and then ſome little gold in traffick: and it was on that account, that in my original *French* manuſcripts, and in the map, or chart annexed, I made the *Gold-Coaſt* extend from *Rio de Sweiro da Coſta*, to *Rio da Volta*; looking upon that as its true extent, and aſſigning two famous large rivers for its limits.

But this being of very little or no conſequence, and our *Engliſh* and *Dutch* ſea-faring people reckoning it otherwiſe, I relinquiſh my former opinions, and ſubmit to theirs, becauſe it is chiefly for them I write; and now enter on the ſubject of the *Slave Coaſt*, commonly reputed to extend from *Lay*, to *Rio Lagos*.

This *Slave Coaſt* comprehends the coaſts of *Soko*, *Coto*, *Popo*, *Fida* and *Ardra*, the ſubject of the following deſcription.

Soko Kingdom.

A country of little trade. THIS kingdom extends on the weſt to *Occa*, a village eaſt of *Lay*, and on the eaſt, to *Rio da Volta*, along the coaſt on the ocean. How deep it runs inland, I could not learn, being a country of little commerce with *Europeans*, unleſs by chance: ſome, eſpecially *Portugueſe*, touch at its maritime places, *viz. Angulan*, *Briberqu*, *Baya* and *Aqualla*, either to provide corn, (maiz) of which it affords great plenty; or to purchaſe *Accany* cloths, which the *Accaneez* people bring thither from their country, when the inland roads are clear from robbers, and make a very conſiderable profit by that trade; but that country is ſeldom free from ſuch villains.

The *Negroes* of *Volta* and *Coto* likewiſe come to *Soko* by ſea, when they are informed that ſome *European* ſhips make any ſtay there, and bring ſome quantities of ſlaves.

Husbandmen. The natives of *Soko* are moſtly huſbandmen, and ſcarce mind any other employment beſides that and fiſhing; tho' fiſhery there, as well as at the former weſtern coaſts, as far as *Acra*, turns to little or no account. Very few of them ever have any gold, unleſs it be the *Acra*, *Lampi*, and *Aquamboez Blacks*, who are ſettled among them with their families, of which there are a pretty many; as well as at *Lay*, *Ningo*, *Cincko*, and ſo to *Pompena*, or *Ponni*, weſtward.

Beſides the four mentioned villages ſituated on the *Soko* coaſt, there are ſeveral hamlets and cottages intermixt between them on the ſea-ſhore, but of no manner of conſideration.

Some authors account this country as part of the kingdom of *Lampi*; whoſe prince, as I have ſaid in the ſecond book, bears the title of king of *Ladingcour*.

The maritime part of *Soko* is flat and low, riſing gradually as it runs up inland, and is very woody.

Rio da Volta,

WAS ſo called by the *Portugueſe* for its rapid courſe and reflux. Its ſpring, according to a very modern author, is in the kingdom of *Akam*, bordering ſouthward on

that

BARBOT. that of *Gago*, in nine degrees north latitude, running thence through the country of *Taſou*, in which are ſaid to be mines of gold; and ſo downward ſouth, through that of *Quabou*, *Aboura*, *Ingo*, and others. The coaſt about it is flat and low, but up the land it riſes into hills and very ſteep mountains. The ſhore is bordered all along with a fine large ſandy ſtrand, forming ſeveral little bays, having nine fathom deep, about a league out to ſea. The land is pretty open for ſome miles, on either ſide of the river, where you ſee a great number of palm-trees, ſtanding at equal diſtances from each other; the country farther up is all woody, or covered with ſhrubs and buſhy trees.

Hard to be ſeen from ſea. This river is not eaſily ſeen from ſea, unleſs at about five or ſix *Engliſh* miles diſtance, from the top-maſt heads, whence only it appears to be a fine and large river, diſcharging its waters very violently into the ocean; but you cannot perceive the leaſt opening, till you come within a league of the ſhore, where it ſhows a ſmall opening, or mouth, and the ruſhing and ſtrong ſtream that guſhes out, has but a ſmall paſſage: for though this river is very wide within, a tract of land or point, which ſome pretend is an iſland athwart its mouth, as the *Dutch* maps have it, renders the entrance into the ſea ſo narrow, that it is paſſable only with canoes, but twice in the year, and that commonly in *April* and *November*, at which times the weather is not ſo boiſterous at the coaſt, as in the rainy ſeaſons.

Dangerous entrance. I lay one night at anchor north by weſt of this river, in a yacht, in eighteen fathom water, muddy ground, and the next morning found the yacht was driven northward, from eighteen to thirteen fathom, in five hours time; whereas naturally the tide ſhould have driven it to the ſouthward, ſince it generally runs that way from *Volta*, with an incredible rapidity, ſo as you find the freſh out to ſea, in ten fathom depth, the water looking white; and carrying great numbers of trees along with it, at ſome ſeaſons of the year, which ſticking faſt at the mouth of the river, occaſions very high ſwellings, and terrible ſurges.

It is natural enough to believe, that by reaſon of the wideneſs within, and the violent reflux of this river, the ebb, which paſſes thro' that ſmall mouth, muſt be much ſtronger than if it had as large an entrance into the ocean as the river is wide. This violent ebb, meeting with the waves of the ſea, which by the ſteady winds from ſouthweſt, and ſouth, are forced upon the ſhore, muſt needs cauſe horrid and dreadful ſwellings, or ſurges on the ocean, which renders the navigation of that river, after the rainy ſeaſon, ſo perilous, that it is not poſſible to perſuade the *Blacks* to venture even with canoes.

The beſt mark I can give to diſcover the mouth of *Volta* from the ſea, is a ſmall wood, ſtanding on the eaſt point of it, tho' it ſeems at a diſtance to be all continent.

Falſe maps. All the *Dutch* maps we have, as well as the *Engliſh*, repreſent the ſhore about *Volta*, eſpecially for ſome leagues weſt of its mouth, to be faced with a high large bank of ſand; for avoiding of which, moſt *European* ſhips, bound from *Lay* to *Fida* or *Ardra*, commonly ſteer wide of the coaſt, ten or twelve leagues: which, if they knew better, they would not do, ſince it lengthens their navigation: for there is no other ſhoal or bank but a very ſmall one, both in length and breadth, juſt eaſt of the river's mouth; which is omitted in the maps above mentioned, beginning exactly at the eaſt ſide of the channel, or paſſage of the river. So that any ſhip whatever may very ſafely ſail from *Lay*, along the coaſt of *Soko* and *Volta*, ſteering directly at a league and half diſtance from ſhore, at moſt.

There is another bank of ſand athwart the mouth of the river, in the nature of a bar; which rendring the water more ſhallow, contributes, with the violent reflux, and the narrowneſs of the paſſage, to the horrid ſwelling and ſurges I have mentioned. And I remember to this purpoſe, that the then *Dutch* general of *Mina*, *Verhoutert*, ſuppoſing, as he did, I was making obſervations, and new diſcoveries on the *Guinea Coaſt*, in the yacht I was embarked on, when I paid him a viſit at *Mina*, as has been ſaid before, and perceiving I was very inquiſitive about every thing relating to *Guinea*, as we were diſcourſing together, adviſed me, as to this river of *Volta*, by no means to venture to carry the yacht into it, as being the moſt perilous thing I could do, even at that very time when he ſpoke to me, which was in the month of *April*, and conſequently the fitteſt ſeaſon of the year for paſſing up it with a yacht. But in the courſe of our converſation, ſome time after, forgetting what he had ſaid before, added, that he uſed now and then, at ſome ſeaſons of the year, to ſend ſloops to *Volta*, which brought back ſome quantities of ſlaves and cloths; which, as he told me, the natives buy of the *Abyſſinians*, and *Nubians*, with whom they have a free commerce, by means of this river running up, always very wide and large, a vaſt way inland, towards the north north-eaſt: but it is choaked in ſome of the upper part of its channel, by falls and cliffs, as the *Blacks* report. He ſhow'd me ſome of thoſe cloths, which are not unlike borders of needle tapeſtry; but I ſuppoſe the trade of this river is of no great advantage, ſince the *Hollanders*, who are well acquainted with the country, have

Little trade at Rio da Volta.

have no settlements there: or it may proceed from the dangers of navigating that river.

The *Portuguese* trade there sometimes, and carry away a few slaves, some elephants teeth, and *Indian* wheat, whereof there is great plenty; but little or no gold, the natives scarce knowing that metal.

The coast from *Lay* to *Volta*, stretches east by north, and sometimes east by south, seventeen or eighteen leagues. The *Dutch* maps lay it down north-east, and north-east by east, about twelve *Dutch* miles. But they are mistaken: for I had good opportunity to make nice observations in sailing along the coast, in a yacht, in six or seven fathom, not far from shore, where we saw several fires all along it from *Lay* to that place; it being then the sowing season for *Indian* wheat.

Dutch maps false.

The coast from the eastern point of *Rio da Volta*, to cape *Montego*, or *Monte da Rapoza*, runs east south-east almost four leagues; the village *Hova* being seated on the sea-shore, about a league and a half west from the mount; and has for a mark, a thick, large and lofty wood, on the north-east of it. The sand of the sounding is there as fine as dust.

COTO KINGDOM.

THIS is the kingdom of *Coto*, which, as I have said before, is reckoned to begin west from *Rio Volta*, and extends on the sea-side from thence to the town of *Coto*, or *Verbou*, about sixteen leagues or better eastward: has been the residence of the king of *Coto*, and is reported to be a large populous town.

Extent of Coto.

From *Cabo Montego* eastward, the coast forms a great bulging of ten leagues, from point to point, to cape *St. Paolo*, near which stands the village *Quila*, which is to be known from the sea by a small thicket or wood, over which three palm-trees rise.

Form of the coast.

The sounding there is extremely fine sand, and on the shore very great swelling waves, which hinders the natives from coming out on board ships. The shore of the bulging above-mentioned, appears broken through in many parts, and the land within marshy and watry, as it is all along from *Volta* hither; and seems to be a large continued lake, out of which, about the middle gushes out a little river, which does not flow out into the sea, but is discernable by the trees standing on the east side of it, and by several small islands in the lake.

The *Coto Coast*, from cape *St. Paolo*, to cape *Monte*, runs east north-east, the land low, flat, level and open, or at best having here and there some shrubs. Near this cape appears a separation in the shore, as of a river; one side of which is low and open, and on the other side, it is somewhat a rising ground, with many round huts or houses, standing near the strand; but no canoes ever come out from thence, the natives having little or no commerce with *Europeans*. The village *Bequoe* is not far from that place.

Barbot

The kingdom of *Coto* is not extraordinary populous, and like to be less, by reason of its wars with their next neighbours of *Popo*. The inhabitants are generally pretty civil to strangers, as well as their king; tho' some pretend they were formerly of a more savage and sottish temper than most of the *Blacks* are.

Civil Blacks.

The soil of this country is tolerably stored with cattle, palm, or wild-coco, of which last it produces a vast quantity: the soil is otherwise flat, very sandy, dry, barren, and void of all other trees.

Soil.

The rivers afford the inhabitants good store of fish, but no sea-fish is seen there, because of the horrid breaking of the sea, all along the sea-shore, which makes it impracticable for any canoes to go in or out.

The natives have a very inconsiderable trade in slaves, of which it is but seldom they can afford any good number together, and those they mostly steal from the upland country, and dispose of them on board some *European* ships; especially to the *Portuguese*, who resort thither more than any others: so that there are few wealthy men among the *Cotos*, and the generality being very poor, many of them turn strolling robbers about the country, and do much mischief.

Cotos poor.

This nation is in a sort of confederacy with that of *Aquamboe*, which will now and then on occasion assist them with some forces in time of war. Their œconomy, politicks and religion are much the same as on the *Gold Coast*; only they have here a vast quantity of idols: and as to their dialect, it differs little from that of *Acra*.

LITTLE POPO.

FROM cape *Monte*, in the country of the *Cotos*, to little *Popo*, the coast extends north east about five leagues, all flat land, very sandy and barren, with only some few shrubs here and there.

Extent.

Barren.

Little *Popo* is a small country, but bearing the title of a kingdom, situated betwixt those of *Coto*, and great *Popo*, on the sea-side; its extent up the inland I know not. The country is flat, without hills or trees, and so extraordinary sandy, that the *Blacks* can dress no victuals, but what is full of sand.

The soil is so barren, that the natives must be supplied with most necessaries for life from *Fida*. They are also incredibly plagued with rats, which are extraordinary numerous. The town of little *Popo* is seated on the shore, four leagues west of grand *Popo*, and near a small river or creek.

Plague of rats.

BARBOT. Moſt of the inhabitants are the remains of the little *Acra* people, who lived under the *Dutch* fort, *Crevecœur*, from whence they have been lately driven by the *Aquamboes* nation, as I have obſerved before. Tho' this country is not very populous, the natives are very bold and warlike, and often at variance with the *Coto* nation.

The inhabitants of little *Popo* live moſtly upon plunder, and the ſlave trade; far exceeding the *Cotoſians*, their neighbours, in committing abundance of outrages and robberies, by means of which, they encreaſe in riches and trade; which however, is not ſo very conſiderable, as to afford a large cargo of ſlaves in a little time, but requires ſome months.

Knaviſh people. To this purpoſe, it is their common practice to aſſure the ſupercargo, or commander of a trading ſhip, when they come firſt aboard, that they have a ſtock of ſlaves aſhore; but it is only to draw him aſhore, which if they can do, they will detain him ſome months, and fleece him well: for they are the moſt deceitful and thieviſh of any *Blacks*. Sometimes it happens according to the ſucceſs of their inland excurſions, that they are able to furniſh two hundred ſlaves or more, in a very few days.

The *Portugueſe*, of all *European* nations, have the moſt conſtant commerce with little *Popo*; notwithſtanding they are heavily abuſed and cheated by the inhabitants, becauſe the *Portugueſe* commonly have very ſorry goods to compoſe their cargo, which will not take ſo well at other trading ports of the *Slave Coaſt*, as there: and thoſe *Blacks* being naturally fraudulent, have ſo often cheated and amuſed the *Engliſh*, *Danes* and *Hollanders*, that they ſeldom now will call at that place to traffick; which obliges the natives to ſhift as well as they can with *Portugueſe* commodities.

Their politicks, œconomy and religion, are much the ſame, as what has been mentioned of the *Blacks* at *Acra*, as being but lately fled from thence thither, for ſanctuary againſt the violent outrages of their implacable enemies the *Aquamboes*.

There is an incredible number of rats, very troubleſome in many reſpects to the inhabitants, and much more to travellers, who are not uſed to them. It is reported, that in the village of *Rowdill*, in the iſland of *Harries*, one of the weſtern iſlands of *Scotland*, the natives were much troubled with rats, which deſtroy'd all their corn, milk, butter and cheeſe, *&c.* that they could not extirpate thoſe vermin for ſome time, by all their endeavours. A conſiderable number of cats was employ'd for that end, but were ſtill worſted, and became perfectly faint, becauſe over-power'd by the rats, who were twenty to one. At length one of the inhabitants, of more ſagacity than the reſt, found an expedient to renew his cat's ſtrength and courage; which was by giving it warm milk, after every encounter with the rats: and the like being given to all the other cats, after every battle, ſucceeded ſo well, that they left not one rat alive, notwithſtanding the great number of them in the place.

If this is effectual to deſtroy rats, it may be very uſeful aboard ſhips, where we are commonly ſo much peſtered with that miſchievous vermin: for they pilfer and carry away any thing they can come at, even breeches, ſtockings, *&c.* and will often bite men in their cabbins, and foul on their faces; nay, they are even ſo large and ſo bold, that they have aſſaulted my grey and blue parrots in the night, kill'd ſome, and almoſt eaten them up, tho' the ſhip I was in was new from the ſtocks for the voyage.

GREAT POPO.

FROM this port to that of great *Popo*, or *Popoh*, eaſt of it, is about five leagues. This place is eaſily known coming from weſt to it, by two flags that are conſtantly diſplay'd there, at the beach on either ſide of the river *Tary*. That on the eaſt point is the *Dutch* flag, that nation having a lodge there; the other a white flag, the natives ſet up on the weſt point of the river, when they perceive ſhips coming from the weſtward. You ſee by the chart of great *Popo* in the print, how the river *Tary*, by the *Portugueſe* call'd *Rio do Poupou*, is ſituated; and the town *Popo* ſtanding in an iſland, formed by moraſſes and bogs: for which reaſon, the *Portugueſe* call it *Terra Anegada*, *i. e.* drowned land, and others *Terra Gazella*. The town is divided into three parcels, at a diſtance from each other. PLATE 7.

The entrance or mouth of the river *do Poupou* is choaked with a bar, of eaſy acceſs and receſs with bar-canoes.

The natives of this iſland have ſcarce any dwelling-places, beſides the great village where the king of *Popo* commonly reſides: and the country is but thinly peopled, becauſe of the perpetual incurſions of the *Fida Blacks*; who labour continually to reduce the *Popo* men to the obedience of the king of *Fida*, to whom it did formerly belong, but have not as yet been able to effect it. The town of *Popo*, being in an iſland, in the midſt of the river, they are forced to make uſe of floats to come at them; and the *Popo* people keeping themſelves in a good poſture of defence, often repulſe the *Fidaſians*, and their auxiliaries, with great loſs. *Continual wars.*

This continual war hinders the *Popoſians* from cultivating their lands quietly; whereby they very frequently want proviſions, and would ſtarve if they were not ſupply'd from

from *Fida* for their money, tho' their capital enemies; intereſt encouraging the *Fida Blacks* to furniſh them with neceſſaries, notwithſtanding the ſevere fines and puniſhment they incur from their ſovereign the king of *Fida*, on that account.

Whilſt this petty kingdom of great *Popo*, by the *Portugueſe* call'd *Os Poupos*, was ſubject to the king of *Ardra* (for it may properly be reckoned to be in the ancient country of *Ardra*, as well as *Fida*,) the *Ardraſian* language being ſtill uſed at *Popo*, with very ſmall alteration, and the government upon the ſame foot; it had but an indifferent trade with *Europeans*, the king of *Ardra* obliging them to carry all the ſlaves they got to *Ardra*, in order to receive his toll, which probably may have induced the *Popoſians* to revolt from him, and preſerve themſelves free and independent: and by this their policy they have drawn a good trade to *Popo* ever ſince; inſomuch, that at ſome times they are able to make up a large cargo of ſlaves in a few days, taking in payment thereof, cauris, iron, bugles, linen, and other ſorts of *European* goods.

Trade at great Popo.

All trading ſhips there commonly adjuſt the price of ſlaves on the one ſide, and of *European* goods on the other, with the king of great *Popo*; and if no ſhips come thither, they ſell to thoſe of little *Popo*. But their greateſt profit accrues from the fiſhery of their river, and trading with the fiſh in the neighbouring nations.

The king.

The preſent king of *Popo* is a tall well-ſhaped man, having ſomething in his mien above the common *Blacks*: he is generally dreſſed in a long gown of brocadel, an oſier cap on his head, and very much reſpected by his people. It is the cuſtom there for the king always to eat by himſelf.

Palace.

His houſe or palace is very large, conſiſting of abundance of ſmall huts round his apartment; which is in the remoteſt part of all the buildings, diſpoſed in ſuch a manner, that to come at it, you muſt paſs thro' three courts, each having a guard of ſoldiers; in the farthermoſt of which, are the king's lodgings, adorned with a pavillion, which ſerves the king to converſe with the principal men of the nation, and his own officers.

Employment.

This prince has many handſome women, two of whom ſtand always by him, with fans in their hands, to cool him. He ſpends the beſt part of the day in ſmoaking tobacco, and talking either with his own wives, or with his officers, or other notable perſons of the country.

Wives.

His wives are maintained in the palace, with variety of meat, fowls, rice and potatoes.

In 1682, he maintain'd war againſt the *Blacks* of *Monte* or *Coto*, and thoſe of *Fida*, who obliged him to make peace with the king of *Fida*, to avoid being ſubdued by their joint forces: and ſome time after, he joined in league with the king of *Fida*, to attack the country of *Coto*; but how they ſped, I was never told. BARBOT.

Thieves.

The natives of great *Popo* are much like their neighbours of little *Popo*, and of *Coto*, living moſtly upon plunder, being naturally thieves by profeſſion; eſpecially when got drunk, they ſteal any thing they can come at from friends or foes: which temper in them, has hindred any *Europeans* but the *Dutch*, from ſettling a factory at *Popo*; and brought them alſo to have the king to adjuſt matters of commerce betwixt them and his ſubjects, being bound to make good any irregularities of this kind to each party; in imitation of the practice uſed at *Fida* and *Ardra*.

Prieſts.

The *Popoſians*, like all other *Blacks*, have great faith in their prieſts, which are there call'd *Domine*. They go commonly dreſſed in a long white frock, always carrying a ſtaff crooked at one end; and each trading ſhip muſt pay the *Domine* a certain toll, by way of free gift, which encourages the *Blacks* to diſpatch the *Europeans* as quick as poſſible; conceiting that the prieſts being ſo well paid, will uſe all their intereſt with the deities of the ſea, to favour them with calms and good weather, that ſo they may with the greater facility and ſafety carry goods and ſlaves to and from the ſhips to the land, and thence on ſhip-board again, without being overſet in their canoes. And when they ſhip off ſlaves in their canoes, they have a prieſt ſtanding by at the beach, who ſtrews ſand over the ſlaves heads, that their deities may preſerve them from being overſet in paſſing the bar.

Houſes.

The houſes at great *Popo* are built in the ſame form as at *Cabo Verde*. The inland country abounds in ſundry fruits and roots, and in cattle, poultry, *&c.* Near the ſhore the land is all over marſhy and ſwampy, as has been obſerved already, and conſequently flat and low.

FIDA.

FROM *Popo-grande* to the port of *Fida*, the coaſt extends about five leagues eaſt north-eaſt, the little town of *Oöy* or *Ouy* lying betwixt both places on the ſtrand, about a quarter of a league eaſt of a little river that falls into the ſea; the coaſt all along almoſt inacceſſible, by reaſon of the mighty ſurf.

Villages.

The village *Coulain-ba*, with ſome other hamlets and cottages, are ſeated on the banks of the river *Tary*, which runs down from the *Ardra* country, thro' *Fida*, to the ocean at *Great Popo*, within the land, all along the ſhore, at about a quarter of a mile

BARBOT. mile diſtance, but ſo ſhallow, that it is fordable every where; and by its overflowing and flat banks, forms the moraſſes and ſwamps we ſee for ſeveral leagues together, extending within the ſhore from *Great Popo*, to *Tary*, through the land of *Fida*.

Above *Coulain-ba* is the town *Jackain*, on the banks of another river, which, as it extends into the country of *Ardra*, grows more and more ſhallow, till at laſt it is quite dry, as if it were loſt in the ſands. All the above-named villages belong properly to the country of *Fida*, and are not eaſily perceived from ſea, but from the top-maſts of ſhips, when ſailing near the ſhore.

Land-marks at Fida. The beſt mark to avoid over-ſhooting the port of *Fida*, which is called by the *French*, *La Praye*, is in ſailing from before *Popo-grande*, to ſteer along the ſhore, till you ſee in the eaſt four or five large trees ſtanding ſeparately on the land, forming a ſort of a grove together; and farther eaſtward, a little houſe on the beach, near to which is ſet up a pole or ſtaff, for a flag, and about the houſe there are uſually ſeveral canoes ſet dry: and having brought the pole to bear north, then caſt anchor, as being the beſt ground; for ſomewhat farther eaſt there are abundance of ſtones under water, which will ſpoil, and even cut the cables.

The *French* ſhips bound to this port commonly fire a gun, when they come about three leagues eaſt of *Popo*, as a ſignal to the *French* factor, reſiding at *Fida*, which they call *Juyda*, to give him notice of their approach; and the ſaid factor ſends immediately ſome ſervant to the beach, to hoiſt up the white flag: and I believe the *Engliſh* factor, reſiding there, does the ſame, when ſhips of his nation appear at weſt; the ſtaff being common to them as it happens.

Dangerous landing. This place is extremely dangerous, either to land at, or to get out of it, becauſe of the dreadful, horrible ſurf of the ſea, near the ſhore, which people cannot paſs through without running the hazard of their lives, or at beſt great trouble at all times of the year; it being impoſſible to prevent being daſhed all over with the foam of the waves: but in a more particular manner, in *April*, *May*, *June* and *July*, the rainy time, for the breaking is then ſo violent, and the ſurges of the ſea ſo very high, by the ſhallowneſs of the water, that it is a ſaying here, *he ought to have two lives who ventures*, and eſpecially in that ſeaſon. There happen frequently very diſmal accidents, by the overſetting of the bar-canoes, tho' ever ſo well mann'd; whereby many perſons are drowned, great quantities of goods are loſt, and the canoes often ſhattered to pieces in a moment. For when they happen to overturn, or the ſea breaks into them, full of people, the greateſt part, even the rowers, are either drowned or devoured by the monſtrous ſharks which ſwarm amongſt the ſwelling waves of the ocean; tho' generally the rowers, who, for the moſt part, are *Mina Blacks*, the moſt ſkillful of all the *Blacks*, by their dexterity in ſwimming, may perhaps ſave themſelves. Such accidents happen there almoſt every day in that ſeaſon, and there is no *European* factor, or ſupercargo, but what loſes conſiderably thereby in goods or ſlaves, carried to and fro; beſides that it frequently retards the diſpatch of their ſhips.

Strong tide. In thoſe ſame months the tide ſets from the eaſt ſo violently, that no boat or ſhallop can ſtem it by rowing, but they are forced to ſet them along by ſticking their pole in the ground; which is another obſtruction that detains ſhips there twice as long as is neceſſary to trade, eſpecially for ſlaves. Were things otherwiſe, and the acceſs to, and receſs from the ſhore no more perilous and tedious than it is at many ports of the *Gold Coaſt*, it would be a perfect pleaſure to drive much buſineſs there; for when once landed ſafe, the charming proſpect the country affords from all parts at about two *Engliſh* miles from the ſtrand, is a mighty ſatisfaction to the traveller, caſting his eyes about to behold the pleaſantneſs of ſo fine and well-inhabited a country, after the dreadful hazards he has run in coming to it: but of this more hereafter.

Engliſh and French houſes. The lodges of the *Engliſh* and *French African* companies, are ſeated near the village *Pelleau*, ſomewhat beyond the moraſs; and the country from thence to the water-ſide, for two miles, being all flat, low and marſhy, we are generally carried thither from the port on men's ſhoulders, in a hammock, faſtened to a pole; the bearers being relieved from time to time, all the way, by freſh porters, who in ſome places are almoſt up to their ſhoulders in the water of the ſwampy grounds: but the fellows are ſo ſtrong, and ſo well ſkilled in that work, that at ſuch places they lift up the pole, holding it much above their heads, on the palms of their hands, and thus ſecure the perſon carried in the hammock from being wet.

The *French* factory at *Pilleau*, was eſtabliſhed by one *Caroloſ*, in the ſervice of the *French Weſt-India* company, with the conſent of the king of *Fida*, and the favour of prince *Bibe* in 1671. who beſides granted him the permiſſion of trading in this, and the *Ardra* country; that part of *Ardra*, which borders on the ocean, having then revolted againſt its ſovereign, and put itſelf under the protection of the king of *Fida*, which very much obſtructed the ſlaves' trade, who thereby could not be ſhip'd off at *Offra*, a town on the river of *Ardra*.

FRENCH

FRENCH FACTORY.

IT will not be improper in this place, to insert the history of that settlement.

When first at Ardra.

The directors of the *French West-India* company being resolved to settle a factory at *Ardra*, sent thither in 1669, the ships *Justice* and *Concord*, commanded by *Du Bourg*; and *Carolof* for their agent: putting aboard a handsome present for the king of *Ardra*, consisting, among other things, of a fine gilt coach, with suitable harnesses; which that king received from *Carolof*, with great satisfaction, and immediately caused a permission of commerce with the *French* nation to be proclaimed throughout all his country; they paying his duties as the *Hollanders* had done for twenty years.

Quarrel with the Dutch.

The *Dutch* chief factor there growing jealous at the establishment of the *French*, thwarted it as much as he could; which so incensed the *French*, that one thing happening after another, on that account, the factors of the two nations fell out about the honour of the flag, of which the *French* factor, *Marriage*, made his complaints to the king of *Ardra*; who being unwilling to displease the *Dutch*, who had drove a great trade in his dominions, and paid him very considerable customs for a long time, he behaved himself so artfully in the quarrel, that the differences between the two rival factors remained unadjusted.

Embassador from Ardra to France.

About the same time that prince sent over to *France*, in the ship *Concord*, *Matteo Lopez*, a *Black*, one of his ministers of state, and interpreter, as his embassador to the king of *France*; who accordingly took shipping at *Offra*, with three of his wives, and as many of his children; a retinue of six or seven other *Blacks*, and the king of *Ardra*'s presents, of a very small value; and was set ashore at *Dieppe* in *France*, on the third of *December*. Thence proceeding to *Paris*, with his retinue, he was admitted to audience by the king, at the palace of *Les Thuilleries*, and afterwards maintained all the while he staid at *Paris*, at the charge of the *French* company, with whom he concluded a treaty of commerce at *Ardra*; and was sent back to that country by the way of *Havre de Grace*, in the ship *St. George*, with considerable presents for his master from the king of *France*, which were committed to the care of *Carolof*; then returning into *Africa* in the same ship, he landed at *Ardra* on the first of *October* 1671.

Knavish Black.

When arrived there, *Lopez* pretended that the presents for his master ought to be put into his hands, that he might deliver them; which *Carolof* would not consent to, suspecting he would divert some part to his own private use, as it afterwards appeared the crafty *Black* had designed to do. His refusal so incensed the *Black* embassador, that he employed all his interest in the country against the *French*, and much distracted their affairs, till at last *Carolof* was obliged to take other measures, till he could speak with the king of *Ardra*; who was then busy appeasing a civil war in his own dominions, which had stopped all the passes for carrying down the slaves to *Offra*, so that less than two hundred slaves were sent down in fifteen months; a thing so prejudicial to the *Dutch* trade, that five of their ships were sent back empty to *Mina*. BARBOT.

French factory at Fida.

Carolof having before drove some trade at *Great Popo*, settled there a factory of his nation, by permission of the *Black* king, upon condition he should pay that prince the value of twenty eight slaves, for each ship's cargo the *French* afterwards took in there, whereas he had contracted to pay an hundred at *Offra*. Going from *Popo* to *Fida*, the king of that country gave him a very favourable reception, granting him the liberty of trading in his kingdom, with assurance, that he would always protect the *French* nation and interest: whereupon he resolved to fix the *French* factory at *Fida*, removing it from *Ardra*, and keeping the king his master's presents to be sent back to *France*.

Reason for settling there.

Another reason which induced *Carolof* to settle the *French* factory at *Fida*, was because the roads from *Savi* to *Ardra* were then open, by which means great numbers of slaves were brought down to *Fida*; the king of *Ardra* permitting them to pass thro' his territories, thereby to punish and curb his rebellious subjects, he making his own advantage, whilst they were deprived of the slave-trade at *Offra*.

Duty paid.

Thus was the factory settled there for the *French West-India* company, and afterwards made over by the same to the *Senega* company, which at this time keeps there a chief factor and a recolet friar, as chaplain to the *French* nation, and has only one iron gun at the gates, for salutes, when occasion offers. The said *Senega* company pays to the king of *Fida*, the value of twenty five slaves for the duty of every ship that trades there, and for the liberty of wooding, watering and victualling.

Charge of carriage.

The goods carried ashore from aboard the company's ships, are convey'd on the backs of slaves, from the shore to the *French* factory; the expence whereof amounts to the value of five or six slaves for a cargo, and as much for the hire of canoes, from the ship to the beach. Men there work very cheap, and will keep upon a trot, with a hundred weight on their heads; so that a *White* man can scarce keep up with them, tho' he carries no burden. Each load from the shore to the *French* or *English* factories, costs commonly from eight

BARBOT. to twelve pence, according to its bulk and weight, which is always exactly proportioned.

The king trades firſt. The rate in trade is generally adjuſted with the king, and none permitted to buy or ſell till that is proclaimed; whereby he reſerves to himſelf the preference in all dealings, he for the moſt part having the greateſt number of ſlaves, which are ſold at a ſet price, the women a fourth or a fifth cheaper than the men. This done, and the king's cuſtoms paid, as above mentioned, the factor has full liberty to trade, which is proclaimed throughout the country by the king's cryer.

Shells the moſt valuable money. The moſt uſual difference between the *European* and the *Fida* merchants, is, when the factor will not give them ſuch goods as they demand, eſpecially *Bougies* and *Cauries*, which are the money of the country, and what they are moſt fond of; but commonly this is adjuſted by paying part in *Cauries*, and part in other goods: becauſe ſlaves bought with *Cauries* coſt double the price as if purchaſed with other commodities, eſpecially when thoſe ſhells are dear in *Europe*, the price being higher or lower, according to the plenty or ſcarcity there is of them.

Prices ſet. At other times the king fixes the price of every ſort of *European* goods, as alſo of ſlaves, which is to ſtand betwixt his ſubjects and foreigners; and therefore no *European* muſt go there to trade, without waiting on him before he preſumes to buy or ſell.

Savi town. That prince generally reſides at *Savi*, a town about four miles diſtant up the inland from the village of *Pilleau*, at the entrance into a wood; whither the factors and ſupercargoes repair upon their arrival, with a true copy of the invoice of goods they have to diſpoſe of, out of which the king picks ſuch as he has occaſion for.

Standard of trade. The proportion of trade is commonly adjuſted by the two ſtandards of iron bars and *Cauries*, for valuing of all other commodities. For example, a ſlave is rated at one *Alcove* of *Bougies*, or *Cauries*; the *Alcove* conſiſting of fifty *Galinas*, both of them proper meaſures of the country, which makes about ſixty pounds weight *French*, by the *Blacks* there called *Guonbotton*, and is about four thouſand of thoſe ſhells in number. The other rate is fifteen bars of iron. This regulation being agreed on by the king and factors, the goods are brought aſhore, and carried on men's backs to the *French* houſe, whither the king himſelf repairs, or elſe ſends his factors or agents. When he has choſen what he thinks fit, the nobility or prime perſons pick out what they have occaſion for, and after them every other *Black*; and then every buyer, king or ſubject, pays the factor the number of ſlaves, according to the amount of the goods each of them has ſo pitched upon.

Purchaſing of ſlaves. As the ſlaves come down to *Fida* from the inland country, they are put into a booth, or priſon, built for that purpoſe, near the beach, all of them together; and when the *Europeans* are to receive them, they are brought out into a large plain, where the ſurgeons examine every part of every one of them, to the ſmalleſt member, men and women being all ſtark naked. Such as are allowed good and ſound, are ſet on one ſide, and the others by themſelves; which ſlaves ſo rejected are there called *Mackrons*, being above thirty five years of age, or defective in their limbs, eyes or teeth; or grown grey, or that have the venereal diſeaſe, or any other imperfection. Theſe being ſo ſet aſide, each of the others, which have paſſed as good, is marked on the breaſt, with a red-hot iron, imprinting the mark of the *French*, *Engliſh*, or *Dutch* companies, that ſo each nation may diſtinguiſh their own, and to prevent their being chang'd by the natives for worſe, as they are apt enough to do. In this particular, care is taken that the women, as tendereſt, be not burnt too hard.

Delivered naked. The branded ſlaves, after this, are returned to their former booth, where the factor is to ſubſiſt them at his own charge, which amounts to about two-pence a day for each of them, with bread and water, which is all their allowance. There they continue ſometimes ten or fifteen days, till the ſea is ſtill enough to ſend them aboard; for very often it continues too boiſterous for ſo long a time, unleſs in *January*, *February* and *March*, which is commonly the calmeſt ſeaſon: and when it is ſo, the ſlaves are carried off by parcels, in barcanoes, and put aboard the ſhips in the road. Before they enter the canoes, or come out of the booth, their former *Black* maſters ſtrip them of every rag they have, without diſtinction of men or women; to ſupply which, in orderly ſhips, each of them as they come aboard is allowed a piece of canvas, to wrap about their waiſt, which is very acceptable to thoſe poor wretches.

Proper ſeaſon. I deſign, in the ſupplement, to give an account how the ſlaves are to be ſubſiſted and kept aboard, for their better preſervation; and muſt here add, to conclude this diſcourſe of the ſlave-trade at *Fida*, that in the aforeſaid months of *January*, *February* and *March*, which are the good ſeaſon, ſhips are for the moſt part ſoon diſpatched, if there be a good number of ſlaves at hand; ſo that they need not ſtay above four weeks for their cargo, and ſometimes it is done in a fortnight.

Many ſlaves at Fida. The *Blacks* of *Fida* are ſo expeditious at this trade of ſlaves, that they can deliver a thouſand

thouſand every month, in caſe there be no ſhips at *Jackin*, in great *Ardra*, about three leagues and a half eaſt from the port of *Fida*; which makes a conſiderable alteration, becauſe the king of great *Ardra*, thro' whoſe country they muſt of neceſſity paſs down, when the ſhips are at *Jackin*, to favour his own people, commonly ſhuts up all the paſſes to *Fida*, which puts the *Ardra* men upon dealing underhand with thoſe of *Fida*, tho' the two kings are inveterate enemies: but when the king of *Ardra* leaves the commerce open, then it flouriſhes at *Fida*.

Credit to Blacks. If there happens to be no ſtock of ſlaves at *Fida*, the factor muſt truſt the *Blacks* with his goods, to the value of a hundred and fifty, or two hundred ſlaves; which goods they carry up into the inland, to buy ſlaves, at all the markets, for above two hundred leagues up the country, where they are kept like cattle in *Europe*; the ſlaves ſold there being generally priſoners of war, taken from their enemies, like other booty, and perhaps ſome few ſold by their own countrymen, in extreme want, or upon a famine; as alſo ſome as a puniſhment of heinous crimes: tho' many *Europeans* believe that parents ſell their own children, men their wives and relations, which, if it ever happens, is ſo ſeldom, that it cannot juſtly be charged upon a whole nation, as a cuſtom and common practice.

Notion of Blacks. Some *Europeans* there would alſo perſuade me, that the inland *Blacks* of *Fida* are man-eaters, and that at a town about a league above *Savi*, there is a market for ſlaves, where at the time of a violent famine, they ſold them fatted up, to be ſlaughtered like beaſts, and their quarters expoſed in the ſhambles, to be eaten; but I will not anſwer for the truth of it: but only obſerve, that among the many ſlaves we carry thence to *America*, there are many of the *Oyeo* and *Benin Blacks*, implacable enemies to thoſe of *Ardra*, who are poſitively prepoſſeſſed with the opinion, that we tranſport them into our country, in order to kill and eat them: which ſtrange notion ſo far affects ſome of them, that they refuſe all manner of ſuſtenance, whatſoever we can do to them; and ſo ſtarve to death, of which more hereafter. This ſomewhat induces me to believe they are uſed to eat human fleſh in their own country.

Ardra a large kingdom. Some authors repreſent this country of *Fida*, as belonging to the king of great *Ardra*, whoſe territories they make to begin at the frontiers of *Benin* eaſtward, and extend them to great *Popo*; but it is a miſtake, for the kingdoms of *Fida* and *Torry* are between *Popo* and *Ardra*; that of *Fida* bordering weſtward on great *Popo*, and extending along the ſhore to that of *Torry* eaſtward, being about four leagues and a half diſtance. *Torry* is a little ſtate by itſelf, having but one ſea-port town or village, called *Foulan*, the circumference of the whole country being but four leagues, but independent of the kings of *Ardra* and *Fida*, tho' extremely inferior to them, both in wealth and power: for *Ardra*, tho' but of a very ſmall extent along the coaſt, that is, from *Torry* to *Benin*, yet it is a very large ſpacious country northwards, up the continent, reaching to the kingdom of *Ulkamy* on the north, which is under ten degrees of north latitude. *Ulkamy*, according to a very modern author, borders northward on the country of *Lamtem*, which reaches the ſame way to the kingdom of *Guber*, and that again to the *Sigiſmes* lake, or the *Niger*. BARBOT.

Some ſay the kingdom of *Fida*, or *Ouidah*, by the *French* called *Juida*, is ſcarce ſixteen leagues in compaſs; others will have its extent along the ſhore, to be about ten leagues, including therein the land of *Torry*; that in the middle it runs ſeven or eight leagues up the inland, extending thence like two arms, in ſome places eleven or twelve miles broad, and in others much narrower, ſo that it is not poſſible to give an exact account of its circumference. There is no queſtion but that it is extraordinary populous, being ſeated between *Popo-grande*, *Ardra*, *Torry*, and the ſea, inſomuch, that in one village alone, as for inſtance, *Savi*, the king's reſidence, or thoſe others of his chief officers, and particularly the viceroy's village, there are as many inhabitants as in a whole ordinary kingdom on the *Gold Coaſt*; and the land is well ſtored with thoſe large villages, beſides a vaſt number of ſmall ones, which are all over the country, ſome not a quarter of an *Engliſh* mile from each other; becauſe thoſe who live out of the great towns, build and ſettle where they think beſt: ſo that each family may be well ſaid to fill a whole village, as it encreaſes and multiplies, from a ſingle houſe or tenement it was at beginning: and upon great emergencies the king can draw together, two hundred thouſand fighting men, to ſerve him in his wars. Fida *kingdom potent.*

Delicate country. The traveller is no ſooner got aſhore there, but he beholds a beautiful meadow-ground, about half a league off: and moving forwards up the land, for an hour or two, betwixt the numerous villages and hamlets he is to paſs by on all ſides, the ground inſenſibly riſing, as it does, and looking back, he is delighted with the fineſt proſpect, that imagination can ſuggeſt; conſidering the great number of villages, conſiſting of ſeveral houſes, which are round at the top, and encompaſſed with mud-walls or hedges; together with the great number of all ſorts of fine lofty trees, which ſeem de-

BARBOT. deſignedly planted in regular order: and the country being covered with a beautiful verdure, either of paſture-ground or trees, and richly ſtored with corn-fields, and others of beans, potatoes and other fruits, ſo cloſe to each other, that in ſome places there is only a narrow foot path left untilled, for the conveniency of paſſengers. The natives are ſuch good huſbands of their ground, that they leave no part thereof waſte, but ſow and plant it with one thing or other, even within the hedges which encloſe their towns and villages; and the next day after they have reaped, they ſow the ſame ground again: and this from the vaſt multitude of people inhabiting the country, the better to ſubſiſt it all well.

But very unhealthy. It would be rational to conclude, from the fine ſketch I have given of the great beauty, and pleaſantneſs of this country, that it muſt be a ſweet dwelling for *Europeans*; which however it is not, becauſe from the ſwampy marſhy grounds, extending about half a league in breadth, between the ſtrand, and the village of *Pilleau*, and ſo eaſt and weſt all along the ſhore of *Fida*, the ſun extracts malignant vapours, which the ſea-winds ſpread all over the country, occaſioning many diſtempers in *Europeans:* few eſcape with life, or at leaſt, being taken very ill with violent pains in the ſtomach, which often degenerate into burning fevers, attended with great deliriums; others, who, by reaſon of their ſtrong conſtitution, have lived there ſeveral years, without being much incommoded by the bad air, fall into ſuch diſeaſes at ſea in their return to *Europe*, and die miſerably in their paſſage home, either of dreadful cholicks, or by the bloody flux. This our doctors do attribute to the crudity of the fruits, and the great freſhneſs of the ſpring-water of *Fida*; and eſpecially to the drink of that country, a ſort of beer called *Petaw*, which ſo alters the nature of the blood in them, that when they come to breathe another air, it creates thoſe diſtempers in them.

Precautions for health. Whatever the cauſe may be, it concerns every *European* that lives there to uſe great ſobriety in every thing; to eat little at a time, but often; and drink ſtrong liquors but very ſeldom, and that very moderately: to be careful not to expoſe himſelf to the mildew, nor in the rain; nor to the ſcorching rays of the ſun; nor to give himſelf to the violent exerciſe of hunting, but to keep well covered in bed in the night, which is generally there cool and moiſt.

The ſpring-water up the inland, is very light, clear and ſweet: that which is taken out of the pits, betwixt the river *Tary* and the ſea-ſhore, ſerves for the ſhips crews, is ſweet enough, conſidering it is ſo near the ſea, tho' the natives will not drink it, becauſe it is drawn out of wells, twenty or thirty fathom deep, and but ſix or eight foot in circumference; ſo that no ſun can warm it, and is thereby raw, and as cold almoſt as ice; and that they account very unwholeſome in ſo hot a country as this is. They pretend the uſing ſuch cold water, but for a few days together, would occaſion fevers; and thence it is, that all the people there, the ſlaves not excepted, drink only beer; of which more hereafter.

Our ſailors commonly hale the water-caſks to and fro with ropes, tying three or more together, and ſo tow them thro' the ſurf, which is very hard and perilous work, but it cannot be done otherwiſe.

The natives fetch the wood, or fuel for our ſhips from the inland foreſts, and ſell it to us, being commonly the ſtumps and roots of oſier, and other ſhrubs or buſhes.

CHAP. II.

Product of the earth at Fida. *Cattle. Tame-fowl. Wild-beaſts. Wild-fowl. Account of the natives; their courteous behaviour; their employments; their ill qualities; their habit. Wives and children. Courſe of inheritance. The king; his family and government. His revenue. His wives. The king's death. People of* Fida *no good ſoldiers. Their weapons. Contracts. Funerals. Shells uſed for money. Slaves. Keeping of accounts. Diviſion of time.*

Fertility. THE fertility of *Fida* far exceeds all I have ſaid of the countries along the *Gold Coaſt*, both in producing plants of all ſorts, and in feeding all ſorts of cattle, and wild beaſts; as will appear by the following deſcription.

PRODUCT *of the* EARTH.

Indian wheat. THE corn is there of three ſorts; the firſt is the large maiz, or *Indian* wheat, which, tho' not altogether ſo large a grain as at the *Gold Coaſt*, is nevertheleſs as good, and ſerves the natives for brewing of two

ſorts

ſorts of beer; and therefore, they do not ſow ſo great a quantity, becauſe they do not make bread of it.

Millet. The ſecond ſort of corn, is the ſmall milho, or millet, which they ſow twice a year, but at one time more than at another: at the time when they ſow the moſt, the whole land is ſo full of it, that ſcarce a foot-path is kept untill'd, as I have obſerved before, which yields them a prodigious crop; and nevertheleſs it often happens, that at the end of the year, they have none left: nay, ſome years it has fallen ſo ſhort, partly by their ſelling great quantities to the neighbouring nations, great *Popo*, and others, as I have hinted before, that it has occaſioned violent famines in *Fida*, ſo as to oblige a free *Black* to ſell himſelf into bondage to avoid ſtarving; and others, to ſet their own ſlaves at liberty for ever, not being able to maintain them; as has been mentioned in the foregoing deſcription of *Cabo Verde* and *Rufiſco*, to have often happen'd there. At ſuch times *European* ſhips can get their complete cargo of ſlaves for a very ſmall matter; nay, even for nothing but the trouble of carrying them on board, and ſubſiſting them; as it happened to ſome not long ſince.

No ovens at Fida. This ſmall millet is the corn, of which the *Fidaſians* make bread, boiling it in water, as the *Gold Coaſt* men do their *Indian* wheat, and never bake it in ovens: for which reaſon not one oven is to be ſeen in all the kingdom of *Fida*.

Grain for brewing. The third ſort of grain, is a ſmall millet alſo, which does not grow on ſtalks, like the ſecond ſort, but in the nature of oat-ears: this millet is of a reddiſh colour, but ſo long a coming to maturity, that it is above ſix or ſeven months in the ground, and ſerves the *Blacks* only to mix with the large *Indian* wheat to brew with; they being of opinion, that it adds ſtrength to the beer.

Potatoes. Beſides their common boiled bread made of the ſmall millet, they alſo uſe potatoes, which are there ſo prodigious plentiful, that it may well be ſaid, the whole coaſt of *Guinea* doth not produce ſuch a quantity, as this ſmall country. They eat the potatoes with all ſorts of victuals, inſtead of bread.

Yams. Yams are but very indifferent there, and come nothing near the goodneſs of what we have of this root at the *Gold Coaſt*; and the *Fidaſians* do not admire nor uſe them much.

Beans. Small beans, of ſundry ſorts, are very plentiful, which they call *Acraes*. Of one ſort whereof, the *Europeans* there make oil-cakes, as light as any in *Holland*; where that ſort of cakes is very much eſteemed by the common people.

Other plants. As to *Bananas*, *Backoven*, or *Indian* figs, oranges, lemons, citrons, pepper, and all the other fruits of the earth, which the *Gold Coaſt* produces, theſe grow there alſo, and as good, if not better. But onions and ginger, and eſpecially the former, are not very plentiful; which perhaps may proceed from the little value the natives put on them: for it has been experienced, that many of our *European* ſeeds of cabbage, turnips, carrots, radiſhes, *Spaniſh*-radiſh, parſly, ſorrel, *&c.* thrive very well; and it is therefore ſuppos'd, that our ſalletting would ſucceed as well, if carefully cultivated, the ſoil being ſo good as it is. BARBOT.

Tamarinds and indigo. It produces abundance of tamarind, or indigo-trees, and ſome other fruit-trees unknown to us; and the fruit ſo very indifferent in the taſte, that it is not worth while to ſay more of it.

The indigo, beſides its great plenty, is at leaſt as good and as fine, as that of *Guatimala*, or any other we find in the *Eaſt* and *Weſt-Indies*, if not better. The natives dye all their clothes therewith; but waſte three times as much of it as they would do, if they were better ſkill'd in the dying-trade.

There is great plenty of palm-trees throughout the whole country; but the natives not being fond of palm-wine, or at beſt but few of them drinking it, very little is extracted from them; but they are ſerviceable to the people of *Fida*, to draw oil from them. As for the pardon palm-tree, which is alſo very common there, tho' the wine of it is ſo much valued at the *Gold Coaſt*, as has been before hinted, theſe people being generally uſed to drink beer, value them only for their wood; which being durable, they uſe it for buildings, *&c.*

In ſhort, conſidering the fertility and natural property of the ſoil of *Fida*, it may well be ſuppoſed, that not only all ſorts of *African*, but alſo many *European* fruits, might be there produced to ſatisfaction.

CATTLE.

THE cattle at *Fida*, as oxen, cows, goats, ſwine and ſheep, are not different in ſhape from thoſe of the *Gold Coaſt*, but infinitely better, more fleſhy, and of a more reliſhing taſte; their paſture-grounds and meadows affording as good a nouriſhment as in *Europe*.

Prices of cattle. The common price of an ox or cow, is from eight to ten crowns, a fat ſheep two, a good goat one, and a hog two crowns.

Horſes. Horſes are pretty common, but not much better or finer than thoſe mentioned at the *Gold Coaſt*, and generally ſold for fifteen or ſixteen crowns; being of very little ſervice in a long journey, and ſoon tired.

TAME FOWL.

AS to the tame fowls, they have only turkeys, ducks and chickens: of the

BARBOT. two firſt no great quantity, but a prodigious number of the latter. The chickens are ſmall, and yet very plump, fleſhy and ſweet, at about ſix-pence a piece, if bought for goods, which is three-pence prime coſt: but if bought for tobacco-pipes, we have there a good pullet for three pipes of *European* make; and it is proper for any *European* ſea-faring perſon who goes that way, to carry a good quantity of our common pipes, which will ſell there from four to two-pence a-piece.

Value of tobacco-pipes.

WILD BEASTS,

ARE not very numerous there; but farther up the country there are multitudes of elephants, buffaloes, tygers, and many others: as alſo deer of ſeveral ſorts, wherewith *Fida* is not very well ſtock'd, becauſe of the incredible number of people living ſo cloſe together.

There is a ſort of creature much reſembling a hare.

WILD FOWL.

BUT tho' four-footed animals are not ſo very plentiful in *Fida*, we may ſay the whole land ſwarms with wild fowl, geeſe, ducks, ſnipes, and many other ſpecies of eatable birds, all very good and cheap.

It is ſufficient there over night, to order a native to go a ſhooting, to have the next day at noon a couple of diſhes of fowl, which will not coſt above a dozen pipes.

Turtle-doves.

Turtle-doves are ſo plentiful there, that a good ſhooter may kill an hundred or more in a morning and evening; that is, in about ſix hours time.

Birds of prey are likewiſe numerous, but not in ſuch great variety as on the *Gold Coaſt*; and to mention their ſeveral ſorts, would be repeating what has been ſaid elſewhere.

Crown-birds.

I muſt add of the crown-bird, farther than what has been ſaid of it at the *Gold Coaſt*, that the body is about the bigneſs of a pullet, the neck and legs ſhort, the eyes and eye-lids hairy, the bill ſhort and thick, which as well as the legs is very ſtrong, and proper for ſeizing of its prey.

FISH.

THE ſea, about the coaſt of *Fida*, being ſo full of ſharks, as I have obſerv'd, affords no great plenty of good fiſh; and tho' it did, the natives would be very little the better for it, there is ſuch extraordinary danger from the dreadful ſurf, which runs all along the ſhore.

But the two fine large rivers, which run thro' the country of *Fida*, (the one paſſing to the two *Popo's*, little and great, at weſtward, the other by *Jackin*, to the eaſt) are ſo richly ſtored with fiſh, that beſides the great conveniences the natives receive, of being ſo plentifully provided, the king's duties ariſing from it, amount yearly to the value of near two hundred ſlaves.

NATIVES *of* FIDA.

THE people of *Fida* of both ſexes, are generally tall, luſty and well limb'd; not ſo jet ſhining black as thoſe of the *Gold Coaſt*, and much leſs than thoſe of *Senega* and *Gamboa*; but far more induſtrious and laborious, even to exceſs and covetouſneſs; exceeding them all, and others of the *Guineans*, in good and bad qualities.

Induſtrious and courteous Blacks.

In good qualities, beſides their ſteady application to work and induſtry, whereas the *Gold-Coaſt Blacks* indulge themſelves in ſloth; they are all, from the higheſt to the loweſt, extremely courteous, civil and officious to all *Europeans*, being very engaging in their behaviour, and different from all other *Blacks*, who perpetually teize us for *Daſſys*, or preſents; whereas theſe, on the contrary, require nothing beyond a morning's draught, being of that noble temper, that they had rather give than receive. In the trade we have with them, they are well pleaſed we ſhould acknowledge the good offices they have done us, tho', on the other hand, they are very fond of their ancient cuſtoms.

Extraordinary reſpect to ſuperiors.

In civility to each other, in ſome particulars, they almoſt equal the *Chineſe*, who are ſo full of manners and formalities, to a nicety, even in trivial matters. The inferior there is ſo reſpectful towards his ſuperior, that we are at firſt ſurpriſed to find ſuch politeneſs, on a ſudden, among thoſe people, who are ſo little diſtant from the *Gold Coaſt*, where the people are ſo very defective in that point.

COURTEOUS BEHAVIOUR.

IF any one of the *Fidaſians* viſits his ſuperior, or meets him by chance, he immediately kneels down, and kiſſes the ground three ſeveral times, claps his hands, wiſhes him a good day, or a good night, and congratulates him; which the other, either ſitting or ſtanding, or whatever poſture he is found in, barely anſwers, with clapping his hands ſoftly, and wiſhing the other a good day; and when extraordinary civil, will ſay, it is enough: and during all that, the former remains kneeling, or proſtrate on the ground, till the other departs, unleſs ſome affair call him away; if ſo, he begs leave, and retires creeping on the ground; for it would be thought a great crime to ſit upon a chair or form, in preſence of one above himſelf.

Children pay the ſame reſpect to their parents, wives to their huſbands, and younger to elder brothers, and none of them will deliver or receive any thing to or from his or her ſuperior, otherwiſe than on their knees, and with both hands together, which is a ſign of the greateſt ſubjection. And if they ſpeak to any ſuperior as above

Eld,

said, their hand is always held before their mouth, for fear their breath should offend him or her. Among the *Hebrews*, the fathers had the permission, by the law, to sell their daughters, *Exod.* xxi. 7. but that sale was a sort of marriage; as it was for a time with the *Romans*. They had power of life and death over their children; it is true they were not allowed to use this prerogative so rigorously of their own authority, as the *Romans* did, without the concurrence of the magistrate. The law of God only permitted parents, after they had tryed all their private domestick corrections, to accuse their son before the senate of the town, as rebellious and debauched; and on their complaints, he was sentenced to death, and ston'd. That same law was practised in *Athens*, and founded on this, that children holding their lives from their fathers, and it being supposed that no father could be so inhuman as to procure his own son's death, unless he were guilty of most horrid crimes, children were kept in entire submission, and consequently paid all due honours and reverence to their parents.

Courtesy between equals. When persons of an equal condition meet, they both fall down on their knees together, clap hands, and reciprocally salute, wishing each other a good day; which ceremonies are also exactly observed by their attendants or companions on either side, and are very pleasant to observe.

Prayer for sneezing. When a considerable person sneezes, all that are present fall down on their knees; and after having kissed the ground, and clapped their hands, wish him or her all prosperity and happiness.

Receiving of presents. If an inferior person receives a present from one above himself, he claps it between his hands, and after kissing the ground, returns thanks very respectfully. In short, no people in the universe are more precise and nice in paying reverence and honour to superiors, than this nation; in which they vastly differ from the *Gold Coast Blacks*, who hardly know of any rank or distinction amongst themselves; and live like beasts in that particular.

As to their king I shall hereafter observe what great honour and submission they all pay him, even to adoration: his presence is to them so awful, that with a single word he makes them tremble; tho' on the other hand, as soon as he has turned his back, they seem to forget their great fear of him; and not much regard his commands, as very well knowing how to appease and delude him by their lyes.

Their EMPLOYMENT.

Tillage. THE king, and a few of the great men of *Fida*, do not till or sow the ground, as other *Guinean* kings do, in some parts; but excepting those few persons, every body there minds agriculture, being assisted by their wives, children and slaves, spinning of cotton, weaving of fine cloths, making of calabashes, wooden vessels, smith's-wares, javelins, and several other handicrafts; which these *Blacks* have brought to a greater perfection than at the *Gold Coast*: besides which, they have some trade unknown to the others, being more ingenious and laborious than they. The substantial men, besides husbandry, drive a considerable trade, as well in slaves, as all other valuable merchandize. BARBOT

They till their ground by hand, and lay it in high furrows for sowing their corn, as we do in many parts of *England*.

Blacks live well. The female sex are no less industrious in their proper callings; for besides assisting their husbands, or parents in tillage, they are perpetually busy, at one thing or other, at home. The married women brew beer, dress victuals, and make sundry sorts of hampers, baskets, and other like utensils, with the straw of *Indian* wheat, which they carry to market to sell, together with their husbands merchandize. In short, men and women are very diligent at getting of money; each striving to out-do the other; which is the reason they all live so plentifully; nay even splendidly, for such Barbarians. As well the meaner, as the higher sort of people eat of the best each can get for his money; and if that happens to fail them, they will work hard at any thing whatever, even for small wages, as has been hinted before, rather than lose the opportunity of getting money, to spend it again that way: for generally they all love their belly, and will not work with an empty one; whereas the *Gold Coast Blacks* grudge to bestow a small matter for eatables; if they think any thing too dear, they'll have none, and are well pleased to be without a good morsel.

Their ILL QUALITIES.

Multitude of wives. AS to their bad qualities, they are as cowardly in battle, as the other *Blacks* of *Guinea*, but far more luxurious; those of the *Gold Coast* contenting themselves with one, two, three or four, and the considerable persons with twenty wives: but there an ordinary man has thirty or forty; the great ones sixty or seventy; and the chief officers and commanders, some one, some two, some three or four hundred; and if we may believe them, some a thousand; and the king more in proportion of his dignity, because they think it a great honour to have a vast number of wives to show themselves great and creditable.

Cunning thieves. They are all, except the king, and three or four of the most considerable men, the greatest and most cunning thieves, that can be

BARBOT. be imagined, without exception; therein far exceeding our *European* pick-pockets. No ſhip of any nation whatſoever can come thither without being robbed of goods, to a conſiderable value; for the *Europeans* being obliged to make uſe of *Blacks* to carry their goods from the beach, to the village *Savi*, as I have ſaid before; and from that village to the ſhore again, tho' they be never ſo cloſe watched and attended all the way, which is three good leagues, thoſe villains will find an opportunity to act their part; and if they happen to be taken in the fact, they are ſo bold as to tell us, we cannot think they would work ſo hard as they do for ſuch ſmall ſalaries, as we commonly allow them, if they had not the liberty of pilfering our goods.

Inſtances of their dexterity. For an inſtance of their great dexterity herein, tho' ſome factors have their *Boejies*, in ſmall barrels, ſewed up in ſacks, the *Blacks*, as they carry them along the way, cut the ſacks, and dig out the *Boejies*, at the chinks of the barrel, with an iron chiſſel.

Other factors had their warehouſes rifled of what goods and proviſions they kept in them, and yet the ſaid warehouſes were found, after the robbery, well ſecured with locks, and very firm and cloſe. In ſhort, they are acquainted with many ſeveral ways of robbing and ſtealing: the moſt common is, to make a hole in the roof of warehouſes, which, as all other habitations here, are covered with reed, and clay or mud, to prevent firing; and thro' that hole, by means of a pole, with an iron hook at the end of it, they draw out the goods.

Thieves protected. Hence it is that the *European* factors are always ſuſpicious of them, and as much upon the watch as they can poſſible; for tho' they may complain to the king, and he gives order to ſearch after the thieves, to puniſh them, few or no perſons dare inform, for fear of ſome of the principal men of the court, who commonly ſhare with, and are ready to protect the rogues.

The king averſe to them. The king, who is a very free, open, plain man, and a great promoter of trade in his dominions, knowing ſo well as he does, that his people are generally tainted with this vice of ſtealing, has, on ſome occaſions, expreſſed his diſlike of it; but as he cannot remedy it, unleſs he puniſhes the whole nation, he is not wanting to warn our factors of it; telling them, that *his ſubjects are not like thoſe of* Ardra, *and other circumjacent countries, who upon the leaſt umbrage received from the* Europeans, *would poiſon them. But I adviſe you*, ſays he, *to take particular care of your goods, for theſe people ſeem to be born expert thieves; and will rob you of every thing they can come at.*

Gameſters. As a farther inſtance of their bad qualities, I ſhall add, they are very great gameſters, and readily play away all they are maſters of; and when all is loſt, ſome will very brutiſhly firſt ſtake wife and children, and after that their land, and their own ſelves for ſlaves.

HABIT.

Of men. THE men are generally much better clothed, than thoſe of the *Gold Coaſt*. They wear five or ſix cloths, all of different ſorts, one above the other; the uppermoſt of which is about eight or nine yards long, decently wrapt about their body, but no perſon is allowed to wear red, it being the peculiar colour of the king's family excluſive to all others.

Of women. The women alſo wear many cloths, one over another, each of them being about an ell long, and they buckle the two ends on their bellies, covering the poſteriors very cloſe; but are ſet in ſo looſe a manner before, that if the wind blows a little freſh, what modeſty requires to cover, is often expoſed to view. They ſay this faſhion of dreſs is the women's invention, for their own conveniency; it is as eaſy to gueſs what they mean by it, as unbecoming to expreſs.

No gold or ſilver worn. Thoſe cloths, beſides what they make themſelves, which are very fine, are commonly *Indian* chints, white ſarcenet, and brocadel, ſold them by the *Europeans*. But gold and ſilver being metals, they are not acquainted with, as well as their value, they never wear any ornaments made of them, and conſequently are only very fine and neat in their dreſſes, both men and women, but not ſo rich as the beſt ſort of the *Gold Coaſt* people, who, as has been obſerved, are all over adorned with idols, rings, and other gold trinkets.

Perſons of all ages and ſexes there, go always with their heads cloſe ſhaved, which at firſt view, and before we are uſed to it, looks very odd; and ſo they go in the rain, the wind, the ſcorching ſun, or any other weather, without ever covering their heads. The men of what age ſoever, have always their beards cloſe ſhaved alſo, which makes them all look much younger than they really are: and as to their being ſo naked headed, it is certain that uſe makes them very hardy.

WIVES *and* CHILDREN.

Numerous families. EVERY man may marry as many wives as he is able to maintain, and ſome have married their own daughters. Thus ſome *Blacks* have a multitude of children, they being commonly ſtout luſty men, and the women not barren; and all eating and drinking very well.

Some men have above two hundred children, and do not account it a large family to have ſixty or ſeventy alive; nay, it has been

been known there, that one of the king's viceroys, aſſiſted by his ſons and grandſons, with their ſlaves, has repulſed a powerful enemy, which came againſt him, and made all together an army of two thouſand fighting men; not reckoning daughters, or any that were dead. Notwithſtanding the men there have the uſe of many women, their luxury is ſo very extreme, that they have a vaſt number of publick harlots, licenſed to proſtitute themſelves to every body at a very cheap rate. Thoſe women keep all the day each in a hut, ſet up for their trade at diſtances, all about the country, juſt by the roads, for the accommodation or conveniency of paſſengers of what ſort ſoever.

The like practice was tolerated in *Peru*, by the *Incas* kings, to obviate greater evils, as they pleaded. Thoſe *Peruvian* whores lived ſeparately in the country, in ſorry little huts, being vulgarly called there *Pampauruna*, a name which deſign'd their abode and way of living: but ſuch women were totally excluded the company and converſation of honeſt women, and never permitted to enter into any town.

Menſtruous women are eſteemed ſo unclean, that they are not admitted at *Fida*, into the king's, or other great perſons houſes, on pain of death, or at leaſt perpetual ſlavery.

Circumciſion. They circumciſe their children, as the *Mahometans* do, but cannot tell us, whence they have that cuſtom; all their anſwer is, they received it from their anceſtors, by tradition; but do not know the import nor ſignification of it. Some girls are alſo circumciſed, as I have obſeved it to be practiſed in north *Guinea*.

Thoſe *Blacks* differ very much as to the time of circumciſing children; ſome doing it at four, five, or ſix, and others at eight, or ten years of age.

Wives ſerve their huſbands kneeling. To return to the women; they are there, as in all other parts of *Guinea*, entruſted with the care of preparing and dreſſing proviſions for their family, and brewing. The wives of great perſons commonly wait on their huſbands at table, and ſerve them on the knee, as is practiſed in *England*, by the officers to the king.

I ſhall have occaſion, in the deſcription of *Ardra*, to obſerve the way of brewing the beer of *Indian* wheat, of baking bread, and dreſſing proviſions, to which I refer; it being done in the ſame manner by the *Fida* women, and their houſes are the ſame.

The great men and prime officers, ſeldom dine without a guard of muſketeers at the door of their houſes, who fire their muſkets from time to time, to honour their maſters, who generally love the noiſe of fire-arms.

They have ſeveral ſorts of muſical inſtruments, and the noiſe of them is much more ſupportable than thoſe of the *Gold Coaſt*. Upon occaſion of mourning, they do not trouble themſelves with a diſmal muſick as the others do. BARBOT. *Muſick.*

BEHAVIOUR *in* SICKNESS.

Fear of death. IN ſickneſs they are yet more ſuperſtitious than the other *Blacks*, making numerous offerings to their idols, ſeveral days ſucceſſively, for the recovery of their health, and no leſs fearful of death; which makes them very diligent, in the uſe of proper medicines to cure them, if poſſible.

Places to ſacrifice. As to their offerings, on occaſion of ſickneſs, they do not make them in their own houſes, as moſt of the *Blacks* at the *Gold Coaſt* practiſe it; for there, every perſon reſerves a place, in the open air, conſecrated and encloſed with reeds, and other materials, for making his ſacrifices and oblations on this account.

Contrary to the humour of the *Gold-Coaſt Blacks*, thoſe of *Fida* are ſo extraordinary jealous of their wives, that on a bare ſuſpicion, they'll ſell them to the *Whites*; and in caſe any perſon debauches a rich or conſiderable man's wife, the offender is not only puniſhed with death, but ſometimes his whole family is ſold into captivity; and no wealthy man there, will ſuffer any other to enter his wives houſes; but particularly the king is very ſevere in this regard, as I ſhall mention hereafter; whereas many *Blacks* at the *Gold Coaſt* drive an open trade with their wives bodies.

Courſe of INHERITANCE.

IN *Fida* the eldeſt ſon (from the king to the loweſt rank) inherits, not only all his father's goods and chattels, but his wives, which he uſes as his own, excepting his own mother, whom he lodges apart, and allows her a ſufficient maintenance all her life-time, in caſe ſhe is not in a capacity of ſubſiſting by her ſelf.

The KING, *his* FAMILY *and* GOVERNMENT.

His generoſity. THAT prince may now be about thirty eight years of age, being a well-ſet, vigorous, ſprightly and agreeable man, and has a large ſhare of good ſenſe; is of a moſt generous temper, and ſubtle genius, always attentive to promote the trade of the nation with us *Europeans*; and at all times receives the chief factors and captains of our ſhips, with much civility, and after a very engaging manner: for beſides the entertainment given to them, he commonly, on ſuch days, the better to expreſs his ſatisfaction, beſtows ſuch bounties on his own people,

BARBOT. that, if we muſt credit the *Blacks*, ſome *European* viſits coſt him the value of an hundred, or a hundred and fifty ſlaves; and he daily preſents the *Europeans* with ſheep, hogs, fowl, oxen, bread, beer, fruit, or what the ſeaſon affords.

Gratitude. The great regard he expreſſes for the *French* and *Dutch* factors, eſpecially, proceeds from a ſenſe of gratitude and acknowledgement of the eminent ſervice, the *French*, *Dutch* and *Portugueſe* formerly did him, in being ſo very inſtrumental to fix him, by their forces, on the throne, to the prejudice of his elder brother, who was not liked by theſe *Europeans*; he, tho' the youngeſt ſon, being more acceptable to them, becauſe of his good-nature, and inclination to favour trade: which inſtance of gratitude in a Barbarian, is worth obſerving, for he is never better pleaſed than when we aſk a favour of him.

Habit, &c. He is generally habited after the *Mooriſh* faſhion, in a long violet ſilk gown, and ſometimes of gold or ſilver damaſk; but is for the moſt part better dreſſed than ordinary, when he goes to viſit any of the *Europeans*, which he can do unſeen of any, their lodges being built round his palace; with whom he can converſe, as ſpeaking broken *Portugueſe*, or *Lingua-Franca*.

The *Blacks* value him much on account of his being very religious in their way of worſhip; and that his palace is all over abundantly furniſhed with idols: they eſteem him alſo, becauſe he is vaſtly rich, tho' his retinue is but mean, having very little attendance, beſides about three or four hundred wives, he has already, as young as he is; and ſometimes by a few ſoldiers.

Palace. His palace is very ordinary, tho' ſpacious, as being only a heap of little clay houſes, or huts, encloſed, without any order or beauty; but for diſtinction, has four iron guns mounted at the gate, with a guard of ſoldiers doing duty there.

No perſon is to know the king's lodging, ſo that if an *European* aſks where the king lay at night, he is anſwered with this queſtion, *Where does God lodge?* which ſignifies, *Is it poſſible for us to know the king's bed-chamber?* Whether this policy is to gain reſpect among the people, or to conceal the king's perſon from any attempt, is more than I can decide.

The king's good temper. In this palace is a large room, where he gives audience to foreigners; or is informed by his officers of what happens in the nation, to give his orders accordingly; or if no buſineſs occurs, he ſpends part of the day at one ſort of game or other, being a wonderful gameſter, as are all his ſubjects. He never plays for money, but for cattle, and punctually pays the ox, cow, hog or ſheep he loſes; and if he wins, does not deſire, either ſubject or *European* to pay him. When he does not ſit there, either about buſineſs, play or diſcourſing, he keeps at home amongſt his wives, indulging himſelf in ſuch diverſions as they are, one after another, very ſtudious to afford him: and being of a very pleaſant humour, and good company, there is ſome ſort of ſatisfaction in ſpending time with him; for he will continually entertain us, if he do not play, with the beſt he has to eat and drink.

Audience. That prince, when in the audience-room, uſually ſits on an oval ſtool, as is cuſtomary in that country; the ſtool being on a broad foot bench covered with a cloth; the other foot bench, which is there covered with mats, ſerves our *European* factors to ſit by, and converſe with him, always bare-headed, as knowing, that he is better pleaſed they ſhou'd be ſo, than cover'd: nor are they to enter that room with their ſwords on; for he does not like that any ſhould appear armed in his preſence.

He eats by himſelf, and no perſon, either man or woman, except his wives, is allow'd to ſee him at that time; but the great officers of his court, often eat in his preſence, which when we do, he is very well pleas'd, and the table is pretty well furniſhed, and in ſome good order. All his officers, and other *Blacks* of note who are preſent, lie proſtrate on the ground, all the time he is preſent, without daring to riſe; and when we riſe from table, thoſe great men and officers are ſerved with what is left, and eat it very greedily, good or bad, tho' they have perhaps much better of their own at home; but this, in all likelihood, is done out of reſpect, that they may not ſeem to deſpiſe the king's proviſions.

His progreſs. This king uſes twice a year, to go a progreſs through the country, which he commonly does with ſome ſort of ſtate; being, beſides his retinue, attended by all his wives, dreſſed the beſt they are able, being very richly adorned, each with abundance of coral, which is there much more valuable than gold: and it is only at ſuch times, that we can have the ſight of his beautiful women, who otherwiſe are always very cloſe ſhut up, and guarded from the eyes of men. In this progreſs not one man accompanies him, but he orders his officers and great men, to wait on him at the place he deſigns to go to divert himſelf; and they muſt there alſo keep at a good diſtance from his wives, and ſee them only as they paſs by.

Ranks of officers. As to government, the king is abſolute in it, and aſſiſted therein by ſome of the moſt noted men of the nation, who are of his council, and of three ſorts: Firſt, the *Fidalgos*, as they are there call'd, which is a *Portugueſe* word, ſignifying men of quality, and they are governors of provinces or diſtricts.

Then

Then the great captains; and laſtly, the common captains.

Governors. The *Fidalgos*, or governors, command as arbitrarily as the king himſelf, in their ſeveral provinces, and keep as great ſtate there.

Deputy governors. The great captains are deputies to the former, in their ſeveral diſtricts, and live great.

Common captains. The common captains are much more numerous than all the others, and each of theſe has a peculiar character. He who is appointed inſpector of markets, is called, captain of the market: he who is ſuperior of the ſlaves, captain of the ſlaves, and ſo forth; another is captain of the priſon; another of the beach; every affair that can be thought of, having a proper captain, or overſeer, appointed by the government.

There is beſides a great number of other honorary captains, without any function.

REVENUES *of the* CROWN.

Offices ſold. ALL the above-mentioned offices are ſold, every one paying a greater or leſs ſum to the prince, according to his poſt; which makes one branch of the royal revenue.

The revenue accrues in a great meaſure out of the tolls; there being nothing ſo little, but what pays a toll to the king, which every year amounts to a very great ſum.

Duties on ſlaves. Beſides which, there is a crown, or five ſhillings a head duty for every ſlave that is ſold for goods; but the collectors of it, cheat their prince conſiderably, by agreeing underhand with thoſe who ſell theſe ſlaves, ſo that a ſmall matter comes into the treaſury, only for ſuch as are ſold for *Boejies*: this being the money of the land, it is always paid in the king's preſence, and out of that, he takes three crowns for every ſlave; and yet, ſome are ſo ſly, as to fetch the *Boejies* from us in the night-time, or at ſome other unſeaſonable hours, to cheat the prince of his cuſtoms.

Each ſhip which trades to *Fida*, and there are forty or fifty every year, more or leſs, as it happens, either by his duties, or his own trade, may be computed to be worth to him near eighteen hundred crowns.

Add to this, the tolls out of the river-fiſh, mentioned heretofore, and the heavy fines and mulcts in criminal caſes; as alſo the ſums accruing to him by the ſale of places, and offices of truſt, as has been ſaid above: and this prince would have a vaſt income, and be very potent for a *Black*, but that each collector in his province, and he has above a thouſand all over the country, cheats him of what he can; ſo that he ſcarce receives one half, or perhaps a third of it.

BARBOT.

The king's expences. Thoſe incomes ſerve to defray the expences of his houſhold, and the many rich offerings he is obliged to make to the ſnake-houſe and idols; and to keep an army conſtantly in pay, for carrying on his war with great *Popo*, and *Offra*, which he ſeems reſolved to ſubdue: beſides which, he alſo maintains a great number of his ſubjects in meat and drink, and gives very largely to his people upon extraordinary occaſions, as I have hinted before; and even to the *European* factors, whoſe tables he moſt days furniſhes with eatables and liquors, all ſorts in ſo plentiful a manner, that it is often more than they have occaſion for; beſides that he cauſes houſes or lodges to be built near his town for their accommodation; ſome of which are very large, containing ſeveral ware-houſes and many chambers, beſides a beautiful court within, adorned on each ſide with a cover'd gallery.

The KING'S WIVES.

TO return to the king's private concerns at home: Whoſoever happens, either premeditatedly or accidentally, but to touch one of the king's wives, incurs death or ſlavery; therefore all ſuch, as have any buſineſs about the king's palace, call out aloud, *His wives not to be touch'd.* to inform thoſe wives, that there is a man near: and to the end, that no man may enter the walls thereof, the king is always ſerved by his wives, unleſs to repair it, or do what theſe women cannot. And in ſuch caſes, the workmen continually call out that the women may, during that time, keep cloſe within; and if it happens otherwiſe, it may not be imputed as a crime to them.

Thoſe women go into the fields to work, as hundreds do every day; and as ſoon as they ſpy a man, they cry out, *Stand clear!* whereupon, that perſon falls immediately on his knees, or flat on the grouud, waiting till they paſs by, without daring to look at them.

His jealouſy. This prince is ſo very jealous of his authority over his wives, that on the leaſt diſguſt, he is ready to ſell them for ſlaves, and ſometimes fifteen or more together; which makes the women there to prefer a ſpeedy death, before the miſerable condition of a king's wife: as there have been inſtances of ſome, who being purſued to that end, have drowned themſelves in wells. For when any one is brought in to the king, that has pleaſed him, he will perhaps enjoy her company twice or thrice; after which favour, ſhe is confined for ever in his ſeraglio, as it were in perpetual widowhood: as *David*'s ten concubines were ſhut up in a ſeparate place by his direction, becauſe *Abſalom*, his ſon, had violated them, during his flight from *Jeruſalem*. (*Joſeph.* l. 7. c. 10.)

The

BARBOT. The captains of this ſeraglio frequently ſupply it with freſh ladies, as they find beautiful virgins; which they chuſe and pick amongſt their country people, and no perſon whatever of their relations dare oppoſe them.

Awe of ſubjects. The king is feared and reverenced by all his ſubjects, even to adoration, no perſon of what rank ſoever, appearing before him, otherwiſe than kneeling or proſtrate on his belly. Thoſe who are to wait on him in the morning, proſtrate themſelves before the door of his apartment, kiſs the ground three times ſucceſſively, and clapping their hands, whiſper ſome words, as tending to adoration; after which, they crawl in on all four, where they repeat the ſame ceremonies.

King's children. The king's children are always kept within doors, till they are of a competent age to wander among the people.

Death not to be mentioned. I have already hinted, how fearful the *Blacks* in general are of death; inſomuch, that the meaneſt of them are very unwilling to hear it mentioned, as if that alone would haſten their end. It is therefore looked upon as a great crime, to ſpeak of death in the king's preſence, or of any of the principals of the nation; and when any *European* happens to do it to the king, thro' inadvertency, every body that hears it is amazed; none of his own ſubjects daring to ſay he is a mortal man: but the king himſelf never takes it ill of an *European* to be told ſo; and will even ſmile at the ſimplicity of his people, and laugh heartily when we ſpeak of death to his officers.

The KING'S DEATH.

Publick ſtealing. AS ſoon as the king's death is publickly known, they all fall a ſtealing from one another, all things they can lay their hands on, tho' of never ſo great value, openly and in the ſight of all people with impunity; and ſo continue to do till a new king is fixed on the throne, or at leaſt till the officers of the crown, to check that ſtrange practice, cauſe it to be publiſhed, that they have inaugurated a new king; tho' ſometimes it is not yet done: for then the robbers, if they continue pilfering and ſtealing, are liable to puniſhment.

The ſon takes his father's wives. For this reaſon, they are very expeditious in enthroning and electing a king: and if the deceaſed has left any male iſſue behind him, the eldeſt ſon commonly, with the aſſiſtance of his creatures, immediately after his father's death, takes all his wives into his cuſtody, and enjoys them as his own; as the moſt effectual way, to aſſure the crown and government to himſelf: for when he has ſo done, few or none of the people will conſent he ſhould be forced to quit the royal dignity, in caſe there aroſe any party or cabal amongſt the chief people, to put another perſon into his place; as it happened to this preſent king, who was placed in the royalty, by the joint forces and intereſt of the *French*, *Portugueſe*, and *Hollanders*, to the excluſion of his elder brother, who was not approved of by them, nor by ſome of the great men of the nation, perhaps gained by bribes, as I have before hinted: and on ſuch occaſions, the younger brother's party keeps all his friends at hand, to favour his election, in the room of the eldeſt. This practice of the *Fidaſians*, aſpiring to the royal dignity, to take poſſeſſion of the precedent king's wives, as is above related, much reſembles what was done by *Abſalom*, when he revolted againſt his father *David*; and by the counſel of *Achitophel*, openly abuſed his father's concubines: to the end no body ſhould be ignorant of that action, which was a teſtimony, that he had taken poſſeſſion of the royal dignity, and of the kingdom.

PEOPLE *of* FIDA *not good* SOLDIERS.

Cowards. I Have before obſerved how populous the country of *Fida* is, and how in ſome emergent neceſſity the king can bring two hundred thouſand men into the field; but they are ſo weak and heartleſs, and ſo fearful of death, that ten thouſand *Gold-Coaſt Blacks*, or fewer, drive and repulſe that great number of *Fidaſians*, who are naturally more inclined to trade and huſbandry, than to war; for which reaſon they have no experienced officers or generals, to head them: and therefore it frequently happens, that when forced to take the field againſt an enemy, their army is commanded by ſome mean perſon; the chief men of the nation very often chuſing rather to ſtay at home, than to lead them to fight; and conſequently the inferior officers will ſcarce obey that commander which renders their wars generally unſucceſsful, or very tedious. For that mean general, tho' he had courage enough to accept of the poſt, to gratify his vanity, is as great a coward, in an engagement, as the ſoldiers themſelves; and ready, upon the firſt onſet, to give way and run home as faſt as he can, leaving his men to ſhift for themſelves; and they never fail to follow his example.

However, to give thoſe people their due, it has been obſerved, on ſome occaſions, that they would ſtand their ground pretty well, eſpecially in a defenſive war, to prevent or ſtop an invaſion in their country, when they were lead by ſome courageous and ſkilful general of high birth and dignity.

WEAPONS.

Clubs. THE ſoldiery there, as well as at *Ardra*, are armed, ſome few with muſkets, and many others with bows and arrows, hangers, javelins, and wooden clubs, about three foot long, five or ſix inches thick, very round and

and even, except a knot at the end; the breadth of a hand, and three fingers thick. Every man is always provided with five or ſix ſuch clubs, as being the principal weapons they depend moſt on; and ſo dexterous in throwing of them, that they can, at ſeveral paces diſtance, hit an enemy, and break his limbs with them, as being made of a very ponderous wood. The *Gold-Coaſt Blacks* are as much afraid of that ſort of weapon, as of a muſket-ball.

The hangers are fine and well made, and the javelins very beautiful and ſtrong. When a houſe happens to be on fire, they ſet up a cry, by which they, in a ſmall time, raiſe the whole country, the people flocking to the place, armed with clubs, ſwords, javelins, and other weapons.

Thus far concerning the *Fidaſian* ſoldiery, and kingly office and prerogatives: I ſhall now ſpeak of the adminiſtration of juſtice, which will appear as irregular and partial as their maxims of government.

ADMINISTRATION *of* JUSTICE.

THE king and his counſellors uſually decide the ſuits of greateſt importance, and governors of towns or diſtricts the leſſer cauſes.

Only murder and adultery capital. Few crimes are there puniſhed with death beſides murder, and adultery with the king's or great mens wives: and the people in general being ſo fearful of death, as has been repreſented, every man is very ſtudious not to incur that penalty; tho' it now and then does happen, that ſome, thro' paſſion and inconſiderateneſs, commit one or other of thoſe two capital crimes. The king then lays the caſe before his council, requiring each perſon that belongs to it, to conſider what puniſhment ſuch or ſuch a fact deſerves.

Puniſhment for murder. In caſe of murder, the criminal being ſentenced to be put to death, is accordingly executed after this manner. The executioner firſt cuts him open alive, takes out his entrails, and burns them before his face: this done, he fills up the body with ſalt, and fixes it to a ſtake in the middle of the market-place of the town, where it is left in that condition.

For adultery. In caſe of adultery with any of the king's wives, both the man and woman, being convicted of the fact, and ſentence paſſed on them, they are executed thus: Being brought to the place of execution, which is in an open field, the man is ſet as a mark for ſeveral great men, by way of diverſion, to ſhow their ſkill in darting javelins at him, by which the miſerable wretch is cruelly tormented. Then, in the preſence of the adulterous woman, he is bereft of his privy parts, and obliged to caſt them himſelf into the fire, which is ready lighted at ſuch executions. This done, both criminals are put into a deep pit, being firſt bound hand and foot; after which, the executioner ſets a large pot of boiling water on the fire; out of which, by degrees, he lades ſome on them, till the pot is half empty, and then pours the remainder on them all at once; and finally, he fills the pit with earth, and thus buries them alive. BARBOT.

Another way. Others are ſentenced to be burnt for the ſame crime of adultery, and thus executed, by the king's own wives, who are ſometimes employed by him to execute his ſentences pronounced againſt offenders; every one of thoſe women being very forward to bring wood to burn the criminals, tho' it may happen that the man ſo burnt, with one of thoſe wives, has long enjoyed the company of ſeveral of thoſe very women, getting into their houſes in the habit of a woman, and ſo continuing there a conſiderable time: which ſome men, tho' upon the point of dying a cruel death, have publickly declared, without accuſing any of their accomplices.

Fines for other crimes. Thus in theſe two particular caſes of murder, and adultery with the royal wives, or thoſe of great perſons, the king of *Fida* and his council are exact obſervers of juſtice, according to the laws of the land, as being themſelves therein perſonally affronted or injured; but in other leſs criminal cauſes, they commit abundance of irregularities, compounding by a pecuniary mulct, which commonly accrues to the king and them, but eſpecially to one of his favourites, called captain *Carter*, and the king's ſoul, becauſe that prince will not do any thing, tho' but of little moment, without his advice. That *Carter* is alſo called captain *Blanc*, or the captain who is entruſted by the king, with all affairs relating to the *Europeans*.

Another penalty. In ſome caſes, when ſentence is pronounc'd againſt an offender, the king ſends two or three hundred of his wives to the malefactor's houſe, who ſtrip, and lay it level with the ground, which no perſon dares oppoſe; all being forbid, on pain of death, ſo much as to touch any of the king's wives, as I have ſaid before: and thus a man, ſometimes unjuſtly accuſed and condemned, is on a ſudden brought to utter ruin, unleſs he can foreſee what is coming upon him, and have courage and dexterity enough to attend the king, and acquit himſelf handſomely, ſo as he may revoke the ſentence.

Trial by ſwimming. A perſon accuſed of malverſation, denying the fact, is obliged to clear himſelf by oath, and other ceremonies mentioned at the *Gold Coaſt*; otherwiſe, as often happens there, he is led to a river, at a little diſtance from the royal palace, which the *Blacks* believe has a peculiar quality of immediately drowning all guilty perſons, that are thrown into it; and of preſerving the inno-

BARBOT. cent, whether they can ſwim or not, tho' they ſee daily, they all ſave themſelves by ſwimming; moſt people there being very expert at it: and perhaps they never yet ſaw that river convict any offenders in drowning them. All that are thrown into it, and come out ſafe on the other ſide, pay a certain ſum to the king, which induces me to believe it is a mere invention of the judges, to try people, and acquit them, for money, tho' fully convicted of the offences. This the governors, in their reſpective diſtricts, practiſe in like manner, and to the ſame end; which is getting of money.

But if it ever happens, that the criminal, by ſome impediment or other, in his ſwimming a-croſs that river, is drowned, they ſay his body is boiled in a large copper, and eaten by many, as is pretended, in deteſtation of his guilt; but this I dare not aſſert for a truth.

The king's wives, and thoſe of conſiderable *Black*, are often expoſed to this ſort of trial, upon ſuſpicion of adultery; but thoſe who know themſelves guilty, will rather confeſs it freely, than venture this trial, being made to believe, they will, in ſuch caſe, be certainly drowned: to avoid which, they incur the inevitable penalty of being either caſt off or ſold into perpetual captivity.

In caſe of miſdemeanors not proved, they practiſe another ſort of trial for conviction or juſtification, which is properly a juggle; wherein, by the diſpoſition of ſome odd things thrown together, as practiſed at the *Gold Coaſt*, by their prieſts, they will abſolve or condemn the perſon accuſed.

CONTRACTS.

Prepoſterous ceremony.

THERE is another ceremony uſed among thoſe people, on account of ſolemn contracts and engagemens, which they call *Boire-Dios*, after this manner.

The contractors make each a little hole in the earth, into which they let ſome of their own blood drop, and having diſſolved it with ſome little earth, each of them drinks of the compoſition, as much as he can. This done, they look upon it as a ſolemn engagement, to have but one and the ſame intereſt in whatever may befall them, whether good or evil; and that they are bound to reveal to each other their moſt ſecret thoughts, or whatever they may have heard ſaid, good or bad, of one another; being fully perſuaded, that the leaſt omiſſion therein would certainly occaſion their death.

FUNERALS.

THEY bury their dead with abundance of tokens of grief, and great mourning; but after the funerals, they feaſt their acquaintance for five or ſix weeks together.

Dancing on the graves.

They commonly bury deceaſed perſons in their own former manſions, having no ſeparate places for that ſervice, and obſerve abundance of ceremonies after their death: to inſtance one for all, they tie ſome idols made for that purpoſe, to the legs of a certain black bird, which they ſet on the grave of the deceaſed, with a large pot full of water, and dance and ſing round and over the grave, till they ſee it level with the other ground; for at firſt they raiſe the earth over the graves, as is practiſed in many parts of *Europe*.

Slaves kill'd at funerals.

They kill many ſlaves, and women, at the funerals of their kings, and other perſons of note, to ſerve and wait on them in the other world, where they make the ignorant people believe, they live greater than they uſed to do in this; and therefore when any of thoſe great perſons, eſpecially their kings die, the courtiers loudly expreſs a fervent deſire to keep them company in their grave; which is nothing but cant and diſſimulation, ſince every one knows how fearful they are of death.

I might inſtance many particulars concerning the people of *Fida*, which being of no great moment I paſs by, or refer, as to ſome of them, to the deſcription of *Ardra*; thoſe two nations being very much alike in abundance of cuſtoms and practices, both in civil and religious affairs; that I may conclude this account of *Fida*, with the obſervations made concerning their religious worſhip in general and particular, which will afford matter for a ſeparate chapter.

But before I enter upon that ſubject, it will be convenient to ſay ſomething of the *Boejies* or *Cauris*, which I have often mentioned in the deſcription of this country; as being accounted the chief wealth there, and ſo advantageous and uſeful in the trade we have with its inhabitants, as the current coin among them, which commands every thing, as much as coined ſilver or gold does throughout *Europe*. I ſhall alſo add ſomewhat concerning the nature and qualities of the ſlaves purchaſed there, and at *Ardra*, and their way of accompt in trade; and of their diviſion of time.

SHELLS *uſed for* MONEY.

THE *Boejies* or *Cauris*, which the *French* call *Bouges*, are ſmall milk-white ſhells, commonly as big as ſmall olives, and are produced and gathered among the ſhoals and rocks of the *Maldivy* iſlands, near the coaſt of *Malabar* in the *Eaſt-Indies*; and thence tranſported as ballaſt to *Goa*, *Cochin*, and other ports in the *Eaſt-Indies*, by the natives of thoſe numerous iſlands: and from the above-named places, are diſperſed to the *Dutch* and *Engliſh* factories in *India*; then brought over to *Europe*, more eſpecially by the

Shells only valued in Guinea.

the *Dutch*, who make a great advantage of them, according to the occaſion the ſeveral trading nations of *Europe* have for this traſh, to carry on their traffick at the coaſt of *Guinea*, and of *Angola*; to purchaſe ſlaves or other goods of *Africa*, and are only proper for that trade; no other people in the univerſe putting ſuch a value on them as the *Guineans*; and more eſpecially thoſe of *Fida* and *Ardra* have long done, and ſtill do to this very day. And ſo, proportionably to the occaſion the *European Guinea* adventurers have for thoſe *Cauris*, and the quantity or ſcarcity there happens to be of them, either in *England* or *Holland*, their price by the hundred weight is higher or lower. I can give no reaſon why they are uſually ſold by weight, and not by meaſure.

Several ſizes. Theſe *Cauris* are of many different ſizes, the ſmalleſt hardly larger than a common pea; and the largeſt, as an ordinary walnut, longiſh like an olive; but of ſuch great ones there is no conſiderable quantity in proportion to the inferior ſizes; and are all intermixt, great and ſmall. They are commonly brought over from the *Eaſt-Indies*, in packs or bundles, well wrapp'd, and put into ſmall barrels in *England* or *Holland*, for the better conveniency of the *Guinea* trade.

Having given this account of the nature of theſe *Boejies*, it remains to obſerve the uſe made thereof, by the *Guineans*.

Shells ſtrung. At *Fida* and *Ardra*, where, as I have hinted before, they are moſt fond of them, they either ſerve to adorn their bodies, or as current coin. At *Fida* the natives bore a little hole through each *Boejie*, with an iron tool, made for that purpoſe, and thread them, forty *Boejies* in a ſtring, which they call *Toques* in *Portugueſe*; and in their natural language *Cenre*.

Parcels and meaſures. Five ſuch ſtrings, or *Cenres*, of forty *Boejies* each, make a certain ſmall meaſure, called a *Galinha*, and in their own language a *Fore*. Two hundred *Cauris*, and fifty ſuch *Fores*, make an *Alcove*, or a *Guinbotton*, in their language; the word *Alcove* being *Portugueſe*, as well as that of *Galinha*, but as frequently uſed by the *Blacks*, as the other names of *Fore* and *Guinbotton*, of their own language. This *Alcove* meaſure weighs, as I have before obſerved, about ſixty pounds, and contains four thouſand *Boejies*.

With theſe ſtrings, or *Toques*, or *Cenres*, of forty *Boejies*, they buy and ſell all ſorts of goods among themſelves, as if they were ſilver or gold money; and are ſo very much taken with them, as to tell us they are preferable to gold, both for ornament and traffick; inſomuch, that a handful of them is better for thoſe purpoſes, than an ounce of fine gold: and it is a general rule there, to reckon a man's wealth by the number of the *Alcoves* of *Boejies*, and the quantity of ſlaves he poſſeſſes. BARBOT.

As to the ſlaves, and the trade of them, whereof I have before ſpoke at large, it will be proper to obſerve here, that commonly the ſlaves we purchaſe at *Fida* and *Ardra*, are brought down to the coaſt from ſeveral countries, two and three hundred leagues up the inland; where the inhabitants are luſty, ſtrong, and very laborious people: thence it is, that tho' they are not ſo black and fine to look at as the *North-Guinea* and *Gold-Coaſt Blacks*, yet are they fitter for the *American* plantations, than any others; eſpecially in the ſugar iſlands, where they require more labour and ſtrength than in the other colonies of *Europeans*, at which the *Fida* and *Ardra* ſlaves are found, by conſtant experience, to hold out much longer, and with leſs detriment to themſelves, than the other ſlaves tranſported thither from the other above-mentioned parts of *Guinea*. One thing is to be taken notice of by ſeafaring men, that theſe *Fida* and *Ardra* ſlaves are of all the others, the moſt apt to revolt aboard ſhips, by a conſpiracy carried on amongſt themſelves; eſpecially ſuch as are brought down to *Fida*, from very remote inland countries, who eaſily draw others into their plot: for being uſed to ſee mens fleſh eaten in their own country, and publick markets held for that purpoſe, they are very full of the notion, that we buy and tranſport them to the ſame purpoſe; and will therefore watch all opportunities to deliver themſelves, by aſſaulting a ſhip's crew, and murdering them all, if poſſible: whereof, we have almoſt every year ſome inſtances, in one *European* ſhip or other, that is filled with ſlaves. To prevent which, it is neceſſary to obſerve exactly, the directions I propoſe to give in the ſupplement to this book, both for managing ſlaves, and ſubſiſting them properly in their tranſportation at ſea; as alſo for preventing their revolt and mutiny.

KEEPING *of* ACCOMPTS.

THE *Fidaſians* are ſo expert in keeping their accompts, that they eaſily reckon as exact, and as quick by memory, as we can do with pen and ink, though the ſum amount to never ſo many thouſands: which very much facilitates the trade the *Europeans* have with them; and is not half ſo troubleſome, as with other *Guineans*, who are commonly very dull on this head.

Language. Another thing of great advantage to trade with them is, that moſt of the *Fida* merchants, can ſpeak either ſomething of the *Lingua Franca*, or of ſome other *European* language, but more eſpecially *French*, which ſome few are very perfect in, through the long intercourſe they have had with us: and herein the

BARBOT. the *French* have ſome advantage over the other *Europeans* trading there, that their language is near ally'd to that *Lingua Franca*, or broken *Portugueſe*.

However, for the facilitating of commerce with thoſe, and the *Ardra Blacks*, I have taken the trouble to collect ſome of the moſt familiar words and phraſes of thoſe two nations, which are annexed to the vocabulary of the *Guinea Blacks* moſt common language in the ſupplement to this volume: the *Fidaſians* uſing the ſame language as thoſe of *Ardra*; by which, as well as by their uniformity of manners and practices, it ſeems they were formerly one and the ſame nation.

It would be proper here to inſert, the ſeveral ſorts of *European* goods, with which we drive our trade there, to purchaſe ſlaves; but the ſame ſorts of goods being uſed in the ſlave-trade, at *Ardra*, I refer to the deſcription of that kingdom, and of the trade we have there, with the natives.

As to the *Fidaſian* way of reckoning the time, there can be nothing ſaid very exactly, but that they ſeem to live in a manner by gueſs: for it does not appear, that they have any diviſions of years, months, weeks, days or hours; but reckon their ſowing-time by moons, and know that every three days there is a great market. Nor do we find, that they have any feſtivals. None of them can read or write, not even their prieſts.

CHAP. III.

Of the religion of the people of Fida. *Their notion of God, and inferior deities. Peculiar protector for any buſineſs. Worſhip of ſnakes; of trees, and the ſea. Notion of hell, and difficulty of being converted.*

NOTION *of* GOD, *and inferior* DEITIES.

Snakes, trees, and ſea-deities.

THE *Fidaſians*, for the moſt part, have an imperfect notion of a ſupreme Being, Almighty and Omnipreſent, to whom they attribute the formation of the univerſe; and give him an infinite preference above their endleſs number of idol gods; to whom, becauſe he is ſo highly exalted, they neither pray, or offer any ſacrifices, alledging, that they think his incomparable grandeur does not permit him to think of human race, or be at the trouble of governing the world, which he has therefore committed to their idols, to rule as his vicegerents in all things; and therefore they direct all their religious worſhip to thoſe inferior deities: amongſt which they reckon as the principal; firſt, a ſort of reddiſh brown ſnake; next to it, the high lofty trees, of a beautiful form; and next to them again, the ſea. Theſe three chief divinities, ſay they, we worſhip and pray to all over this land, each of them having its particular prerogative and power, diſtinct from the other; but with this difference, the ſnake-god has an unlimited power over the trees and ſea, and can rule and reprove them in caſe they be ſlow or neglectful, in acting the parts of their offices, amongſt the creatures of the univerſe; and thoſe two ſubordinate divinities are in no wiſe to intermeddle in the office of the ſnake-god.

Idols.

Beſides thoſe three principal deities, they have an infinite number of inferior idol-gods, natural and animal, who derive their prerogatives and offices from the three principal before mention'd, but moſt particularly from the animal-god, the ſnake; and every man is allow'd to make himſelf as many of thoſe inferior idol-gods, as he thinks convenient: as for inſtance, if a *Black* reſolves upon important buſineſs, he firſt ſearches out a god-protector, which is commonly the firſt creature he ſpies, dog, cat, or other moſt contemptible animal, or any inanimate thing, a ſtone, a piece of wood, or the like.

PECULIAR PROTECTOR.

THE god-protector thus accidentally found out, the *Black* immediately preſents him with an offering, and makes a ſolemn vow, that in caſe he ſucceeds in the affair he is to enter upon, he will very religiouſly for the future hold and worſhip him as his peculiar deity. Which he accordingly performs, if the event anſwers his expectation; preſenting that dumb deity every day with new ſacrifices, and praying to him. On the contrary, if he miſſes his aim in that affair, he takes no more notice of the chance-god. In ſhort, they make and unmake their gods daily, and are the maſters or inventors of the objects of their religious worſhip.

Gods made and unmade.

Every individual inhabitant of *Fida*, is not ſo credulouſly addicted to thoſe groſs ſuperſtitions: for ſome of thoſe who have converſed moſt with *Europeans*, and can ſpeak their languages, are commonly acquainted with the principles of the chriſtian religion, and have a rational notion of the true God, and how he is to be worſhipped, and aſcribe to him the creation of the univerſe, and of all the creatures therein. Thoſe, whoſe number is not great, ridicule the falſe deities of their country, when they diſcourſe with us, and ſeem to regard them no farther than is neceſſary, not to incur the hatred of their countrymen, or to make their friends and relations eaſy with them; being always very

Blacks better informed.

very cautious not to rail at their groſs ſuperſtitions, nor to reveal to them the contrary notions they have concerning the true exiſtence of the divinity, and the worſhip that is due to it; becauſe that would undoubtedly prejudice them very much in their worldly concerns.

Idols. Beſides all the above-mentioned natural and animal deities of *Fida*, they have an innumerable multitude of idols; each private perſon making as many as he pleaſes, as well as the prince and great men: they are commonly puppets, made either of fat mould, or of a white potter's clay, whereof they have infinite numbers, both in their habitations, and about the roads and foot-paths all over the country of *Fida*, under proper huts and niches; beſides a vaſt quantity of other clay huts, erected in all parts, to ſhut up all ſuch ſnakes, as they by chance meet on the roads: which huts they call *Caſas de Dios*, or god's houſes.

WORSHIP *of* SNAKES.

AS to this ſnake-worſhip, which is there the grand devotion of all the people, from the king to the ſlave; I ſhall firſt deſcribe the proper ſort of ſnakes, which is the chief deity of the *Blacks*, being that which is ſtreak'd with white, yellow and brown: the biggeſt commonly ſeen there of that ſort, is about ſix foot long, and the thickneſs of a man's arm; they are very greedy of rat's fleſh, frequently chace them, and when they have caught one, *Snakes catch rats.* are at leaſt an hour before they can ſwallow it down, as having a very narrow throat, which when they are to ſwallow their prey, extends itſelf by degrees. It is a ſort of diverſion to ſee that animal chace rats, and ſwallow them. If a ſnake happens to be under the tiling of a houſe, and ſees a rat paſs by, at which it cannot come, the ſnake will hiſs, and uſe her utmoſt endeavours to diſengage herſelf, and get at it; but becauſe that requires a pretty long time, the rats, as if they were ſenſible of that long creeping animal's being very ſlow to move, will paſs and repaſs before her ſeveral times, as it were in ſcorn: and this is often obſerved in the evening.

Snake-houſe. The principal ſnake-houſe ſtands about two leagues or more from the king's town, and is erected under a very beautiful, lofty tree, in which the *Blacks* ſay, reſides the chief and largeſt of all the ſnakes, which they repreſent as big as a common-ſized man, and of an immenſe length, being accounted the procreator of all the other ſnake-gods; and having been found out very many years ago, when by reaſon of the wickedneſs of men, it left another country, to come to them, which cauſed an univerſal joy; and after having render'd it all manner of religious reſpect and homage, they BARBOT. carried it on a ſilk carpet to the holy houſe it is now kept in.

Reſpect to ſnakes. The reverence and reſpect the *Blacks* have for the ſnake is ſo great, that if one of them ſhould but touch one with a ſtick, or any otherwiſe hurt it, he is ſentenced without remiſſion to be burnt alive. At firſt ſettling of the *Engliſh* at *Fida*, a captain of that nation, having landed and houſed his cargo, or part of it, his men found one night a ſnake in their lodge, which they immediately killed, and threw it out at their door, being ignorant of the conſequences of what they had done, as meaning no harm. The *Blacks* in the morning ſeeing the dead ſnake, and the *Engliſh* very innocently telling them, without being aſk'd who had killed it, immediately aſſaulted them on all ſides, murdering all that *Engliſh* were in the lodge, and burning it, with all *murdered for a ſnake.* the goods that were in it: which barbarity ſo diſcouraged the *Engliſh*, that for a long time they refrained going thither to trade, but carried on their commerce in other parts of *Guinea*; till at laſt, ſome ventur'd thither again, and have ever ſince continued to do ſo unmoleſted, obſerving very cautiouſly not to do the leaſt harm to any ſnakes; which is in like manner exactly obſerved by all other *Europeans* trading at *Fida*, being always informed by the *Blacks* at their firſt landing, that the ſnakes are the gods of their country, and required not to moleſt them, in any manner whatſoever.

Ever ſince that tragical accident befallen *Europeans* the *Engliſh*, we have not heard of any harm *cautious of them ſince.* done to *Europeans*, they being all very cautious how they meddle with ſnakes; though many of thoſe inſects frequently enter their lodges, in hot ſun-ſhine weather, ſometimes five or ſix of them together, creeping upon their chairs, benches, tables, and even their beds, whilſt they are aſleep: nay, ſome of thoſe vermin, if they get a good place under a bed, and like it, and the ſervants, out of lazineſs, do not turn up the bedding, will continue there a whole week, and perhaps breed there.

When any ſnakes come thus to harbour in the houſes of *Europeans*, ſome of them will give notice thereof to the natives, who gently carry them out of doors, if they *The Blacks* are found in ſuch places as they can lay *remove them.* hold of them; but if they happen to be gotten to the joyce, or any other high place of the houſes, though they be but one ſtory high, the *Blacks* will ſcarce be perſuaded to remove them from thence; and ſo are left till they come out of themſelves, which ſometimes will be a fortnight, without eating any thing; though the ſimple credulous *Blacks* believe, the ſnake thus perched on high, knows how to feed itſelf: and it has

BARBOT. happened, that ſome *Europeans* having had a ſnake a long time in their houſe, have acquainted the king with it, who has immediately ſent them a fat ox, to pay for that creature's board.

'Tis death to hurt them.

If an *European* ſhould happen to kill a ſnake through inadvertency, and without any deſign, he would certainly undergo the ſame fate as thoſe *Engliſh* above-mentioned; unleſs he could make his eſcape to the king, and ſatisfy him, that it was an accident, and he may then prevail with the prieſts to accept of a fine; but this is very hazardous, if the ſacrificer ſhould go about to raiſe the multitude. I would therefore adviſe all *Europeans* in thoſe parts, to be cautious of any thing of that nature.

An *Aquamboe Black*, having once taken up a ſnake on his ſtick, as not daring to handle it, and ſo carried it gently out of the houſe, without any hurt done to the creature, two or three *Fida Blacks* who happened to ſee it, ſet up the cry, as they do for fire; whereupon, the mob immediately flock'd to the place in arms, and had certainly murdered the foreign *Black*, but that the king being informed of his innocence, reſcued him from them, by ſending his prime miniſters to his aſſiſtance.

Worſhip paid to them.

When a ſnake gets into a *Black*'s houſe, he immediately ſends for the next prieſt, who carries that inſect to the ſnake-houſe; and if aſk'd, whither they deſign to carry it, they anſwer, that the god they hold will direct them. No perſon paſſes by the ſnake-houſes, without going in to worſhip thoſe vermin, and enquire what they ſhall do to pleaſe them. Every houſe has an old prieſteſs, who is maintained by the proviſions continually carried for the ſnakes, by thoſe ſuperſtitious people: and ſhe gives them anſwers to their ſeveral queſtions, in a low voice, as the mouth of thoſe deities. She orders one not to have to do with his wives at certain times and ſeaſons; another not to eat fowls, beef or mutton, on ſuch and ſuch days; another not to drink palm-wine, nor beer; and ſo others to abſtain from other things, according to her fancy: which thoſe ignorant people religiouſly obſerve, believing that their deities would infallibly puniſh the leaſt tranſgreſſion with death.

Way to be rid of the Blacks.

This ſhows what great reſpect thoſe people have for ſuch vermin, and how dangerous it is to do them any harm. For this reaſon, when we are weary of the *Blacks*, and deſire to be rid of them, we need only ſpeak ill of the ſnake, at which they will immediately ſtop their ears, and run out of doors; but no *Black* of any other nation, muſt preſume to do the like, without he will run himſelf into great danger, and the natives dare not offer at it.

Harmleſs ſnakes.

The beſt is, that thoſe ſnakes do no miſchief to mankind: for if they happen to be trod upon, and bite or ſting, it does no more hurt than the ſting of the millepedes, before ſpoken of in the deſcription of the *Gold-Coaſt*. Therefore it is, that the *Blacks* do think it good, to be bit by thoſe inſects, becauſe they fancy it ſecures them from the ſting of other poiſonous ſnakes, whereof there are great numbers in that country. But how ridiculous this notion of their's is, appears by the frequent battels we there ſee between thoſe ſnake-deities, and the venomous ſnakes, which are much the largeſt; and there being great enmity between them, would certainly deſtroy the worſhipped vermin, were not ſome *Blacks* always at hand to reſcue their gods.

If a fire happens to break out, and one or more ſnakes are burnt in it, every one that hears it ſtops his ears, and gives money to be reconciled to the burnt ſnake-god, for having been ſo careleſs of him; tho' they firmly believe the burnt-ſnake will quickly return, to take vengeance of ſuch as have occaſioned its death, by this accident of fire. If any of them happen to be kill'd by a beaſt, either deſignedly or accidentally, upon complaint made to the king, by the prieſts, that prince ſometimes, to ſatisfy them and the people, will order a general ſlaughter of the beaſts of the ſame kind, as that which ſo killed the worſhipped ſnakes; and the commonalty of the *Blacks* do execute it with ſwords and clubs, till the king ſeeing a certain number ſo ſacrificed, to appeaſe their ſnake-god, and being petition'd by the owners, revokes his order, and forbids any farther execution: which proceedings ſufficiently teſtify, how arbitrarily the prince and the prieſts rule the people, both in civil and religious matters.

Snakes invoked in diſtreſs.

The *Fidaſians* invoke the ſnake, in exceſſive wet, dry or barren ſeaſons; upon all occurrences relating to government; for the preſervation of their cattle; and, to be ſhort, in all neceſſities and difficulties.

The king, at the inſtigation of the prieſts, and his courtiers, who are commonly the tools of thoſe prieſts, ſends very rich offerings to the ſnake-houſe, of money, ſilk ſtuffs, cattle, eatables, liquors, and many other things of the product of the country, or from *Europe*; which in all likelihood thoſe crafty ſacrificers convert to their own uſe. This they ſo frequently demand of him, that ſometimes he grows tired, and denies them their requeſt, and perhaps in an angry manner, if it is required on account of obtaining a good crop, and he thinks he has ſent enough

nough already for that ſeaſon, and is ſenſible the beſt part of the corn is rotten in the fields, he will tell them plainly, he does not deſign any farther offerings; and if the ſnake will not beſtow a plentiful harveſt, he may let it alone.

lgri-ages. The kings of *Fida*, make yearly pilgrimages to the ſnake-houſe, in great ſtate; and conclude them with rich preſents, not only to the ſnake-god, but alſo the great perſons of the nation that have accompanied him thither, which is very expenſive to him. This preſent king, if he does not perform it in perſon ſome years, orders it to be done by his wives, which is not ſo expenſive to him.

However, if on the one hand this ſnake-god's ſervice proves chargeable to the prince, the revenues which accrue to him from it, are on the other hand very conſiderable: for every year when the *Indian* wheat is ſowed, till it grows up to a man's height, he and the prieſts get much money by the young women and girls, that are ſet to watch and guard the corn fields againſt the devouring birds and other animals.

ad no-w. Thoſe young women are often carried away, and the ſimple credulous *Blacks* made to believe, that the ſnakes during the whole ſeaſon make it their buſineſs, every evening and night, to ſeize all the beautiful young women that pleaſe them, and to make them diſtracted, and to cure them. The parents carry ſuch mad girls to a particular houſe, built for that purpoſe, where they are obliged to ſtay ſeveral months, as they give us to underſtand, to be cured of their madneſs; and during that time, they muſt furniſh them with all ſorts of neceſſaries ſo plentifully, that there is enough for the prieſts alſo to ſubſiſt on.

erſiti-fraud. When the time of this confinement is elapſed, they obtain leave to come out, after they have paid the charges of their cure and keeping, which are commonly in proportion to the circumſtances of their parents: ſo that by a near calculation, one young woman with another, brings in twenty crowns; and the number of ſuch as are thus confined on account of diſtractedneſs, amounts to ſeveral thouſands yearly, each village having a particular houſe appointed for that ſervice, and the towns two or three each. The money ariſing from thoſe cures, is thought by the generality of that nation, to be employ'd in religious uſes by the prieſts; but it is very apparent, that the king has the beſt part of it, and the prieſts the overplus.

The *Blacks* believe, that as ſoon as a young woman is touch'd by the ſnake, ſhe preſently runs mad; and that if not immediately confined in the ſnake-houſe, ſhe'll break and ſpoil every thing that comes in her way: for which reaſon they never fail to ſhut her up, when once ſuſpected of madneſs. And to entertain this opinion in them all, the prieſts, from time to time, appoint ſome ſuch girls, as they pretend to have been touch'd by the ſnake, who commit all manner of diſorders about the country. BARBOT

They alſo perſuade the *Blacks*, and the poor credulous people tell us, that a ſnake will carry off a girl out of the ſnake-houſe, though it be cloſe ſhut up; and to convince the people of it, the prieſts diligently obſerve thoſe young women, who have never been affected by the ſnake, they prevail on them, firſt by promiſes, or afterwards by threats, to perform what they deſire of them, *viz.* that being in the ſtreet, and ſeeing the coaſt clear of people on all ſides, they ſet on crying and raving with all their might, as tho' the ſnake had faſt hold of them, and order'd them to repair to the ſnake-houſe; and if any perſon comes to their aſſiſtance, to tell them, the ſnake is vaniſhed, and that they are mad, which obliges their parents to confine them to the ſnake-houſe. And when the time of their being diſmiſſed is come, the prieſt lays a ſevere injunction on them, not to reveal how they were ſeized by the ſnake, or rather not to diſcover the cheat; but to affirm, the ſnake did it, threatning them with being burnt alive, if they don't exactly comply herein.

The king, who finds thoſe religious frauds yield him much money, as well as the prieſts, is no leſs willing than they, to confirm the people in thoſe follies they are made to believe, concerning that ſort of madneſs in young women, *&c.* and now and then cauſes ſome one of his own daughters to pretend to be ſeized by the ſnake; and immediately ſends her away to the ſnake-houſe, where ſhe is confined for ſome time only, but not ſo long as is cuſtomary for girls of an inferior rank: and when ſhe is diſcharged from thence, all the other young women, that happen then to have been ſhut up there, are on her account alſo diſmiſſed.

On the day of the princeſs's delivery, ſhe is brought out in a ſplendid manner, and conducted with all the other young women, releaſed on her account, to the king's court, having only a ſilk ſcarf paſſed betwixt her legs, and being richly adorned with beads and corals, much valuable there.

In this equigage, whilſt ſhe is there, ſhe commits all manner of extravagancies, during the playing on ſeveral muſical inſtruments; which madneſs the *Blacks* preſent firmly believe remained in her, by reaſon of her being enlarged before the expiration of her due time of confinement.

During that time, the moſt notable perſons of the court croud thither for three

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Barbot. or four days ſucceſſively, with their preſents for the princeſs, amounting all together to a very conſiderable value; and ſo the young lady, or rather the king, gets very conſiderably by the cheat. If any *Black*, wiſer than others, is ſenſible of the fraud, yet will he, to avoid incurring the diſpleaſure of the king and prieſts, and for his own ſecurity, ſhut his eyes, pretend ignorance, and allow it for a real truth, to avoid being poiſoned; as happen'd to a *Black* of the *Gold-Coaſt*, married to a *Fida* woman, who pretended to be ſeized by the ſnake; but he, inſtead of ſending her to the ſnake-houſe, as being of a different religion, clapt her in irons: which ſo enraged the woman, that ſhe privately accuſed him to the prieſts, who, not caring to make any publick attempts on him, becauſe he was of a different nation and religion, ſecretly poiſon'd him, ſo that he became ſpeechleſs, and loſt the uſe of all his limbs.

The religious worſhip and adoration of ſnakes, or ſerpents, is not peculiar to thoſe people; ſeveral other nations have practiſed it: for not to mention the golden ſerpent, worſhipped by the firſt *Iſraelites*, nor the hiſtory we have in ſcripture, of a dragon or ſerpent adored by the *Babylonians*; the *Egyptians* had in former times a ſingular veneration for a certain ſpecies of *Aſps* or ſerpents, called *Thermutis*, pretending it was ſacred, and therefore they paid it a peculiar reſpect, according to *Ælian*.

The ſerpent was accounted by the *Egyptians*, one of the moſt venerable ſymbols of religion; *Euſebius*.

Serpents were adored in *Pruſſia*, according to *Eraſmus Stella*, in his antiquities of *Boruſſia*, i. e. *Pruſſia*, *Lib.* 10. Thoſe people, in former ages, having no religion, began it by the adoration of ſerpents.

In the time of *Sigiſmund*, baron of *Herberſtein*, in his relation of *Muſcovy*, a ſerpent was adored in *Samogitia*, and in *Lithuania*. And we hear of ſome nations in the *Indies*, which to this day adore ſerpents; *Jurieu*.

It has been ſuppoſed, that the *Romans*, in a time of plague, fetch'd from *Epidaurus*, *Eſculapius*, the ſon of *Apollo*, in the form of a very monſtrous ſerpent, to whom the *Romans* gave a magnificent reception at his landing, on an iſland in the *Tyber*; the ſenate, the principal ladies, even the ſacred veſtals, and all the people, meeting him at his landing, firſt welcoming him with ſhouts of joy, burning on the *Tyber* banks an infinity of frankincenſe, and building many altars, from ſpace to ſpace, where they ſacrificed abundance of victims to the honour of that ſerpent-god.

As to the two other natural deities, of the *Fidaſians*, the lofty beautiful trees, and the ſea, they pray and worſhip them only on ſome more particular occaſions, and in this manner.

Worship *of* Trees, *and the* Sea.

FIRST as to trees, they make offerings and pray to them in time of ſickneſs, and more eſpecially under fevers, for the recovery of the patients; which they think is more properly the province of the tree-deities, and of the ſnake-gods. Beſides which deities, on ſuch occaſions they alſo ſacrifice to the other inferior idol-gods; and their ſuperſtition is ſo exceſſive herein, that when the king is ſick, they ſacrifice a man, and eat part of his fleſh, in honour of thoſe extravagant deities.

When the ſea is tempeſtuous and raging, ſo as to hinder goods from being brought aſhore; or when no ſhips have been there for a long time, and they would fain ſee them come, the ſacrifices or offerings for that third principal deity of the *Fidaſians*, are all ſorts of goods, caſt into it, but this ſort of offering turning to no profit to the prieſts, they do not much encourage the practice of it.

Priests *and* Priestesses.

THE religious functions are there performed by men and women indifferently; and both the prieſts and prieſteſſes are ſo highly reverenc'd by all the people, that they are not to be puniſhed any manner of way, even for the moſt horrid crimes they can commit; unleſs for high-treaſon againſt the king's perſon, as it happened in this king's reign, that a prieſt had conſpir'd with the king's brother to murder him; for which crime both the king's brother, and the prieſt, after due conviction, were both condemn'd to death, by the king and his council, and accordingly executed

The prieſteſſes are as much honoured as the prieſts, or rather more; inſomuch, that they aſſume to themſelves the diſtinctive name of God's children. And whereas all other women are liable to a ſlaviſh ſubmiſſion to their huſbands, theſe prieſteſſes, on the contrary, exerciſe an abſolute ſway over them, and their goods; living with them arbitrarily, and at their own pleaſure; their huſbands always ſpeaking to, and ſerving them on their knees; accounting it a very great advantage to have ſuch holy perſons for their conſorts.

The idolatrous Jews, in the times of *Aſa*, and *Hoſea*, had women officiating as prieſteſſes of the infamous idol *Priapus*, then worſhipped among them, ſet up by *Maacah*, the queen-mother to *Aſa*, and her ſelf being the chief prieſteſs, which the good king *Aſa* removed.

Camma, wife of *Sinatus Galatianus*, was the great prieſteſs of *Diana*, in *Galatia*.

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The famous temple of *Diana* at *Ephesus* was served by a woman. The sacrifices of *Ceres*, and its mysteries, were officiated by women, and the men had no hand in them; (M. *Jurieu*, p. 769.)

NOTION *of* HELL.

THE *Fidasians* have a sort of idea of hell, the devil, and the apparition of spirits, as well as the people of *Congo*, but not in the same manner as they; who often die with the fright, as shall be mention'd in its place.

They believe a place of torments. They think hell is a fix'd place under the earth, where those who have lived wickedly are punished with fire, and miserably tormented. Some of their priestesses come from a foreign country, and tell them, they have been there, and saw several of their acquaintance, and particularly some one those people have known very well in his life-time, who they say is there grievously tortured.

Stupidity as to hell. A *Portuguese* missioner, being once in discourse with one of the courtiers, and telling him, that in case he, and the people of *Fida*, did not repent of their wicked old course of life, they would certainly burn for ever in hell, with the devils; the *Black* replied, our predecessors, whose numbers are infinite, liv'd as we do, and worshipped the same gods; if they must burn for it, we must be contented; we are not better than they, and shall comfort our selves with them in hell. This instance of their stupidity and unconcernedness of a state of misery, evinces how difficult it is to convert those superstitious people from their erroneous absurd opinion and idolatrous worship. BARBOT.

Thence it is that so many missions as the *Portuguese* have sent thither from *Portugal*, and *St. Tome*, from time to time, within this century, have always been fruitless, and of no effect. But *Polygamy*, so extravagantly and generally affected there, is an insuperable difficulty, no man enduring to be confined to one wife. There are many other impediments in the nature and temper of the *Fidasians*, insomuch, that it seems to be labour in vain to undertake their total conversion to the christian religion: for which reason the *Portuguese* missioners have quite forsaken them, and do not think fitting to trouble themselves any more with such people; for indeed they must first be made men, before they can be made christians; their stupidity being like other *Blacks* and *Cafres*, who can conceive nothing that is spiritual, but only sensual and palpable objects.

CHAP. IV.

Little Ardra *next the sea. The country of* Torry. *Description of great* Ardra. *Their habit; polygamy and marriages. Funerals. Commodities exported and imported. Notable* Black *king. Soldiery. Administration of justice. Religion.*

BEFORE I enter upon the description of the kingdom of *Ardra*, by some surnamed *Grande* or the *Great*, I must take some notice of the little country of *Torry*, which, as I have hinted before, is enclosed between *Ardra* and *Fida*; and in the next place, must say something of *Little Ardra*, another small country, contiguous to that of *Torry*, on the east of it, and both lying along the sea-shore.

LITTLE ARDRA *described.*

Extent and prospect. FROM the port or road of *Fida*, to *Little Ardra*, the coast runs easterly, about nine leagues; low, flat land, in many parts woody, only towards *Little Ardra*, the shore rises a little, and has three small hills, near one another, on a kind of point, or cape, that is at the beginning of a large bay, and is the proper anchoring-place for ships, that design to trade at *Little Ardra*, which is in that bay. The river that runs thro' the countries of *Great Ardra*, and *Offra*, falls into, and separates the kingdom of *Benin*, from that of *Great Ardra*; its water is brackish.

Little Ardra is also known from the sea, in coming from the westward, by four large thickets of trees, which appear at a distance from each other, three leagues to the westward.

The *French* and *English* commonly call the port of *Little Ardra* the road of *Ardra*; the town being somewhat higher, about two hundred paces from the strand, on an extent of six hundred fathom of ground, of which more hereafter. To return to the description of *Torry*.

TORRY COUNTRY,

Extent and situation. IS a little state or commonwealth, about four leagues in circumference, betwixt *Fida*, *Little Ardra*, or *Offra*, as most of the *Europeans* call it, and the sea, and scarce three leagues distant from the coast or road of *Fida*.

Capital town. *Foulaen* is the principal town thereof, seated on the river *Torry*, which runs almost east and west to *Great Popo*.

Inhabitants. The inhabitants are either husbandmen, cultivating their soil for *Indian* wheat, and other

BARBOT. other eatables, to drive a trade with foreigners; or, like the *Little Popo* men, live upon plunder; lying like ſtroling robbers on the roads of *Offra* and *Ardra*. The lands of *Little Ardra* or *Offra*, begin not far from the town *Foulaen*, in *Torry*; ſomewhat farther inland, and make part of the kingdom of *Great Ardra*.

Return to LITTLE ARDRA.

Bar at Little Ardra. I Have already given ſome obſervable marks to find out the proper port of *Little Ardra*; and to proceed methodically in the deſcription of that country, muſt add, that the bar which continues to front the ſhore all along from *Rio da Volta* to *Little Ardra*, is every where as bad and perilous as at *Little Ardra*, but more eſpecially in the high ſeaſon; and above all, at the new and full moon: for then the ſurges are ſo violent and high, that it is totally impracticable for twelve or fifteen days.

The road. The right road of *Little Ardra*, in the ſummer ſeaſon, that is, from *December* to *April*, is in ſix fathom water, ſandy ground, about three quarters of a league from ſhore: and in the winter, or high ſeaſon, which is from *May* to *November*, about a league and a half from land, in eight or nine fathom.

The bar before the port of *Little Ardra*, is very ſhallow, and therefore the ſurges are there ſo very violent.

In the ſummer ſeaſon the air is clear and ſerene, and more wholeſome than 'tis uſually in the bad ſeaſon.

Offra *town.* The town of *Offra* is up the land, about ſeven *Engliſh* miles, from that of *Little Ardra*, on the ſame river, and governed by an *Ardra* commander. Being the reſidence of the *European* factors, the *Engliſh* and *Hollanders* have each a fine houſe there; the latter more eſpecially driving there a very conſiderable trade in ſlaves, *&c.*

Jakin *town.* The town of *Jakin* lies betwixt *Offra* and *Little Ardra*, north north-eaſt from the latter; ſeated on a rivulet. It had the name from a *Black*, who lived there many years ſince, and takes up about one thouſand five hundred fathom of ground, being encloſed with a mud-wall, very thick and ſolid; the houſe or palace of the governor, is tolerably handſome, made of a ſtrong clay. Thus much for *Little Ardra*.

Deſcription of GREAT ARDRA.

Ardra *town.* *GREAT Ardra*, the uſual reſidence of the king of *Ardra*, lies ſixteen leagues farther inland, north north-weſt from *Little Ardra*; a large ſpacious road, leading all along from the one to the other: and much about the middle of it is a little place called *Gran-Fero*, and by the *Dutch*, *Pleyſter Plaets*, where is a kind of an alehouſe, or publick inn, for the accommodation of paſſengers, travelling betwixt *Great* and *Little Ardra*, either in hammocks on men's ſhoulders, or on horſe-back.

The *Blacks* tell us, that the town of *Great Ardra*, by them called *Aſſem*, is nine *Engliſh* miles in compaſs, the ſtreets being extraordinary wide, and the houſes built at a diſtance from one another, to prevent firing.

Palaces. The king of *Ardra* has there two large ſpacious palaces, in one of which he keeps his court; the other being empty, and kept ſo, to remove thither in caſe that he lives in, ſhould be conſumed by fire: both of them are encloſed with a ſort of rampart of earth, five foot thick, as is the whole town, and the ditches of the town and palaces are within the encloſure or walls. The houſes are cover'd with ſtraw, and divided into ſeveral rooms, if we may rely on the report of the natives. The palace the king lives in at preſent, is divided into large courts, apartments and gardens, with ſeveral long and wide galleries about the buildings; handſomely ſupported with uniform columns and pilaſters, forming fine large piazzas on either ſide of the courts and gardens, under which people walk and recreate themſelves; and the buildings two ſtories high, in which are many large and ſpacious apartments, rooms and cloſets, and all built with nothing but clay.

Gardens. The gardens are alſo walled about, divided into fine large walks of green trees, and green plats, and beds of flowers, eſpecially of three ſorts of lillies; which ſhews the politeneſs and induſtry of the natives.

Having deſcribed the Metropolis of *Great Ardra*, I ſhall now proceed to the deſcription of the whole kingdom.

Extent of the kingdom. *Ardra*, with all its dependant countries, is a large populous kingdom, but not enough reſorted to by the *Europeans*, to know exactly its length and breadth. This we know, that it is of a narrow extent towards the ſea-ſide, but of a great length and breadth up the inland; ſome making it to border on the weſt upon *Rio da Volta*, and at eaſt on *Benin*, encloſing *Fida* and *Torry* on the north ſide; and will have it to reach at north and north-weſt to *Oyeo*, a large populous country, and to other potent kingdoms ſituated towards the *Niger*.

Joyo *and* Ba *towns.* This country is very populous, as I have already hinted, and conſequently has many large towns and villages; moſt of thoſe towns being encloſed with thick mud-walls or fences, like the metropolis. Among the reſt, the towns of *Joyo* and *Ba* are obſervable; the former being three days journey from *Jakin*, and the latter about two miles farther from *Joyo*, having two gates on the ſouth ſide; and on the north a river, which comes from *Benin*. The *Dutch* have a factory there.

The

Other towns. The other towns and villages in *Ardra*, which are not enclos'd with mud-walls, are seated in places of natural ſtrength, which ſecures the inhabitants from inſults, and procures them an open trade.

Furniture of houſes. The houſes in *Ardra* are all of a fat clay, the walls or ſhells commonly about three foot thick, and covered with ſtraw; and not much better furniſhed than thoſe of other *Guineans*, that is, only with ſuch utenſils or goods, as are of abſolute neceſſity. The king's houſes are in that reſpect no richer than the reſt, only he has ſome damask elbow-chairs, formerly preſented him by *Europeans*.

Air of the country. The air of this country in general is extremely unwholeſome for *Europeans*, ſcarce five out of forty that go to reſide there any time eſcaping death; which, however, may in ſome meaſure be attributed to their own intemperance, in regard of women, or their careleſſneſs of preſerving themſelves from the evening mildew, or their exceſſive uſe of the fruits of the country, which do not agree with our conſtitution. For the natives commonly live to a great age, and are healthy and vigorous, except when the ſmall-pox rages amongſt them, which generally ſweeps away great numbers of them.

Fruitfulneſs. This country is all flat and level, and the ſoil very fertile, much covered with ſhrubs and ruſhy plants, and in ſome parts woody; but in others, which are properly vales, it is very agreeable and pleaſant.

Conveniency of travelling. It has this farther conveniency, that it is all over ſtored with convenient roads, and ſmall rivers, very deep, and fitting for travellers and merchants.

Product. It produces abundance of *Indian* wheat, millet, yams, potatoes, oranges, lemons, coco-nuts, palm-wine, and ſalt made in the low ſwampy grounds, and yielding a conſiderable trade with the natives of the iſland *Curamo*, who go thither to fetch it in their large bar-canoes.

Horſes. The country about the city of *Great Ardra*, abounds in horſes, which ſerve to mount the king's cavalry.

Bread. The natives prepare their corn for bread, much after the ſame manner as is practiſed at the *Gold-Coaſt*, either in cakes or cankjes.

Food. They either roaſt yams on coals, or boil them with butter, which they know how to churn; they alſo uſe rice for common food, and pulſe, herbs and roots, with beef, hogs, goats, ſheep's and dog's-fleſh; and likewiſe poultry, dreſſed with rice, and call ſuch eatables, *Kade*, indifferently.

Beer how made. Their ordinary drink is the beer *Pitau*, as at the *Gold-Coaſt*: *Fero* and *Offra* have the beſt ſort. It is uſually made in the following manner: firſt, they ſteep *Indian* wheat well, and then dry it in the ſun; then they beat it in deep hollowed trunks of trees, or grind it on large flat ſtones, in the manner uſed to make bread, pouring hot ſcalding water over it from time to time, as they grind it; after this, they let that malt ſteep afreſh in water, ſtirring it well from time to time, and thus make their *Pitau*, or beer, which being mixed with water, and moderately uſed, is pretty good drink; but by itſelf is dangerous, for it will occaſion exceſſive griping in the guts. Another bad quality in this liquor is, that it ſoon turns ſour, and is not fit to be tranſported to any other place. BARBOT. *Its nature.*

HABIT.

THE dreſs of men and women in *Ardra*, is exceedingly richer and finer than that of the *Gold-Coaſt*. They commonly wear five or ſix rich cloths, one above another, as I have ſaid of the *Fida Blacks*, all the reſt of the body remains naked: thoſe cloths are made in the country, and ſome of them are enriched with gold thread, either plated or woven in them, which looks very fine. *Rich cloth.*

The gentry and others of the prime ſort, commonly wear a ſhort cloak on their ſhoulders, and under it ſilk, or *India* chints wrapped about them, with fine white callico-ſhirts made there. *Garb of gentry.*

The king of *Ardra* uſually wears two as it were petticoats, one longer than the other, after the *Perſian* faſhion; and ſometimes a ſilk ſcarf belt-wiſe, with a ſort of laced coif, hanging down on his back, and under it a little crown, of black wood, that caſts a very ſweet ſcent; holding in one hand a ſort of whip, the handle whereof is curiouſly faſhioned. *Of the king.*

The females there, exceed the males in their dreſs: thoſe of ſome diſtinction, commonly wear fine painted *India* callicoes, white *China* ſarcenets, and rich ſilk, and linen-wrappers. *Of the women.*

Both men and women are very careful to waſh their bodies, morning and evening, in clean pure water, and to anoint them with civet; eſpecially married women, who are very ſtudious to pleaſe their huſbands, knowing them to be extremely luxurious. *Waſhing and perfuming.*

POLYGAMY, *and* MARRIAGES.

A MAN, even of the loweſt rank, may have as many wives, as he thinks he can maintain; but the king, and the principal perſons, keep each a vaſt number of wives and concubines. The king's chief wife has the title of queen, with this prerogative, that in caſe the king denies her any thing ſhe has occaſion for, ſhe may ſell ſome of the king's other wives for ſlaves; and of this, there have been many inſtances, from time to time. Moſt of the *Ardra* gen- *The queen.*

try

BARBOT. try marry young women of quality, not above eight or ten years old; but do not conſummate the marriage, till they have kept them ſome years in the nature of ſervants, ſtark-naked: and when they have fixed the time for cohabiting, they then clothe them with a piece of cloth, or a ſhort frock.

Women married young.

The meaneſt man there may pretend to, and often marries, the woman of the greateſt quality in the town or place where he lives; having no manner of regard to birth or fortune.

No marriage-ceremony.

Their marriages are concluded without any other ceremony, than the mutual conſent of the parents on both ſides: only the bridegroom commonly preſents his bride with two or three cloths, and muſt treat the parents, and invited friends, with eight or ten pots of *Pitau*, or beer; and then declares to all the company, that he takes the woman in the quality of firſt or chief wife.

The *Ardra* women gnerally are not very fruitful, and it is rare to find one that has three or four children; but if any one happens to have ſeven or eight, ſhe is as much valued and beloved by her huſband, as the barren women are ſlighted and deſpis'd. The men of quality's wives are always very reſpectful towards their huſbands, and very ſilent in their preſence, being ſenſible of the ſubjection due to them, by the laws of the land. When their huſbands command them to appear before a foreigner, they commonly ſit down all together on mats, at one end of the room; and if ordered ſo to do, they'll freely ſing, beating time methodically, with two little ſticks on a ſmall bell, the moſt uſual muſical inſtrument among them. If a woman happens to be delivered of twins, they conclude ſhe muſt be guilty of adultery, believing it impoſſible for her to have two children at once, by one man.

Puniſhment of adultery.

A woman convicted of adultery, is left to her huſband's choice, either to ſell her for a ſlave, or to keep her ſtill: yet this law does not cure many of their natural inclination to enjoy the company of ſtrangers, being very ready to make uſe of the firſt opportunity that is offered them to gratify their ſenſuality; and always curious to appear wanton and laſcivious, even in their geſtures and carriage. Nor are the men leſs inclined to that vice: for notwithſtanding their great number of wives, they will hunt after other men's wives or daughters.

However, the greateſt perſons are ſomewhat more reſerv'd in this particular; and very ſtudious not to expoſe their wives to the view of their countrymen, and only to ſuch of the *Europeans* as they value moſt, and are fully perſuaded of their chaſtity.

FUNERALS.

THEY differ little from the *Gold-Coaſt Blacks*, in the manner of interring their dead; except in this particular, that there the deceaſed's relations furniſh the cloths for ſhrouds, to wrap the corps in, and here the governor of the place does it: and that they commonly bury the dead perſon in the houſe he inhabited, in a vault built for that purpoſe.

Language.

The *Ardraſians* do ſo little value their own, that they rather uſe the *Ulkami* language; which they are ſtudious to learn, as being in their opinion far more elegant and ſweet.

Employments.

The inhabitants of little *Ardra*, and thoſe who live near the ſea-ſide, employ themſelves altogether in fiſhing, boiling of ſalt, and trading; and the inland people in husbandry, tilling the ground by ſtrength of arms, and the ſame way as thoſe of *Fida* do it; which is very laborious and hard work.

Markets.

They have many publick markets every where, but more particularly at *Ba*, every four days, where they expoſe more ſalt to ſale, than any other commodities; that ſalt being carried from *Joyo* in canoes, and from *Ba*, is tranſported to the *Ulkami* country, whoſe inhabitants convey it farther up the inland, to other nations more remote. About five or ſix leagues from *Ba*, ſtands a lofty tree in a plain, under or about which, is kept a great market, at certain times of the year, to which there reſort from ſeveral parts of the country three or four thouſand merchants, with all ſorts of *African* goods.

COMMODITIES *Exported and Imported.*

Slaves, cloth, &c.

THE *Dutch*, as I have hinted before, drive a conſiderable trade at *Ardra*, and next to them, the *Engliſh*, having proper factories or lodges at *Little Ardra*, and at *Offra*; and exporting thence, ſlaves, cotton cloths, and blue ſtones, called *Agry* or *Accory*, very valuable at the *Gold-Coaſt*.

Shells paſs for money.

The beſt commodity the *Europeans* can carry thither to purchaſe ſlaves, is *Boejies*, or *Cauris*, ſo much valued by the natives; being the current coin there, as well as at *Popo*, *Fida*, *Benin*, and other countries farther eaſt; without which, it is ſcarce poſſible to traffick there.

Goods proper to carry thither.

Slaves in *Ardra* are uſually purchaſed, one half with thoſe *Boejies*, and the other half with *European* goods; and when they are ſcarce and dear in *Europe*, as it happens ſometimes, we endeavour to ſatisfy the *Ardraſians* with one third or fourth part of them, and the other parts in other merchandize: of which, generally flat iron-bars are, next to *Boejies*, the moſt acceptable; for the round or ſquare bars will not do.

And

And again, next to iron, fine long coral, *China* ſarcenets, gilt leather, white damaſk and red; red cloth, with large liſts, copper bowls or cups, braſs rings, *Venice* beads, or bugles of ſeveral colours, agates, gilded looking-glaſſes, *Leyden* ſerges, platilles linen, morees, ſalampores, red chints, broad and narrow tapſeils, blue canequins, broad gunez and narrow, (a ſort of linen) double canequins, *French* brandy in ankers, or half-ankers, the anker being a ſixteen gallon rundlet; canary and malmſey, black caudebec hats, *Italian* taffeties, white or red, cloth of gold or ſilver; *Dutch* knives, called *boſmans*; ſtriped armoizins, with white and flower'd; gold and ſilver brocadel; firelocks, muſkets, gun-powder; large beads from *Rouen*; white flower'd ſarcenets; *Indian* armoizins; damaſk napkins; large coral ear-rings; cutlaces, gilded and broad; ſilk ſcarfs; large umbrelloes; pieces of eight; long pyramidal bells.

All the above-mentioned goods, are alſo proper for the trade in *Benin*, *Rio Lagos*, and all along the coaſt to *Rio Gabon*.

Way of adjuſting them. The commerce is there adjuſted with the king, in the ſame manner as is done at *Fida*; and as ſoon as a ſhip arrives there from *Europe*, the commander or ſupercargo muſt wait on the governor of *Little Ardra*, to be conducted by him to the king, taking along with him the uſual preſents, which commonly conſiſt in a parcel of about three or four pound weight of fine coral, ſix *Cyprus* cloths, three pieces of morees, and one piece of damaſk, for the king; another parcel of coral for the queen; a piece of damaſk napkins for the prince; one piece of armoizin for the *Foella*, or captain of the *Whites*; another for the porters of the court; another for the courtiers, or elſe ſome beads, or great braſs rings; ten galinhas of *Boejies* for dancers, who commonly attend at the water-ſide at landing; or the value thereof in other things.

This governor is commonly very civil towards the officers of ſhips who land there, ordering twelve or fifteen hundred armed men to receive them on the ſhore, all dancing: and if he is hindred by buſineſs from waiting with them on the king, at *Great Ardra*, he charges ſome of his principal officers to accompany them with a fine retinue, and porters with hammocks, each porter to have four braſs rings a day, beſides ſubſiſtence.

Duties paid. 'Tis uſual for *Europeans*, to give the king the value of fifty ſlaves in goods, for his permiſſion to trade, and cuſtoms for each ſhip; and to the king's ſon, the value of two ſlaves, for the privilege of watering; and of four ſlaves for wooding, in caſe it be wanted; otherwiſe thoſe duties are not paid.

As for the hire of bar-canoes, we commonly adjuſt it with the *Honga*, or captain of the bar; for every twelve trips of a canoe, with goods from or to a ſhip, one ſlave in goods: which obliges the *Honga* to attend in perſon at the beach, with his men, all the while the ſhip is ſending her cargo aſhore, in order to quicken his canoe-rowers, and to give the neceſſary aſſiſtance, if the canoe happens to be overturned by the ſurges, or filled with water; or to help our people in the long-boat, in which we uſually bring our goods from the ſhip to the ſkirt of the ſurf, caſt anchor there, and deliver the goods by parcels into the bar-canoe, to run them aſhore thro' thoſe horrid ſurges, which no boat or pinnace can perform, without the riſque of being ſplit in pieces, and all the goods caſt away. BARBOT. *Landing of goods.*

The *Europeans* being obliged to deliver at their own charge, at *Great Ardra*, all ſuch goods of their cargo, as the king has pitched upon for himſelf out of their invoices; the common allowance to the porters, is one braſs ring for each trip, of a light burden, the diſtance being ſixteen leagues; which is extremely cheap.

Theſe particulars, I have thought proper, for the information of ſuch as trade at *Ardra*: to which purpoſe, the following obſervations will be of uſe.

I have hinted before, that we always adjuſt the price of *European* goods, of ſlaves, and of the blue ſtones, called *Agry* or *Accory*, with the king of *Ardra*; which being agreed on, that prince cauſes a publick cryer to proclaim it about the country, and to declare that every man may freely trade with the ſupercargo of ſuch a ſhip, who is to ſatisfy the cryer for his labour; and to pay him forty braſs rings, twenty hens, one goat, a piece of canequin, and a piece of ſhort or little armoizin. And without ſuch publick notice from the king to his people, none of them would ever dare to diſpoſe of any *Agry* ſlaves or blue ſtones, above mentioned. *Licence to trade.*

The governor, or his officers, who have conducted the factor or ſupercargo of a ſhip to *Great Ardra*, to adjuſt trade with the king, accompany him back in the ſame order as far as a village, diſtant about four *Engliſh* miles from the ſhore of *Ardra*, to the ſouth ſouth-weſt, called by the *Hollanders*, *Stock-vis-dorp*, where they appoint a houſe for him to drive his trade in; which being done, the factor cauſes all his cargo to be brought aſhore, and carried to that village by porters; and thence, he ſends up by them to *Great Ardra*, all the goods the king has pitched upon for himſelf. *Place to unlade goods.*

BARBOT. After which, the great captain of commerce, called the *Foella*, is to take his choice of the cargo; but it is very rare, that factors or ſupercargoes will give a true invoice of all their beſt goods, either to the king, or the *Foella*, as knowing they have other notable perſons, and conſiderable merchants to pleaſe, who generally give a better price, or pay more punctually than the former uſually do.

Great captain of trade.

This cuſtom of adjuſting the price of goods and ſlaves, at firſt, very much facilitates the expedition of *European* ſhips, as taking off all manner of diſputes and conteſts betwixt the ſeveral native traders, and the *Europeans*; and when any ſuch happens, which was not foreſeen, the king, being informed thereof, immediately regulates it.

Way of reckoning.

The meaſure for *Boejies*, is there the very ſame as at *Fida*, and the *Blacks*, who, like thoſe of *Fida*, can neither write nor read, obſerve much the ſame ways of accompting, by means of ſmall cords or ſtrings, knotted in ſeveral parts, on which they ſoon make their calculations; much in the ſame nature as is practiſed by ſome *Indian* nations of *America*: and thoſe knotted cords are to the *Ardraſian* traders, what our pocket-books are to us *Europeans*; for with them they know how to obſerve time, places, numbers, and even a meeting appointed at ſuch an hour or day, and ſo forth.

The factor or ſupercargo having finiſhed his ſale, is to preſent the king again with two muſkets, twenty five pounds of powder, and the value of nine ſlaves in other goods, as an acknowledgement to that prince for his favour in granting him the permiſſion to trade in his dominions: he muſt alſo, on the ſame account, preſent the *Foella* with one piece of armoizin, the *Honga* or captain of the bar with another piece, and ſome other inferior officers with another piece among them.

High duties.

So that reckoning all thoſe cuſtoms and duties together, one way or other, they amount to the value of ſeventy, ſeventy five, or eighty ſlaves, in goods, for each trading ſhip: whereas at *Fida*, they do not altogether exceed thirty two, or thirty five; which is great odds for the *Engliſh* and *French* factors reſiding there.

Dutch trade.

The *Engliſh* have alſo a lodge at *Offra*, but the *Dutch* having the preheminence in commerce, as being the firſt intruders at *Ardra*, they carry a great ſway over the *Engliſh*; and one year with another export above three thouſand ſlaves.

The *Portugueſe*, in the beginning of this century, had a conſiderable trade there, but were ſupplanted by the *Hollanders*.

NOTABLE BLACK KING.

French honoured.

THE *French* were much honoured and careſſed by the late king *Aikeny* or *Tezy*. That prince, being convinced of the grandeur of the king of *France*, tho' he ſeldom ſaw above one *French* ſhip there in a year, and the *Hollanders* had five or ſix; yet he would never allow the latter the pre-eminence of the flag, or precedence in publick ſolemnities, being a judicious, polite man. He was ſeventy years old when he ſent *Dom Matteo Lopez* his ambaſſador extraordinary to the *French* court, of which I have taken notice before.

Wiſe anſwer of a Black king.

That king *Tezy* being much importuned by the *Dutch* factors reſiding in his dominions, to grant them leave to build a ſtone houſe, anſwered them thus: "You will, "perhaps, at firſt build only a large ſtrong "ſtone houſe; but at another time, you'll "deſire to encloſe it with a ſtrong ſtone "wall; afterwards, you'll ſtrengthen it "with ſome great guns; and thus, in "proceſs of time, you'll render it ſo ſtrong, "that with all my might I ſhall not be able "to remove you, as you have done at "*Mina*, and other parts of the *Gold-Coaſt*, "where by little and little, your nation "has at laſt ſubdued whole nations, and "made the kings thereof tributaries, and "ſlaves. Therefore, ſaid he, keep where "you are, and be ſatisfied; you ſhall "never have any other houſe or building "in my dominions, to carry on your trade, "but ſuch as ſhall be erected by my own "people, as we uſually build in *Ardra*, that "is, with clay; and that you ſhall keep or "hire as tenants commonly do."

The king honoured.

The preſent king of *Ardra* is ſon to that late king *Tezy*, very abſolute, and much reſpected by the whole nation; none of the ſubjects ever appearing before him, without falling flat on their faces, and in that humble poſture, they ſpeak to him. Only the great *Marabou*, or chief prieſt, has the privilege of ſtanding, and diſcourſing him in that poſture, which renders him the ſecond perſon in the country; and he is the king's chief miniſter of ſtate, both in temporals and ſpirituals.

Abſolute.

Of all the *Guinea* kings, thoſe of *Ardra* and *Benin* are the moſt reſpected, and even dreaded by their ſubjects. This king of *Ardra* is entirely arbitrary, in all matters of government, civil, military and religious; juſtice, peace, war, all is entirely at his diſpoſal.

His officers.

Every individual ſubject pays him a heavy capitation, as well as foreigners reſiding in his dominions. He has a numerous court; and every officer whatſoever, is called captain, according to the poſt he is in. The king's ſteward is called captain table; the purveyor general, captain meat; the great butler, captain wine; and ſo of the others; as is practiſed among the *Black* nations at *Cape Verde*.

Convenient travelling. I have already said that passengers in *Ardra* have the conveniency of travelling from one place to another, in a hammock, fastned at both ends to a long pole, on men's shoulders, as at *Fida*. The porters are relieved from space to space by fresh men, and in this manner a passenger performs a long journey in a day, without any other inconvenience, than being kept so long lying at his full length, in the hammock; for when it rains, or the weather is scorching hot, the hammock is covered over by the porters, with a fine carpet: however, we commonly travel only by night, from *Little Ardra* to *Assem*, unless we be in company of the prince, or of some very notable men of the court, when we can travel by day; but the politick *Blacks* carry us then along by-roads, and never through any town or village, tho' there are many such on the great road; and alledge, that it is a positive order from the government so to do, that no strangers may observe the disposition of the country, and the nature and situation of places. Therefore when we *White* men are carried to *Great Ardra*, to have an audience of the king, each according to the nation he belongs to, as soon as arriv'd there, every one is conducted to the lodgings in the king's palace, appointed to that nation, and there very handsomely subsisted at the king's charge, till the time of the audience; and what the king practises in this particular, with *European* visitants, is also observed by the great men, who afterwards come to visit us in our quarters.

Reception of Europeans. The captains of commerce, and of the king's cavalry, are usually introductors of the *Whites*, to the king's audience. When come into the king's presence, that prince commonly advances some steps to the *European*, takes him by the hand, presses it in his own, and three times successively touches his fore-finger, which is there a token of amity and friendship; after which, he bids him sit down by his side, on neat mats spread on the floor.

This done, the *European* lays his presents before the king, and declares what it is he desires of him; which is told him by the ordinary interpreter, as is the king's answer to the foreigner.

Marabou or high-priest. The audience being over, the *European* is conducted to the prince, who usually resides at a large town, enclosed with walls, about two *English* miles distant from *Assem*, or *Great Ardra*, and there introduced and treated much after the same manner as he was at *Assem*, being seated on mats. Thence he goes to the great *Marabou*, who uses to entertain foreigners very nobly, and feast them well. At this audience we sit down on fine silk cushions, after the *Turkish* fashion, and they are on extraordinary curious mats. The *Marabou* commonly on such occasions sends after dinner for his wives, being about eighty in number, to honour us with the sight of them; they immediately go into a kind of parlour or hall, and there dance and sing before us to the noise of their musical instruments.

This great *Marabou*, as I have said before, has the sole privilege of seeing the king night or day. He is a tall well-set man, much esteemed by the king and courtiers, and extremely reverenced by all the people of the country. His dress is much like that of the other great persons of *Ardra*.

The king and the prince never appear abroad without a great retinue, and soldiers armed with firelocks. The king's master of the horse generally walks next before the king, with his head cover'd, and a cymiter in one hand; the king following, for the most part, leaning on the shoulders of two officers, having the great captain or general of the horse on his right, and the captain of commerce on his left; and all the other courtiers and gentry round about in a croud.

SOLDIERY.

The king's power. THE king of *Ardra* can soon, upon occasion, form an army of forty thousand men, or more, both horse and foot; the law of the land dispensing with no subject from serving in the army, when commanded to go into the field, unless decrepit with age, or too young.

Weapons. The soldiers at *Ardra* are commonly armed with muskets, and cymiters, or swords; that is, those who live near the coast: for those who are more remote from it, use bows and arrows, hangers, javelins, and wooden clubs, all which arms are very fine, and of their own making. Notwithstanding all this, and that they are naturally lusty men, and seemingly courageous, a handful of resolute, stout men will soon fright them, so as to give way at the first onset: which may perhaps proceed from two defects in their army; the one, that they have no experienced general to lead and command them; the other, that they observe no order nor ranks, but march up to the enemy in great confusion, straggling some to the right, some to the left, as every one pleases. Thus their wars frequently prove unsuccessful, and they are commonly beaten by the inland nations, assisted by auxiliaries from *Fida*; sometimes bringing down an army of several hundred thousand men, most of them cavalry, and a warlike people, who now and then overrun one half of the kingdom of *Ardra*, make a mighty slaughter of men, and commit all manner of outrages and devastations.

That

BARBOT. That remote inland nation, which I ſuppoſe to be the *Oyeos* and *Ulkami*, ſtrikes ſuch a terrour at *Ardra*, and all the adjacent countries, that they can ſcarce hear them mentioned without trembling; and they tell a world of ſtrange ſtories of them. Theſe inland *Blacks*, like moſt of the *Guineans* and *Ardraſians*, are cruel in war, and cut off all the privities of enemies ſlain, extending their inhumanity to women and children, and carrying off thoſe privy parts with them: and it is reported of them, that none muſt preſume to take an enemy priſoner, who is not furniſhed with an hundred of thoſe trophies.

Anniverſaries It is the cuſtom in *Ardra*, to keep ſolemn feaſts and anniverſaries, to commemorate their victories over an enemy, though of ſmall importance.

In their warlike expeditions, they carry a ſort of ſtaves or poles, bowed at both ends, in the figure of an S; at the extremity whereof, they diſplay a ſmall ſtandard, with which they make abundance of various motions; and with their long drums *Drums, colours and bells.* ſharp-pointed at one end, they beat a kind of meaſure: others have a ſort of tinkling bells, on which they beat with ſticks; at which noiſe, the ſoldiers make an hundred various and ridiculous geſtures and motions with their bodies. The ſame ſort of muſical inſtrument is alſo much uſed in their feſtivals and diverſions.

Muſick, buffoons, &c. They have publick vocal muſicians, tale-tellers and buffoons, to divert the ſoldiers in the field; and the cavalry has ſmall ſhort trumpets, which join their muſick to the precedent harmony, to excite valour in their men; but to little purpoſe, as I have obſerved, becauſe they want natural courage, like the *Fidaſians*: and therefore, they dare not revenge themſelves, as often as they are provoked by them, on account of ſome infractions or irregularities, committed to their prejudice, as being perpetually at variance among themſelves, and irreconcilable enemies.

Before I proceed to treat of the adminiſtration of juſtice, religion, *&c.* of this country; I will again add ſomething relating to commerce and ſlaves.

COMMERCE *and* SLAVES.

THE *Europeans* are there commonly treated with all manner of civility by the natives; and there is great variety of refreſhments, at a very cheap rate: For example, we pay for a barrel of freſh water, and a load of wood for fuel, two braſs rings; for a cheſt of ſalt, four; and for a pot of beer, one: and thoſe rings they reduce into hens; four of them there called a yellow, being five hens.

Refreſhments cheap.

The ſlaves we purchaſe there, are either priſoners of war, or given them as contributions, by neighbouring nations or kings; and ſome alſo that have been judicially condemned for crimes committed, to perpetual ſlavery: beſides, a very few ſold to us by their own kindred, or parents. *Slaves.*

ADMINISTRATION *of* JUSTICE.

A Perſon who dares diſobey the king's commands, is beheaded, and his wives and children, *ipſo facto*, become the king's ſlaves. *Diſobedience to the king.*

Inſolvent debtors are left to the mercy of their creditors, who, if they will, may ſell them to pay themſelves. The ſame puniſhment is inflicted on him, who has debauched another man's wife. *Debtors and adulterers.*

As for adulterous women, if the crime be committed with a man ſlave, the woman becomes a ſlave to the maſter of her adulterer, if he be of a higher rank, than the offended huſband; but if the husband is of a higher condition, the adulterous ſlave is to be ſlave to him for ever. As to other ſorts of crimes, and their puniſhments, they are the ſame as at *Fida*: the two nations being much alike, in their manners, politicks and religion.

RELIGION.

THOUGH the difference be not great, I will mention ſome particulars of the religion of *Ardra*, which chiefly depends on the fancy and direction of their prieſts, of which there is a vaſt number; every wealthy perſon keeping one in his family, as his chaplain.

The religion of thoſe *Blacks*, is a groſs ſuperſtitious paganiſm; tho' moſt of them acknowledge a ſupreme Being, but in a very erroneous manner, proceeding from an opinion, that the ſaid ſupreme Being determines the time of life and death, and of all other accidents in this world: and they are naturally very averſe to death, even as to tremble at the hearing of it mentioned, and much diſcouraged under the many croſs accidents attending our lives, on this ſide of the grave. They ſtudy to honour that unknown God, by the ſervice and religious worſhip of their idols, ſaying, like the *Fidaſians*, that the ſupreme Being is too great for us to dare approach him directly: and therefore, they think to ſerve him well by the interpoſition and credit of their idols. Being thus prepoſſeſs'd, they turn all their thoughts and practices to thoſe abſurd inferior gods, in whom they put all their confidence; and have ſo great an opinion of them, as to ſay and believe, that whoſoever dares mock or ſlight them, will be puniſhed with death; or at beſt, will lead a very miſerable life. *Notion of God.* *Inferior deities.*

Upon

Worſhip of idols. Upon this notion, each perſon there has his peculiar idol, compoſed of many filthy things; or elſe it is ſome natural being either animate or inanimate, which he keeps hid in his houſe under a large earthen-pot: and every ſix months, the head of the family makes a publick offering, and puts ſeveral queſtions to the idol, according to his occaſions. If the offering is not large enough to ſatisfy the prieſt's covetouſneſs, as commonly the greateſt part accrues to his profit, he tells them, that the idol, not being ſatisfy'd with the offering, will not return an anſwer to the queries; whereupon, they are very ready to enlarge it, either by ſacrificing a dog, or a goat, or ſome more hens, according to the circumſtances of the perſon: which being done, the prieſt, as the mouth of the dumb idol, gives his anſwer to the queries of the worſhipper, with a low voice. And thoſe ſtupid *Blacks*, tho' they ſee and hear the words ſpoken only by the ſacrificer, or prieſt, yet they firmly believe the idol himſelf pronounced them, by a ſecret impulſe in the prieſt.

The oracle thus delivered, the prieſt covers the idol with the pot as his niche, and ſprinkles it either with beer or meal; and after him, every one that was preſent at the ſacrifice (and they generally invite their friends and neighbours) does the ſame, as was done by the prieſt.

Sacrifice for the ſick. If a perſon happens to be ſick, beſides the application of ſeveral medicines, the prieſt muſt come in, and offer ſacrifice for the recovery of the health of the patient, according to the perſon's ability; either a cow, a ſheep, a goat, or ſome hens: he rubs the idol of the ſick perſon, with the blood of the offering, and throws away the fleſh.

High prieſt. It is ſcarce conceivable what credit the prieſts in general have among thoſe people; and what reverence, and almoſt adoration they pay the great *Marabou* in particular. They all believe him to be an eminent diviner, and foreteller of things to come; by the familiar commerce he has, as they ſuppoſe, with the demon, which is repreſented in his hall, where he gives audience, and receives viſits, by a ridiculous imperfect figure, or idol, all over white, as big as a child of about four years of age: for they ſay, the devil is white, whom the great *Marabou* conſults about future events, and has them ſo exactly revealed to him, that not a ſhip arrives on the *Ardra* coaſt, from *Europe*, but what he knew of ſix months before. They alſo believe, as the *Gold-Coaſt* people do, that the devil beats them cruelly ſometimes: whether it be ſo or not, I dare not affirm; it is very certain, that ſeveral of them are now and then heard to howl, ſhriek, and cry out horribly in the night-time. And thence proceeds ſuch a dread of the demon, that they are ready, as ſome ſay, to ſacrifice to, and worſhip him, becauſe of his cruel temper, in order to render him leſs miſchievous. If it be true, that the *Ardra* people do worſhip this evil ſpirit, we have inſtances in authors of other nations of the known world which do the ſame; and among them ſome *Chineſe*, and other eaſtern *Indians*: as alſo an innumerable multitude of the *American Indians*. BARBOT.

Mortality of the ſoul. The *Ardraſians* believe the mortality of human ſouls, and that they are annihilated after death, the fleſh putrifying, and the blood congealing: or that if any men be exempted from that total annihilation of body and ſoul, they are only thoſe who ſerve their country in the army, and are kill'd in fight; and do poſitively affirm, they have a multitude of examples of ſoldiers, who having been ſo kill'd, do not lie above two days in the grave, but return to life again with other features and lineaments, which renders them unknown to their friends and acquaintance.

This ſtrange opinion is inculcated into the people, by the crafty prieſts, who are generally entirely devoted to countenance the deſigns and politicks of the government; which being very ſenſible of the want of natural courage in the *Ardraſians*, to infuſe ſomewhat of it into them, that they may the better attend the ſervice of the army upon occaſion, has thought fit, in all likelihood, to make the prieſts inſinuate ſuch abſurd notions into the people. And the better to delude and confirm them in it, thoſe prieſts, who uſually attend the army in the field, as the *Hebrew* Levites and prieſts did, (the prieſt *Banaiah*, ſon of *Jeiada*, was one of the mighty men of *David*, 2 *Sam.* xxiii. 20.) are very careful to bury in the night-time, ſuch as have been ſlain in fight; and afterwards aſſure them, they are riſen again from their graves, and that they have ſeen them full of life.

Funerals. Their burials in *Ardra*, are commonly performed with little or no pomp and ceremony, but rather privately; only upon the death of the king, three months after his funeral, they murder ſome ſlaves, and bury them near him.

Authors tell us, that the late king *Tezy* had ſome tincture of chriſtianity, having been bred up in his youth in a convent at *St. Tome*, by the *Portugueſe*, where he was initiated in the principles of the *Roman* religion; and he could ſpeak *Portugueſe* well, and that he had willingly, and very readily received baptiſm accordingly, had he not feared the power of the then great *Marabou* of *Ardra*, who would certainly have excluded him from inheriting his father's crown and dignity.

BARBOT. To conclude with what concerns religion, it is as morally impoſſible to convince the people of *Ardra* of their erroneous, groſs paganiſm by human miniſtry, as it is to convert all other *Blacks*, for reaſons already given; unleſs providence would effect a prodigious change in their nature, by its infinite irreſiſtible grace.

CHAP. V.

Courſe to Benin. Rio Fermoſo, *or* Benin *river. The kingdom of* Ulkamy. Awerri *and* Uſa *countries. The kingdom of* Benin *deſcribed; its product. Oedo the capital. Trade at* Benin. *Goods imported and exported, markets,* &c.

COURSE *to* BENIN.

Channels deſcrib'd. WE commonly reckon about fifty five leagues in a direct courſe eaſt and by north, from the road of *Little Ardra*, to *Rio Fermoſo*, which is *Benin* river, called alſo *Argon* river; being the uſual courſe the *Hollanders* take to enter that river, to carry on their trade in the kingdom of *Benin*. But the *Engliſh* and the *Portugueſe*, enter it another way; that is, at the channel of *Lagoas*, which begins at cape *Lagoas*, diſtant about eight or ten leagues eaſt from *Little Ardra*, from which cape, the coaſt runs in a ſemi-circle, to *Rio Fermoſo* aforeſaid, on the north ſide; and the lands *Icboo*, or *Curamo* iſlands, lie oppoſite on the ſouth of it, all along at ſome diſtance, forming thus all together the *Lagoas* channel, that leads to *Benin* river, which channel at ſome places, and for ſeveral leagues together, is no broader than a large river; eſpecially from the cape of *Lagoas* aforeſaid, and the ſouth-weſt point of the largeſt of the *Curamo* iſlands, to the river *Lagoa*, which runs from the oppoſite north country, into the *Lagoas* channel: the ſhore on either ſides, from the cape, and the *Curamo* iſlands, being low and ſhallow water, with ſands all along, as it is alſo on either ſide of the ſaid channel, from *Rio Lagoas*, to *Rio Fermoſo* in *Benin*; only the channel there, in ſome parts, is very wide, according as the north, or main ſhore is diſtant from the ſouth ſide ſhore, made up of the low flat iſlands of *Curamo*. But the right courſe in that channel, to *Benin* river, is on fifteen and fourteen foot of water all along, from weſt to eaſt; as is likewiſe the other channel, eaſt of the *Curamo* iſlands, which, as I have hinted, is the proper channel uſed by the *Dutch*; and both large and deep enough for brigantine ſloops, and other ſmall craft, commonly made uſe of, by the beforementioned *European* nations driving ſome trade at *Benin*; among whom, the *Hollanders* have the greateſt ſhare.

Lagos river. For the better knowing of the two ſeveral channels to *Benin* river, I muſt obſerve, as to that of *Lagoas* or *Lagos*, which I call the weſt channel, that at the mouth, or entrance of it into the ocean, betwixt cape *Lagos*, and the moſt weſtern iſland of *Curamo*, which together with the coaſt on either ſide, extending northward from the channel, there is a bar, which choaks it almoſt acroſs, only on the ſide of *Curamo* it leaves a paſſage, found out by often ſounding; and through it you enter the channel of *Lagos*, ſteering your courſe north-eaſt, to the river *Lagos*, that runs into it, from the country on the north, and gives its name to the ſaid channel, according to the *Portugueſe*, who firſt called it *Lago de Curamo*. That river *Lagos* has a bar, at the entrance into the *Lagos* channel, which is ſcarce navigable for boats, becauſe of the mighty ſurges, that render it very difficult. The *Portugueſe* geographers place *Ciudade de Jubu*, or city of *Jubu*, ſeveral leagues inland of this river. From cape *Lagos*, to *Rio Lagos*, is fifteen leagues, the courſe north-eaſt, having in that ſpace of land the rivers *Rio-Albo* and *Rio-Dodo*, at a diſtance falling into the channel, and the village *Almata*, on the eaſt point of *Rio Lagos*; and not far from it, at eaſt again, the town of *Curamo*, where good fine cloths are made and ſold by the natives to foreigners, who have a good vent for them at the *Gold Coaſt*; eſpecially the *Hollanders*, who carry thence great quantities, which turn to a good account. Sloops or bar-canoes are commonly made uſe of for that trade, as being ſmall veſſels, navigated at an inconſiderable charge, and making quick voyages. *Curamo town.*

From *Curamo* to *Rio Palma*, is ſeventeen or eighteen leagues eaſt; ſome towns or villages lying on the ſhore, betwixt them; as *Aldea de Almadias*, *Palmar* and *Jabum*, this laſt ſeated weſt of *Rio Palma*, or *Palmar*, from which river to *Rio Primeira*, is eleven leagues eaſt; and from *Primeira* to cape *Ruygeboeck*, which is on the weſt ſide of the mouth of *Rio Fermoſo*, or *Benin* river, is twelve leagues; the ſhore betwixt both forming a large bay, in which are three ſmall iſlands, near the main, the courſe being eaſt ſouth-eaſt, to the ſaid *Benin* river. *Other towns and rivers.*

The other eaſtern channel, betwixt the eaſtermoſt iſland of *Curamo*, and the main land of *Benin*, is about ten leagues long, the ſoundings along the right channel, being fifteen, twelve, fourteen and fifteen foot, from ſouth to north, to cape *Ruygeboeck*; the weſtern

weſtern point or cape of the river *Fermoſo*, which at a diſtance looks like a high rock, with the top cut off; and with the eaſtern, oppoſite, low, ſandy bay, conſtitutes the mouth of that river, being about eight or nine leagues diſtant from each other; whence the two lands drawing ſtill more and more together, reduce it to about four *Engliſh* miles in width; but then ſailing farther up again, it widens in ſome places, and narrows in others. This river appears very plainly, if entered from the weſt channel; for from *Ardra* the land is even and woody, the village *Loebo* being on the eaſt ſide of the mouth.

Joao Alfonſo de Aveiro, the firſt diſcoverer of *Benin*, gave this river the name of *Rio Fermoſo*, ſignifying in *Portugueſe*, the beautiful river; the *Engliſh*, *French*, *Dutch*, and other northern *Europeans*, call it indifferently *Benin* or *Argon* river. *Aveiro* carried from *Benin* to *Lisbon* the firſt pepper that ever came out of thoſe parts.

FERMOSO, *or* BENIN RIVER.

THIS river ſpreads itſelf into a multitude of branches, ſome of them ſo wide, that they might themſelves well deſerve the name of rivers; on all which there are many towns and villages, on both ſides, each of them inhabited by a particular nation, govern'd by its own king. Among thoſe many towns and villages, are that of *Aguma*, on the weſtern bank of *Fermoſo*, betwixt two other rivers, and that of *Alambana*, on the eaſt ſide ſomewhat above *Sand-bay*; with another, ſome leagues to the ſouthward of the latter, and called *Rogocam*, being on the north mouth of a river running from the eaſtward into the ſea; as *Alambana* lies on the ſouth ſide of another river, called by the *Engliſh*, *Binnin*.

The river *Fermoſo* makes abundance of windings and turnings, as it enters the country of *Benin*; which, with the multitude of its branches, renders the ſailing up it ſo difficult, that a pilot from land is abſolutely neceſſary.

About two leagues within its mouth, are two branches, two *Engliſh* miles from each other; upon one of which is a *Portugueſe* lodge and chappel, at the town of *Awerri*, belonging to a nation, independent of *Benin*, and only an ally and neighbour of it.

The uſual trading-place in the river *Fermoſo*, is the town of *Arebo*, or *Arbon*, above ſixty leagues up from its mouth, beyond which place ſhips may paſs up conveniently, ſailing all the way by abundance of branches and creeks, ſome of them very wide. For ſeveral leagues up this river the land is every where low and moraſſy; the banks all along adorned with great numbers of high and low trees, and the country all about it divided into iſlands, by the vaſt number of its branches. There are alſo many floating iſlands, or parcels of land covered all over with ruſhes, which are often removed or driven from one place to another, by the ſtormy winds and tornados, which ſailors often meet with, and are forc'd to ſteer various courſes; for which reaſon a land-pilot is abſolutely neceſſary, as has been ſaid before. BARBOT. *Floating iſlands.*

The town of *Arbon* is about half a mile long, lying on the eaſt-ſide of the *Fermoſo*, about a quarter of a mile broad, and all open: the country beyond it is all over full of ſhrubs and thickets, only parted by ſuch narrow roads or paths, that two men can ſcarce walk a-breaſt.

The town of *Gotton*, by the *Portugueſe* called *Hugato*, or *Agatton*, being much about the bigneſs of *Arbon*, is twenty four leagues farther up towards the north-eaſt, and the river much narrower from *Arbon* up to *Gotton*; this latter being about twelve leagues diſtant from the metropolis of *Benin*, called by the natives *Oedo*, north of it.

This river is very pleaſant, for which reaſon the *Portugueſe* gave it the name of *Fermoſo*; but very unwholeſome, as moſt of the rivers of *Guinea* are: which muſt proceed from the continual exhalations hovering about them; and more particularly thoſe in low and moraſſy grounds: to which may be added another inconveniency here, and in other places, being the innumerable multitude of gnats, or moſquito's, which are a very great plague to all ſea-faring men, eſpecially in the night-time. The lands on each ſide the river are very woody, which breeds thoſe tormenting vermin in ſuch immenſe numbers, that they attack our ſailors at night on all ſides, and ſo peſter them, that many the next morning are not to be known by their features, their faces being ſwoln and full of pimples, depriving them at the ſame time of their natural reſt; which, together with the unwholeſome air, occaſions a great mortality among our *Europeans*, ſome ſloops or ſhips in one voyage often loſing one half of their crews, and others more, and the ſurvivors remaining very weak and ſickly: which ſtrikes ſuch a terror into ſailors, that few are willing to ſerve in ſuch voyages and the boldeſt always afraid of their lives. *Plague of gnats.*

The *Portugueſe* tell us, there is in this country a land-road to *Calbary*, and a paſſage yet more convenient by water for canoes to go from hence into the neighbouring rivers, and to *Rio Volta* and *Lagos* weſt, and to *El-Rey*, *Camarones*, and others eaſt; which, as to *Rio Volta* ſeems improbable, but as to the others, 'tis eaſy to conceive it may be the rivers in this part of *Guinea* being ſo near together.

Were

Barbot. Were it not for the intemperature of the climate, and the plague of gnats, this would be a very pleaſant place for trade; the river being ſo agreeable, and the country on each ſide very plain, without hills, only riſing gently; which affords a very fine proſpect, the trees ſtanding in many parts as regular, as if planted by art; but the banks of the river are thinly ſtored with villages and cottages on both ſides, which may be becauſe cloſe by the river, the ſoil is not good: for though what is ſown comes up well, yet the contagious damps of the river kill it; but at ſome diſtance from it, the land is extraordinary fruitful, and yields a rich crop, of every thing planted or ſowed. How far it extends itſelf up the inland thro' the kingdom of *Benin*, none of the *Blacks* can tell; tho' it is natural to infer, from its wideneſs below, for many leagues, that it comes from very remote countries.

Before I proceed to the deſcription of the kingdom of *Benin*, and of the trade of its river *Fermoſo*, it will be proper to ſay ſomething of the kingdom or country of *Ulkamy*, ſituated betwixt *Ardra* and *Benin*, whoſe name only has been mention'd before.

Kingdom *of* Ulkamy.

IT borders at eaſt, ſouth and weſt, and at north, on an unknown potent nation: the natives call it *Alkomy*, and repreſent it as a mighty ſtate, whence the *Ardraſians* get moſt of the ſlaves they ſell to us, whom the *Alkomy Blacks* take priſoners in their excurſions on their neighbours; but are a ſort of people who have little communication with them: and therefore can ſay no more of their manners and religion, than *Circumciſion.* that they circumciſe men and women, when young; the daughters at ten or eleven years of age: which they ſay is done, by means of large ants or piſmires, of a yellow colour, faſtened to a ſtick, and thus apply'd to the part, and left there, till they have bit it in many parts ſo, that the blood guſhes out of it, which is a very painful operation to the patient; and then the inſects are removed.

Awerri *and* Usa.

TO return to *Benin*. The *Blacks* of *Rio Fermoſo*, and the circumjacent country, for a great way up, compoſe many ſmall territories, and petty kingdoms, each of which has its peculiar governor, or king; but all vaſſals to him of *Benin*, except thoſe of *Awerri* and the *Uſa* men, a particular peo- *Pirates.* ple, who live altogether on plunder and piracy on the rivers, ſeizing men or goods; all which they ſell to the firſt that come thither for proviſions, being themſelves ill furniſhed, at their habitations, which are juſt at the mouth of the river *Fermoſo*; and are therefore called the pirates of *Uſa*. Thoſe knaviſh people extend their piracy ſo far, that many men coming from *Ardra*, *Calbary*, and ſeveral other parts of *Guinea*, eaſt or weſt of *Benin*, have been taken on that river, and ſold for ſlaves by them. Thoſe *Uſa* and *Awerri* men, have always kept themſelves free from the juriſdiction of the king of *Benin*, to this time, but are as much tyrannized over by their own kings, upon all occaſions; and they eſteem the qualification of the king's ſlaves, a very happy condition.

The river *Fermoſo*, and all its branches, harbour a multitude of crocodiles and ſea-horſes, great and ſmall; and though not very full of fiſh towards their heads, yet furniſh the natives with it nearer to their mouths. Among the ſeveral ſorts, there is one called the quaker, becauſe it cauſes a ſhivering in the arm of any perſon that does but lay one finger on it. There is another ſort of fiſh, very common, at a place called *Boca de la Mar*, the mouth of the ſea, where they dry, ſmoak and ſell it all about the country; but not being well ſalted, it has an ill taſte, putrifies preſently, and ſtinks intolerably.

Of the Kingdom *of* Benin.

THIS kingdom in general, is by ancient geographers called the *Dermones Æthiopes*, and the mountain that ſeparates it from *Ardra*, *Aranga mons.* It borders to the north-weſt, on *Alkomy*, *Jaboe*, *Iſago*, and *Oedobo*; to the north, on the kingdom of *Gaboe*, which is eight days journey from *Oedo*, the metropolis of *Be-* *Its bounds.* *nin*; to the eaſt, on the lands of *Iſtanna*, *Awerri* and *Forcado*; and to the ſouth, on the ſeveral little countries and territories next the ſea; which are tributaries to, and dependants on it, except *Awerri* and *Uſa*, as I have obſerved before. And thus *Benin* may well be ſaid to extend on the ſouth to the *Æthiopick* ocean.

Its extent from ſouth to north, muſt be *Extent and* near two hundred leagues, and its breadth *numbers of* from weſt to eaſt, about one hundred and *people.* twenty five: but is a country not eaſy to travel in, being for the moſt part very woody. The lands about *Oedo*, the metropolis, and thoſe near the ſea-ſide, are very well peopled, and ſtored with towns and villages, little frequented by *Europeans*: it is alſo well inhabited towards *Alkomy*; however, though there is a vaſt number of people in the kingdom, yet in proportion to its extent, and in compariſon of *Fida* and *Ardra*, it is not populous, the towns in many parts being at great diſtance from each other; eſpecially up the inland, and near the river. The *Portugueſe* under *John*

Alfonſo

Alfonſo de Aveiro, firſt diſcovered this kingdom in the reign of *Dom John* II. king of *Portugal*. *Vaſconcelos*, an author of that nation, makes it but eighty leagues long, and forty in breadth. *Alvarez* at his firſt voyage thither, eſtabliſhed a correſpondence with the king of *Benin*, who promiſed to become a chriſtian; but after ſome years of commerce, the *Portugueſe* being made ſenſible, how little ſucceſs their trouble and endeavours uſed to convert thoſe ſouls would meet with, becauſe of their obſtinacy and perfidiouſneſs, as well in civil as religious concerns, began to diſcontinue it in the reign of *Dom John* III.

This country in general is flat and low, and very woody, as has been obſerved before, cut through in ſome parts with rivers, and ſwampy grounds, and in other parts is dry and barren; but this is ſo in a more particular manner about *Agatton*, and *Oedo*: for which reaſon, the king of *Benin* keeps conſtantly ſeveral men on the roads, to preſerve there freſh water in great large veſſels, for the conveniency and uſe of travellers, who are to pay a certain toll for it, and no man dares uſe it without paying.

PRODUCT.

Product. Plenty of yams.

THE land, for the moſt part, produces *Indian* wheat, but not millet, which makes the former very cheap; and the more, becauſe the natives do not much value it: wherefore but little is ſowed, which yet yields a prodigious quantity of grain, and very luſcious. Inſtead of corn there is a prodigious plenty of yams, which is their moſt common diet, for they eat them inſtead of bread, with all ſorts of fleſh; and are therefore very cautious to improve the proper times of the year for planting of them.

Potatoes, beans, rice. Potatoes are not very plentiful; but they have two ſorts of beans, much like our horſe-beans, of a hot diſagreeable taſte, and not wholeſome. There is no rice, though the moraſſy grounds in many parts, ſeem to give reaſon to believe, it might grow well if ſowed.

Oranges, lemons, pepper. In the ſpace of land betwixt *Oedo* and *Agatton*, grows abundance of citrons, oranges and lemons, and a ſort of red-pepper, much like in colour and taſte to the piemento, or *Guinea* pepper; which the natives uſe moſt, upon occaſion of confirming by oath, what they contract or covenant among themſelves, cruſhing it then in their hands, ſome ſwearing never to eat of it, and others to eat of it in all ſauces.

Cotton and cloth. The fruit-trees are; the coco-nut, *Cormentyn*-apple, banana, baccoven, wild-fig, and the palm and bordon-wine trees, both which laſt are not the beſt in *Guinea*. The cotton-trees are alſo very plentiful, and of the very fineſt ſort; the wool whereof they dreſs, ſpin and weave into ſeveral ſort of cloths, which make one branch of the trade of the country; the *Europeans* buying vaſt quantities to ſell at the *Gold-Coaſt*, as I have obſerved before. BARBOT.

The *Hollanders*, ſome years ago, planted of this ſort of cotton-ſeed, at *Mouree*, which they did in *March*; and it throve ſo well, that to this day, they have ſome plants of it there. Some other fruits there are growing on trees, not extraordinary good, and only known and uſed by the natives.

Indigo and other dyes. Indigo grows there abundantly, and they have the art of making very good blue from it, with which they dye their cloth. They alſo know very well how to make ſeveral ſorts of green, black, red and yellow dyes, extracted by friction and decoction, from certain trees beſt known to themſelves: and being better ſkill'd in making ſoap, than any other people of *Guinea*, their cloths are generally very clean. Moſt people in *Benin* are clothed with it, beſides what is yearly exported by themſelves and foreigners, to many other parts of *Guinea*.

Soap. They make ſoap, as at the *Gold-Coaſt*, with palm-oil, banana-leaves, and the aſhes of a certain wood; and differ very little in the manner of making it.

Cattle. This country is well ſtored with ſmall horſes, aſſes, goats, cows, ſheep, dogs, cats, poultry, and ſeveral ſorts of deer, all pretty cheap and good, tho' the cattle be very ſmall, but well taſted. Dogs and cats are the choiceſt diſhes of the natives. The ſheep as at *Seſtro*, are without any wool.

Wild beaſts. They have likewiſe abundance of wild beaſts, elephants, tygers, lions, leopards, wild boars, civet cats, wild cats, ſerpents of all ſorts, land-tortoiſes, *&c.* the elephants are in a more particular manner prodigiouſly plentiful; but lions and tygers are not frequently ſeen there. Jackalls, or wild dogs, are reported to be very numerous; and apes of all ſizes and ſorts, among which, baboons extraordinary large, that will aſſault men, if not too numerous for them. Their ſeveral ſorts of deer, wild boars, and other eatable wild beaſts, afford good ſport; and a man may very well live upon it.

Fowl. There is alſo poultry of all ſorts, pheaſants, partridges, both green and blue; turtle and ring-doves, a ſort of ſtorks, crooked-bills, ducks, water-hens, divers, ſnipes, a ſort of birds almoſt as big as oſtriches, and another that is a crown-bird; beſides a vaſt number of many ſorts of birds, large and ſmall, with a multitude of parrots of ſeveral kinds.

The *Blacks* of *Benin* being no great lovers of fire-arms, and conſequently not well

BARBOT. well ſkill'd in the uſe of them, ſeldom any fowl or wild beaſts come to hand; or when they catch any, it is by means of nets: tho' ſometimes they kill wild boars and deer with their javelins; but that is rare, and thoſe people, being naturally cowards, dare not venture to hunt lions and tygers: of which more hereafter.

OEDO *the* CAPITAL.

A vaſt city. OEDO, the metropolis of *Benin*, is prodigious large, taking up above ſix leagues of ground in compaſs, if we include therein the queen's court or palace; ſo that no town in *Guinea* can compare to it, for extent and beauty. It is ſeated about twelve leagues north north-weſt from *Agatton*, in a vaſt plain, which is as pleaſant as could be wiſhed; being all over planted with fine large and ever-green trees, very regularly diſpoſed. It is enclos'd on one ſide by a double ridge of trunks of trees about ten foot high, ſet cloſe together in the ground, for a fence or paliſado to it; the trunks faſtened to one another by long pieces of timber athwart, and the interval between the two ridges or rows of trunks filled up with red clammy earth; which at a diſtance looks like a good thick wall, very even and ſmooth. The other ſide of the city, is naturally defended by a large moraſs; which is, beſides, covered by thorny ſhrubby buſhes very thick together, ſo as that the moraſs can hardly be well come at.

The town has ſeveral gates at a diſtance from each other, on the ſide of the wood, and clay-wall, being but ten foot high, and five broad, and ſhut with one ſingle piece of wood, hung up at each gate, in the manner as we do our gaps of ground in *Europe*: they keep a guard of ſoldiers at each gate, which leads to the country through a ſuburb.

Noble ſtreets. There are in *Oedo* thirty very great ſtreets, moſt of them prodigious both in length and breadth, being twenty fathom wide, and almoſt two *Engliſh* miles long, commonly extending from one gate to another, in a ſtrait line; and beſides theſe, a great number of croſs-ſtreets and lanes. In the large wide ſtreets, continual markets are kept in the fore and after-noon every day, of cattle, elephants-teeth, cotton wool or yarn, and many ſorts of *European* goods: and all thoſe ſtreets, though never ſo long and wide, are by the women kept very neat and clean; every woman being charged to ſweep before her own door.

Houſes. The houſes in every ſtreet are very thick and cloſe built, and all full of inhabitants; the ſhells of the houſes are all of a ſtrong clammy clay, two foot thick, and but one ſtory high, there not being one ſtone, tho' never ſo ſmall, to be found in the whole country. The tops are thatched with ſtraw or palm-tree leaves; moſt houſes are very wide, each having a great gallery within, and ſome another without, where they place forms and benches, to ſit or lie on, to take the freſh air, in hot ſcorching weather. The ordinary houſes have but one door, and no windows, receiving light only at a hole left open for that purpoſe, in the middle of the roof, and to let the ſmoke out, in thoſe rooms deſigned for kitchens. The beſt houſes are very large and handſome, and tolerably well built, if compared with the buildings of other nations of *Blacks*. Each of thoſe large houſes is divided into ſeveral little rooms, for divers uſes. Their galleries are very neatly kept, being, as moſt of the inſide of the houſe-walls, waſh'd over with a red glazy paint, as the king of *Seſtro*'s houſes are, before mentioned by me. The houſes of great and notable perſons, are yet finer and larger than thoſe of the commonalty; for theſe have generally galleries within and without, ſupported by ſtrong planks, or pieces of timber ten or twelve foot high, inſtead of columns, not plained, but hewed out.

This large city is divided into ſeveral wards or diſtricts, each of which is govern'd by its reſpective king of the ſtreet, as they call them here, to adminiſter juſtice, and keep good order, being in ſome manner like our aldermen of wards in *London*. Theſe kings of the ſtreet by their poſt, and being commonly rich men, have a great authority over the inhabitants of their reſpective wards.

The palace. The royal palace ſtands on the high road leading from *Benin* to *Agatton*, at the right hand; and is ſo large and ſpacious, that it takes up as much room as *Rochel* or *Bourdeaux*, being all encloſed with a baluſtrade wall, of the ſame ſtuff and materials, as I have ſhewn the city is on one ſide: however this palace is accounted, and in reality makes a part of that great city, being alſo built on a very great plain; about which there are no houſes, but has nothing more of rarity in it, than the other buildings of the town, only that it is extraordinary large, the houſes and apartments in it being all of the ſame materials; however, it is remarkable for its large courts, and long wide galleries.

A gallery. The firſt of which is ſupported by near ſixty ſtout planks, twelve foot high, in lieu of pilaſters, roughly hacked out.

When paſt this gallery, you come to the clay wall, which has three gates, one at each angle or corner, and one exactly in the middle, adorned with a wooden turret about ſeventy foot high, narrower above than at the bottom; and on the top of it is placed a long large copper ſnake, its head hanging

hanging downwards, either caſt or hammer'd, and indifferent good work. Every building or houſe has alſo a ſmall turret, of a pyramidal form; on ſome of which is fix'd a caſt bird of copper, with ſtretch'd-out wings; which is alſo a pretty ſort of work for *Blacks*, and induces me to think they have tolerable good workmen, that are ſomewhat ſkilled in caſting braſs or copper.

Two other galleries. Within thoſe gates appears a plain of about an *Engliſh* mile, almoſt ſquare, encloſed with a low clay-wall, at the end of which plain is another gallery, like the former, in every particular; and beyond it a third, like the other two, with this difference, that the columns or pilaſters, on which it reſts, are human figures, ſo ill carved, that it is a hard matter to diſtinguiſh whether they are the figures of men or brutes; and yet the natives divide them into ſoldiers, merchants, and hunters of wild beaſts: and under a white carpet or ſheet are eleven men's heads, caſt in copper, but of a very odd ſort of work, on each *Idols.* of which heads ſtands an elephant's tooth, which are the king's idols.

Beyond this gallery, is another large plain with a fourth gallery at the end of it, and beyond that again, the king's dwelling-houſe, adorned with a turret, and a copper caſt ſnake as on the firſt wall.

Audience-chamber. The firſt room in the king's houſe at the entrance unto the plain or court, is the audience-chamber, where ſtrangers are admitted to his preſence, he having then always by him the three greateſt officers of his court, of whom more ſhall be ſaid hereafter. There that prince commonly ſits on an ivory couch, under a ſilk canopy, *&c.* and on his left hand, againſt a fine tapiſtry, are ſeven white ſcoured elephant's teeth, on pedeſtals of ivory, which is the way they have there to place all the king's gods or idols in the palace.

Stables. The king has pretty large ſtables there for his horſes, which are ſmall, and not very handſome, the land affording no better; but he has a great number of them.

The inhabitants of this large town muſt be all natives of the country, for no foreigners are allow'd to ſettle there.

The *Benin Blacks* not being very laborious, and many of thoſe that are wealthy living near the court; there are abundance of families of that ſort of gentry in *Oedo*, attending continually in the palace, without any profeſſion; leaving all their concerns, *Laborious women.* either in trade or huſbandry, to their wives and ſlaves, who are continually at all the fairs and markets in the country round about, to carry on their huſbands and maſters buſineſs; or elſe ſerve there for wages, the beſt part whereof they muſt very carefully pay to their huſbands or maſters: which makes the women there as much ſlaves as they are in any other part of the kingdom of *Benin*; for, beſides their taſk of driving their huſbands traffick, and tilling their ground, they muſt alſo look after their houſe-keeping and children, and dreſs proviſions every day for their family. But the female ſex is there in a moſt peculiar way ſo briſk, jolly, and withal ſo laborious, that they diſpatch it all very well, and with a ſeeming pleaſure and ſatisfaction. BARBOT.

The inhabitants of this great city are for the generality very civil and good-natured people, eaſy to be dealt with, condeſcending to what *Europeans* require of them in a civil way, and very ready to return double the preſents we make them; nay, their generous temper goes ſo far, that they ſeldom will deny us any thing we aſk of them, tho' they have occaſion for it themſelves: whereas, on the contrary, if treated with haughtineſs and rudely, they are as ſtiff and high, and will not yield upon any account. *Generous people.*

They are very nice and exact in all their behaviour and deportment, according to their ancient cuſtoms, and will not ſuffer them to be aboliſh'd; and to comply with them in this particular, is a ſure way to gain their friendſhip, and be uſed by them with all poſſible civility; being ſo liberal as to give *Europeans* prodigious quantities of refreſhments, and more than we really want; nay, ſome give beyond their ability, to gain a good reputation among us. They are no leſs ſtudious to be generous in their mutual preſents to one another.

They are very tedious in their dealings, inſomuch, that ſometimes it is the work of eight or ten days, to bring them to ſtrike a bargain for a parcel of elephant's teeth; but becauſe they behave themſelves very civilly all that while, it is almoſt impoſſible to be angry at them.

This mention of their way of trading with *Europeans*, induces me to refer many other obſervations concerning them, to another place, and to purſue the diſcourſe of trade, which is the chief ſubject of this deſcription of *Guinea*.

TRADE *of* BENIN.

THERE are four principal places where the *Europeans* trade; and to which, for that reaſon, the neighbouring inhabitants reſort, as ſoon as any of our veſſels come to an anchor; *viz. Boededoe*, *Arebo* or *Arbon*, *Agatton* or *Gotton*, and *Meiborg*.

Boededoe is a village of about fifty houſes or cottages, built only with ruſhes and leaves, governed by a magiſtrate, there called *Veador*, a *Portugueſe* word, ſignifying an overſeer; with ſome other of the king's officers, who in his name extend their juriſdiction over the whole country round about, *Boededoe, firſt place of trade.*

in

BARBOT in civil affairs, and receiving the king's duties and taxes; for as to criminal caſes of great moment, they ſend to court, and wait for new inſtructions and authority to decide them.

Arebo, *ſecond place of trade.*

Arebo, or *Arbon*, is farther up the river of *Benin*, and a fine long town, pretty well built and inhabited; the houſes much larger than at *Boededoe*, tho' contriv'd after the ſame manner. The town is governed by a viceroy, who commands over all the adjacent country, aſſiſted by ſeven other great officers, as at *Boededoe*, who are called *Veadors*, or overſeers. The *Engliſh* and *Dutch* have both lodges or factories there, and each of them a factor of the nation, call'd *Mercador* or *Veador*, that is, merchant or overſeer, in *Portugueſe*, being a ſort of brokers.

Gotton, *third place of trade.*

Gotton or *Agatton* is a very large town, of which, as well as of *Arebo*, I have already ſpoken in another place. It ſtands on a ſmall hill over the river, juſt joining to the continent, and is a very large place; much more pleaſant and healthful than the others, the country all about it being full of all ſorts of fruit-trees, and well furniſhed with ſeveral little villages, whoſe inhabitants go thither to the markets, which are held at *Gotton*, for five days ſucceſſively. This town, as I have ſaid, is a day's journey from *Great Benin*, or *Oedo*, the metropolis, and governed by five *Veadors* or overſeers.

Meiborg, *fourth place of trade.*

There is alſo a village called *Meiborg*, probably from a *Dutch* man, who has reſided there as factor for his company; and is a pretty conſiderable factory.

King's brokers.

At all theſe places, the merchants and brokers, called, as I have obſerved, *Mercadors* and *Veadors*, are appointed by the government of *Benin* to deal with the *Europeans*, that reſort thither to traffick, by reaſon they can ſpeak a ſort of broken *Lingua-Franca*, and are the very ſcum of the people of the country; and yet, before we can come to the buſineſs of trade, we muſt go thro' many formalities; and no veſſel is allowed to go ſo far up the river as *Agatton*, without a ſpecial order from the king of *Benin*; which he uſually grants, as ſoon as the *European* factor or ſupercargo has ſent notice to court of his arrival in the river below. And then the king orders two of his own *Veadors*, with twenty or more of theſe brokers, whom they alſo call *Velhos*, or old men; who go down all together to *Agatton*, having the privilege to take every where on the road, what carriages, horſes, ſlaves, *&c.* they think convenient for performing their journey; and no ſubject dares refuſe them, or if he ſhould, would be ſeverely puniſhed for it.

Thoſe men being come to *Agatton*, or any of the other trading places before mentioned, they pitch on the moſt proper houſes there for themſelves and attendants to lodge in, and the houſe-keepers muſt maintain and ſubſiſt them all the time they ſtay there; and if any ſhould repine at it, they will certainly be puniſhed for it, and the *Veadors* may turn them out of their own houſes.

Courteous viſit.

The *Veadors* thus ſettled, at the aforeſaid trading towns, firſt give a welcome viſit to the *Europeans*, newly arrived, being commonly dreſſed to the greateſt advantage, according to the country faſhion; and compliment them in the name of the king, the queen, and the great *Veador*, kneeling down, and at the ſame time tender their preſents, which are commonly things of ſmall value: the reſt of that day is ſpent in feaſting and dancing.

Small duties.

At another viſit they examine all the *European* goods in the factory or lodge, if they are already brought aſhore; and agree for the king's cuſtoms, and their own fees as brokers, the latter whereof are very inconſiderable. And the whole charges put together for every ſhip that comes to trade there, that is, for the king's cuſtoms, the great lords, the governors of towns and places of trade, and theſe *Mercadors* and *Veadors* fees, or any other petty charges and duties accruing hereby to any other perſons whatever, ſeldom exceeds ſix pounds ſterling, or twenty five crowns.

Prices ſet on goods.

Next they fix and adjuſt the price of *European* goods, which is commonly the ſame that was ſet on the laſt *European* veſſel that was there. But if there be any new ſorts of goods, they will ſpend a whole month in conſidering and debating on the price of them, and behave themſelves, during all that time, to excuſe their ſlowneſs, as I have hinted before; ſo that no man can well fall out with them on that account, they being extraordinary civil and courteous.

Credit tedious.

When that is done, the commerce is open and free for the *Europeans:* but it often happens, and is a very great hardſhip on us, that we are obliged to truſt thoſe men with goods, till they make cloths for payment, for which we muſt ſtay a long time; and ſometimes ſo long, that the ſeaſon being almoſt ſpent, proviſions conſumed, and the crew either half dead, or very ſickly, we are obliged to depart without the payment for the goods ſo advanced upon credit: but if we return, they never fail to pay the whole with abundance of civility. For thoſe people, above all other *Guineans*, are very honeſt and juſt in their dealings; and have ſuch an averſion for theft and robbery, that by the law of the country, the leaſt act of that ſort, tho' a trifle, eſpecially if ſtolen from us *Europeans*, is puniſhed with death.

Juſt dealing.

None but the *Veadors* or brokers can deal with us, and even the greateſt perſon of the

the nation dare not enter the *European* factories or lodges, under ſevere fines: as in like manner the *Viadors* and brokers, are forbid under heavy mulcts, or bodily puniſhment, to intermeddle in any manner of affairs relating to war.

Here follows an exact catalogue of *European* goods, commonly imported by way of trade to *Benin*, and of the goods we export from thence in exchange.

GOODS *Imported and Exported.*

TO begin with the latter: Cotton cloths, like thoſe of *Rio Lagos*, before mentioned, women ſlaves, for men ſlaves (tho' they be all foreigners, for none of the natives can be ſold as ſuch) are not allowed to be exported, but muſt ſtay there. Jaſper-ſtones, a few tyger's or leopard's-ſkins; *Accory*, or blue coral, as at *Ardra*; elephant's-teeth; ſome piemento, or pepper. The blue coral grows in branchy buſhes, like the red coral, at the bottom of the river and lakes in *Benin*; which the natives have a peculiar art to grind or work into beads like olives; and is a very profitable merchandize at the *Gold-Coaſt*, as has been obſerved. *Blue coral.*

The *Benin* cloths are of four bands, ſtriped blue and white, an ell and a half long, only proper for the trade at *Sabou* river, and at *Angola*, and called by the *Blacks Mouponoqua*, and the blue narrow cloths *Ambaſis*; the latter much inferior to the former every way, and both ſorts made in the inland country.

The *European* goods are theſe; cloth of gold and ſilver, ſcarlet and red cloth; all ſorts of calicoes and fine linen; *Haerlem* ſtuffs, with large flowers and well ſtarch'd; iron-bars, ſtrong ſpirits, rum and brandy; beads, or bugles of ſeveral colours; red velvet, a good quantity of *Boejies*, or *Cawris*, as much as for the *Ardra* trade, being the money of the natives as well as there. Falſe pearls; *Dutch* cans, with red ſtreaks at one end; bright braſs large rings, from five to five ounces and a half weight each; ear-rings of red glaſs or cryſtal; gilt looking-glaſſes, cryſtal, *&c.*

MARKETS.

BEſides the above-mentioned trading places, which are properly for dealing with *Europeans*, the king of *Benin* has appointed publick markets in many provinces of his kingdom, for the ſubjects to trade together, every three days in the week: they have one at *Gotton*, to which they bring from *Oedo*, *Arebo*, and other circumjacent countries, abundance of *Benin* cloths, *Accory*, and ſeveral ſorts of eatables and proviſions, living dogs, roaſted apes, monkies and rats; parrots, chickens, yams, malaguetta in ſtalks, dried lizzards, palm-oil, wood for fewel, calabaſhes, wooden bowls, troughs, and platters; abundance of cotton-yarn, all ſorts of fiſhing-tackle, and inſtruments for huſbandry; as alſo carpenters tools, with all other ſorts of weapons, as cutlaces, javelins, bucklers, and women-ſlaves: with all the various ſpecies of *European* goods, uſually imported into this country, bought of the *Whites* at *Arebo*, by the *Veadors* and brokers; and *Koffo* cloths, which are commonly exchanged for *Benin* cloths, by the natives. *Koffo* is a village, a day's journey eaſt of *Oedo*, or *Benin*, not at all frequented by *Europeans*. *Goods ſold in markets.* BARBOT.

They have alſo at certain times of the year, publick markets or fairs appointed, and kept in large open plains, betwixt *Oedo* and *Agatton*, near the high-way; to which a great number of people reſort from all the neighbouring places, to buy and ſell goods: and as it is a cuſtom there, for the king to ſend his proper officers to the ſaid markets to keep the peace and good order amongſt the people that come to it, appointing every merchant a proper place, according to the nature of the goods he deals in, *&c.* for that reaſon, during the market-time, the ordinary juſtices of the place have no manner of authority; but it is veſted for that time only in the court-officers. *Regularity of them.*

The *Benin Blacks*, as I have hinted before, are ſeemingly very courteous and civil, and on all occaſions very ready to ſerve one another in point of trade; yet are they very miſtruſtful, and careful not to diſcover their affairs, fearing if known to be wealthy and rich, ſome criminal imputation would be laid on them, by unjuſt informers of the high rank, in order to fleece them. Some men in authority here, as well as in other countries, make no ſcruple to oppreſs their poor fellow-ſubjects, under one pretence or other, though never ſo unjuſtly, provided they can fill their pockets. And therefore, abundance of the natives of *Benin*, pretend to be poorer than they really are, the better to eſcape the rapacious hands of their ſuperiors; and thence chiefly it is, that they profeſs ſo much civility and regard to each other, to gain their mutual good-will, and avoid being inform'd againſt.

Europeans are ſo much honoured and reſpected at *Benin*, that the natives give them the emphatick name or title of *Owioriſa*, in their dialect, which ſignifies children of God: and in diſcourſing with us in perſon, they often tell us in broken *Portugueſe*, *Vos ſa Dios*, or, you are Gods. It is a great misfortune, that the malignity of the air is there ſo fatal to *Europeans*, as has been obſerv'd: for there is no nation throughout all *Guinea*, ſo genteel, courteous and eaſy *Honour paid to Europeans.*

BARBOT. to be dealt with in point of traffick, excepting their tireſome irreſolutions, and that they ſeldom allow us the liberty of travelling to their chief towns without ſome guards, under pretence of civility; but in reality, as if they ſuſpected ſtrangers would ſpy the country, and betray them, eſpecially at *Oedo*, their metropolis. Which however the *Dutch* nation obtain eaſily enough, as being their old conſtant traders, and moſt familiars, and are in great favour at court, as well as among the common people: but the *Portugueſe* they don't like ſo well.

Employments of the common ſort.

I have already ſaid ſomething of the employments of perſons of rank and dignity, and that there are alſo ſeveral rich men attending continually on the court; I muſt add, that the ordinary citizens ſpend whole days, in expectation of *European* veſſels coming into the river, and repair to the place they uſually ride at, with what goods they have. If no ſhips come, in ſome while, they ſend their ſlaves to *Rio Lagos*, or other places, to buy fiſh; of which they make a very profitable trade in the inland countries: and the handicrafts keep to their work in the towns, *&c.*

CHAP. VI.

Habit of Benin. *Marriages and Polygamy. Circumciſion. Handicrafts. Diet. Funerals. Inheritance.*

HABIT *of* BENIN.

The men's dreſs.

THE men in *Benin* are generally handſomer than the women, and both ſexes dreſs'd, at leaſt, as richly as the *Ardraſians*. Their habit is neat and ornamental, almoſt to magnificence, eſpecially among the richeſt ſort of people, who wear firſt a white calico or cotton cloth, about a yard long, and half as broad, which is in the form of drawers; and over it a finer white cotton, commonly about eighteen or twenty yards long, plaited very ingeniouſly in the middle; and upon that again a ſcarf, about a yard long, and two ſpans broad, the end of it adorned with fringe or lace, much like the women at the *Gold-Coaſt*: the upper part of their body is uſually naked. In this habit they appear commonly abroad; but at home, they wear only a coarſe cloth about their waiſt, and no drawers, cover'd with a great painted cloth of their manufacture, inſtead of a cloak. The dreſs of the meaner people is much the ſame, a coarſe cloth, and one painted, not by any expreſs regulation of the government; for every one there that gets gold may wear it, that is, dreſs himſelf as rich as he is able. They don't curl their hair, but let it grow as long as it will, and buckle it in two or three places, to hang a large *Accory* coral in it.

The women's.

Women of the higheſt rank, wear fine cloths of their country make, ingeniouſly chequer'd of ſeveral colours, but not very long and buckled together, as is uſed at *Fida*; with this difference, that here the cloth is left open behind on one ſide, and cloſe before: for at *Fida* it is open before. The upper part of the body is covered with a beautiful cloth, a yard long or more, inſtead of a veil, like that which the *Gold-Coaſt* women wear.

They adorn their necks with necklaces of coral agreeably diſpoſed; and their arms are dreſt up with bright copper or iron-rings, called by the *Portugueſe* name *Manillas*; as are alſo the legs of ſome of them; and their fingers as thick crouded with copper-rings, as they can poſſibly ſet them on. In this habit they look pretty tolerable. They turn up their hair very ingeniouſly, into great and ſmall buckles, and divide it on the crown of the head like a coronet, or rather a cock's-comb inverted; by which means, the ſmall curls are placed in regular order: and ſome have their hair divided into twenty or more plats and curls, according as it is thick or thin. Others anoint it with oil extracted from kernels of palm-nuts, by roaſting them on the coals, which makes it loſe its natural black, and growing old, turns to a ſort of yellow, or pale green. Some again, paint one half of their hair red, and the other black.

The meaner ſort of women differ from the richer, only in the goodneſs of their clothes: ſome wear a ſort of blue calico-frock or jacket, which hangs down almoſt to their knees, with a ſmall narrow cloth over their breaſts, and load their legs and arms with bright copper-rings. Their hairs and heads dreſs'd like the others.

Boys and girls.

The boys and girls go naked; the former till ten or eleven years of age, and the latter till nature diſcovers its maturity; and are both only adorned with ſome ſtrings of *Accory*, twiſted about their middle. When come to thoſe years, they are permitted to cover themſelves with ſome clothes, with which they are highly pleaſed, becauſe they are then expoſed to publick view, being ſeated on a fine mat or white ſheet, and viſited by abundance of people, who come to congratulate, and wiſh them joy.

A great number of young men and women, above twenty years old, go all about the towns ſtark-naked, with only a red coral

coral or jaſper collar-ring at their neck, being ſuch as have not yet obtained leave of the king, to habit themſelves, and expect an opportunity of getting either a wife or huſband, which then certainly qualifies them for being clothed like the other people; and to let their hair grow as long as it can, for there abundance of people wear their hair as long as either ſex does in *Europe*. And it is cuſtomary, if a man marries a young woman, and is not able to buy her clothes, for her to continue to go naked as ſhe did before; and he is not allowed to lie with her, till he can get clothes for her, which is almoſt infamous among them.

No natives ſlaves. Here is alſo another law, that no perſon whatever, may enter the king's apartment in his clothes, without a ſpecial licence ſo to do; otherwiſe he muſt ſtrip himſelf ſtark-naked, thereby to approve the more, that he is the king's ſlave; a qualification, which every individual ſubject, of what dignity ſoever, boaſts of: tho' they are all, as I have hinted before, free men; and there are no other real male-ſlaves in *Benin*, than what are brought from foreign nations.

MARRIAGES *and* POLYGAMY.

No marriage ceremony. EVERY man may marry as many women as he can maintain; and they obſerve few ceremonies in their marriages, which are generally thus. The man having made his addreſſes to the parents of the young woman, who ſeldom deny the demand, on the day appointed, the bridegroom dreſſes his bride as richly as his circumſtances will allow him, with a whole ſuit of clothes, necklaces and bracelets; and then treats the relations on both ſides, not altogether at his own houſe, or elſewhere, but ſends each of them to their own habitation, part of the victuals and drink that he has provided for that ſolemnity: this done, the marriage is concluded. The difference betwixt the wedding of great and mean perſons is only, that the former treat more ſplendidly than the latter.

Women are commonly married at twelve, thirteen or fourteen years of age; and as ſoon as provided with a husband, the parents think no more of them, than if they were out of the world.

Widows how diſpos'd of. Thoſe whoſe husbands happen to die without leaving iſſue by them, belong to the king, who diſpoſes of them as he thinks fit; and ſuch as become widows before the conſummation of matrimony, fall to the king's ſon, who, like his father, can marry them again as he pleaſes; and if they are very handſome, will marry them himſelf. Some other ſuch widows, are alſo allowed by the prince, to proſtitute themſelves as publick whores, paying a certain tribute to the king in *Boejies*, the money of the country: and if they chance in the proſecution of their trade to get a boy, they are, *ipſo facto*, exempted for ever from the tribute, and allowed to follow on their calling undiſturbed, as long as they pleaſe: but if, inſtead of a boy, the harlot has a girl, the tax continues, and the girl is maintained at the king's charge, who is afterwards to provide a husband for her, when come to a proper age. BARBOT.

Publick proſtitutes. Thoſe publick proſtitutes are alſo by law ſubordinate to ſome aged matrons, who ſhare in their profits, and into whoſe hands they are to pay the tax laid on them, for them to repay it into the great treaſurer's hands, for the uſe of the king.

It is hard to conceive how laſcivious and wantonly thoſe common harlots behave themſelves, to promote their trade; and not only they, but generally ſpeaking, the other women are extremely looſe in their behaviour, tho' they are not very ready to give themſelves over to *Europeans*, fearing the puniſhment the laws of the country inflict on adulterous women: but the *Blacks* there, are not ſo concerned at our converſing with their wives, as they are jealous of them with their own countrymen. They have ſo good an opinion of the *Whites*, that when we give them a viſit, if ſome unavoidable buſineſs calls them away, they not only freely leave us alone with their wives, but charge them to divert us well; whereas, no *Black* is allowed to come near their apartment, a cuſtom very rigidly obſerved throughout all the country: for when a man there is viſited by another, his wives immediately retire to another part of the houſe, ſo as they may not be ſeen; but if the viſitant be an *European*, they ſtay in the room, knowing it is the husband's will, and contrive all the ways they can to pleaſe, all their happineſs depending on them, becauſe the men are abſolute maſters of their wives. *Courteſy to Europeans.*

The wives of perſons of great rank and diſtinction are, for the moſt part, ſhut up very cloſe, to obviate all occaſions of tranſgreſſion; but, the inferior ſorts of women go every where, as their work and buſineſs calls them, and that without any reflection.

Widows. If a woman is left a widow, and has ſome male-iſſue by her deceaſed husband, ſhe can never marry again, without the conſent of her ſon: or if he be too young, and not come to years of diſcretion, the man who offers to marry her, is obliged to preſent the boy with a woman-ſlave to wait on him; which, afterwards, may alſo be his concubine. In caſe, the widow bride ſhould commit any fault that is puniſhable, either by divorce or ſlavery, the husband cannot diſpoſe of her, according to the arbitrary

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BARBOT. prerogative of husbands over their wives, without the king's conſent firſt had, and next her ſon's; and if we may credit what the *Blacks* ſay of the authority ſuch a ſon there has over his widow mother, he can even make her a ſlave.

No *Black* there is to lie with any of his wives that is brought to bed, till the child be twelve or fifteen months old, or can walk of itſelf; but conſidering the great number of wives they maintain, they may eaſily comply exactly with this cuſtom.

The *Hebrews* abſtained from their wives, not only whilſt they were with child, and had other indiſpoſitions of women, but alſo all the time they ſuckled, and nurſed their children; which commonly laſted three years: and we do not find that the women were excuſed from nurſing their own children; and after being delivered of a male child, they were by the law, *Levit.* xii. to keep thirty days of purification; and for a girl, two weeks more.

Menſtruous women are reckoned ſo unclean, that they are not permitted ſo much as to enter their huſbands houſes, to touch any thing, dreſs diet, clean the houſe, which is the taſk of all women there, nor even to look into, much leſs enter other men's houſes: but during their uncleanneſs, muſt reſide in a ſeparate houſe; and when it is over, they waſh themſelves, and are reſtored to their former employments in their huſbands houſe.

The *Iſraelites*, by the *Levitical* law, were forbid, not only menſtruous women, but any thing that ſuch a woman had touched, *Levit.* xv. 19, to 28. and thoſe women kept retired in a ſeparate room or place for a fortnight.

Thoſe people in general are extremely prolifick, the women being very fruitful, and the men luſty and vigorous, and each having a great number of wives. They value a fruitful woman very much, and a barren one is as much deſpiſed.

Children. The woman that is big with child, is not allowed even her own huſband's careſſes, till ſhe is delivered: and when brought to bed of a male child, it is preſented to the king, as of right belonging to him; and therefore all the males of the country are called the king's ſlaves, as has been obſerved. If ſhe is deliver'd of a girl, it is accounted to belong properly to her father, who keeps and maintains her till ſhe be capable of matrimony, and then marries her when and to whom he thinks proper.

Modeſty and ſobriety. Both ſexes are ſaid to be laſcivious, and it is aſcribed to the pardon-wine they drink, and good eating, which together invigorate nature: however, they are ſeldom or never heard to talk obſcenely, as believing things of that nature are deſign'd for obſcure privacy, and very improper to be talked of; or if any do, it is by circumlocutions, and moſt diverting fables and allegories, tending that way; and he that can cleanly expreſs himſelf in that manner, paſſes for a wit. Wherein they are more polite than the people at the *Quaqua* and *Gold Coaſt*; where the *Blacks* generally direct all their diſcourſes to lewdneſs, and that in the moſt broad and obſcene words, and even geſtures; nor are the *Benin Blacks* ſo much addicted to drink to exceſs, as thoſe at the *Gold Coaſt*.

If we may credit the natives, their king has above fifteen hundred wives, as by right inheriting all the wives of his predeceſſor, and thoſe of many private perſons.

It ſeems probable, from the words of the prophet *Nathan* to king *David*, 2 *Sam.* xii. 8. *And I gave thee thy maſter's houſe, and thy maſter's wives into thy boſom*, &c. that this cuſtom was eſtabliſhed among the eaſtern kings; after which model, it is apparent enough, king *Saul*, predeceſſor to *David*, had form'd his court and family, of all which *David* had taken poſſeſſion after his untimely death, and by the toleration of polygamy, in thoſe days among the *Iſraelites:* however, interpreters exclude the mother of *Mical*, one of *Saul*'s wives; with whom they ſuppoſe *David* could not co-habit, *Mical* being his firſt wife.

Thoſe women with whom the king has co-habited, can never marry again after his death; but are then ſhut up in a kind of *Seraglio*, and there kept and waited on by eunuchs: and if any of them ſhould be found to have to do with a man, ſhe ſuffers death without any remiſſion, as does the adulterer, tho' of never ſo great quality.

In all parts of *Benin*, except at *Arebon*, they honour women who have two children at a birth, and look upon it as a good preſage, and the king is immediately inform'd of it, who cauſes publick rejoicings to be made, with all ſorts of muſick; and if the woman ſo delivered of twins is not capable of ſuckling both the babes, her huſband provides a wet nurſe, whoſe child is dead, for one of them. But at *Arebon*, by a municipal law, they treat the twin-bearing woman barbarouſly, and kill both the mother and infants immediately, as a ſacrifice to a certain demon, which they firmly believe to be hovering continually in a wood near *Arebon*; unleſs the huſband be ſo fond of her as to buy her off, by ſacrificing a woman-ſlave in her place, and it is but very ſeldom that any man fails of doing ſo. But as for the innocent twins, they are to die without redemption; and muſt be offered up in ſacrifice, by an irrevocable and ſavage law: which barbarous cuſtom is very grievous to the tender mothers of ſuch miſerable victims. *Inhuman law.*

This ſavage law is of ſuch force at *Arebon*, that there have been examples of a prieſt, whoſe wife being ſo delivered of two children

dren at a birth, and ſhe redeemed by the offering of a ſlave, according to cuſtom, the poor prieſt was obliged with his own hands to ſacrifice his own twin-infants, as indiſpenſably bound to it by his prieſthood. And thus, as the *Pſalmiſt* ſays of pagans, *Pſal.* cvi. 37, 38.

To fiends their ſons and daughters they,
Did offer up and ſlay:
Yea, with unkindly murthering knife,
The guiltleſs blood they ſplit,
Yea, their own ſons and daughters blood
Without all cauſe of guilt.

However, this ſavage cuſtom has in proceſs of time made ſuch impreſſions on married men, that when the time of their wives delivery draws near, they ſend them to another country, fearing a twin-birth: and perhaps by degrees they may aboliſh ſuch an inhuman law, founded on this extravagant notion, that it is impoſſible for a man to get a woman with child of two children at a time, and therefore look upon it as a prodigy, or monſtrous; and that they ought to be made away preſently, to atone their gods, who otherwiſe would certainly plague the whole land with ſome terrible calamities.

Extravagant notions.

The wood near *Arebon*, where the *Blacks* fondly believe the demon lies lurking, is ſo venerable and ſacred to the inhabitants of that diſtrict, that they never permit any foreign men or women to enter it.

If any native unawares happens on a path which leads to this wood, he is obliged to go to the end of it before he turns back; and they are firmly prepoſſeſſed, that if the law concerning twin-births be violated in the leaſt particular, the land will certainly be afflicted with ſome great plague. However, looking upon us *White* men as a ſort of gods, as I have hinted before, they do not think the ſacred wood defiled by our entering it as often as we think fit, to ſhoot, or by our turning back before we have gone half way to the end of the path; which ſome *Europeans* have done, deſignedly, to ridicule their ſtupid credulity, which doth not a little ſtagger the faith of ſome, when they ſee their boldneſs attended by no ill events. But the cunning prieſts immediately ſatisfy ſuch doubtful perſons, by telling them, that the demon, to whom they ſacrifice human blood, does not trouble himſelf with *White* men, who are gods as well as himſelf; but if any *Black* ſhould preſume ſo to do, he would ſoon feel, by ſome dreadful accident, the indignation of the god inhabiting the ſacred grove.

CIRCUMCISION.

THOSE people preciſely obſerve the ceremony of circumciſing every individual perſon, either male or female, ſome at eight, others fourteen days after they are born. The boys, as uſual, by taking off the fore-ſkin, and the girls by a ſmall amputation in the private parts. Beſides which, they make ſmall inciſions all over the bodies of the infants, repreſenting ſome figures; but more of them are uſually made on the girls, for the greater ornament, according to their parents fancies: tho' this ſort of operation is very painful to the poor tender babes, as mangling their bodies; but being a great faſhion, every body will adorn their children after that manner. BARBOT. *Figures cut in the fleſh.*

When children are ſeven days old, the parents make a ſmall feaſt, believing them to be then paſt danger: and to prevent evil ſpirits from doing them any miſchief, they ſtrew all the ways with eatables, ready dreſſed, to appeaſe, and render them favourable to the babe.

When we aſk thoſe *Blacks* who introduced circumciſion, and the looking upon menſtruous women as unclean, becauſe it favours much of *Judaiſm*; they generally anſwer, they do not know, but that thoſe cuſtoms have been handed down from their forefathers, from generation to generation.

HANDICRAFTS.

THE chief handicrafts there are ſmiths, carpenters, leather-dreſſers and weavers; but all their workmanſhip is ſo very clumſy, that a boy who has ſerv'd a few months apprenticeſhip in *Europe*, would out-do them.

DIET.

THE natives of *Benin* are generally wealthy, and eat and drink of the beſt the country affords. The ordinary diet of the rich people, is beef, mutton, and chickens, with yams for bread; which, after they have boiled, they beat very fine, and make cakes of them. They frequently treat one another, and are very ready to give part of what they can ſpare to the poor. Their drink is water and brandy, when they can get it. The meaner ſort feed uſually on ſmoak'd, or dried fiſh. Their bread is yams, as with the former, bananas and beans; their drink is water and pardon-wine, which, as I ſaid before, is none of the beſt.

The king, great lords, and officers in government, who are indifferently rich, ſubſiſt many poor at their place of reſidence, on their charity; employing thoſe who are fit for any work, to help them to live; all for God's ſake, as they ſay, and to obtain the character of being charitable; ſo that there are no beggars, nor many remarkably poor in this nation.

PRIESTS PHYSICIANS.

THESE people are nothing near ſo concern'd, or afraid of death, as thoſe of *Fida*, and *Ardra*; but aſcribe the brevity or length of life, to God's determination:

BARBOT. yet are very ready, on the leaſt indiſpoſition, to ſeek all proper remedies and means, to prolong life as much as they can. Beſides, when ſick, they immediately ſend for the prieſt, who is commonly their phyſician, as they are on the *Gold-Coaſt*. He firſt adminiſters the uſual herbs, and if they prove ineffectual, he has recourſe to ſacrifices to their idols; and, as it is done at the *Gold-Coaſt*, if the patient doth not recover, the doctor is diſmiſſed, and another called, in hopes that his ſkill may be greater. If the ſick perſon recovers, that prieſt and phyſician is well paid, and much valued and reſpected. Such a prieſt will ſoon grow rich by his phyſick, which is moſt of their dependance; for as to offerings and religious ſervices, except in this particular, every man there offers his own ſacrifices to his idols, without a prieſt.

FUNERALS.

AS ſoon as a perſon expires, his corps is waſhed and cleanſed; and that of a native of *Oedo*, the metropolis, who happens to die at a very diſtant place, is perfectly dried up over a gentle fire, and put into a coffin, cloſe glued, and ſo convey'd to that city, to be there interred: and tho' a conveniency to carry it, does not offer in ſeveral years, they keep the corps in the coffin above ground.

They obſerve publick mourning for their dead fourteen days: the neareſt relations, huſband or wives, with their ſlaves, lamenting and crying about the corps, to the tune of ſeveral muſical inſtruments, but with conſiderable ſtops and intervals, during which they drink very plentifully.

When a woman dies, her friends commonly take the trunks, kettles, pots, and other neceſſaries ſhe had made uſe of in her life-time, and carry them on their heads, all about the ſtreets of the town, attended by muſicians, drummers, *&c.* ſinging her praiſes.

Cruel funerals. If ſhe was a perſon of diſtinction, they maſſacre thirty or forty ſlaves on the day of her burial; and one has been known to have had ſeventy-eight ſlaves thus ſacrificed on her account, which were all her own; and to complete the even number of eighty, as ſhe had ordered before her death, they murdered two young children, a boy and a girl, whom ſhe had loved extremely. Thus few or no perſons of note die there, but it coſts the lives of many others, who are inhumanly ſlaughtered, to wait on the deceaſed in the grave: but this horrid tragedy is more cruelly acted at a king's death, as ſhall be obſerved hereafter.

Mourning ceremonies. They commonly bury the dead in their beſt apparel, and kill more or leſs ſlaves to wait on them, according to their quality. The funeral ceremonies commonly laſt ſeven or eight days, with lamentations, ſongs, dances, and hard drinking: and ſome have taken up a corps again after it was interred in all due formalities, to repeat the ceremonials of mourning and burial; and to ſlaughter as many more men and beaſts, on their account, as was done at firſt. When the funeral is over, every perſon retires to his own home, and the next relations, which continue in mourning, bewail the dead for ſeveral months ſucceſſively; ſome with their hair ſhaved, others their beards, or half their heads.

INHERITANCE.

THE right of inheritance devolves in the following manner. A huſband is the ſole heir to his wife; her children being deprived of all ſhe poſſeſſed, except what ſhe was pleaſed to beſtow on them during her life-time; but, on the other hand, women cannot inherit their huſband's eſtate, not the very leaſt thing, but all is at the king's diſpoſal, and even the woman herſelf, as has been already obſerved. *Wives inherit nothing.*

Among deceaſed perſons of diſtinction, the eldeſt ſon is the ſole heir, upon condition he pay the king a ſlave by way of herriot; and another to the great lords; and petitions them *ad formam*, that he may be allowed to ſucceed his dead father in the ſame quality: which the king commonly grants; and ſo he is declared the lawful heir of all his father's goods and chattels; of which he beſtows no more on his younger brothers, than what he pleaſes. If his mother be ſtill alive, he allows her a maintenance ſuitable to her rank; beſides permitting her to keep whatever his father had given her, in his life-time. And as to his father's other wives, eſpecially thoſe that never had any child by him, he takes them home to him, and uſes them as his own; thoſe he does not like ſo well, are alſo taken home with their children, but ſet to work, the better to ſubſiſt them, and he has no manner of commerce with them, in the nature of married people: and of this laſt ſort of widows there are great numbers. *Eldeſt ſon heir.*

If the deceaſed perſon leaves no iſſue of his body, his brother inherits all he was poſſeſſed of; and when no brother, the next a-kin is his heir: and if no heir at all, then the king is the heir, according to law. *Other heirs.*

The crown of *Benin* is likewiſe hereditary; firſt to the eldeſt ſon of the king, and in default of iſſue from him, to the king's brother, or his iſſue male, as I ſhall ſhew hereafter: which brings me to ſpeak, in the following chapter, of the government of *Benin*, of the king's prerogative, adminiſtration of juſtice, and religion of the natives.

CHAP.

CHAP. VII.

Government of Benin. *The king's prerogative. His revenue, wars, army. His appearing abroad. Audience to* Europeans. *Burial of kings. Enthroning of them. Puniſhments for crimes. Several trials.* Iſſabo, Jaboe, Oedoba, Biafra, *and other kingdoms briefly deſcribed.*

GOVERNMENT.

Three prime miniſters. THE government of *Benin* is principally veſted in the king, and three chief miniſters, called great *Veadors*; that is, intendants, or overſeers: beſides, the great marſhal of the crown, who is entruſted with the affairs relating to war, as the three others are with the adminiſtration of juſtice, and the management of the revenue; and all four are obliged to take their circuits throughout the ſeveral provinces, from time to time, to inſpect into the condition of the country, and the adminiſtration of the governors and juſtices in each diſtrict, that peace and good order may be kept as much as poſſible. Thoſe chief miniſters of ſtate, have under them, each his own particular officers and aſſiſtants in the diſcharge of their poſts and places. They call the firſt of the three aforementioned miniſters of ſtate, the *Onegwa*, the ſecond *Oſſade*, and the third *Arribon*.

The king's council. They reſide conſtantly at court, as being the king's privy council, to adviſe him on all emergencies and affairs of the nation; and any perſon that wants to apply to the prince, muſt addreſs himſelf firſt to them, and they acquaint the king with the petitioner's buſineſs, and return his anſwer accordingly: but commonly, as in other countries, they will only inform the king with what they pleaſe themſelves; and ſo, in his name, act very arbitrarily over the ſubjects. Whence it may well be inferred, that the government is entirely in their hands; for it is very ſeldom they will favour a perſon ſo far, as to admit him to the king's preſence, to repreſent his own affairs to that prince: and every body knowing their great authority, endeavours on all occaſions, to gain their favour as much as poſſible, by large gratifications and preſents, in order to ſucceed in their affairs at court, for which reaſon their offices and poſts are of very great profit to them.

Other magiſtrates. Beſides theſe four chief miniſters of ſtate, there are two other inferior ranks about the king: the firſt is compoſed of thoſe they call *Reis de Ruas*, ſignifying in *Portugueſe*, kings of ſtreets, ſome of whom preſide over the commonalty, and others over the ſlaves; ſome again, over military affairs; others, over affairs relating to cattle, and the fruits of the earth, &c. there being ſupervifors or intendants, over every thing that can be thought of, in order to keep all things in a due regular way.

Governors. From among thoſe *Reis de Ruas*, they commonly chuſe the governors of provinces and towns; but every one of them is ſubordinate to, and dependent on, the aforementioned great *Veadors*, as being generally put into thoſe employments, by their recommendation to the king, who uſually preſents each of them, when ſo promoted to the government of provinces, towns or diſtricts, with a ſtring of coral, as an enſign or badge of this office; being there equivalent to an order of knighthood in *European* courts.

Enſign of government. They are obliged to wear that ſtring continually about their necks, without ever daring to put it off, on any account whatſoever; and in caſe they loſe it by careleſſneſs, or any other accident, or if ſtolen from them, they forfeit their heads, and are accordingly executed, without remiſſion. And there have been inſtances of this nature, five men having been put to death for a ſtring of coral ſo loſt, tho' not intrinſically worth two-pence: the officer, to whom the chain or ſtring belonged, becauſe he had ſuffered it to be ſtolen from him, the thief who own'd he had ſtolen it, and three more who were privy to it, and did not timely diſcover it.

This law is ſo rigidly obſerved, that the officers ſo entruſted with a ſtring of coral by the king, whenſoever they happen to loſe it, though it be taken from about their necks by main force, immediately ſay, *I am a dead man*; and therefore regard no perils, though ever ſo great, if there be hopes of recovering it by force, from thoſe who have ſtolen it. Therefore, I adviſe all ſea-faring *Europeans*, trading to thoſe parts, never to meddle with the ſtrings of coral belonging to any ſuch officers, not even in jeſt; becauſe the *Black* that permits it, is immediately ſent for to the king, and by his order cloſe impriſoned, and put to death.

The ſame puniſhment is inflicted on any perſon whatſoever, that counterfeits thoſe ſtrings of coral, or has any in his poſſeſſion, without the king's grant.

That we have here called coral, is made of a pale red coctile earth or ſtone, and very

BARBOT. very well glazed, much reſembling red ſpeckled marble, which the king keeps in his own cuſtody, and no body is allowed, as I have ſaid, to wear it, unleſs honoured by the [illegible]ce with ſome poſt of truſt in the nation.

Third ſort of officers. The third rank of publick miniſters or officers, is that of the *Mercadors*, or merchants; *Fulladors*, or interceſſors; the *Veilhos*, or elders, employed by the king, in affairs relating to trade: all which are alſo diſtinguiſhed from the other ſubjects, not in office or poſt, by the ſame badge of a coral-ſtring at their neck, given each of them by the king, as a mark of honour.

All the ſaid officers, from the higheſt to the loweſt, being men that love money, are eaſily bribed: ſo that a perſon ſentenc'd to death, may purchaſe his life, if he is wealthy in *Boefies*, the money of this country; and only poor people are made examples of juſtice, as we ſee is no leſs practiſed in *Europe:* yet it being the king's intention, that juſtice ſhould be diſtributed, without exception of perſons, and malefactors rigidly puniſhed according to the laws of the realm, the officers take all poſſible care to conceal from him, that they have been bribed, for preventing the execution of any perſon condemn'd.

The KING'S PREROGATIVE.

THE king of *Benin* is abſolute; his will being a law and a bridle to his ſubjects, which none of them dare oppoſe; and, as I have hinted before, the greateſt men of the nation, as well as the inferior ſort, eſteem it an honour to be called the king's ſlave, which title no perſon dares aſſume without the king's particular grant; and that he never allows but to thoſe, who, as ſoon as born, are by their parents preſented to him: for which reaſon, ſome geographers have thought, that the king of *Benin* was religiouſly adored by all his ſubjects, as a deity. But that is a miſtake, for the qualification of the king's ſlaves, is but a bare compliment to majeſty; ſince none of the natives of *Benin*, can by the law of the land, be made ſlaves, on any account, as has been obſerved before.

No natives ſlaves.

King and queen-mother. The preſent king is a young man, of an affable behaviour. His mother is ſtill living, to whom he pays very great reſpect and reverence, and all the people after his example honour her. She lives a-part from her ſon in her own palace out of the city *Oedo*, where ſhe keeps her court, waited on, and ſerved by her proper officers, women and maids. The king, her ſon, uſes to take her advice on many important affairs of ſtate, by the miniſtry of his ſtateſmen and counſellors: for the king there is not to ſee his own mother, without danger of an inſurrection of the people againſt him, according to their conſtitutions. The palace of that dowager is very large and ſpacious, built much after the manner, and of the ſame materials, as the king's, and thoſe of other great perſons.

Great court. The king's houſhold is compos'd of a great number of officers of ſundry ſorts, and ſlaves of both ſexes, whoſe buſineſs is to furniſh all the ſeveral apartments with all manner of neceſſaries for life and conveniency, as well as the country affords. The men officers, being to take care of all that concerns the king's tables and ſtables; and the women, for that which regards his wives and concubines: which all together makes the concourſe of people ſo great at court, with the ſtrangers reſorting continually to it every day about buſineſs, that there is always a vaſt croud, running to and fro, from one quarter to another. It appears by ancient hiſtory, that it was the cuſtom of the eaſtern nations, to have only women, to ſerve them within doors, as officers in the king's houſes. *David* being forced to fly before *Abſalom* his ſon, and to leave *Jeruſalem* his capital, to ſhelter himſelf in ſome of his ſtrong cities beyond *Jordan*, left ten of his concubines for the guard of his palace.

Charity. The king being very charitable, as well as his ſubjects, has peculiar officers about him, whoſe chief employment is, on certain days, to carry a great quantity of proviſions, ready dreſſed, which the king ſends into the town for the uſe of the poor. Thoſe men make a ſort of proceſſion, marching two and two with thoſe proviſions in great order, preceded by the head officer, with a long white ſtaff in his hand, like the prime court-officers in *England*; and every body is obliged to make way for him, tho' of never ſo great quality.

Beſides this good quality of being charitable, the king might be reckoned juſt and equitable, as deſiring continually his officers to adminiſter juſtice exactly, and to diſcharge their duties conſcientiouſly: beſides that, he is a great lover of *Europeans*, whom he will have to be well treated and honoured, more eſpecially the *Dutch* nation, as I have before obſerved. But his extortions from ſuch of his ſubjects as are wealthy, on one unjuſt pretence or other, which has ſo much impoveriſhed many of them, will not allow him to be look'd upon as very juſt.

He ſeldom paſſes one day, without holding a cabinet council with his chief miniſters, for diſpatching of the many affairs brought before him, with all poſſible expedition; beſides, the appeals from inferior courts of judicature in all the parts of the kingdom, and audiences to ſtrangers,

or

or concerning the affairs of war, or other emergencies of state.

REVENUE.

THE king's Income is very great, his dominions being so large, and having such a number of governors, and other inferior officers, each of whom is obliged, acaccording to his post, to pay into the king's treasury so many bags of *Boejies*, some more, some less, which all together amount to a prodigious sum; and other officers of inferior rank are to pay in their taxes in cattle, chicken, fruits, roots and cloths, or any other things that can be useful to the king's houshold: which is so great a quantity, that it doth not cost the king a penny throughout the year to maintain and subsist his family; so that there is yearly a considerable increase of money in his treasury. Add to all this, the duties and tolls on imported or exported goods, paid in all trading places, to the respective *Veadors*, and other officers, which are also partly conveyed to the treasury; and were the collectors thereof just and honest, so as not to defraud the prince of a considerable part, these would amount to an incredible sum.

Several duties.

WARS.

THIS prince is perpetually at war, with one nation or other, that borders on the northern part of his dominions, and sometimes with another north-west of his kingdom, which are all potent people, but little or not at all known to *Europeans*, over whom he obtains from time to time considerable advantages; subduing large portions of those unknown countries, and raising great contributions, which are partly paid him in jasper, and other valuable goods of the product of those countries. Wherewith, together with his own plentiful revenue, he is able upon occasion to maintain an army of an hundred thousand horse and foot; but, for the most part, he doth not keep above thirty thousand men, which renders him more formidable to his neighbours, than any other *Guinea* king: nor is there any other throughout all *Guinea*, that has so many vassals and tributary kings under him; as for instance, those of *Istanna*, *Forcado*, *Jaboe*, *Issabo* and *Oedoba*, from whom he receives considerable yearly tributes, except from him of *Issabo*, who tho' much more potent than all the others, yet pays the least.

Tributary princes.

ARMY.

TO speak now something of the soldiery in the king's pay. They generally wear no other clothes but a narrow silk clout about their middle, all the other parts of their body being naked; and are armed with pikes, javelins, bows, and poisoned arrows, cutlaces and bucklers or shields; but so slight, and made of small *Bamboes*, that they cannot ward off any thing that is forcible, and so are rather for show than for defence. Some, besides all these weapons, have also a kind of hooked bill, much of the form of those we use in *Europe*, for cutting of small wood, whereof bavins and faggots are made, and some others have small poniards.

Garb and weapons.

These soldiers are commonly distributed into companies and bands, each band commanded by its respective officer, with others of lower rank under him: but what is pretty singular there, those officers do not post themselves in the front of their troops, but in the very centre, and generally wear a cymiter hanging at their side, by a leather girdle fastened under their arm-pits, instead of a belt, and march with a grave resolute mien, which has something of statelineſs.

Officers.

The king's armies are composed of a certain number of those bands, which is greater or smaller according to circumstances; and they always march like the ancient *Salij*, dancing and skipping into measure and merrily, and yet keep their ranks, being in this particular better disciplined than any other *Guinea* nation; however, they are no braver than the *Fida* and *Ardra* men, their neighbours westward, so that nothing but absolute necessity can oblige them to fight: and even then, they had rather suffer the greatest losses than defend themselves. When their flight is prevented, they return upon the enemy, but with so little courage and order, that they soon fling down their arms, either to run the lighter, or to surrender themselves prisoners of war. In short, they have so little conduct, that many of them are ashamed of it; their officers being no braver than the soldiers, every man takes his own course, without any regard to the rest.

Want of courage.

The great officers appear very richly habited in the field, every one rather endeavouring to outdo another in that particular, than to surpass him in valour and conduct. Their common garment is a short jacket or frock of scarlet cloth over their fine clothes, and some hang over that an ivory quiver, lined with a tyger's-skin, or a civet-cat's, and a long wide cap on their heads, like the dragoons caps in *France*, with a horse-tail pretty long hanging at the tip of it. Thus equip'd, they mount their horses, to whose necks they commonly tie a tinkling bell, which rings as the horse moves. Thus they ride with an air of fierceness, attended by a slave on foot, on each side, and followed by many others, one carrying the large *Bamboe* shield, another leading the horse,

BARBOT. horſe, and others playing on their uſual muſical inſtruments; that is, drums, horns, flutes; an iron hollow pipe, on which they beat, with a wooden ſtick; and another inſtrument, the moſt eſteemed among them, being a ſort of large dry bladder, well ſwelled with air, cover'd with a net, fill'd with peas and braſs bells, and hung or tied at the end of a wooden handle, to hold it by.

Muſical inſtruments.

When returned home from a warlike expedition, every man delivers back to the king's ſtores, the quivers, and arrows he has left. That ſtore-houſe or arſenal, is divided into many chambers; and immediately the prieſts are ſet to work to poiſon new arrows, that there may be always a ſufficient ſtock for the next occaſion.

Having obſerved what little courage there is in this nation, we ſhall not have much to ſay of their wars; nor is it eaſy to account for their becoming ſo formidable among their neighbours to the north, and north-weſt, but by concluding thoſe nations to be as bad ſoldiers as themſelves, and not ſo populous; for there are other nations ſouth and eaſt of them, who value not their power; amongſt whom are the pirates of *Uſa*, who give them no little diſturbance, as has been hinted before.

The KING *appearing abroad.*

THE king of *Benin*, at a certain time of the year, rides out to be ſeen by his people. That day he rides one of his beſt horſes, which, as has been obſerved, are but ordinary at beſt, richly equipped and habited, followed by three or four hundred of his principal miniſters, and officers of ſtate, ſome on horſeback, and ſome on foot, armed with their ſhields and javelins, preceded and followed by a great number of muſicians, playing on all ſorts of their inſtruments, ſounding at the ſame time ſomething rude and pleaſant. At the head of this royal proceſſion, are led ſome tame leopards or tygers, in chains, attended by ſome dwarfs, and mutes.

Magnificent train.

This proceſſion commonly ends with the death of ten or twelve ſlaves, ſacrificed in honour of the king, and paid by the people, who very groſſly imagine, thoſe wretched victims will in a little time after, return to life again, in remote fertile countries, and there live happily.

Barbarous ſacrifice.

There is another royal feaſt, at a fixed time of the year, call'd the coral-feaſt, during which, the king cauſes his treaſure to be expoſed to publick view in the palace, to ſhow his grandeur.

On that day the king appears in publick again, magnificently dreſſed, in the ſecond court or plain of his palace, where he ſits under a very fine canopy, encompaſſed by all his wives, and a vaſt croud of his principal miniſters, and officers of ſtate, all in their richeſt apparel, who range themſelves about him, and ſoon after begin a proceſſion; at which time the king riſing from his place, goes to offer ſacrifices to his idols in the open air, and there begins the feaſt, which is attended with the univerſal loud acclamations of his ſubjects. Having ſpent about a quarter of an hour in that ceremony, he returns to his former place under the canopy, where he ſtays two hours, to give the people time to perform their devotions to their idols; which done, he goes home in the ſame manner he came thither, and the remaining part of that day is ſpent in ſplendid treating and feaſting; the king cauſing all ſorts of proviſions and pardon-wine to be diſtributed among the people; which is alſo done by every great lord, in imitation of the prince. So that nothing is ſeen throughout the whole city, but all poſſible marks of rejoicings and mirth.

Great feſtival.

The king on that day alſo uſes to diſtribute men and women ſlaves among ſuch perſons as have done the nation ſome ſervice; and to confer greater offices on them; but for his jaſper-ſtone and corals, which, with the *Boejies*, make the greateſt part of his treaſure, he keeps them to himſelf.

AUDIENCE *to* EUROPEANS.

AT the audiences the king gives to ſome *European* factors, or commanders of ſhips, who are ſeldom denied that favour when they aſk it; he ſits in the room appointed for that purpoſe, before a fine tapeſtry, having on his left hand ſeven very clean bright elephant's teeth, on pedeſtals of ivory, as his idols, plac'd againſt the tapeſtry. The perſon is, according to cuſtom, to ſtand about twenty five or thirty paces from that prince at his firſt coming in. If the king has a particular kindneſs for the nation ſuch perſon belongs to, he perhaps will allow him to come within ten paces of him; and whatever the *European* has to propoſe, muſt be firſt told to the three chief miniſters of ſtate before mentioned, who conſtantly wait, and are preſent at thoſe audiences. They report it to him, and bring anſwer; going thus continually to and from him: but no body being permitted, beſides them, to approach the prince, we do not know whether they deliver the propoſals or petitions of foreigners fairly, nor whether they return his true anſwer. Next, the *European*'s preſents, conſiſting of ſome ſilk garment or night-gown, are preſented to him, covered with mats, according to their cuſtom; and behind and before the preſents, ſeveral men march with white ſtaves, denoting their office, in their hands, to make way for them; and if any perſon

ſhould

ſhould not ſtand out of their way when ordered, he would be very well beaten; which they ſay is practiſed, to prevent poiſoning of the king's idols or murdering him.

The preſents are never ſhowed to the king, till after the foreigner is withdrawn; ſo that we do not know, whether he liked them or not, but by the report of the great officers.

BURIAL *of* KINGS.

THEY ſay, that as ſoon as a king of *Benin* expires, the cuſtom is to dig a very large pit in the ground at the palace, and ſo deep, that ſometimes the workmen are in danger of being drowned, by the great quantity of water. This pit is wide at the bottom, and very narrow above. They let down the royal corps, and then his moſt beloved domeſticks, of both ſexes, earneſtly beg to be allowed the favour of going into it, to wait and attend on their maſter in the other life; but this honour is granted only to the beſt qualified among them, and thoſe the deceaſed king ſeemed to be moſt fond of, which often occaſions great murmurings and diſſenſions among them. The perſons allowed the preference of accompanying their royal maſter in his grave, being let down into the pit, they ſhut up the mouth with a large ſtone, in the preſence of a multitude of people, waiting there day and night. The next morning they remove the ſtone, and ſome proper officers aſk thoſe perſons who were put in the day before, whether they have found the king. If they anſwer, the pit is again ſhut up, and open'd a-new the day following, to put the ſame queſtion; which is anſwered by ſuch as are ſtill living in the pit, who alſo name ſuch of their companions as are already dead. In ſhort, this ſtrange fantaſtical ceremony laſts ſometimes five or ſix days; and every day they put the ſame queſtion to the men let down into the pit, till they being all dead with hunger and cold, no anſwer is returned. When that is made publick, the people ſpend all their rhetorick in the praiſes and encomiums of thoſe perſons, who have been ſo happily diſtinguiſhed from all others, as to wait for ever on the deceaſed prince. This inhuman practice of depoſiting living perſons in the graves or ſepulchres of the deceaſed, was formerly in uſe at *St. Domingo*, near *Jamaica*; where, when any of their *Caciques*, that is, chiefs or governors died, they put down into his grave ſeveral living women, to ſerve and wait on him in the other world. *Alexander ab Alexandro* reports, that before the laws of the twelve tables were brought to *Rome*, the *Romans* buried their dead in their houſes, in large caſks, and other veſſels, which gave birth to the gods *Lares*.

Living buried with the dead.

After this, the chief miniſters take care to inform the perſon, who is by right to ſucceed in the royal dignity; who immediately repairs to the burial-place of the late king, and cauſing the pit to be well ſhut up with the ſtone, orders abundance of all ſorts of meat to be roaſted on it, to feaſt all the people, and to expreſs his ſatisfaction for their readineſs to receive him to ſit on the throne of the deceaſed. BARBOT.

The people having thus eaten and drank plentifully, run all about the city in the night-time, committing abundance of outrages, and even killing ſome perſons they meet with, chopping off their heads, and bringing their corps to the late king's burial-place, for a preſent to him, to be thrown into the pit, with the garments, houſhold goods, and *Boejies* of the perſons ſo kill'd.

ENTHRONING *of a* KING.

THE uſual manner of enthroning a new king is as follows.

When the reigning king finds himſelf dying, he ſends for the *Onegwa*, one of his chief miniſters, whom he commands, upon pain of death, to keep his laſt will and teſtament ſecret, till after his deceaſe; the purport of it being to acquaint him, which of his ſons he will have to ſucceed him in the government. When the king expires, that miniſter immediately takes into his cuſtody all his treaſure and effects, and receives the homage of all his ſons, they being on their knees, each of them ſtudying how to honour him, being uncertain which of them he is order'd, by their deceaſed father, to ſet on the throne; but it is commonly the method of that miniſter, ſo to behave himſelf with them all during the interregnum, as to ſhow no more favour and regard to the one than to the other.

Interregnum.

The time approaching to proclaim the new king, the *Onegwa* ſends for the great marſhal of the crown, who, as ſoon as he comes into his preſence, aſks what he deſires of him; and being told by the *Onegwa*, what the late king commanded him to obſerve concerning his ſucceſſor, the great marſhal cauſes the *Onegwa* to repeat the ſame five or ſix times; after which he returns home, and there confines himſelf, without declaring to any perſon, what the *Onegwa* has revealed to him of the late king's intentions.

Great marſhal keeps the ſecret.

During that time the *Onegwa* ſends for the late king's ſon, who was propoſed by him to ſucceed in the throne, orders him immediately to wait on the great marſhal, at his houſe, and deſire he would be pleaſed to give a king to the ſtate; after which, the prince returns to the palace, as the great marſhal orders. Five or ſix days after, the marſhal comes to the palace to confer farther

BARBOT. ther with the *Onegwa*, about proclaiming the new king; and after having cauſed him again to repeat, which of the late king's ſons is appointed by him, to be inaugurated; at laſt, aſking him, if he does not miſtake the name of that ſon, and the other perſiſting in his ſaying, they both ſend for the young prince, whom they bid to kneel down, and in that poſture declare to him the will of his father. The young prince returning thanks to them for their fidelity in the diſcharge of their truſt, riſes up, and immediately is dreſſed in the proper habit for the ceremony of his inauguration; proclaimed king of *Benin* accordingly, and inveſted with all the prerogatives of royal authority: after which, all the miniſters of ſtate, and perſons of quality, come and pay their homages, and after them all the people, every one wiſhing him a proſperous reign.

The king enthron'd.

When thus inaugurated, the new king uſually retires to the village *Ooſeboe*, not far from *Oedo*, the metropolis, there to keep his court, till he be of age to govern; the queen-mother, the *Onegwa*, and great marſhal, being regents in *Oedo* till that time.

The new king being at age, the great marſhal fetches him from *Ooſeboe*; he takes poſſeſſion of the government, ſettles his reſidence in the palace; and after the manner of the *Ottomans*, cauſes all his brothers, and ſuch other perſons as are ſuſpicious to him, to be put to death: or if any eſcapes it at that time, by abſconding, or otherwiſe, he will ſooner or later be ſacrificed, to the jealouſy of the new king: and the very children of thoſe unfortunate perſons are uſed as their fathers; but all of them buried with great pomp. The manner of ſacrificing ſuch ſtate victims, is to fill their mouth and ears with rags, and ſuffocate them, becauſe the law forbids ſpilling the royal blood.

Deſtroys his brothers.

The kings of *Benin* celebrate anniverſaries, in honour of their predeceſſors, and then commonly ſacrifice a great number of beaſts, and men to them; but thoſe men are commonly malefactors ſentenced to death, and kept for thoſe ſolemnities. When it happens that there are not five and twenty of them, which is the fix'd number ordained to be ſlaughter'd on ſuch an occaſion, the king orders his officers to go in the night-time about the ſtreets of *Oedo*, to ſeize on all ſuch perſons indifferently, as they chance to meet carrying no light, and to ſecure them.

If the perſons ſo ſeized are rich in *Boejies*, they are commonly allowed to redeem their lives; but if they are too poor, they are made a ſacrifice on the day of the ſolemnity. The ſlaves of conſiderable men and officers, thus ſeized, may alſo be redeem'd by their maſters putting other ſlaves of leſs value in their place.

This ſtrange way of ſeizing on men indifferently in the night-time, turns to a conſiderable advantage to the prieſts, it being their proper province to redeem from death the perſons thus taken; and they make the people believe, that thoſe who are ſo redeem'd have been ſacrificed privately.

MUSICAL INSTRUMENTS.

THEIR muſical inſtruments chiefly conſiſt in large and ſmall drums, not very different from thoſe made uſe of at the *Gold-Coaſt*, being ſhaped like them, and cover'd with ſkins of beaſts, and beaten in the ſame manner. They have beſides, a ſort of iron bells, on which they play: as alſo calabaſhes hung round with *Boejies*, which ſerve them inſtead of caſtagnets; all which together afford a diſagreeable and jarring ſound.

They have another inſtrument, which, by its form, may be called a ſort of harp; being ſtrung with ſix or ſeven extended reeds, on which they play very artfully, ſing finely, and dance ſo juſtly to the tune, that it is agreeably diverting to ſee it; and really the *Benin Blacks* are the beſt dancers of all the *Guineans*; or if any of thoſe can be accounted to come ſomewhat near them, in point of dancing, it muſt be the people of *Axim*, when they celebrate the annual feaſt, of driving out the devil; but ſtill they are much ſhort of the natives of *Benin*.

Here few or none are addicted to gaming, for they know no other games than thoſe play'd with beans, only for diverſion and paſtime, but never for money.

PUNISHMENT.

AS for adultery, if a man and a woman of any quality be ſurpriz'd in the act, they kill both, on the very ſpot, their dead bodies are thrown on the dunghil, and left there for prey to wild beaſts. *Adultery how puniſhed.*

Sometimes the woman's relations, to prevent the diſhonour of their family, prevail with the injur'd huſband, by means of a large ſum of *Boejies*, to keep her ſtill as his wife; and then ſhe paſſes for a virtuous woman, as before the crime committed, both with her huſband, and amongſt all her neighbours.

Among the commonalty, if a man is ſuſpicious of the levity of any of his wives, he ſeeks all opportunities to ſurprize her in the fact; and if he ſucceeds, by the laws of the country, he is entitled to all the goods and effects of the gallant, which he ſeizes immediately, and uſes as his own. The adulterous wife is either ſtoutly beat n, or turned out of his houſe, deſtitute of all

things

things to maintain her; and ſeldom or never any man offers to marry women ſo divorced: but they commonly retire to another place, remote from their huſbands, and there paſs for widows, and thus may chance to get huſbands again; or if they miſs of their aim that way, they commonly ſet up for publick harlots, to get a livelihood.

The ſeverity of the law in *Benin* againſt adultery, among all the orders of people, deters them from venturing; ſo that it is but very ſeldom any perſons are puniſhed for that crime.

Execution of criminals. The moſt uſual way of executing perſons judicially ſentenced to death for ſome capital crime, as murder, *&c.* is to bind the criminal's hands to his back, to cover his eyes with a piece of ſtuff or linen, and ſo put him into the hands of the publick executioner, who cauſes him to lift up his arms as high, and to ſtoop down his head as low as he can poſſible; and thus, chops off his head very dexterouſly; which done, he quarters the body, and throws it on the dunghil, expoſed to the ravenous beaſts, and eſpecially to a ſort of large birds of prey, which love carrion, and are ſo much regarded by the natives of *Benin*, that they not only carefully avoid hurting them, but on the contrary, conſtantly lay down proviſions for them in places appointed for that purpoſe.

King's ſon not ſpared. If the king's ſon murders a man wilfully, they lead him under a ſtrong guard to the frontiers, and there put the ſentence in execution, in the ſame manner as above recited; for there being no more heard of him, it is more probable, that they put him there to death, than to think, as the commonalty of the *Blacks* do, that he is convey'd into foreign countries in perpetual exile.

Man-ſlaughter. If a man accidentally kills another, ſo as the dead has not bled, the offender may redeem himſelf from the puniſhment of the law, by being at all the expences of the burial of the murder'd perſon, and giving a ſlave to be put to death in his place, after he has touched, on his knees, with his forehead, the doom'd ſlave, juſt as he is executed; and to pay a large ſum of money to the governors: all this thus perform'd, the offender is free, and the relations of the perſon kill'd muſt reſt contented with this atonement for the crime, whether they like it or not.

Theft. As to theft, which is ſeldom heard of there, the natives, as I have hinted before, not being addicted to it; if the thief be taken in the fact, ſtealing any private perſon's effects or goods, he is not only obliged to the total reſtitution of whatever he has ſtolen, but likewiſe to pay a fine in money, if he is able; and if not, he is well beaten. But a robbery committed on any one who is entruſted with government, is puniſhed with death, and therefore is very rare. BARBOT.

Fines. All other crimes are atonable by fines, proportionable to the ability of perſons; but he who has no money, is liable to corporal puniſhment.

SEVERAL TRIALS.

PErſons accuſed of crimes which are not clearly proved by evidences, are obliged to purge themſelves by four ſeveral ſorts of trials for ſlight offences, or in civil cauſes.

Firſt trial. The firſt trial is to carry the accuſed perſon to the prieſt, who greaſes a cock's feather, and therewith pierces his tongue. If it paſſes eaſily, they account him innocent, and the wound will ſoon cloſe and heal up, without pain: but if, on the contrary, the quill remains ſticking in the tongue, they conclude him guilty of the accuſation.

The ſecond. The ſecond trial is, that the prieſt takes an oblong clod of earth, in which he ſticks either nine or ſeven cock's quills, which the accuſed perſon is to draw out ſucceſſively; if the quills come out eaſily, he is acquitted, if on the contrary they ſtick faſt, he is reputed guilty of the indictment.

The third. The third trial is made by ſpurting the juice of certain green herbs into the eyes of the accuſed perſon: if it doth not hurt him, he is abſolved; but if it cauſes the eyes to turn red, and enflames them, he is dealt with as convicted.

The fourth. The fourth trial is, that the prieſt ſtrokes the accuſed three times over the tongue with a red-hot copper arm-ring; if it does not burn him, he is diſcharged; if it does, he is reputed guilty.

It is eaſy enough to infer from the nature of ſuch trials, left to the diſcretion of covetous prieſts, greedy of money, how few can well avoid being found guilty, and conſequently being liable to be fined at diſcretion.

The trial for high crimes is only allowed to perſons of diſtinction, and by ſpecial order from the king; but it happens very ſeldom, and is reported to be managed after this manner.

Trial of great perſons. The perſon accuſed having petitioned the prince to be allowed to clear himſelf of his indictment, and it being granted, is conducted to a certain river, to which the natives of *Benin* aſcribe the ridiculous property of gently wafting innocent perſons plunged in it ſafe aſhore, tho' never ſo unſkill'd in ſwimming; and of ſinking guilty perſons to the bottom, tho' never ſo good ſwimmers, and uſing all poſſible means, by that art, to gain the land, it all proves vain, and only renders their death the more painful: for the water of the river, ſay they, upon caſting in of a criminal, tho' before very ſtill, immediately riſes, and continues as turbulent

BARBOT. as a whirl-pool, till the malefactor is drowned and gone to the bottom; and then returns to its former calmneſs. What can be more abſurd than this?

The fines impoſed for the above-mention'd offences, either civil or criminal, are commonly divided among the juſtices, governors and prieſts, who take care the king ſhall receive as little of them as is poſſible, he being ſeldom informed of any cauſes or trials; and his three chief miniſters of ſtate either content themſelves with what ſhare the others are pleaſed to ſend them, or if they think it not competent to the nature of the offences, ſend it back to thoſe inferior juſtices and governors, telling them, in the king's name, the fines are too ſmall, and fixing what they muſt be; whereupon they will perhaps ſend up again to the three miniſters of ſtate double the former value, for fear of falling under their laſh, who would not fail to do them ſome ill office.

As for fines on account of robberies, the perſon injured is firſt ſatisfied out of them, and then the governors, and the chief miniſters have their ſhares.

RELIGION.

TO come to the religion in *Benin*, it is ſo abſurd and perplexed, that it will be a very difficult taſk to give a juſt idea thereof.

It might ſeem rational to believe, that this nation being ſo near neighbour to *Ardra* and *Fida*, ſhould have much the ſame tenets and worſhip with them; however, they differ very much in ſeveral particulars, tho' not in the main, being no leſs groſs, abſurd and ſuperſtitious pagans; as will appear by what follows.

Notion of God. They form to themſelves a notion of an inviſible ſupreme deity, called *Oriſſa*, which they own created heaven and earth, and maintains and governs them abſolutely; and being inviſible, cannot be repreſented, under any form or figure whatſoever; nor is it to be worſhipped or ſerved directly, becauſe it is a being always doing good innumerable ways. Whereas, on the contrary, *Worſhip of the devil.* the devil, whom they alſo look upon as a deity of great authority, but naturally very hurtful to human race, is to be appeaſed and rendered leſs miſchievous by continual offerings, and other religious practices, and therefore they think they muſt ſacrifice to him, not only beaſts, but human creatures, to ſatiate the thirſt he has for blood. So that it may well be ſaid of the people of *Benin* in general, that they worſhip both God and devil.

Multitude of idols. From theſe abſurd erroneous notions of the ſupreme true God, is ſprung another, no leſs injurious to the deity; which is, to imagine an innumerable number of other divine beings, which they ſet up in human and brutal images, as elephant's teeth, claws, dead men's heads, ſkeletons, and every other thing that ſeems extraordinary in nature, for idol gods, and ſo worſhip and offer ſacrifices to them according to their deluded fancies, every man there being his own ſpiritual guide, and even ſacrificer: and thence it is they have ſuch multitudes of idols, notwithſtanding they have alſo eſtabliſhed prieſts, as has been obſerved before, to perform the religious ſervices upon ſome publick national occaſions.

The devil is not repreſented among them by any particular figure, or diſtinguiſhed from their idol-gods, any otherwiſe than in their intention only; for thro' the very ſame idols they ſometimes make offerings to God, and ſometimes to the devil, with whom they think their prieſts have a frequent communication, and that he renders them well ſkilled in necromancy.

Every man has his peculiar prieſt, with whom he adviſes in all religious affairs, how he is to behave himſelf, and acts accordingly; eſpecially when to undertake a journey, or any other matter of moment, they deſire the prieſt to enquire of the devil what the ſucceſs thereof will be; and in this caſe the prieſt puts the queſtions much after the ſame manner, as thoſe of *Ardra* uſe to do on the like occaſions.

Thus the prieſts gain much credit among the blind deluded people, and lead them, at pleaſure, in all vain groſs errors, mould- *Sacrifices.* ing and framing idols to their ſeveral uſes, as they think ſuitable to their own intereſt, either out of pieces of timber or herbs, or other traſh worked together; which, when they have formally conſecrated, the ſtupid natives fondly keep as ſacred treaſure, and attribute to them infinite virtues, to help and aſſiſt them upon all emergencies; which every body there firmly believes they are able to do, and therefore their houſes are full of ſuch idols. Beſides which, there are alſo ſeveral huts erected without doors, which are likewiſe filled with them, and thither they ſometimes repair to ſacrifice.

The daily offerings they make to their idols, are only a few boiled yams, mixt with palm-oil, which they lay before them; but when they are adviſed to offer a cock, the idol has nothing for himſelf but the blood of the victim, and they eat the fleſh of it.

Perſons of high rank uſe to celebrate an annual feaſt to their idols, which they perform with great ſtate and expence, both for the great number of all ſorts of cattle and ſheep they cauſe to be ſacrificed, and for entertaining and feaſting the people invited to ſuch ſolemnities, and diſmiſſing them again with preſents very honourably, as being all very generous in that reſpect.

The

The sea honoured. The natives of *Benin* have all a singular veneration for the sea, and use to swear by it in matters of concern. They celebrate a feast on a certain appointed day in the year, that it may prove a beneficent deity to their country at all times; and they as ridiculously imagine the state of bliss or torment in the other life will be in the sea. We read in the history of the *Yncas* kings of *Peru* in *South America*, written in *Spanish* by the *Ynca Garcilasso de la Vega*, *lib.* 1. *c.* 10. that the inhabitants of the coasts of *Peru*, before they came to be governed by the *Yncas*, among that multitude of natural and terrestrial divinities there honoured in general, did pay the greatest veneration to the sea, as the most potent of all their gods; calling it in their idiom *Mamacocha*, *i. e.* my mother: to signify, that it was their nurse, in affording fish to support them; and did also adore the whale for its monstrous bigness. The people of *Benin*, in great concerns sometimes swear by the king's person.

Most men there, talk much of the apparition of spirits or ghosts, of their deceased ancestors or kindred, which however they say happens only in their sleep, when those ghosts come to charge them to offer this or that sacrifice to the idols; and they are so fond of this vain effect of their deluded fancies, that as soon as the light of day appears, they immediately perform what is enjoined them; and if unable to do it, rather than fail, they borrow of others; firmly believing their neglect would infallibly draw down some judgment upon them: tho' when some of us scoff at their stupidity in this particular, they are very ready to own those are but dreams; but then, at the same time, add, it is a custom introduced by their ancestors, which has been practised from generation to generation, and therefore they are obliged to follow it.

Shadow of man. They imagine the shadow of a man, which they call *Possador*, a *Portugueze* word, importing a thing that passes along, shall testify whether he has lived well or ill; if well, they believe that man shall be invested with great dignities in the sea; but if ill, he is to perish there in misery, through hunger and poverty: thus assigning the same place for the state of bliss and torment.

It is also the custom one day in the year, for every wealthy person to celebrate a feast at a very great charge, in remembrance of their deceased ancestors or relations. Besides which, they keep many other festivals, on several accounts, too tedious to be observed; among which is the famous one, of the coral, in the month of *May*, at which the king assists in person, and is so expensive to him, as has been already observed.

They divide time into years, months, weeks and days; each of which has its particular name, but they reckon fourteen months to a year.

To conlude this account of the religion in *Benin*, it is an inviolable law, that no priest shall ever go out of the country under very high fines, and even pain of death, unless he has first obtained leave of the king: and they are more particularly obliged by that law not to go to *Oedo*, the capital city of the kingdom: which seems very strange, considering the great respect both king and subjects pay to their priests.

Priest much honoured. The priest of *Loebo*, a town near the mouth of the river *Fermosa*, or *Benin* river, is esteemed, and very famous among them, for his intimate familiarity with the devil, and for being an eminent magician; whose prerogatives are such, that he can at his will, cause the sea either to advance or draw back, and foretel the most remote events; in regard whereof, the king has bestowed on him and his heirs for ever, all the lands of the territory of *Loebo*, with all the slaves that were therein: and from his name the town was called *Loebo*. This priest is counted in the rank of their chief sacrificers, and so dreaded by all the people, that none dares come near him, much less to touch his hand, the king's envoys not excepted.

I have observed before, that those people use the ceremony of circumcision in men and women, as rendring them much better qualified to serve their idols, and far more acceptable to the deity; and thus conclude the description of the kingdom of *Benin*.

It remains now, to give a short account of the adjacent kingdoms of *Issabo*, *Jaboe* and *Oedoba*, and of the neighbouring territories, which all are subject and tributary to the government of *Benin*.

ISSABO KINGDOM,

BOrders at the west on *Benin*; but the natives can tell us no more of it than this, that it abounds in horses, which the natives use much in war. And not many years ago, they made an incursion into *Benin* with an army of horse, thinking to have gained some considerable advantage, by so sudden a surprize; but the king of *Benin* having had timely notice of their design, ordered abundance of pits to be made in that part of the plain, through which they were of necessity to march, and to cover them over slightly with earth; and when the *Issabo* cavalry approached the plain, the *Benin* men feigning to give ground, drew them easily into the snare, which caused a terrible slaughter among them; the *Benin* army giving no quarter but only to some of the prime men, who engaged, that their country should for the future be obliged to pay an annual tribute. *Stratagem.*

JABOE

BARBOT.

JABOE *and* OEDOBA.

THESE kingdoms join to *Benin* on the north-east, but there is so little intercourse between the people, that we can learn nothing of them, but that they are both tributaries to the king of *Benin*; and that there are other kingdoms called *Gabou* and *Isago*, lying about eight days journey above *Oedo*, upon the river *Fermosa*; which to the northward border on the kingdom of *Bito*, a very rich country, extending to the great lake *Sigismes*, where the *Niger* loses its name, and takes that of *Ica*, or white river, *alias* the *Senega*, as has been mention'd before. North by east from *Gabou*, is the kingdom of *Temian*, whose inhabitants are said to be man-eaters, extending to the *Niger*; beyond which river is the kingdom of *Zegzeg*, being a part of the *Blacks* country lying between *Bito* and *Temian* on the south, and *Cassena* on the west, and so called from its metropolis of the same name; on the east of which, is *Zanfara* or *Pharan*. The above-mentioned kingdom of *Gabou*, is said to be rich in jasper and slaves; and beyond *Temian*, is the kingdom of *Ouangara*, extending to the *Niger*, from whence they bring gold, sena and slaves.

We are also told of another kingdom called *Biafra*, lying to the eastward of *Benin*; which, according to some geographers, runs round the *Bight* of *Guinea*, or gulph of *Ethiopia*, and to four degrees of south latitude, whence has been taken the name of the coast of *Biafra*. This kingdom northward borders on those of *Isago* and *Gabou*; eastward it extends to the kingdom of *Medra*; westward to that of *Benin*, and southward to that of *Gabou*, lying at a good distance from the sea, and receives the name from its metropolis, which *Hues* places in six degrees ten minutes of north latitude.

The inhabitants of *Biafra* are generally addicted to necromancy and witchcraft above any other people of *Guinea*, and fondly believe, their magicians can cause thunder, rain, and high winds, at their pleasure. They are very gross pagans, of a wild temper, and have an extraordinary veneration for the devil, whom they worship and serve religiously, all the ways they can think most acceptable; and sacrifice to him not only an incredible multitude of all sorts of beasts, fruits, *&c.* but also, abundance of slaves, and even their own children.

This inhuman practice, of sacrificing not only men, but even their own sons and daughters, to the devil, is not peculiar to those *Guineans*; for, some of the *East* and *West-Indians* do the same; as also, the inhabitants of *Lybia*, in *Africk*, as historians relate; and the same we find in holy writ.

CHAP. VIII.

Of the kingdom of Ouwere. *The metropolis, climate, trade, product and natives. The king. The religion. The coast described.* New Calbary. *Trade of slaves. Rings the only money. Canoes.* St. Domingo *river.* Old Calabar *river. Goods imported.*

IN this chapter, I shall speak of the kingdom of *Ouwere* or *Forcado*, and of the coast from cape *Fermosa*, where the *Ethiopian* gulph, or bight of *Guinea*, commences, to the river of new *Calabar* or *Calbary*.

SITUATION.

THE kingdom of *Ouwere* or *Oveiro*, lies along *Rio Forcado*, which falls into the ocean, about eighteen leagues south south-east of *Rio Fermosa* or *Benin* river; the inhabitants were by the ancients called *Derbici Æthiopes*. The river *Forcado* runs down from a great way up the inland to the north north-east, with many windings, and is in most places near two *English* miles over, especially towards the sea-coast, but so shallow, that it is navigable only in small vessels, drawing seven or eight foot water. The banks are adorned with lovely ranges of beautiful trees, which render the prospect very agreeable. Near the mouth of it, on a little river, which is lost in the *Forcado*, is the village *Poloma*, inhabited mostly by fishermen.

Forcado *river.*

The METROPOLIS.

THE capital town *Ouwere*, which gives its name to the whole country, lies on the river *Forcado*, about thirty six or seven leagues up, from its mouth, and is near two miles about, being encompass'd on the land-side with groves and thickets, the ordinary residence of the king of *Ouwere*. The houses are generally pretty fine and neat, for a country of *Blacks*, particularly those of the persons of rank and wealth; the shells being all of clay, or loam, and painted red or grey, and the roofs cover'd with palm-tree leaves. The king's palace is nothing near so large as that at *Oedo* in *Benin*; but in all other respects much like it in form, materials and disposition.

Good houses.

The CLIMATE.

THE air is extremely bad, by reason of the continual malignant vapours the excessive heat of the scorching sun exhales from the river, which spread over the land, and occasion a great mortality among

among the crews of ſuch *European* veſſels as go thither to trade; but more eſpecially among ſuch as frequent the croſs rivers that fall into the *Forcado*, or are not very careful to ſhelter themſelves from the evening mildew, or moon-ſhine; and do not live very temperately in all reſpects.

The TRADE.

THE *Portugueſe*, and next them the *Hollanders*, are the *Europeans* that trade moſt in the *Forcado:* their cargoes are compos'd much of the ſame ſpecies of *European* commodities, as are proper for the *Benin* trade; and they export from thence in exchange luſty ſtrong ſlaves, much better ſhaped than we have them at any other parts of *Guinea*; but this place will not afford at moſt five hundred ſuch ſlaves in a whole year. They alſo purchaſe ſome jaſper-ſtones, and ſome *Accory*; but of the latter very little is got there, and it is very ſmall and extraordinary dear: for which reaſon, but a ſmall quantity is exported yearly. *Imports and exports.*

The *Portugueſe* were the firſt *Europeans* that traded with the natives of *Ouwere*, who not being then accuſtomed to traffick, and unprovided with goods, thoſe *Portugueſe* ſet up ſeveral of them as merchants and brokers, truſting them with their goods, to carry up in the country and to the neighbouring nations, to ſell for them: but the *Dutch* in progreſs of time, with much difficulty have broken the *Blacks* from that cuſtom, and brought them all to trade for ready money, in the *European* factories; and even the women come thither daily to buy and ſell with them, and are all very courteous and honeſt in their dealings, but ſomewhat irreſolute and tedious, ſpending a long time in conſidering and reſolving on the price of goods; which when once agreed on, becomes general, and fixed for all the people.

The country is not very fertile in general, the night-dew being moſtly very thin, which often cauſes a great ſcarcity of graſs to feed the cattle; and is the occaſion that they breed but few, and that horſes are not plenty, as in *Benin*, and the countries weſt and north of it.

PRODUCT.

Poultry. POultry is prodigious plentiful and much larger than in any other part of *Guinea*, which the natives moſtly feed on. They have a ſpecial way of dreſſing them; for when they roaſt a pullet or chicken, they commonly baſte it with its own dripping beaten up with the yolk of an egg, which gives it a very good reliſh, and makes it look agreeable, when taken up from the fire.

They have ſtore of palm-trees, lemons, oranges, and *Guinea* pepper, or maleguetta, and an infinite number of banana trees, as alſo of magnoc buſhes, which they call, *Mandi-hoka*, in their language; of which they make the *Caſſaba*, or *Farinha de Pao*, that is in *Portugueſe*, wood-meal, which is the bread they commonly feed on. BARBOT. *Plants.*

NATIVES.

BOTH men and women, are generally well limbed and ſhaped; eſpecially the latter are very agreeable to look at, and both ſexes have three large ſcars, or cuts in the face, one on the forehead, exactly above the noſe; the two others, one at each ſide of the eyes, near the temples; and wear their hairs, either long or ſhort, as every one pleaſes. *Scars for beauty.*

They are generally more induſtrious than the *Benin Blacks*, and nothing inferior to them in neatneſs of dreſs; their cloths being much finer, about two ells long, which they wind about their breaſts and ſtomach, hanging down. Some of them are made of cotton, and others of bark, flax or weeds, ſpun as fine as ſilk, dyed of ſeveral colours, and wove in ſtripes and checkers, the woof hanging out at each end, like a fringe. I have ſtill half a dozen of them by me. Thoſe cloths yield good profit at the *Gold-Coaſt*. *Cloth.*

Every man there, as well as in other parts of *Guinea*, may have as many wives as he pleaſes; but when he dies, all the widows belong to the king, who diſpoſes of them as at *Benin*. *Polygamy.*

The KING,

WHO ſome ſay is tributary to him of *Benin*, is very abſolute, and governs much after the ſame manner as the other. He that reigned in 1644, was a *Mulatto*, born of a *Portugueſe* woman, married to king *Mingo*; and the ſaid prince was called *Don Antonio Mingo*. He always wore the *Portugueſe* habit, and a ſword by his ſide.

RELIGION.

MErolla, in his voyage to *Congo*, informs us, that about the year 1683, two capucin miniſters, called F. *Angelo Maria d'Aiaccio*, and F. *Bonaventura di Firenza*, arriving from the iſland of *St. Thome*, in this country of *Ouwere*, were courteouſly received by the then king. That prince, ſays he, was better bred than ordinary, having been educated among the *Portugueſe*, whoſe language he was perfect in; and could read and write, a qualification very rare among *Ethiopian* princes. At their firſt interview, *Aiaccio* addreſs'd himſelf to the king thus: If your majeſty deſires I ſhould continue in your dominions, you muſt oblige your ſubjects to embrace the *Introduction of chriſtianity.*

BARBOT. holy ſtate of matrimony, according to our rites and ceremonies; and whereas, the young men and women go naked till marriageable, I deſire your majeſty will command them all to be cover'd. The king anſwered, he would take care that his ſubjects ſhould comply with his r queſt; but for himſelf, he would never be brought to it, unleſs he was married to a *White*, as ſome of his predeceſſors had been. The difficulty was to get a *White* to marry a *Black*, tho' he were a king; eſpecially among the *Portugueſe*, who naturally deſpiſe them. *Aiaccio* ſeemed to approve of the condition, and in order to bring it to effect, returned to *St. Thome*, where he enquired after ſome *White* woman, that would marry the *Black* king; and being told of one, who, though poor, was virtuouſly educated, and a comely perſon, under the care of an uncle; one day after maſs, he turned about at the altar to the people, and in the name of God, and for his ſake, intreated the uncle to let his niece marry the king of *Ouwere*, which might contribute towards the converſion of all that nation. The uncle being prevailed on by thoſe pious motives, gave his conſent, and the young lady ſet out for the ſaid kingdom with the miſſioner, and ſome few *Portugueſe*. When come upon the frontiers, ſhe was met and joyfully ſaluted by the people as their queen, and all the honours they were capable of paid her. The king received her at his palace with all tokens of affection, and much magnificence after their manner, and married her after the chriſtian manner; ſetting a good example to his ſubjects, who ſoon left their licentious way of living, and ſubmitted to be reſtrained by the rules of the goſpel, being all married after the chriſtian way. Thus far *Merolla*.

Idolatry. The religion of the country differs little from that of *Benin*, except in the point of ſacrificing men and children to their idols, which theſe people are averſe to; alledging, that to ſhed human blood, properly belongs to the devil, who is a murderer from the beginning. Nor are they all fond of idol-worſhip, or pagan prieſts, nor addicted to poiſoning, as is practiſed among other people of *Guinea*.

Remains of chriſtianity. The *Portugueſe* miſſions above-mention'd ſeem to have made deeper impreſſion on the people of *Ouwere*, than in other parts of *Guinea*: for many of them ſtill ſeem to retain ſome principles of chriſtianity; and to this day, they have a chapel in the town of *Ouwere*, in which is a crucifix, or an altar, and on the ſides of it the figures of the bleſſed virgin *Mary*, and of all the apoſtles, with two candleſticks by them; to which the natives reſort from all parts, and there mutter ſome words in their language before the crucifix, every one of them carrying beads in their hands, as is uſed by the *Portugueſe*. They ſay, ſeveral of thoſe *Blacks* have been taught to read and write; the *Portugueſe* of *St. Thome* and *Punie's* iſland, who are their neighbours in the *Ethiopick* gulph, ſupplying them with paper, ink and books. From what has been here ſaid, may be inferred, that the people of *Ouwere* are the moſt likely of any in *Guinea* to be converted to the chriſtian faith.

The COAST *of* OUWERE *deſcrib'd.*

THE coaſt of this kingdom from the mouth of *Rio Forcado* to cape *Fermoſa* extends about forty ſix leagues, north-weſt by north, and ſouth-eaſt by ſouth, all along low, flat and woody land, and is ſcarce to be ſeen till in twenty five fathom water out at ſea. *Extent.*

Little trade. It is parted by ſeveral rivers, which run acroſs it into the ocean; the moſt conſiderable of which are thoſe of *Lamos* and *Dodo*, all of them little frequented by *Europeans*, *Rio Forcado* having all the trade of the country: and I do not find that the *Portugueſe* or *Dutch*, who have frequented thoſe parts more than other *Europeans*, have made any great advantage by their voyages thither; all they get, is ſome few ſlaves in *Sangama* river, and cape *Fermoſa*, and ſo along the ſame river, which are to be ſeen from the ſea, betwixt that cape and *New Calabar*, or *Rio Real*: but it is not worth while for a ſhip of any conſiderable burden to ſtop for them, as I ſhall farther ſhow hereafter.

Cape Fermoſa. Cape *Fermoſa* lies in four degrees ten minutes of north latitude, and, like the adjacent lands, is low, flat and woody. The *Portugueſe* give it this name of *Fermoſa*, or beautiful, from the fine proſpect it affords at a diſtance, being all covered with beautiful trees. North north-weſt of it is a little river, before which is a ſhoal that is dry at low-water. The village *Sangama* is on the north ſide of that river, ſomewhat within the mouth. At this cape *Fermoſa* moſt ſea-faring men begin the bight of *Guinea*; though ſome take it from *Rio das Lagoas* near *Ardra*. Modern geographers call it the *Ethiopick* gulph, and it ends at cape *Lope Gonzalves*; the land betwixt both capes forming a large ſemicircle. Cape *Fermoſa* may be ſeen from the weſtward, being upon twenty three or twenty four fathom water; but is not eaſily diſcerned farther off at ſea, the coaſt running from ſouth-eaſt to north-weſt. The charts make it angular.

Safe coaſt. From cape *Fermoſa* to *New Calbary* river, or *Rio Real*, the coaſt runs eaſt about five and thirty leagues, being cut through at diſtances

diſtances, by ſeven rivers, which all loſe themſelves in the *Bight*; and is all along very practicable for all ſorts of ſhips, and very good anchorage, in ſeven, ſix and five fathom, ſandy ground: the breakers along that coaſt being very near the ſhore, and the coaſt from one end to the other low and flat.

The true coaſt from cape *Fermoſa* to *Rio-Real*, is to keep in ten fathom water, where is alſo the beſt anchorage there, and all round the bight, and not nearer, becauſe of the ſeveral looſe ſands between ten fathoms and the ſhore.

Non river. The firſt of the ſeven rivers that ſhow themſelves in this tract of land, is *Rio Non*, four leagues eaſt of cape *Fermoſa*.

Oddy river. The ſecond river, farther eaſt, is *Rio Oddy*, or *Malfonſa*, or *Fonſoady*, or *S. Bento*, remarkable, being ſouth of it, in ſeven fathom water, from two tall capes or heads it has on both ſides of its mouth; the land within the heads being flat and low: there are alſo two thickets of trees, high and lofty, on the eaſt ſide of the river, not far from each other; the coaſt low and level.

Juan Dias river. The third is that of *Filana* or *Juan Dias*.

Lempta river. The fourth is that of *S. Nicholas* or *Lempta*.

Meas river. The fifth is *Rio de S. Barbara*, or *Rio Meas*, before whoſe mouth are great breakers, as well as to the eaſt of it.

Tres Irmaos river. The ſixth is *S. Bartolomeo*, or *Rio dos Tres Irmaos*, remarkable by a ſteepy head at the ſhore, about two leagues off it; and by the breakers, out at ſea, to the eaſt. Thereabout, a league and a half from the ſhore, is but four fathom deep, but uneven ground, the land low, running eaſt ſouth-eaſt.

Sombreiro river. The ſeventh is *Rio Sombreiro*, which ſmall ſhips may get into and paſs through land, into *New Calabar* river, by croſs ones.

At all the above mentioned rivers ſmall ſhips may anchor, and try their fortune, for getting ſome ſlaves, and elephant's teeth; but the moſt probable is *Rio Sombreiro*.

From this laſt river to *Foko* point, being the weſt head of *Rio Real*, or *Calabar* river, and by others *Calbarine* river, is but · · · · leagues eaſtward; and from *Foko* point, to *Bandy* point eaſt, four leagues, which is the breadth of the entrance or mouth of *Rio-Real*, or *New Calabar* river, which is navigable, without much trouble, for ſhips of three hundred tuns, or more, if they be large flyboats; as I ſhall farther demonſtrate in the Supplement to this volume, and give a true chart thereof, ſetting down the anchorage and paſſages as exactly as poſſible.

Of NEW CALBARY.

Directions for ſailing. THE road before this river, which is the eighth river from cape *Fermoſa*, is a hard ſandy ground, with five, ſix, ſeven and eight fathoms water, without the breakers, which lie athwart the mouth of that river, before the two ſmall iſlands; and the true channel is at *Bandy* point, north and ſouth at four and three fathom and a half deep, at ſlack-water; and being come within the breakers, you muſt ſteer to the weſtward almoſt to *Foko* point, and afterwards to the north, to the road of *Foko* town, between the main and little iſland before it, about two *Engliſh* miles diſtance. BARBOT.

This iſland is pretty high, and ſerves as a mark from the ſea, to know the river. *Foko town.* Very few ſhips go as high up as *New Calabar* town: for it is much better to ride at *Foko*, which is not ſo much moleſted with the moſquettoes, as *New Calabar* town.

A ſmall ſhip may very well venture upon the channel at *Foko* point, with the tide, and ſail ſo near the ſhore, as to ſpeak with the *Blacks* on the land. But, as has been obſerved, *Bandy* point is the deepeſt channel at ſlack water.

The town of *Foko* is ſome leagues up the river, on the weſt ſide of it, and that of *Bandy*, on the eaſt ſide oppoſite to *Foko*; and there being ſeveral other villages and hamlets, diſperſed along the river on the eaſt or weſt, all inhabited by a very good civilized ſort of *Blacks*, any man may ſafely venture to trade, either for ſlaves, elephant's teeth, or proviſions. *Civil* Blacks.

Thoſe of *Foko* will ſupply us with freſh water and wood. The water is there taken out of a pond near the town, which keeps well at ſea; whereas that which can be had at *New Calabar*, is nothing near ſo good. *Good watering.*

They will alſo ſupply us with yams and bananas, at reaſonable rates, at the proper times of the year; but in *Auguſt* and *September*, and ſo on to *March*, thoſe eatables grow very ſcarce, and dear among them: inſomuch, that ſome ſhips have been forced to fall down to *Amboſes*, and *Camarones* river, in *May* and *June*, to buy plantains, which is a ſort of banana dried, yet ſomewhat green, and is a food well liked by the natives; thus ſpending a month or five weeks in that voyage, and afterwards turning up again to the weſtward, to *New Calabar*, to purchaſe their cargo of ſlaves. To avoid this long delay, at that time of the year, it is much better for a ſhip, bound to this place from *Europe*, to ſtop in his way at cape *Tres-Pontas*, at the *Gold-Coaſt*; or at *Anamabou*, on the ſame coaſt, to buy *Indian* wheat or corn there: the *Calabar* ſlaves being generally better pleaſed with food of their own country, than with any of *Europe*, except horſe-beans, which many like pretty well, boiled with pork, or oil; but eſpecially thoſe we purchaſe at the *Gold-Coaſt*, as ſhall be hereafter obſerved. *Proviſions.*

The

BARBOT. The yams, which are the chief of their ſubſiſtance, are not fit to be taken out of the ground before the months of *July* and *Auguſt*; and therefore moſt *European* travellers account thoſe two months, as alſo *June* and *May*, for the beſt ſeaſon of the year, in *Calabar* river; becauſe of the continual rains which refreſh and cool the air, and give the natives an opportunity to apply themſelves wholly to commerce, up the land, for getting of ſlaves and elephant's teeth; and are conſequently the fitteſt time for us to purchaſe ſlaves with expedition, and leſs hindrance and fatigue: but more eſpecially in *Auguſt* and *September*, tho' the months of *June* and *July* are ſomewhat troubleſome, becauſe of the lightning and thunder, then very frequent and terrible; but the daily great rains do abate the heats very much.

Beſt trading ſeaſon.

Worſt ſeaſon.

We reckon the months of *October*, *November*, and *December*, the worſt ſeaſon, becauſe of the dry ſcorching heat of the ſun, and the thick fogs, which are there frequent; ſo that it is not poſſible to ſee from one end of the ſhip to the other.

Calbary *river.*

It is alſo to be obſerved, that yams, at *Bandy* point, are nothing near ſo good, nor ſo laſting as thoſe we have from *Foko*, or *New Calabar* town, where the ſoil ſeems more proper for their production.

The territory of *Calabar* or *Calbary* lies on and about the river, called by the *Portugueſe Rio-Real*; by the *Engliſh*, *Calabar*; and by the *Dutch*, *Calbary*; from the town of *New Calbary* or *Calabar*, ſituated on that river; who there drive their trade with the natives. This river runs up the land to north-weſt, a great way, and can be navigated only by ſloops and yachts, the bottom being very uneven.

Calabar *town.*

New Calabar town lies on an iſland cloſe to the main, on the north ſide of a little rivulet, coming into *Rio-Real*, and is the chief place for the trade of the *Hollanders*; and containing three hundred and nine houſes, is paliſſaded about after their faſhion, having on the north ſide a large ſwampy or marſhy ground, which the tide often overflows. The little rivulet above mentioned, forms at its head or ſpring, a large iſland, all over woody, but ſo cloſe to the main, that it is hardly diſcernable to be an iſland; the river at that place being very narrow.

Foko *town.*

The town of *Foko*, already mention'd, is call'd by the *Dutch Wyn-Dorp*, becauſe of the great quantity of palm-wine the country about it affords; and in the language of the inhabitants *Foko* ſignifies wine, is ſeated on the ſecond point of the weſt ſide of *Rio-Real*, or *Calbary*, as we enter into it; having two ſmall rivers, one to the weſt, the other to the eaſt of it; both which fall into the great river, and that from them runs up north-weſt, and has good anchorage in the mouth of the weſtern rivulet, which is practicable enough for ſloops to ſail three leagues up to trade. About ten leagues up the country, and weſt of *New Calabar* town, lies that of *Belli*, govern'd by a captain; but affords little trade to *Europeans*, in ſome few ſlaves.

Belli *town.*

Sixteen or ſeventeen leagues above *New Calabar*, the river receives another little one, which comes from the inland country, at eaſt north-eaſt; on the banks whereof are ſeveral villages and hamlets.

The territory of *Cricke* lies ſome leagues north north-weſt of *Rio-Real*, and borders towards the ſouth on that of *Moko*, which lies near the ſea, as well as that of *Bany*, another territory, where is a large village, call'd *Culebo*, and eight or ten other ſmaller villages, in the compaſs of about four leagues, all of them under the government of a captain; as are alſo the other territories above mentioned: tho' ſuch chiefs or captains are now generally allow'd the title of kings, by the *Europeans*, all over *Guinea*, as has been before obſerv'd; but are at beſt ſuch kings, as the two and thirty that *Joſhua* defeated at once, mentioned in holy writ. The money of *Moko* is of iron, in the ſhape and figure of a thornback, flat and as broad as the palm of the hand, having a tail of the ſame metal, of the length of the hand.

Cricke *and* Moko *territories.*

As to *Bandy* point, which is the eaſtern head, or cape of the mouth of *Rio-Real*; it is diſcernable enough from ſea, by a tuft of high trees, overtopping the wood which covers all the coaſt about it. That tuft of trees the *Portugueſe* call the lanthorn, or fanal: which muſt be well obſerved ſteering into the river, as well as the iſlands lying at the entrance of it; the true channel being near this *Bandy* point, north and ſouth, in four and three fathom and a half at ſlack water. It is uſual there, when the *Blacks* of *Bandy* town ſpy a ſail coming in, to ſend aboard a canoe with pilots, who ſpeak a little either *Engliſh*, *Portugueſe*, or *Dutch*, to convey it ſafe into the river of *Bandy*; which when open'd, or in view on the larboard ſide, is to ſteer north-eaſt, with the tide, which is very ſwift, and thus come to an anchor before the town of *Bandy*, or *Great Bandy*, lying two leagues eaſt with *Bandy* point. Ships that come to an anchor in the road before the town, in fourteen or twelve fathom water, uſually give a ſalute of three, five or ſeven guns, according to the bigneſs of the ſhip, to the king of *Bandy*; the *Blacks* being very fond of ſuch civilities, and it contributes much to facilitate the trade.

Bandy *point.*

The town of *Great Bandy*, conſiſting of about three hundred houſes, divided into parcels, ſtands in a marſhy ground, made an iſland by ſome arms of the river from the main: it is well peopled with *Blacks*, who

Bandy *town.*

who employ themselves in trade, and some at fishing, like those of *New Calabar* town, in the inland country, by means of long and large canoes; some sixty foot long and seven broad; rowed by sixteen, eighteen or twenty paddlers, carrying *European* goods and fish to the upland *Blacks*; and bring down to their respective towns, in exchange, a vast number of slaves, of all sexes and ages, and some large elephant's teeth, to supply the *Europeans* trading in that river. Several of those *Blacks* act therein as factors, or brokers, either for their own countrymen, or for the *Europeans*; who are often obliged to trust them with their goods, to attend the upper markets, and purchase slaves for them: for all that vast number of slaves, which the *Calabar Blacks* sell to all *European* nations, but more especially to the *Hollanders*, who have there the greatest trade, are not their prisoners at war, the greatest part being bought by those people of their inland neighbours, and they also buy them of other nations yet more remote from them.

There is also a market for slaves at *Belli*, a large town at west of *Old Calabar* inland, but the trade is not so brisk as at the east of the river *Calabar*.

Of all *European* trading nations that frequent this river, and the adjacent parts, the *Dutch* have the greatest share in the trade; the *English* next, and after them the *Portuguese*, from *Brasil*, *St. Thome* and *Prince*'s islands; and all altogether export thence a great number of slaves yearly to *America*, besides a considerable quantity of good elephant's teeth, and abundance of provisions.

This would be a proper place to enter upon the description of the slaves, and trade of elephant's teeth, with the natives, and of the *European* goods, that are used commonly to purchase them, as well as provisions, together with the methods to carry it on successfully; as also, to speak of the customs, tolls, manners and religion of the *Blacks* of *Foko*, *New Calabar*, *Fougue*, *Bandy*, and *Dony*, this last being about ten leagues up in *Bandy* river, towards the east, and the conveniencies of driving the trade, by the several rivers, having a communica- with *Rio-Real*, &c. But I will follow the plan proposed to my self in writing this description of *North* and *South Guinea*, and give as good an account of those vast countries, as I could gather from the year 1678, to 1682, during which time I made two voyages thither; after which, by way of supplement, I will add, the most remarkable changes and alterations that have happened there till the year 1706, as collected from credible travellers, who have been there from time to time: and shall therefore refer the particular description of the trade, in *Rio-Real*, to that place where I design to insert an abstract of the journal kept by my brother *James*, in his voyage to that river, in the year 1699, aboard the *Albion* frigate; a ship formerly belonging to the *British* government, then called the *Dover-Prize*, which some merchants of *London* and I bought of the commissioners of the navy, in 1698, and fitted out, for *New Calabar*, with twenty four guns, sixty men, and a cargo of two thousand six hundred pounds sterlings: my said brother, and one *Grazilbier* going joint supercargoes, and purchasing five hundred and eighty three slaves, in two months time, which they carried to *Jamaica*. BARBOT.

The journals of those two persons, which are in my hands, being exact and curious, I thought more proper to refer them to the Supplement I promise, as being transactions of a much fresher date than my own voyages; and later instances of the trade of that river, and of the manners of the inhabitants, *&c.*

TRADE *of* SLAVES.

THE natives on the east side of *Rio-Real*, and those who dwell thereon, much farther up the inland to the north-west, are reported to eat the flesh of their enemies slain in battle, and sell all the prisoners of war they take to the *Calabar* and *Bandy* factors for slaves; sometimes bringing them down to *New Calabar* market, where they are publickly exposed to sale on certain fixed days, to the highest bidder. *Man-eaters.*

The same account is given of the *Blacks* dwelling on and about a river, called by the *English*, *Cross* river, those people being also neighbours to the former; but with this difference, that they never kill their prisoners to eat them, unless they perceive them to be sick: for then, instead of contriving to cure them, as they do their own people, they commonly kill them, and make a publick feast.

We are also told there of a certain nation inhabiting a small state, about ten leagues in circumference, which lies still farther inland; whose chief town is called *Calanach*, and their king *Mancha*, who once asking an *English* man, that was taken by the *Blacks* of the coast, and sent up to *Calanach* as a prisoner, whether the *British* empire was as large as his kingdom; and the *European* replying, that his state was but one half of the least shire of *England*: the *Black* king was ever after very melancholy, as long as he lived, to find himself so little in the world.

Some *Portuguese* geographers place a city several leagues inland west of *New Calabar* town, which they call *Ofoco*; and antient geography names the several nations that inhabit the large tract of land from *Benin*, to the *Camarones* river, the *Xyliuces Æthiopes*.

BARBOT. The ſlaves generally purchaſed at *New Calabar*, are conveyed down thither from *Biafra*, and other countries farther inland, whither the *Blacks* report they are ſent by other nations, living more towards the north and north-eaſt, and quite unknown to them.

RINGS *for* MONEY.

THE principal thing that paſſes in *Calabar*, as current money among the natives, is braſs-rings, for the arms or legs, which they call *Bochie*; and they are ſo nice in the choice of them, that they will often turn over a whole caſk before they find two to pleaſe their fancy.

Good workmen. The *Engliſh* and *Dutch* import there a great deal of copper in ſmall bars, round and equal, about three foot long, weighing about a pound and a quarter; which the *Blacks* of *Calabary* work, with much art, ſplitting the bar into three parts, from one end to the other; which they poliſh as fine as gold, and twiſt the three pieces together very ingeniouſly, like cords, to make what ſorts of arm-rings they pleaſe.

CANOES.

I Have already hinted ſomewhat of their large canoes, made of the trunks or bodies of lofty big trees, and framed much after the manner of the canoes at the *Gold-Coaſt*, for bars, but much longer, ſome being ſeventy feet in length, and ſeven or eight broad; very ſharp pointed at each end, fitted with benches athwart, for the conveniency of the rowers, with paddles, who ſit as near the ſides of the canoes as is poſſible. They commonly hang at the head of the canoe two ſhields, and on the ſides ſome bundles of javelins, as defenſive arms, in a readineſs to repulſe any attempt that may be made on them in their voyages along the rivers, being generally at variance with ſome neighbouring nation or other.

Canoes with decks. Every canoe has alſo a hearth, in the head of it, to dreſs their victuals, and they have a contrivance to ſet up a ſort of awning, made of mats, to ſhelter the principal perſons in the boat at night, or in extreme bad weather: and others have a ſort of quarter-deck, made of ſtrong reeds; but the reſt of the crew, and the ſlaves, when they carry any, lie expoſed to all weather.

Canoes for war. They navigate ſuch canoes with eighteen or twenty hands, and thoſe arm'd for war, commonly carry ſeventy or eighty men, with all neceſſary proviſions to ſubſiſt them, being generally yams, bananas, chickens, hogs, goats or ſheep, palm-wine and palm-oil; which two laſt ſorts are plentiful enough at *New Calabar*, and pretty cheap, as are all other ſorts of eatables, for themſelves and the ſlaves.

With ſuch canoes, thus equipp'd, they carry on their traffick very far on rivers, or their wars, as occaſion requires.

S. DOMINGO RIVER,

SO called by the *Portugueſe*, and by others *Laitomba*, falls into the *Æthiopian* gulph, about five leagues eaſt of *Bandy* point, which is at the month of *Rio-Real*. The town *Dony* or *Bony*, ſtands on the eaſt ſide of it, *Donytown.* is large, well peopled, and trades in ſlaves and teeth with the *Europeans*, by means of *Bandy* river, which has a communication with it, and by means of thoſe rivers, the *Dony* people drive their trade up the land, to purchaſe ſlaves and teeth.

I might here enlarge upon the deſcription of this town and country, and of the manners and religion of its inhabitants; but my brother's journal mentioning ſeveral particulars thereof, I refer that to the Supplement.

OLD CALABAR RIVER.

FROM *Rio de S. Domingo*, to that of *Old Calabar* or *Calbarine*, the coaſt ſtretches eaſtward, all over level and woody, and betwixt them both is another river that falls into the gulph, called by the *Hollanders*, *Rio de Conde*; but I have not heard any body ſay it is a place of any trade. The *Dutch* call this river *Oude Calborgh*, and the *Engliſh*, *Old Calbary*. The true channel for large ſhips is on the eaſt ſide, in three fathom and a half water; and the right road in it is near another river, call'd *Croſs* river, coming from the north-weſt into it, above the place called *Sandy-point*; below which, at the mouth of *Old Calabar* river are two villages at a diſtance from each other, call'd *Fiſh*-town, and *Salt*-town; the *Blacks* of the former being fiſhermen, and of the latter ſalt-boilers.

On the eaſt ſide of *Old Calabar* river, juſt at the mouth of it, is another little river running up north, and then eaſt to *Rio del Rey*, thro' which ſhips may paſs ſafely, and ſo makes an iſland of the coaſt that lies betwixt it and *Old Calabar*. In the midſt of the entrance of *Old Calabar* river lies a ſmall oval iſland, flat and low, call'd parrot's iſland, which makes two channels to enter it; the beſt being, as I have ſaid before, on the ſide of *Bennel's* river: the other channel is between that little iſland and the ſalt-town, on the main; but it has a bar almoſt athwart it, extending from *Salt*-town, to very near the weſt point of *Parrot*'s iſland, leaving only a narrow paſſage cloſe to that iſland, ſix or ſeven fathom deep.

Thus by all the before mentioned remarks this river is eaſily known from ſea, and as eaſy to be navigated by large ſhips. It is well furniſhed with villages and hamlets all about, where *Europeans* drive their trade with the *Blacks*,

Blacks, who are good civiliz'd people, and where we get, in their proper ſeaſons, as at *New Calabar*, all ſorts of eatables, yams, bananas, corn, and other proviſions for the ſlaves which we barter there, as well as elephant's teeth, and I believe have the greateſt ſhare of, of any *Europeans*.

It is to be obſerved, that the trade goes on there very ſlowly, ſeveral ſhips being obliged to ſtay eight or ten months, according to the circumſtances of the natives, making faſt their ſhips to large trees on the bank of the river, to ſave their cables.

Bad air. The air in this river is very malignant, and occaſions a great mortality among our ſailors, that make any long ſtay. I remember, that at my firſt voyage into *Guinea*, being in the frigate call'd the *Sun* of *Africa*, I met at ſea, in croſſing the line, an *Engliſh* flyboat, bound for *Nevis*, but firſt for *Prince*'s iſland, which had but five men of all the crew able to hand the ſails, having been ten months in *Old Calabar*, to purchaſe about three hundred ſlaves, of which one third part, or better, were then dead, tho' they had been but three weeks from that river.

Other inconveniencies. The *Hollanders*, of all the other *European Guinea* traders, can leaſt bear with the intemperature of the air, in *Old Calabar*; and for that reaſon, as well as for the tediouſneſs of their traffick there, in all probability, they ſeldom ſend their ſhips thither: beſides its being ſo ſituated in the gulph, that the tide almoſt continually runs with great violence towards *Camarones* river, in the circular part of the bight, north from all the coaſt round it; which gives a great fatigue to ſailors that come out of *Old Calabar*, to turn up a ſhip for three weeks or a month in the gulph to gain *Prince*'s iſland, *St. Thome*, or cape *de Lope Gonzalves*, to take in freſh water, wood and proviſions; which is alſo very prejudicial to the ſlaves aboard.

GOODS *imported.*

THE moſt current goods of *Europe* for the river of *Old Calabar* to purchaſe ſlaves and elephant's teeth, are iron bars, in quantity, and chiefly; copper bars, blue rags, cloth, and ſtriped *Guinea* clouts of many colours, horſe-bells, hawks-bells, rangoes; pewter baſons of one, two, three and four pound weight; tankards of *ditto*, of one, two and three pound weight; beads, very ſmall, and glazed, yellow, green, purple and blue; purple copper armlets, or arm-rings, of *Angola* make; but this laſt ſort of goods is peculiar to the *Portugueſe*.

The *Blacks* there reckon by copper bars, reducing all ſorts of goods to ſuch bars; for example, one bar of iron, four copper bars; a man-ſlave for thirty eight; and a woman-ſlave for thirty ſeven or thirty ſix copper bars.

The monkeys of *Old Calabar* are very handſome, and much valued in *Europe*. BARBOT. *Monkeys.*

It may perhaps not be altogether uſeleſs to inſert here a few words of the *Old Calabar* language.

Yo,	*Give me.*
Tata, bobob,	*Speak.*
Singome,	*Shew me.*
Fai-fay,	*To truck.*
Yong-yong,	*Good and fair.*
Qua-qua,	*Linen.*
Baſin,	*Baſons.*
Yallo,	*Beads.*
Labouche,	*A woman.*
Negro,	*A black.*
Cokeriko,	*Chickens.*
Cakedeko,	*To-morrow.*
Cakedeko ſingo,	*After to-morrow.*
Macinche,	*Yeſterday.*
Singo me Crizake,	*Shew me the like.*
Singo me miombo,	*Give me ſome ſtrong liquor.*
Kinde nongue-nongue,	*Go ſleep.*
Chap-chap,	*Eat.*
Foretap,	*All.*
Meraba,	*Water.*

To conclude this chapter, I would adviſe ſuch as are to carry ſhips of conſiderable burthen into the rivers of *New* and *Old Calabar*, beſides obſerving the before mentioned directions, to ſound the proper channels and depths with boats, before ſailing in the ſhip; and to make all due remarks, as prudence requires: as alſo to take the advice of ſome of the natives for the channels; and afterward to examine if it be ſo, with the boat or pinnace; alſo to obſerve the tides, winds and depths, and the ſituation of the lands and banks; and, if poſſible, to be even ſo curious, as to make particular charts or draughts thereof; and of the rivers for preſent and future uſes, for themſelves and poſterity. The neglect of this, in moſt ſea-faring men, even thoſe who have had education, is much to be lamented among us; very many ſpending their whole life in travelling from one part of the univerſe to another, and very often to and from the ſame places; who nevertheleſs are not able to ſhow what uſe they have made of their time, in any obſervations of this ſort, that may be ſerviceable to poſterity, as well as to themſelves. Had this been practiſed in former generations, and even in this preſent, ſince navigation is become ſo familiar to the meaneſt capacities; and ſuch multitudes of men have viſited, more than once, the beſt parts of the known world, ſeveral of them having been at many coaſts, harbours and rivers; we ſhould be now better furniſhed with exact maps and charts thereof, and many ſhips and men had been ſaved who have periſhed, in all parts of the world, thro' the ignorance of the commanders, or thro' their own neglect: an inſtance

whereof,

BARBOT. whereof, I have, at my own coſt, in the *Griffin* frigat, which ſome adventurers of *London* and myſelf had fitted out in 1697, for *New Calabar* river; and after a very proſperous voyage and trade, in three months exactly from the *Downs* to that river, having in that ſpace taken in three hundred and fifty ſlaves, was miſerably caſt away on that bar, coming out to proceed to *Jamaica*, in the beſt weather that could be wiſhed; through the neglect of the officers, and for want of taking due obſervations of the channel, and not having ſenſe enough, when the ſhip had but gently touch'd undamaged on the ſkirt of the bar, to caſt anchor there, and knock out the heads of all the water-caſks to lighten her. But all the crew got into the long-boat, and run aſhore at *Bandy*; leaving the ſhip with all her ſails out, and all the ſlaves in her, to be toſſed to and fro for three days in the channel, till at laſt it was ſplit in pieces, after the king of *Bandy* had ſent ſeveral canoes aboard her, which took out all the ſlaves, and the beſt part of her rigging and utenſils for himſelf: being amazed and much ſurpriſed at the conduct of our people; moſt of whom died there, and ſome few, after three months ſtay in miſery among the *Blacks*, got their paſſage in a *Portugueſe* ſhip over to *St. Thome*, and thence afterwards to *England*. It was a great ſurpriſe to the adventurers, to hear of their arrival here, when we expected letters from *Jamaica*, with an account of the ſhip's arrival there with a good cargo of *Blacks*; which was no leſs expected there by many of the planters, then in great want of *Blacks*, who at that time yielded forty pounds a man.

CHAP. IX.

Rio del Rey. Calbonges *nation*. Ambozes *country*. Camarones *river*. *The coaſt to* Rio Gabon. Angra *river*. Coriſco *iſland*. Moucheron *iſlands*. *Cape* St. Clare. Gabon *river*. Pongo *iſlands*. *Government*. *Wild beaſts*. *Religion*.

RIO DEL REY.

FROM the eaſt point of *Old Calabar* river, to the weſt-head or cape, of the mouth of *Rio del Rey*, the coaſt extends about ten leagues eaſt and weſt.

Marks to know the river. This river *del Rey* is very eaſily known coming from the weſtward, by the extreme high lands of *Amboſes*, ſituated betwixt it and *Rio Camarones*, which appear at ſouth-eaſt, as we go into *Rio del Rey*, ſo that it is impoſſible to miſs it; the mouth looking like a deep large bay, running to the northward ſeven or eight leagues wide in the entrance, from the weſt point to the oppoſite ſide out and in. Somewhat out to ſea are two ridges or rows of poles fixed in the ſea, called a fiſhery, the *Blacks* probably faſtning nets there to catch fiſh. About them is eight fathom water.

Depth of the river. The depth of the river's mouth three and a half and three fathom, ouzy ground, and every where free from ſhoals and ſands, except near the eaſt-ſhore, where it is ſomewhat foul within. The channel is exactly in the middle.

Its courſe. The ſhore is flat, low and ſwampy on both ſides; and the river comes down from the north very wide for a great way up, with many villages on the eaſt and weſt banks, and it receives many others that fall into it on both ſides; on which are alſo ſeveral villages and hamlets.

Trading village. The trading place on the weſt point of the mouth of the river, is a village commonly well inhabited, being ſeated on a ſmall river that loſes itſelf in *Rio del Rey*, ſomewhat within the mouth, the little one being navigable for ſloops. The *Dutch* have the greateſt ſhare of trade there in yachts ſent from *Mina*, on the *Gold-Coaſt*; whoſe cargo conſiſts moſtly of ſmall copper-bars, of the ſame ſort as mentioned at *Old Calabar*, iron-bars, coral, braſs-baſons, of the refuſe goods of the *Gold-Coaſt*; bloom-colour beads or bugles, and purple copper armlets or rings, made at *Loanda* in *Angola*, and preſſes for lemons and oranges. In exchange for which, they yearly export from thence four or five hundred ſlaves, and about ten or twelve tun weight of fine large teeth, two or three of which commonly weigh above an hundred weight; beſides *Accory*, javelins, and ſome ſorts of knives, which the *Blacks* there make to perfection, and are proper for the trade of the *Gold-Coaſt*. The *Accory* is to be found no where but at *Rio del Rey*, and thence along to *Camarones* river.

Bad air. The inconveniency there is, that the air in the river is always thick and very foggy, and the country affords no other freſh water, but what the *Blacks* gather from the tops of their houſes when it rains. So that the yachts, or other veſſels which go to trade there, muſt take in their proviſion of water elſewhere; for what they could get there, will coſt very dear.

CAL-

CALBONGES NATION.

THE nation of the *Calbonges* inhabiting about the upper end of *Rio del Rey*, and being a part of the people in the ancient geography call'd *Xyliuces Æthiopes*, which poſſeſs the tract of land from this river to cape *Fermoſa* weſtward, are a very ſtrong robuſt people, but very poor and knaviſh, always ready to cheat *Europeans*, upon every opportunity that offers; ſo that it behoves thoſe who deal with them to be continually upon their guard.

Both men and women wear only a bare ſingle clout, made of herbs or flax, about their waiſt. They are generally a wild brutiſh race, very cruel and unnatural; inſomuch, that among them it is common for a father to ſell his children, a huſband his wives, and a brother his ſiſters, or other relations.

They are alſo very naſty, both in their houſes and perſons; and many of the males carry their privy-members in a ſort of caſe they faſten to their middle; thoſe caſes being no other than a narrow long calabaſh. Others have yet a ſtranger faſhion; which is, to tie up with a thread the end of the foreſkin, and ſo encloſe the member: and both theſe ſort of men go ſtark-naked, as they came from their mother's womb, ſmearing their bodies all over with a red ſort of ſtuff; and having ſeveral ſcars on their foreheads, made with a red-hot iron or pincers; plaiting their hair many different ways, and filing their teeth as ſharp as needles, like the *Quaqua Blacks*.

Their way of clearing themſelves of crimes laid to their charge, is to make an inciſion in their arm, and ſuck out their own blood. Which is likewiſe practiſed by the people of *Ambozes*, *Ambo* and *Boetery*, bearing irreconcileable hatred to the *Calbonges*, becauſe theſe are very wicked deceitful enemies to them and other neighbours.

Theſe wicked *Calbonges* have the kingdom of *Gabon* on the north, from whence comes jaſper and ſlaves, as has been obſerved. Their principal employment is fiſhing in the rivers, which are richly ſtored with various kinds of fiſh.

AMBOZES COUNTRY.

THE territory of *Ambozes*, which, I ſaid before, is ſituated between *Rio del Rey*, and *Rio Camarones*, is very remarkable for the immenſe height of the mountains it has near the ſea-ſhore, which the *Spaniards* call *Alta-Tierra de Ambozi*, and reckon ſome of them as high as the pike of *Teneriffe*. The coaſt runs from *Rio del Rey* to ſouth-eaſt; the little river *Camarones Pequeno*, lies about five leagues from *Rio del Rey*; from it to cape *Camarones*, the northern point of *Rio Camarones Grande*, the coaſt is low and woody, much more than it is from *Little Camarones* to *Rio del Rey*. BARBOT.

This *Little Camarones* river is properly a branch of *Great Camarones* river, and divides it ſelf coming out from the latter into three branches; all three running thro' the lands of the *Ambozes*, into the great *Ethiopick* ocean: the principal of which being the third river, ſouth-eaſt of *Rio del Rey*, is called *Old Camarones* by the *Engliſh*. This third branch divides it ſelf again into two other branches, at a diſtance from each other, running to ſouth-eaſt and ſouth ſouth-eaſt into the *Great Camarones* river. And thus, with the ocean, form three iſlands in the territory of *Ambozes*, wherein are the higheſt mountains, which extend near to the north point or head of *Great Camarones*. And at weſt and ſouth-weſt of *Old Camarones* river, are three round iſlands off at ſea, two or three leagues from the main, as lofty and high land, as the oppoſite *Ambozes* hills. Theſe iſlands are called by the *Portugueſe*, *Ilhas Ambozes*: the channel betwixt them and the main is ſeven fathom deep; tho' from ſome diſtance off at ſea they ſeem to touch the oppoſite continent, which is properly the effect of the immenſe altitude of the hills, on either ſide the channel, ſo that the biggeſt firſt-rate may ſail through it with ſafety; the tide there running as the wind ſits. The moſt northern iſland of the three, lies four leagues from the *Peſcaria* or fiſhery of *Rio del Rey*, and the moſt ſouthern of them five leagues to the north of cape *Camarones*, being the higheſt land of them all and the largeſt; the other, which is the ſmalleſt, lies betwixt the two former. *Three iſlands.*

Though theſe little iſlands look but like large lofty rocks at a diſtance; yet they ſwarm with people, and are ſo fertile, eſpecially in palm-wine and oil, that the ſoil produces enough to ſubſiſt the inhabitants. It is ſurpriſing to find there ſuch abundance of palm-trees, when there is not one to be ſeen on the oppoſite continent. The ſea about the iſlands abounds in many ſorts of good fiſh; which is of great advantage to the iſlanders.

The road for trading-ſhips, is eaſt of the moſt ſouthern iſland. The inhabitants for the moſt part underſtand *Portugueſe* pretty well, but are the worſt *Blacks* of all *Guinea*. They form a ſort of common-wealth of the three iſlands, making continual deſcents with their canoes, on the territory of *Ambozes* on the main, and get from thence in their incurſions a vaſt quantity of proviſions; and have no other commerce with thoſe people. *Blacks that live by robbing.*

The territory of *Ambozes*, comprehends ſeveral villages on the weſt of cape *Camarones*, *villages.*

BARBOT. *rones*, amongſt which are thoſe of *Ceſges*, *Bodi* and *Bodiwa*, where there is a little trade for ſlaves, and for *Accory*. The *Hollanders* trade there moſt of all *Europeans*, and export ſlaves for the ſame ſorts of goods, they uſe to import at *Rio del Rey*.

Names of numbers. The *Blacks* there have the ſame names for numbers as thoſe of *Camarones:* one is *mo*; two *ba*; three *melella*; four *meley*; and five *matan*, *&c.*

The country of *Ambozes* is very fertile in all the ſorts of plants and fruits of *Guinea*, except palm-trees, of which not one is to be ſeen, as I have already hinted; and to ſupply the defect of palm-wine, they make a liquor for their uſual drink, of a certain root call'd *Gajanlas*, boiled in water, which is not diſagreeable; and is beſides a remedy for the cholick.

They have great ſtores of poultry, and other eatable animals: for which reaſon many *European* ſhips take proviſions and refreſhments there.

CAMARONES RIVER.

RIO Camarones, by ſome called *Jamoer*, at which ends *Guinea*, and commences the lower or weſtern *Ethiopia*, in the kingdom of *Biafara*; being part of the nation called in ancient geography *Achalinces Æthiopes*. This river falls into the *Ethiopick* ocean, through a wide ſpacious mouth; yet is it only navigable for yachts and brigantines, and that with much difficulty.

The channel. On the ſouth ſide of the mouth lies the little bufflers-iſland, from which ſtretches out ſouth ſouth-weſt a ſhelf of ſmall rocks ſo ſteep, that ſhips may ſail ſafe cloſe by it, in ſix fathom water, and ſo by the other rocks that appear within the mouth of this river, on the ſtarboard and larboard ſides of the channel, which is exactly in the middle, where it is three fathom deep. For ſome leagues up, the tides of flood and ebb go in and out conſtantly very ſwiftly.

Two ſmall rivers. The proper anchoring-place is before the mouth of a little river, coming from the country at eaſt into *Camarones*, on which lies a village. This little river is called by the *Blacks Monoca*, and by the *Hollanders Tande-gatt*. And farther up in *Camarones*, and on the ſame ſide is another little river falling alſo into it, called by the *Dutch Monambaſcha-gatt*; on the banks of which, is the town where *Europeans* trade.

On the northern ſides of *Camarones*, for a good way up, lie the lands of *Ambozes*, having a long ridge of mountains extending far inland, at north north-eaſt, which ancient geographers call *Aranga-Mons*; and is properly the ſeparation of the coaſt of *Guinea* proper, from that of the weſtern *Ethiopia*, or the *Heſperii Æthiopes*, of the ancients. This territory of *Ambozes*, as I have hinted before, is cut thro' by branches of rivers coming from *Great* and *Little Camarones* rivers into ſeveral large iſlands; the fartheſt whereof in *Camarones*, is call'd *Negrey*, in which is *Whitebay*, and the next to it at weſt *Negary*. Near to which, and at its weſt-ſide, is the head called by the *Engliſh*, the high-point, oppoſite to *Rio de Bore*, at the ſouth-eaſt ſide of *Camarones*, where is a ſmall village of fiſhermen, being ſome leagues diſtant from *Swaleba* point, that lies on the ſame continent ſouth-weſt of it.

Above *Monambaſcha-gatt* before-mentioned, being the third ſmall river entring from the eaſt into *Rio Camarones*, is a village called *Beteba*; and farther to the north-eaſt of it, on the river *Camarones*, another great town called *Biafara*, the capital city of all thoſe lands; that of *Medra*, is near the *Niger*, the metropolis of the kingdom of *Medra*, and another named *Tebeldera*. *Biafara city.*

The lands oppoſite to the latter places, on the north of *Rio Camarones*, are inhabited by the *Calbonges*, and, as I have ſaid before, extend to the upper part of *Rio del Rey*, and are a ſtrong luſty people, very knaviſh and treacherous dealers, and miſerably poor, continually at war with the *Camarones Blacks*, living higher on that river, governed by a chief of their own tribe, called by them *Moneba*; who is eſteemed the moſt conſiderable perſon of all that country, and commonly reſides high at a ſeat of his, on a riſing ground, which is by nature the moſt ſweet and pleaſant dwelling-place of all the coaſt of the gulph of *Guinea*, both for a delightful proſpect and wholeſome air: as alſo the fertility of the ſoil about it, plentifully ſupplying him with yams, bananas, palm and *Bordon*-wine, beſides other proviſions of the country. *Curious ſeat.*

The houſes there are ſquare. The people drive ſome trade with *Europeans*, having ſtore of teeth, *Accory* and ſlaves, which they afford us at very reaſonable rates. Beſides iron and copper-bars, braſs-pots and kettles, hammer'd; bugles, or beads, bloom-colour, purple, orange and lemon colour; ox-horns, ſteel files, *&c.* are the choiceſt goods to get ſlaves for. The *Accory* is commonly purchas'd for *Haerlem* cloths, and ſome other ſtuffs of *Europe*, of the ſorts imported at *Rio del Rey*, and all other trading places in the gulph. *Trade.*

The *Blacks* of *Camarones* are generally tall, luſty, well-ſhaped men; of a fine ſmooth ſkin, but very long-legg'd. Ancient geography calls them *Achalinces Æthiopes*, being the greateſt nation of the weſtern *Ethiopia*, now properly ſo call'd, and formerly *Heſperii Æthiopes*. *Natives.*

The

The COAST *to* RIO GABON,

FROM *Swaleba* point, on the south side of the mouth of *Camarones* river; the coast, as far as *Rio Gabon*, being about seventy leagues south by west; affords nothing considerable in trade; which is the chief subject of this description of *Guinea:* and consequently being little frequented by *Europeans*, I cannot say much of it. However, take the following general observations.

Boroa and Borba rivers. The coast from the mouth of the river *Camarones* runs south by east to *Rio de Boroa* or *Borro* about ten leagues, in which space the river *Borba* cuts it through, falling into the gulph, much nearer to *Camarones* than to *Boroa:* not far from which, is the island *Branca* or *Baracombo*, about two leagues and a half distant from the continent, opposite westward to the island of *Fernando Poo*, and ten leagues from it.

Branca island. The island *Branca* has several sorts of fruit and birds; among which is that particular species before-mentioned in the description of *Sestro*.

Lewd women. The female sex there are accounted the most intemperately brutish of any in *Guinea*, as openly and impudently prostituting themselves in the sight of all men.

Some years ago, a *Dutch* ship happening to anchor there, a sloop soon came aboard with twenty eight *Blacks*, one of whom had a drum and a hollow stick, like a flute; and another, whose face, arms and breast were white, held in one hand a green branch and a bell, and in the other a little bird, about as big as a sparrow, which he now and then let fly off upon the deck, and whilst discoursing with them he often rung the bell, as it were to express his surprise at what the *Dutch* gave them to understand, by signs and gestures. Some of the *Dutch* going ashore afterwards, observed in the village of those people, a small hut about three foot high, wherein was an earthen pitcher covered with a net, which the natives would never permit them to take off; and just by the pitcher they saw the figure of a child cut in a piece of wood very oddly, with some small fish-bones thrust into and round about one eye, supposed to be the idol of those people. They also took notice, that those *Blacks* observ'd circumcision, but did not discover they had any notion of a deity, or any religious service.

From *Rio de Boroa* to *Rio do Campo* is fifteen leagues, in which space the *Portuguese* maps I have by me, made by the king of *Portugal*'s command, set down four ports or villages, which no other *European* nation takes any notice of. They are south of *Rio de Boroa*, and call'd *Serra Guerreira*, *Angra do Ilheo*, *Pao da Nao* and *Porto de Garapo*. This last is there represented as a large deep bay. Only one modern *English* chart of the gulph hints something of this last port, calling it point *Pan*, where it notes good anchoring, near the southermost point of the bay, between the cape and a small island, on the south-west of which is fifteen fathom water. BARBOT.

The same *English* map also mentions thereby, two round hills at some little distance of the coast, and calls them *Navia*; making the hills to extend inland from the point of *Pan*, to the northern banks of *Rio-Campo*, and noting good anchorage in fifteen fathom water, near the north head or point of the mouth of the said river. But the *Dutch* charts mention no places at all betwixt the rivers.

From *Rio do Campo* to *Rio de S. Bento*, is ten leagues south by west, in which space the same *Portuguese* charts set down several rocks along the shore, called *Baixos de Pedra*, south of which is a port call'd *Duas Pontas*; and according to the *English* chart, some few leagues south of the river *Campo* is a bay pretty deep, inland and wide, called *Bay de Bato*, where is good anchorage in sixteen fathom water, over against the north head of the bay, and twenty off the southern head of the same. It likewise takes notice of a long ridge of little hills inland, that extends from *Rio do Campo*, five or six leagues southward, and marks a very high promontory at the north point of the mouth of *Rio de S. Bento*, in the form of a semicircle, extending from west to east along the river's entrance; before which is a bank or shoal, of three leagues, along the north side of it, near which the channel is six, five, and four fathom going in. It also supposes another river, coming into *S. Bento*, from the east north-east, call'd *Rio Toza*, and another less, call'd *Rio Moda*, falling into the same on the south side. S. Bento river.

From *Rio de S. Bento*, to the north point of the bay of *Angra*, is fifteen leagues, a direct south-west course; the coast forming a great bulging at east, being twelve, fourteen or fifteen fathom deep along shore; the two capes thereof, according to the *Portuguese* charts, being to the northward that of *das Serras*, and southward that of *S. Joao*. The *English* map representing the best part of this bulging to be low land, rising gradually as it runs south, to a great promontory, forming the cape *S. Joao*, and placing a ridge of hills beyond that low land, call'd *Los-Mitos*, and the coast cover'd with high trees at distances, from the south end of the inland hills, half way to cape *S. Joao*, and eight fathom deep, round about that cape, to turn into the bay of *Angra*.

The

BARBOT. The coaſt from cape *S. Joao* turns on a ſudden from north to eaſt, in a direct courſe, for about ten leagues; and there receiving a little river into the bay, turns again ſhort to ſouth, in a direct line, for near ſeven leagues to the north-eaſt head of *Rio de Angra*, which is diſtant from the other weſtern cape of the ſame river, about three leagues, the utmoſt wideneſs of its entrance into the bay aforeſaid: the mouth thus looking full north-weſt, with five fathom depth betwixt thoſe two heads.

River of Angra.

From the weſt head of the ſaid river's mouth, which is called cape *Coriſco*, the coaſt runs circle-wiſe, five leagues ſouth-weſt to cape *de Eſtyras*, which forms the bay of that name, near three leagues wide from north to ſouth, and near as much in length to the bottom of it. The little iſland *Coriſco*, lying juſt in the middle of the bay, is ſo low land, that at a diſtance the multitude of trees there ſeem planted in the water, and afford a very fine proſpect.

Eſtyras bay.

Coriſco iſland.

The iſland *Great Coriſco* lies off at ſea, about the middle of the mouth of the large bay of *Angra*; and a great way up from it eaſt north-eaſt in that bay, are the three little iſlands, call'd by the *Hollanders*, iſles of *Moucheron*; of which, as well as of *Great Coriſco*, I ſhall ſpeak more at large preſently; being obliged in this place to obſerve, as to the ſituation of the entrance of *Rio de Angra*, that the *Dutch* charts are different therein from the *Engliſh*; for the *Hollanders* do not only ſuppoſe the river to flow into the ſea of the bay, full ſouth-weſt, and thence to run eaſterly in the land, in a wide channel, receiving another river near to its mouth, on the north ſide; but alſo place the mouth of it, quite on the north ſide of the great bay, where the *Engliſh* place a little unknown river, that I ſaid before, according to them, falls into the angular north part of that bay, about ten leagues directly eaſt of cape *S. Joao*.

Difference about Angra river.

Another obſervation, which occurs naturally on the ſame ſubject, is, that the *Portugueſe* map, I have already often made mention of, places the mouth of *Rio de Angra* in the ſame latitude as the *Engliſh* do; that is, in the ſouth angle of the bay, but makes it look full weſt; and lays down the iſland *Great Coriſco* almoſt oppoſite to cape *Coriſco*, by the *Engliſh* cape *de Eſtyras* above mention'd; but 'tis very probable the *Dutch* charts, being very ancient, are either ignorantly or wilfully miſtaken, and rather the latter than the former; for we find by a multitude of inſtances, that they, for fear other *European* nations may rival them in the trade of the gulph, have thought fit to conceal from publick view, the true exact map of that coaſt, which they have ſo long frequented; and to expoſe only ſuch as are very deficient in the poſition of places. I return to the deſcription of the iſland

GREAT CORISCO.

THE north point of it lies about four leagues from cape *S. Joao*, having a rock of a long, rather than round form, making two little heads, one at each end of it, and a cavity betwixt each head, on which are three or four trees; which is a fit mark to know *Coriſco*, being exactly weſt of the iſland, which is about three leagues in length to the ſouthward, and about a league broad, encompaſſed from north-eaſt to ſouth-weſt, with ſhoals, rocks and ſands, but is much cleaner on the eaſt ſide, where the ſtrand is of a white ſand, and the right anchoring for ſhips; its north point is in about forty five minutes north latitude. It is rather low land than otherwiſe, only towards the north part the coaſt riſes a little.

This iſland had the name of *Ilha do Coriſco*, from the *Portugueſe*, becauſe of the violent horrid lightnings, and claps of thunder, the firſt diſcoverers thereof ſaw and heard there at the time of their diſcovery. It is all wooded within, moſt of the trees being tall, and among them is a quantity of red wood, fit for dyers, which the natives call *Tacoel*, and the *Engliſh Camwood*, being hard and ponderous wood, but a better red than *Brazil* or *Braziletto*. Moſt part of the land of *Great* as well as *Little Coriſco* is ſo low, that the trees therein ſeem from a diſtance to be planted in the ſea, which makes it look very pleaſant.

Good careening.

The ſea round this iſland is commonly very calm and ſtill, and is a very proper place to careen any ſhips in three or four fathom of water, good ground, and very near the ſhore. The road is on the north-eaſt ſide of the iſland, and near a ſpring of freſh water, which runs down from the hills within, into the ſea, facing the bay of *Angra*. This water at the ebb is very ſweet, but brackiſh at high water, the flood then entering the rivulet.

It is inhabited only by thirty or forty *Blacks*, dwelling near the north-eaſt point, about a league from the wooding and watering places. That handful of *Blacks* has much ado to live healthy, the air being very intemperate and unwholeſome: they are govern'd by a chief, who is lord of the iſland, and they all live very poorly, but have plenty enough of cucumbers, which grow there in perfection, and many ſorts of fowl.

The *Dutch* general of *Mina* ſent thither about forty *Hollanders* in 1679, in order to ſettle a colony of that nation, to grub the ſoil, and make it arable; being perſuaded that it would very well produce *Indian* wheat, and other ſorts of corn and plants of *Guinea*, which would have been of great advantage

tage and conveniency, for ſupplying the *Dutch Weſt-India* company's ſhips with all ſorts of proviſions and refreſhments, to proſecute their voyages either home directly, or to *America*, inſtead of making for the *Portugueſe* iſlands, of the *Bight* or cape *de Lope*, to furniſh themſelves therewith, at a great expence, and even loſs of time; many of the *Dutch* trading ſhips in *Guinea*, having miſs'd of thoſe places, as being ſet off by the ſtrong tides and winds.

tch *on* riſco.

The *Hollanders* being accordingly ſet on ſhore in the iſland, firſt of all erected a turff-redoubt, to lodge themſelves, and planted ſome iron guns on it, the better to ſecure themſelves from any ſurpriſe or aſſault of the few natives, who are a ſort of wild miſchievous *Blacks*; and then proceeded to cultivate the ſoil, and had pretty well ſucceeded, having in ſome time gathered good ſtore of corn, and other eatables. But the bad air of *Coriſco*, and the great hardſhips they underwent in tilling and grubbing the iſland, brought ſuch malignant diſtempers upon the little colony, that ſeventeen men being dead, and thoſe that remained ſickly, they reſolved to raze their habitation and redoubt, and retired to *Mina*: and the trading factory that was at the ſame time ſet up in *Coriſco*, not turning to any great account, they left it, and have not been there ſince.

MOUCHERON ISLANDS.

THE three ſmall iſlands of *Moucheron*, had their name from an *Hollander* of that name, who in his voyage to the *Eaſt-Indies* in 1600, was drove into the gulph of *Guinea* by the tides: whether he loſt his ſhip on ſome of thoſe little iſlands, or whether it was found uncapable of proceeding on the intended voyage, I know not. But *Moucheron* caus'd a fort to be built on the largeſt iſland, in hopes to drive an advantageous trade with the *Blacks* of the oppoſite continent; and having thus ſtaid there himſelf for ſome time, left the ſettlement to the conduct of one *Heſins*, who had hardly been in it four months after *Moucheron*'s departure, before the *Gabon Blacks*, fearing the *Dutch* would draw thither all the trade of teeth from their river, and the neighbouring ports of the *Bight*, after ſome other fruitleſs attempts made to ruin it, at laſt found means to ſurpriſe the fort, and inhumanly maſſacred the *Dutch*, with all the neighbouring *Angra Blacks* that happened to be there to traffick; the natives of the river *Angra*, not daring to oppoſe the attempt of thoſe of *Gabon*, as fearing to incenſe or provoke them. However, their reſentment for the murder of their countrymen in *Moucheron* iſland, ſtuck ſo much to their hearts, that at laſt a war broke out betwixt them and the *Gabon* and *Pongo* people, on that account, which ſtill continues. BARBOT.

tch *de-* ed.

ANGRA RIVER.

RIO *de Angra*, or *Angex*, is a place of trade, and much reſorted to by the *Dutch*, and ſometimes by the *Engliſh* trading ſhips, which export elephants-teeth, bees-wax, and ſome ſlaves. They anchor in great *Coriſco* road, and ſend their ſloops or long-boats well manned and armed to the river, carrying their goods in trunks. *Way of trading there.*

The *Blacks* of *Angra* ſay, their river comes from a great way up the land, which is probable by the largeneſs of its mouth, as has been already obſerved. It lies exactly in two degrees north latitude. The trade of this river would be much greater than it is, if the *Blacks* that inhabit the country about it, were not at war among themſelves, as they are; tho' they live all under the government of one and the ſame king, which hinders them from attending trade, as is requiſite to procure plenty of teeth and bees-wax; which might eaſily be had, if there were full liberty and open paſſages to the neighbouring countries, to gather thoſe commodities, and convey them down their river for commerce with *Europeans*. For as the trade is at preſent, by reaſon of their perpetual diſtractions at home, and the war with thoſe of *Gabon* and *Pongo*, a ſloop trading there has in three days exhauſted all their ſtock of teeth and bees-wax; as is very commonly done alſo in many parts of *Guinea*, where teeth are purchaſed: for at the moſt abounding ports or rivers, whither *Europeans* reſort for teeth, the ſtock is carried off in eight or ten days; and though the *Blacks* promiſe more, it is often better to go off than to ſtay any longer. *Little commerce.*

As to the other before-mentioned ports and rivers, which lie from the *Camarones* to this *Rio de Angra*, we are given to underſtand by the natives, that they ſcarce afford any teeth, bees-wax or ſlaves, and that they have barely proviſions enough to ſubſiſt themſelves, as being but thinly inhabited towards the ſea-ſide; perhaps becauſe of the unfitneſs of the ſoil, which obliges the natives to ſettle farther up inland. *Poor country.*

CAPE ST. CLARA.

FROM *Little Coriſco* iſland to cape *St. Clara*, we reckon about ten leagues ſouth by eaſt, a direct courſe in fifteen fathom water all along to near the ſaid cape, where it lowers to twelve fathom. The coaſt betwixt them is cut by a river without a name, according to the *Engliſh* chart.

Cape *St. Clara* forms a high head, and ſhews a double land very high coming from

BARBOT. the northward; and is the northern head of the mouth of *Rio Gabon*, ſo famous that few *Europeans* who ever failed to that part of *Guinea*, can be unacquainted with it. The land from the ſaid cape *St. Clara*, turns off ſhort to full eaſt for ſix leagues into the bay of that river, being a high ſhore planted at diſtances with lofty high trees, and then winds towards the ſouth ſouth-eaſt; being cut in that diſtance by two little rivers, which run into the bay or mouth of *Gabon* river, according to the *Engliſh* chart. But the *Portugueſe* map taken by order of the former kings of *Portugal*, ſets down the river's mouth and channel up the inland directly eaſt; as does alſo very near the *Dutch* chart.

GABON RIVER.

FROM cape *St. Clara*, the north head of it to the ſouth cape, call'd the *Round Hill* by the *Engliſh*, becauſe it ſhows ſo from the ſea, is three leagues, being the breadth of the mouth into the *Ethiopick* ocean; the middle channel whereof, betwixt the two aforenamed capes, is directly under the equinoctial line.

This *Rio de Gabon* has its name from the *Portugueſe*, who call it *Rio de Gabaon*, and others *Gaba*, *Gabona*, or *Gabam*. The depth of the water betwixt the beforementioned capes at the entrance into the ſea, is eight, and then ſix fathom water. Cape *St. Clara* on the north-ſide ſhews off at ſea much like that of *St. Joao*; on the north entrance of *Rio de Angra* before-mentioned, except that of *St. Clara*: the hill that forms it, has a particular mark to know it, which is a white ſpot in the hill, appearing at a diſtance like the ſail of a ſhip; it has alſo ſome ſhoals ſtretching out, on which the ſea breaks.

Marks to know the river.

The ſouth point of the mouth of *Rio de Gabon*, is low land, with a little round hill on it, and all over woody: it has alſo a ſhoal off the point at ſea, betwixt which and the land is a paſſage for a ſloop of thirty tons to enter the river's mouth without danger. And ſome leagues to ſouthward of the point, appear the white downs called *Los Serniſſas*; which are alſo a good mark in coming from the northward into *Gabon* river, with the others before-mentioned, to avoid over-ſhooting it.

The bottom of *Rio de Gabon*, is ſo very uneven in ſailing in, that it is ſurpriſing to thoſe who are not uſed to it: for in one place there is ten, immediately fifteen, then five or ſix, and preſently twelve or more fathom water; as if the bottom of the mouth were full of rocks: and the ebb is there *Strong tide.* ſo ſtrong, that it is ſcarce poſſible to ſail into it with a weſterly wind, and ſhips are often forced to ſtay till the flood; ſome ſhips with their ſails full loſing more ground in bearing up againſt the ebb, than they can gain. It is obſervable, that the beſt channel to ſail up the river, is along the ſouthern ſhore, taking heed of a rock that appears above water, near the ſecond point within the river. When paſt that rock, you ſteer ſouth a little way, which puts you in the proper channel to the iſlands of *Pongo*; and you may ſail a ſhip five or ſix leagues up above them. Some authors, as *du Pleſſis*, mention a town ſituated up in this river called *Maceira*.

PONGO ISLANDS.

THE iſlands of *Pongo*, lie againſt the point called by the *Hollanders Sandhoeck*, or ſand-point, and by others *Zuidhoeck* or ſouth-point, a place whence foreign ſhips uſually fetch freſh water, as being better than that taken at cape *Lope Gonzalves*, and is about five leagues within the river's mouth. That point extends from north to ſouth, and the *Pongo* iſlands lie near the north-ſhore. Thoſe iſlands are alſo diſtinguiſhed from each other by different names; one of them, which is about two leagues in compaſs, having a high hill in its centre, is called *Prince*'s iſland by the *Engliſh*, and by the *Hollanders Coning* iſland, and is very well peopled; the king of the country generally reſiding in it. The other is called *Papegay's-Eyland*, from the multitude of parrots that harbour in it; and is very fertile in many ſorts of *Guinea* fruits, and ſerves for a place of refuge to the inhabitants of *Prince*'s iſland, in time of war with the neighbouring nations, as being ſtrong by nature. They have there, ſince the year 1601, ſome pieces of cannon and muſkets, which they took out of a *Dutch* veſſel, that had put into the river, after having maſſacred the crew, and eat them. The ſame they did afterwards by ſome *Spaniards*. Thoſe people are not now altogether ſo ſavage as formerly, by reaſon of the frequent reſort of *European* nations to the river *Gabon*, though they ſtill preſerve much of their antient rudeneſs. *Their names.*

The king of *Pongo* is by the natives called *Mani-Pongo*, that is, lord of *Pongo*, as the king of *Congo* is ſtiled *Mani-Congo*, *Mani* in their language ſignifying a lord; which title they pretend imports a greater dignity than that of king; as was practiſed by the ancient *Romans*. *The king.*

That prince's palace is of a great extent, but very mean; all the ſhells of the buildings, being of reeds interwoven, and the roofs of banana-leaves. The natives call that palace *Goli-patta*, or royal houſe, in imitation of the people at cape *Lope*, who give that name to their king's houſe. *His palace.*

There are above *Pongo* iſlands, and further within land, two other kings; the one who reſides on the north-ſide of *Gabon* river,

ver, called *Amajomba* or *Cajombo*; the other at *Gabon*, on the south-side, supposed to be the king of *Capon*, situate on a river of that name, which runs into *Camarones*: both nations hold of *Mani-Pongo*, being in all respects very much inferior to him in power. The king of *Cajombo* was formerly in league and confederate with *Mani-Pongo* against those of *Gabon*, and cape *Lope*, his neighbour on the south.

The river of *Gabon* spreads into many branches on both sides, and is navigable in small ships a great way up; but how far it reaches up the country, and how wide it is there, I could not learn.

Many *European* ships visit this river, as well on account of trade, as for its convenient situation, for the cleaning and refitting of vessels: those who go on the last account, unlade their anchors, guns, water-casks, and other like heavy or bulky carriage, on the *Prince*'s island of *Pongo*, and by the help of the flood, get their ships as far on land as is possible, that by means of the strong ebb, they may be on a sort of dry ground, and thus more easily repair their vessel. However, this must not be understood as proper for great ships, for fear of coming to some damage by lying dry; some ships, such as galleys, or cruisers, being very crank, and consequently not to be laid dry. But such vessels, if any other ship is there at the same time, may careen on it, as mariners know best how to do, by which means they can come at the very keel to clean her.

Good careening.

Plenty of fish.

This river breeds abundance of crocodiles and sea-horses, and is bordered on each side with shady trees; being also prodigiously stocked with all sorts of good fish, which is a great refreshment for sailors, and can be easily caught with nets or hooks, so abundantly, as to store a ship for a considerable time. The *Blacks* catch 'em very dextrously; for passing along the river-side in a canoe, and spying a fish, they dart a javelin at it, and very seldom miss it, which is diverting to see. Before the mouth of the river somewhat off at sea, we daily observe great shoals of those sort of small whales, which the *French* call *Souffleurs*, the *Hollanders Noord-Kapers*, and the *English Grampusses* being commonly about forty foot long, and some of them more, of which sort of whales I shall hereafter take farther notice. This coast, as far as cape *Lope*, abounds in that sort of fish called the sucking-fish, or remora.

The trade there consists in elephants teeth, wax and honey, which at some times is indifferent quick, especially if no ships have been there lately, which seldom happens; for the *Zealand* interlopers visit it the whole year round, to cleanse their ships and store them with water, wood, *&c.* during which time they trade with the inhabitants: the other ships of their nation belonging to the *West-India* company, do the same, but not so frequently as the former; and sometimes *English* ships put in there on the same account; but the *French* very rarely, unless they have over-shot the island of *St. Tome*, or *Prince*'s *Island*, their usual rendezvous. BARBOT.

The *Hollanders* sometimes sell a few slaves taken in at *Ambozes* or *Camarones*, to the *Blacks* there, for elephants teeth of thirty to forty pounds weight each, and get a hundred and fifty or two hundred pounds weight of such teeth for a male slave. They also buy of the natives, elephants, tails and skins of thornbacks, and sea-wolves or dog-fish, which they sell afterwards to good profit at the *Gold-Coast*. The wax purchased there is in cakes, and commonly bartered for knives. *Trade.*

The *Gabon Blacks* in general, are barbarous, wild, bloody, and treacherous, very thievish and crafty, especially towards strangers. The women, on the contrary, are as civil and courteous to them, and will use all possible means to enjoy their company; but both sexes are the most wretchedly poor and miserable of any in *Guinea*; and yet so very haughty, that they are perfectly ridiculous: they are very proud of taking *Dutch* names, and never come aboard a ship of that nation, but they immediately let them know it, imagining they will value them the more on that account; and are extremely well pleased when they call them by their borrowed *Dutch* name. *Natives.*

They are all excessively fond of brandy and other strong liquors of *Europe* or *America*, and spend all they can upon them, even to sell an indifferent large elephant's tooth, for strong liquor, which they will drink out before they part, and sometimes before they go out of the ship. If they fancy one has got a mouthful more than another, and they are half drunk, they will soon fall a fighting, even with their own princes or priests, if they are of the club, and are so warm at it, that coats, hats, and perukes, or whatever they have, is thrown over-board: for they take a great vanity in wearing the old hats, perwigs, coats, *&c.* of our sailors, who sell them for wax, honey, parrots, monkeys, and all sorts of refreshments. Their excessive greediness for strong liquors, renders them so little nice and curious in the choice of them, that tho' mixt with half water, and sometimes a little *Spanish* soap put into it to give it a froth to appear of proof, by the scum it makes, they like it, and praise it as much as the best and purest brandy, and do all they can to have a stock of it. *Love of strong waters.*

Tho' the most taking method there, in order to have a good trade with those *Blacks*, is to treat them with strong liquors; yet they expect their *Dassy* or present, like

the

BARBOT. the *Quaqua-Blacks*; and if asked to drink before we give every man his *Daſſy*, they will not touch a drop. And if we happen to ſtay ſometimes too long before we give it, they boldly ask whether we imagine they will drink for nothing. Tho' this be impertinent, whoſoever will traffick there muſt humour them, or he ſhall not ſee one tooth brought aboard; but muſt bear patiently with all their ridiculous ways. It is true, 'tis a practice among them alſo to make us preſents at our firſt arrival, and that perhaps may be the occaſion of their asking ſo boldly for a return from us, and ſay they will take theirs back again; which they alſo perform, if what is preſented them is not worth more than theirs. Another thing to be obſerved there, alſo, is, that thoſe men are ſo extremely ſlow in dealing, that they will ſometimes haggle a whole day in ſelling of one tooth, and go away five or ſix times before they can conclude a bargain.

Preſents on both ſides.

They are commonly tall, robuſt, and well-ſhaped men, very poorly dreſſed, ſome few with ſailors old coats, ſhirts, breeches, and all other old clothes, and think themſelves very fine in them, and therefore are willing to buy ſuch of our men, for any thing they have; but generally their only clothing is a poor wretched clout tied about their waiſt, made either of a piece of mat, or of bark flax; which laſt they call *Matombe*: others wear, inſtead of it ſome, monkeys-ſkins, or thoſe of ſome other wild-beaſt, faſtening to the middle of it a ſmall braſs tinkling bell, and all the reſt of the body naked.

Habit.

Both ſexes go always bare-headed, the females twiſt their hair after a ſtrange manner. Some of the men wear a kind of brimm'd cap, or hat of bark, large flat thread, or ruſhes; and others, again, adorn their heads with a circle of feathers faſtned to a wire, which ſerves them inſtead of a bonnet.

A peculiar, but ſtrange fancy in this people, is, to bore their upper lip, and thruſt into it a ſmall ivory pin, from the noſe down to the mouth: others ſplit the under-lip ſo wide, as to thruſt the tongue through on ceremonial occaſions. Moſt men and women inſtead of ear-rings, wear long ſilver rings of three or four ounces a-piece; others in lieu thereof, have pieces of a flat thin wood, as broad as the hand; or goats horns, or ivory rings.

Ornaments

They adorn their ſkin in moſt parts of the body, and juſt round one of their eyes, with ſcars in many fantaſtical figures, which they paint with a ſtuff compoſed of ſeveral ingredients, ſoak'd in the juice of a ſort of wood called there *Tocoel*; and obſerve nicely to paint a white circle round one eye, and a yellow one about the other, daubing their faces on each ſide with two or three long ſtreaks of the ſame colours, each ſtreak different from the other.

Many of them, beſides a mat about their middle, wear a leather girdle of a buffalo's ſkin in the hair, with a bark thread, and hang to it a broad ſhort knife, as the figures demonſtrate; and when they go a walking, or on a journey, every man hangs his ſword or ponyard at his ſide.

Some hang about their necks little round boxes, wherein are contained their *Grigrys* or charms, which they will never allow any man to touch, nor ſhew them upon any account. PLATE 25.

The women wear over the clout a ſort of ſhort apron, hanging down before, and load their arms and legs with large thick iron, copper, or tin-rings, of the country make, which they work pretty handſomly. They beſmear their bodies with elephants or buffaloe's fat, and a ſort of red colour, as the men do likewiſe; which makes them ſtink ſo abominably, eſpecially the women, that there is no coming near them, without turning a man's ſtomach; and yet they ſell their favours at a very cheap rate to any of the meaneſt *European* ſailors, for a ſorry knife, or ſome ſuch trifle, of no value.

Their houſes are all built of the ſame materials as the king's, above mention'd.

As to their ſubſiſtance, it is likely they depend chiefly on hunting and fiſhery, and do not ſeem much to mind tillage; nor is there any corn or *Indian* wheat, at leaſt that we can ſee, in the ſpace of ground that is commonly frequented by *Europeans*, neither does that part of the country look to be very fertile, or fit to produce corn, or other fruits.

Their ordinary eatables, are potatoes and yams, either boil'd or roaſted, with ſome other ſorts of roots and ſmall beans, but in no great plenty; and inſtead of bread, bananas roaſted. They have a great plenty of thoſe, and ſome eat them with ſugar or honey, mixed and dreſſed with roaſted elephants, buffaloes, or monkeys fleſh. They alſo eat fiſh, dry'd in the ſun, with bananas and ſugar. *Food.*

They lie flat down on the ground at their meals, and ſave their meat in earthen veſſels, or platters; only the principal perſons among them have it in pewter baſons, bought of us: and none of them drink till ſome time after they have eaten, when commonly every one ſwallows a large pot of water, or palm-wine, or of a particular liquor which they call *Melaſſo*, made of honey and water, which taſtes much like our metheglin; and none drink without ſpilling a little of the liquor on the ground, for his idol. *Drink.*

If we may credit ſome of them, they have a cuſtom, quite unknown to or practis'd by any

any other nation of *Guinea*; which is, that a man marries his own mother, daughter or ſiſter, without any ſcruple, they not accounting it inceſtuous and monſtrous. This barbarous cuſtom was yet more in practice among the antient inhabitants of *Peru*, and other *Indian* nations of *South* and *North-America*, to cohabit with their proper daughters, ſiſters, nieces, and other near relations; and the *Yncas* of *Peru*, tho' more polite, uſed to marry their ſiſters or neareſt kin, in order to preſerve their pretended noble deſcent from the ſun and moon.

GOVERNMENT.

AS to the government at *Gabon*, it ſeems by the ſmall reſpect they ſhew each other, that every free perſon lives there for himſelf, without any regard for king or chiefs, neither have thoſe dignified perſons any ſhew of ſtate or grandeur; for the king follows the trade of a black-ſmith, to get his living, being like his ſubjects very poor, and is not aſham'd to hire his wives at a very cheap rate to the *Europeans*.

However, on occaſion of a foreign war, it ſeems they are obliged to aſſiſt him; and being a turbulent ſort of people, have often the opportunity to exert their bravery. For *Poor kings.* ſome time ſince, the king of *Pongo* had a war with him of cape *Lope Gonzalves*, enter'd his country in arms, fought and routed him and his forces, and return'd to *Gabon* loaded with booty, conſiſting of teeth, ſlaves, and bees-wax, taken at *Olibatta*, the reſidence of that king.

Puff'd up with this ſucceſs, he thought of nothing leſs in a ſecond irruption into *Olibatta*, than to deſtroy that country, and to make a ſlave of the king; when the *Hollanders*, always attentive to what may prejudice their affairs in the *Ethiopian* gulph, gueſſing at the deſign of *Mani-Pongo*, to waſte the country of cape *Lopez*, interpoſed in time, and made an accommodation betwixt them, ſo that a peace enſu'd, and both nations ever ſince have lived in amity.

Having concluded that peace, *Mani-Pongo* led his forces towards the *Camarones*, who had formerly affronted him, and his ſubjects, and cauſed fifty or ſixty large canoes to be carried by land, the better to proſecute that war; wherein he was ſo ſucceſsful, that after having burnt all the habitations, and got a large booty of ſlaves and teeth, he turned immediately to the lands of the *Ambozes*, who were his enemies alſo, and made them feel all the cruelties an inſolent conqueror can exerciſe againſt a weak enemy. After this, he marched againſt other neighbouring nations, whom he ſerved in the ſame manner, and returned home, loaded with a conſiderable booty, leaving a great dread of him amongſt all about him, for his courage and power; which has rendered him ſo formidable, that none of them will refuſe any thing he requires of them. BARBOT.

This *Mani-Pongo* has appointed an offi- *Magi-*
cer in each village, or diſtrict of his little *ſtrates of villages.*
dominions, whoſe title is *Chave-Pongo*, or *Ponſo*, to adminiſter juſtice among the inhabitants; and he is therefore ſomewhat better regarded by the people, who uſually wait on him reſpectfully every morning, to wiſh him well; being before him on their knees, and clapping their hands, ſay, *Fino*, *Fino*, *Fino*, that is, well be it to you.

WILD BEASTS.

BEFORE I come to their religious worſhip, I ſhall obſerve that the land about this river incredibly abounds in wild beaſts, eſpecially elephants, buffaloes and boars.

Elephants are often ſeen there a mile or *Elephants.*
two within land, or ſometimes along the river-ſide, about *Sandy-Point*, walking gently towards the ſaid point; but if purſued by men, they retire at a full trot to the woods. However, it is not adviſeable for us *Europeans* to engage in ſuch a chace with too few hands, tho' provided with good fire-arms, and never ſo bold and reſolute; becauſe it is very rare that two or three ſhot bring down the monſtrous beaſt: for, as has been obſerved in the deſcription of the *Gold-Coaſt*, to which I refer the reader, a great number of men well armed have enough to do to conquer that creature, unleſs ſome accidental ball hits betwixt the eye and the ear. I have there alſo obſerved, that this animal, when provoked to exceſs, is very terrible and furious; otherwiſe it is not much to be dreaded, being of that temper as to let men it meets accidentally in its way paſs by, at ſome little diſtance without diſturbance. Travellers have ſometimes found the ſkeletons of elephants in the midſt of woods, ſome entire with the teeth to their heads, weighing both together ſixty or ſeventy pounds; the fore-legs three, the hind four foot long; and the head four foot or more: which ſhews how large theſe creatures are in that part of *Guinea*.

There is another chace of much leſs dan- *Wild boars.*
ger and of very good ſport, which is that of the wild boar. Thoſe creatures go about two or three hundred in a herd, and if met by men that ſet upon them, run away ſo ſwiftly, that they can hardly be overtaken, and ſo get out of reach among the woods; but one or more may be cut off from the reſt, and ſo more eaſily be ſet on and ſhot down in the thickets, and they are very ſweet agreeable food.

There is alſo a great number of red buffa- *Buffaloes.*
loes, with ſtrait horns extended backwards,

BARBOT. about the ſize of an ox; which when they run, ſeem to be lame behind, but are very ſwift, and which, as the natives report, when they are ſhot and not mortally wounded, fly immediately at the man that has miſs'd his ſhot, and kill him. The fleſh of buffaloes is far better and more agreeable than that of elephants, tho' the natives value the latter above it.

Theſe animals alſo keep in herds of an hundred or more together; and when a parcel of them is ſet upon by hunters, and half a ſcore bullets fly without hurting any of them, they all ſtand ſtill, looking angrily on the men, but ſeldom do any more.

The *Blacks* are very wary in hunting of buffaloes, to prevent miſchief. When they have obſerved where thoſe animals lie in the evening, they place themſelves on a high tree, and as ſoon as a buffaloe appears, ſhoot at him from thence. If they perceive it is kill'd by the ſhot, they come down from the tree, and with the aſſiſtance of other men carry it off. But if the ſhot has not killed it outright, they ſit ſtill, and keep out of danger. And thus they deſtroy many, and eat the fleſh, which is good and fat, as I have obſerved before; thoſe beaſts commonly feeding in the meadow-ground, which is about the *Sand-Point*, aforeſaid.

RELIGION.

AS to the religion of the *Gabons*, they are all moſt groſs and very ſuperſtitious pagans, and have, beſides their *Grigrys* or charms, as great a number of idols as any other nation before ſpoken of; to whom they attribute very great power, and accordingly pray to and make offerings, each as his fancy dictates: but how, and in what manner they direct their religious ſervice, or what figure and form their idols are made after, I have not heard, but ſuppoſe it to be like what has been already obſerved of the other *Guineans*, by which it is eaſy to form an idea of it.

Their language is much the ſame as at cape *Lope Gonzalves*, of which country I ſhall now give a ſhort deſcription, as bordering upon *Gabon*.

CHAP. X.

Deſcription of the coaſt, from Rio de Gabon *to cape* Lope Gonzalves. *An account of that cape. Cam-wood. The king and prince of the cape. Towns and villages. The natives, religion,* &c.

DESCRIPTION *of the* COAST.

THE ſea-coaſt from the ſouth point of *Rio de Gabon*'s mouth, is low and woody, as has been obſerved before, and runs ſouth to the white downs, called *Los Serniſſos*; which are diſtinguiſhed by the *Portugueſe* into *Fanais-Pequenos*, the firſt coming from *Gabon* river, and *Fanais-Grandes*, the fartheſt which extend ſoutherly to near *Angra de Nazaret*. The *Engliſh* call theſe downs after the *Portugueſe*, *Little and great white Cliffs*; and the *Dutch*, *Kleyne and groote Klipen*; and ſome *Witteboeck*.

Downs.

There is a bank of ſand of a ſharp triangular form jutting out to ſea, ſome leagues weſtward, betwixt both *Fanais*, or downs; on the north-ſide of which, is four and three, and on the ſouth three and two fathom water, between the bank and a ſmall iſland ſouth of it, called *French-Bank*, being almoſt as low as the ſurface of the water about it, and is, according to our *Engliſh* chart, exactly weſt of the bay of *Nazaret*.

From the ſouth hoeck of *Fanais Grandes*, the coaſt to *Olibatta* river, in the bottom of the bay of cape *Lopé*, extends ſouth by eaſt, and at about a league and half from ſhore, has thirteen and twelve fathom water; but nearer the land, ſix, five, and four fathom, without any danger, which is generally to be found in ſailing along the coaſt of the *Bight*, which is done to get a land-wind in the night, and a ſea-wind in the day-time; and the ſame at cape *Lope*.

Depth of water on the coaſt.

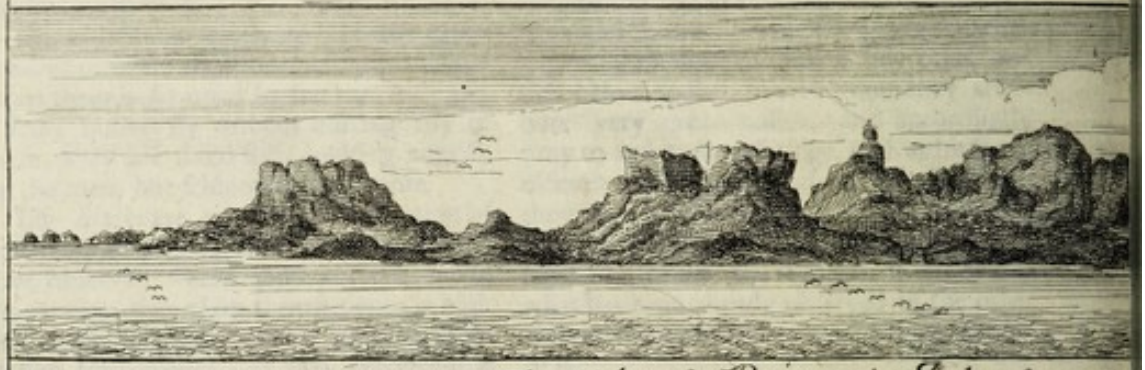
The tide coming out of this cape, ſets ſouth and weſt; ſouth in *March*, *April*, and *May*, along the coaſt, which very much facilitates the navigation acroſs the equinoctial, in thoſe parts; for at that time it is very rare for the tide about the cape to ſet northward, as it happens now and then, in *Auguſt* and *September*, which is imputed to the ſoutherly winds, forcing it to the north, the freſh coming conſtantly out of the great river *Zaire*, tho' diſtant from this cape near an hundred leagues, ſouth-eaſt by ſouth.

Setting of the tide.

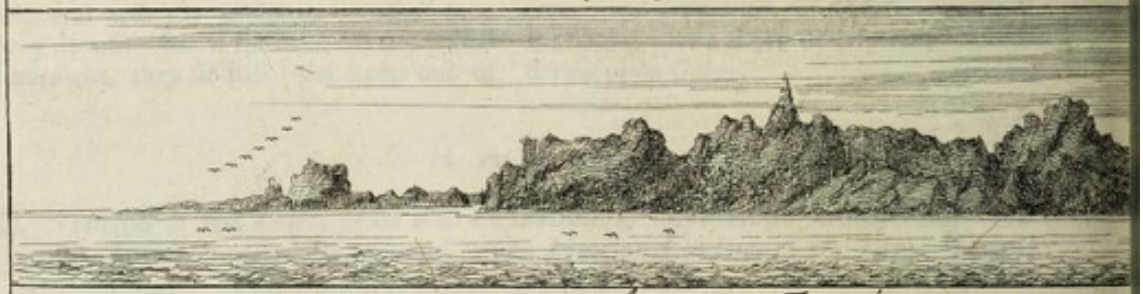
From *Olibatta* river, in the bottom of the bay of cape *Lope*, the mouth of which river lies in one degree eighteen minutes of ſouth latitude; the land turns ſhort to north-weſt, for about eight leagues, a direct courſe, in the nature of a narrow, flat, low peninſula, ſcarce two leagues broad in its largeſt part, and growing gradually narrower as it approaches the point or head, at north-weſt; which is the famous cape *Lope Gonzalves*, of which I am to ſpeak at large preſently, and which with the eaſtern-land oppoſite to it, called *Angra de Nazaret*, and

Olibatta river and bay.

The Prospect of Prince's Island abt 3 Le



The Sight of Prince's Island at E.



The Prospect of the Island St. Tomé, from the Sou

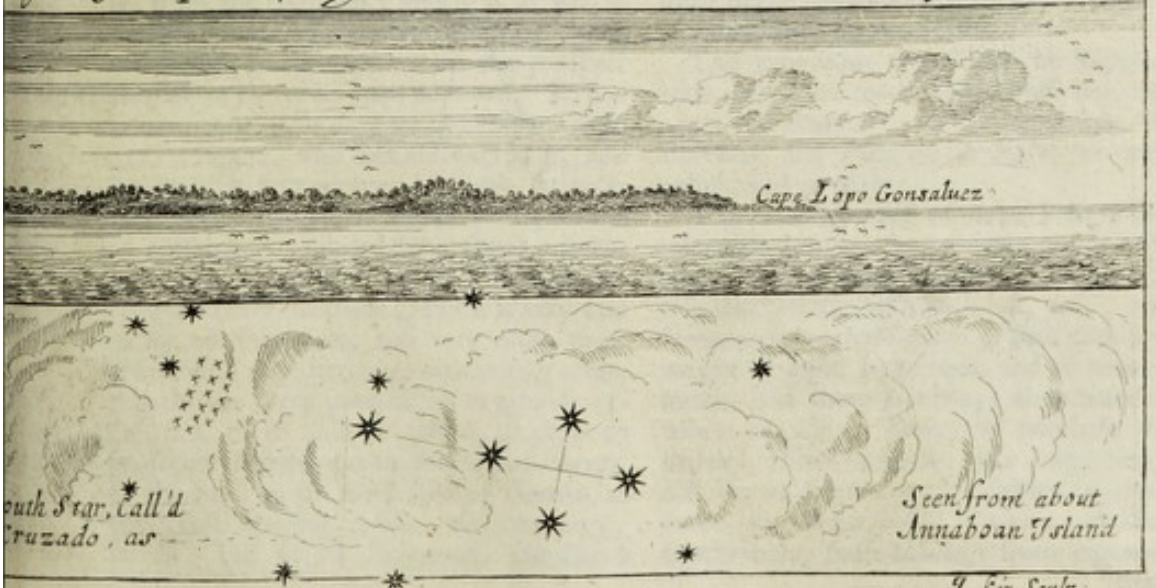
The Sight of Annoboan at N.N.W. abt 7 Leagues

The Palmist Island, being at E.S.E.

eagues distance from Sea a passage between these Roks. A. B.

agues distance

Sight of Cape Lopo Gonsaluez att S.S.W. abt 5 Leagues



T. Kip Sculp.

and the adjacent coast at south, and south south-east, makes the bay of *Olibatta*; the principal town of the country of the king of cape *Lope*, commonly so called, by all *European* sea-faring nations.

The coast of this bay from *Angra de Nazaret*, to the north-east point of *Rio de Olibatta*, is covered with a large bank, which as it draws near the river grows broader, till it comes to the channel of its mouth, and beyond the same channel extends again to the shore, north-west of the same river.

The road. The usual road for ships of burden to anchor in, is in fifty minutes of south latitude, east by south of the cape, just within the point; for though the land of the cape is very low and flat, tall ships may without any danger come close up to the point in deep water, which is contrary to the nature of flat low lands, where generally the water is shallow in proportion to the lowness of the land, except in this place. It is to be observed, that about a league and half east north-east to seaward of the cape, there is a shoal or bank, but so cut off from the point of the cape, that it leaves a very large channel, fifty fathom deep.

Dangers to be avoided. There are also very uneven grounds about the bay and moving sands, which if a ship should happen to touch upon, may endanger it; and therefore sailors ought to keep continually sounding, either as they go in or out of the bay, to prevent accidents: but when they have once brought the cape to bear west, they are past those dangers, and the bottom is sound.

The country all round the bay, a great way inland, is swampy ground, scarce passable on foot.

CAPE LOPE GONZALVES

THE cape in sailing by it, at about five leagues distance west, shows like a low flat island, being in reality a long narrow peninsula, stretching out several leagues to sea from the continent; which is, as well as the peninsula, low, flat and swampy, all over wooded, as appears by the prospect PLATE 23. thereof in the print here adjoined. It had the name of *Cabo de Lope Gonzalves*, from the *Portuguese*, who first discovered it, and lies in fifty five minutes of south latitude.

Resort of ships. Near it is a hamlet of about twenty houses or cottages, inhabited by a small number of *Blacks*, only whilst any ship is in the road to attend the trade; but it is very rare to see no ship there, and very often there are several together, a great number resorting thither every year, either to provide necessaries, or to wash or tallow, in order to prosecute their voyage to *America* or *Europe*, or else back to the *Gold Coast* of *Guinea*, as the coast trading vessels use commonly to do: but of all *Europeans*, the *Dutch* are most frequently there, for the above-mentioned purposes. BARBOT.

What the cape affords. All ships that arrive there usually fire some guns, to give notice of their coming to the inland people, who immediately repair to the cape from *Olibatta*, and other inland places to trade, or to sell such necessaries as they have, which are wood for fuel, fresh water and some provisions.

The natives knowing how many ships resort thither yearly, continually keep good store of wood ready cut, near the cape, being billets about two foot long, and sell a boat-load thereof for one bar of iron, or at the dearest time give a fathom of it for the said price. The fresh water is taken out of a large muddy pond, lying very near the cape. It keeps sweet and fresh at sea; and is accounted by many sea-faring persons much wholesomer than that at *St. Thome*, or even at the *Prince*'s island. *Wood and water.*

Duty paid. Every ship is to pay a certain duty for anchorage, and for wooding and watering, but of no great value, to the *Chave-Ponjo*, or chief of the little village at the cape. It does not exceed four, five or six knives, and a bottle or two of malt-spirits, or common brandy, and that rather out of civility than any thing else, according to the bigness of the ship; for they might easily furnish themselves with wood and water by force: but besides, that the *Blacks* are satisfied with so little as I have mentioned for the permission of wooding and watering, it may be inconvenient for other ships coming after them on the same account.

Plenty of fish. Those ship's crews, which are provided with nets, hooks and lines, may there easily catch a prodigious quantity of good sea-fish, whereof vast shoals are daily seen in the bay; insomuch, that at one single cast of a net, they often take as much as will load a small boat. They may also refresh themselves with oysters hanging at the boughs of long ranges of mangrove trees, bordering the shore of the bay; and in it are great numbers of crocodiles and sea-horses.

Provisions. The provisions ships may be supplied with there, are fowl, hogs, buffaloes, bananas, potatoes and yams; besides the fish aforesaid, and *Piemento de Rabo*, or long pepper and purslain.

Goods on both sides. The great number of ships I have said resorts thither yearly, makes a pretty brisk trade for cam-wood, bees-wax, honey and elephant's-teeth; of which last, a ship may sometimes purchase three or four thousand weight of good large ones, and sometimes more, and there is always abundance of wax: all which *Europeans* purchase for knives called bosmans, iron-bars, beads, old sheets, brandy, malt-spirits or rum; axes; the shells call'd *Cauris*; annabas, copper-bars, brass-basons, from eighteen-

pence

BARBOT. pence to two ſhillings a-piece; fire-locks, muſkets, powder, ball, ſmall-ſhot, &c.

CAM-WOOD.

THE cam-wood is the king's peculiar trade there, and all ſold by him, at about twenty five or thirty ſhillings *per* tun, according to the prime coſt of the goods given for it in *Europe*, and ſometimes not above twenty ſhillings *per* tun; he undertaking to provide by a certain time forty or fifty tun thereof, provided we lend him axes and ſaws to cut it down, eighteen or twenty leagues up the river of *Olibatta*, whence he conveys it at his own charge to the ſea-ſide: the country thereabouts having large foreſts of that ſort of wood, the beſt whereof is that which grows on ſwampy grounds, being very hard, ponderous, and of the beſt red; whereas, that which grows on high dry grounds is much lighter and paler. The better ſort of it, is at *London* eſteemed near as good as the *Sherbro* cam-wood.

KING *and* PRINCE *of* CAPE LOPE.

FROM the village at the cape to the town of *Olibatta*, where prince *Thomas*, ſon to the king of cape *Lope* reſides, is about ſix leagues by land, there being ſeveral cottages and hamlets of the natives in the ſpace between thoſe two places, on the peninſula; and from that prince's habitation to the king's uſual reſidence, is five or ſix leagues more up the inland, but gone on the river in canoes.

The prince's dreſs. That prince is a tall well-ſhaped *Black*, about thirty eight or forty years of age, by the natives call'd *Save-Pongo*, who in his deportment before ſtrangers affects a comical air of grandeur, commonly dreſſing himſelf in a piece of calico ſtriped white and blue, wound ſeveral times about his body; his neck, arms and legs, adorned with ſtrings of ſhells and little bones painted red, and his face often beſmear'd with a white ſort of compoſition.

His courteſy to ſtrangers. In honour to ſuch *Europeans* as viſit him, he will advance ſome diſtance from his houſe to meet them, leaning on four or five of his wives, and attended by ſeveral *Blacks*, armed with javelins and fire-locks, which they fire now and then very confuſedly, and preceded by drummers and trumpeters, before whom are ſeveral colours and ſtandards of the *Dutch*. In this manner he meets the ſtranger, takes him by the hand, and returning to his houſe or palace, ſits down there with the viſitant by his ſide, and entertains him the beſt he is able, in broken *Portugueſe*; diſcourſing about the nation he belongs to in *Europe*, always expreſſing very great eſteem for the king or governors thereof, and offering to drink their health in palm-wine; which when he does, ſometimes in a cryſtal-glaſs, or any other veſſel, all the natives about him, men and women, being no ſmall number upon ſuch occaſions, lift up their right hands, and hold them ſo long as he is drinking, obſerving a profound ſilence; after which, the drummers and trumpeters ſound and beat, whilſt the ſoldiers give a volley of their fire-arms: and then, to divert the ſtranger, both muſqueteers and ſpearmen run about ſhouting and howling in ſuch a manner, as is frightful to thoſe who are not acquainted with it. This ceremony is practiſed every time the king drinks a health; and then the king retires into his houſe, leaving the foreigner with thoſe perſons that conducted him from the ſea to his palace; which is by thoſe people call'd *Galli-patta*, as is that of the king of *Pongo* at *Gabon*.

TOWNS *and* VILLAGES.

THE town where the king reſides, conſiſts of about three hundred houſes, made of bul-ruſhes, wreathed in the ſame manner as thoſe of *Gabon*, and like them covered with palm-tree leaves, wherein are lodged the king's wives, his children, his relations, and his ſlaves; beſides ſome particular families of his ſubjects, for whom he has the greateſt kindneſs, which all together make as it were a little ſeparate town. We go thither in great canoes up the river, all the country about being low and marſhy ground, not fit to travel thither by land. *The king's town.*

There are other towns and villages about the country, five or ſix leagues from each other; the inhabitants whereof living ſo far from the ſea-coaſt, and ſeldom ſeeing any *White* men in thoſe remote parts, when any happen to go thither, they flock from all the neighbouring places to ſee them, bringing buffaloes and elephant's-fleſh to treat them with, as valuing that above any food their country affords, and particularly the elephants. Many of thoſe inland people not being able to conceive how the *Europeans* ſhould happen to be white and they black, fancy we make it ſo by art: for which reaſon, ſome of them rub the faces of ſuch ſtrangers with their hands, and others will ſcrape their hands with their knives, believing they may by that means take off the artificial white they imagine; but that remaining, contrary to their expectation, they are much ſurpriſed at the difference of complexion between them and us, till ſome of the natives, who are uſed to ſee and converſe frequently with *Europeans*, and who commonly bear us company up the country, tell them, that if they were in *Europe*, they would appear as ſtrange to the people there, who are not uſed to ſee black *Notion of Blacks.*

black faces, as the *White* men seem astonishing to them.

THE NATIVES.

Courteous people. THEY are also very courteous and civil to *Europeans*, many of whom having been shipwreck'd there, and obliged to live a considerable time among those people, were all the while very lovingly used and supplied by those *Blacks* with all sorts of provisions, and every thing the country would afford, without demanding any return.

The subjects seem to have a great veneration for their king, but we suppose it to be as with other nations in those parts, more especially before strangers: for at other times, they are said to live all together, as if no rank distinguish'd the sovereign from the slave, and those kings work as well as their meanest subjects; as has been said, speaking of the king of *Gabon*.

This king of cape *Lope*, has some iron guns mounted on carriages before his palace-door at *Olibatta*, bought by his predecessors of the *French*, and he is not a little proud of them; tho' they are seldom used, either for want of skill, or for fear of accidents.

Forces. I can give no good account of the nature and number of his forces; but considering what I said before, that the king of *Pongo* routed him, and ravaged his country with so small a power, we may conclude his to be inconsiderable. When he speaks of them himself, either in promising assistance to a neighbour, or threatning to make war, he usually says, he will come himself at the head of his lances and fire-locks.

For administring of justice, he has his *Chave-Ponsos*, or magistrates, in every town or district, to see good order kept: by which, and other circumstances it appears, that prince must have more than, as some vainly imagine, a superficial dominion, or command over his people.

Extent. I have not met with any author or traveller, that could give a just account of the extent of this king's dominions, either eastward or southward; however, since most modern geographers carry the kingdom of *Bramas*, which is the frontier of the lower *Ethiopia*, to the river *Faire*, almost under the line; the kingdom of cape *Lope* must of consequence be suppos'd to reach no farther southward than the said river, or at farthest to that of *Fernan Vaz*, in one degree fifty minutes of south latitude, as set down in some *Dutch* maps, the banks whereof are inhabited by the people called *Comma*. The neighbours of this king's dominions at east south-east, are, according to some, the *Anzikan* people, who are man-eaters, and extend to the south-west skirts of *Abissinia*. However it be, this is certain, that the king of cape *Lope*'s dominions are not very great. BARBOT.

More might be said concerning this prince, as to his wives, their manners, and other particulars; but these things being so like what has been said of others, it is needless to repeat. I shall therefore only add something of the nature and product of the country, and of the manners and religion of the natives in general.

Shape and temper of the natives. They are commonly tall and well-shaped, as like those of *Gabon* in feature and deportment, as if they were one and the same nation; but of a more courteous temper, and very affable to *Europeans*, to whom they all, the king not excepted, are very ready to tender the company of their finest wives, if they seem to desire it; looking upon it as an honour to their wives and themselves, as making no account of cuckoldom; and the female sex being generally very free of their bodies.

Habit. The common dress both of men and women, is also much like that of the *Gabon Blacks*: but the knives the men usually carry, have three or four very sharp points: they throw them so dexterously, that which way soever they hit, they certainly stick; and scarce any of them walks abroad without one in his hand, as the most ready weapon, for their defence.

Their houses are also like those at *Gabon* both in shape and materials. Their common food is yams, potatoes, bananas, green *Food.* or dried fish and flesh; especially that of buffaloes and elephants.

Drinking and lying. They never drink at meals, and being all subdivided into tribes and families, the heads or chiefs whereof, are distinguish'd among them, by the name or title of *Mavi*; it is a custom for the *Mavi* of a tribe always to eat by himself alone in a pewter-dish, and the rest of his family in wooden vessels. They sit at their meals on mats, and lie on them at night.

Cut lips. These, as well as the *Gabon Blacks*, make no scruple to marry their own mothers, aunts, daughters or sisters, and wear bits of ivory stuck through their ears, or long rings; and split their upper-lip, keeping a little wooden stick in the gash to prevent its closing, because they are subject to a certain distemper very common there, which on a sudden seizes and casts them into fits, of so long a continuance, and closing their mouth so fast, that they would be inevitably suffocated, if by means of the split at their upper-lip, they did not pour into their mouths some of the juice of a certain medicinal herb, which has the virtue of easing and curing the diseased person in a very short time.

BARBOT. *Language.* Their language differs in nothing, from that of *Gabon*, only ſtrangers have this advantage, that the cape *Lope Blacks* can ſpeak a broken *Portugueſe*, as having frequent commerce with many ſea-faring men of that nation, who reſort thither, from *Brazil*, *Angola*, and the *Portugueſe* iſlands of the *Bight*, to clean, or get proviſions, or trade, as being a more convenient place, and of much leſs expence than at *St. Tome*, or *Prince*'s iſlands, their own colonies. However, becauſe every northern *European* that trades there cannot ſpeak *Portugueſe*, I ſet down here ſome few of the moſt neceſſary words and phraſes of their language. *Siomba*, to buy; *Mamimomeeau*, elephant's teeth; *Pelingo*, iron-bar; *Monello*, linen cloth; *Jagna*, a knife; *Petollo*, gun-powder; *Longo*, a ſhip; *Enſienni*, wrought pewter; *Broquo*, bad; *Fino*, good; *Quero*, to aſk; *Jango*, little; *Quendo*, go away; *Mona*, let me ſee; *Biaka*, let come; *Coria*, to eat; *Mondello*, a *Hollander*; *Mockendo Fino*, a fine woman; *Pellie*, large or great; *Save-pongo*, the king; *Coquelle*, power; *Calicute*, for *Maleguette*, or *Guinea* pepper.

'Tis hardly to be believed what a multitude of blue parrots there is; for ſometimes they fly over the country in ſuch numbers, as really ſeem to darken the air: they ſoar not extraordinary high, and may be eaſily ſhot, being good meat ſtew'd or boil'd, eſpecially the young ones; which, with the bullocks fleſh, ſo common in thoſe parts, is an extraordinary help to ſailors. The latter feed in *Savannas*, and other paſture-grounds about the woods, where they ſhelter themſelves, ſometimes above a thouſand in a herd. To kill them they get to the windward of the herd, in the night-time, and aſſault them juſt at break of day, ſhooting among them; for if they have the wind, they will run into the woods. This ſort of cattle is ſmaller than at *Cabo-Verde*; their horns no more than round ſtumps, like the *Alderney* cows, on the coaſt of *La Hogue*.

The days and nights are generally of an equal length, except at the time the ſun comes to the tropicks, when they differ about half an hour.

Extreme heat. The winter or bad ſeaſon commences in *April*, and laſts till *September*, during which time, tho' it rains continually, the heat is yet almoſt intolerable, and ſo extreme, that the ſoil is ſcarce wet, and the ſtones almoſt as hot as fire.

The uſual weapons for war, are bows and arrows, javelins pointed with iron, and ſhields of bulruſhes, five foot long, or the bark of trees, for the generality; and ſome few uſe muſkets. When their army takes the field, the women attend their huſbands, and carry their weapons, till the time they meet the enemy, and then deliver them to the ſoldiers. Their drums are made after the manner of thoſe at the *Gold Coaſt*, wide at the upper end, and pointed at the other. Thus they make war by land or by water, and to that effect they always keep a certain number of long large canoes ready, which they row like the *Sierra-Leona Blacks*, ſtanding up in them. They uſe great inhumanities towards their enemies, when they get the upper hand. Formerly they uſed to eat them, but ever ſince the *Europeans* buy ſlaves at *Guinea*, they are ſatisfied with ſelling their priſoners of war, inſtead of deſtroying them, as finding it for their advantage, tho' they have commonly but few to diſpoſe of; but before they are ſold, they make them feel the effects of their hatred, in abuſes and blows, after an inhuman manner.

RELIGION.

THOSE *Blacks* ſeem ſomewhat more rational in their religious worſhip than all the others I have ſeen; for tho' they have all their idols, as well as theſe, yet they ſeem to entertain a nearer idea of the deity, in worſhipping, as ſeveral of them do, the ſun, the moon, and the earth, as natural gods; and as to the earth, they account it a profanation to ſpit on the ground. Some there are, who adore certain high lofty trees, and the reaſon they give for it is, that they are beholden to the earth and trees for affording them all manner of eatables for their ſubſiſtance, by the help and influences of the two glorious luminaries of heaven; which beſides, continually light them. *Sun, moon and earth worſhipped.*

When firſt their country was diſcovered, they took the *Portugueſe* ſhips, appearing at a diſtance, with their ſails abroad, for large birds, with wide ſpreading wings, and the guns for living creatures.

They call their chief prieſt *Papa*, after the *Portugueſe* manner; when ſuch a one dies, all the people, and the king himſelf, mourn for ſeven days ſucceſſively; during which time, the king keeps retired by himſelf, and admits of no viſits from any perſon whatever: after the expiration thereof, they bury the dead *Pontif*, a vaſt croud of people aſſiſting at the funeral, all in confuſion about the corps. *High prieſt*

The ſaid high-prieſt has always a bell hanging over his ſhoulder, to ſhow his dignity and office; and upon exerciſing his conjurations and enchantments, or other religious ceremonies, makes a great noiſe with it: for he pretends to cauſe dry or wet weather, fertility or barrenneſs, to appeaſe the devil, to foretel future events, and many ſuch abſurdities, which the groſs ſtupid people believe he can perform at will.

Thoſe

Thoſe *Blacks* pay a great reſpect to the *Portugueſe* prieſts, who happen to come to their port; and will have ſome of their children baptized by them, with a chriſtian name, which ſeveral of them alſo take. The young prince *Thomas*'s wife is baptiz'd, and her name *Antonia*, as is one of his ſons.

The *Portugueſe* had ſome miſſioners there in former times, who inſtructed them in the principles of the chriſtian religion; but the air being very unhealthy, the ſaid miſſioners either ſoon died, or were forced to return home; for which reaſon their miſſions produc'd but little fruit, and the natives remain in their groſs ſuperſtitious paganiſm, from which it is almoſt impoſſible to withdraw them, unleſs it were by a continual courſe of inſtruction, which might gain ſome of the moſt ſenſible and judicious among them, who might be fit to receive holy orders, and diſperſed throughout the country, to teach and convert the people.

Limits of Guinea. I have before obſerved, that *Guinea* reaches from *Sierra Leona*, on the north, to *Rio de Camarones* on the ſouth, thoſe being its moſt certain and natural boundaries; however, ſome ſea-faring men will have it extend ſouthward, to cape *Lope Gonzalves*, and ſome even to *Rio de Fernan Vaz*, near cape *St. Catherine*, in two degrees and a half of ſouth latitude; which may properly be reckoned to belong to the kingdom of cape *Lope Gonzalves*. The ports and rivers of *Mixia*, or *Paradia* and *Sarnaſias*, or *Santabacias*, places of little trade, and only reſorted to by ſome few ſmall *Portugueſe* ſhips, lie betwixt the ſaid cape and *Rio de Fernan Vaz*, which is generally allowed to divide the upper, or *North Guinea*, from the lower or *Southern*; the deſcription whereof I ſhall conclude, after giving an account of the four large iſlands in the *Bight* of *Guinea*, which are, *Fernando Po*, *Prince*'s iſland, *St. Tome* and *Annobon*, being the ſubject of the next chapter. BARBOT.

It is true, there are ſome authors who include within the extent of *Guinea*, the coaſts of *Loango*, *Congo* and *Angola*, which I cannot but condemn as an error. Others there are, who make the country of *Angola* to commence a little ſouth of cape *Lope*, which in reality is almoſt an hundred leagues from it.

I ſhall add ſome general remarks I have made upon the *Engliſh*, *French*, *Portugueſe* and *Dutch* charts I have by me of the coaſts of *Guinea*; beſides what I have already made, which may be of uſe to ſea-faring men. The laſt chapter ſhall be a Vocabulary of the moſt familiar words of the four chief languages of the *Blacks* in *North* and *South Guinea*, being thoſe of the *Jeloffs*, *Foulles*, the *Gold Coaſt*, and *Fida* and *Andra*.

CHAP. XI.

The deſcription of the iſland of Fernando Po. *Of* Princes's *iſland. Of* St. Thomas's *iſland*; *and of the iſland* Annobon. *The difference between the* Engliſh, French, Portugueſe *and* Dutch *charts.*

FERNANDO PO ISLAND.

Situation. THE iſland of *Fernando Po*, otherwiſe called *Ilha Fermoſa*, or *Beautiful* iſland, as alſo *Ilha de Fernando Lopes*, for the *Portugueſe* give it all theſe names indifferently, had the firſt of them from the diſcoverer of it in the year 1471. It is, as to ſituation, the moſt northerly of the four great iſlands in the gulph of *Guinea*, and thirty five or thirty ſix leagues diſtant in a line, from *Bandy* point, at *Rio-Real*, or *New Calabar* river; the north point thereof lying in three degrees of north latitude, or but ſome few minutes over. The length of it is about twelve leagues from north to ſouth, and it bears weſt ſouth-weſt from *Camarones* river, leaving a ſpacious ſafe channel between them.

Beauty. It is the largeſt of the four iſlands in the gulph, or at leaſt as large as *St. Tome*, affording a delightful proſpect at a diſtance, and being all very high land, is eaſily ſeen at a great diſtance at ſea.

Product. The land produces plenty of *Mandioca* roots, rice, tobacco, and many other fruits, plants and roots of the uſual growth of *Guinea*. The *Portugueſe* formerly had ſugar plantations there, and I cannot learn why that work was given over; but the ruins of ſome of their mills are ſtill to be ſeen.

Natives. The natives are a cruel ſort of ſavage people, and ſeem to be frighted at the ſight of any *Europeans*, that either by chance or neceſſity happen to make the iſland; for few or none ever come to it otherwiſe, as being a place of no trade. They are naturally rude and treacherous towards any ſuch ſtrangers, who ought therefore to be cautious how they truſt them; being very wild, and divided into ſeven tribes, each under its reſpective king or governor, who are always at war among themſelves.

PRINCE'S ISLAND,

Its name. OR, as the *Portugueſe* call it, *Ilha do Principe*, had its name from the *Portugueſe* prince

BARBOT prince *Henry*, who, as I have taken notice, in the introductory diſcourſe to this work, was the chief promoter of the diſcoveries on the coaſt of *Guinea*; tho' ſome would deduce it from its revenue having been given to a *Portugueſe* prince, without naming which of them: but the firſt is the true derivation.

Poſition. It was diſcover'd about the year 1471, either by *Santarem* and *John de Eſcobar*, or by *Fernando Po*, and is ſeated in one degree fifty minutes of north latitude, about thirty four or thirty five leagues weſt of cape *St. John*, which is oppoſite to it, on the continent of the gulph of *Guinea*, and about thirty leagues north of *St. Tome*, being about nine leagues in length, and five in breadth, high and mountainous, as here PLATE 23. repreſented in the cut, which I have drawn as exact as poſſible, both the times I was there; and may be ſeen pretty plainly at twenty leagues diſtance weſt, ſome of the mountains appearing like tables, and others pecked, like pyramids or ſteeples.

The proper road for ſhips to come to an anchor is on the eaſt ſide; the right courſe to it, in coming from the weſtward, being to make cloſe to the ſouth point of the iſland, and to paſs through the channel there is betwixt it and the high round *Palm*-iſland, or *Ilha de Caroco*, diſtant about an *Engliſh* mile eaſt ſouth-eaſt from the ſaid ſouth cape, or point. This *Palm*-iſland being extraordinary high, and all over covered with palm-trees, from which it has the name, may be ſeen at a great diſtance weſt, copling up like a hay-reek. The channel is there ſo deep, that any ſhip whatſoever may boldly ſail within piſtol-ſhot of either ſhore, without apprehending any thing, for there is no bottom found there with the lead; but when paſt to the eaſtward of the *Palm*-iſland, and then ſtanding northward, we find in coaſting of *Prince*'s-iſland, from twenty to thirty fathom water, ſandy ground, mix'd with ſmall pebbles and ſhells, till we come to the right road of the iſland, which is ſomewhat within the mouth of a bay, facing eaſtward, in juſt one degree thirty minutes of north latitude, where is only four or five fathom water, oozy ground.

Palm-iſland.

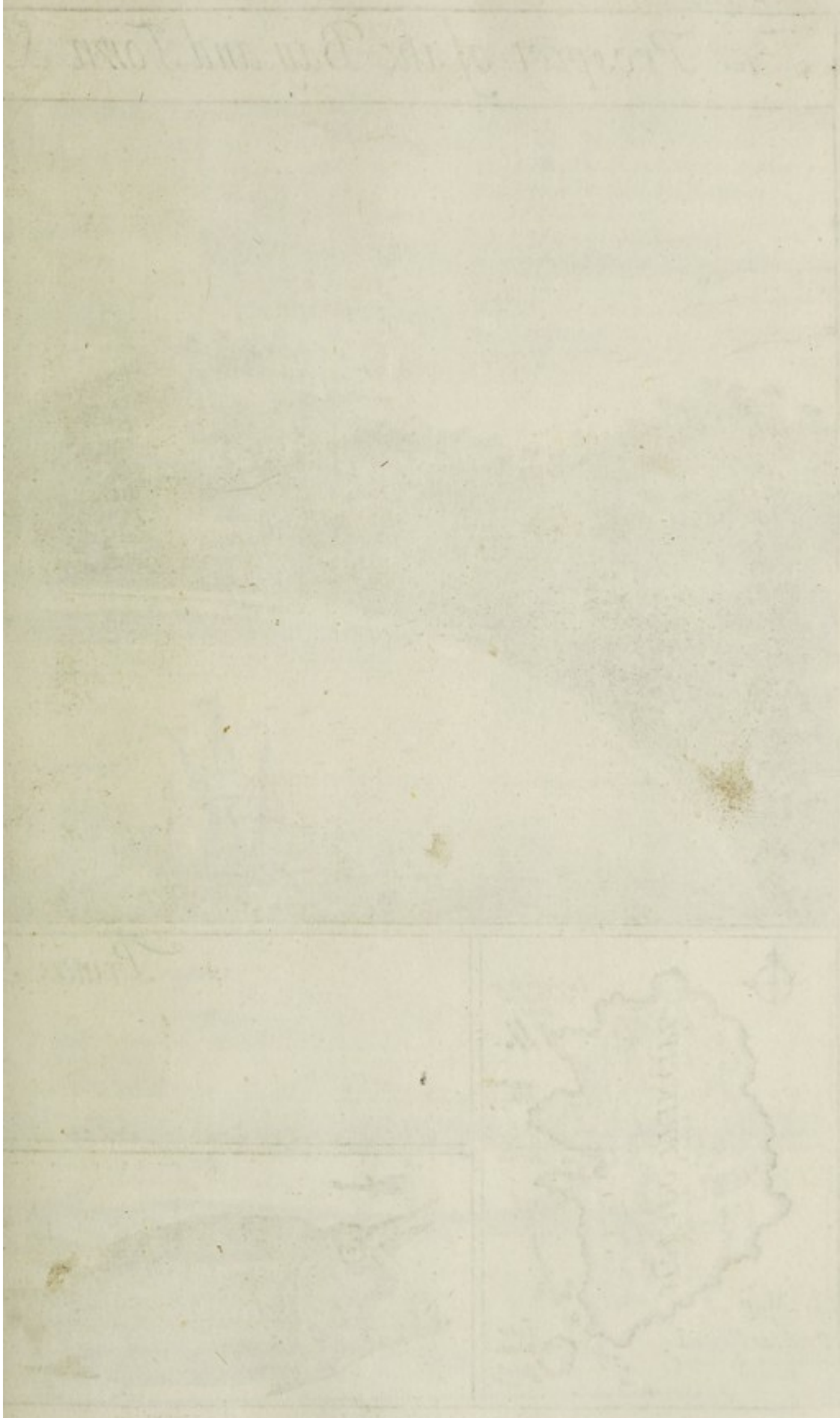
St. Antony *town.* That bay extends from the ſouth point, which has a rock near it at eaſt, within the land, about five *Engliſh* miles weſt ſouth-weſt in depth, and is about two *Engliſh* miles in breadth, at the mouth. Small veſſels, yachts and ſloops may run in to the bottom of it, without any danger, and anchor within half gun-ſhot of the town *St. Antonio*, the chief port of the iſland. The ſhores are generally covered with large pebble ſtones, and in ſome places rocky; only at the bottom of the bay, facing the town, is a ſpacious beach, which at low water is a muddy ſand.

The town lies along the beach, oppoſite to the mouth of the bay, and at the very bottom of it, between two rivulets, which run down from the adjacent hills, at the foot whereof is the town, and conſiſts of about four hundred houſes, built with clap-boards, after the *Portugueſe* manner, forming two long ſtreets in a ſtrait line, from one rivulet to the other, which affords a pleaſant proſpect, each ſtreet being wide, and looking upon woody hills. Moſt of them have long balconies, and lattice windows; ſo that tho' the ſtructure be but mean, all together looks well. Some of the houſes are built after the *Dutch* faſhion; thoſe people about the latter end of the laſt century having poſſeſſed themſelves of the iſland, and planted there a colony of their own, belonging to a conſiderable merchant of *Amſterdam*, under the direction, if I miſtake not, of one *Claer Hagen*, who, for its greater ſecurity, had begun to erect a fort on the ſouth point of the bay; but diſcord prevailing among themſelves, and the *Portugueſe*, who had been firſt maſters of it, being aſſiſted by their countrymen of *St. Tome*, they were forc'd to quit it, and ever ſince it has remained in the hands of the *Portugueſe*, who the better to defend it, have at the north ſide of the town, and by the rivulet at the end of it, built a little fort of turf and planks, with convenient cazerns for the governor and the garriſon of about forty men kept there, being moſt of them *Portugueſe* mulattos, with ſome few iron guns, to ſcour the beach and landing-place; but the fort, guns and garriſon are at preſent in a ſorry condition.

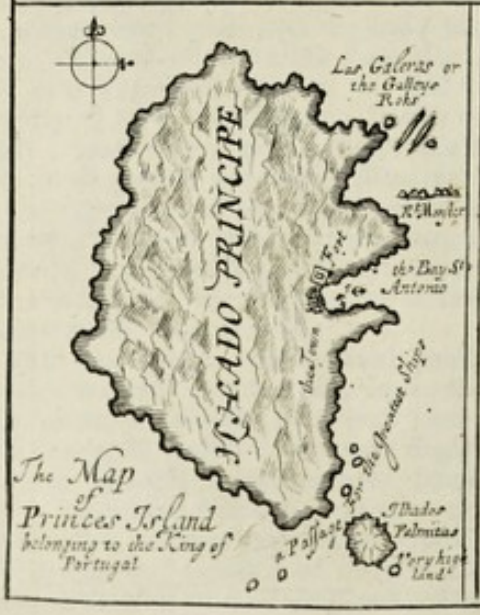
Churches. There are two pariſhes in the town, with their reſpective churches, which are pretty handſome, for ſuch a place. The firſt and beſt in the weſt part of the town, dedicated to *St. Antony*, from which it derives its name; the other is of the invocation of the bleſſed virgin, called *Madre de Deos*, or the mother of God, at the eaſt end. Tho' at ſome diſtance, they are both in ſight of each other, and decently adorned, with handſome altars and good church-ſtuff, as uſed by roman catholicks. Each of them is ſerved by a black prieſt, the one ordained by the archbiſhop of *Liſbon*, the other by the biſhop of *St. Tome*. Beſides the two pariſh churches, there are two chappels in the town.

The country behind, and on the ſides of the town, is very mountainous, and almoſt all over woody, as may be ſeen by the draught of the town of *St. Antony*, taken from the middle of the bay in the cut here inſerted. PLATE 24. That poſition renders it ſubject to heavy rains, and dreadful thunder, thoſe mountains being often covered with clouds, and conſequently it is a very unhealthy habitation, tho' the air in other parts of the iſland

is

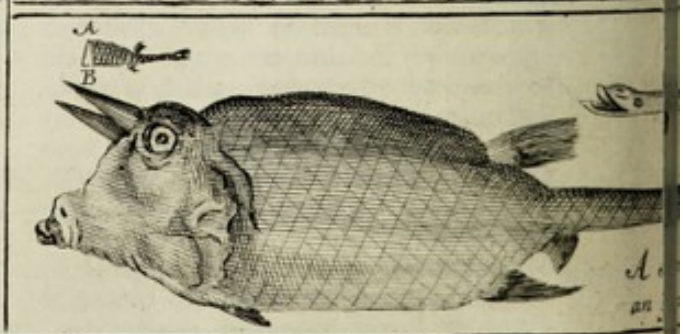


The Prospect of the Bay and Town S.to R



The Map of Princes Island belonging to the King of Portugal

Princes Isla



Princes Island, as seen from the Road in the Bay.

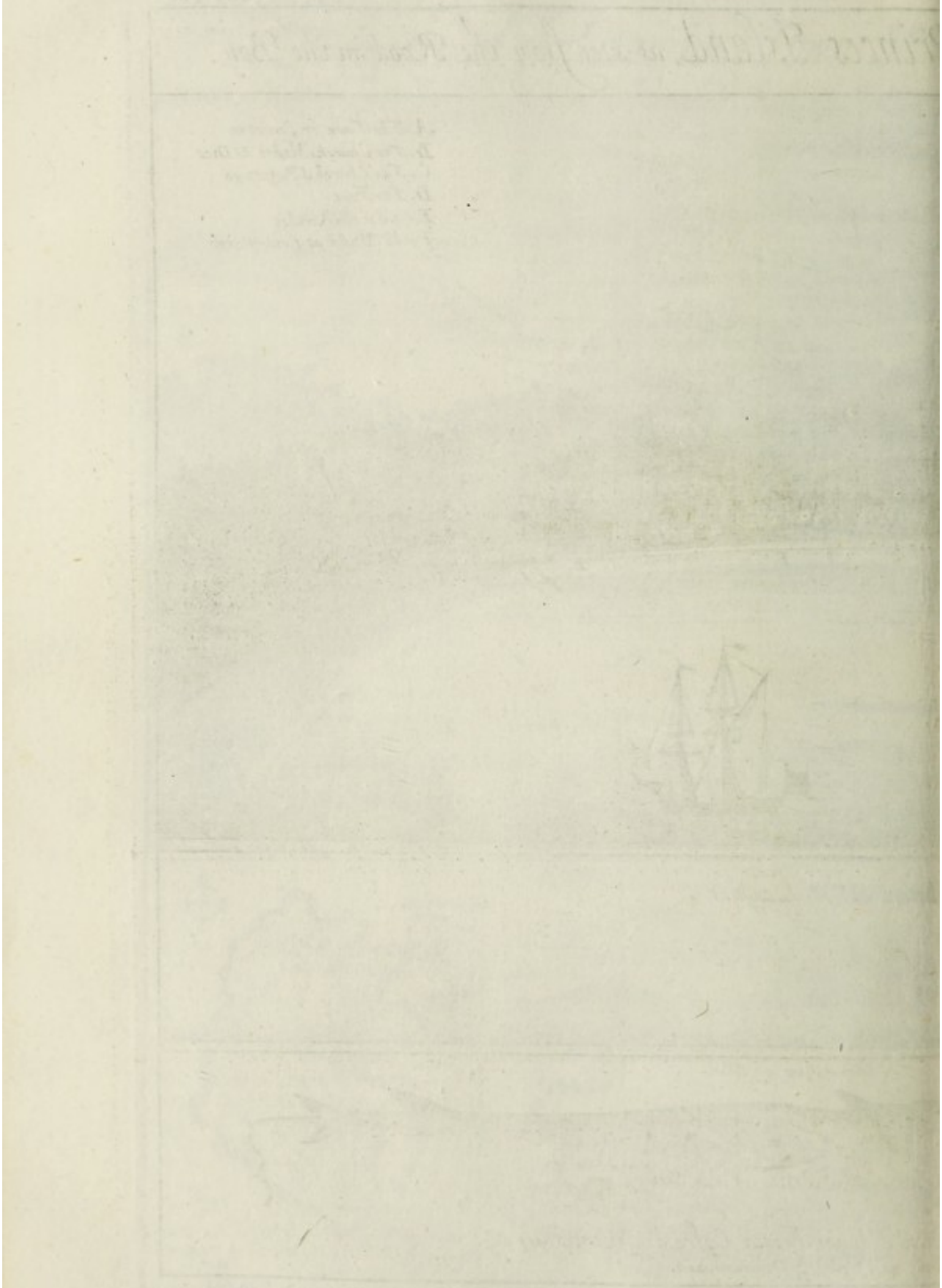
distant abt 18 Leagues

these ● Spots are Blew

Fish, Call'd Orfie. 18 a 20 Inches Long

Call'd by the French Cofre de Mort, Sharp edg'd
Belly as ye figure A/B Demonstrates it

J. Kip fecit.



is generally reckoned more wholesome than at *St. Tome*, or any other parts of the *Bight*; for which reason the *Portuguese* inhabitants of *St. Tome* and *Annobon*, send over their sick people thither to recover their health, as they generally do, and soon find the Benefit.

Great echo. The thunder there is the more dreadful, because of the repeated echoes from the many dens and large cavities in the mountains, each of them so very loud and distinct, that were it not attended with horror, there might be a diversion in it, being much like what I have before mentioned, to be returned by the mountains at *Sierra Leona*. There are so many several echoes all over the island, that one gun fired returns so many reports from cavern to cavern, so distinctly, and with such intervals, that any person who is not acquainted with the nature of the place, will certainly conclude, that ten or twelve guns have been fired successively.

Fertility. This island is very fertile in oranges, of two sorts, sweet and sour, lemmons, bananas, coco-nuts, sugar-canes, rice, *Mandioca*, all sorts of herbs for salleting, and *European* grain; as also cabbage, papas, tobacco, much better than that of *Brazil*, *Indian* wheat, millet, cotton, of which they make cloth, water-melons, pompions, purslain, some grapes, which are seldom all ripe together, and a prodigious quantity of palm-wine, which is there very excellent; but the least of any sort above mentioned, is of the *Indian* wheat.

The sugar made there, and they have five or six mills, is very ordinary and brown. They commonly dry the bananas before they are quite ripe, or bake them in ovens, being mostly eaten by the inhabitants instead of bread; tho' many also make it of the meal of the *Mandioca* root, which is only the tender part of the stumps or stalk of *Mandioca*, a sort of bush, bearing long sharp-pointed leaves, five together in a cluster, at each end of the stalks, or small

PLATE 16. branches, as is represented in the print, of which there grow infinite quantities, if well cultivated. Those stalks they beat very well, and then dry them in ovens, so that

Mandioca-root for bread. with a little more pounding they are reduced to a sort of coarse meal, very crumbly. When reduced to that, the *Portuguese* call it *Farinha de Pao*, that is, flower, or meal of wood. It is by many eaten by itself, dry, carrying of it so in their pockets; but the more general way is to soak and knead it, with fresh water, into dough, and afterwards bake it on large iron, or copper plates into thin round cakes, and so it serves instead of bread; which when new, is tolerably nourishing and agreeable, tho' somewhat insipid; but when stale, is sorry food. The meal will keep good a long time, and is proper for long voyages. At *Brazil* the *Portuguese* store their ships with it to serve them to *Portugal*, and it will serve back again, if they are overstocked with it. It is better for this use than *Cassabi*, because it keeps longer, tho' at last it grows very insipid; but so does our best bread, when too stale. Besides, the older it is, the worse it bakes into bread. The *Yorimaus Indians*, a nation dwelling on the south-side of the great river of the *Amazons*, in *America*, about the mid-way up towards its source, that is, in about three hundred and twelve degrees of longitude, bake it in great earthen basons over the fire, almost as confectioners do their sweet-meats; after which, they again dry it in the sun, when designed to keep long. *Cassabi* bread is made of the meal of this same *Mandioca*, before it is baked. There is also a particular way of preparing it, to make it keep long, but not so well as the baked meal.

BARBOT.

Cassabi.

With this sort of food the *French* planters of the *Caribbee* islands of *America* keep their servants and slaves, and call it *Cassabi*, as the *Portuguese* do at *Brazil*. The *Mandioca* meal was very dear at the time of my being there, no great quantity of it having been planted that year.

This is very remarkable in the *Mandioca*, that the sap or juice of the stumps is a cold and quick poison; and therefore all those who commonly use the meal of it, are very careful to press out that malignant juice, when they first prepare it, beating the plant quite flat, and then drying it in hot ovens.

Its poisonous juice.

Of this sort of plant every inhabitant of the island always takes care to have a sufficient stock in his plantation, not only to serve his own family at home, but to sell to the ships of their own nation and foreigners, which resort thither from the coast of *Guinea* in their return to *Europe*, or to *America*, either to careen, or to take in refreshments and provisions, as also for water and wood, of which more hereafter.

Cattel. The inhabitants have also on their plantations, sheep, hogs, goats, and a prodigious quantity of poultry of several sorts, the greatest number being of hens, and larger than they are at the coast of *Guinea*, yet well fed are pretty good and sweet; and sell abundance to sea-faring men, especially to the *French*, who above all other *Europeans*, touch there very often with slaves: the *English* and *Dutch* generally furnishing themselves at cape *Lope*, or *St. Tome* or *Annobon*, according as the strong tides of the gulph, which commonly set eastward, do drive them. Formerly the *Dutch* company's vessels did mostly resort thither for the same purpose, which it is supposed they are now forbid by their principals, out of a jealousy, that their commanders coming to

BARBOT. that iſland, may drive a clandeſtine trade to their prejudice.

Every ſhip pays the governor of the iſland uſually reſiding at the fort, forty pieces of eight, for the privilege of anchoring, wooding and watering there; either in ſilver or in *European* goods, or ſlaves, at the rate agreed on: which done, he allows them the liberty of wooding and watering on either ſide of the bay, as is moſt handy to the ſhips-crews.

The proper place to water, is on the north-ſide of the bay, about two *Engliſh* miles from the fort, where ſeveral torrents deſcend continually from the hills almoſt to the beach. This water is extremely ſweet, but ſo very cold, that till kept ſix or eight days, it is apt to breed the cholick or pains in the ſtomach; eſpecially among the ſlaves, if they drink much of it at a time, as I found by experience in the *Emerillon*. There is alſo good watering on the ſouth-ſide of the bay; and working on both ſides at once, we have filled ſixty hogſheads in a day.

The wood is hewed conveniently at moſt places within the bay, juſt near the beach, the trees covering all the land, very thick together down to the ſea-ſide. At my laſt voyage in the *Emerillon* man of war, I wooded on the ſouth-ſide of the bay, about three miles from the town; but there our people that were ſet to work, were plagued with ſcorpions: and among them, one of the ſailors was ſo ſtung by that little animal, in the heel, that his foot, and even the leg, were already much ſwelled; when, by good fortune for him, a ſlave of the town, who happened to call that way, at the very moment, took up the ſcorpion, and cruſhed it alive, on the wound, which in a few hours after, quite healed it, as well as if it had never happened.

Scorpions.

Fiſh. The bay is plentifully ſtored with fiſh, of thoſe ſorts which are commonly caught in *Guinea*; only I obſerved among them two different and extraordinary ſpecies, which are ſeldom ſeen at any other of thoſe parts, that I know of: for which reaſon, I drew them as near the life as my ſkill would permit, and cauſed them to be inſerted in the cut which PLATE 24. gives the proſpect of the town *St. Antonio*.

The one is a little fiſh, broad and quit flat under the ſtomach, and as ſharp as the edge of a knife, on the back; with two ſhort, thick, ſharp, hard-pointed horns, on the head, juſt over the eyes, which are pretty large, and very round; and of that ſort many are brought over into *Europe*, dried, and are called by the *French Coffre de Mort*. The other is a long fiſh like an eel, with a long ſnout, looking at a diſtance like a flute, the ſkin of its body of a darkiſh brown, ſpotted all over on each ſide, with two long rows of fine blue round ſpecks, which is very good to eat. Among the variety of ſhells, our people found there in the bay, as they fiſhed every day with drag-nets, they preſented me with an extraordinary large one, near eighteen inches long, much reſembling a muſcle, being all over garniſh'd on the upper-ſide with a ſort of hollow prickles, as the figure repreſents it in the print; the meat whereof is very good and ſweet, two or three being enough for any man at a meal. PLATE 23.

The bay ſwarms with huge monſtrous ſharks, which are very dangerous: for I ſeveral times obſerved how quick they ran at any of the dead ſlaves we threw over-board, and made but one mouthful of a young boy, that was ſo caſt over-board.

The woods alſo ſwarm with apes and monkeys, but of a diſagreeable figure, and nauſeous ſmell, having long, brown, red-diſh hair, which are commonly ſold there, to foreigners, at a piece of eight each, in exchange for haberdaſhery-wares, or old linnen rags, or ſailors clothes, eſpecially old hats, which the natives much covet. The only good in that ſort of monkeys, is, that they are full of tricks, and pleaſant geſtures and motions. PLATE 23.

Beaſts and birds. Blue Parrots, with fine ſcarlet tails, are innumerable in the woods, where they continually make an intolerable noiſe; of which, as well as of the monkeys, the natives catch great numbers with ſnares, or ginns, ſet on the trees, for that purpoſe. Thoſe parrots, when well taught, will learn to talk and whiſtle diſtinctly, ſooner than any others, and are very good to eat.

There is alſo a multitude of ring-doves, and turtle-doves, in the woods, which are very ſweet food; and an incredible quantity of ſeveral other ſorts of birds, unknown to us. All about the woods, grows great plenty of that ſort of fine purple flowers, which in *France* are called *Belles de Nuit*, becauſe they have a charming freſhneſs in the morning, and ſeem almoſt withered in the day-time.

Inhabitants. The inhabitants are, for the generality, *Blacks*, either freemen or ſlaves; there being hardly twenty right *Portugueſe* families in the iſland, with about ſixty of *Mulattos*, tho' it is reckoned there are above three thouſand perſons on the iſland, in the ſeveral parts thereof. Moſt of the *Blacks* are a ſort of malignant treacherous race; nor are the *Mulattos* much better-natured: and if I may be allowed to ſpeak the truth, the few right *Portugueſe* are not very commendable, either for honeſty or good temper, at leaſt the greateſt number of them. For they will watch, as moſt of the *Mulattos* and *Blacks* do, the opportunity of ſtealing a foreigner's hat off his head, as he goes along the ſtreet, not only in the duſk of the evening, but in the day-time, if they meet him in ſome by-place, and are not ſeen by other people, and run away with the hat to the wood or home.

Baſe people.

It

It behoves every one that goes thither, to be always on his guard; for the natives are, as I have hinted already, a ſavage ill-natur'd people, and have been very rude and inhuman to ſtrangers, as, has been ſaid, they were to the *Dutch* colony, ſettled there by a conſiderable merchant of *Amſterdam*, at the latter end of the laſt century: as they alſo, ſome time after, proved to *Olivier van Noort*'s people in 1598; when that admiral, being bound from *Holland* for the *Eaſt-Indies*, and driven thither by the ſtrong tide of the gulf, the iſlanders invited ſeveral of his men aſhore, with all poſſible demonſtrations of friendſhip, to ſee their fort and town; and having prevailed, and got them into it, they barbarouſly fell on, and maſſacred them moſt inhumanly.

French batter the fort.

At my laſt voyage to this iſland, I came thither in a yacht, from *Fida*, to join our little ſquadron of three frigats, which were gone before me; I found our people at open hoſtilities with the town, on account of our ſerjeant-major, who had been aſſaulted by a *Black*, at the beach, and was very dangerouſly wounded in the back with a knife; which ſo incenſed the commander in my abſence, that he very raſhly and inconſiderately moor'd two of the frigats, within reach of the town and fort, and fired ſo briſkly for two hours together on both, that all the inhabitants and garriſon fled to the hills, and had I not come in good time, he would have done them much more miſchief. But I ſet all things to rights, by an excuſe to the *Portugueſe* governour, *Don Sebaſtian Vaz*, my old acquaintance, promiſing that the directors of the *French* company ſhould puniſh that officer, when returned to *France*, for his raſhneſs in doing himſelf juſtice for the *Black*'s having aſſaulted our ſerjeant-major ſo treacherouſly, before he had required it of him.

That governour is a gentleman of good faſhion, and very courteous to ſtrangers: beſides him, I knew the major of the garriſon, who is a good-natur'd man; all the reſt are not to be regarded or truſted.

The *Portugueſe* there, always wear long ſwords, and the *Blacks* long knives ſtuck in their girdles, like thoſe of the *Gold Coaſt*; and have only a clout, at their middle, to cover them. Several of the *Mulattos* are not much better dreſs'd, and bare-foot; being generally very poor, as well as moſt of the *Portugueſe* inhabitants.

Women.

The *Portugueſe* women are very civil to foreigners, that can approach them; and much kinder are the *Mulatto* women, who commonly dreſs themſelves in the *Portugueſe* faſhion. They ſeldom go abroad but to church, and then covered with a long veil, and attended by an old woman ſlave, on whoſe ſhoulder they lean, as they walk along.

Barbot. Furniture.

They eat after the *Portugueſe* faſhion, and have in the middle of their rooms, even above ſtairs, a large ſquare hearth, to boil and dreſs their victuals, and ſcarce a chair or ſtool to ſit upon, but only a few pewter or wooden utenſils, and earthen-pots, with ſorry poor beds, for all the furniture of their houſes.

The *Blacks*, both freemen and ſlaves, call themſelves *Chriſtianos Novos*, that is, new chriſtians, or converts; and many of them, as well as of the *Mulattos*, are brought over from *Brazil* and *Angola*, beſides the natives of the iſland, who all ſpeak *Portugueſe*, and two or three ſorts of languages of their own. They are all extremely ignorant, and rather ſuperſtitious than religious, above all in reſpect to their patron St. *Antony*.

One thing there, is ſomewhat diverting, which is, when on ſome ſolemnity in the night-time, they illuminate their ſtreets with abundance of lamps, made of orange hollow peels, filled with palm-oil, and a cotton-wick, ſet on the balconies of their houſes, ten, fifteen, or twenty, on every balcony, with which every houſe is adorned; and the ſtreets being built in a ſtrait line, the ſight is very pleaſant.

The major of the fort is the propereſt perſon to apply to, and whom I employed to buy all our proviſions; which he performed with a great deal of honeſty and good huſbandry, and I paid him for his trouble, and the coſt, in brandy, coarſe and middling hats, ſhirts, old and new ſhoes, all ſorts of made linnen; narrow and broad ribbands of ſundry colours; ſeveral ſorts of ſtriped and plain coloured ſilk, taffety and brocadel, out of faſhion in *Europe*; gloves, white linnen, ſilk-ſtockings, old perukes, ſpices, and thread of ſundry gay colours, the iſlanders being fond of all that is gaudy, and of pieces of eight. A ſmall cargo well ſorted, to the value of four hundred crowns, in all the above-mentioned goods, and of the cheapeſt ſorts, will ſell very well there, in exchange for proviſions, of the product of the iſland; but not for money, that being generally little known among the inhabitants, or at beſt, but little of it in the hands of a few of the principal men, who drive a little coaſting trade about the gulf, and *Gold Coaſt* of *Guinea*, making up the cargo of their ſloops, of tobacco, ſugar, ſome eatables, *&c.* of the growth of their plantations, and of ſome remaining goods of *Europe*, fit for that trade, which they ſometimes get of *Europeans*, touching there in their return home, in exchange for neceſſaries for their voyage. *Trade.*

We paid a crown for an *Alqueire* of *Mandioca* flower, which is very dear, the *Alqueire* being but a little above a buſhel *Winchester* meaſure; and a crown and a half for one of rice; a

crown

BARBOT crown for an hundred of coco-nuts: oranges, lemmons, bananas, and all other fruits, plants, or poultry, are very cheap; and all of them uſeful and neceſſary in ſlave-ſhips eſpecially, becauſe they cure and preſerve the ſlaves, as well as the ſhips crew, at ſea, when duly adminiſtred to them, during their tedious paſſage to *America*. I would adviſe all perſons trading to *Guinea*, not to neglect taking ſuch refreſhments, either there, or at *St. Tome:* for cape *Lope* and *Annobon* cannot afford them ſo good, the water of *St. Tome* not agreeing ſo well with the ſlaves, as I ſhall obſerve in the deſcription of that iſland. For tho' it ſeems to be a great expence to get it in a ſufficient quantity, for ſo many men as are generally on board a ſlave-ſhip, yet the good it does them all, countervails the charge; it ſaves the lives of many ſlaves, and keeps them healthy, in a much better condition, and fitter for a good advantageous market in *America:* for this reaſon, few of the *French* ſhips trading to *Guinea*, miſs touching, in their return from that coaſt, at one of thoſe *Portugueſe* iſlands, unleſs they only want to wood and water; both which they may do at cape *Lope*, with as much eaſe, and cheaper than at any of thoſe iſlands.

Good ſupply of neceſſaries.

ST. THOMAS'S ISLAND.

Bigneſs, poſition, &c.

THE iſland of *St. Thomas*, or *St. Tome*, is oval, about fifteen leagues in length, from north to ſouth, and twelve in breadth from eaſt to weſt; the chief port-town in it lying directly under the equinoctial, and in the northerly part of the iſland.

The *Portugueſe*, who diſcovered it, in the year 1452, under the direction of prince *Henry* of *Portugal*, gave it that name, becauſe they found it upon the feaſt of that apoſtle, and it is by the *Portugueſe* reckoned one of the nine countries, by them conquered in *Africa*. The *Blacks* of the oppoſite continent call it *Poncos*. It appears at about ten leagues diſtance at ſea, as here repreſented in the cut.

PLATE 23.

Roſas iſland.

South ſouth-weſt of it, is the little iſland *das Roſas*, or *de Rolles*, or *Rolletias*, as the *Dutch* call it, ſeparated by a channel, which has twelve fathom water near either ſhore, and twenty in the middle; there are ſome very ſmall iſlands or rocks, called *de Roles*, but moſtly overflowed by the ſea. The iſland *das Roſas* is much larger than that *de Cabras*, on the north; and the channel betwixt it and *St. Tome*, is half a league broad; and there is good anchoring-ground in it.

Cabra iſland.

At the north point of *St. Tome*, cloſe by the ſhore, lies the little iſland call'd *Ilba de Cabras*, or goat iſland; the channel between them very deep, and ſo called, from the vaſt number of goats there is on it. The iſland is very high, and full of wild lemmon-trees.

St. Thomas's iſland is about thirty-five leagues ſouth from the *Prince*'s, and forty-five weſt from the neareſt port of the continent of the gulph. It was diſcovered about the year 1471; the extraordinary fertility of its ſoil, moved the *Portugueſe* to ſettle a colony of their nation on it, for the conveniency of their people trading to *Guinea*, tho' the climate is very unwholeſome, and abundance of men died before it was well ſettled and cultivated; violent fevers and cholicks ſnatching them away ſoon after they were ſet a-ſhore.

Firſt colony at St. Tome.

The firſt deſign of ſettling there, was in in the year 1486; but perceiving how many periſh'd in that attempt, by reaſon of the unwholeſomeneſs of the air, and that they could better agree with that of the continent on the coaſt of *Guinea*, it was reſolved in council by king *John* of *Portugal*, that all the *Jews* within his dominions, which were vaſtly numerous, ſhould be obliged to receive baptiſm, or upon refuſal, be tranſported to the coaſt of *Guinea*. Accordingly an edict was ſet forth, and many of thoſe who would not comply, were ſhipped off, and ſet aſhore in *Guinea*, where the *Portugueſe* had already ſeveral conſiderable ſettlements, and a good trade, conſidering the time ſince the firſt diſcovery. A few years after, ſuch of thoſe *Jews* as had eſcap'd the malignant air, were forced away to this iſle of *St. Tome*; there married to *Black* women fetch'd from *Angola*, in great numbers, with near three thouſand men of the ſame country. From thoſe *Jews* married to *Black* women, in proceſs of time proceeded moſtly that brood of *Mulattos* at this day inhabiting the iſland. Moſt of them boaſt of being deſcended from *Portugueſe*, and their conſtitution is by nature much fitter to bear with the malignity of that air. *Faria y Souſa*, in his hiſtory of *Portugal*, p. 304. gives an account of the expulſion of the *Jews* from *Spain*, thus:

The *Jews*, who in great numbers lived in *Caſtile*, ſeeing themſelves condemned to the flames, by the erecting of the inquiſition in that country, ſwarmed into *Portugal*. King *John* the ſecond of the name, ſurnamed *the perfect*, and *the great*, firſt entertained them; but afterwards, being ſenſible of their wicked practices, for that pretending to be chriſtians, they ceaſed not to judaize, he ſent out his officers, who burnt ſome, chaſtiſed others, and filled all the priſons with them. This made many of them fly into *Africa*, where they openly profeſſed themſelves *Jews*; whereupon the king forbid any more paſſing over thither, upon pain of death; giving them liberty, at the ſame time, to remove to any chriſtian country. But tho' it happened ſome years later, we will relate what was done in this caſe. In the

the year 1492, a vaſt multitude of *Jews* came out of *Caſtile* into *Portugal*, engaging to pay the king a certain number of ducats a head, and only deſiring to be permitted to paſs through the kingdom. Eight months were allowed them to ſtay, and certain ports aſſigned them to embark. The time expiring, many went over to the coaſt of *Fez*, where they were plunder d and abus'd by the *Moors*; having been little better treated by the *Portugueſe*, many returned to *Caſtile*, pretending they were converted, and many ſtaid in *Portugal* under the ſame colour. The king, the following year, finding them obſtinate in their wicked practices, made all that could be found ſlaves; and taking their children away, cauſed them to be baptiz'd, and ſent them to the iſland of *St. Thomas*, to be brought up there chriſtians, and inhabit it. Thus the *Jews* came firſt to mix their race with that of the antient *Portugueſe*. To return to my ſubject.

The ſhips anchor in the road of the bay, on which the town is ſituated; the anchoring for ſmall ſhips is in three fathoms and a half, and for the larger, in five fathoms, ſandy ground, keeping the fort at ſouth-weſt. This road lies north-eaſt and ſouth-weſt, we moor there, with the beſt bower at ſouth, becauſe the wind blows moſtly from thence; we commonly ſail cloſe to the iſland, to come to the roads, the water being there pretty deep along the ſhore. About a league and a half from the fort, in the bay, lie two ſmall iſlands.

The ſoil of *St. Tome* is generally fat, mix'd with yellow and white earth, which by the dew of the night, is rendered very proper to produce many ſorts of plants and fruits, and in ſwampy grounds, prodigious lofty trees, in a ſhort time.

Sugar. The ſugar-canes thrive ſo well there, that the planters make yearly, above an hundred thouſand arrobes of muſcovado ſugar, the arrobe being thirty-two pounds *Portugal* weight: the plants were carried thither from *Brazil*, but do not yield ſo much ſugar, nor ſo good as there, tho' cultivated after the ſame manner; becauſe of the moiſture of the ſoil, which makes the canes to over-ſhoot, for which reaſon they often dry it by fire, or burn it as much as they can.

For the ſame reaſon our *European* wheat will not come to maturity; but ſhoots out all into ſtalks and leaves.

The iſland is watered in ſeveral places, by little rivers, running down from the hills into the ocean, their waters are very ſweet, and cold, moſt of the rivers coming from the great high mountain, which riſes in the very center of the iſland, much above all the other hills about it, and is almoſt continually covered with ſnow at the top, and all over wooded; which is very remarkable, conſidering how much it is continually expos'd to the ſcorching heat of the ſun. BARBOT.

Product. All the ill fruits and plants of the growth of *Guinea*, thrive there to admiration, beſides many others tranſplanted thither from *Brazil*; and even grapes, *Accajou* apples, and many ſorts of ſmall beans; as alſo *Cola*, which formerly occaſioned a conſiderable trade from thence to *Angola*. Ginger is alſo pretty plentiful, as well as the cabbage-tree, which grows very tall in one year, and is called by the natives *Abeliane:* but *European* fruit-trees, as almond, olive, peach, and other ſorts, which have ſtones, or ſhell, tho' they grow very well, yet they never bear any fruit; and on the contrary, all ſorts of our ſalletting thrive very well.

The natives pretend they have a ſort of trees, whoſe leaves are continually diſtilling water, like the fabulous tree authors ſpeak of in the iſland of *Ferro*, one of the *Canaries*.

Beaſts and birds. They have great ſtore of all the tame creatures, that are uſual on the coaſts of *Guinea* and *Benin*; and particularly of black cattel, larger and more beautiful than thoſe at the *Gold Coaſt*, and the ſwine are alſo very large: and as for fowl, there are turkeys, geeſe, ducks, turtle-doves, partridges, black-birds, ſtarlings, and very beautiful parroquets, no bigger than ſparrows, with fine ſcarlet heads, beſides many other fine birds not known in *Europe*.

Fiſh, &c. The ocean all round the iſland ſwarms with fiſh, and among them ſmall whales, and north-capers, or grampuſſes; nor is there leſs plenty in the rivers: ſo that the inhabitants have all ſorts of proviſions in immenſe quantities; and were not the ſcorching damp air ſo pernicious to *Europeans*, who can ſcarce live there to fifty years of age, it might vie with the iſle of *St. Helena*, ſo famous amongſt *Eaſt-India* travellers, for its fertility and plenty of all neceſſaries, and over and above for the wholeſomeneſs of its air, being about four hundred leagues diſtant from *St. Tome*, ſouth-eaſt by eaſt, and look'd upon as a terreſtrial paradiſe.

As for the natives, they are ſaid to live long and healthy, tho' ſpare and lean of body, and many of them to attain to an hundred years of age. There is alſo another notion, for the truth whereof I dare not vouch; which is, that if a foreigner happens to go to reſide at *St. Tome*, before he is at his full growth, he will continue at that pitch all the days of his life. They alſo ſay the nature of the ſoil is ſuch, as to conſume a dead body in twenty-four hours.

The unwholeſomeneſs of the air, is chiefly attributed to the iſland's lying under the equinoctial, which renders it intolerably hot the greateſt part of the year; and being all hills and dales, which are continually fill'd with a thick ſtinking fog, even in the hotteſt

BARBOT. time of the day, that condenſes and infects the air, and renders it unwholeſome. Add to this, the heavy rains, which fall on the low marſhy grounds, which being afterwards drawn up by the violent heat, turn into vapours, and fall down mornings and evenings on the bodies of men and beaſts, occaſioning much ſickneſs, and the death of many at the town, eſpecially at ſome times of the year; becauſe it is ſituated in a low bottom, which is not ſo much about the north and ſouth parts of the iſland. However, at certain ſeaſons of the year, that malignant air is ſo univerſal, that the natives are forced to keep cloſe at home, for a time, to free themſelves from it as much as is poſſible.

The exceſſive bleeding uſed by the *Portugueſe*, which they have recourſe to on the leaſt occaſion, ſome of 'em letting blood fifty times, or more, in a year; is probably what makes them look more like walking ghoſts than men. This practice, ſo repeated for many years ſucceſſively, muſt neceſſarily weaken their conſtitution; the nature of that climate being ſuch, as cannot ſupply them with haſty recruits of blood.

There are two rainy and two fair ſeaſons in the year, beginning at each equinox, and ending at the ſun's coming to the tropicks. At the time of thoſe equinoxes, they have no manner of ſhade, the ſun being perpendicular over their heads, and then exhales immenſe quantities of water from the ocean, all about the iſland, which turn to ſuch heavy violent rains, that they fall all over the land like another flood; and the only comfort at ſuch times, is, that the heat of the ſun is nothing near ſo ſcorching as at other dry ſeaſons, when it is intolerable, the thick clouds then interpoſing; however, at that time they ſuffer as much by the exceſs of dampneſs, as they did before by the inſupportable heats, in *June*, *July*, and *Auguſt*, eſpecially *Europeans*; thoſe heats being then ſo violent, and the ſoil ſo burning hot, that 'tis ſcarce poſſible to walk on it, at ſome times, without corkſoles to the ſhoes. *Exceſſive heat.*

The other three months of good ſeaſon, *viz. March*, *April* and *May*, are more temperate, the continual ſouth-eaſt winds refreſhing the air; ſo that it does as much good to *Europeans*, as damage to the natives, whom it pinches and annoys ſo very much, that they all look then extremely thin and poor. But it is very rare there to have a north-eaſt wind blow as it doth at the *Gold Coaſt* of *Guinea*; and when that happens, 'tis occaſioned by the high mountains of the continent of *Africa*, diverting it towards this iſland. *Temperate ſeaſon.*

The principal town, lies at the bottom of the bay, facing the north-eaſt betwixt two rivers, on a low flat ground, and built in length, containing about eight hundred houſes, moſt of them two ſtories high, and flat-roofed. And the *Portugueſe* ſay, there are above five thouſand ſuch houſes about the country, ſix miles round the town; which is cover'd on the ſea-ſide, by a rampart built of free-ſtone, in 1607; defended on the north by fort *St. Sebaſtian:* conſiſting of four large baſtions, faced with free-ſtone, ſtanding on a point of land, the courtins being of hard poliſh'd rock-ſtone, twenty five foot high; all which renders it a ſtrong place, if well defended. *The town.* *The caſtle.*

The fort has alſo a little harbour or baſon, facing the north; the acceſs to which, may be eaſily obſtructed, by thirty-ſix braſs guns, from eight to forty eight pound ball, it is furniſh'd with; and ſupplied with water by a little river that falls into the ſea, and is the beſt freſh water in all the iſland, and the moſt proper for ſhips for long voyages, if taken in the day-time: but being then always full of ſlaves, and beaſts reſorting from all parts of the town for water, and to waſh themſelves, and often eaſe their bodies there, and throw in all ſorts of filth, we are obliged to fill our caſks in the night, when it is free from all that naſtineſs, which makes it leſs agreeable to our men and ſlaves, being perhaps too raw, as it comes from the hills, till warmed by the ſun: for it appears by experience, that the water at *Prince*'s iſland and cape *Lope*, proves much wholeſomer for our ſlaves and ſhips crews at ſea. Tho' this of *St. Tome* keeps pretty well in caſks, after it has once ſtunk, and is recovered. *Watering.*

I would adviſe ſuch as reſort thither to victual their ſhips, to water in other places of the iſland, or in the middle of the town, through which the river runs, tho' it will coſt double the labour and charges. For it is ſo eſſential a point, that the water taken aboard in ſlave-ſhips ſhould be of the very beſt and cleanly, that it often contributes very much to ſave or deſtroy whole cargoes of them, according as it is good or bad; and rather than to run a riſque, I would adviſe them to go to cape *Lope*, *Prince*'s iſland, or *Annobon* for it; becauſe many ſhips have loſt the beſt part of their compliment of ſlaves by that water, in their paſſage from thence to *America*.

All the houſes in the town are built with a ſort of hard ponderous white timber, growing on the plantations of the iſland, and covered with planks of the ſame, only three houſes are all of ſtone; the chiefeſt whereof, is the governor's, and another is the biſhops's palace. *St. Tome* is a biſhop's ſee, whoſe dioceſe extends over the adjacent *Portugueſe* iſlands of the gulph of *Guinea*, and it is accounted the mother-church of *Guinea*, *Congo* and *Angola*; and for that reaſon, the biſhop of *Angola* is ſuffragan to this ſee, which claims it by antiquity.

There

There are three churches in the town, one of them the cathedral, dedicated to our lady of the conception, as they term it, which was formerly ruined by the *Dutch* admiral, *Pie er ver Does* (in 1610) who invaded the iſland; but afterwards rebuilt and enlarged by the *Portugueſe*, much finer and larger. In it was long after buried the corps of another *Dutch* admiral *Jol*, who after his conqueſts of *Loanda de St. Paolo* in *Angola*, being ſent there with twenty one men of war, and two thouſand two hundred men from *Brazil*, by count *Maurice* of *Naſſau*, captain-general by ſea and land for the *Dutch* in 1641, ſubdued this iſland the ſecond time: but ſoon after the conqueſt, all his little army was ſeized with the diſtempers of the country, which deſtroyed many; and *Jol* himſelf, with ſix of his officers died, and was interred in this church, with all the pomp uſed at the funerals of the greateſt generals of armies. This church is preciſely under the equinoctial line.

Churches. The other churches of the town, are that of *St. Elizabeth*, which is an hoſpital; and that of *St. Sebaſtian*, the leaſt of the three, and the neareſt to the fortreſs, of which it bears the name.

There are alſo ſome other ſmaller churches and chapels without the walls of the town; one dedicated to St. *Antony*, at about half a mile diſtance; another nearer, to St. *John*; another again, to the mother of God, about half a league to the ſouth-eaſt; another to the trinity, two leagues off eaſt; and another, to St. *Anne*, about three leagues ſouth-eaſt, which was rebuilt in 1667, as large as that of *St. Saviour* at *Rochel*, but much handſomer. Two of thoſe churches belong to monaſteries of *Auguſtinians* and fryars. All the inhabitants are romaniſts, except ſome few families of pagan negroes of the oppoſite continent, who reſide there on account of trade. The biſhop of *St. Tome* is ſuffragan to the primate of *Portugal*; moſt of the prieſts officiating there, and at the other *Portugueſe* iſlands are *Blacks*. The muſick of the cathedral, is partly compoſed of negro boys, who are trained to it, and ſing moſtly without book. The king of *Portugal* maintains them, and the whole chapter, out of the revenues of the iſland.

The inhabitants are obliged to maintain at their charge the gariſon of fort *St. Sebaſtian* with fuel, and to keep in due repair the governor's houſe in the town; as likewiſe all the bridges within and without it, and to mend the roads about it, which are often damaged by the heavy rains overflowing and breaking them up.

neral. The general extends his juriſdiction over thoſe of the neighbouring *Portugueſe* iſlands, of the gulph of *Guinea*, but reſides at *St. Tome*, and is aſſiſted by a corregidor in deciding judicially all the conteſts and differences that happen there; but there lies an appeal to the viceroy of *Guinea* and *Angola*, reſiding at *Loanda de St. Paolo*, in *Angola*. The *Portugueſe* general that was there, at my firſt voyage to the gulph, was *Julian do Campo Barreto*, whom I ſaw ſince at *Prince*'s iſland, and afterwards at *Acra*, being there kept cloſe priſoner, by the garriſon of the fort *Chriſtiaenburgh*, then poſſeſſed by the *Portugueſe*; as I have obſerved in the preceding deſcription of the *Gold Coaſt* of *Guinea*. BARBOT.

The beſt governors and generals, ſent to the *Portugueſe* iſlands of the gulph of *Guinea*, are old officers, who having ſerved the king of *Portugal* in his armies, and had the misfortune to waſte their eſtates in that ſervice, are poſted there to recover their loſſes; which they may quickly do, as having the whole trade of that part of *Guinea*, beſides the perquiſites of their poſts, and their ſhare of the duties foreign ſhips are obliged to pay, which amount to near ten *per cent. ad valorem*, of the proviſions exported from the iſlands, which duties we commonly pay in *European* goods; and for a large ſlave-ſhip, come to about one hundred and twenty crowns, or three ſlaves, valued at forty crowns a-piece; beſides which, eight or ten crowns are paid to the corregidor, *Merinho da Mar*, and other officers of the cuſtom-houſe. All which, conſidering the great number of foreign ſhips reſorting to the iſland yearly, being often above an hundred and fifty ſail of all nations and ſizes, it is eaſy to infer, that the poſt of general there, is very beneficial without all the other profits accruing by the adminiſtration of juſtice, and trading in *Guinea*, and the ſale of the product of their own plantations, and the fifth part of all the fiſh caught on the beach, and three-pence *per* week for every fiſherman that fiſhes out at ſea: for there is nothing but what pays ſome duty to the king or the governour; and even *European* goods carried aſhore for purchaſing proviſions, muſt all be ſent to the cuſtom-houſe, and pay ten *per cent. ad valorem*.

Goods imported. Thoſe goods in *French* ſhips particularly conſiſt in *Holland*-cloth, or linen, as well as of *Rouen* and *Britany*; thread of all colours; ſerges, ſilk ſtockings, fuſtians, *Dutch* knives, iron, ſalt, olive-oil, copper in ſheets or plates; braſs-kettles, pitch, tar, cordage, ſugar forms, (from twenty to thirty pounds a-piece) brandy, all kinds of ſtrong liquors and ſpirits, *Canary*-wines, olives, capers, fine flower, butter, cheeſe, thin ſhoes, hats, ſhirts, and all ſorts of ſilks out of faſhion in *Europe*, hooks, *&c.* of each ſort a little in proportion.

The

BARBOT. *Inhabitants.* The iſlanders are a mungrel people, as I have already hinted; white *Portugueſe*, deſcended from the firſt inhabitants of the iſland, when it was ſettled; *Portugueſe Mulatto's*, alſo deſcended from the proſcribed *Jews*, ſent thither at the beginning of the colony, and married to *Black* women ſent from *Angola*; both free, beſides a vaſt number of *Blacks* and *Mulatto's* not free; tranſported alſo from *Loanda de S. Paolo*, as the iſland could be cultivated: as alſo a multitude of other ſlaves, who tho' they are ſo, compoſe whole villages of themſelves all over the iſland.

The moſt ordinary food of the inhabitants is potatoes, kneaded and mix'd with *Farinha de Pao*, or *Mandioca*, goat's-milk, palm-wine and water. Thoſe of ſome ſubſtance often feaſt one another in their villages; eſpecially in hot ſcorching weather, five or ſix whole families meeting together in dens and caves, dug for that purpoſe under ground, to keep off the heat, each family bringing a diſh to compoſe the banquet.

The commonalty of all thoſe mungrel people, eſpecially of the *Mulatto's* and *Blacks*, are treacherous villains, very thieviſh, inſolent and quarrelſome, on the leaſt occaſion; and ſome, without any.

Diſtempers. Having ſpoken fully of the unwholeſomeneſs of the air at *St. Tome*, it will not be improper to take ſome notice of the moſt common diſeaſes, afflicting the inhabitants, *viz.* fevers, ſmall-pox, cholicks, the bloody-flux, the venereal diſeaſe; and another called there *Bichos no Cu*, beſides ſeveral others, affecting men there, and particularly the head-ach.

Fevers. The fever, above all other diſtempers, deſtroys the greateſt number of people, eſpecially new comers from *Europe*, carrying them off in leſs than eight days ſickneſs. The firſt ſymptoms of it are a cold ſhivering, attended with an intolerable heat or inflammation in the body for two hours, ſo as to throw the patient into a violent delirium, which at the fifth or ſeventh fit, or the fourteenth at moſt, makes an end of moſt perſons ſeized with it; the fit returning every other day. If the patient eſcapes, he may reaſonably expect to live there ſeveral years in health, provided he is temperate both as to wine and women; and be well dieted after having been purged immediately with *Caſſia*, infuſed in the blood of vipers. They allow the patient to drink water plentifully during the fit.

Small-pox. As to the ſmall-pox, it is there as elſewhere in *Guinea*, ſome die of it, ſome not; and the proper medicines for ſuch patients, are known to all nations, and therefore I forbear ſaying any more on that head.

Cholicks are there ſo terrible, as to diſtract the patient in three or four days. The cauſe of this ſort of cholick is moſtly attributed either to the exceſſive uſe of women, or to the evening dews; and to catching cold, after a violent ſweating: many, eſpecially new comers, being apt to cool and air themſelves when very hot, in the night-time a-bed, or drinking to exceſs of the juice of coco-nuts, which is of a very cooling nature. *Cholick.*

This ſort of cholick has ſwept away an incredible number of people of all ſorts and nations ſince that was a colony; and does ſtill continually, the reſort to the iſland being very great from many parts, as I have obſerved before. It has particularly, together with the bloody-flux, kill'd ſuch a number of *Dutch* men, the two ſeveral times they ſubdued the iſland, in the the years 1610, and 1641, as before mentioned; that the iſland was then known in *Holland*, by the name of the *Dutch Churchyard*. However, it is obſerved among our ſailors, that thoſe who ſeldom or never go aſhore, are not afflicted with this or any other diſtemper of the country. The natives uſe the ſame medicines for cholicks, as the *Blacks* do on the coaſt of *Guinea*.

The bloody-flux is as common among the inhabitants as among foreigners, and deſtroys many of both ſorts indifferently. The medicine moſt uſed by the natives, is to anoint the patient all over very often with an ointment made of palm-oil, boil'd with certain phyſical herbs, beſt known to the *Blacks*, which cures many in a ſhort time: but for our *European* ſailors, we find that quinces are the moſt efficacious remedy againſt that diſtemper. *Bloody-flux.*

The venereal diſtemper is very common, the *Blacks* ſeeming to be little concerned at it, as having a way to cure it with *Mercury*; but few *Europeans* who get it, eſcape dying miſerably. I cannot therefore but ſeriouſly recommend it to ſuch as happen to go thither, to forbear having to do with any *Black* women, as they tender their own lives. *Pox.*

The diſeaſe call'd *Bichos no Cu*, is alſo very common there, both among *Whites* and *Blacks*; the nature of it is to melt or diſſolve mens fat inwardly, and to void it by ſtool, which 'tis likely is occaſion'd by the inſupportable heats. The *French* call this diſtemper *Gras fondu*, that is, melted greaſe; being in effect a ſort of dyſentery, the forerunner of which, is an extraordinary melancholy, attended with a violent head-ach, wearineſs, and ſore eyes. As ſoon as theſe ſymptoms appear, they take the fourth part of a lemmon-peel, and thruſt it up the patient's fundament, in the nature of a ſuppoſitory, *Dyſentery.*

poſitory, as far as they can, which is very painful to him, and he is to keep it there as long as poſſible. If the diſeaſe is not inveterate, this certainly cures him; but if this remedy proves ineffectual, and the diſeaſe ſo malignant, that there comes away a ſort of grey matter, they infuſe tobacco-leaves in ſalt and vinegar, for two hours, then pound it in a mortar, and adminiſter a gliſter of it to the patient: but becauſe the ſmart of it is violent, they have two men to hold him. They uſe alſo in this caſe another ſort of gliſter, not ſo ſharp, made of the juice of an herb called *Orore de Bichos*, with roſe-leaves, two yolks of eggs, a little allom and oil of roſes. Some alſo prevent that dangerous diſtemper, by applying a ſuppoſitory made of lint, ſteep'd in a new-laid egg, beaten with roſe-water, ſugar and ceruſe, or white lead.

Head-ach. Head-aches are alſo very frequent, and cured as on the coaſt of *Guinea*.

Product. To return to the deſcription of *St. Tome*; *Indian* wheat grows there to perfection, of which they make bread, baking it with ſeveral roots, eſpecially potatoes. Grapes never ripen together upon the ſame bunch; but there are ſome at all times of the year. Stone fruits ſeldom or never come to maturity. *Mandioca*, or *Caſſabi*, is cultivated as in *Brazil*, but differs from it: for beſides its growing here as big as a man's leg, and very lofty, it has not that poiſonous juice as what grows there, and at *Angola*. Many here, as well as at *Prince*'s iſland, make bread of it, firſt raſping and drying the meal in the air; and it is much better food than that of *Brazil* and *Angola*.

Potatoes. There are four ſorts of potatoes of *Benin*, *Auwerre*, *Mani-Congo*, and *Saffrance*, all tranſplanted thither from the ſaid places. The two firſt ſorts are the beſt, the one for ſweetneſs, the other, becauſe it will keep long ſound and good.

Figos. The fruit call'd *Peſigos*, grows on a tree of the ſame name, and reſembles a calabaſh or gourd, covered with a hairy ſubſtance, and is ſweet and refreſhing.

Cola. The *Cola* is the ſame as in *Guinea*, and ſo very plentiful, that they export vaſt quantities to *Loanda* in *Angola*, all in their huſk or rhind, which preſerves it a long time, and is much valued there. They alſo export thither much palm-oil.

Sugar-canes. They manage and cultivate their ſugar-canes, as in *Brazil*, and the ſugar iſlands of *America*; but the canes grow much bigger than at any of thoſe places, yet do not afford more juice in proportion. They commonly plant them in *January*, and cut them down in *June*, tho' ſome planters do not obſerve that time ſo exactly; ſo that it may be ſaid, they make ſugar moſt part of the year, and there are reckoned to be about ſixty ſugar-mills on the iſland; which all together, make every year about fifteen hundred tuns of brown ſugar, better than what is made at *Prince*'s iſland, whence they formerly exported ſeven or eight ſhips laden to *Portugal*, the *Canary* iſlands, and *England*, before thoſe parts were ſo plentifully ſupply'd from *America*. Some planters refine a ſmall quantity, for the uſe of the inhabitants; but being much inferior to the *Madera* ſugar, it has little vent abroad, having a taſte of the clay ground, and will hardly dry in the moulds, unleſs the parching ſouth-eaſt winds blow, and then will not keep dry two years; for which reaſon they have ſome white refin'd ſugar from *Madera* imported every year. BARBOT.

Cotton. There is great plenty of cotton, which the natives and other inhabitants dreſs, ſpin and weave, into ſeveral ſorts of cloth; the ſmall cloths for *Blacks* made of it, are of the ſame ſort as thoſe of *Benin*, but not near ſo fine and good. They ſend yearly great quantities of them to *Angola*, where they yield good profit.

Vermin. All the aforeſaid plants, are often much damag'd by a ſmall ſort of green crabs, which ſwarm all over the country, and breed under ground, like moles. The woods and copices ſwarm with innumerable multitudes of large flies, which ſting: and at ſome times of the year, there are infinite great ants, which eat the graſs, and gnaw the young ſugar-canes; but they die when the ſeaſon is over. The rats alſo do much harm to the ſugar-canes.

I ſhall now entertain the reader with a brief account of the conqueſt of this iſland, at two ſeveral times; the ſtates of *Holland* being at war with the crown of *Spain*, and *Portugal*, at that time ſubject to the ſaid crown.

The firſt expedition was under admiral *Pieter Verdoes*, or *Vander Does*, in the month of *November* 1610, with ſeventeen men of war. That admiral having landed his forces on the iſland, with ſome artillery, took the two forts. The one ſurrendered at the firſt ſummons; the other he batter'd for ſome time with ſeven pieces of heavy cannon, and obliged it to yield: after which, he ſtormed the town, and carry'd it; and the inhabitants refuſing to pay a ranſome of ten thouſand gold ducats, demanded by the ſaid admiral, he took out ſome thouſand cheſts of ſugar, a great quantity of elephants teeth, with ſome parcels of gold and woollen cloth, and wrought ſilks, twenty-one pieces of cannon, *&c.* and ſet fire to the place. But the *Dutch* did not long enjoy this conqueſt; for ſoon after the country diſtempers ſeized them in ſuch manner, that above a thouſand ſoldiers died; as did alſo the admiral *Verdoes*, his vice-admiral *Storm*, and all the

First invaſion by the Dutch.

BARBOT. officers of the land-forces, except one only, who obliged the reſt to ravage and ruin all the towns, ſugar-mills, *&c.* and having embark'd all the booty they could get, they left the iſland in ſuch diſorder, that the *Portugueſe* were not, for ſeveral years, able to repair the damage, for want of coppers, and other utenſils and materials, to ſet up their ſugar-works again; that being then their beſt revenue.

The ſecond. The ſecond conqueſt of this iſland, was made at a time when the crown of *Portugal*, having revolted from the *Spaniſh* monarchy, had actually concluded a truce with the ſtates-general of the united provinces; but it not being yet made known to count *Maurice*, at that time generaliſſimo for the *Dutch Weſt-India* company, at *Brazil*, where he had ſubdu'd ſeven provinces, or captainſhips, of fourteen there are in *Brazil*, he only ſuſpecting that the treaty was on foot; and being deſirous to augment the *Dutch* conqueſts, in *Africa*, that what they ſhould gain by force of arms might remain to them, after the concluſion of a peace, or truce; and being ſenſible of the great importance of the ſlaves trade the *Portugueſe* had at *Angola*, and *Guinea*; ſent from *Brazil*, admiral *Jol*, or *Houtebeen*, directly to *Angola*, with a ſquadron of twenty-one men of war, two thouſand two hundred land-men, and nine hundred ſea-men, in order to diſpoſſeſs the *Portugueſe* of the city and forts of *Loanda de St. Paolo*, their chief place in the kingdom of *Angola*, ſouth of that of *Congo*; and to put that trade into the hands of the *Dutch Weſt-India* company; and thence to conquer the iſle of *St. Tome*, in the gulf of *Guinea*, if it were practicable.

According to theſe inſtructions, admiral *Jol* having for his vice-admiral *James Hinderſon*, on the thirtieth of *May* 1640, ſail'd with his fleet from *Brazil*, to *Loanda de St. Paolo* at *Angola*; being in the ſame degree of ſouth latitude in *Africa*, as is *Fernambuco* in *Brazil*.

The conqueſt the *Dutch* made in *Angola*, coſt them only an inconſiderable fight: for *Hinderſon* had no ſooner got footing in the iſle of *Loanda*, but he marched with his little army to the city of *St. Paolo*, tho' ſeated on a long mountain, and defended by ſix ſmall forts and redoubts; beſides the jeſuits and capuchins convents, which were capable of reſiſtance. Whereupon the natives came to the aſſiſtance of the town; but were totally defeated by *Hinderſon*, as were alſo, afterwards, the *Portugueſe* forces, led by *Pedro Ceſar de Meneſes*, governour of *Loanda*; the *Dutch* cutting moſt of them in pieces, on the twenty-fourth of *Auguſt*: which put the town into ſuch a conſternation, that the *Portugueſe* quitted it. The *Hollanders* entring the city, found nobody there, but ſome ſoldiers quite drunk, and a few decrepit old men, who had not ſtrength enough to get away with the other inhabitants.

The *Dutch* found a conſiderable booty, conſiſting of twenty-nine braſs, and ſixty-nine iron guns; a vaſt quantity of warlike ammunition, and proviſions; and thirty *Portugueſe* ſhips that were then in the harbour.

Admiral *Jol* immediately ordered the town to be fortify'd, with new regular works; and to erect a new large citadel, with two other forts, for the defence and preſervation of the city: which ſo ſurpriz'd the former *Portugueſe* governour, *Meneſes*, who at firſt thought the *Hollanders* had no other deſign, than to get a rich booty, and ſo to withdraw from *Angola*; that he complain'd thereof to *Jol*, alledging the truce newly conſented to by the King of *Portugal*, and the ſtates-general; by which all paſt conteſts and differences betwixt the two nations, were ceas'd, and the two nations looked upon one another as allies. To which *Jol* reply'd, he knew of the late revolution in *Portugal*; but that he had not yet heard of any truce betwixt his maſters and the new king: beſides, that it ſeem'd to him, the town of *Loanda* ſtill held for the king of *Spain*, ſince the governour had oppos'd his deſcent by open force, inſtead of treating the *Hollanders* as allies.

Thus the city of *St. Paolo*, and the iſland of *Loanda*, were poſſeſs'd by the *Hollanders*, till on the twenty-firſt of *Auguſt* 1648, they were obliged to quit it to the *Portugueſe* again, by a ſpecial capitulation ſign'd the twenty-fourth of the ſame month.

To return to *Jol*; after he had given the neceſſary orders for the defence and preſervation of the iſland and city of *Loanda de St. Paolo*, and left there a competent force; he ſail'd with the aforeſaid ſquadron, to the expedition againſt the iſland *St. Tome*, conſidering that the reaſon of war would remain in force till the truce, betwixt the crown of *Portugal* and the ſtates-general, were duly publiſhed: and reſolved to reduce that iſland, which had been formerly ſubdu'd by admiral *Vander Does*, as has been related above, and repoſſeſs'd again by the *Portugueſe*.

Jol being arrived there, landed his forces, at a place near which is a ſugar-mill, and call'd *St. Anna*, about two leagues from the chief town of the iſland; and at the ſame time cauſed the ſquadron to advance to within ſhot of the caſtle of *St. Sebaſtian*, ordering his men to commit no hoſtilities unleſs the enemy began.

The natives could not forbear firing at the *Dutch*; and were immediately followed by

by the *Portugueſe*, who made a terrible fire on the *Dutch* ſhips from the fort; which ſet one of them in flames in ſo violent a manner, that all the *Hollanders* aboard periſh'd in the conflagration.

Jol having routed the *Blacks* aſhore, cauſed his forces to march towards the fortreſs, which was very ill provided both with men and ammunition, and had but eight guns fit for ſervice. He attacked it with much bravery; but the walls being thirty-eight foot high, and the *Dutch* not provided with ſcaling-ladders, they were forced to retire with a conſiderable loſs of men; and marched to the town, which had no defence, nor people to make any reſiſtance, the inhabitants, and even the garriſon being fled into the country at their approach: ſo that the *Dutch* immediately took poſſeſſion of it.

Then they returned to attack the great fort, regularly; and by means of a battery of ſix great guns, fired day and night on it, forced the garriſon to capitulate, and to leave them thirty-ſix pieces of cannon, and a vaſt quantity of ammunition; but ſcarce any proviſions.

This done, *Jol* ſummoned all the *Portugueſe* inhabitants into the town, to treat with them about the manner, how they ſhould acknowledge the ſtates-general.

Some few days after, the country diſeaſes began to ſpread among the *Dutch* army, in ſuch a dreadful manner, that a great number of the ſoldiers being dead, and among them *Jol*, their admiral, with ſix of the chief officers; he was buried in the cathedral, with all the magnificence and pomp, uſed at the funerals of the greateſt generals. He was a man altogether unpoliſh'd; but indefatigable, and bold to exceſs, in the greateſt and moſt dangerous attempts.

Jol's expeditions in *Africa*, were followed by another, which count *Maurice* undertook in the northern part of *Brazil*, at the inſtance of the directors of the *Dutch Weſt-India* company, to whom the captainſhips of *Maranhao*, or *Maragnan*, had been repreſented as a country very healthy, and fertile in ſugar, cotton, ginger, tobacco, ſalt, and gold mines; and very conveniently ſituated, for annoying from thence the *Leeward* and *Caribbee* iſlands, and all the other iſlands of the gulph of *Mexico*.

The count accordingly committed that expedition to admiral *Lieſſtart*, and colonel *Coine*, both of them very expert men in warlike and marine affairs.

They ſailed thither with eight men of war and ſix tranſports, in the month of *October*, and immediately ſeized the iſle of *Maragnan*, and the town of *St. Lewis*, and afterwards the whole province, without any reſiſtance made by the *Portugueſe*. And thus of fourteen ſuch captainſhips into which *Brazil* is divided, ſeven were under the *Dutch* government, about the latter end of the year 1641; but ſome time after, theſe three, *Maragnan*, *Siara* and *Seregippe* revolted, and the iſland *St. Tome* in *Guinea* ſoon followed their example. BARBOT.

ANNOBON ISLAND.

THE iſland *Annobon* was ſo called by the *Portugueſe*, on account of its being diſcovered on the firſt day of the year 1471. It lies in one degree forty-five minutes of ſouth latitude, and twenty ſix degrees of longitude eaſt; thirty-five or ſix leagues north north-eaſt, and ſouth ſouth-weſt of *St. Tome*; and fifty-eight leagues weſt ſouth-weſt of cape *Lope Gonzalves*; and appears off at ſea, as is repreſented in the print. *Situation.* PLATE 23.

It's about five leagues in length from north to ſouth; and about five, and in other places four leagues or leſs broad; the land full as high as *St. Tome*, round as if it were only one large mountain, and, like it, almoſt always covered with a thick miſt. About it are ſeveral rocks and ſhoals off at ſea, which muſt be well looked to, in making the iſland. One of thoſe rocks at the north end, is called *Porto Ilheo*, that is, the port of the iſle, being a ſandy bay, facing the north-eaſt; the anchoring place at twenty-five fathom water, good ground, about an *Engliſh* mile from ſhore: the tide thereabouts from *March* to *September*, ſets ſwiftly from ſouth, and the winds moſtly ſouth-weſt and weſt ſouth-weſt.

There is another road for ſhips at the north-weſt part of the iſland, in thirty two fathom water; but full of ſhoals and rocks.

Annobon is reſorted to by a great number of ſhips every year, as well thoſe that have been trading at the coaſt of *Guinea*, as thoſe bound to *Angola*, and even for the *Eaſt-Indies*, that have fallen below the gulph of *Guinea*, which put in there for refreſhments and proviſions; being an iſland prodigiouſly ſtock'd with cattle and fruits, far beyond the other *Portugueſe* iſlands of the gulph for its bigneſs. In the year 1605, ſome outward-bound *Eaſt-India Dutch* ſhips were forced thither by the ſtrong tides, in their way to the *Eaſt-Indies*, it being then inhabited by only two *Portugueſe* families, cultivating the iſland with about two hundred ſlaves; but in proceſs of time increaſed to thirty or forty families of planters, each having a certain number of ſlaves, more or leſs, to cultivate their reſpective plantations: over all whom is a *Portugueſe* governor, but ſuch a one, as will make no difficulty to receive an alms of a crown, if tender'd him. The inhabitants are in ſuch *Inhabitants.*

BARBOT. ſuch awe of him, that they are ready on the leaſt provocation to break his head: for, being only ſteward to a *Portugueſe* gentleman, to whom the iſland belongs, to collect a third of all the planters cattle, fruit and income; he fleeces them as much as he can, which renders him odious to the inhabitants: who, on the other hand, are generally a parcel of *Black* villains not to be truſted, on any account, tho' they bear the name of chriſtians, their religion being but an empty name; beſides, that they are deſcended from thoſe ſlaves, the *Portugueſe* tranſplanted thither in the beginning of the colony.

Their women are no better temper'd, and generally very ready to debauch our ſea-men; tho' few of them, unleſs naturally very leud, will be ſo deprav'd and brutiſh, as to meddle with thoſe frightful and ill-favour'd jades.

All thoſe people are under the ſpiritual care of ſome *Portugueſe* capuchin fryars: their churches are very handſome, and large enough for thrice the number of people.

The greateſt number of the iſlanders inhabit a large village, oppoſite to the road, which is fenced round with an earthen courtin, containing about an hundred or more ſtraw-houſes, beſides ſome of wood and planks for the white *Portugueſe*.

The *Blacks* there wear only a clout about their middle; and the women nurſe their children as they do in *Guinea*, and ſubſiſt moſtly upon hunting, fiſhing, rice, and *Mandioca*.

The air at *Annobon* is not ſo unwholeſome as at *St. Tome*; tho' it be, as I have obſerv'd already, for the moſt part cover'd with a thick miſt, probably proceeding from the ſame cauſe, as has been hinted to occaſion that which overſpreads the former.

The plains are all tilled, and half way up the hills, as far as the ground has proved good, which is really very fertile; tho' to look at from below, it ſeems very dry and barren.

It is all over planted with cocos, oranges, lemmons, bananas, bakovens, palm-trees, and ſeveral others, as commonly ſeen in *Guinea*; whoſe fruits are all plentiful, and as cheap or cheaper than at *Prince*'s iſland, *viz.* an hundred coco-nuts, a crown; a thouſand of oranges or lemmons, a crown; and other fruit in proportion.

There are in the woods wild boars, deer, wild and tame goats, herons black and white, and ſeveral other ſorts of birds; and about the iſland, the ſea furniſhes them with abundance of all ſorts of good fiſh, and oiſters.

Hogs, ſheep, goats, chickens, and pigeons are to be had in great quantities for a ſmall matter, or for all ſorts of old linnen and woollen rags.

Wood and water is eaſily got, very cheap, and in what quantity we deſire; as alſo plenty of tamarinds, which is an excellent preſervative againſt the ſcurvy, and a ſort of ſmall nuts, call'd by the *French*, *Nois de medicine*.

The hills furniſh the iſland all round with many rivers and torrents of good freſh water running down to the ſea. Thoſe hills are ſo diſpos'd, and ſo well planted and cultivated half way up, as I ſaid above, that they afford a pleaſant proſpect every way; which, together with the great fertility of the ſoil, and the variety of animals and fruits found thereon, at all times of the year, do much recommend it to travellers for a fine iſland.

The inhabitants tell us, that on the higheſt mountain there is a lake of freſh and ſweet water; about which, the air is extremely cold, and ſome parts continually cover'd with ſnow.

The *Dutch* poſſeſs'd this iſland for a while during their wars with *Portugal*; but could not keep it long, the *Blacks* having fled to the hilly parts of it, which are almoſt inacceſſible to *Europeans*; and from thence ſo gall'd them, that they were oblig'd to quit it on that very account.

It is requiſite in ſailing from *Annobon* to the weſtward, the winds being the beſt part of the year at ſouth-weſt, and ſouth-ſouth-weſt, to make long trips, till you get into three degrees of ſouth latitude, where infallibly you find the ſouth-eaſt and ſouth-ſouth-eaſt winds, which will carry you a great way to weſtward: tho' I have heard of ſome ſhips, that being bound from *Annobon* for the *Gold-Coaſt* of *Guinea*, in *September*, failed continually along under the line, without inclining a degree either towards the ſouth or north; and inſtead of meeting with a violent heat there, on the contrary found it ſo cold, that tho' the men were well clad, they could ſcarce bear it, notwithſtanding the ſun in that month paſſes the line, and is exactly perpendicular over-head. The reaſon whereof, as has been experienced by men who have made many voyages thither at that time of the year, is, that then it is always thick weather, and a ſtiff gale, which prevents men from feeling the heat of the ſun; a truth which I have experienced myſelf, in the months of *March* and *April*, when four ſeveral times I paſſed the equinoctial line, to and fro, in my return from *Guinea*; and have ſeen our ſurgeon-major uſe a muff in the night-time. *Cold under the line.*

The reaſon why the air ſeems ſo cold, I am apt to believe, is, that having been ſo many months together under a ſcorching

air

air along the coaſt of *Guinea*, and coming on a ſudden into an open air, where we have continual freſh gales, it is not ſurpriſing that our bodies are ſo pinched with it, as to make us ſay, it is extremely cold; tho' perhaps, were it poſſible to tranſport any perſon in an inſtant from *Europe*, into that latitude, he would find the air very hot; when we, coming from *Guinea*, ſay it is, and really feel it very cold.

I promiſed ſome few general remarks on the difference I have obſerved, between the *Engliſh*, *French*, *Portugueſe* and *Dutch* charts, of the coaſt of the gulph of *Guinea:* which are as follow.

DIFFERENCE *between* CHARTS.

BEtween the Coaſt of *Ardra* and *Rio del Rey*, the *Portugueſe* chart, made by ſpecial order of the former kings of *Portugal*, as I have hinted before, places a large *Archipelago*, of near fifty iſlands, great and ſmall, moſtly in a double range, along the coaſts of *Benin*, *Ouwerre*, *Forcado*, and ſo on more eaſterly to *New Calabar* river; which is very different from all the other above mention'd *European* maps, who mention only a few iſlands on all the above mention'd coaſts, and lay them down betwixt the coaſt of *Ardra* and *Rio Fermoſo*, in *Benin*; and none at all from the ſaid river *Fermoſo* to *New Calabar* river.

However, ſince we find there are many large or ſmall rivers in this extent of coaſt, which fall into the ocean, at ſeveral diſtances from each other; and ſince we are inform'd by the native *Blacks*, at ſeveral places, that thoſe ſeveral rivers have a communication within the land, by their ſeveral branches running from one into the other; in this manner the *Portugueſe* may be ſuppos'd in the right, to repreſent thoſe coaſts all along cut through into many iſlands as they do. But then allowing it to be ſo, as I am very apt to believe it; yet thoſe ſeveral large or ſmall iſlands are no farther diſtant from the main, and from one another, than the ordinary breadth of the inland branches of thoſe rivers, which cannot be well ſuppos'd to be above a mile or two over at moſt. It muſt therefore be a miſtake in the *Portugueſe*, to repreſent thoſe ſeveral iſlands in their maps, ſeparated as they do, BARBOT. ſome eight, ſome ten, and ſome twelve leagues diſtance from the oppoſite continent; as, more eſpecially, they repreſent thoſe ſet down there, about that part of the angular coaſt, next cape *Fermoſo*, the coaſt there turning ſhort from north-weſt to eaſt: where alſo it takes no ſort of notice of that famous promontory's name, and makes that part of the coaſt which is the cape *Fermoſo*, to extend to five degrees of north latitude; whereas by the generality of the obſervations of modern *European* travellers, this cape lies exactly in four degrees ten minutes north, as was mentioned before, in the deſcription thereof.

Another miſtake in the *Portugueſe*, is very groſs, not only in the ſhape and form they give to *Rio Real*, which is *New Calabar* river, ſo very different from the new draught of it, inſerted in the ſupplement to this volume; which was taken with all poſſible exactneſs in the year 1699, as is there expreſſed: but alſo in this, that from cape *Fermoſo* to the ſaid river *Real*, they take notice of four rivers only, *viz.* to begin from the ſaid cape at eaſt, *Rio de S. Bento*, *Rio de S. Ydefonſo*, *Rio de S. Barbara*, and *Rio Pequeno*; and this laſt they repreſent not properly as a river, but as a little bay or bulging in an iſland; whereas it is certain there are ſeven rivers, at a diſtance from each other, all of them running down from the inland country of the continent into the ocean, through viſible channels or mouths, as repreſented, and particularly named, in the ſaid new draught of *Rio Real*.

Nor does the *Portugueſe* map take the leaſt notice of the three high iſlands of *Ambozes*, ſituate between *Rio del Rey*, and *Rio de Camaronas*, nor of the little iſland *Branca*, lying cloſe to the continent of the gulph, oppoſite eaſtward to *Iſba de Fernando Po*, near the river *Borea*, or *da Borea*. Which gives us ground enough to think, that nation was not thoroughly informed of the true poſition of the coaſt of the gulph of *Guinea*, at the time their map was drawn, or that the draughtſmen made it barely on the credit of perſons, who were in an error as to thoſe particulars.

CHAP. XII.

Contains a Vocabulary of the principal languages ſpoken on the coaſt of Guinea; *being thoſe of the* Geloffs, *the* Foulles, *the* Gold Coaſt, *and of* Fida *and* Ardra.

I Come now to the Vocabulary, of ſome of the moſt familar words and phraſes of the languages of the *Geloffs*, the *Foulles*, the *Gold Coaſt*, *Fida* and *Ardra*.

It commences with the two principal languages, moſt uſed in the maritime parts of *North Guinea*; the *Geloffs* and *Foulles* dwelling betwixt the rivers *Senega* and *Gambia*,

BARBOT. proceeds to that which is moſt uſed at the *Gold Coaſt*, and ends with that which is common to *Fida* and *Ardra*.

I would have added, that of the *Quabes-Mounou*, who inhabit the banks of *Rio Seſtro*, and the circumjacent territories; but that I have loſt that paper: only I fear the pronunciation of the *Engliſh* alphabet may cauſe ſome difficulty to render the pronunciation as intelligible to the natives of thoſe different countries, as it is, when ſpoken by a *French*-man; according to whoſe pronunciation I writ this Vocabulary. — I begin with the numbers.

Engliſh.	*Geloffs*, (or *Zanguay*.)	*Foulles*.	*Gold Coaſt*.	*Fida* and *Ardra*, (in common.)
one	ben	goo	biaccou	edde
two	yaare	didy	abbien	ouwe
three	yet	taty	abbiaſa	oton
four	yanet	naye	annan	hene
five	guerom	guieve	annou	atons
ſix	guerom-ben	guie-goo	aſſia	trepo
ſeven	guerom-yaare	guie-didy	aſſoun	tion-hove
eight	guerom-yet	guie-taty	ock-hue	tioton
nine	guerom-yanet	guie-nay	ackounou	tiene
ten	fouck	ſappo	eddou	ahovay
eleven	fouck-ak-ben	ſappoe-goo	eddou-biaccou	hove-reppo
twelve	fouck-ak-yaare	ſappoe-didy	eddou-abien	hove-ouwe
thirteen	fouck-ak-yet	ſappoe-taty	eddou-abiaſſa	hove-otons
fourteen	fouck-ak-yanet	ſappoe-naye	eddou-annan	hove-ene
fifteen	fouck-ak-guerom	ſappoe-guieve	eddou-annou	foton
ſixteen	fouck-ak-guerom-ben	ſappoe-guie-goo	eddou-aſſia	foton-repo
ſeventeen	fouck-ac-guerom-yaare	ſappoe-guie-didy	eddou-aſſoun	foton-ove
eighteen	fouck-ak-guerom-yet	ſappoe-guie-taty	eddou-ock-hue	foton-oton
nineteen	fouck-ak-guerom-yanet	ſappo-guie-nay	eddou-acknounou	foton-ene
twenty	nitte	ſoppo	addounou	cou
twenty one	nitte-ak-ben	ſoppoe-goo	addounou-biaccou	cou-non-gui-repo
thirty	fonoair	noggah	addou-naſſan	oban | 31 *oban quire*
forty	yanet-foucke	chapandetaty	addou-annan	cenre | 41 *cenre-quire*
fifty	guerom-foucke		addou-enou	
ſixty	guerom-bena-foucke		addou-eſſia	
ſeventy	guerom-yaare-foucke	*this is loſt*	addou-aſſoun	
eighty	guerom-yet-foucke		addou-ockue	
ninety	guerom-yanet-foucke		addou-ackounou	
an hundred	temer (101 teme-rack-ben, &c	temedere	och-ka	1 toque, cenre
two hundred	yaare-temer	temedere-didy	och-ka-abbien	2 toques, cen-ove
three hundred	yet-temer	temedere-taty	och-ka-abiaſſa	3 toques, cen-oton
a thouſand	gune	temedere-ſappo, &c.	appiem	4 toques, cen-hene
one thouſand and twenty	gune-ak-nitte, &c.	temedere-ſoppo, &c.	appiem-adounou,&c	5 toques, fore, *which i* galinha, *or* boejies; *and t* tally, *and* tinue to reck

N. B. *So* ak *is added in joining of any two numbers, as we expreſs it by the monoſyllable* and.

They do not reckon higher than 40, *and ſo do tal and as they reckon things by* boejies, *t thread* 40 boejies *in ſtring, and that t call* toque; *and ſo c tinue to number by* ques, (*viz.*)

2 galinhas, fou-hove
3 galinhas, fou-oton
4 galinhas, fou-hene
5 galinhas, fatons, *wh is* 1000 b jies, *and ta*
10 galinhas, fa-hoos
15 galinhas, fa-hoos-fa
20 galinhas, guinbale; *is the higheſt num of* 4000 boejies, *and gin again to reckon ei by* 1 toque, *or* 1 gali
100 galinh. guin-baton

FAMILIAR PHRASES.

Engliſh.	*Geloffs,* (or *Zanguay.*)	*Foulles.*	*Gold Coaſt.*	*Fida* and *Ardra.*
hold your tongue	noppil	de-you	moua-no	namoune-bazy
I will	doinaman	bido-hidy	meppe	hann
I will not	bainaman	mi-hyda	mimpe	my-be
come	calay	arga	bera, *or* braa	ova
come not near	bouldick	da-rothan	mem-maho	oma-ova
go away	dock-hodem	hia	ſorrecko	ozon
your ſervant	* * *	* * *	medotto	* * *
to fire a muſket	* * *	* * *	ova-toutourou	* * *
I ſee you	gueſnala	medo-hyma	mangh-hou	my-mou
come aboard	* * *	* * *	mocko-huenom	* * *
it blows hard	gallaou-barenna	hendou-hevy	* * *	quio-honſouſou
how do you do	ogya-meſſa	ada-hegiam	ouna-daſſin	mamoune ebiou-hain
very well, ſir	guamde-bares, ſamba	medo-hegiam	edde-hie-ohie	ebbyoin-d'aye
good-morrow, ſir	quarha-quaihou, ſamba	coffe	aquioos-edappa	ofons-d'aye
very early	lelegentel	ſoubacke-allau	cou-querou-cou	cre-cre
come to eat	calai-caeck-mane	* * *	braa mincouiridy	* * *
come up	qui a-quaou	argay	broa-ſouron	oua
go down	ova quiequa-ſouf	hialleſſe	cova-ſaſſly	guiro-dome
go walk	* * *	* * *	co	ozo
to-morrow	aileg-ack agiam	ſoubacko	ack-hena	ezain
good night, ſir	fon-angiam-ſamba	nihallay	marinck-he-edappa	ognoghon
I thank you	ſantenala	medo-hietoma	midaſſay	aova-non
it rains	data-ou	* * *	* * *	* * *
I got ſleep	nangretery	* * *	* * *	myle-fion
I would ſleep with a girl	pougue-namate, acandaoſan	medo-lelohy	* * *	dun-hoinene-ova-domel-codemy
a ſweet-heart	ſoumack-hiore	medo-dano	* * *	* * *
let us go walk	candoch-hane	harque-guehin, hylojade	* * *	lova-mizon
I go	* * *	mede-leho	* * *	* * *
I do not remember	bain-amaeck	my-fa-hyacke	* * *	* * *
bring me a ſheep quickly	iaſſima-ommghargh	addou-nambalou	* * *	din-elein-repon-amya-lacon
give me ſome drink	mamanan	loccan-hyardde	* * *	namya-haan
I'm ſleepy	* * *	* * *	* * *	mydomelo
'tis hot	* * *	warn-hiende	* * *	* * *
put him in irons	guinguela-maguiou	ovarguiehyelle caſſede	* * *	mypoty-guenda fogh

A VOCABULARY *of* Numbers, *and of the* Names *of the* Months *of the* Year, *uſed at the* Gold Coaſt, *at the beginning of this century; which may be uſeful yet, at ſome parts of that coaſt: the above* Vocabulary *being more peculiar to the* Blacks *of* Axim, *and* Anta; *and this to thoſe, from* Anta *to* Cormentyn.

Engliſh.	*Negro.*	Engliſh.	*Negro.*
one	abiançon	*thirteen*	eddou-abieſſa
two	abiennon	*fourteen*	eddou-anam
three	abieſſa	*fifteen*	eddou-anom
four	anam	*ſixteen*	eddou-achien
five	anom	*ſeventeen*	eddou-ochion
ſix	achien	*eighteen*	eddou-oque
ſeven	ochion	*nineteen*	eddou-oque-nom
eight	oque	*twenty*	adenom
nine	oque-nom	*twenty-one, and ſo to thirty*	adenom-abiançon
ten	eddou	*thirty*, &c.	adeſſem
eleven	eddou-abiançon	*fifty*	aha
twelve	eddou-abienon	*an hundred*	hanon

The

The Blacks *at the* Gold Coaſt, *diſtinguiſh the* Months *of the* Year *by* Moons, *which they name.*

January	Cua-para
February	Sanda
March	Ebbo
April	Ebbo-bere
May	Biraffe
June	Deo-fou
July	Affaroeu
Auguſt	Adeſſen-ſanda
September	Abeſſem
October	Ebire
November	Abanamattan
December	Ma-maure

FAMILIAR PHRASES *of the ſame people, from* Anta *to* Cormentyn.

Engliſh.	*Negro.*	Engliſh.	*Negro.*
how do you do, ſir	aoro-deje	*bring wood for the kitchen*	fa-innem-bera
very well	daſſene	*bring freſh water*	afa-taba
come, what do you ask	bera-ebeny	*good morrow captain*	aquie, æne
good morrow, merchant	batafou-akie	*I come to tell you ſomething*	bera-montheau
what will you buy	ibetto-beney	*let us go aboard together*	mecon ahenon
I will buy linnen	betto-fou-fou	*I will not do it*	men-coquie
ſhew me your bargain	cokive-memame-huit	*you ſpeak well*	eaſar, bre*te
I will buy conſiderably	betto-brette	*hold your tongue*	mohamme
I will pay you well	mettra-cau-hie	*give me a handſome wife*	mamehiroo-de-appa
will you ſpeak to us	meſoney-bri-bei	*woman, will you lie with me*	mame-hoque-mitly
we have abundance of goods	aqua-edre brette-hoho	*friend, give me ſome gold*	meanco-mainc-chika
have you many goods	battafou affaſey-brette	*take, here is ſome gold*	tou-mon-chika
I will buy four fathoms of linnen for two pieces	betto-jectam-anam-fou-fou eggeba	*a teſton*	beque, guave
		I will give no more	men-konom-aubeau
there is much gold aſhore	chika-berette-hoho	*in a good hour (or luckily)*	main-ke
it coſts more in Europe	metuo-chika-cou	*give me ſomething*	mame-daſche
do well	mamebribey	*give me a token*	(idem)
give gold	mame-chika	*my moſt dear friend*	manco-bre-beau
merchant, do you weigh the gold	battafou-tumon-chika	*come, I will be ſet aſhore*	meco afaſej-bera
		this day	membry
it is too light	chika-engrou	*to-morrow*	eckenna
it is falſe	chika-emou	*a month*	effetan
captain, give me to eat	æne, manje-idey	*a moon*	(idem)
I will go away	men-cofou	*a year*	affei
I'll return to-morrow	eriko-nomabe	*twelve moons*	(idem)
I ſhall buy baſons and cloth	betto-eowa-ytonic-tambre	*good be to you*	aquio-aquy
go away, and come again	co-fou, co-bera		
bring a pot of palm-wine	fa-enſam, bere-tentem		

The next is a VOCABULARY *of words, names, and phraſes, in the languages of the* Geloffs, Foulles, Gold Coaſt, Fida *and* Ardra.

Engliſh.	*Geloffs.* (or *Zanguay.*)	*Foulles.*	*Gold Coaſt.*	*Fida* and *Ardra.*
A				
ananas	ananas	annanas	ananſi	yebode
the arms	ſmal-loho	guion-ghe	menſa	aova
the arſe, or bum	tate, (*or* guir)	rotere	moutenn	mituy
to ask	lay	* * *	meſerohady	* * *
an arrow	ſmack tonghar	* * *	agghien	* * *
B				
blind	bomena	goumdo	nenny offoura	* * *
a bough	cahlah	baherou	otta	* * *

banana

Engliſh.	*Geloffs.* (or *Zanguay.*)	*Foulles.*	*Gold Coaſt.*	*Fida* and *Ardra.*
anana	* * *	* * *	obourady (banana)	* * *
lind of an eye	patt	* * *	nenny-abbo	* * *
I will bathe my ſelf,	mongreſangou	* * *	maghouary	ovamyleſin
he beard	ſequiem	ouhare	abboggihe	da
a boat, canoe	galtovap	* * *	bateera	* * *
a barrel	pippa	* * *	pippa	* * *
a bar of iron	barra (win)	barra	dabban	appatyn
a box	ovach-ande	* * *	* * *	appaty-vy
oejies	idem	ditto	ditto	aqua
randy	ſangara	ſangara	brandwyn	* * *
a boy	ovaſſy	ſoukagorco	mononta, etouhay aoffia	lonon-vy
reeches	towapp	touhouba	broucou	blaya
a bed	euntodou	leſſon	emppa	enſin-no
o blow the noſe	nien-doou	n'gieto	achkuendor	* * *
o bite	matt	n'hadde	ouakanno	hendou
he breaſts	wu-haine	en-h'do	ennoufou	ano
a bird	arral	k'hiolly	aunoma	equevy
read	bourou	bourou	broto	commen
ugles	hyarack	bourely	* * *	eque
he blood	deret	hy'-hyam	mod-dgia	hohonton
he belly	ſmabir	rhedo	affou	ado
C				
rooked	* * *	loko	affon	* * *
anoe	* * *	lahna	egghen	ohon
itron	* * *	* * *	cancaba	ye-bozuin
ivet-cat	* * *	* * *	canghan	* * *
rocodile	gua-ſick	norova	adinck-ſiam	* * *
captain	capitan	loamdo	oppare-æne	hontan
opper	prum	hyack-haovale	copri	gan-banfefey
cravat	ſmah, (cravat)	leffoll	boudghia benna	cobla
o cut	doghhol	tay	offoſi quandequen	bo
cannon	bamberta	fetel	outrou-caſſi	balila
cat	guenaapp	oulonde	aggirhaomoa	* * *
goat	bay	behova	hougovan	lein
uſcou	arequere	* * *	* * *	* * *
's cold	luina	ghian-gol	ahove-dimy	bibaut-huoy
ripple, lame	ſoghe	boſſare	eſſy	* * *
he cheeks	bekigh	cobe	och-hounan	lele
coat	boubou-tovap	dolanque	attary	aous
he children of princes	domeguaihe	byla-hamde	oddi-courouba	accozou-vy
cough	ſoccatt	loghiomde	mobbaa	* * *
he c * * *	facere *or* ſare	cotto	aque	* * *
cow	* * *	* * *	ednam	* * *
D				
drink	mangrenam	hyarde	menomenſa	nou
dog	khaay	rahovandou	ockua	ovon
dance	ſaicke	hemde	oreſſa	d'ou-my-opon
he devil	guinnay	guine	adoppi *or* ſaſſan	ſou
he day	lelegh	ſoubacka	adda	onquen
ad	dehaina	mahyje	ovahou	ecou
E				
he elbow	ſmai-kuoton	ſomdon	ſaſſin	* * *
elephant	gnay	ghiova	aſſoun	* * *
he ears	ſmanoppe	noppy	aſſouba	ota
egg	nen	whochionde	griffiba	eny
he eye-brows	* * *	hyamhyanko	* * *	* * *
he earth	ſoffi	lehidy	aſſaſſy	* * *
he eyes	ſmabutt	hyterr	agnyba	my-tuy
F				
ſh	yapp	tehau	eddnom	lin
fingers	ſma-baram	fedehendo	enſahuere	alovy
flea, or pluck off the ſkin.	maugre-faiſce	houttoude	eckhaurou	d'yn-mipon
fever	guernama	* * *	mehiary	* * *

Engliſh.	*Geloffs,* (or *Zanguay.*)	*Foulles.*	*Gold Coaſt.*	*Fida* and *Ardra.*
fire	ſasfara	gia-hingol	ahoue-dimy	bibaut-huoy
a fortreſs	***	***	abban	***
a firelock	***	loſſoul fetel	***	ſou
fiſherman	moll	kiou-ballo	opoffo	hovevito
to fart	doch-hott	ride	oattan	n'heon
the feet	ſimatanck	coſſede	monaintigp	hafo
feather	doungue	donguo	teck-hra	equefon
fiſh	guenn	linghno	ennam	gambavy
G				
gold	***	***	chika	***
a gun	bumberta	fetel	outrou-caſſi	balila
God	I-halla	allah	ian-come	boden
great	maguena	mahodo	oſſon	zaſi
glutton	***	haderoro	***	***
the gums	***	la-koude	***	***
guinea pepper, or *malaguette*	***	***	ehuiſſa	***
H				
fiſhing-hooks	delika	ouande	aquou-va	***
a hat	***	***	eck-hie	***
the hair	caghovar	ſoukendo	ehuy	da
the heavens	aſſaman	hyalla	ahuya	guy-ouleau
a horſe	farſs	pouckiou	parkoa	ſo
a hamock	todeapp	leſſo	hamanke	havonſo
herbs	miagh	***	***	***
the hands	loho	youngo	zatiaba	alo
a houſe	ſman-vig	ſouddo	ouffy	oſin
a hen	gnaarr	guertogal	oko-ko	couquelou
the head	ſmababb	horde	itery	tacon
I				
K				
a knife	pack-ha	pake	oſſej-karn	guy-by
a key	donouachande	bidho	ſaffi	***
a kettle	cranghiare	barma	eouwa	***
the knees	ſma-hoom	holbondou	oukonn	***
the king	bourre	lahamde	oddiekourou	accazou
to kill	ruy	ouharde	may-counou	mi-houy
L				
the legs	ſmap-paire	covaſſongal	menonſoa	afo
a fiſhing line	ſmabou-delingha	ovande	achghama	ocan
the lips	ſmatovin	tondo	manno-houma	nou-bien
to lye	narnaa	hadarime	minti	ahovelialou
lice	teings	bamdy	egh-huy	gio
lead	bettaigh	ckaye	ſombouy	***
little	neouna	choukahiel	kiſſouwa	pevy
to laugh	raihal	ghialde	offery	cou-e-de
linnen-cloth	endymon	chomchou	ainhuyra, *or* foufou	avon
M				
the mouth	gueminin	hendouko	annon	nou-bien
much	barena	heuy	***	ſouſou
a maid	n'daouch-digin	ſoucka	katou-meſſia	n'hoine-vy
a man	goourgue	gorko-mahodo	eddin	ſonnon
the moon	vhaaire	leoure	offeran	founou
mahys, or Indian *corn*	dough-oub	mackary	abbkahoun	hielrau, *or* lyhon
a muſket	faital	fetel	ottrou	ſou
a ſheep	ommghargh	balou	***	elein
my, and mine	***	ſman	***	***
a monkey or ape	goloch	owandou	oſchovan	ezin
N				
needles	pourſa	meſſelael	adrobba	***
a nail	dinguetitt	pangal	prech-gou	***
no	d'haair	ala	bogho	***
the navel	ſmal-loutt	houddo	effrouma	***

English.	*Geloffs,* (or *Zanguay.*)	*Foulles.*	*Gold Coast.*	*Fida* and *Ardra,*
the nose	smack-bockan	hener	och-huen	* * *
the night	goudina	guiema	aoudouffin	zame
the nails	huai	chegguen	ensacougouloty	* * *
O				
ostrich	* * *	nedau	* * *	* * *
an ox or bullock	* * *	nague	* * *	* * *
an oath or curse	smabock (hanabi)	soldebama *or* cottel youmo	* * *	bodou-hovy
an orange	* * *	canghe	abbroque hancaba	yebo, zuinbo
P				
the p---k or yard	soull	solde	cotty	enhouen
a pig	droai	babalady	procko	hohan
to paddle a canoe	giolle galgue	haodguiou	* * *	mycon connon
potatoes	* * *	* * *	bora-guyo	ha-ovelly
to piss	berouch	haing-huje	aghuen'tho	hova-diddo
a paddle or pagay	watt	* * *	ottabhoun'n	* * *
to pinch	domp	mouchioude	ovetti'noun'n	henzy
a pipe to smoak tobacco	smanano	hy'-ardougal	aibiboa	azozein
a pot	kingn	fahando	ettoha	hezein
a pavilion	raya	arhayhillan	franga	fiao'
paper	cahait	barkol	aghouma	hovey
a parrot	inquay	solerou	ahuiry	eguyle
a pigeon	petteck	* * *	abrounama	* * *
painted calicoes	* * *	* * *	ottam	* * *
Q				
a quiver	smahcallah	* * *	* * *	* * *
a quilt	entedou	lesso	ampa	* * *
a queen	guaihe	guefoulbe	oddiekourovay	accozouzy
R				
a rogue	soch-horby	abonde	oghva	* * *
the ribs	uwett	chabiburde	emfi	* * *
a rope	boume	boghol	ahama	ocan *or* ocar
a book	smatere guma rajank	torade-allah	* * *	hove-doubazy-boden
the rain	taou	tobbo	essou	guyoccon
a rat	guenach	d'ombrou	ockoura	hofin
red	logh-oveck	bodeghioun'n	enckhiema	fofay
S				
a sheep	* * *	cedre	* * *	elein
to sing	ovayel	hyemdy	cobbinsoum	gian
to shit	mangredouly	boude	ibbin	n'homy
to spit	toffli	thoude	tassou	* * *
a shirt	boughtovap	d'olanke	cameza	ha-hou
to sleep	* * *	dahnady	marccodda	domelo
to stay or stop	gueckiffi	doradan	transassy	note
to sneeze	maugre-tessely	hisseloude	ouhensti	* * *
a slave	guamon	mockhioudou	ackhouba	alabe
a sword	guassi	caffe	affenam	gibybo
shackles	guingue	gue-hyelle	* * *	ogen
a scabbard	smanbarguaisy	ovana	affena-boucha	* * *
the sheath of a knife	smanbar-packha	ovana	enghova	* * *
to scratch	hock-halma	nanhyady	abboggha	* * *
sick	raguena	ognia-huy	ohiarry, nawahou	miguiozon
the sea	smandai	gueek	eppo	houlguy
a ship	manguena	randy	conghanhie	hohon
to speak	ovache	halle	ora-kassa	guefio
a stone	doyg	hayre	obboba	* * *
the skin	smagh-dayr	goure	ach-houma	bazey
a snake or serpent	qua'nn	body *or* gorory	ohovo	hohonton
the seat	gangone	ghiodorde	* * *	* * *
salt	sock'matte	lamb-dam	anckin	eque
shoes	dale	pade	sapati	atopa
the sun	ghiante-finkan	nahangue	achovai	hove que
sanglet, or bran of millet boil'd	* * *	changle	* * *	* * *
to sit	songoane	ghiodo	transassy	hynan

Engliſh.	*Geloffs,* (or *Zanguay.*)	*Foulles.*	*Gold Coaſt.*	*Fida* and *Ardra.*
ſugar	l'hem	l'hyombry	chiery	yebogue
a ſail	wirr	ouhderel-hana	avedda	honſon
T				
a trunk	ovach-hande	bretewall	adack-ha	apoty
the thighs	loupp	bouhall	annen	* * *
elephants teeth	gnay negnay	n'hierre-ghiova	eſſiunſſe	* * *
the teeth	ſmabenabin	n'hierre	eſſin	adou
thread	ovin	guarahie	ach-hema	alotin
tarr	ſandol	* * *	* * *	* * *
the throat	ſmanpouroch	dandy	och'hovanoggo	croero
to throw	ſannir	verlady	fock'huene	ble
the tongue	laming	dheingall	tagui'hama	ede
the toes	ſmahua jetanck	peddely	enſa'huere	otouy
tallow or greaſe	divguneck	bellere	abbroun'hova	giou
to truck or barter	nanvequi	ſohode	oweſſaſſan	* * *
to tremble or quake	denaloch	chin'houde	meck'houm	bibautoumy
a trumpet	boufffa	* * *	abourben'n	* * *
a taſter of cocoas	taſſa	horde	eck'houly	aguon'qua
tobacco	tmagha	taba	taba	hazo
the thunder	denadeno	d'hirry	* * *	—zou
it thunders	ditto	ditto	* * *	omaſezou
a table	gangona	gango	oppounu	* * *
V				
the veins	ſed'itte	d'adol	enſin	* * *
W				
a wrinkle	* * *	* * *	ahova	* * *
wood	matt	leggal	addacka	n'aque
water	m'doch	d'hiam	inſou	eſin
write	binde	w'hin'doude	ockivahouma	een'ovay
a woman with child	digin'-gobirr	deboredo	anninſay	n'hoine 'vas-qui-vy
a woman	digin	debo	hobba	n'hoine
writing-book	ſmackyet'gumore-biud	deffe terre	brohoumacrata	enhuiove, canhove
to waſh the hands	raghen	lahou'yongo	coguo'hary'zatiaba	alo-aſſy
to walk	doch'oll	medo'hyaſſa	on'an'ſſy	ozon
a whore	guelarbi	ſakke	abbrakres *or* abelekre	heyn'ſy
to weep	d'goiſe	who'hedde	oreſſan	via-vy
to whiſtle	oway'leſte	houde	eghuirama	* * *
the wind	gallaou	hendon	ach'houm'n	guio'hon'n
French *wine*	m'fango tovabb	chinck	enſan	yebo
palm-wine	m'fango geloffi	chingue	enſappa	mevey'han *or* attan

The END of the FOURTH BOOK.

A

SUPPLEMENT

TO THE

DESCRIPTION

OF THE

Coaſts of North *and* South-Guinea:

In Two BOOKS.

The Contents of the firſt Book of this Supplement.

AN abſtract of the moſt remarkable occurrences and tranſactions, which have happen'd in *North* and *South-Guinea*, ſince the year 1682, to compleat the account thereof to this preſent time. A voyage to *New Calabar*, in 1699, by the author's brother. A new brief deſcription of the coaſts of the lower *Ethiopia*, vulgarly call'd *Angola*; that is, from cape *St. Catherine*, in two degrees and a half of ſouth latitude, to twenty three degrees and a half of the ſame. An extract of the journal of a voyage from *England* to the river *Zaire*, or *Songo*, thence to *Cabinde*-bay, and thence to *Barbadoes* and *Jamaica*, with ſlaves, in the year 1700, by the author's nephew.

The Contents of the ſecond Book of this Supplement.

NEW obſervations of the courſe from *Rochel*, in *France*, to the coaſt of *North-Guinea*. A ſhort ſketch of the iſlands *Porto-Santo*, *Madera* and the *Canaries*, lying in that paſſage. An account of the weſtern coaſts of *Africa*, from cape *Bojador*, in *Biledulgerid*, to cape *Blanco*, in *Gualata*, incluſive; with a continuation of the ſame coaſts from *Arguim* to *Senega*-river. General obſervations concerning the deſarts of *Zahara*, and of the provinces of *Biledulgerid*, *Gualata*, *Geneboa* and *Tombut*; and the product and trade thereof. The courſe from *Senega*-river to the ſouthern parts of *Guinea*, properly ſo call'd. A brief account of the iſlands of cape *Verde*, oppoſite to the cape of that name. Of general and particular courſes from the ſeveral ports or places of *Guinea*, properly ſo call'd, to *Europe* directly, and to the coaſt of *Guiana*, on the continent of *South-America*, and thence to the *Leeward* iſlands. Some remarks about croſſing the equinoctial, either to the ſouthward or the northward. Of the courſe from *Loango* and *Congo*, in the lower *Ethiopia*, to the iſlands of *America*. A ſhort account of the iſlands *St. Matthew*, *Aſcenſion* and *Fernando de Noronha*, lying ſouth of the equator, betwixt *Africa* and *South-America*. General obſervations on the management of *Black* ſlaves aboard ſhips in their paſſage from *Africa* to *America*, by *French*, *Portugueſe* and *Dutch*.

A brief deſcription of the large province of *Guiana*, in *South-America*; and of the two noted rivers that encloſe it on the eaſt and weſt: firſt of the renowned river of the *Amazons*; and then of the river *Oronoque*. A particular account of the iſland of *Cayenne* in that province, belonging to the *French*. Curious remarks and obſervations concerning the ſuppos'd lake of *Parima*, in *Guiana*, and of the pretended city *Manoa*, or *El Dorado*; formerly accounted by the *Spaniards* wonderful rich in gold. The paſſage from *Cayenne* to *Martinico* and *Guadalupe*, and thence back to *Rochel* in a firſt, and to *Havre de Grace* in a ſecond voyage. An account of the dreadful thunder near the *Bermudas* iſlands, and the terrible effects thereof; with a ſketch of thoſe iſlands. Laſtly, an account of hurricanes of three ſorts, in the *Weſt-Indies*, *viz.* north, ſouth and genuine hurricanes.

The whole illuſtrated with ſeveral new maps and cuts.

A

SUPPLEMENT

TO THE

New deſcription of the coaſts of *Guinea*, &c.

The INTRODUCTION.

THIS new deſcription of *North* and *South-Guinea*, and part of the *Weſtern Ethiopia*, which I have here preſented the reader, having been ſome time ſince writ by me in *French*, agreeable to the conſtitution of thoſe parts in the year 1682, and having ſince undertaken to publiſh the ſame, after another method, in *Engliſh*; I now deſign to add an abſtract of the moſt remarkable tranſactions that have happened on thoſe coaſts ſince my laſt voyage thither, in the aforeſaid year 1682, as far as I have been able to collect, during that interval of time, either by my correſpondence there, or from the accounts given me by perſons of repute, who have made ſeveral voyages into *Guinea*, ſince my being there. To which I ſhall ſubjoin two new voyages, the one made to *New Calabar*, in 1699, and the other to *Congo* in 1700; the firſt of them perform'd by my brother *James*, and the latter by my nephew *James Barbot*: which I hope will be the more acceptable, by reaſon they will render this new deſcription of *Guinea*, and the coaſts of the weſtern *Ethiopia*, the moſt compleat of any yet extant, in any language whatſoever.

BOOK I.

SENEGA and GOEREE.

London Gazette, N°. 2922, from *Tueſday*, *November* 9, to *Monday*, *November* 13. 1693.

THE royal *African* company of *England* having of late years been moleſted in their trade, in the north parts of *Guinea*, by the *French*, did, by virtue of their majeſties commiſſion, order their agent-general, *John Booker* Eſq; at *James*-iſland, in the river of *Gamboa*, to attempt the diſpoſſeſſing them from thoſe parts; which ſucceeded accordingly, as appears by letters from the ſaid agent of the fourteenth of *March* 1692-3, now received by way of *Jamaica*; an abſtract of which follows.

Goeree-iſland fort taken by the Engliſh.

Having embarked my ſelf, and above a hundred men of this iſland, upon the company's ſhips, the *Anne*, captain *Leech*, and the *America*, captain *Brome*, with ſeveral ſloops as an addition to the force they ſent me; I arrived at *Senega* river the thirtieth of *December* 1692, with great difficulty, and the loſs of ſix men. I got over the bar, and whilſt I was preparing to attack the fort called *Louis de Bourbon*, the firſt day of *January*, I received a letter from M. *Deſmolins*, the governor, offering to ſurrender if he and his men might have civil treatment; which I readily granted, landed, and took poſſeſſion of the fort the ſame day, where I found fifteen cannon, *&c.* The ſaid fort is ſituated in the mouth of the river *Senega*, and has been in the poſſeſſion of the *French* above fifty years, where I have now ſettled a factory, and called it by the name of *William-and-Mary* fort. I continued there until the twenty fifth, when I ſailed thence, and having ſucceeded ſo well, called a council of war, at ſea, the next day, where it was reſolved to attack the iſland of *Goeree*, the only place remaining in the *French* poſ-

ſeſſion

BARBOT

ſeſſion in *Guinea*; where I arrived with the ſhips the firſt of *February*, and continued to alarm the caſtles until ſaturday the fourth, when in the night I landed with a hundred men under the old fort, within two hundred and fifty yards of the new caſtle, called *St. Michael*, and commanded by Mr. *Felix*, ſituated on a riſing ground, and mounted with twenty eight guns, without any reſiſtance, till about break of day, when they fired furiouſly upon us with great and ſmall-ſhot.

About noon I ſent them a ſummons to ſurrender before our cannon ſhould be landed; when they immediately deſired a capitulation, which being granted, and articles agreed on, they marched out the eighth, with their arms, bag and baggage, and colours flying, and were carried to the company's fort at *James*-iſland, whence they are to be tranſported on the company's ſhipping, and at the company's charge, for *Europe*.

I have obſerved in the deſcription of the river *Senega*, how treacherous and inſolent the *Arabian Moors* generally are, who ſell gum-arabick to the *French*: I ſhall give an inſtance thereof in the relation of what happened there five or ſix months after my paſſage that way, which is as follows. One day three *White* men hinder'd four hundred of thoſe wretches, by their continued firing on them, from taking a bark, in which they had but juſt then been trading for gum-arabick. Afterwards the *French* agent was told, that moſt of thoſe *Moors* were of a country lying on the ſide of mount *Atlas*, in the kingdom of *Tarudant*, and that they came down to depoſe *Cheiratick*, king of the *Foulles*, one of the mightieſt princes of that part of *Nigritia*, as was obſerved in the deſcription thereof. Voyage of M. *de Gennes* on the coaſt of *Africa*, *&c.* in 1695, pag. 8, and 9.

In *November* 1711, when I was writing this at *Southampton*, a *French* gentleman, brought thither priſoner of war, and who had for ſeveral years uſed the *Guinea* trade, as agent for the company at *Paris*, of the *Aſſiento*, or contract with *Spain*, for furniſhing the *Weſt-Indies* with ſlaves, aſſured me, that about eleven or twelve years ago, one *Des Marchais*, who has lived long at *Senega*, as ſervant to the *Senega* company, had made very conſiderable diſcoveries up that river, by means of flat-bottom'd boats; having, notwithſtanding the falls that are about *Galama*, penetrated above five hundred leagues up, and ſettled a very beneficial commerce with the ſeveral nations inhabiting the banks of that river, ſome of which are almoſt white; the *French* keeping factories among them, and purſuing the trade with ſuch advantage to the new *Senega* company at *Paris*, erected in the room of the other that was before, that the king of *France*, to encourage his ſubjects to ſuch uſeful undertakings, has conferr'd the honour of knighthood of St. *Lazarus* on the ſaid *Des Marchais*, and cauſed his diſcovery to be printed in *French*.

Retaken by the French.

The iſland of *Goeree* is but a league diſtant from the continent, and four from *Cape-Verde*. The *Hollanders* firſt ſettled a colony there, and built the forts of *St. Francis* and *St. Michael*, which are ſtill to be ſeen. Afterwards the count *d'Eſtrees* made himſelf maſter of the place in 1678. The *Engliſh* took it from the *French* in 1692, and demoliſhed the forts, which had been erected by the *Dutch*; at laſt the *Senega* company having retaken it from the *Engliſh* in 1693, rebuilt *St. Michael*'s fort, and there are at preſent in the iſland about a hundred *French*, with ſome families of *Laptos*, who are free *Blacks*, hir'd by the company to trade from one coaſt to another.

Some time after, the *French* company, to prevent any farther invaſion upon *Goeree*, cauſed the upper fort *St. Michael* to be rebuilt, fifteen foot high, and furniſh'd it with thirty two guns, from eighteen to thirty ſix pounders, an equal number of each; the latter of which reach a mile beyond the great road of *Goeree*: whereas an eighteen pounder, fir'd from aboard a ſhip in the road, cannot reach it, which nothing under thirty ſix pounders will do from thence, as has been experienc'd by the commander of the iſland.

Fortifications there.

The *French* have built a tower in that fort, which ſerves them for a powder-room, but they keep no garriſon there, unleſs upon the approach of an enemy; nor are there any other buildings within it, but barracks for the ſoldiers, to ſerve upon occaſion.

They have alſo erected three batteries, or breaſt-works, one at the weſt point of the bay, of 12 eight pounders; another at the centre of the bay, looking to the ſouth, from the pigeon-houſe, towards fort *Vermandois*, or *St. Francis*, of 16 eight pounders; and another on the eaſt point, of 8 eight pounders, all pointing upon the road, and obſtructing the landing in the bay; beſides fort *St. Francis*, which is in the midſt of them all: ſo that in 1701 there were in the two forts, and the three batteries, ninety iron guns mounted, and about three hundred men of all ſorts, ſoldiers, ſea-men and *Black Laptos*, at the *French* company's expence.

Other French factories.

The *French* have alſo ſettled a factory at cape *Emanuel*, oppoſite to *Goeree*, and another at *Cane*, a place farther eaſt from the cape, to carry on their trade with the natives on the continent, the more conveniently.

This account was given me by a *French* gentleman, priſoner of war at *Southampton*, in

in 1706, who had lived at *Goeree* ſome time before, and ſaid, that iſland was then in a very good poſture of defence; and another *French* gentleman, priſoner of war alſo at *Southampton*, and mention'd in the precedent account of the *Senega*, not only confirmed it, but aſſured me, that but three years before he ſaw above ſeven hundred good choice ſlaves at once, in the booth at *Goeree*, the *French* carrying on the ſlave-trade very briſkly thereabouts, and eſpecially along the *Senega* river, by means of the large diſcoveries made along it by the Chevalier *des Marchais*, above mentioned. Thoſe ſlaves are at ſeveral times ſent over from thence to the booth at *Goeree*, for the better conveniency of ſhipping them for *America*; the bar of the river *Senega* rendering it too tedious and dangerous for ſhips, at moſt times of the year, as I obſerved in my deſcription of the coaſts of *Nigritia*.

Porto Dali.

Succeſsful uſurper.

IN the year 1686, the king of *Baol*, who holds of the king of *Damel*, revolting from him, obtained a compleat victory over his ſovereign, near this port, after a bloody fight, in which abundance of men were kill'd on both ſides, and thus wholly delivered himſelf from ſubjection to *Damel*; and prevented his two ſons, who aſſiſted their father in that battle with their forces, from being eſtabliſhed kings in that country, which he ſecured to himſelf; tho' before he was only viceroy to *Damel*.

Praying rebel.

This new uſurper, who was of an ambitious temper, and a bold ſkilful commander, being encamp'd with his army near *Porto Dali*, in order to advance againſt *Damel*; the night before he moved from thence, cauſed all the *Marabouts* or prieſts to make a ſolemn proceſſion through the town of *Ali*, attended by a great croud of people, to pray for the good ſucceſs of his arms, ſinging and ſhouting. A few days after he defeated *Damel*'s army, and returning with abundance of priſoners, ſtruck ſuch a terror into that country, that moſt of the inhabitants of the villages fled away, to avoid being taken and made ſlaves; as it was his cuſtom to do with thoſe he could get into his power, on any ſlight pretence, which made him much dreaded by all the people.

A *French* ſhip, that happened to be then in the road of *Porto Dali*, on board which was *Caſeneuve*, who gave this account, bought eighty ſlaves of the priſoners of war. The reſt of the priſoners the uſurper ſent towards the country of the *Moors*, to be exchanged for horſes, to mount his cavalry.

One *Emanuel*, a *Black* of quality, *Alcaide* or governor of a large town, and captain of a troop of horſe in the army, told what has been here ſaid to *Caſeneuve*; and added, that having been for ſome time ſurrounded by many men, who ſhot arrows at him like hail, he preſerved himſelf by his dexterity in managing his ſhield, ſo as to cover his body, and receive the arrows on it; and that their troops were all armed with bows and arrows, and javelins, only twenty five or thirty men having muſkets. Barbot.

This *Emanuel* gave *Caſeneuve* a ſhort account of his life, which I inſert here for the reader's diverſion, and to ſhow the ingenuity of the *Black*.

Notable ſtory of a Black.

" The king, ſaid he, had formerly ſold " me for a ſlave to a *Dutch* captain, who " finding me a good ſervant, in his paſſage " to the *Weſt-Indies*, did not ſell me to the " planters there, as he did all my country- " men he had aboard, but carried me with " him into *Holland*, where I ſoon learnt to " ſpeak good *Dutch*, and after ſome years " he ſet me free. I went from *Holland* into " *France*, where I ſoon got as much of that " language as you hear by me. Thence I " proceeded to *Portugal*, which language " I made my ſelf maſter of with more eaſe " than either the *French* or *Dutch*. Having " thus ſpent ſeveral years in travelling thro' " *Europe*, I reſolved to return to my native " country, and laid hold of the firſt op- " portunity that offered. When I arriv'd " here, I immediately waited on the king, " who had ſold me for a ſlave, and having " related to him my travels in *Europe*, ad- " ded, I was come back to him, to put " my ſelf into his hands, as his ſlave again, " if he thought fit. The king was ſo far " from reducing me to that low condition, " that he gave me one of his own ſiſters " in marriage, and conſtituted me *Alcaide*, " or governor of this town, where you ſee " me live, and of that of *Portudal*; for the " perſon who acts as governor there, is only " my deputy."

Gamboa.

MOnſieur *de Gennes*, whom I knew in *France*, engineer in the king of *France*'s ſervice, after the expedition I am now going to ſpeak of, was made governour of part of *St. Chriſtopher*'s iſland, in *America*, and at laſt taken at ſea by the *Engliſh*, and carry'd to *Plymouth*, where he died; being ſent, by the king of *France*'s approbation, with a little ſquadron of four frigats, one courvette of war, and two pinks, carrying two mortars and ſix hundred bombs, with all ſorts of proviſions and ammunition, neceſſary for a long voyage, to make a full diſcovery of the ſtreights of *Magellan*, and of the coaſts of *New Spain* in the *South-ſea*; in order to reap the advantages that one *Macerty* and one *Oury* made out might be expected from ſuch an undertaking; they having, French *expedition fails.*

BARBOT. ving, among other buccaneers, taken very rich booties from the *Spaniards* in thoſe parts. The king ſupply'd *de Gennes* with ſhips, at his own choice; and the project was ſo well approv'd of, on account of its novelty, that ſeveral perſons of the greateſt quality readily contributed to the equipping of thoſe ſhips: tho' the deſign miſcarried, the ſquadron not being able to penetrate any farther through the ſtreights of *Magellan* than to point *Galant*, on the north ſide of the ſaid ſtreights, and in the country of the *Patagons*; being about the mid-way through, and by reaſon of the contrary cold ſharp winds, with abundance of rain, hail and ſnow, and their proviſions beginning to fail, the men eating rats, and giving fifteen-pence a-piece for them. The ſeaſon being very far advanc'd, and no hopes remaining of any favourable winds to carry them through into the *South-ſea*, they return'd again into the north-ſea, on the eleventh of *April* 1696, touch'd at *Brazil* then at *Cayenne*, and laſtly at *Martinico*; without being ſo happy as to ſee thoſe fortunate coaſts of *Peru*, whence we are ſupply'd with what is generally eſteem'd moſt precious.

M. de Gennes at Gamboa.

To return to the ſubject in hand: That ſquadron ſail'd from *Rochel* on the third of *June* 1695, and on the third of *July* following arriv'd at *Goeree*, in *North-Guinea*, to refreſh the men. There an *Engliſh* deſerter, from *James*-fort in *Gamboa*-river, inform'd the *French* governour, that almoſt all the garriſon was ſick, and in want of proviſions. *De Gennes* reſolving to improve that accidental opportunity to moleſt the *Engliſh*, ſet ſail for *Gamboa*-river, on the nineteenth of *July*, taking two *Blacks* and the *Engliſh* deſerter for his guides. On the twenty ſecond all the ſhips enter'd the river, under *Engliſh* colours; and at five in the afternoon they came to an anchor within a ſmall league of the fort, and immediately inveſted it with the courvette and ſhallops, to prevent the carrying in of any proviſions or other ſuccours, and unmaſted one of the pinks, to convert it into a bomb-veſſel.

Summons the Engliſh fort.

On the twenty third M. *de Gennes* ſent an officer to ſummon the fort to ſurrender. Being come to the iſland, he was conducted blindfold to the governour's houſe, and receiv'd by the lieutenant; the governour himſelf being then abſent. That commander treated the officer very well at dinner, and drank the healths of the kings of *France* and *England*, with vollies of cannon, and then ſent him back with this anſwer, That he would defend the fort to the laſt extremity.

Takes their proviſions.

The next night, between the twenty third and the twenty fourth, the *French* ſhallops took a brigantine and ſeveral canoes, laden with proviſions for the fort; whilſt one of the frigats gave chace to a canoe, in which the governour was paſſing over thither; but finding no better way to ſave himſelf, leap'd into the water, and made his eſcape to the woods: from whence he found means to retire in the night without being diſcover'd.

At break of day two *French* ſhallops ſail'd three leagues up the little river *Block*, burnt there two ſmall veſſels that were refitting, and carried away thence two pieces of cannon, and ſeveral pattareros.

On the twenty fourth, at eight in the morning, the bomb-galley diſcharg'd two bombs, which did not come near the fort; and therefore *de Gennes* forbid throwing any more, reſolving to wait for the tide of flood, that he might bring up the veſſels within ſhot of the place.

The fort capitulat

In the mean while the commander of the fort, *John Hanbury*, having ſent a canoe with a white flag, to deſire to capitulate, two of his officers were detain'd as hoſtages, and two of the *French* ſent to the fort, to draw up the articles; which were ſign'd the ſame day by all the *Engliſh* officers, and the next day by all the captains of the ſquadron, conſiſting of nine articles. The ſecond whereof was, that every man ſhall be permitted to carry along with him his own arms, baggage, cheſts, attire, ammunition and money, with drums beating, and matches lighted; and that every officer ſhall be attended by a young *Black*. The eighth, that a veſſel with three maſts ſhall be given them, with artillery, ammunition and proviſions, to return to *England*, without detaining any thing whatever; and that their departure ſhall be within thirty days, at fartheſt. The ninth, that they ſhall have a good paſs to go in ſafety, *&c.* The tenth, that the above-mention'd articles being granted, it was declar'd, that the following goods belong'd to the royal *African* company of *England*, *viz.* five hundred quintals of elephants teeth, three hundred quintals of wax; one hundred and thirty male and forty female ſlaves in the iſland; fifty at *Gilofre*, and above eighty thouſand crowns of merchandize, at the uſual rate of the country; as alſo ſeventy two large pieces of cannon mounted, thirty diſmounted, and a conſiderable quantity of warlike ammunition, *&c.* and that they ſhould have a truce till the commander in chief return'd an anſwer.

Articles.

On the twenty ſeventh, at break of day, the major of the ſquadron gave notice to the *Engliſh* commander to prepare for his departure, the term granted being expir'd. At ſix a-clock the ſhallops and canoes, ready fitted up, attended on the commadore, and then drop'd anchor in a line, within piſtol-

ſhot

shot of the fort. The *French* officer, that was chosen for governour, went first ashore; where the *English* commander gave him the keys, and embark'd at the same time to go aboard the *Felicity*. Afterwards all the forces landed; centinels were plac'd at all the necessary posts; the *French* standard was set up; *Te Deum* was sung by the chaplains of the squadron; and thirty seven guns fir'd.

The surrender.

On the twenty eighth a *French* officer went to desire the king of *Bar*, to give them leave to take possession of the slaves and oxen, which the *English* had in his dominions; to which the king reply'd, that the fort being surrender'd, every thing that was left on the land, of very good right belong'd to him. The officer told him, that the commander of the squadron would not be so satisfy'd; and that if he refus'd to grant his demands willingly, he would certainly do himself justice by force of arms. And indeed a council was held about that answer; and for as much as it was well known, that at the breaking out of the war, he had seiz'd on merchandize to the value of above forty thousand crowns belonging to the *French*, who traded on that river, it was determin'd to make a descent, to take the king prisoner, with as many of his people as could be found, and to burn all their hutts.

French resolve to punish the Blacks.

This decree was ready to be put in execution, when an *Alcaide* came to pass a compliment on *de Gennes*, and to assure him, that the king was unwilling to engage in a war against him; but, on the contrary, very desirous to entertain a friendly correspondence with him; and that he might freely take whatever he should think fit: and accordingly the next day *de Gennes* went to give the king a visit, *&c.*

Black king submits.

On the thirtieth a council was held, to determine whether the fort should be kept, or slighted. The latter advice was follow'd, for several reasons; and therefore the ships drew near, to take in all the merchandize that were to be exported. They consisted of several pieces of ordnance, a great quantity of arms, elephants teeth, wax, vessels of tin and copper, *&c.* woollen and linnen cloth, printed calicoes, coral, glasses, and other commodities; with which a great trade is drove in that country.

On the fourteenth of *August*, the *English* officers sail'd for *Cayenne*, in one of the pinks, with one hundred and fifty slaves shut up in the hold; but those poor wretches, scarce having room to breath, threw themselves one upon another, as it were in despair, so that thirty four of them were found stifled.

The English fort destroy'd.

The seventeenth, eighteenth, nineteenth and twentieth days, were spent in breaking the cannon at *St. James*'s-fort, and undermining the wall. On the twenty second the mines sprung, and took very good effect.

BARBOT.

The *English* spent several years in building that fort, which stood in the middle of a fine river, where the traffick is very considerable; and the profits they receive from thence, are computed to amount to a million of livres yearly: so that the loss of that place cannot be easily repair'd.

On the twenty fourth, at noon, the squadron pass'd down the river; and the next day, about eight a-clock in the morning, prepar'd to sail. The free-booter of *St. Domingo*, who had put into the river on the fourteenth, sail'd at the same time, and passing by the commadore, saluted him. The squadron steer'd for *Brazil*; and the free-booter for the Red-sea. *De Gennes* had given that free-booter's crew two pieces of cannon, with powder, ball, and some oxen, on condition, that in their passage they should set the *Black* prince of *Assiny* ashore in his own dominions, he having him in charge; but could not perform that himself, without interrupting the voyage he was upon.

English rebuild their fort.

The royal *African* company of *England*, having the succeeding years, with very great expence, caused *James*-fort to be re-built, and the trade to be carried on again; the *French* made another attempt on it in 1702, according to the account in the *Paris* Gazette, of the eleventh of *April* 1703, which is as follows:

French take it again.

By the *Greyhound*, arriv'd at *Nantz*, we have advice, that captain *de la Roque* in the frigat, call'd the *Mutinous*, being the same person that commanded a frigat in the former expedition under M. *de Gennes*, at *James*-fort in *Gamboa*-river, in the year 1695, and captain *de St. Vaudrille*, in the *Hermione* frigat, have taken from the *English* the fort in *Gamboa*-river, in *Guinea*, where they found two hundred and fifty slaves, and a considerable quantity of merchandize; and afterwards ransom'd the said fort, that it might not be demolish'd, for one hundred thousand crowns. Captain *de la Roque* was kill'd in the attack.

An *English* master of a ship told me in *London*, that he used to trade in *Gamboa*-river, with a vessel of about sixty tons; in which he sail'd two hundred leagues up that river, and found there a very brisk advantageous trade of elephants teeth, wax and slaves.

In the year 1709, the *French* made a third attempt on fort-*James*, as appears by the account in the *Paris* Gazette, of the ninth of *November* 1709, as follows:

Take it a third time.

We have receiv'd advice, that M. *Parent*, an officer of the marine, being commadore of four frigats, fitted out for privateering on the coast of *Guinea*, has taken from the

English

Barbot. *Engliſh* the fort of *Gamboa*, in *Africa*, and a ſhip laden with ſlaves. That he afterwards made a deſcent on the iſle of *St. Tome*, belonging to the *Portugueſe*, took the town and caſtle, *&c. Vid.* hereafter *St. Tome*.

After ſo many aſſaults made by the *French* on fort *St. James*, in *Gamboa*-river, and upon other places belonging to the *African* company, in *North* and *South-Grinea*, the company thought fit to abandon the ſaid fort during the late war with *France*: and thus the trade of that river was left open to all *Europeans* indifferently, and has turn'd to the great advantage of ſeveral private adventurers; ſome *European* nations having ſmall reſidences there, and eſpecially at *Gellefrie*: however, the beſt part of that trade falls to the *Engliſh*, and in the next place to the *French Senega* company; whoſe affairs, as I ſaid before, are now in a better poſture than they were before the renewing or ſubſtituting of the new company to the old one.

Bisso s.

IN my deſcription of *Guinea*, I took notice of a grant made by the *Black* king of *Biſſos* to the *Portugueſe*, to trade and ſettle there, excluſive of all other *Europeans*; but not long after, the natives obſerving, that the *Portugueſe* had built a fort with eight guns, oppos'd their deſign of ingroſſing the whole trade of their iſland, and laid it open to all ſtrangers reſorting to their ports; who may carry on their commerce there with all imaginable ſafety, and without apprehending any inſult, if they offer none. The *French* have now a great trade there; and for its greater ſecurity have, of late years, erected a little fort, with eight guns and a factory, on a ſmall iſland, near to a large one, lying at the mouth of the river of *St. Domingo*, not far from *Cacheo*; betwixt which and the main-land, on the north-ſide, is a channel. From that factory they carry on a trade, not only with the *Blacks*, but alſo with the *Portugueſe* of *Cacheo*, receiving gold and ſlaves for ſmall anchors and graplings, for ſloops and boats of ten or twelve tons, brandy the moſt ſtaple commodity, a little coral, *&c.* And the *Portugueſe* have ſuch confidence in the *French* factors, they will advance or truſt them with a conſiderable number of ſlaves from time to time, to be repaid in the above-mention'd goods, at the return of the ſhips the *French* ſend thoſe ſlaves by to the *Weſt-Indies*, and thence to *France*: ſo that every *French* ſhip, that comes to *Biſſos*, brings one hundred and thirty, or one hundred and fifty ſmall anchors and graplings, *&c.* which ſerve the *Portugueſe* to equip their brigantines and ſloops, they employ in great number to ſail up the neighbouring rivers and iſlands, where they drive a conſiderable trade.

French *factory.*

I had the following memoir from a *French* man in 1702, he being then newly come from the *French* factory at *Biſſos*.

That factory is enclos'd with a courtin, defended with ſix or eight iron guns, to ſhelter the company's ſervants from the attempts and frequent injuries of the troubleſome turbulent-ſpirited *Blacks* of *Biſſos*, and for the preſervation of their traffick and merchandize: and yet the *French* there have been ſo often abus'd and moleſted by them, that, about the year 1708, they had thoughts of retiring from among ſo outrageous a people to *Goeree*

Paris Gazette, *November*, 1694. *Lisbon*, *October* 26, 1694. That a veſſel come from *Cacheo*, near *Cabo-Verde*, has brought over a *Black* prince, call'd *Batonto*, ſon to *Bacompoloco*, king of the iſle of *Biſſan*, ſituate betwixt the branches of the river *Niger*. His father has ſent him over to be baptiz'd; and the ceremony at his baptiſm, is to be celebrated on the fourth of next *November*. That prince begs likewiſe the protection of the king of *Portugal*; and that he will be pleas'd to cauſe a fort to be erected in his iſland, and to ſend over thither ſome miſſionaries.

Lisbon, *November* 9, 1694. In the *Paris* Gazette of the eighteenth of *December* following.

The thirtieth of the laſt month, the ſieur *Contarini*, the pope's nuncio, baptiz'd in the chapel of the caſtle the prince *Batonto*, ſon to the king of the iſle of *Biſſan*, ſituate in the river *Niger*, in eleven degrees latitude. The king ſtood for his godfather; he was named *Emanuel*, and preſented with a jewel valu'd at eight hundred piſtoles. The queen was in the tribune, with the ladies, all the nobility aſſiſting at the ceremony; and the chapel was throng'd with a vaſt number of people.

Black *prince ba tiz'd.*

Sierra-Leona.

ON the ſeventeenth of *July*, 1704, two ſmall *French* men of war, commanded by the ſieur *Guerin*, attended by nine other ſail of ſhips, took the *Engliſh* fort at *Sierra-Leona*, ſituate in an iſland diſtant nine leagues from the road, before the houſe of *John Thomas*, a *Negro*-chief, without any reſiſtance made by the *Engliſh* commander, who fled from the fort, with about one hundred men, before he was attack'd; and left in it only a gunner, and eleven or twelve men, who fir'd forty or fifty ſhot before they ſurrender'd.

Engliſh *fort the taken by the* Frenc

That fort was very handſomely built with four regular baſtions, and had very fine warehouſes and lodgings within it, mounted with forty-four guns: over the gate was a platform, and on it four large pieces, which might have done very good ſervice upon occaſion.

The

The *French* pillag'd and level'd it, after having carried away four thouſand elephants teeth that were in it, beſides three thouſand that were aboard a little ſhip, riding behind the iſland, with abundance of merchandize fit for the trade of the country.

rench ips taken. After this expedition, the *French* ſquadron ſail'd along the *Gold Coaſt* of *Guinea*, and thence to *Ningo*, *Lay*, *Lempa*, purchaſing ſlaves there, as alſo at *Little* and *Great Popo*, and got the greateſt quantity of them at the two laſt ports; and having their compliment, proceeded to *Cartagena*, and other ports of *New Spain*, to diſpoſe of them for the joint account of the *Aſſiento*; and in their return from thence to *France*, with a rich cargo, conſiſting moſtly of gold and bullion, were met near the *Havana*, by ſome *Britiſh* men of war, from *Jamaica*, who took them: *Guerin* the commodore being kill'd in the fight; and one *Teſſier*, who was an officer in his ſhip, and gave me this account, on the fifth of *December* 1706, was brought over from *Jamaica* and *New-York*, to the priſon at *Southampton*.

Sherbro *or* Cerbero River.

IN the year 1698, I was often importun'd by one *** who had juſt before made three voyages ſucceſſively to that river, to be concerned in a new adventure thither, under his conduct; but being then deeply engag'd another way, at the coaſt of *Calabar*, I did not accept of the propoſal, which was to fit out a little ſhip of about ſeventy or eighty tuns, not drawing above ſeven foot and a half water: the coſt and out-ſet of which he computed at five hundred pounds, and with another five hundred pounds of the goods mentioned in the deſcription of that river, he was poſitive to bring back for that cargo, as he had done at his laſt voyage, forty five tuns weight of *Cam-wood*, then ſold in *London* at ninety pound a tun, and five tuns of elephants teeth; tho' he had ten tuns at his former voyage, which yielded then two hundred pound a tun: and engag'd to perform that voyage in ten months, out and home.

Isseni *or* Assiny,

At the beginning of the Gold Coaſt.

European Mercury for the year 1701, printed at *Paris*.

lack rince bap- iz'd. ANother pagan prince is brought over to the chriſtian faith, namely, *Lewis Hannibal*, king of *Syria*, (which he miſtakes for *Iſſeni*) on the *Gold Coaſt* of *Africa*; who after having been a long time inſtructed in the chriſtian principles, and baptiz'd by the biſhop of *Meaux*, the king being his godfather, received the ſacrament of the Lord's-ſupper on the twenty ſeventh of *February*, from the cardinal *de Noailles*, and offered at the ſame time a picture to the bleſſed virgin, to whoſe protection he ſubmitted his territories, having made a vow at his return thither, to uſe his utmoſt endeavours towards the converſion of his ſubjects. This *Mooriſh* prince departed on the twenty fourth of this month, in order to embark at port *Louis*, and be conveyed home by two or three men of war, under the command of the chevalier *Damon*. Barbot.

This pretended prince of *Aſſiny*, was the ſecond of that ſort carried over into *France*; for, as I obſerved before, *de Gennes*, who ranſack'd the *Engliſh* fort *James* at *Gamboa* in 1695, had charge of a prince of *Aſſiny*, whom at *Gamboa* he put aboard a *French* free-booter of *St. Domingo*, that was put into that place bound to the *Red-ſea*, whom he charged to ſet him aſhore in his own territories in his paſſage thither.

But whatever thoſe two princes of *Aſſiny* were, we are told by the following narrative of a *Dutch* man who lived thirteen years, as he ſays, at the *Gold Coaſt*, and had been at *Iſſeny*, that as ſtupid as the *Blacks* are, yet ſome among them have impoſed upon the court of *France*.

Some years ſince, ſays that author, (*Boſman*, p. 420.) the *French* uſed to ſeize all the *Blacks* that came aboard their ſhips, and to ſell them into the *Weſt-Indies* for ſlaves; among whom happen'd to be the aforeſaid *Lewis Hannibal*, chriſten'd in *France*: but finding him endow'd with a more ſprightly genius than his other countrymen, inſtead of ſelling, they carried him to the *French* court, where that impoſtor pretended to be ſon and heir apparent to the king of *Aſſiny*; by which means he ſo inſinuated himſelf into the good opinion of the court, that the king made him ſeveral rich preſents, and ſent him back to his own country in the manner above related; but at his arrival on the coaſt, he was diſcovered to be only a ſlave to a *Caboceiro* of *Aſſiny*, to whom, ſoon after his arrival, he returned; and, as I am credibly informed, inſtead of converting his ſubjects to chriſtianity, is himſelf return'd to paganiſm. Dutch *ſtory.*

You may eaſily gueſs, adds the author, at the reſentment of the *French* court, after being ſo ridiculouſly bubbled by a ſlave, if you conſider that by this means they loſt their aim, which was to get footing on the *Gold Coaſt*; and beſides, that the pious intentions of his moſt chriſtian majeſty, to convert a heathen prince, and eſtabliſh him on his throne, were fruſtrated; the cardinal *de Noailles*, and the biſhop of *Meaux* labour'd in vain; and in ſhort, the whole *French* court was diſappointed of its expectation. However, we have nothing but *Boſman*'s word for the truth of this unlikely ſtory.

BARBOT. The chevalier *Damon*, who had brought over the pretended prince of *Aſſiny* in 1701, and was ſent with men and materials to build a fort there, and ſettle a factory, for the *African* company of *France*, finding himſelf, as well as the *French* court, impoſed upon by *Hannibal*, and not being able to prevail with the true king, to get footing on the continent, but only on a little iſland, near the mouth of *Aſſiny* river, ſet his men to work, and erected a fort with eight guns, to ſecure the factory he ſettled there, which the *French* had for many years before labour'd to accompliſh; that being a place where there is a great deal of the pureſt and fineſt gold of all *Guinea*; and having left a factor there with twelve or fifteen *French*-men, returned to *France*.

French *fort.*

The *Dutch*, growing jealous of that new ſettlement of the *French*, at ſo advantageous a place, and the war breaking out with *France* in 1702, reſolved to obſtruct it; and to that purpoſe, as the *Paris* Gazette of *October* the ſeventeenth 1703, informs us, they equipp'd at *Mina* four veſſels to attack the fort, which the *French* had built at *Aſſiny*; where being landed, they were received with ſo much bravery by the ſieur *Lavie*, the chief factor, that they were forc'd to retire, with the loſs of twenty-five men kill'd, among whom was their chief ingeneer, and eleven taken priſoners, leaving their canoes behind them.

Some time before this, whether the *French* did not behave themſelves towards the natives as was for their intereſt, or whether the king of *Aſſiny* was put upon it by the *Hollanders*, and repented the grant he had made to the *French*; one who was there at the latter end of the year 1701, aſking of the *Blacks* how they agreed with the *French*, they anſwer'd, that all the *Caboceiros* of *Aſſiny*, and their ſubjects, were gone from thence, and had ſettled a mile above the village, where they continued at that time, without entertaining the leaſt commerce and correſpondence with the *French*, who had only a bare lodge on the ſhoar, encompaſſed with palliſadoes, and provided with five pieces of cannon, and then guarded by eight men, who were well furniſh'd with proviſions left there by the *French* ſhips, but ſometimes in great want of water, which the natives always endeavour'd by force to keep them from: and were therefore of opinion, that unleſs they received ſome aſſiſtance from *Europe*, they could not long ſubſiſt there; but would be obliged to abandon the place upon the firſt opportunity.

And perhaps it was upon ſuch a report ſpread abroad at the *Gold-Coaſt*, that the *Dutch* from *Mina* attempted to attack that *French* ſettlement as ſoon as the war was proclaim'd againſt *France*, which was done in *May* 1702. However, they failed in their attempt, as has been ſaid before; the *French* having, it ſeems, put themſelves in a better poſture of defence than they were the year before, or elſe the *Dutch* had no right account of their condition.

However, the *French* being at variance with the natives, and conſequently having little or no trade, the company ſo far neglected their ſervants there, that in *June* 1704, perceiving the hatred of the *Blacks* againſt them ſtill encreaſed, and having no ſort of trade, they embarked for *France*, after having levell'd their factory to the ground.

I had this account from one *Porquet* of *Dieppe*, who was then preſent at the blowing up of the lodge.

IVORY COAST.

Bernard Ladman's letter, dated *Commendo*, the ſeventh of *February*, 1701-2.

AS for trade, I have met with very little at the *Ivory Coaſt*, the *Blacks* being afraid to come aboard *Engliſh* ſhips, as having been tricked by ſeveral; particularly of late by brigantines belonging to *Jamaica* and *Barbadoes*, which about the nineteenth of *December* laſt, did ſurpriſe and carry away with them twenty four *Blacks*, belonging to *Drewin*, with ſixteen cows, and a great parcel of teeth, as they came aboard to trade. Some were redeemed, but had three for one: the ſame method they take all along the coaſt; ſo that if there be no care taken to prevent ſuch villanies, our *Engliſh* colours will be of no uſe to us; for the *Blacks* meditate revenge, and are reſolved to ſeize what they can. Accordingly, on the twenty ſeventh of *December*, captain *Daniel Lewis*, of the *Dolphin* ſloop, belonging to *London*, being at anchor off of *Drewin*, to trade, a great number of natives came aboard, and ſurpriz'd them all, took all that was in the veſſel, and run her aſhore, where ſhe ſtaved in pieces. The mate and boatſwain eſcaped in the boat, but the commander, and the reſt of his men they drove up into the country; ſince, they are more moderate to them, and have admitted of an exchange for the captain and his cook, taking ſix *Blacks* for them; the doctor is likewiſe cleared by reaſon they had cut his head, and could not tell what to do with him. Captain *Lewis* is now aboard of me, and gives me this account, but the reſt of the men are ſtill at *Drewin*.

LAHOO.

Sir *Dalby Thomas*'s letter, dated at *Cape-Coaſt* caſtle the thirteenth of *May*, 1705.

I Am told that the people of *Laboo* have eighteen guns, well mounted on batteries round their town, and the town very well palliſado'd; they are arrived to ſo much knowledge, that they can defend themſelves, and

and carry their guns up the river in great canoes, to offend their enemies. The ten *per cent.* ſhips bring thoſe guns over and ſell them to the *Blacks* at ſeveral places, as ſhall be farther made out hereafter.

Cape Tres-Pontas.

Of the eſtabliſhment of the Brandenburghers, *or* Pruſſians.

I had the following account from a relation of mine, director for his electoral highneſs of Brandenburgh, *at* Embden.

IN the year 1682, his electoral highneſs of *Brandenburgh* ſent to the *Gold Coaſt* of *Guinea* two frigats, one of thirty-two guns and ſixty men, the other of eighteen guns and fifty men; the former commanded by captain *Mathieu de Vos*; the latter, by captain *Philip Pieter Bloncq*; who being arrived in *May*, 1682, at cape *Tres-Pontas*, landed their men at *Montfort* hill, where they ſet up his electoral highneſs's flag.

Captain *Bloncq* being well acquainted with the natives there, purſuant to the inſtruction he had from his electoral highneſs, made ſo good uſe of his credit among them, which he had gain'd at ſeveral former voyages, that the *Caboceiros* granted him liberty to build a fort on that hill, and ſettle a trade with the natives, for his electoral highneſs.

Frederick's fort. In order thereto, he cauſed ſome pieces of cannon to be put aſhore there, and ſet men at work to throw up, with all haſte, an intrenchment with palliſadoes, whilſt others erected ſome houſes; which being furniſhed with goods, proviſions, and ammunition, the two frigats returned to *Hamburgh*, having aboard ſome *Caboceiros*, who were immediately conveyed to *Berlin*, by order of his electoral highneſs; who received them very favourably, entertained them magnificently for ſome time, ſhewed them the grandeur of his court, together with ſome part of his army; and ſent them back to their native country, at *Tres-Pontas*, where captain *Bloncq*, being alſo returned at the ſame time, took upon him the government both of the fort he had mark'd out and begun, before he went for *Europe*, and of the country; and with all due application cauſed the fort to be fi-

Plate 11. niſh'd, as repreſented in the cut; mounting thirty-two pieces of cannon on the batteries, and calling it *Groote Fredericksburgh*, from his electoral highneſs's name, now king of *Pruſſia*.

This fortreſs, which is the chiefeſt the *Pruſſians* or *Brandenburghers* have on that coaſt, ſtands on the hill *Manfro*, near the village *Pocqueſoe*, full three leagues eaſt of the *Dutch* fort, at *Axim*.

Barbot. It is a handſome large fort, with four large batteries, now furniſhed with forty-ſix pieces of ordnance, but too light and ſmall; and the gate is the moſt beautiful on all the coaſt; but in proportion much too large for the ſtructure: on the eaſt-ſide it has a very fine outwork, which ſome pretend, deprives the fort of a great part of its ſtrength; wherefore it would be eaſily gained, if attacked on that ſide. Another great fault, is, that the breaſt-works are not above three foot high, which does not well ſhelter the garriſon againſt the ſhot from without; the natives being as good markſmen as they.

The walls are thick, ſtrong and high; and within them are ſeveral fine ware-houſes and dwellings, for the officers and ſoldiers.

The governor, who ſtiles himſelf director-general for his electoral highneſs of *Brandenburgh*, and of his *African* company, jointly with the *Caboceiros* of *Pocqueſoe*, and other neighbouring towns, determines all caſes and differences ariſing betwixt the inhabitants, ſummoning them together on ſuch occaſions (which meeting they call a *Pallabra*, or council) into the fort, whither immediately thoſe *Caboceiros* repair; and there decide all cauſes, civil or criminal, and their ſentences are executed accordingly, with all ſubmiſſion, from the natives; which gives great credit and authority to the commander of the fort, in that country, being a common-wealth like *Axim*.

The chief governor alſo receives the accounts of the *Brandenburgh* factors, at *Tacrama*, or *Crema*; and at the fort at *Acoba*, called *Dorothea*, at *Tres-Pontas*, as mentioned in the deſcription; and of thoſe at the lodges, at *Popo*, and *Fida*, which are all the ſettlements that nation has on the coaſts of *Guinea*; and for ſome time paſt, their ſervants, and even the commanders, but not the ſoldiers, have been for the moſt part *Hollanders*, who, like their countrymen, have always aimed at an abſolute dominion over the *Blacks*, but could never accompliſh it; being hitherto hindered by their inteſtine diſſenſions and irregularities, or the ſtubborn nature of the *Blacks*, living under their dominions, moſt of whom have fled from the *Dutch*, on account of crimes or diſcontent, and ſettled near the *Brandenburghers*.

In 1674, the *Pruſſians* built the fort, I have mentioned, at *Tacrama*, or *Crema*, a village in the middle of cape *Tres-Pontas*; betwixt great *Fredericksburgh* and *Dorothea* forts. They have only ſix guns mounted on it, to hinder the natives of the adjacent villages from trading with any foreign ſhips, within the reach of their guns, the natives being almoſt entirely under the *Pruſſian* dominion.

In

BARBOT. In 1701, the *Pruſſian* agent allowed any foreign ſhips to take wood and water there, for ten pounds a ſhip.

Their deſign was to build a good fort there, to ſecure and defend the adjacent watering-place to themſelves; but the keeping of that factory, and the two forts before mentioned, has prov'd ſo chargeable to the company, that it is thought, they will not raſhly augment their expence, by building a more regular fort.

Their little fort *Dorothea*, at *Acoba*, about three leagues eaſt of cape *Tres-Pontas*, was, about the year 1690, enlarged by the *Hollanders*; who, it ſeems, had diſpoſſeſſed the *Pruſſian* founders of it, in 1683; but afterwards, by order of the *Dutch Weſt-India* company, delivered it to them again: ſince which, they have very conſiderably ſtrengthened and improved it; tho' it is but a houſe with a flat roof, on which are two ſmall batteries, and on them ſeveral ſmall guns, my brother ſays twenty, with a ſufficient number of rooms, and conveniencies, ſlightly built, and ſomewhat crouded together.

Pruſſian *directors.* The former directors of the *Pruſſians* there, and among them eſpecially, *John Nyman*, an *Embdener*; and after him, *John* and *Jacob Tenbooſt*, father and ſon, being men of ſound judgment, good ſenſe and experience, diſcharged their office with much fidelity, and good conduct; acquired a large ſhare of reputation, and kept thoſe under them in due decorum: eſpecially *Jacob Tenbooſt* the ſon, who by his good name and courteous behaviour, gain'd the affection of the *Blacks*, and had every body at his devotion; by which means he eſtabliſhed the *Brandenburgh* affairs, in a much better condition than any before him: and as they never had a better governor, ſo it is very likely they'll repent the time when they removed him, and appointed *Gyſbrecht van Hoogveld* in his place; who had been in the ſervice of the *Dutch* before, at *Axim*; where he treated thoſe under him ſo ill, that general *Joel Smits* and the council, were obliged to diſcharge and ſend him from the coaſt, as unfit for their ſervice. However, being then commander in chief there, to reconcile himſelf to the offended *Blacks*, his old enemies, he granted them ſeveral franchiſes and privileges, which ſerved not only to leſſen the power of the *Pruſſians*, and lay the firſt foundation of their ruin, but to encourage the *Europeans* and the *Blacks*, jointly to riſe againſt him: and after trying to diſcharge him once more from the government, and baniſh him the coaſt, chooſing in his place *John van Laar*, an anabaptiſt, who was found to have a much better talent at drinking of brandy than at buſineſs; and took ſo little care of the publick, that all went to ruin. And he himſelf was timely removed by death, to make way for *John Viſſer*, his ſucceſſor; a perſon, who wanting even common ſenſe, was utterly incapable of that truſt.

Soon after his elevation, his factor at *Acoba* was killed by the natives; which he having neither ſufficient conduct nor power to revenge, they continued their unbridled outrages, at the expence of the lives of ſeveral of his *Europeans*; and laſtly, ſeizing his perſon, carry'd him into the inland country; and after miſerably breaking almoſt all his limbs, and faſtening abundance of ſtones about his body, drowned him in the ſea. *Governor murder'd.*

This barbarous murder was variouſly talk'd of there; but all agree, that the *Europeans* under his command, conſented to, and abetted it; and ſome aſſert it was done by their order: and *Adrian Grobbe*, choſen by the *Blacks*, his ſucceſſor, is generally charged with the greateſt ſhare in that crime. If he be innocent, I hope he will clear himſelf; but if guilty, may heaven avenge it on him and his accomplices; for it has very perniciouſly weakened the power of all the *Europeans* on that coaſt, and filled them with apprehenſions not altogether groundleſs, that if this bloody fact eſcapes unpuniſhed, nobody is there ſecure. It has already ſo enſlaved the *Pruſſians*, that I very much doubt, whether they will ever regain the maſtery; for the natives having once got the upper hand, will ſufficiently lord it over them.

There have been ſeven directors ſucceſſively, in about thirteen years time, at *Fredericksburgh*, from about the year 1689, to 1702; which ſhews how irregular the *Embden* company's affairs have been at the coaſt ever ſince.

In what condition the *Pruſſian* affairs ſtand at the coaſt ſince the year 1702, I have not heard; but only find ſir *Thomas Dalby*, chief at cape *Corſo*, writes to the royal *African* company, of the twenty-eighth of *March*, 1708, thus:

"By a *Portugueſe* ſhip which came from "*Lisbon*, I was informed that the King "of *Portugal* had offered the King of "*Pruſſia* forty thouſand pounds, for his "fort at cape *Tres-Pontas* and the two "other ſettlements belonging to it. I "think it, ſays he, a great deal of mo"ney, to be given for any ſituation on "this coaſt; and I am apt to believe, if it "is ever bought by the *Portugueſe*, the "*Dutch* will take it from them: for they "fear no conſequences, can they but gain "their point, by all the deceitful ways "poſſible."

Dic-

DICKIESKO *or* INFIAMA;
By the Dutch Dikieſchofft ; *but properly called* Infuma.

ſman.

THE *Engliſh* built a ſmall fort, *Anno* 1691, after they had ſeveral times diſputed the ground with the *Brandenburghers*, who ſome time before had ſet up their elector's flag there; tho' at laſt not finding it turn to any great account, they quietly yielded to the *Engliſh*, who advanced ſo leiſurely, that it was but finiſhed in ſix years ; after all which, it was ſo inconſiderable and ſlight, that it hardly deſerved the name of a fort. I have often heard the *Engliſh* themſelves complain of it; for beſides that it is not a place of good trade, the natives thereabouts are ſo intractable, fraudulent, villanous, and obſtinate, that the *Engliſh* cannot deal with them. For if they have recourſe to violence, in order to bring them to reaſon ; they are alſo oppoſed by force, and that ſo warmly, that from the year 1697, to 1702, they adventured to beſiege them in their fortreſs, and were very near taking it. At laſt they obliged the *Engliſh* to their terms, without allowing them to exerciſe any power over them ; and hence proceeded an alliance ſo ſtrict betwixt them, that they jointly agreed to cheat all the ſhips that came to trade there, by putting ſophiſticated gold upon them, a fraud which they have frequently practiſed ; as they did alſo about the year 1702, upon two ſmall *Engliſh* ſhips, one of which was laden to the value of one thouſand ſeven hundred pounds ſterling: for all which, the maſter received only falſe gold ; ſo that he loſt his whole voyage at once, nor did his companion fare better ; and what moſt ſurprized them was, that they received it as well from the *Whites* as the *Blacks*.

ngliſh
nd
Blacks
in in a
raud.

They apply'd themſelves to the *Engliſh* chief governor at the coaſt, deſiring they might have their goods return'd, or good gold in exchange for the falſe : but to go to him, was to go to the devil for juſtice ; for he partaking of the fraud, would by no means help them. This cheat is become ſo common, that it is daily practis'd ; but that the *Whites* have always a hand in it, I dare not affirm. However, I am very ſure, this place deſerves the name of the falſe mint of *Guinea*, of which, every trader who comes to the coaſt ought to be warned: for the making of falſe gold is there ſo uſual, that it is publickly ſold, and become a perfect trade; the price current being in my time, about a crown in gold for two pounds ſterling of falſe.

Letters to *P.*] This *Engliſh* fort at *Dickies-Cove*, is a large and ſquare fort, ſituated near the ſea-ſide, having a *Brandenburgh* fort within two leagues to the weſtward, that is *Dorothea* fort, and a *Dutch* one, *Batenſteyn* at *Boetroe*, within three leagues to the eaſtward of it: it is built with ſtone and lime, has two round flankers, and two ſquare baſtions ; with twelve guns mounted in very good order, and a ſuitable baſon to contain rain water ; 'tis commonly kept by ſixteen white men, and about fourteen *Gromettoes*, who are as good for defence and ſervice as ſo many white men, and always in the company's pay.

BARBOT.

BOETROE *or* BOUTRY.

IBID. A. xxxi.] This fort is very improperly called *Batenſtein*, ſignifying profit ; for it much better deſerves the name of *Schadenſtein*, ſignifying loſs, in regard the *Dutch* have for ſeveral years loſt much more than they got by it.

Dutch *plantation.*

But by what ſir *Dalby Thomas* writes from cape *Corſo* caſtle, the twenty-ninth of *July*, 1708, that the *Dutch* on the river *Boetroe* were, as he was informed, laying out ground for ſugar and rum-works ; and the general had ſent a ſhip to *Whidah*, to bring up two hundred ſlaves ; and they ſaid that by their next ſhipping they expected materials from *Holland*, for carrying on a ſugar plantation, and ſugar-works, *&c.* wherein, if ſucceſsful, the ſoil being very proper for ſugar canes, as is hinted in my deſcription: it is much to be feared, conſidering the multitude of ſlaves on that coaſt, whoſe labour is very cheap; and the ſhortneſs of the voyage from *Holland* to the coaſt of *Guinea*, in reſpect to that to the *Eaſt-Indies*, from whence they already import great quantities of ſugar, that in ſome few years time, when our *American* colonies, will be obliged to make ſugar at ſo much greater charge, than the *Hollanders* in *Africa*, they may be able to underſell us by very much ; and conſequently have the ſtaple of ſugars over all *Europe*, as they have already that of all ſpices: then *Batenſtein* fort will properly ſignify profit.

TACCORARY *by the* Dutch, *and* TOCCARADOE *by the* Engliſh.

Cape Corſo *caſtle, the fifteenth of* January, 1707-8. *Sir* Dalby Thomas's *letter.*

Dutch *malice.*

TOCCARADOE is a place of no manner of trade, and has been tried by all nations trading thither ; yet the preſent *Dutch* general, to ſhew his mortal hatred to us, has built a fort of ſeven or eight guns there ; and ſettled a *Coopman* in it, with all other attendants, as in other places ; for no other end or purpoſe, than to hinder us from getting oyſter-ſhells for making of lime.

I have hinted in the deſcription of *Guinea*, that *Taccorary* is the place which affords a vaſt quantity of oyſter-ſhells, very

BARBOT. to make good lime, and that the *Engliſh*, as well as other *Europeans*, uſed in thoſe times to fetch ſhells as they had occaſion for their buildings all along the coaſt; that being a place fit for no trade, and abandon'd by all trading *Europeans*, who had poſſeſſed it by turns, *&c.* and I find by many letters I have in my hands, that the *Dutch* have been very induſtrious to diſturb our *Britiſh* ſettlements at the coaſt, in a more particular manner ſince the year 1706, being jealous of the *Engliſh* having erected a fort at *Succundee*, which lies in the ſame bay as *Taccorary*, ſeveral years ago; and it is apparent, that their building this new fort at *Taccorary*, is to obſtruct and annoy this nation yet the more effectually there, as appears by ſeveral letters from the *Engliſh* agent and factors; of which I ſhall inſert one from ſir *Dalby Thomas*, dated *February* 1705-6.

I went for *Dickies-cove*, and when I arriv'd there, the *Cabaſheers* of *Dickies-cove* told me, that the day before the *Dutch* had deliver'd out arms, powder and ammunition to all the people of *Butteroe*, *Pampaney*, and all other places thereabouts; and had given them orders to deſtroy all the people at *Toccoradoe*, and to murder the *White* men; particularly if they catch'd me alive, to cut off my head, and ſend it to M. *Nuyts*, *Coopman* of *El-Mina*. I aſk'd them how they could tell thoſe particulars; they ſaid, they had friends and relations among them, who had ſent them word of it: and the next day after my arrival, they told me, they had deſtroy'd and burnt the town of *Toccoradoe*, kill'd one, and wounded four men.

SUCCUNDEE.

THE *Engliſh* and *Dutch* had each a fort ſtanding there, erected (the *Dutch* fort, *Orange*) before 1682, and the *Engliſh* one ſome years after; but the trade at ſo low an ebb, and the officers of each fort ſo jealous of each other, that they both liv'd in miſerable poverty, at the expence of both the *Engliſh* and *Dutch* companies; the trade having been ſpoil'd by the war betwixt *Adom* and *Ante*. This *Succundee* was before that time, one of the fineſt and richeſt villages, as well in money as people, along the whole coaſt; but the *Adomeſe* conquerors entirely burnt and deſtroy'd it. The few ſlight dwellings which were there in 1702, were built ſince that war, and others daily building, ſo that it may grow to be a good village; but to re-inſtate it in its flouriſhing condition, requires ſeveral years.

In *June* 1698, the *Engliſh* fort was burnt and deſtroy'd by the *Antean Blacks*; its chief commander, and ſome of the *Engliſh* being kill'd, and the reſt plunder'd of all their own, and the company's goods; and ſo abandon'd, the out-walls only left ſtanding; by which the *Dutch*, tho' very little to their advantage, were left maſters of that place: however, about 1702, they traded there conſiderably for a large quantity of gold, which the *Engliſh* underſtanding, made ſeveral attempts to rebuild their fort, but were always obſtructed by the *Anteans*.

Paris Gazette, of *November* 1694. The *Dutch* fort, *Orange*, above mention'd, was about the month of *September* 1694, taken by the *Blacks*, and pillag'd; as was alſo a little *Hollander*, that happen'd to ride there; and all the crew maſſacred, according to the report of a *Zeeland* ſhip, that came from the coaſt the ſaid month.

The deſtruction of the *Engliſh* fort at *Succundee* happen'd in this manner,

The three agents letter at cape Corſo *the* 26th *of* June 1698.

" This brings your honours the ſad news of our *White* men's being beaten off from your ancient poſſeſſion at *Succundee*, which we deſigned to have re-ſettled, as by our laſt advices; it happening upon the firſt of *June* laſt, and was done, and carried on by *Dutch Blacks*, privately ſent from *El-Mina*; ſome in their own ſhips and canoes, and the reſt by land. We having before-hand ſecret intelligence from ſeveral, of their pernicious intentions, ſent to adviſe the general thereof, by ours of the twenty ninth of *May* laſt, who own'd to have ſent them, as by his of the ninth inſtant N. S. but covered their deſign. They went under pretence to demand a debt he had ſent them for; but from what they did when there, is evident he gave them no ſuch commiſſion, the which, had he ſo pleaſed, he might have countermanded, but would not; we having timely forewarned him before any miſchief was done, to prevent it; and not ſuffer, nor ſend his *Blacks* to moleſt our ſettlement, and to cut off our *White* men in the ſervice of your honours there." *Engliſh fort deſtroyed by the Dutch*

The ſame to M. *John van Sevenhuyſen*, general at *Mina*, 1628.

" We were in hopes by our late contract, we ſhould have lived in amity, which truly is our deſire; but we perceive your mind is otherwiſe bent, elſe you would not ſend your people from the *Mina*, by land, or your ſhips by ſea, to take our fort at *Succundee*, for what reaſon we know not; we are ſure, by no provocation from us, or the people that are our friends: we do not deſire to moleſt your fort, and you muſt expect, if our people be cut off, their lives will be required at your hands.

" Our ſloop, by diſtreſs of weather, at *Succundee*-road, loſing both anchors, the maſter ſent on board your ſhip, deſiring to lend one, but the meſſengers were anſwered

" ſwered by your mate; *'Tis true, we have* " *enough; but do you think we will ſpare any* " *to you? Do you not ſee we are ſent to take* " *your fort, and can you expect our help?* To " which our men anſwer'd, *we muſt then* " *periſh*; to which your mate ſlightly re- " plied, *why then periſh, and the Lord have* " *mercy upon your ſouls.*"

From the ſame to the ſame, *7th* of *June* 1698.

" Yours of the ninth inſtant, N. S. we " have received, wherein you ſeem to be " diſguſted at the precaution we gave you, " of the miſchief we not only ſuſpected, " but were inform'd by your own people, " was intended againſt ours at *Succundee*; " we wiſh there had been as little truth in " it as you pretend, but we find to the " contrary; our *White* men being murder'd, " and other *Black* ſervants, our ſlaves, ſeiz'd, " houſes burnt, the royal *African* company's " lawful poſſeſſions wreſted by force and " violence from us; and not only this, but " the ſurviving men ſtrip'd, and miſerably " abuſed by them. You acknowledged to " have ſent them with a ſham pretence of " receiving debts; we are not ſenſible of " any debt due from our company to yours; " if we were, you might aſſure your ſelf of " ſatisfaction upon demand, and not put " you to the trouble and charge of levying " an army. The occaſion now of troubling " you, is to know whether you will ac- " knowledge theſe things to have been done " by your order; if ſo, we ſhall leave it " to your betters, but hope to find it " otherwiſe, and that you will deliver up " thoſe bloody villains, the authors, to re- " ceive puniſhment ſuitable to the deſerts " of murder, *&c.* which in juſtice you can- " not deny; tho' you might by ſlight eva- " ſions ſeek excuſes, you cannot reaſonably " think, but other ſatisfaction will be re- " quired.

" You are pleaſed to ſay you ſent your " ſhip to look after interlopers, which we " admire you ſhould pretend, when the " whole country knows the contrary; ſhe " being never deſigned farther than *Butteroe* " and *Succundee*, at which places you well " knew ſhe was not likely to meet with " any. Had you been wholly clear of this " action, your *Coopman* durſt not have ſuf- " fer'd the plunder to have been brought " into his fort, as was done, before all our " *White* men's faces; and ſo barbarouſly to " abuſe them, and ſo inhumanly to turn " them abroad almoſt naked, and with the " captain to ridicule their misfortunes. Our " guns cannot be carried off by the *Blacks*, " and many other things are there loſt, " which we expect you to enquire after, " being acted by perſons commiſſioned " by you.

" We ſhall not enlarge at preſent, if you BARBOT. " will now deliver up the actors of this " bloody tragedy, as well for their debts, " as this their other villany, *&c.*"

The ſame to the ſame, the *16th* of *July* 1698.

" Sir, when our *White* men, who were " wounded at *Succundee*, are recover'd, we " ſhall take their depoſitions, concerning " what we wrote you in our laſt, and give " needful anſwer to yours.

" This in the mean while ſerves to in- *Murder by* " form you, we are adviſed by our chief at *the* Dutch. " *Winnebah*, that one of our company's " ſlaves, named *Coffee*, travelling upon the " road, towards *Mumford*, to buy corn, " was ſet upon between that and your fac- " tory at *Apom*, by one of your *Black* ſer- " vants, and two of your company's ſlaves " there, who kill'd him with above twenty " five ſtabs in his body, cutting his neck " round to the bone. Our ſaid factor ſent " to yours at *Apom*, to demand ſatisfaction " for the murder, which is denied, and is " the reaſon we addreſs our ſelves to you, " that if you do not approve of what they " committed, you will now ſhew it by an " exemplary juſtice done upon the mur- " derers, *&c.*"

By other memoirs I have in hand, I find the *Engliſh* have reſtored their fort at *Succundee* to its former condition, gariſon'd it, and carry on their trade as formerly with the natives; but could not learn at what time, and in what manner it was performed.

I forbear, not to enlarge upon ſmall tranſactions, to inſert here the many inſults offer'd by the *Dutch* to the company's people, from time to time, for many years ſucceſſively, to obſtruct and hinder them from getting their ſupply of oyſter-ſhells from the coaſt about *Toccoraroe:* referring the many inſtances thereof to ſeveral letters ſent by the company's agents at the coaſt, on that and other grievances about the company's trade; and conclude this account with the following late obſervation.

Boſman, p. 27.] I am alſo inform'd by Mr. *Harris*, your chief at *Succundee*, that the *Dutch Coopman* has panyar'd, or ſecur'd the *Cabaſheers* there; and made them take *Fetiſſoes*, that is, ſwear that they would not come near the caſtle, nor do us any ſervice, and they forbear.

P. 22.] The *Engliſh* fort at *Succundee* is quadrangular, ſituated on a hill, about fifty paces from the ſea-ſide; between two *Dutch* forts, the one to the weſtward, at *Taccorary*, the other to the eaſtward of it, is built with brick and lime; has..... guns mounted, and a tank alſo. There are commonly in it fifteen *White* men, and twenty *Gromettoes.*

ADOM,

BARBOT. ADOM, *and on the* CHAMASCIAN RIVER, *as the* Dutch *call it, and others*, Rio de St. Juan.

I Obſerved in the precedent deſcription of the country of *Adom*, that it was a kind of common-wealth, governed by five or ſix of the principal men, without a king.

I ſhall now add, that this nation has prov'd from time to time a common plague and ſcourge to the neighbouring *Blacks*, and even to our *Europeans*, being an aſſembly of thieves and villains; who if they were unanimous, would be able to raiſe a powerful army, to the terror of all about them.

War with Anta. *Anno* 1690, they jointly began a war againſt the *Anteſians*, which continued three or four years, till they had almoſt ruined that country and people, who yet will not ſubmit to them, but continue to bid them defiance.

With others. They were alſo at war with the three nations on the river of *Ancober*, a few years after, whom they oblig'd to buy a peace, at the price of a large ſum of gold.

In thoſe expeditions they had one *Anqua* for their general, a *Black*, ſo violently inclin'd to war, that he could not live in peace; but as much as he coveted it, ſcarce any engagement happen'd with thoſe of *Anta* and *Ancober*, in which he was not obliged to his heels for his ſafety: ſo that if his men had been no better ſoldiers than himſelf, he had ſoon been ſtop'd in his career; and yet the other governors dare not diſpleaſe him, he being the richeſt of them all in money and men.

An inhuman Black. This *Anqua* was a deteſtably bloody and barbarous man, or rather a monſter, whoſe name is ever mentioned with horror in *Anta* and *Ancober* river.

To inſtance ſome of his unheard-of barbarities; having in an engagement taken five of the principal *Anteſians*, in 1691, he wounded them all over, after which, with a more than brutal fury, he did not ſatiate himſelf with ſucking their blood at the gaping wounds, but bearing a more than ordinary grudge againſt one of them, and not contented with the mention'd ſavage cruelty, he cauſed him to be laid bound at his feet, and his body to be pierc'd with hot irons, gathering the blood that iſſued from him in a veſſel, one half of which he drank, and offered up the reſt to his god.

In the year 1692, when he took the field a ſecond time againſt the *Anteſians*, I went to give him a viſit in his camp near *Chama*, or *Sama*; he received me very civilly, and treated me very well, according to the cuſtom of the country: but whilſt he and I were diverting our ſelves together, a freſh opportunity offer'd it ſelf for the exerciſe of his brutiſh temper, which was only, that a *Black* obſerving one of his wives had a new-faſhion coral on, and holding a part of it in his hand to look on it, without taking it off her neck; ſhe not thinking any hurt, freely permitted him to do ſo, all *Blacks* allowing their wives all honeſt liberty of converſation, even with their ſlaves. But *Anqua* ſo highly reſented this innocent freedom, that as ſoon as I was got out of the camp, he cauſed both wife and ſlave to be put to death, drinking their blood, as he uſed to do that of his enemies.

A little before he had cauſed the hands of one of his wives to be cut off, for a very trivial crime; after which, in deriſion, he uſed to command her to look his head for vermin, which being impoſſible with her ſtumps, afforded him no ſmall diverſion.

This is mention'd, to ſhew the bloody cruel nature of the *Blacks*, towards their neareſt relations, as well as the moſt inveterate enemies.

COMMENDO *or* AQUAFFO.

John Bloome's *Letter*, *from* Cabo-Corſo, *to* J. B. the 27*th* of *February* 1691-2.

IN the year 1688, M. *Du Caſſe*, came upon the coaſt with four *French* men of war, equipp'd at *Rochefort*, with great confidence to make there ſeveral conſiderable ſettlements, for the royal *African* company of *France*, but eſpecially at *Commendo*, upon the frequent former invitations of the *Aquaſſou* men, both king and people; in order to croſs the *Dutch* intereſt at their coaſt, and in ſome meaſure revenge themſelves of the inſults they had received from the *Hollanders* at *Mina*, for many years before; ſome inſtances of which you may ſee in the precedent deſcription, and his people boaſted ſo much before-hand at *Rochel*, of the great exploits that were to enſue of this expedition, that the people there gave that officer the title of petty-king of *Guinea*.

Du Caſſe made an attempt upon *Commendo*, where he ſettled a factory, and proceeded farther to *Alampi* and *Fida*, on the ſame deſign; but a few months after he had ſailed from *Commendo*, thro' the inſtigation of the *Dutch*, a war happening againſt the *Aquaffoes*, in whoſe country the *French* factory ſtood, the *Aquaffoes* were routed, their king kill'd, all the *French* effects pillag'd, and the *French*-men, who kept the factory, forc'd to fly to cape *Corſo* caſtle for refuge: ſince which time, there have not appear'd any *French* ſhips, nor have they any ſettlement upon that coaſt. *French diſappointed.*

Boſman, p. 27.] That ſame year *Swerts*, the *Dutch* general at *Mina* erected an indifferent large fort, on the ſtrand, at *Little Commendo*, or *Ekke-Tokki*, as the *Negroes* call it, and named it *Vreden-burgh*: in regard, he had entirely reduc'd the *Commanians* to an honourable peace with his nation,

tion, as ſhall hereafter farther be taken notice of, after ſo many years of a diſorderly war, continued at times, from the year 1682. It was a ſquare building ſtrengthned with good batteries, on which thirty two guns may be conveniently plac'd, there being ſo many embrazures in the breaſt-work for them. It is large enough for ſixty men to live in; tho' at preſent, 1702, there are not near ſo many, but about twenty: notwithſtanding all which, it is ſufficient not only to defend it ſelf againſt, but to repulſe a great number of *Blacks*, as was found by experience, *Anno* 1695, when I commanded there. Our enemies attack'd us by night; I had but a very ſorry garriſon, not full twenty men, half of which were not fit for ſervice, and yet I forced them to retire with loſs, after a fight of five hours. 'Twas wonderful, and no ſmall ſign of divine protection, that we loſt but two men in this action; for we had no doors to moſt of our gun-holes, and the *Blacks* poured ſmall-ſhot on us, as thick as hail; inſomuch that thoſe few doors which were left to ſome gun-holes, were become like a target which had been ſhot at for a mark; and the very ſtaff which our flag was faſten'd on, tho' it took up ſo little room, did not eſcape ſhot-free.

Dutch fort attacked.

You may imagine what caſe we were in, when one of them began to hack our very doors with an ax; but this undertaker being kill'd, the reſt ſheer'd off. The general, to whom I had repreſented my weak condition, ordered two ſhips to anchor before our fort, to ſupply me with men and ammunition. *Peter Hinken*, the captain of one of thoſe veſſels, endeavouring to execute the general's orders, the day before I was attack'd, ſent his boat full of men to me, but they were no ſooner on land, than the *Blacks* fell upon them ſo furiouſly, even under our cannon, that they kill'd ſeveral; which tho' I ſaw, I could not prevent: for attempting to fire upon the enemy with our cannon, I found them all nail'd; of which piece of treacherous villany, according to all appearance, my own gunner was the actor, whom I therefore ſent in chains to the general, at our chief place of reſidence, who ſwore that he would puniſh him exemplarily; but inſtead of that, ſoon after not only ſet him at liberty, but preferr'd him to a gunner's place of greater importance.

For this reaſon I was forc'd to be an idle ſpectator of the miſerable ſlaughter of our men, not being able to lend them the leaſt aſſiſtance: and if the *Blacks* had at that inſtant ſtorm'd us, we were in no poſture of reſiſtance; but they going to eat, gave me time to prepare for the entertainment I gave them, as I have before told you. Here I cannot forbear relating a comical accident that happen'd. Going to viſit the poſts of our fort, to ſee whether every man did his duty, one of the ſoldiers, quitting his poſt, told me, that the *Blacks*, well knowing he had but one hat in the world, had malicioufly ſhot away the crown, which he would revenge, if I would give him a few granadoes. I had no ſooner order'd him two, than he call'd out to the *Blacks*, from the breaſt-work, in their own language, telling them, he would preſent them with ſomething to eat; and giving fire to his granadoes, immediately threw them down among the croud, who obſerving them to burn, throng'd about them, and were at firſt very agreeably diverted; but when they burſt, they ſo gall'd them, that they had no great ſtomach to ſuch another meal.

Commendo, an *Engliſh* fort, is large and ſquare, with three large ſquare flankers, and one round; and within the fort is a large ſquare tower, all built with ſtone and lime. It is ſituated on a level ground, about fifty paces from the ſea-ſide, between two *Dutch* forts; the one to the weſtward, call'd *Sama*; and the other about half a mile to the eaſtward of it, call'd *Uredenburgh*.

Engliſh fort.

It has twenty-four good guns mounted; and is uſually guarded by twenty white men and thirty *Gromettoes*, and has a tank for water.

In the year 1694, ſome miners being ſent from *Holland* to the *Dutch* general at *Mina*, he order'd them to *Commendo*, to make an eſſay at the hill behind *Aldea de Torres*, weſt of the *Dutch* fort *Uredenburgh*; that mountain ſeeming to be well plac'd for their purpoſe, there being a tradition, that it was very rich in gold ore.

This hill was at that time conſecrated to one of their gods; tho' there was ſcarce ever any talk of it before: but this was really only a pretence they made uſe of to declare war againſt us. The miners began their work; but in a few days, ſuſpecting nothing, were aſſaulted, miſerably abus'd, robb'd of all they had, and ſuch as were not nimble enough, kept priſoners for ſome time.

Blacks war with the Dutch.

We immediately (continues the author) complain'd of this ill uſage to the king of *Commany*, or *Commendo*, who was villainous enough to remove the blame from his own door, and fix it upon *John Kabes*, a *Black*, who liv'd near our fort *Uredenburgh*, and with whom we always traded very conſiderably; alledging, that he had done it in revenge, for the ill treatment he had met with from our former chief, or general. That this was only a feign'd excuſe, was very evident; for *John Kabes* was ſo arrant a coward, that he durſt not have ventur'd on an attempt ſo dangerous, without the king's expreſs command: but the king was reſolv'd to break with us; and becauſe he could

BARBOT. could find no better excuſe, made uſe of this.

Mr..... the then *Dutch* general, without any farther enquiry, reſolv'd to go to *Commany* in perſon, to require ſatisfaction of *John Kabes* for that injury: to which purpoſe he took ſome of the forces of *Mina* along with him; and being come to *Commany*, immediately detach'd a party to *John Kabes*'s village, who came out to meet them, leading a ſheep to preſent to Mr....., and clear himſelf of what he was accus'd: but ſeeing the *Mina* forces fall upon his goods, without giving him any warning, and begin to plunder, as great a coward as he was, he put himſelf into a poſture of defence; and our people finding he was reſolv'd to ſell his effects as dear as he could, the ſkirmiſh began; and ſome on both ſides were very well beaten.

After this, all our affairs ran at random; it ſhew'd the king of *Commany* our private, and *John Kabes* our profeſs'd enemy; who, to revenge the injury done him, invited the *Engliſh* into *Commany*, giving them a dwelling-place about a league from our fort, in one of his ſalt villages; reſolving to ſettle them, with the firſt opportunity, in the old ruin'd fort they had formerly poſſeſs'd: which ſoon after ſucceeded according to his wiſh. For the *Engliſh* are ſo well fortify'd there, that it will be impoſſible to remove them, unleſs in time of war; their fort being as large, and having four batteries as well as ours: beſides which, it has alſo a turret, fit to be planted with guns, from whence they may extremely incommode us; conſidering that they have more and larger cannon than ours: in ſhort, we are there likely to have a nice bone to pick. What injury this neighbourhood has already done our trade, every one knows who is acquainted with this coaſt; and how eaſily it might have been prevented. But Mr..... was too fiery to think ſedately, or hearken to wiſe counſels; and, contrary to all reaſon, he deſir'd nothing ſo much as war, and the honour he hoped to get thereby; vainly promiſing himſelf, that he ſhould ſucceed as well as Mr. *Swerts* in 1687, who entirely conquer'd and ſubdu'd the *Commanians*, after they had in the war loſt their king and ſeveral of the greateſt men in their kingdom.

Engliſh make their advantage of it.

Vain Dutch General.

Notwithſtanding all which, I dare aver, he might have ſucceeded, had he not been deluded by the too great opinion he had conceiv'd of himſelf and his followers, and his too contemptible thoughts of his enemies. For he hir'd an army of *Jufferians* and *Cabeſterians* for leſs than five thouſand pounds ſterling, which were twice as ſtrong as that of *Commany*, and conſequently might have ſubdu'd them: but he was ready enough to imagine, that, with this force, he could eaſily conquer not only *Commany*, but all the coaſt; and accordingly, very impudently threatned the *Fantyneſe* and *Saboeſe*, that after he had corrected the *Commanians*, he would give them a diſagreeable viſit.

Thoſe two nations, conſidering how much they were indebted to us; which, if they endeavour'd to repay otherwiſe than by their continual villanies, was not owing to their want of will, but power; they ſoon embrac'd this favourable opportunity of joining their forces with thoſe of *Commany*; to ſupport which, they believ'd their unqueſtionable intereſt, and by this means they became ſtronger than our auxiliaries. A ſufficient proof of this, is our firſt unfortunate battle; in which we loſt all thoſe auxiliaries, and the money they coſt us. The fight was much more bloody than the wars of the natives uſually are; for the greateſt part of the men we miſs'd, were kill'd, and the reſt taken priſoners; whereby we were reduc'd to a miſerable ſtate, not knowing what meaſures to take, as having made the moſt potent nations of the country our enemies. And indeed we ſhould never have been able to make any freſh attempt, had not the enemies themſelves ſeaſonably given us an opportunity by their inteſtine diviſions.

Dutch routed.

The king's brother, *Tekki-Ankam* now king of *Commany* came over to our ſide, and was in a ſhort time ſtrengthned by the *Adomians* and other auxiliaries; which occaſion'd a ſecond engagement, ſo warm on both ſides, that the victory was long dubious, till at laſt it ſeemed to incline to ours ſo far, that our army fell greedily to plunder; which being obſerv'd by *Abe Tecky*, the *Commanian* king, who excell'd all his contemporary *Blacks*, in valour and conduct, and had hitherto kept himſelf out of the fight, and laid us this bait, he unexpectedly march'd towards us, with freſh forces, carrying their muſquets with the butt ends forwards to deceive us: which ſucceeded ſo well, that we taking them for our friends, continu'd our greedy courſe of plunder, till the king came upon us, and his men turning their muſquets, fir'd ſo briſkly, that they diverted us from the prey, and oblig'd every man to ſave his life as well as he could: thus leaving the *Commanians* a ſecond compleat victory, thoſe who could eſcape, made the beſt of their way to our fort.

Second defeat.

Theſe were two pernicious loſſes, the greateſt part of which undoubtedly ought to be charged on Mr ...., for had he been ſo prudent as to conceal his reſentment, againſt the *Fantyneans* and *Saboeans*; and inſtead of irritating, gain'd them by a bribe, as he afterwards was oblig'd to endeavour, tho' in vain; I do not believe they would have concern'd themſelves for the *Commanians*;

nians; whom by that means he might have ſubdu'd, and with the ſame force have reduc'd the others to reaſon.

It will not be amiſs to proceed with my Author's account, as an introduction to the tranſactions of thoſe times, which have cauſed ſuch conſiderable damage to the *Dutch* intereſt at *Mina*, as well as at *Commendo*; and have ſo much depopulated the fine large town of *Mina*; now as little, as it was great and famous, in my time. It will not only ſhow the uncertainty of ſublunary things in general, but be a proper caution to the directors of all *African* companies whatſoever, to employ in the government of their affairs in *Guinea*, both by ſea and land, men of known candor, probity, underſtanding, true courage, and experience; attended with modeſt behaviour; *&c.* And when they have found any ſuch, not only to continue them much longer in their employments, than is commonly done; but alſo to grant them ſuch competent ſalaries, and perquiſites, as may content them, and they may not be tempted to commit perpetual breaches of truſt, and contrary to their moſt ſolemn oaths, and all the ties of conſcience, *to make hay, while the ſun ſhines*; as it is too notoriouſly and generally practiſed.

Advice about perſons to be employed.

This I formerly propos'd, to the directors of the *French African* company, at a full board, in *Paris*; and it was, it ſeems, better liked than practiſed; and it is no wonder, that they and our royal *African* company at *London*, have not made ſuch advantage of their commerce, as might have been expected, if rightly followed, and no regard of perſons had, to the prejudice of the publick: for tho' the beſt and wiſeſt endeavours will not always anſwer the projects, in point of trade, which, of all human things is moſt liable to times and circumſtances, eſpecially in confus'd revolutions, occaſion'd by war, yet it muſt be allow'd, that a right management is the moſt likely means to conduce to a profitable end.

Before I return to my author's relation, of the revolutions happen'd at *Mina*, I think it not amiſs, to give an hiſtorical account of *John Kabes*, the famous *Black* at that coaſt; who has been chiefly the fatal occaſion of that war, as far as I find it contain'd in the memoirs I have by me, which will ſhew, how ſmall a ſpark can kindle a great fire, and perſuade men in publick truſt to be circumſpect, even in affairs of little moment.

Story of the Black, John Kabes.

This *Kabes* was formerly a ſervant to the *Engliſh* at *Cabo Corſo*, and owing them money, baſely went over to Mr *Nuyts*, the then *Dutch* general at *Mina*; who not only protected, but encourag'd him in his knavery, inſtead of keeping him in order, tho' the villain had formerly cut off the heads of about half a dozen *Dutch* men: but by means of a purſe of gold, eſcap'd the puniſhment due to him; which the *Mina* general, before Mr *Nuyts*, had often threatned him with.

Sir D. Thomas's letter Nov. 1. 1705.

BARBOT.

John Kabes was allow'd by the *Dutch* general, to live in a village of his, near their fort *Uredenburgh*, at *Commendo*; with whom, ſays the *Dutch* author, we traded very conſiderably, and he was in that condition when attack'd by the *Dutch* general in 1694, upon the king of *Commendo's* ſaying he was the chief author of the aſſault, made by the *Blacks* on the *Dutch* miners at *Commendo*, as has been related: and by the ſame account you have ſeen how *Kabes* went over to the *Engliſh* again, and was very inſtrumental by his credit and power at *Commendo*, to aſſiſt them in building the *Engliſh* fort there. Afterwards it ſeems *Kabes*, either through intereſt, or diſguſt at the *Engliſh*, having ſet up a trade there for himſelf, with *Engliſh* interlopers, or 10 *per cent.* ſhips, and aſſiſted by one captain *Gladman*, he built himſelf a flanker, in oppoſition to the *Engliſh* fort at *Commendo*; *Gladman* having ſold him eighteen guns in 1702, and one captain *Ingle* an *Engliſhman*, ſold him ſix out of the ſame ſhip, the *Shrewsbury Galley*, a ten *per cent.* ſhip, the laſt voyage ſhe made, all this being contriv'd to moleſt and obſtruct as much as poſſible the royal *African* company's trade in their fort at *Commendo*.

How it went with *Kabes* and his flanker afterwards, I do not hear, but only find in Sir *Dalby Thomas's* letters, that on the 22d of *April* 1707, he receiv'd advice from Mr *Pearſon*, chief at *Commendo*, and from *John Kabes* or *Cabeſs*, that the *Dutch* were drawing the *Sama* and *Jabbah* people, to windward of *Commendo*, together; as alſo thoſe of *Mina* people, and what others they could, to attack *John* in his fort: and that the *Engliſh* chief there, wanted nothing but corn, and a better gunner, in caſe they ſhould be block'd up or attack'd. Upon which, Sir *Thomas* immediately diſpatch'd one Mr. *Hicks*, Mr *Pearſon* being weak and not well in health, with a gunner, and corn, in *Pindar's* long-boat, and a five-hand canoe, all in arms, and the boat with two pattareroes; leſt the *Dutch* ſhould pretend to ſtop them as they paſs'd by *Mina*, as they had endeavoured to do ſeveral *Engliſh* canoes, which Sir *Dalby Thomas* had ſent armed to *Succundee*, for advice and neceſſaries for the *Engliſh* at *Cabo Corſo* caſtle. From *Mina* they fir'd three great ſhot, and four from a ſhip in *Mina* road, and ſent ſeveral ſmall canoes armed after her; but finding that ſhe was armed too, and the *Engliſh* reſolute, they left her.

From this account of Sir *Dalby Thomas* in 1707, may be infer'd, not only that *John Kabes*,

BARBOT. *Kabes* was again become a friend to the company's intereſt, but alſo, that the *Engliſh* and *Dutch* were then at variance next to a war; but what the iſſue has been, I do not hear as yet.

I reſume now my *Dutch* author's account of the war, which has been ſo pernicious to their intereſt at the coaſt, from the place where I left it.

Dutch *make peace with the* Blacks.

Our affairs, (ſays he, p. 34.) continued in this poſture till Mr..... expiring, left the government to his ſucceſſor Mr..... who, as new lords generally occaſion new laws, finding we loſt by the war, by the advice of thoſe whom the company had entruſted, prudently reſolv'd, if poſſible, to put an end to it; and accordingly brought the *Commanians* to ſo good a temper, that we ſoon became friends; they not only obliging themſelves to make good the damage we had ſuſtained, but becoming as zealouſly engaged in our intereſt, as the poſture of affairs could encourage us to hope: and it was very much to be wiſhed, for the advantage of our company, that the peace could have continued; which would have conſiderably advanc'd our trade, and ſpar'd the large ſums we were obliged to diſburſe in the following war.

The Engliſh *diſturb it.*

But the *Engliſh* there envying our happy concluſion of the war, and fearing it would not much conduce to their advantage, contriv'd methods to break the peace. The means they chiefly hit upon, and practiſed, were to poſſeſs the king, that conſidering his two victories, he ought rather to aſk than give ſatisfaction; which they enforc'd by inculcating our weak condition and his ſtrength, urging, that we were not in a poſture to act offenſively again, but would be obliged, not only to beg, but to buy a peace, which would furniſh him with an opportunity of forcing his own conditions upon us.

The king being not only a *Commanian* by birth, and conſequently of their turbulent humour, but ſufficiently elevated by his paſt victories, ſoon liſten'd to the *Engliſh* advice of breaking with us: to which he was encouraged by their aſſurance, that they would make his cauſe their own; and accordingly ſupply him with all proper neceſſaries: whereupon he renew'd his old courſe, and did us as much miſchief as ever. This we patiently ſuffer'd for ſome time, vainly expecting relief by fair means; but our dependance on them ſerv'd only to augment his outrages, and oblige us to have recourſe to force, which was now become abſolutely neceſſary to preſerve our character among the reſt of the nations of that country: and accordingly we began to think of warmer meaſures; and in conjunction with other perſons proper to be conſulted, it was reſolved to bring a conſiderable force into the field, which ſhould make ſhort work at once, and be able to chaſtiſe the *Commanians*; we were therefore of opinion, that ſince the *Fantyneans* lived then in amity with us, it would be very eaſy to gain them to our ſide, and by that means enable ourſelves to tame the king of *Commany*. We treated with them accordingly; and at laſt, in conſideration of the value of nine hundred pounds ſterling, to be paid them, they oblig'd themſelves to fight the *Commanians*, till they had utterly extirpated them. We now thought our ſelves very ſecure, daily expecting the *Fantyneans* to take the field; but here the *Engliſh* quaſh'd our deſign, and in order to keep their word with the king of *Commany*, or at leaſt to throw an obſtacle in our way, one of their governors went from *Cabo-Corſo* to *Fantyn*, and prevailed with that people, for exactly the ſame ſum, we had before given them, to ſtand neuter: which being only oppoſed by the *Braffo*, they ſoon diſpatch'd him out of the way, ſubſtituting immediately another in his room. To one who knows how common and trivial a crime perjury is among the *Blacks*, it will not appear incredible, that they ſhould rather ſtand ſtill for one thouſand eight hundred pounds, than fight for nine. Thus our hopeful negotiation ended with the irrecoverable loſs of our money.

Buy off the Blacks *from the* Dutch.

The *Commanians* for this reaſon growing more arrogant, began to inſult us worſe than ever: to remedy which, we agreed with the *Adomians* to aſſiſt us for leſs than five hundred pounds, but they falling out about the diviſion of the money, as well as the *Accaniſtians* and *Cabeſterians*, who were alſo by contract oblig'd to our aſſiſtance, agreed only not to ſtir one foot from home. Being thus diſappointed, we caſt our laſt anchor, and agreed with the *Dinkiraſchians* for the ſum of eight hundred pounds, to take our ſide; but were herein ſo unhappy, that they falling into a war with their near neighbours, were oblig'd to neglect our cauſe to defend their own country; they indeed were yet ſo honeſt, as to return our money, except only a ſmall quantity, which ſtuck to the fingers of their meſſengers: we alſo got back the greateſt part of what we had given to the *Adomians*, but could not recover the leaſt part of what the *Fantyneans* had got of us. Being in this deſperate condition, we left no means unattempted to redreſs our ſelves, tho' in vain; for we were cheated on all ſides. We thought of making an honourable end with the king of *Commany*, but how to compaſs that, we could not imagine; fearing, as the *Engliſh* had promiſed, we ſhould be obliged to beg a peace, which had certainly happened, if at this critical juncture, a better and more honourable way had not offer'd itſelf.

The

Treachery of the Engliſh.

The before mention'd brother of the king of *Commany*, who for ſome piece of villany, as is reported, had, together with his wife and children, been ſent as ſlaves to *Surinam*, by Mr. . . . . but declared free by the company, were brought over hither again. Upon his arrival, we employed him to ſound whether his brother was moſt inclin'd to war or peace; by which means we found, that he being tired with the former, would be very willing to accept of the latter: making uſe of this opportunity to our intire ſatisfaction, we concluded a peace upon very honourable and good terms; neither ſide deſiring any more than a ſettled and laſting peace, as it had undoubtedly been if an accident as unexpected had not interrupted it; for we had but juſt began to reliſh the pleaſure of our new tranquillity, and learn'd to prefer a proſperous eaſe before a pernicious war, when the *Engliſh*, being diſguſted at it, or growing jealous that the king would adhere too cloſe to us, we being his old friends, and ſhake them off; or, for ſome other unknown reaſon; murdered him, in a manner eſteemed barbarous by all *Europeans*, when he came to divert himſelf, and make merry with them: thus ungratefully rewarding the ſeveral years ſervice he had done them.

This barbarous action occaſioned a great alteration on the coaſt. The *Commanians*, hitherto ſo ſtrictly allied to the *Engliſh*, became their moſt inveterate enemies, reſolving at any rate to revenge their king's death: *Teki Ankan*, on the contrary, became their greateſt friend; and having a hand in his brother's murder, fled from us, ſhelter'd himſelf among the *Engliſh*, and agreed with them to fall upon the *Commanians* with the firſt opportunity. They invited us to join with them, but that was refuſed, we not being able to enter into a war on their account, and having but too long found how fatal a war is to our commerce. They however went on with their deſign, hiring the *Blacks* of *Saboe*, *Accany*, and *Cabeſterra*, with which auxiliaries, *Teki Ankan* came into the field, and engag'd the *Commanians* with ſuch ill ſucceſs, that notwithſtanding the number of his men was quadruple to theirs, yet he was totally routed. The *Commanians* ow'd this ſignal victory to their general *Amo Teki*, a *Black*, who in valour equalled, if not exceeded their murder'd king.

Notwithſtanding we had been hitherto perfectly neuter, the *Commanian* general ſent a civil meſſage to our governor, together with ſeveral of the ſkulls of his vanquiſh'd enemies, in token that he had reſolved to live and die in the ſervice of the *Hollanders*: his meſſenger was civilly receiv'd, and after thanks and preſents from the general, diſmiſſed. Were I to determine concerning this action, I muſt own, we had then the faireſt opportunity in the world to obſtruct the *Engliſh*, and reſent their former injuries, if we had quitted *Teki-Ankan*, as he deſerted us, and joined with the *Commanians* againſt them: but there was a *Remora* in the way; for one of the greateſt villains of this country being then broker to the company, had ſo gain'd the ear of Mr. . . . . our general, that he looked upon all other advice as pernicious. This favourite, whether encouraged thereto by intereſt, or prompted by an inveterate hatred, is uncertain, was continually buzzing ſtories in the governor's ears, in order to irritate him againſt the *Commanians*: they in the mean time diſcerning by his carriage where it was likely to end, were not afraid to offer us ſome injuries; by which means *Akim*, ſo the broker was call'd, gain'd his end, and had ſome arguments to offer for beginning a war againſt them, and ſucceeded ſo well with Mr. . . . . that without conſulting, or imparting it to the council, he reſolved upon an action equally perfidious and deteſtable; which was to attack the *Fetuans*, a people ſubject to the *Commanians*, contrary to the common faith of nations, when they came under our protection to market with their goods: accordingly this was barbarouſly put in execution, and they robbed of all they brought; ſome of them killed, and eighty made priſoners.

Perfidiouſneſs of the Dutch.

Pray, Sir, be pleaſed to judge impartially; was not the law of nations herein violated in the higheſt degree? I cannot help believing it was; and that his excellency cannot anſwer his acting in this manner, without the advice or knowledge of the council. Had they indeed conſented to this baſe action, he might, as a pretext, have alledg'd, that thoſe of *Fetu* were juſtly puniſhed, for the murder of ſome women at *Mina*, as they were paſſing by them; tho' that is very improbable, becauſe the *Fetuans* proteſted themſelves innocent of the fact, and kept up a good correſpondence with us; nor is it to be imagined they durſt ſo far injure us, or offer ſuch a piece of villany; or that after, they ſhould fearleſs and defenceleſs come to our market to vend their commodities, is what can never be believed by unprejudiced perſons. But ſeveral boldly affirm, that the above mentioned murder of the women, was committed by the contrivance and command of *Akim* himſelf, and *Teki Ankan*, deſignedly to lay it to the charge of the *Commanians*, in order to ſerve as a ſpecious pretext to juſtify our breaking, and interrupting all commerce with them. Whether this be true or falſe, heaven only can determine; but it is certain, that the gentlemen of the council, tho' they reſented it as an abominable

BARBOT. action, were not willing to diſcover their ſentiments, when paſt, becauſe the blame muſt neceſſarily fall upon *Akim*, whom they knew was villain enough to revenge himſelf at the expence of their lives; for which reaſon they paſt it over in ſilence.

By theſe unwarrantable practices, our trade at *Mina* was immediately ſtifled, and the *Commanians* and *Fetuans* became our profeſſed enemies; which ſo animated the *Engliſh*, that inſtead of making peace with the *Saboeans*, the ſtrongeſt of the two, they ſtrengthen'd themſelves to the utmoſt, and once more engaged the *Commanians*; who, with their ſmall force behaved themſelves ſo well, that they had certainly got the day, if their general, *Amo Tecki*, had not been obliged to retire out of the army by a wound he received: which ſo confounded them, that after they had begun to put their enemies to flight, upon miſſing their commander, they betook themſelves to their heels in the utmoſt diſorder; leaving *Teki Ankan* and his followers an entire victory; their general, and ſeveral of the moſt conſiderable among them being kill'd and taken priſoners.

By this ſucceſs *Teki Ankan* became king of *Commany*; and we, as well as the *Engliſh*, had a ſhare of advantage by it: tho' we might, if other meaſures had been taken, have done our ſelves much more conſiderable ſervice; but not to lay down uncertainties for undeniable truths, all men, whilſt they are men, are liable to frailties; and the managers of this affair had their failings as well as others. Thus I have ſaid enough of the *Commanian* war, and its true ſource; by which you may be better enabled to ſpeak of it on occaſion: and tho' I have left blanks for the names of our governors, you cannot be ignorant who is there intended. I have alſo handled the whole as tenderly as was poſſible, without prejudice to truth; and what is ſaid to the diſadvantage of Mr..... ought rather to be aſcrib'd to his miſtaken opinion of his favourite *Akim*, than to any ill intention. But if you aſk how he came to be ſo fond of him, it is reported, that before he was preferr'd to the government, that wretch ſerv'd him with a fidelity uncommon among the *Blacks*, which tinctur'd him with ſuch a ſettled good opinion of him, that he never could believe any thing againſt him. However it was, 'tis certain that his fond affection to that villain, was by him abuſed only to enrich himſelf, and render his maſter's government odious to all people: and thus he is liable to be injur'd, who repoſes too much confidence in any one man, and deſpiſes the good intentions of others to ſerve him.

By letters from Meſſieurs William Ronan, William Malroſs, *and* Nich. Buckeridge, *the three agents at* Cabo-Corſo *caſtle.*

By a deſerter from *Mina* we are informed, that the *Dutch* company have ſent poſitive orders to ſpare no coſt to carry on the war, and drive us out of *Commendo:* and for that end the general, with a large ſum of money, has corrupted the *Braffo* of *Fanteen*, and captain of *Quaman* to aſſiſt little *Tagee*, to whom we had lately given ſeveral *Daſſies*, to encourage them to be true to the *Engliſh*; for which they had taken *Fetiſſoes*, or oaths, to ſtop that current. We are neceſſitated to be at a conſiderable expence to your honours, to aſſiſt the captain of *Abra*, kings of *Aquaffou*, *Fetu* and *Saboe*, who with us are jointly reſolved to depoſe the *Braffo* of *Fanteen*, and captain of *Quaman*, and make the captain of *Abra*, *Braffo* in his ſtead; which, with the *Danchaes* aſſiſtance, who ſides with the king of *Aquaffo*, &c. and are coming down to diſpute their differences with the *Arkames*, doubt not but ſhall fruſtrate all the *Dutch* deſigns; and in little time to have the way ſo open'd, as to have a conſiderable trade. We hope your honours will conſider, and uſe ſuch meaſures at home, that theſe their deſigns may be fruſtrated, otherwiſe it will prove very expenſive to keep your honours intereſt at *Commendo*, or any where elſe; for if they ſhould ever get the better there, they would endeavour the deſtruction of all your honour's factories on the coaſt.

MINA *or* ODDENA.

THIS town is very long and indifferent broad; *vide* the deſcription. Boſman, *p.* 43. *in* 1701.

About fifteen or ſixteen years ago it was very populous, and eight times as ſtrong as at preſent, the inhabitants being then terrible to all the *Blacks* on the coaſt, and might, under a good general, have ſucceeded in great undertakings; but about fifteen years ago, the ſmall-pox ſwept away ſo many, and ſince by the *Commanian* wars, together with the tyrannical government of ſome of their generals, they have been ſo miſerably depopulated and impoveriſh'd, that it is hardly to be believed how weak it is at preſent; not being able to furniſh fifty arm'd men, without the help of the ſervants of the *Europeans:* and there is no place on the whole *Gold Coaſt*, without ſome of the *Blacks* of *Mina*; for ſome of them who were friends to the *Commanians* fled to them, but moſt of them from the tyranny of their governors, and our above mentioned *Akim*, who only kept them as ſheep for ſlaughter. When I firſt came upon the coaſt, I have frequently told five or ſix hundred canoes which went a fiſhing every morning; whereas

now

now ſcarce one hundred appear, and all the people ſo poor, that their miſerable caſe is very deplorable, eſpecially if we reflect upon their former condition. So that indeed it is highly neceſſary that a governor ſhould be quickly ſet over them, who by mild uſage would ſoon recall the deſerters, eſpecially if he were ſo prudent as to baniſh, or at leaſt cramp *Akim*, ſo that he ſhould not be able to go far inland, where he has at our coſt, made himſelf ſo many friends, that he would certainly do more miſchief.

Notable ſtory of an elephant.

Boſman, p. 318.] In the year 1700, in *December*, at ſix in the morning, an elephant came to *Mina*, walking eaſily along the ſhoar, under the hill of *St. Jago*. Some *Blacks* were ſo bold as to go againſt him without any thing in their hands, in a ſort to welcome and bring him in: he ſuffer'd them to encompaſs him, and very quietly went along with them to juſt under the mount *St. Jago*, where one of our officers belonging to the fort, and a *Black* that came down with him, fired on him, and the officer's ball hit him above the eye. This and the following ſhot which the *Blacks* pour'd on him, were ſo far from provoking him, that they did not move him to mend his pace in the leaſt; he only ſeemed to threaten the *Blacks* betwixt whiles, but ſtill let them alone; only prick'd up his ears, which were of a prodigious ſize, and ſo went on, and laſtly, ſtept into our garden.

This extraordinary accident, and our own curioſity, drew the director-general and my ſelf into the garden, and we were ſoon follow'd by ſome of our people. We found him ſtanding in the midſt of the garden; where, before our coming, he had broke down four or five coco trees; which number, either to divert himſelf, or ſhow his ſtrength, he augmented with five or ſix more in our preſence. The ſtrength which he ſeemed to uſe in breaking down a tree, may very fitly be compared to the force which a man exerts in order to knock down a child three or four years old.

Whilſt he ſtood there, above an hundred ſhot were fir'd at him, which made him bleed to that degree, as if an ox had been kill'd. During all which he did not ſtir, but only ſet up his ears, and made the men apprehend that he would follow them.

A *Black* fancying himſelf able to deal with the elephant, went ſoftly behind him, catch'd his tail in his hand, deſigning to cut off a piece of it; but the elephant, after giving the *Black* a ſtroke with his ſnout, drew him nearer, trod upon him two or three times, and as if that were not ſufficient, made two holes with his teeth in his body, large enough for a man's double fiſt to enter: then he let him lie, without making any farther attempt; and ſtood ſtill whilſt two *Blacks* fetch'd away the dead body, not offering to meddle with them in the leaſt. BARBOT.

Ibid. p. 320.] After the elephant had been about an hour in the garden, he wheeled about, as if he intended to fall on us, as we ſtood about ſixteen paces from him; which made all that were in the garden to fly, the greateſt part making to mount *St. Jago*, but the animal follow'd no body out of the garden, all flying out at the fore door, and he took the back door: whether the wall ſtood in his way, or the door was too narrow for him to paſs, he flung it, tho' a brick and a half thick, a conſiderable diſtance, which I had the fortune to ſee a good way off, but could not obſerve, that in ſo doing he very much exerted his ſtrength, but rather ſeemed to touch it lightly. After which he did not only paſs thro' the gap, where the door had been, but forc'd through the garden hedge, going very ſoftly by mount *St. Jago* towards the river, where he bathed himſelf to waſh the blood, with which he was beſmear'd, or to cool himſelf after the heat occaſioned by ſo many ſhot.

After having refreſhed himſelf a little in the river, he came out and ſtood under a parcel of trees, where were ſome of our water tubs; and there he alſo cooled himſelf, and broke them in pieces, as he did alſo a canoe that lay by them.

Whilſt the elephant ſtood there, the ſhooting was renew'd, till at laſt he fell down, when they immediately cut off his ſnout, which was ſo hard and tough, that it coſt the *Blacks* thirty ſtrokes before they could ſeparate it, which muſt be very painful to the beaſt, ſince it made him roar; and that was the only noiſe I heard him make. After this he died under the ſaid tree, and was no ſooner dead, than the *Blacks* fell on him in crouds, each cutting off as much as he could; ſo that he furniſh'd a great many, as well *Whites* as *Blacks*, with food enough for that day; who found, that of a vaſt quantity of ſhot levell'd at him, very few had paſſed the bone into his head; ſome remain'd betwixt the ſkin and the bone; moſt of them, and more eſpecially the ſmall-ſhot was thrown off by his hide, as if they had been ſhot againſt a wall, which made us judge the bullets were too ſmall: and thoſe who pretend thoroughly to underſtand the elephant ſhooting, told us, that we ought to have ſhot iron bullets ſince thoſe of lead are flatted.

CAPE CORSO.

Mr. John Hillier's *letter, to Dr.* Bathurſt *at* Oxon, *dated* Cape Corſo, Jan. 3. 1697-8.

I Thought the cuſtom of deſtroying ſlaves at the death of great people had been aboliſhed, and I was ſo inform'd; but we have

BARBOT. have ſeen that it is not; for *October* the third, this year, died *Aben Penin Aſhrive*, king of *Fetu*, here at cape *Corſo*, where he had been long ſick. The *Fetiſſeros* had done all they could to ſave his life, which was nothing at all to the purpoſe; their phyſick ſcarce extends to any thing but the flux, and what we call the *French* diſeaſe: his was a conſumption and an aſthma (if I miſtake not the word) of a great continuance, ſo that they fled to the aid of their religion; and according to the rules of that, they made ſeveral pellets of clay, which they ſet in his room, in rank and file, all ſprinkled with blood; beſides the ſeveral muttons which they eat to his good health, but that was of too little force; ſo the man died, having deliver'd his ſword to the *Dey*; who in the *interregnum* was to be the principal man; for the kingdom is elective, contrary to what we wrote before: and commanding him to be conſtant to the *Engliſh*, of whom himſelf had been a great favourer; with a threat, if he was not, to haunt him after his death. He alſo appointed one of his wives, whom he thought worthy of that unlucky honour, to accompany him to the other world.

People kill'd at great funerals.

The next day he was carried to *Feton*, and buried there *November* the ſecond, with the poor woman we ſpoke off. Preſently after, they that were conſiderable, or had a mind to ſeem ſo, ſent in thoſe they had a mind to murder in honour of the king: how many there were, is hard to ſay; the higheſt accounts give ninety, the loweſt fifty, the middle ſeventy. The *Blacks* do not underſtand arithmetick, ſo the number they give in all caſes is very uncertain: I think there were above eight from this town, which will not hold proportion to the higheſt rate; but it is like, near *Feton* there might be more. They ſay alſo, that many more will follow half a year after his death. The manner of the execution of theſe poor creatures I have not yet learnt, only, that they make them drink and dance, with a great deal of bravery, all the beginning of the day, and toward night cut off their heads; but whether by that they reckon the common way of their executions, I am yet to ſeek.

Election of a king.

After the king's funeral, the next thing was to chuſe a ſucceſſor; ſo the people were called together at *Feton*, (I ſuppoſe by the authority of the *Dey*) without inquiring any thing of their freehold: they pitched upon *Mydy*, tho' he were not of the blood royal; the reaſon was, as they ſaid, becauſe he had power enough to do what he pleaſed, and they could do nothing againſt him; but he refuſed the honour, becauſe of the charge it would put him to, and propoſed the brother of the deceaſed king: ſo the buſineſs ſtuck ſome time, but at laſt it was accorded, and king *Aſhrive*'s brother was declared king *November* the eighteenth: his name is *Abenaco*. 'Tis wonderful how they could diſpatch ſuch a buſineſs with ſo little diſturbance; but I ſuppoſe there was no conſiderable number that diſſented; otherwiſe it would ſcarce have been determined without bloodſhed, becauſe it was not eaſy for them to poll.

I ſaid it was doubted, whether thoſe ſacrificed died after the rate of their ordinary executions; if you would know it, the creature that is condemned is made to drink abundance of palm-wine, and to dance, every body that will, all the while, ſtriking or puſhing him: when that is over, he is thrown down on his face upon the ſand, which whether it ſtifles him or not, I cannot tell; then his legs are cut off below the knees, and his arms below the elbows; afterward his thighs, and his arms below the ſhoulders; laſtly, his head.

A man would not expect any thing more barbarous than this; yet there is a cuſtom which has ſomething worſe: when any one has new drums, trumpets or blowing-horns, it is requiſite that they be conſecrated with human blood. I have known but one happen of this kind, that was *January* the ſeventh 1686-7, when after the man had been executed after the former manner, about eight in the morning, at one in the after-noon they drank palm-wine out of the upper part of his ſkull, and this in the ſight of all the factors at cape *Corſo*. In *Florida* the natives ſacrifice their priſoners to their idols, and afterwards eat them, according to *Mercator*.

Ibid. p. 51.] Under the *Engliſh* fort you may obſerve a houſe not unlike a ſmall fort, with a flag on it, and ſome cannon; this is inhabited by an *Engliſh Mulatto*, by name *Edward Barter*, who has a greater power on the coaſt, than all the three *Engliſh* agents together (in whom the chief command of the coaſt is veſted jointly) who by reaſon of their ſhort ſtay here are ſo little acquainted with the affairs of this coaſt, that they ſuffer themſelves to be guided by him, who very well knows how to make his advantage of them: he is become ſo conſiderable, that he can raiſe a great number of arm'd men; ſome whereof are his own ſlaves, and the reſt free-men, that adhere to him. Thus his intereſt is at preſent ſo great, that he is very much reſpected, honoured and ſerv'd by the principal people about him; and whoever deſigns to trade with the *Engliſh*, muſt ſtand well with him, before he can ſucceed. This *Mulatto* pretends to be a chriſtian, and by his knowledge of that religion, which he has acquired by the advantage he has of reading and writing, might very

Powerful Mulatto.

very well paſs for one; but his courſe of life is altogether contradictory: for tho' he is lawfully married in *England*, he has above eight wives and as many miſtreſſes. But this the *Engliſh* muſt not condemn as diſhoneſt and irreligious, ſince moſt of their officers and governors follow the *Mulatto*'s example; for I believe two of the preſent agents have about ſix. This was about 1701.

By the following accounts I am apt to believe this *Mulatto* was, upon the coming of Sir *Dalby Thomas*, out of place and credit at the *Gold Coaſt*. *Boſman*, *p.* 23.

Feb. 9, 1701-2.] Before the receipt of yours, having notice of ſome villanies committed by *Barter*, being up in the country, ſent for him down; but he being conſcious of our having the knowledge of his actions, fled up into the country. We doubt his underhand dealing with the *Dutch*, who take his part, tho' Mr. *Peck* went to *Mina* to conſult them, will put us to ſome inconveniencies.

May 15, 1703, *p.* 24.] How much the *Dutch* are your rivals in trade, your honour is a judge; but it cannot be expected ours ſhould increaſe, whilſt they give *Barter* a protection under their caſtle, to ſtop any from coming in here. I can't tell what courſe the gentlemen deſign to take for the future, to prevent ſuch inconveniencies; but certainly, at preſent, we ſuffer very much by his villany.

Interlopers. At *Cabo Corſo* caſtle, *April* 2, 1707. The ten *per cent.* ſhips carry'd all the trade, perpets at five *Akies*. No people in the world underſtand their intereſt better than the *Blacks* at the *Gold Coaſt*; and could they ſupply their wants as cheap at the factories, as they do aboard ten *per cent.* ſhips, one would think they would not put themſelves to the charge of canoe-hire, and the hazard of overſetting with their goods, as often they do. Beſides that advantage on the price of goods, they have that on the price of ſlaves alſo. The ten *per cent.* ſhips being upon the coaſt, and near ſlav'd, they diſpoſe of their goods at prime coſt, for diſpatch; and give very extravagant prizes for ſlaves eſpecially when they are advanc'd to the leeward as far as *Winnebah*. Another inconveniency has appeared at *Cabo Corſo* caſtle, that in the year 1703, three large ſhips of the *French* company of the *Aſſiento*, of about fifty guns a-piece, and one of them a *Dutch* man of war prize, call'd the *Medenblick*, being trading about cape *Corſo*, and the *Blacks* not daring to go aboard of them with ſlaves or gold, the *French* drew their ſhips in a line, at about half cannon-ſhot from the caſtle, the anchoring there very good, mud and ſand, did ſo warmly batter the caſtle from that ſide, notwithſtanding its hot firing from the water-battery and turrets, that in leſs than an hour's time the garriſon was forc'd to keep cloſe ſhelter'd, not daring to appear any longer, to play their cannon. The commander found himſelf oblig'd to hang out a white flag for a truce; and to grant to the *Blacks* of the town, and all others about, to traffick freely with the *French*, who got thereby a good number of ſlaves and gold, for their merchandize. BARBOT.

MANFROU, *or* DANISH MOUNT, *near* CORSO *caſtle*.

JOHN BLOOME, *Feb.* 27, 1691-2. at *Cabo Corſo*.] *Frederickſburgh* fort, which belonged to the *Danes*, and was ſold and deliver'd by Mr. *Hans Luck*, their general, in the year 1685, to *Henry Nurſe* Eſq; agent for the royal *African* company of *England*, is at preſent but a mean fortification, but deſign'd to be built very ſtrong: the royal *African* company has named it *Fort Royal*. Engliſh *fort.*

Reflex. p. 32.] *Fort Royal* is now built; 'tis a ſquare fort, newly rebuilt of brick, and has ſeven guns mounted on the caſtle, and eleven on the platform; it is conſtantly guarded, with about ſix white men and twelve *Gromettoes*. 'Tis ſeated on the top of a hill, within leſs than a mile from cape *Corſo* caſtle, to the eaſtward, and they are very aſſiſting one to the other.

Boſman, p. 53.] The fort was begun in 1699, when the *Engliſh* entirely pull'd down the old one; the agents oblig'd me with a ſight of the model, by which that already finiſh'd is built, as the whole is intended; and by this I perceive, they do not intend to take in a large compaſs of ground, but when finiſh'd, it will be ſo ſtrong, that no fort on the coaſt will be to compare to it. The form of it, and the natural ſtrength of the hill, which they intend to cut ſteep, ſo that only one acceſs ſhall be left to it, will render it ſo ſtrong, that if well ſtor'd with proviſions and well garriſon'd, it cannot be taken without great difficulty; which will be yet augmented, if we conſider that the enemies being unaccuſtom'd to the air, and apprehenſive of the natives, can hardly beſiege it. They who would have it, muſt take it by ſurprize; for I dare engage, when it is finiſh'd, the *Engliſh* may ſafely depend on it.

Ibid. p. 33.] Queen *Anne*'s point, is a fort lately built of ſtone and lime, ſeated on a hill, within leſs than a mile of *Fort-Royal*, to the weſtward, and two miles off a *Dutch* fort, to the eaſtward of it; has five guns mounted, and is commonly guarded with five *White* men and ſix *Gromettoes*.

It ſeems by *Boſman*'s letters, that this Queen *Anne*'s point, is at or near *Congo*, about half a league from the *Daniſh* mount, where the *Dutch* had formerly a fine ſtone houſe, divided and ſituated upon two hillocks, as in the deſcription you may farther obſerve.

BARBOT.

ANAMABOE.

Mr. Thomas Cooper, *chaplain, writes from cape* Corſo *caſtle*, Sept. 19, 1701.

THERE is war between us and the *Blacks* at *Anamaboe*, and all things are in diſorder and confuſion; as likewiſe it is reported that the *Dutch*, contrary to the articles agreed on, aſſiſt the *Blacks* with powder and guns.

The three agents letter at Cabo Corſo *caſtle, Novemb.* 6, 1701.

Engliſh diſturb'd by the Blacks.

On the fourth of *September*, being *Sunday*, the *Blacks* in a tumultuous manner approached towards the caſtle of *Anamaboe*, broke open the outer ſpur-gate, and ſet fire to our outwalls and corn-room, firing alſo at the caſtle; but by our firing the great guns, they ſoon quitted their ground, and falſe pretenſions too. In requital, that night from the caſtle, we burnt the major part of the town; this continu'd for twenty-two days, at which time they requeſted a truce, and that they would compoſe thoſe matters to our deſire, the king of *Saboe* being come there for that intent; the which we granted. They objected againſt nothing that we propoſed to them, and for their fidelity they took *Fetiſſoes*, that is, their oaths, according to the cuſtom of the country; rendring up their ſons alſo, as pawns for their better performance of this agreement, and payment of the damage done to your honours fort. But ſince, by the encouragement of the ten *per cent.* men, captain *Benſon* in a ſhip, the *Amity* of *London*, giving them all the aſſiſtance he could, which we hope your honours will take notice of, they begin to play the old game again, not regarding any agreement ever made with them.

It appears to me by *Bloome*'s memoirs, the chief at *Anamaboe*, with ſome of the other principals, were ſo aſſaulted by the *Blacks* at the time they attacked the caſtle, on the 4th of *September*, 1701, that they fled to cape *Corſo* caſtle naked in their ſhirts only. The *Negroes* of *Anamaboe*, are the moſt turbulent reſtleſs people of all the coaſt.

P. 15.] *By a letter from* John Smith, *dated at* Anamaboe, 6 February, 1704.

Since I came hither, I have done as much as poſſible to oblige the natives, and increaſe as well as maintain your honours intereſt with them; which at firſt ſeem'd to have a good effect: but ſince the arrival of the ten *per cent.* ſhips, I have not been able to keep the trade to the fort; for there can be no limitation to the price of good ſlaves, when other ſhips out-bid us: which I am poſitive has been done by captain *Prince*, he having given fourteen pounds a-head for men; as alſo by one captain *Normanton*, in a brigantine bound for *Jamaica*, who firſt ſold blue perpets for five angels each, and before he went off, diſpoſed of ſeveral for four angels.

Agga, 3 *March*, 1707-8.] The ten *per cent.* men uſing this place ſo much, has made the ſlaves exceſſive dear. Four ſhips from *Briſtol* and *Barbadoes* ſlaved here before the battles were fought, and they gave fourteen pieces current for men, and nine for women, and ſome fifteen pieces; or in gold three ounces, three or four akyes a man; a woman two ounces, three or four akyes a-head. At this place all the year round, one year with another, men-ſlaves are dearer by twelve akyes upon a head, than at any other place of the coaſt.

FANTYN.

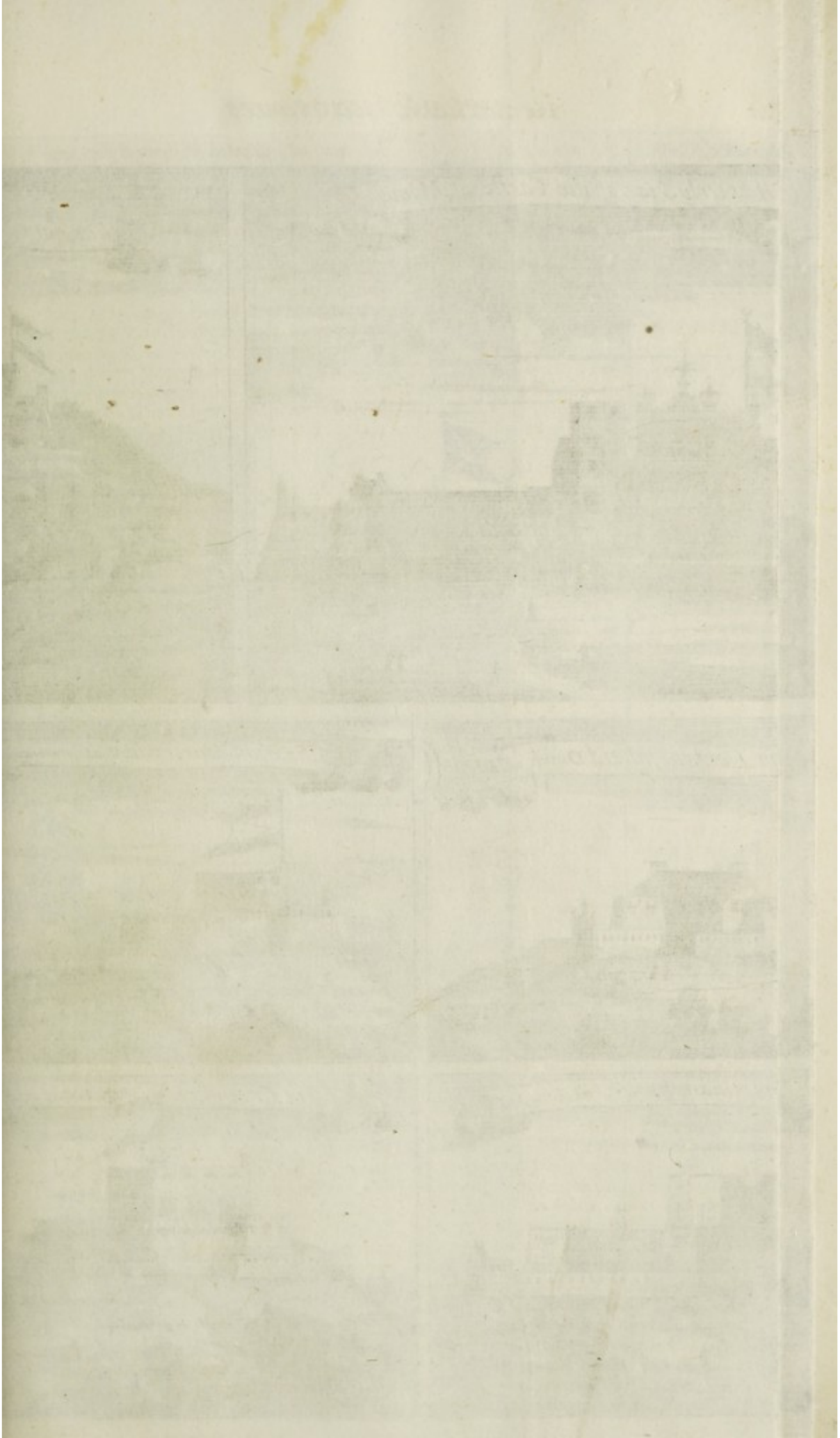
AT the end of *Fantyn*, below *Cormentyn*, the *Engliſh*, two years paſt, planted a flag and began to build a fort: whether their expectations were not ſatisfied, or they could not agree with the *Blacks*. is uncertain; but at preſent, 1701, they are endeavouring to remove all the materials from thence, which the native commander in chief has hitherto hindered; and how it will end, time muſt diſcover. If I miſtake not, it appears that this was the *Shidoe* factory, which the author of the reflections, *&c.* takes notice of in his catalogue of the *Engliſh* ſettlements at the coaſt of *Guinea*, *&c.* and ſays, it is a very profitable factory, which makes good returns to cape *Corſo* caſtle. Boſman, p. 58.

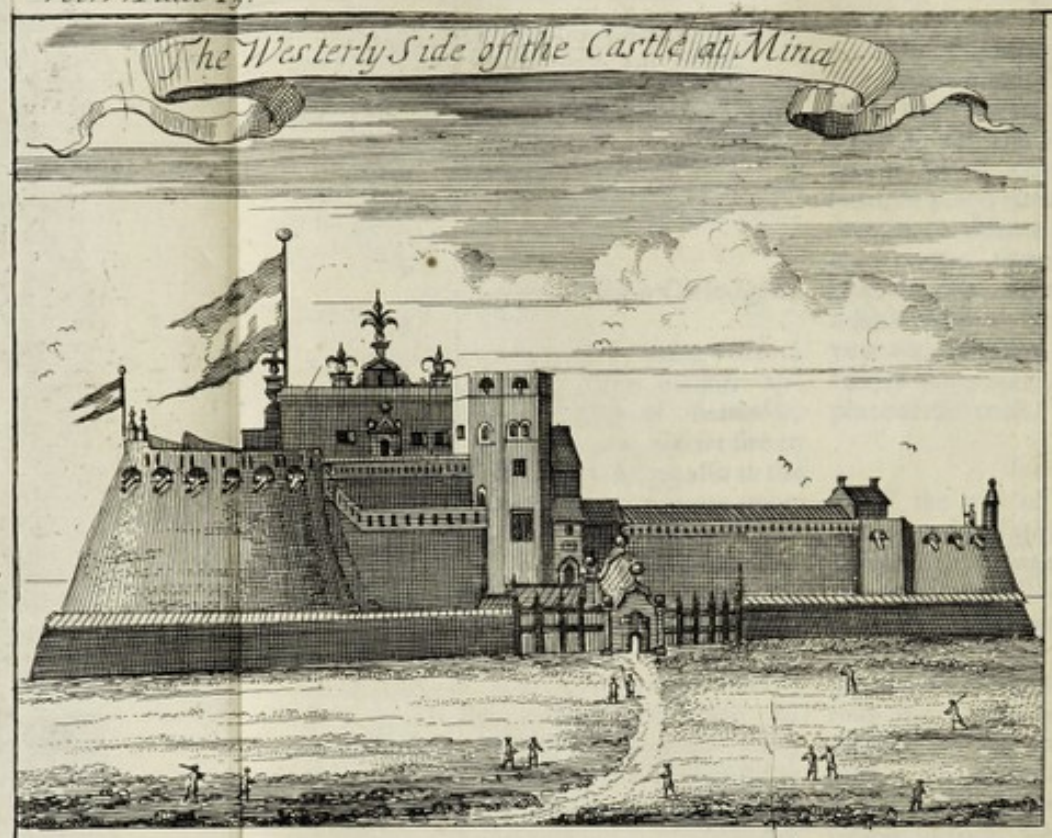
ACRON.

IN the middle of it, at the village *Apam*, in the year 1697, we *Hollanders* began to build a ſmall fort, or rather houſe, now fortified with two batteries, as the draught will better inform you. To this we have given the name of fort *Lydſaembeyd*, *i. e.* Dutch *fort Patience*; becauſe we met with ſufficient opportunity of exerciſing that vertue in building of it, by the frequent oppoſitions of the natives. Our chief factor there, by the deadneſs of the trade, and the depraved nature of the inhabitants, is ſo perplexed, that he has enough to do to keep his temper. I never was ſo deceived in my expectation as by thoſe natives; they appeared ſo well at firſt, that by my advice the building of that fort was much expedited; but I ſoon enough repented it. Upon the two batteries are eight pieces of cannon; but its greateſt ſtrength and ornament, is derived from a fine turret before it. *Id.* p. 60. PLATE 25.

ANGWINA *or* AGONNA.

ABOUT the middle of *Agonna*, the *Engliſh* built a ſmall fort in the year 1694, a draught whereof ſee. It is covered with a flat roof, and has four batteries Boſman, p. 63. PLATE 25.

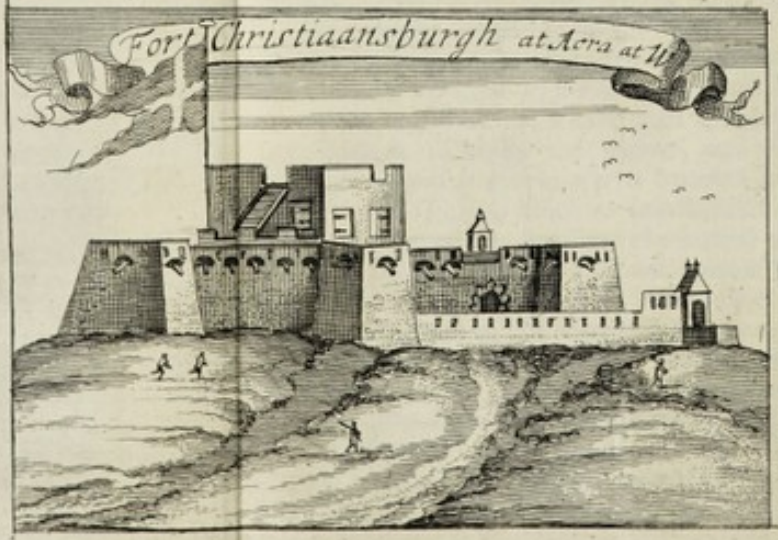


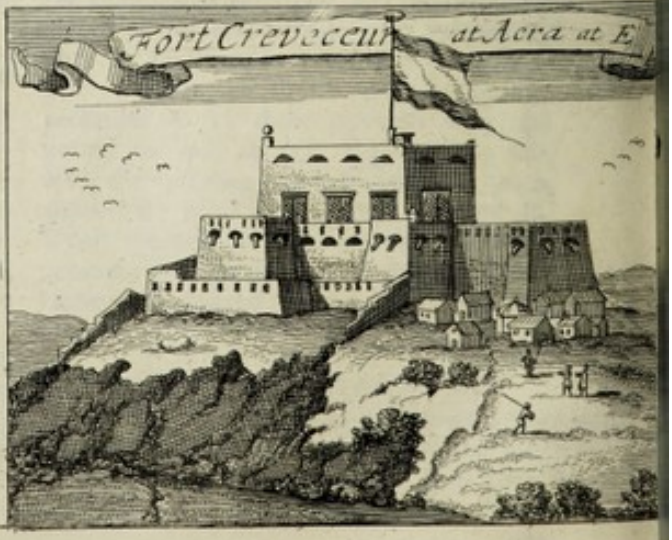

The Westerly Side of the Castle at Mina

The Fort Co

The Fort Leidsaemheid Dutch at

The Fort Amsterdam at Cormentyn


Fort Christiaansburgh at Acra at


Fort Crevecœu at Acra at E

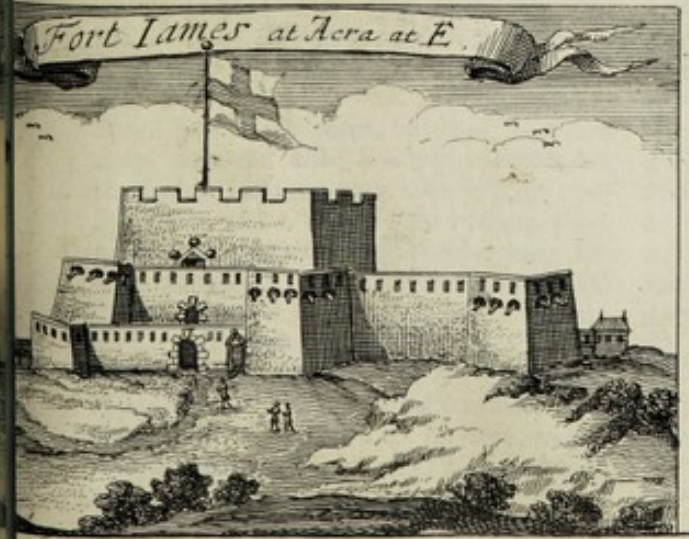
nd Gardens at W

Cabo Corso Castle and Fort Royall at E

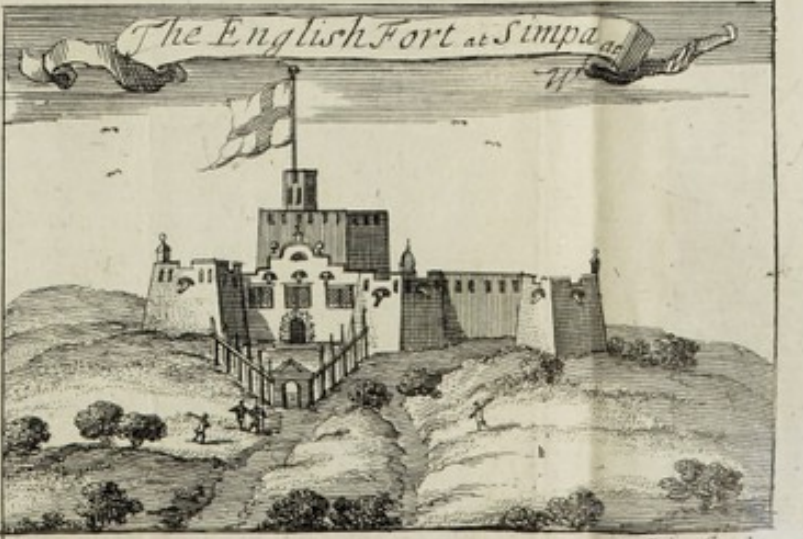
The English Castle at Anamaboe at E

The Fort Nassau Dutch at W

Fort Iames at Acra at E.



The English Fort at Simpa at W



I. Kip Sculp.

ries ſo large, that a man may eaſily leap over them without a ſtick; and the guns are of a proportionable bigneſs, one of them diſcharging a half-pound ball: in ſhort, it is like our forts, at *Boutry*, *Zaconde*, *Chama*, and *Apam*, and theirs at *Dickieſchoof*, a fort which wants another to defend it. The adjacent village to it is *Wimba*, others call it *Simpa*, and the *Engliſh* *Whinnebah*. The *Aquamboes* who dwell farther inland made excurſions to *Anguina*, in 1693, and 1694; which is very troubleſome to the inhabitants.

Reſt. p. 33. xi.] This *Whinnebah* is a large ſquare fort with four flankers, all built of ſtone and lime: there are eighteen guns in it, is commonly guarded by about twelve *White* men and twenty-eight *Gromettoes*, and has a ſuitable tank, a pool or baſon for water. It ſtands about a hundred and twenty paces from the ſea, within three miles of *Shidoe*, to the weſtward, and thirty-ſix miles from *Acra*, eaſtward.

Gold mine. *P.* 62.] Speaking of *Monte del Diablo*, in the *Agonna* country, he ſays, this hill is reported to be very rich in gold, whereof the *Agonnaſians* are ſaid to gather a conſiderable value after violent ſhowers, the rain waſhing it off with the ſand. This year, 1701, one Mr. *Baggs* died at *Cabo Corſo*, who was agent for the *Engliſh*, and entruſted with a more ample commiſſion than any of his predeceſſors, or the three who uſed to govern together, had for ſeveral years. This extenſive commiſſion, if we may believe the *Engliſh*, was given him by the directors of the *African* company, becauſe he had inform'd them of, and promis'd to dig gold, or gold ore, out of this hill, and ſend it over to them. To this purpoſe he brought all manner of neceſſary inſtruments along with him; but I am certain, if he had purſu'd his deſign, the *Agonnaſians* would have treated him and his men as ill as the *Commanians* did us, which I believe his ſucceſſors will wiſely conſider.

Sir *Dalby Thomas* at cape *Corſo*, *May* 13, 1705. p. 16.] The king of *Whidah*, and the king of *Quamboo*, have a great many fine guns. The king of *Saboe* has two. 'Tis true thoſe people do not at preſent underſtand how to uſe them, but how ſoon they may, none can tell; nor is it unreaſonable to think, that they may take it to be their intereſt to hire a *White* man to make them maſters of gunnery; and there is very ſeldom wanting a renegado *White* man to inſtruct the worſt of enemies, when well offer'd: and when that's done, farewel forts and caſtles, the trade of this coaſt, and every thing elſe but cruelty and inhumanity here. Something is neceſſary to be done, to prevent the ſelling of great guns to the *Blacks*, either by the *Engliſh* or *Dutch*. I believe there are ſeveral laws in both nations; and I am of opinion, that only the *Engliſh* do this. BARBOT.

At *Winnebah*, without date, ſuppos'd to be *February*, 1706-7, from Mr. *Seth Groſvenor*.] I have been told that the country of *Angwina* was formerly entirely for your honours intereſt, as by contract between you and the queen of this country; but the *Dutch*, like treacherous undermining people, have encroach'd ſo, as to make a ſettlement at a place call'd *Barracoe*, where they have erected a ſmall triangular fort of twelve guns. Dutch *incroachments.*

I find them very troubleſome neighbours, always incenſing the natives againſt us, to interrupt us in our trade. The *Dutch* chief at *Barracoe*, lately took ſeveral of your honours goods from traders, which they had bought here of me, telling them he ſhould always continue to do ſo, if they came to the *Engliſh* to buy goods: I ſent a meſſenger to demand the goods, and he would not return them; but I have ſince made him deliver them to me, and he promis'd never to take any more goods from our traders.

ACRA *and* AQUAMBOE.

SOME time ſince, the government of the *Aquamboeans* was adminiſter'd by two, *viz.* the old and young king, tho' the latter is excluded on pretence of his minority, by his father's brother, aſſiſted by his own mother; ſo that the uncle reign'd in conjunction with the father. This double government was found extremely prejudicial to the ſubjects, who were ſure to ſuffer, as well from the one as from the other tyrant, till the year 1699, when the old king dying, the young one eſtabliſh'd himſelf ſolely on the throne, utterly excluding the other, and reigning at preſent. Boſman, p. 65.

The old man was of a wicked abject temper, and an utter enemy to *Europeans*; and tho' he receiv'd from the *Engliſh*, *Danes*, and us, an ounce of gold, as an acknowledgment, for the liberty given us by his predeceſſor to build in his dominions, yet he horridly plagued us, and that in ſo unreaſonable a manner, that if he did but fancy any of us had injur'd him, he was ſure to oblige us all three to make ſatisfaction, by ſhutting up the paſſes ſo cloſely, that not ſo much as a ſingle merchant could get to us. So that 'tis not to be doubted, but that his death has, and will contribute to the advancement of the *European* trade here; the preſent king being more intelligent and rational, as well as a friend to the *Europeans*, eſpecially the *Hollanders*. This plainly appear'd in his dangerous illneſs, which his country phyſicians could not cure; for then he confidently entruſted himſelf in our hands, coming in perſon to our fort with a few of his attendants, and reſided there ſome time, being roughly enough handled

BARBOT. dled by our barber, but luckily almoſt cur'd; his diſtemper being of that nature, that he cannot expect to be entirely freed from its effects: and he is accordingly, at preſent, not only incapable of procreating children, but of the enjoyment of any of his wives, of which he has a large number.

Exceſſive luſt. Exceſſive venery in his youth occaſioned his indiſpoſition; his wives who endeavour'd to reſtrain him, he rewarded with broken heads, tho' he has too late repented it; and it is indeed a pity, for he is a clean well-ſhap'd man, and in the flower of his age.

In the old king's time we were very deſirous to build a fort, and accordingly begun it, at the village *Ponni*, at the end of the *Gold Coaſt*; but when our ſhip with building materials arrived at *Acra*, being inform'd that *Ado* was gone with his army againſt the enemies, for fear the old king ſhould too much impoſe on us, we deſiſted: in which we were very fortunate, by reaſon we ſhould only have put our ſelves to unneceſſary charge; for at this time we find the trade not ſo conſiderable as was pretended, and that a lodge with a man or two are ſufficient: wherefore, without a very great alteration of the poſture of affairs, I don't believe a fort will ever be built there.

Boſman, p. 67.] The *Engliſh* fort, *James*, at *Acra*, has been ſome years ſince my departure from the coaſt, repair'd to a better advantage and convenience, than it was in my time; and its walls made higher and thicker, eſpecially on the ſide towards the *Dutch* fort, *Crevecoeur*, ſo that it is ſomewhat thicker than ordinary, with four flankers, built of ſtone and lime, and is now furniſh'd with twenty five guns, but moſt of them ſo ſmall and ſlight, that if they ſhould be attacked, they would do very well to exchange them for twelve good guns. The garriſon alſo is very mean for ſuch a place, being but eighteen *White* men, and thirty *Gromettoes*; as if it were ſufficient to build forts, furniſh them with cannon and neceſſary proviſions, without men, in which reſpect the *Engliſh* are at leaſt as deficient as any other *European* nation can be. They have alſo raiſed the lodgements, and made the dongeon higher than it was in 1682. It has alſo a tank, and is ſituated on a rock next the ſea.

Bloome's Memoirs, chief at *Acra* in 1693.] The village *Soko* ſituated under this fortreſs, is alſo much enlarg'd ever ſince, by a large number of families of the people of the neighbouring village *Little Acra*, under the *Dutch* fort, who have ſettled at the former, after the devaſtations of the *Aquamboes* at the latter, they having burnt moſt of it; others retired to other places of the coaſt eaſtward, as *Lampa*, *Popoo*, *&c.* thoſe *Blacks* being alſo, on the other hand, much diſſatisfied at the *Dutch* proceedings towards them.

This town of *Soko* is at preſent one of the fineſt and largeſt of the *Gold Coaſt*, ſeated on a level ground, and regularly built, and ſo much encreaſed in buildings and inhabitants ſince the year 1692, that it has a very conſiderable trade with the *Engliſh*, to the prejudice of the *Dutch*. *Soko town.*

The *Daniſh* fort at *Acra*, when I left the *Gold Coaſt*, in 1682, was poſſeſſed by the *Portugueſe*; but ſome time after, the *Danes* redeemed it for a good ſum of money, by mutual agreement, and ſettled their trade anew with the natives, and ſo poſſeſs'd it till the year 1693, when the *Blacks* ſurpriz'd it in the following manner, expelling the *Danes*, and keeping poſſeſſion of it for ſome time.

Bloome's Memoirs.] This misfortune of the *Danes* was occaſion'd by the death of ſeveral of their garriſon, and they having done ſome inſults to the king of *Acra*, that prince ſtudied revenge, and obſerving the *Danes* had much confidence in one *Aſſemmi*, a *Black* who had a great intereſt in that country, procured them a very briſk trade, he engag'd him to contrive how to ſurprize the fortreſs. Accordingly, *Aſſemmi* made the *Daniſh* governor believe, he would bring him a conſiderable number of merchants at once, to buy fire-arms, which they wanted much, and therefore adviſed him to enhaunce the price, appointing the day when they ſhould come. *Daniſh fort ſurpriz'd by Blacks.*

On that day accordingly, *Aſſemmi* brought about eighty bold *Blacks* along with him, whom the *Danes* introduc'd into their fort, in hopes of ſelling them a great quantity of fire-arms, and not ſuſpecting the leaſt treachery. When the *Blacks* had agreed on the price of the goods, and paid the value in gold, they loaded their muſkets with powder and ball, which each of them had brought with him, as if they deſigned to try them; but on a ſudden fell all unanimouſly on five and twenty or thirty *Danes*, that then compoſed the garriſon, who preſently yielded the fort to them. They immediately diſperſed the *Danes* into ſeveral parts of the inland country; after which, the king of *Acra*, and the *Blacks* entirely ſtript it, and took a booty of above ſeven thouſand pounds ſterling: the fort was given over to the treacherous *Aſſemmi* in propriety, who garriſon'd it with his own *Blacks*, and ſo ſettled himſelf therein, trading with all the *European* ſhips that came thither; buying great quantities of *European* goods of them, and afterwards ſelling them again to the *Blacks* of the country to a conſiderable profit.

Boſman, p. 67, 68.] It was really diverting, tho' the hard fate of the *Danes* was to be lamented, to ſee what work the *Blacks* made with the fortreſs. Their commander, *Aſſemmi*, dreſs'd himſelf in the *Daniſh* governor's habit, and cauſed himſelf to be complimented by that name; in acting of which *They recover it.*

part

part, there were ſeveral very comical ſcenes. He thunder'd at all the *Engliſh* and *Zealand* interlopers, by way of ſalute, with his cannon, as if there would never be an end of the powder; and remain'd in poſſeſſion of the fort, till two *Daniſh* ſhips arriv'd at *Acra*, which was above a year after it had been ſurpriz'd; when by means of a very conſiderable preſent, worth one thouſand pounds ſterling, in *European* goods, to the king of *Aquamboe*, or *Acra*, but more eſpecially by the mediation of the *Hollanders*, it was redeliver'd to them: which ſervice they afterwards as baſely as ungratefully rewarded. But they were no great gainers by it; for to garriſon the fort, they were oblig'd to leave their ſhips ſo poorly mann'd, that they became a prey to the pirates in the ſight of *Guinea*.

As the fort is at preſent, it would be too ſtrong for the united force of the *Engliſh* and ours. It is a ſquare building, ſtrengthen'd with four batteries; and to the beſt of my memory, twenty guns. It appears very beautiful, and looks as if it were but one continued battery, as it is really in effect; for the roof being entirely flat, the cannon may conveniently be planted on all parts of it. The *Daniſh* agent that commanded there in 1699, was one Mr. *Trawne* of *Copenhagen*, who had his wife there with him; the gentlewoman being of that fond temper to accompany him to *Guinea*, and live with him during his commiſſion, tho' ſhe is of a very good family of *Denmark*; and might have been told, that *European* women run much greater riſks of life in that intemperate climate than the men; as we have had inſtances of it heretofore, in ſome *Daniſh* ladies, that were ſoon ſnatch'd away by death at this coaſt.

Alampoe, *or* Lampa, *and* Ladingcour.

Reflect. (p. 33.) XIII.

Lampa, or *Alampa*, is a conſiderable place for buying of ſlaves; it has been poſſeſs'd by the *Engliſh African* company for ſeveral years, having had a factory there, with about five *White* men, and ten *Grometoes*, with ſmall arms, *&c.* They made ſome ſteps towards building a fort there; but the *Dutch* interpoſed with the natives, and it has been diſcontinued for ſome time: however I underſtand they are about re-ſettling it again, *&c.* It is ſituated near the ſea-ſide, between *Acra* and *Whidah*.

Bloome's Memoirs, 1701.] The kingdom of *Lampa*, or *Alampa*, is at this time a place where a great quantity of ſlaves is purchas'd, by the *Engliſh*, *French*, *Dutch* and *Portugueſe*, and a cargo of them ſoon compleated. The *Europeans* carry thither for trade, almoſt the ſame ſorts of *European* merchandize, as ſerve for the commerce at *Acra*; but of all the *European* trading nations, the *French* have the greateſt traffick on that coaſt, from *Ningo-minor*, to *Ningo-grande*, and *Lay*.

This was confirm'd to me ſome years ago, by a *French* officer of the *Aſſiento* company, priſoner of war at *Southampton*, who had made three voyages to *Alampoe* ſucceſſively, for the ſaid company. Barbot.

In order to follow the ſame method I have obſerv'd in the deſcription of the ſeveral nations and countries of the *Gold Coaſt* of *Guinea*, I muſt, before I proceed any farther in the account of the changes and revolutions that have happen'd in *Guinea* ſince the year 1682, ſay ſomething of the tranſactions that have occurr'd in the inland countries of the *Gold Coaſt*.

Dinkira, *or* Dunkira.

THE natives have ſubjected three countries to their dominion, each of which produces ſome, tho' not much gold, *viz.* *Waſſah*, *Encaſſe*, and *Juffer*; they border one upon another, and the laſt upon *Commany*. The gold of theſe countries, their own, and what they brought from other parts, ſatisfied the demand of the whole coaſt from *Axim* to *Succundee* about three years ago, during the *Commanian* wars; but ſince our peace with the *Commanians*, the roads being free and open to the merchants, the diſtance of ſeveral places from them, makes them not travel farther at preſent than to *Chama*, *Commany*, *Mina*, and *Cabo Corſo*: wherefore the higher coaſt is not extraordinarily ſupplied with gold; for tho' there are ſome countries betwixt *Dinkira* and them, which have gold mines; to inſtance in *Egwira* and *Adom*, beſides *Aboeroe* and *Ancober*, which alſo have a ſmall ſhare; yet all added together will not amount to a quantity ſufficient to ſupply all the upper forts. In the year 1694, I heard the *Brandenburghers* complain, that they could not receive two marks of gold in a whole month's time; nor did we fare much better in our forts, trade being extremely dull at that time. Boſman, p. 73. *Conqueſts of that nation.*

The gold which is brought us by the *Dinkirans* is very pure, except only that it is too much mix'd with *Fetiches*; which are a ſort of artificial gold, compoſed of ſeveral ingredients, among which ſome are very oddly ſhaped. Theſe *Fetiches* they caſt in moulds, made of a ſort of black and very heavy earth, into what form they pleaſe; and this artificial gold is frequently mix'd with a third part, and ſometimes with half ſilver and copper, and conſequently leſs worth, and yet we are peſter'd with it at all parts of the coaſt; and if we refuſe to receive it, ſome *Blacks* are ſo unreaſonable, that they will certainly take back all their pure gold: ſo that we are obliged ſometimes to ſuffer them to ſhuffle in ſome of it. There are alſo *Fetiches* caſt of unalloyed mountain gold, which very ſeldom come to our hands, becauſe they keep them to adorn themſelves; ſo that if ever we meet with them, thoſe who part with them are oblig'd to it by neceſ- *Falſe gold.*

BARBOT. ſity, or they are fill'd with the mention'd black heavy earth, with which the unſkilful are liable to be baſely cheated, receiving inſtead of gold, frequently half the weight in this ſort of earth.

By what has been ſaid, you may imagine how rich and potent the kingdom of *Dinkira* was. But a few months ago it was ſo entirely deſtroy'd, that it lies at preſent deſolate and waſte. Certainly it cannot be unpleaſant to inform you, how ſuch a fatal and ſudden deſtruction fell upon this ſo potent a land, as well as whence their ruin proceeded, which I am oblig'd to take from the report of ſome of the natives; and the event has given me ſufficient reaſon to believe they told truth.

Dinkira, elevated by its great riches and power, became ſo arrogant, that it looked on all other *Blacks* with a contemptible eye, eſteeming them no more than its ſlaves; which render'd it the object of their common hatred, each impatiently wiſhing its downfall, tho' no nation was ſo hardy as to attack it, till the king of *Aſſiante*, injured and affronted by its governor, adventured to revenge himſelf of that nation in a ſignal manner.

Occaſion of the ruin of Dinkira.

The occaſion of which was this. *Boſiante*, the king of *Dinkira*, a young prince, whoſe valour was become the admiration of all the *Blacks* of the coaſt, ſent ſome of his wives to compliment *Zay*, the king of *Aſſiante*; who not only receiv'd and entertained them very civilly, but ſent them back with ſeveral very conſiderable preſents, to expreſs his ſenſe of that grateful embaſſy; and being reſolv'd to return the favour, he a while after ſent ſome of his wives to compliment the king of *Dinkira*, and aſſure him of the great eſteem he had for his perſon. Thoſe ambaſſadreſſes were no leſs ſplendidly treated at *Dinkira*, being alſo loaded with preſents; but the king caſt a wanton eye upon one of them, and hurried on by exorbitant luſt, gratified his brutal deſire. After ſatiating of which, he ſuffer'd her, together with the reſt, to return to their country, and the injur'd huſband, who was informed of this affront: but he took care to make the king of *Dinkira* ſenſible, that he would not reſt till he had waſhed away the ſcandal in his injurious blood. When he was made ſenſible of the king of *Aſſiante*'s reſolution, knowing very well who he had to deal with, he heartily wiſhed he had not been guilty of the crime; but ſince it was done, he offer'd him ſeveral hundred marks of gold to put up the injury. The inraged *Zay*, deaf to all ſuch offers, prepared for a vigorous war, raiſing a ſtrong army, in order to invade *Dinkira*; and not being ſufficiently ſtored with gun-powder, he bought up great quantities on the coaſt: the *Dinkirans* being fooliſh enough to aſſiſt him themſelves, ſuffered his ſubjects to paſs with it uninterrupted through their country, notwithſtanding they knew very well it was only deſigned for their deſtruction. Whilſt he was making theſe preparations, the king of *Dinkira* died; which might encourage a belief, that the impending cloud of war would blow over. Whether the governors of *Dinkira* were too haughty to implore a peace of the injured *Zay*, or whether he was inſtigated by the enemies of that country, is uncertain: but he ſtill immoveably perſiſted in his purpoſe, of utterly extirpating the *Dinkirans*: and about the beginning of the year 1701, or 1702, I am not poſitive, being compleatly ready, he came with a terrible army into the field, and engaging the *Dinkirans*, who expected him, worſted them; and in a ſecond engagement entirely defeated them. The *Blacks* report, that in thoſe two battles, above a hundred thouſand men were ſlain: of the *Blacks* of *Akim* only, who came to the aſſiſtance of the *Dinkirans*, there were about thirty thouſand kill'd, beſides a great *Caboceiro* of *Akim*, with all his men cut off. The plunder after this victory took up the *Aſſiantines* fifteen days time, and *Zay*'s booty alone amounted to ſeveral thouſand marks of gold, as is affirmed by one of our *European* officers, who was ſent on ſome embaſſy to *Zay*, and ſays, he has ſeveral times ſeen the treaſure. This meſſenger of ours, who is now in the *Aſſiante* camp, has orders to take an exact account of what he hears and ſees there. Thus you ſee the tow'ring pride of *Dinkira* in aſhes, they being forc'd to fly before thoſe, whom they not long before thought no better than their ſlaves, and are themſelves now ſold as ſuch.

ACCANY, *or* ACANNY.

FOR three years paſt, thoſe *Blacks* have not much traded with us, (the *Dutch*;) for they, on what account I am ignorant, falling out with the *Dinkirans*, were ſo beaten, that all their governing men, and no ſmall number of the inferiour people, were killed and taken priſoners; to redeem whom out of ſlavery, they were obliged to ſtrip themſelves of all they were poſſeſs'd of in the world; by which means they were reduced to the utmoſt poverty and inability to defend themſelves. But the *Dinkirans* themſelves being now ruined as well as they, and having declared for the king of *Aſſiante*, perhaps theſe may recover ſome of their ancient luſtre. Boſman, *p.* 77. *Ruin of* Accany.

AKIM, *or* AKAM,

IS a ſpacious country, having the kingdom of *Gago* on the north, that of *Aſſiante* at weſt, *Taſou* at eaſt, and *Akinis* or *Accany* Id. *p.* 78.

Accany at ſouth, furniſhing as large a quantity of gold, as any land that I know, and that the moſt valuable and pure. It was formerly a vaſt monarchy, and now a kind of commonwealth. The young ſucceſſor being yet but young, and betraying but too palpable ſigns of a cruel nature, has not been able to make himſelf maſter of the whole land, but is obliged to be content with a part; for the governing men of the kingdom, fearing he will prove a great tyrant, to reſtrain him, have taken a part of the adminiſtration into their hands, which proves very well for *Accany* and *Aquamboe*.

We have always eſteem'd *Dinkira*, *Acanny* and *Akim*, to be the richeſt countries in gold; but that there certainly are ſeveral more, is undeniable. *Aſſiante* is a convincing proof of this, which being but lately known to us, we find affords more gold than *Dinkira*, as does *Ananſe*, a country ſituate betwixt *Aſſiante* and *Dinkira*; as there are undoubtedly many more, with which we are yet utterly unacquainted.

Assiante, *or* Inta,

IS, according to moſt modern and correct accounts, a kingdom, far inland, north of *Awine*, and *Iſſeny*, where begins the *Gold Coaſt*. It borders at weſt, on that of *Mandinga*; at eaſt on *Akam*; at ſouth-eaſt on *Accany*, or *Akinis*; and at north-eaſt by north on the kingdom of *Gago*, from which gold is ſaid to be brought to *Morocco*, by the caravans of *Tombut*, which lies north of *Gago*; the country of *Meczara* being betwixt both kingdoms, in the ſemicircle the *Niger*, or the *Senega* river or *Ica*, makes there, bending northward, to fifteen degrees and a half north latitude, near the city of *Tombut*. As I have obſerved in the deſcription of *Nigritia*, I ſhall alſo mention hereafter in this Supplement, in treating of the vaſt trade drove from many parts of *Africa*, at the city of *Tombut*, the prodigious quantity of pure fine gold brought thither from *Mandinga*, and from *Tidar*. Thus by conſequence, this kingdom of *Aſſiante*, being ſo near to other countries ſo rich in gold, it may be well ſuppoſed, to abound in the ſame metal, or to fetch it from the others, to drive a trade towards the *Gold Coaſt*, of late years begun to be open'd.

Awine.

Awine *ſubdu'd.*

I Take it to be the very firſt on the *Gold Coaſt*, and far above *Axim*. From the inhabitants of this country we formerly uſed to receive abundance of pure fine gold; and they being the civilleſt and faireſt dealers of all the *Blacks*, we traded among them with a great deal of pleaſure: but the *Dinkirans*, who would lord it over all their neighbouring nations, ſubdu'd this; ſince which time, we have not receiv'd much gold from them. Barbot. In the conqueſt of this land, the *Dinkirans* were very brave and obſtinate, and had no doubt been ſubdu'd themſelves, if the natives of *Awine* could have been unanimous: for the *Dinkirans* in one battle with a governour of theirs, loſt above two thouſand men, and left the ſaid governour ſuch an abſolute victory, that there was not a ſingle perſon left to carry the news to *Dinkira*; they being all kill'd with poiſon'd arrows, which the *Awineſe* know very well how to uſe. Upon this defeat, the *Dinkirans* got together a numerous army, which the victorious *Awineſe* underſtanding, ſent to his countrymen for farther aſſiſtance; inſtead of which, he met with nothing but deriſion, they accuſing him with cowardice; and replying, that he was able to beat the *Dinkirans:* but if he was beaten, it was their turn to come and fight them man by man. Thus fighting one to one, they loſt their country and themſelves entirely, almoſt in the ſame manner as the *Chineſe* were conquer'd by the *Tartars*; whereas if they would have united, they might eaſily have beaten the *Dinkirans*.

A modern author mentions a kingdom of *Anguine*, in which the *Rio de Sueiro da Coſta* riſes; near the banks of which, he takes notice of a town of the ſame name, bordering it at north-eaſt on that of *Aſſiante* or *Inta*, before mention'd, which perhaps may be the *Awines* country ſpoken of in this paragraph: if ſo, then it lies about eighty leagues up the ſaid river *da Sueiro da Coſta*.

By what has been ſaid both here, and in the precedent deſcription of the gold countries, you may collect that the gold is brought to the *Gold Coaſt* moſtly from the inland countries, lying from the ninth degree of north latitude, downwards ſouth to the *Gold Coaſt*, in four degrees and a half, and from the fifth degree weſt, to the third degree eaſt longitude of the meridian of *London:* beſides what gold may come likewiſe through theſe ſeveral countries, from *Mandinga* and *Gago*, adjoining to them at weſt and at north.

It is not poſſible to inform you better, as to the ſituation of the ſaid countries, than I have done it there: becauſe the *Blacks* cannot give any certain account of them, nor do any of the *Europeans* go ſo far.

I return to the account I have undertaken to give, of the moſt remarkable changes and tranſactions, that have happen'd at the coaſt of *Guinea*, ſince 1682: which I interrupted at the paragraph concerning *Alampoe*.

Cotoses *Country*,

IS a kingdom conſiderable in ſtrength, but abates daily by its wars with *Popo*, which have continu'd for ſome years ſucceſſively; and they being pretty even in force, Boſman, *p.* 329.

BARBOT. force, unleſs they make peace, their diſpute is not like to be ended before one of them engages ſome other country to their aſſiſtance: but *Aquamboe*, who would keep them both on foot, takes care that neither be deſtroy'd, ſending ſupplies of forces to the weakeſt ſide.

When *Aquamboe* was govern'd by two chiefs, thoſe of *Popo* had a ſtrong ſupporter of the old, as they of *Coto* of the young king; thus each ſide was continually furniſh'd with *Aquamboean* props.

But how it will go with them when the old king is dead, time will ſhow.

Thoſe of little *Popo*, in 1700, watched their opportunity, and ſurprizing thoſe of *Coto*, fell upon them, and oblig'd them to quit their country; yet I doubt not but the *Aquamboes* will ſoon reinſtate them, and clap a bridle into the mouth of the *Popoeans*,

I found the inhabitants there very good-natur'd and courteous, and receiv'd ſeveral civilities from them, eſpecially from the king. When I told him, that after having accompliſh'd my merchandize at *Fida*, I deſign'd to return by land, he offer'd to come himſelf with his whole force, to receive me on the borders of his territories, and to conduct me beyond *Rio Volta*, to ſecure me againſt any miſchief from the ſtrolling robbers. I had accepted this kind offer, had not thoſe of little *Popo*, who alſo promiſed to conduct me through the extent of their land, cauſed me to be diſſuaded from it by their ambaſſadors, under pretence they were afraid I might be ſet on by the robbers, before they came to me.

Double dealing.

This diſſuaſive was very faint, and the ſaid ambaſſadors underhand encourag'd me to this land tour, urging it as their private advice, which naturally diſcover'd their villany; which was, that they deſign'd to murder me on my journey, and conſequently to have ſtoln all my goods; beſides which, they would yet have clear'd themſelves, by urging that they adviſed me againſt going that way.

Little POPO.

THE natives are not numerous, but very warlike. Not many years ſince they had a brave ſoldier for their king, whoſe name was *Afforri*, brother to the preſent king. That prince, on account of his valour, was very much fear'd and reſpected; but his greateſt ſtock of fame, redounded to him, when the *Fidalgo* of *Offra* rebell'd againſt the king of great *Ardra*, his maſter, whoſe yoke he ſhook off, and kill'd our chief factor *Holwerf*.

Afforri a brave Black.

For to revenge thoſe accumulated crimes, the king of *Ardra*, perſuaded king *Afforri* to come againſt him with all his forces; which he did, and made ſuch ſhort work with thoſe of *Offra*, that he conquer'd as ſoon as ſaw them; waſted their country, and deliver'd the offender into his ſovereign's hands. Not content with this victory, and puſh'd on by the king of *Ardra*, he march'd againſt the people of *Fida*, and encamp'd in their country; but wanting powder, he delay'd attacking the *Fidaſians*, in expectation of having it ſent him according to the king of *Ardra's* promiſe: which he did not fail to do in a large quantity under a good convoy; but the *Fidaſians* getting intelligence of it, fell upon the convoy, with a very ſtrong party, defeated it, and ſeized all the powder. *Afforri* being inform'd of it, and finding himſelf, for want of ammunition, not able to ſtand againſt his enemies, made a ſpeedy as well as very ſeaſonable retreat; for the *Fidaſians* intended to have fallen on him with their whole force the next day, when he and all his army would probably have been very roughly treated.

The *Fidaſians* inform'd of his flight, were not in the leaſt inclin'd to purſue him, but on the contrary rejoiced to be rid of ſuch a dangerous enemy.

Afforri being return'd into his own territories, was acquainted that his neighbours of *Coto* were ready to have aſſiſted *Fida*, if he had ſtaid any longer in their country; which he ſo highly reſented, that with the utmoſt animoſity he took the field againſt them, and deſiring nothing more than to come to a cloſe engagement, attack'd them, tho' ſtronger than himſelf: but they receiv'd him ſo warmly, that they quickly kill'd a great part of his army. Upon this, furiouſly enrag'd and deſperate, and careleſs of himſelf, he flew among the thickeſt of the enemy; where he was ſo ſurrounded, that it was impoſſible for him to return, and with ſeveral of his men, after a valiant reſiſtance, was left dead on the ſpot.

The preſent king, tho' more peaceable and mild, yet prudently reveng'd his brother's death on the *Cotoſians*, always attacking them in their weakeſt condition; which meaſures he purſu'd ſo long, as to drive them out of their country.

GREAT POPO.

THE king of this little country was firſt ſubject to *Fida*, but the preſent king being ſet upon the throne by the king of *Fida*, now reigning in the room of his brother whom he had baniſh'd, in return for the favours of the *Fidaſian* monarch, he has withdrawn his allegiance, and thrown off that yoke: at which the *Fidaſian* was ſo much enraged, that he raiſed a great army, which he ſent againſt *Popo*, together with the aſſiſtance and ammunition he receiv'd from ſome *French* ſhips, that then lay before *Fida*, deſigning nothing leſs than to extir-

King of Popo revolts.

pate

pate them; which he was alſo encourag'd to hope, becauſe the *French* ſhips likewiſe ſail'd to fall upon that country by ſea. But *Popo* being an iſland ſituate in the midſt of the river, both the *French* and *Fidaſians* were forc'd to make uſe of floats to come at them; and that nation had put it ſelf in ſuch a poſture of defence, that it not only receiv'd its enemies warmly, but after much blood ſhed, put them to flight without the loſs of one man on their ſide: for they fir'd very briſkly out of their houſes, and unperceiv'd of their enemies, by which means they kill'd a great number of *French* and *Fidaſians*; and ſo diſorder'd their forces, that throwing down their arms, they run over one another to make their eſcape; and if the *Popoeans* had follow'd their victory, in all probability, not one *French* man would have eſcap'd alive, they not being ſo ſwift as the *Blacks*.

Since that ſo unſucceſsful enterprize, the king of *Fida* has not ventur'd on any freſh attempt with his own forces; but has been endeavouring, even to this preſent time, to hire other nations to engage in the quarrel. But tho' it has already coſt him large ſums, yet the only ſucceſs he has met with, is to be cheated on all ſides; wherefore, much againſt his will, he is oblig'd to ſuffer the king of *Popo* to remain in quiet poſſeſſion of his iſland.

FIDA *by the* Engliſh *called* WHIDAH, *and by the* French JUYDA.

Boſman, *p.* 337. WHEN I was there in the year 1698, beſides ſlaves there were five men loſt, *viz.* a *Portugueſe* captain, a clerk, and three *Engliſh* ſailors; as alſo two captains, who were brought aſhore for dead, and lived but a very little while after.

This port has coſt me, or rather the company, at ſeveral times, above two hundred pounds; and doubtleſs it muſt have been more expenſive to the *Engliſh*, and others, who have not ſo good rowers.

Dangerous coaſt. It is very incommodious and dangerous, by reaſon of the horrible breaking of the ſea; but eſpecially in *April*, *May*, *June*, and *July*. About that ſeaſon, diſmal accidents are very frequent there; great quantities of goods are loſt, and many men drowned.

A few years after I left the coaſt of *Guinea*, in 1682, the *French* abandon'd their lodge at *Fida*, becauſe of the changes that happen'd in the affairs of their *African* company; and ſeveral years after that, a new *African* company being eſtabliſh'd in *France*, they ſettled a factory at *Fida*, as have alſo the *Dutch*, who in my time had none there, only one at *Offra*, in the *Ardra* country; and according to the following memoir, thoſe factories are turn'd into forts, as well as the *Engliſh* lodge.

Refl. p. 34. XIV.] *Whidah* is a fort about one hundred yards ſquare, belonging to the *Engliſh*, with four large flankers, all of earth, having a battery with twenty one good guns mounted, and a trench about twenty foot deep and eighteen foot wide about it; and commonly guarded by about twenty *White* men and one hundred *Grometoes*. It ſtands about three miles from the water ſide, between a *Daniſh* fort at *Acra*, to the weſtward, and two forts belonging to the *French* and *Dutch*, within half a mile. BARBOT. *Engliſh fort.*

About four miles from *Whidah*, in the king's town, the company have a factory-houſe, a place of very conſiderable trade; but it is a wretched place, as well as all other *European* ſettlements, to live in, by reaſon of the adjacent ſwamps, whence proceed noiſome ſtinks and ſuch ſwarms of moſquettoes or gnats, as plague men night and day in an intolerable manner. From the *Engliſh* factory to the king's town is four miles, through very pleaſant fields, full of *India* and *Guinea* corn, potatos, and ignames in great plenty, of which they have two crops in a year, and along the roads are ſeveral villages. This was in 1693 and 1694. *Factories.*

Theſe are the three principal places for purchaſing great numbers of ſlaves, about half a mile diſtant from each other.

Boſman, p. 366.] Our lodging here, which the king cauſed to be built for me, is very large, containing three warehouſes and ſeven chambers, beſides a beautiful court within, adorn'd on each ſide with a cover'd gallery; but the lodgings of the reſt of the *Europeans* are very mean and inconvenient.

The *Brandenburghers* have alſo a factory at *Fida*, ſince the year 1684.

The ſame king that was at *Fida* in my time 1682, was ſtill vigorous in 1701, and then about fifty two or fifty three years of age; but as briſk and ſprightly as a man at thirty five.

I have been told by a *French* gentleman, priſoner of war at *Southampton*, that this king of *Whidah* died in 1708, and that his death occaſion'd a civil war there. One of the principal natives of the country, aſpiring to the ſucceſſion, got together an army of twelve or fifteen thouſand men, of his party, to oppoſe the former king's ſon, then about twenty eight years of age; but the young prince being ſupported by the *Engliſh* and *French*, who lent him about two hundred *European* ſoldiers or mariners, ſoon forc'd the diſturber to retire, and was afterwards with the general conſent of the people enthron'd; and near one hundred and fifty of the principal rebels, who had been taken, were ſold as ſlaves to the *French* of the *Aſſiento*, and moſt of them carry'd to *Martinico* and ſold there. The young king diſtributed about

Barbot. one hundred of them among the *French* and *Engliſh*, who had ſo generouſly aſſiſted him to aſcend the throne of *Whidah*, and gave other preſents to the men that were upon the expedition.

That prince is a great favourer of all *Europeans* reſiding or trading in his country, but leaſt of the *Portugueſe*; tho' they are allow'd a lodge there, as well as the others. Thoſe factories or lodges are now all encloſed with high mud-walls, like fortreſſes, and each of them has ſome cannon, more or leſs, to defend it, with a ſmall garriſon, beſides factors and ſervants, which the former king allow'd of upon the preſſing inſtances of our *European* chief factors there, as the only way to prevent their ſaid factories being robb'd and pillag'd, as they had been often before by the natives, notwithſtanding all their watchfulneſs; which occaſion'd frequent diſputes and conteſts among them.

This new king adminiſters very impartial juſtice, and will not ſuffer any *European* factor to abuſe, or encroach upon another, but will have them all live in unity.

Ardra

Boſman, p. 396. FArther inland are yet more potent kingdoms than this; but I know nothing, or very little of them, except that whilſt I was at *Fida*, one of their ambaſſadors came to the king of *Great Ardra*, to acquaint him from his maſter, that ſeveral *Ardraſian Blacks* had been with him to make their complaints, and to adviſe him to take care, that his viceroys treated thoſe poor men more gently; or elſe he ſhould be oblig'd, tho' much againſt his will, to come to their aſſiſtance, and take them into his protection.

The king of *Great Ardra*, inſtead of making a proper uſe of this wholeſome advice, laughed at it, and in farther deſpight to that king, murther'd his ambaſſador; upon which, he was ſo violently as well as juſtly enraged, that with the utmoſt expedition, he cauſed an army, by the *Fidaſians* augmented to the number of ten hundred thouſand men, to fall into their country; and thoſe being all horſe, and a warlike nation, in a ſhort time ſubdu'd half the king of *Ardra*'s territories, and made ſuch a ſlaughter among his ſubjects, that the dead being innumerable, they commonly expreſſed it by ſaying, they were like the grains of corn in the field. This looks very fabulous, inſomuch, that tho' it is confirm'd to me by oaths, I do not vouch it for a truth. But it is certain that the ſlaughter was prodigious, and that the general of that great army, contenting himſelf therewith, return'd home, expecting to be very well receiv'd by his maſter, but found himſelf miſtaken; for the king cauſed him to be hang'd on a tree, becauſe, according to his order, he did not bring the perſon of the king of *Great Ardra* along with him, on whom, and not on his ſubjects, he had intended his revenge.

Terrible ſlaughter.

You may pleaſe to obſerve, what miſchiefs this prince brought upon himſelf, as alſo that the law of nations is as well obſerv'd among thoſe *Heathens* as us *Europeans*: for that great monarch did not think himſelf ſatisfy'd by the death of ſo many thouſand men, for the murther of his ambaſſador, but would rid the world of the particular occaſion of it. Which whether he afterwards did, I have not yet heard.

Benin.

David van Nyendael's voyage to *Benin*, *Sept.* 1. 1702.

IN the beginning of my letter of the city of *Benin*, (*Oedo*,) I inform'd you of its mean ſtate at preſent, and that the greateſt part of it lies deſolate; which indeed is deplorable, by reaſon the circumjacent country is as pleaſant as could be wiſh'd, where no interpoſing hill or wood rudely interrupts the agreeable proſpect of thouſands of charming trees, which by their wide extended branches, full of leaves, ſeem to invite mankind to repoſe under their ſhade. Boſman, p. 466.

The ruin of this town and neighbouring land, was occaſion'd by the king's cauſing two kings of the ſtreet to be kill'd, under colour that they had attempted his life, tho' all the world was ſatisfy'd of the contrary, and thoroughly convinc'd, that their exceſſive wealth was the true cauſe of their death, that the king might enrich himſelf with their effects, as he did.

After this barbarity, the king found alſo a third man that ſtood in his way; who being univerſally belov'd, was timely warned of that prince's intention, and accordingly took his flight, accompany'd by three fourths of the inhabitants of the town: which the king obſerving, immediately aſſembled a number of men from the adjacent country, and cauſed the fugitives to be purſu'd, in order to oblige them to return; but his troops were ſo warmly receiv'd by this king of the ſtreet and his followers, that they forc'd them to return with bloody noſes, and give their maſter an account of their miſadventure. He reſolving not to reſt there, makes a freſh attempt, which ſucceeded no better than the former; nor was that all, for the fugitive, throughly incenſed and fluſh'd, came directly to the city, which he plunder'd and pillag'd, ſparing no place but the king's court, and then retir'd; but inceſſantly continu'd for the ſpace of ten years to rob the inhabitants of *Great Benin*, till at laſt by the mediation of the *Portugueſe*, a peace was concluded betwixt him and the king, by which he was entirely pardon'd

don'd all that was paſt, and earneſtly requeſted to return to his former habitation: However he would not truſt himſelf there, but lives two or three days journey from *Benin*, where he keeps as great a court and ſtate as the king.

The returning citizens were affably and amicably receiv'd by the king, and preferred to honourable offices, in order by thoſe means to induce the reſt to return; which probably they will not do, as being very well contented where they are. Wherefore it is to be feared, that the greateſt part of this town is ſtill likely to continue uninhabited. BARBOT.

An ABSTRACT of a Voyage to *New Calabar* River, or *Rio Real*, in the year 1699.

Taken out of the Journal of Mr. *James Barbot*; Super-Cargo, and Part-Owner with me, and other Adventurers of *London*, in the *Albion-Frigate*, of 300 Tons and 24 Guns, a Ten *per* Cent. Ship.

THE thirteenth of *January* 1698-9, we ſail'd from the *Downs*.

The third of *February*, we had ſight of *Porto Santo*, and of the iſland *Madera*.

The fifth, we ſaw the iſland *Palma*, one of the *Canaries*, at ſouth-eaſt, a great diſtance.

Tenth, we built up our ſloop, on our deck.

Thirteenth, ſaw cape *Verde*, diſtant ſix leagues eaſt ſouth-eaſt.

Twenty-third, cape *Meſurado*, ſeven leagues at eaſt by north.

Twenty fifth, we anchor'd before *Seſtro* river; there we ſtaid till the twentieth of *March*, getting in wood, water, rice, malaguette, fowls, and other refreſhments and proviſions, &c.

King *Pieter* was ſtill alive and well; we got but few elephants teeth, becauſe very dear.

Twentieth of *March*, ſailed from *Seſtro* river.

Twenty eighth, paſs'd by St. *Andrew*'s river.

Seventh of *April*, came before *Axim*, the firſt *Dutch* fort on the *Gold Coaſt* of *Guinea*.

Eighth, anchor'd before the *Pruſſian* fort, *Great Fredericksburgh*, at *Tres-Pontas*.

The *Pruſſian* general receiv'd us at his fort very civilly, but told us, he had no occaſion for any of our goods; the trade being every where on that coaſt, at a ſtand, as well by reaſon of the vaſt number of interlopers and other trading ſhips, as for the wars among the natives, and eſpecially that which the *Engliſh* and *Dutch* had occaſion'd on account of a *Black* king the *Engliſh* had murder'd, which muſt be the king of *Commendo* before mention'd in this Supplement, and that the armies had actually been in the field for eight months, which ſtopt all the paſſes for merchants to come down to the forts, to trade; that it was expected there would be a battle ſpeedily, betwixt them; that the *Hollanders*, a people very jealous of their commerce at the coaſt, were very ſtudious to have the war carried on among the *Blacks*, to diſtract as long as poſſible the trade of other *Europeans*, and to that effect were very ready to aſſiſt upon all occaſions the *Blacks*, their allies, that they might beat their enemies, and ſo the commerce fall into their hands.

Dutch rts to en- roſs ade.

The ninth we came to an anchor before the *Pruſſian* fort, *Great Fredericksburgh*, a very handſome fortreſs, mounted with about forty guns. The general told me, that ſix weeks before in his return from cape *Lope* to *Tres-Pontas*, he had been aſſaulted by a pirate, who was forc'd to let him go, being too warmly receiv'd; and that there were two or three other pirates, cruizing about that cape and *St. Tome*.

On the tenth, a ſmall *Portugueſe* ſhip anchor'd by us, the maſter a *Black* ſaid he had been but three weeks from *St. Tome*, and that about three months before he ſaw there four tall *French* ſhips coming from the coaſt of *Guinea*, loaded with ſlaves, moſtly at *Fida*; one of them commanded by *Chr. Damou*. Thoſe ſhips were ſent by the *French* king with a particular commiſſion, to purchaſe ſlaves in *Guinea*, to indemnify the freebooters of *St. Domingo*, for their pretenſions to the booty taken formerly at *Cartagena* by Meſſ. *de Pointis* and *du Caſſe*, in lieu of money; and thereby engage them to return to *St. Domingo*, and puſh on their ſettlement there, which they had abandon'd; it being agreed to ſell them the ſlaves, at no more than two hundred and fifty livres, *per* each *Indian* piece at *St. Domingo*, which accordingly has made them return to their ſettlements there. Thoſe ſhips had been forc'd to give near fifty crowns a piece, at *Fida*; ſlaves being then pretty thin at that place, and in great demand.

The *Blacks* there, through malice, had diverted the channel of the freſh water aſhore, to hinder us taking any, of which we complain'd to the *Pruſſian* general, who thereupon gave orders to let us have water.

He lent us ſome of his bricklayers, to ſet up our copper aboard, for our ſlaves beforehand.

The

BARBOT. The *Portugueſe* maſter begg'd our protection to convoy him ſafe to cape *Corſo*, in his way to *Fida*, fearing the *Hollanders* at *Mina*, who, whenever they can, force all *Portugueſe* ſhips to pay them a very high toll, for the permiſſion of trading at the coaſt.

We have abundance of our men ſick, and ſeveral already dead, the weather being intolerably ſcorching hot, and we can hardly get any proviſions for them, but a few goats very dear: we had from the *Portugueſe*, one goat, one hog, and ſeven chickens, for five *Akies* in gold.

Here we perceiv'd that above an hundred pounds worth of horſe-beans, we had bought at *London*, for ſubſiſting our ſlaves in the voyage, were quite rotten and ſpoil'd, for want of being well ſtow'd and look'd after ever ſince.

Interlopers. On the ſeventeenth of *April*, we were before *Mina* caſtle, and found ſeven ſail in the road, three or four of them tall ſhips; among which two frigats, each of about thirty guns, and a hundred and thirty men, cruizers at the coaſt; who had taken three interlopers of *Zealand*, one of which carried thirty-ſix guns, who having made a brave reſiſtance, the commander was to be try'd for his life. One of the frigats having been already two years at the coaſt, was ready to return home, with a thouſand marks of gold.

The eighteenth, anchored at cape *Corſo* road, where we rid by two *Engliſh* ſhips, on eight fathom, muddy ſandy ground; the *Portugueſe* veſſel in our company was ſet adrift, his cable breaking; and ſending his boat to weigh the anchor, in very boiſterous weather, from ſouth-weſt, the boat overſet, and three of his men were drown'd.

We found no corn there, every body telling us it was very dear at the coaſt.

On the twenty-firſt, we ſet ſail, ſaluting the caſtle with ſeven guns, and anchor'd at *Anamabou*; where we purchas'd with much trouble, and at a very dear rate, a quantity of *Indian* wheat, and ſold many perpets, and much powder: we paid three *Akies* for every cheſt of corn, which is exceſſive dear; but having loſt all our large ſtock of horſe-beans, were forc'd to get corn at all rates. Here the *Blacks* put a great value upon perpets, in painted wrappers; oil-cloths with gilt leads, with large painted arms of *England*.

The tenth, we ſent the boat to *Aniſchan*, at eaſt, for fewel; and bought her loading of billets at three *Akies* for each hundred, very dear wood.

The eleventh, we ſailed, and the twelfth paſs'd by *Apong*, a *Dutch* fort, very advantageouſly ſituated; came to anchor at *Winniba*, an *Engliſh* fort, and went aſhore.

The fifteenth, we arriv'd at *Acra*, and anchor'd about a league and a half from ſhore. Here we ſtay'd to the twenty-ſixth, trading for gold, ſlaves, and ſome few teeth; and diverting our ſelves by turns, with the *Engliſh*, *Dutch*, and *Daniſh* commanders of the forts; but more intimately with Mr. *Trawne*, the *Daniſh* chief, who has his lady with him.

The twenty-ſixth, as we work'd our ſmall bower aboard, both cable and buoy-rope breaking, we were forc'd to ſail, leaving the anchor behind, which was hitch'd among the rocks at the bottom; and having purchas'd ſixty-five ſlaves along the *Gold Coaſt*, beſides gold and elephants teeth, ſaluted the three *European* forts, each with nine guns; and ſteered eaſt ſouth-eaſt, for four or five leagues, then ſouth-eaſt by eaſt for twenty-eight leagues, towards *New Calabar*, to buy more ſlaves.

The twenty-ſeventh, latitude obſerv'd five degrees four minutes north, moderate weather, the wind at ſouth-weſt by weſt, being followed by our ſmall ſloop under ſail; and at night it blew ſo hard, that to keep her company, we put out the fore-ſail and two top-ſails only.

The twenty-ninth, we gueſs'd we were near cape *Fermoſo*, ſlow ſail, becauſe of our ſloop having very rough ſea, an heavy gale and rains.

The thirtieth, had ſight of land, ſouth-eaſt by eaſt of us, and came within two leagues of it, in ten fathom muddy ſand, the ſea carrying to land apace. Gueſſing we had run already near one hundred and ten leagues from *Acra*, and perceived then, that we miſs'd cape *Fermoſo*, which we expected to have ſeen at north of us; that the tide had drove us about fifteen leagues north-weſt of it, in the gulph of *Benin*; which was a mighty ſurprize, as well as a diſappointment of our voyage to *Calabar*. Our ſloop not being able to work it up, ſo well as the ſhip, becauſe of the rough ſea and high ſouth-weſt and ſouth ſouth-weſt wind; were forc'd to come to anchor in ſeven fathom, muddy ground, in hopes of a land-wind, to favour us to the ſouthward: this was on the thirtieth of *May*.

The thirty-firſt, we caſt anchor again about a league and a half from land, at four degrees fifty minutes of our obſervation. This day the tide very ſwift, to northward, at half a league an hour; the land lying north and ſouth, very low, flat, and all over woody: by our gueſs, ſince we ſail'd from *Acra*, we thought to have gained thirty leagues ſouthward; and conſequently to be in a proper latitude for cape *Fermoſo*; and in all this time we had but two obſervations, the weather being continually gloomy, and great rains. This day we reckoned to be fifteen leagues north north-weſt of cape *Fermoſo*,

moſo, wind high at ſouth ſouth-weſt, the tide at north.

Firſt of *June*, good weather; but the tide violent to north, and rough ſea, laying at anchor.

Second, hazy weather at anchor, and could not ſee our ſloop.

Third, the ſloop came up to us, with a weſt ſouth-weſt wind; we were then under ſail, ſteering ſouth: but growing calm in the afternoon, anchored in five fathom, muddy ground, and heavy rain.

Fourth, fifth and ſixth, ſtill at anchor, wind ſouth ſouth-weſt and ſouth-weſt, abundance of rain.

Seventh, in the morning our cable broke, and immediately let fall our ſheet-anchor, the ſea very high.

Eighth, ſent both boat and pinnace to take up our loſt anchor; but the boiſterous weather could not allow the men to work up the buoy-rope: our people tryed again in the afternoon, but without effect.

Ninth, calm weather, the boats went to work the anchor, but the buoy-rope broke, and ſo the anchor was loſt; which put us into a conſternation, having but one anchor left aboard.

Thoſe who ſay the navigation in *Guinea* is very eaſy, at this time, to the month of *Auguſt*, are ſtrangely miſtaken, and ought to carry a double quantity of anchors; for the ſea is moſt days very high, and the wind at ſouth ſouth-weſt very freſh, blowing on the land; accompanied with very heavy long rains, which ſtrain upon a ſhip continually, when at anchor; and the ground is very ſtony, or rather rocky, in many places, as at *Seſtro*, *Axim*, *Tres-Pontas* and *Acra*.

It is alſo thought that the heavy ſhowers of rain abate the ſurges of the ſea; but we find the contrary: for during theſe five weeks paſt, we have had continually a high ſea, diſmal dark, and very cold days and nights, being as raw a cold as in the channel of *England*, in *September*: our ſorry ſloop is properly the occaſion of our misfortune and retardment.

The twelfth, ſail'd again, ſteering weſt and weſt by north, the tide ſtill; in the afternoon the wind being ſouth-weſt, we tack'd to ſouth ſouth-eaſt, a freſh gale; at four in the afternoon to ſouth by eaſt, in ſix fathom, in ſight of a river. At night we came to an anchor, in five and a half fathom, and bent our new cable for greater ſafety, having only this one anchor left us.

The thirteenth, the tide to ſouth-eaſt, the wind weſt ſouth-weſt, and then weſt by ſouth, a ſmall gale; we ſail'd to ſouth, hazy rainy weather, along the ſhore, and at ſouth we anchor'd in eight and a half fathoms, fearing a tornado.

The fourteenth, rain, as cold as in *December* in *England*, and raw weather: lay ſtill at anchor. BARBOT.

The fifteenth, the ſame weather; at ten we ſailed, but immediately dropt anchor again, fearing a tornado.

The ſixteenth, rain, ſet ſail, ſteering ſouth-eaſt on eight fathom, and nine, at eleven a-clock; we reach'd cape *Fermoſo*, which is not eaſy to be known. Coming from the north-weſt at two a-clock, we paſs'd by *Rio Non*, ſtearing eaſterly; at four paſs'd by *Rio Oddy*, in ſeven fathom; at ſix at night, anchored in ſix fathom, north north-eaſt and ſouth ſouth-weſt of *Rio Tilana*, or *St. Juan*.

The ſeventeenth, ſailed eaſt along the ſhore, on ſix and ſeven fathom; at nine, we had *Rio St. Nicholas*, at north; at eleven, *Rio St. Barbara*; at one a-clock, paſs'd the river *St. Bartholomeo*; at half an hour after two, *Rio Sombreiro*; and at three we came to an anchor, betwixt the latter, and *New Calabar* river, on five and a half fathom muddy ſand, by gueſs north and ſouth off *Foko* point.

The eighteenth, by day-break, we ſent our long-boat with three men to ſail to land for intelligence, and bring ſome *Black* to pilot us into *Calabar*, together with ſamples of ſome merchandize; we ſpy'd a ſhip in *Bandy* river, as much as we could ſee it. The tide running eaſtward at ten, we moor'd our ſhip about four leagues from ſhore, ſuppoſing we muſt lie there, and drive our trade in the river with our ſloop and long-boat, thinking it impoſſible to find a proper channel, to carry ſo tall a ſhip in, drawing fourteen foot and a half water.

The nineteenth, we ſent one of the pilots in the pinnace to ſound the bar; he returned at ſeven at night with much trouble, the wind and ſea being ſo high.

The twentieth, lay ſtill, expecting the return of our long-boat from the river.

The twenty-firſt, at day-light, our warp broke, which was moor'd at ſouth-eaſt, becauſe it had blow'd very hard all night, from ſouth ſouth-weſt, and ſouth-weſt by ſouth, and the ebb very ſtrong, the weather very cold. We find, as the *Portugueſe* maſter had told us at *Tres-Pontas*, the month of *June* hereabouts to be a *Diablo*, as he expreſs'd it.

The twenty-ſecond, rough ſea at ebb-tide, wind ſouth ſouth-weſt; we are much concern'd for our long-boat not returning aboard.

The twenty-third, moderate clear weather, wind ſouth ſouth-weſt. At eleven a-clock we ſpy'd a boat near the bar; but being come aboard at one, found it was a great canoe with nine *Black* rowers, beſides

BARBOT. other *Blacks*, and the maſter of our long-boat, who reported that on the twentieth, being near the bar, and not poſſible to get out, he dropp'd his grappling, and a few hours after the rope broke, and was forc'd thus back to *Bandy* river, leaving on it a buoy-rope.

The king of *Bandy*, *William*, had ſent us two or three of his pilots in the canoe, with certificates of ſeveral *Engliſh* maſters of ſhips they had piloted formerly ſafe in, ſome of them drawing thirteen foot water; in caſe we were deſirous to carry the frigat into the river.

Our man reported, that the ſhip we could ſee within the river was *Engliſh*, commanded by one *Edwards*, who had got his complement of ſlaves, being five hundred, in three weeks time; and was ready to ſail for the *Weſt-Indies*: and that he would ſpare us an anchor of about eleven hundred weight, which rejoiced us much.

Good place to buy ſlaves. He reported farther, that as ſoon as the *Blacks* could ſee our ſhip off at ſea, they immediately went up the river to buy ſlaves, beſides a hundred and fifty that were actually at *Bandy* town when he left it; and that king *William* had aſſur'd him, he engag'd to furniſh five hundred ſlaves for our loading, all luſty and young. Upon which, we conſulted aboard with the officers, and unanimouſly agreed to carry up the ſhip, if poſſible, for the greater expedition.

On the twenty-fourth, early, the weather being fair, the wind ſouth-weſt, according to that reſolution, we ſet all hands to get in our ſheet-anchor, the only one we had; but it being ſo deep ſtuck in mud, could not bring it up; which put us to our utmoſt efforts. But whether the anchor was ſo deep in the mud, or among rocky ſtones, I cannot ſay, the ſhip pitching violently two ſtrands off, our cable gave way, tho' it was a new one; which cauſed us immediately to chop it off, and then to wind on the warp, on which we had faſtened a buoy, being an iron-bound hogſhead.

At one in the afternoon, weighing our anchor, our warp broke, and with precipitation oblig'd us to chop off our cable, to get under ſail to ſave the ſhip, as well as our perſons if poſſible, at this time in great conſternation, having thus loſt all our anchors, the head at ſouth-eaſt, to endeavour to weather the breaking on the bar.

Thus we ſail'd ſouth ſouth-eaſt and ſouth-eaſt, better than an hour and a half, about two leagues from the place where we had lain at anchor; and having brought *Foko* point to north-weſt by north, and north north-weſt, and *Bandy* point to north by eaſt about five leagues from us, we ſtood to north-weſt by north, and north-weſt, for ſome time, running on five and a half, five, four and a half, and four fathom and a quarter; and all the while with the lead in hand to ſound the depths. At three a-clock being about three leagues from the points aforeſaid, we fell on a ſudden on three and a half, and continu'd ſo for a while; then came to three, and two and three quarters fathom, and finally to two and a half. All then thought the ſhip loſt, as often touching on the ground a-ſtern, eſpecially the third ſtroke was very violent; but then, by providence, happening to ſet all our ſails, the ſhip paſſed over and got in well, and by degrees found two and three quarters, three, and three and one quarter fathom, for above a league's courſe, the bottom being very uneven, three or four foot difference, more or leſs, at each lead caſt. Thus ſailing for two hours from three to four, and four to three fathom, we ſuddenly came again to two and a half, and the ſhip touch'd ground very ſlightly; but the ſea being ſmooth, receiv'd no harm. At about five a-clock, we got the opening of *Bandy* river, and the ſight of captain *Edwards*'s ſhip, riding before the king's town; at which moment we ſteer'd north-eaſt, directly for the ſaid river: three quarters paſt ſix brought *Bandy* point eaſt and weſt, with a ſwift courſe of flood. The moon-ſhine ſerved us to get the ſame tide to an anchor on fourteen fathom, before *Bandy* town, on a ſmall anchor of three hundred weight, the only one we had left, and which we had at *Anamaboe* from an *Engliſh* ſhip; but that anchor being too light for ſo heavy a ſhip, and the tide ſo very ſtrong, it required a long time, the ſhip driving, before it took hold of the ground ſufficiently. Captain *Edwards* ſent us ſoon after, a ſmall anchor of ſix hundred weight, for that night only, till he could ſpare us his large anchor, as he had promis'd, which is very providential in the extremity we are reduced to; and after the dangers of ſhipwreck, from which we are now ſo happily preſerved. Our *Black* pilots were properly of no uſe in our diſtreſs, pleading they never were ſenſible of ſo ſhallow water at the bar; and that it was at the nip tide, and at low water too, that the ſhip has paſs'd over ſo luckily.

Sail into Bandy river.

Captain *Edwards* ſeeing from a great diſtance, the danger we were in, through the ignorance of our blind pilots, who had miſtaken the right channel, came out immediately in his pinnace, to aſſiſt and ſhow us the proper channel: to that effect he ſtood to leeward of us, thinking we apprehended his meaning, to ſteer towards the pinnace, which he kept there for a mark for us, the bar being there not above half a mile of high ground, and yet at leaſt three fathom water; whereas the channel we got through, is better than three miles and a half of bar: but we ſuppoſing the tide had driven him there,

there, took no notice of his deſign, and ſo proceeded, as above related, amidſt many dangers and difficulties. But had we, as he ſaid afterwards, when we had brought the two points, or capes of the river, to eaſt and weſt, ſteer'd immediately north, and north by eaſt, inſtead of running to north-weſt by north, and north north-weſt, as we did then; we had got in lieu of three or three fathom and a half at beſt, five, ſix, ſeven, and ſoon after eight fathom channel, at the place where he ſtood ſtill with his pinnace.

Propoſals to trade. On the twenty fifth in the morning, we ſaluted the *Black* king of *Great Bandy*, with ſeven guns; and ſoon after fired as many for captain *Edwards*, when he got aboard, to give us the moſt neceſſary advice concerning the trade we deſigned to drive there. At ten he returned aſhore, being again ſaluted with ſeven guns: we went aſhore alſo to compliment the king, and make him overtures of trade, but he gave us to underſtand, he expected one bar of iron for each ſlave, more than *Edwards* had paid for his; and alſo objected much againſt our baſons, tankards, yellow beads, and ſome other merchandize, as of little or no demand there at that time.

The twenty ſixth, we had a conference with the king and principal natives of the country, about trade, which laſted from three a-clock till night, without any reſult, they inſiſting to have thirteen bars of iron for a male, and ten for a female ſlave; objecting that they were now ſcarce, becauſe of the many ſhips that had exported vaſt quantities of late. The king treated us at ſupper, and we took leave of him.

The twenty ſeventh the king ſent for a barrel of brandy of thirty five gallons, at two bars of iron *per* gallon; at ten we went aſhore, and renewed the treaty with the *Blacks*, but concluded nothing at all, they being ſtill of the ſame mind as before.

The twenty eighth, we ſent our pinnace up the river to *Dony*, for proviſions and refreſhments; that village being about twenty-five miles from *Bandy*. Tranſacted nothing with *Blacks* of *Bandy* all this day.

The twenty ninth, had three great jars of palm-oil, and being foul weather, did not go aſhore.

Trade adjuſted. The thirtieth, being aſhore, had a new conference, which produced nothing; and then *Pepprell*, the king's brother, made us a diſcourſe, as from the king, importing, *He was ſorry we would not accept of his propoſals; that it was not his fault, he having a great eſteem and regard for the* Whites, *who had much enriched him by trade. That what he ſo earneſtly inſiſted on thirteen bars for male, and ten for female ſlaves, came from the country people holding up the price of ſlaves at their inland markets, ſeeing ſo many large ſhips reſort to* Bandy *for them; but to moderate matters, and encourage trading with us, he would be contented with thirteen bars for males, and nine bars and two braſs rings for females*, &c. Upon which we offered thirteen bars for men, and nine for women, and proportionably for boys and girls, according to their ages; after this we parted, without concluding any thing farther. BARBOT.

On the firſt of *July*, the king ſent for us to come aſhore, we ſtaid there till four in the afternoon, and concluded the trade on the terms offered them the day before; the king promiſing to come the next day aboard to regulate it, and be paid his duties.

We took a large ſhark, which was given to the *Blacks* of *Bandy* to feaſt on. Our pinnace returned at night from *Dony*, brought a ſlave for ten bars of iron and a pint tankard; and a cow and a calf, which coſt a hundred and fifty rings.

The ſecond, heavy rain all the morning. At two a-clock we fetch'd the king from ſhore, attended by all his *Caboceiros* and officers, in three large canoes; and entring the ſhip, was ſaluted with ſeven guns. The king had on an old-faſhion'd ſcarlet coat, laced with gold and ſilver, very ruſty, and a fine hat on his head, but bare-footed; all his attendants ſhewing great reſpect to him: and ſince our coming hither, none of the natives have dared to come aboard of us, or ſell the leaſt thing, till the king had adjuſted the trade with us.

We had again a long diſcourſe with the king, and *Pepprell* his brother, concerning the rates of our goods and his cuſtoms. This *Pepprell* being a ſharp blade, and a mighty talking *Black*, perpetually making ſly objections againſt ſomething or other, and teazing us for this or that *Daſſy*, or preſent, as well as for drams, *&c.* it were to be wiſh'd, that ſuch a one as he were out of the way, to facilitate trade.

We fill'd them with drams of brandy and bowls of punch till night, at ſuch a rate, that they all, being about fourteen with the king, had ſuch loud clamorous tattling and diſcourſes among themſelves, as were hardly to be endured.

Thus, with much patience, all our matters were adjuſted indifferently, after their way, who are not very ſcrupulous to find excuſes or objections, for not keeping literally to any verbal contract; for they have not the art of reading and writing, and therefore we are forced to ſtand to their agreement, which often is no longer than they think fit to hold it themſelves. The king order'd the publick cryer to proclaim the permiſſion of trade with us; with the noiſe of his trumpets, being elephant's teeth, made much after the ſame faſhion, as is uſed at the *Gold Coaſt*, we paying ſixteen braſs rings to the fellow

BARBOT. fellow for his fee. The *Blacks* objected much againſt our wrought pewter, and tankards, green beads, and other goods, which they would not accept of.

We gave the uſual preſents to the king and his officers; that is,

Preſents to the king, &c. To the king a hat, a firelock, and nine bunches of beads, inſtead of a coat.

To captain *Forty*, the king's general, captain *Pepprell*, captain *Boileau*, alderman *Bougsby*, my lord *Willyby*, duke of *Monmouth*, drunken *Henry*, and ſome others, two firelocks, eight hats, nine narrow *Guinea* ſtuffs.

We adjuſted with them the reduction of our merchandize into bars of iron, as the ſtandard coin, *viz.*

Prices of goods. One bunch of beads, one bar. Four ſtrings of rings, ten rings in each, one *ditto*. Four copper bars, one *ditto*. One piece of narrow *Guinea* ſtuff, one *ditto*. One piece broad *Hamborough*, one *ditto*. One piece *Nicanees*, three *ditto*. Braſs rings, *ditto*.

And ſo *pro rata*, for every other ſort of goods.

The price of proviſions and wood was alſo regulated.

Sixty king's yams, one bar; one hundred and ſixty ſlaves yams, one bar; for fifty thouſand yams to be deliver'd to us. A butt of water, two rings. For the length of wood, ſeven bars, which is dear; but they were to deliver it ready cut into our boat. For a goat, one bar. A cow, ten or eight bars, according to its bigneſs. A hog, two bars. A calf, eight bars. A jar of palm-oil one bar and a quarter.

We paid alſo the king's duties in goods; five hundred ſlaves, to be purchaſed at two copper rings a head.

We alſo advanced to the king, by way of loan, the value of a hundred and fifty bars of iron, in ſundry goods; and to his principal men, and others, as much again, each in proportion of his quality and ability.

To captain *Forty*, eighty bars. To another, forty. To others, twenty each.

This we did, in order to repair forthwith to the inland markets, to buy yams for greater expedition; they employing uſually nine or ten days in each journey up the country, in their long canoes up the river.

Diſorderly feaſt. All the before regulations being ſo made, the ſupper was ſerved. It was as comical as ſhocking, to obſerve thoſe people's behaviour at table, both king and ſubjects making a confuſed noiſe, all of them talking together, and emptying the diſhes as ſoon as ſet down, every one filling his pockets with meat, as well as his belly; eſpecially of hams and neat's tongues, falling on all together, without regard to rank or manners, as they could lay their hands on it.

After having drank and eat till they were ready to burſt, they returned aſhore, being again ſaluted with ſeven guns.

On the third, the king returned aboard, to ſee ſome ſamples of all our goods, as he ſaid; but it was only a pretence, for inſtead of that, he fell a drinking and eating all the while, and returned to town with his company, being ſaluted with three guns.

The fifth, the king ſent aboard thirty ſlaves, men and women; of which we pick'd nineteen, and returned him the reſt.

The ſixth, the king came aboard with four ſlaves, which, with the nineteen others of the day before, made twenty three, for which we paid him two hundred and forty ſeven bars, three of the women having each a child. We allowed him for twenty four heads in ſpecie, a hundred and twelve bars, in *Rangoes* ten bars, in beads forty ſix bars, in copper fifty one bars, and in *Guinea* ſtuffs twenty eight bars.

Thus from day to day, from this time to the twenty ninth of *Auguſt* following, either by means of our armed ſloop making ſeveral voyages to *New Calabar* town, and to *Dony*, to purchaſe ſlaves and proviſions; and by the contract made with the king, and his people of *Bandy* town, and circumjacent trading places; we had by degrees aboard ſix hundred and forty eight ſlaves, of all ſexes and ages, including the ſixty five we had purchaſed at the *Gold Coaſt*, all very freſh and ſound, very few exceeding forty years of age; beſides proviſions of yams, goats, hogs, fowls, wood and water, and ſome cows and calves. As for fiſh, this river did not afford us any great quantity, which was a great loſs to us, being forced to ſubſiſt the ſhip's crew with freſh meat from land, at a great charge, it being here pretty dear, and moſt of our ſalt meat being ſpent, and have but for three months more of ſea-biſket left in the bread-room. Several of our ſailors are tormented with cholicks, and ſome few dead.

On the thirteenth of *July*, captain *Edwards* riding at *Bandy* point, in order to put to ſea, after he had ſold us an anchor of eleven hundred weight, with one caſk of beef, ſome deals and tar, *&c.* we ſent our two mates and ſix men, in the pinnace, aboard him, to be rightly informed of the bar, for our going out when ready loaded.

Mr. John Grazilhier's *voyage from* Bandy *to* New Calabar *in* Rio-Real, *in our ſloop.*

THE twenty ſecond of *July*, I ſailed with a little cargo, for *Calabar* town. At ſix at night I anchored before a village call'd *Bandy*, ſituated in the north north-weſt part of the iſle of the interlopers, where the *Portugueſe* uſually trade for ſlaves. On the twenty third, I ſet ſail with the tide of flood, and about twelve at night came to anchor in *Calabar* river, and fired a pattarero, but no man came from ſhore.

The

Other prices of slaves.

The twenty fourth I came before the town of *Calabar*, and fired three guns, to ſalute the king; after which, I made him the uſual preſents of one caſk of brandy, and a barrel of powder, with a hat: to the duke of *Monmouth* a hat; to the duke of *York* a piece of linen cloth; and to captain *Jan Alkmaers* another piece: theſe four being here the principal *Blacks*, who claim preſents, before we can trade. And having adjuſted the price of ſlaves and of our merchandize, I preſented them alſo with a hat, a firelock, and a coat. Then the king cauſed the permiſſion of trade to be proclaimed as at *Bandy*, *viz.* Twelve bars a man, nine a woman, and ſix a boy or girl.

The twenty fifth, I got fifteen ſlaves aboard the ſloop, all young people.

The twenty ſixth. This morning above forty great canoes parted from *Calabar* up the river, to purchaſe ſlaves inland. At noon I ſent the ſloop back to *Bandy*, to deliver aboard what ſlaves I had bought here, and ſtaid aſhore at the town, to expect her return with goods, to carry on the trade here at the return of the canoes from above.

The twenty ſeventh. Heavy rain all this day: about nine at night the canoes return'd with a great number of ſlaves.

The twenty eighth, I got eight ſlaves. Were our ſhip here, ſhe would get ſlaves much faſter than at *Bandy*; the *Calabar Blacks* being but two or three days out and home, to purchaſe them at inland markets: whereas the *Bandy* people, lying much lower, by the ſea-ſide, are eight or ten days out and home, to get them down.

The twenty ninth, the ſloop arrived, and immediately I went back to the ſhip at *Bandy* towards night, with forty four ſlaves; notwithſtanding it rained all the day and this night.

The thirtieth, I came to *Foko* point, diſtant five leagues from *Calabar*, north and ſouth.

The thirty firſt, early I ſailed, the wind at weſt ſouth-weſt, and arrived aboard the ſhip, at *Bandy*, about ten. To avoid the banks which lie north of this point, we ſteer'd eaſt for half a league, and afterwards north-eaſt, coaſting the breaking of the ſea to windward, in three, and two fathom and a half at low water, to the interlopers iſland; where we were careful to avoid a bank running out thence about a league. In our courſe to the point of *Bandy*, and from it to the town, is ten fathom deep all along.

The ſame night I returned to *Calabar* in the ſloop, with a freſh cargo, taking Mr. *Barbot* with me; and arrived there the firſt of *Auguſt* at night.

The ſecond of *Auguſt*, we got forty three ſlaves, and the ſame night went for *Bandy*, leaving Mr. *Barbot* at *Calabar* to trade; lodging his goods in king *Robert*'s houſe.

The third, I arrived aboard. BARBOT.

The fourth, early I returned to *Calabar*, in company of a *Portugueſe* ſhip, and arrived there at night. Mr. *Barbot* had thirty ſlaves ready, which I took in, and ſailed immediately to *Bandy* on the fifth early. The *Portugueſe* ſhip anchor'd before *Calabar*.

Thus we navigated the ſloop to and fro, from *Bandy* to *Calabar*, till we had our compliment of ſlaves. At ſome trips, when the winds were contrary, and too high, we ſteer'd our courſe from *Bandy* to *Calabar* through the channel betwixt the long narrow iſland that lies to weſtward of the road, where there are ſome cottages of fiſhermen, who often brought us fiſh aboard ſhip. On the north ſide of this channel ſtands a timber building, which is ſeen as far off as the ſhore there. The beforementioned iſland is much higher than any lands. This building is like a barn at a diſtance; and about it, not very far, are ſome hamlets for fiſhermen. Mr. *Barbot* ſays, he once was in that barn, and obſerved there twenty five or thirty elephant's heads dried, ſet up all round the houſe on boards, which are the idols of the country, the *Blacks* reſorting thither to pay their religious worſhip.

In the interval, ſaith *Grazilbier*, I made ſome voyages to *Dony*, as did Mr. *Barbot*, in our long-boat; at the ſecond of which, on the eighth we came at night to *Dony*, and cauſed my goods to be carried to the king's houſe, being a man about forty five years of age. On the ninth I got three ſlaves, three cows, and one goat, all for fifty ſeven bars, the cows at eight bars a-piece, and returned aboard; but by reaſon of the bad weather, could not reach *Bandy* till the tenth, in the morning, when Mr. *Barbot* arrived alſo, a little before me, in the ſloop, from *Calabar*, with thirty ſeven ſlaves.

DESCRIPTION *of* CALABAR.

THE town is ſeated in a marſhy iſland, often overflow'd by the river, the water running even between the houſes, whereof there are about three hundred in a diſorderly heap. The king's is pretty high and airy, which was ſome comfort to me, during the time I ſtaid there. Barbot's *journal.*

The land about the town being very barren, the inhabitants fetch all their ſubſiſtence from the country lying to the northward of them, called the *Hackbous Blacks*, a people much addicted to war and preying on their neighbours to the northward, and are themſelves luſty tall men. Hackbous Blacks.

In their territories there are two market-days every week, for ſlaves and proviſions, which the *Calabar Blacks* keep very regularly, to ſupply themſelves both with proviſions and ſlaves, palm-oil, palm-wine, *&c.* there being great plenty of the laſt. *Markets.*

BARBOT. King *Robert* is a good civil man, about thirty years of age.

The king. Every evening they club together at one

Drinking. another's houſes, by turns; providing two or three jugs of palm-wine, each of them containing twelve or fifteen gallons, to make merry; each perſon, man and woman, bringing their own ſtool to ſit on. They ſit round and drink to one another out of ox's horns, well poliſhed, which hold a quart or more, ſinging and roaring all the while till the liquor is out.

Diet. Their common food is yams boil'd with fiſh and palm-oil, which they reckon dainty fare.

Whilſt I was at the town, they ſhow'd me a conſiderable quantity of elephant's teeth, very large, but ſo very dear, they would have turned to no account in *Europe*.

Idols. Every houſe is full of idols, as well as the ſtreets of the town. They call them *Jou-Jou*, being in the nature of tutelar gods. Many of them are dried heads of beaſts, others made by the *Blacks* of clay and painted, which they worſhip and make their offerings to.

Sacrifice. Before the king goes aboard a ſhip newly come in, he repairs to his idol houſe, with drums beating, and trumpets ſounding, all his attendants bare-headed. There he makes abundance of bows to thoſe puppets, begging of them to make his voyage proſperous; and then ſacrifices a hen, which is tied alive by one leg to the end of a long pole, and has a braſs ring on the other leg, leaving the poor creature in that condition till it ſtarves to death.

Every time their ſmall fleet of canoes goes up for ſlaves, and when they return, they blow their horns or trumpets for joy; and the king never fails, at both thoſe times, to pay his devotions to his idols, for their good ſucceſs, and a ſhort voyage.

The *Indians* of *Virginia* every time they return home from hunting or fiſhing, offer ſacrifices of blood, hearts and tobacco, on altars erected in the fields.

The *Blacks* here are generally inhuman, treacherous, very thieviſh, and falſe to the moſt ſolemn engagements. I could obſerve no curioſities there, but only ſome ſhells I brought to *London* with me, and their weapons, made by the *Hackbous Blacks*, and ſuch other things which I have repre-

PLATE 26. ſented in the cut here annexed.

There is a prodigious number of monkeys and apes about *Calabar*, but not handſome. They have alſo blue parrots. The natives give three or four monkeys for an old hat or coat, taking much pride to dreſs themſelves in our ſailors old rags.

DESCRIPTION *of* DONY.

Barbot's *journal.* ON the twenty fourth of *July* I went to *Dony*, diſtant about twenty five miles from *Bandy* road, along the river, in the long-boat, and arrived there at four in the afternoon. The king being then gone to *Bandy*-point with ſome ſlaves, to ſell to our people aboard, I ſtaid for his return, and employ'd my time in walking about the town; and obſerved the country about it to be all overflowed, being a low ſwampy ground, cut in many places, with ſmall rivers running into the great one of *Dony*.

It has plenty of cattle, hogs and goats, and a prodigious quantity of palm-wine, which is their uſual drink. The cattle is ſmall, eſpecially cows.

I lay that night in the king's houſe, near *Idols.* his idol-houſe, which they call *Jou-Jou*, and are kept there in a large preſs, full of the ſkulls of their enemies killed in war, and others of beaſts; beſides a quantity of human bones and other traſh, ſome of them moulded with clay, and painted as at *Calabar*. They are ſo ſuperſtitiouſly bigotted, that any perſon whatever, who offers to touch any of thoſe things with his hand, is ſure to be ſeverely puniſhed, and in danger of his life.

Beſides thoſe idols, they worſhip bulls, and a large ſort of lizards, called *Gouanes* in the *French Caribbee* iſlands, as their prime gods; and it is not leſs than death to kill them.

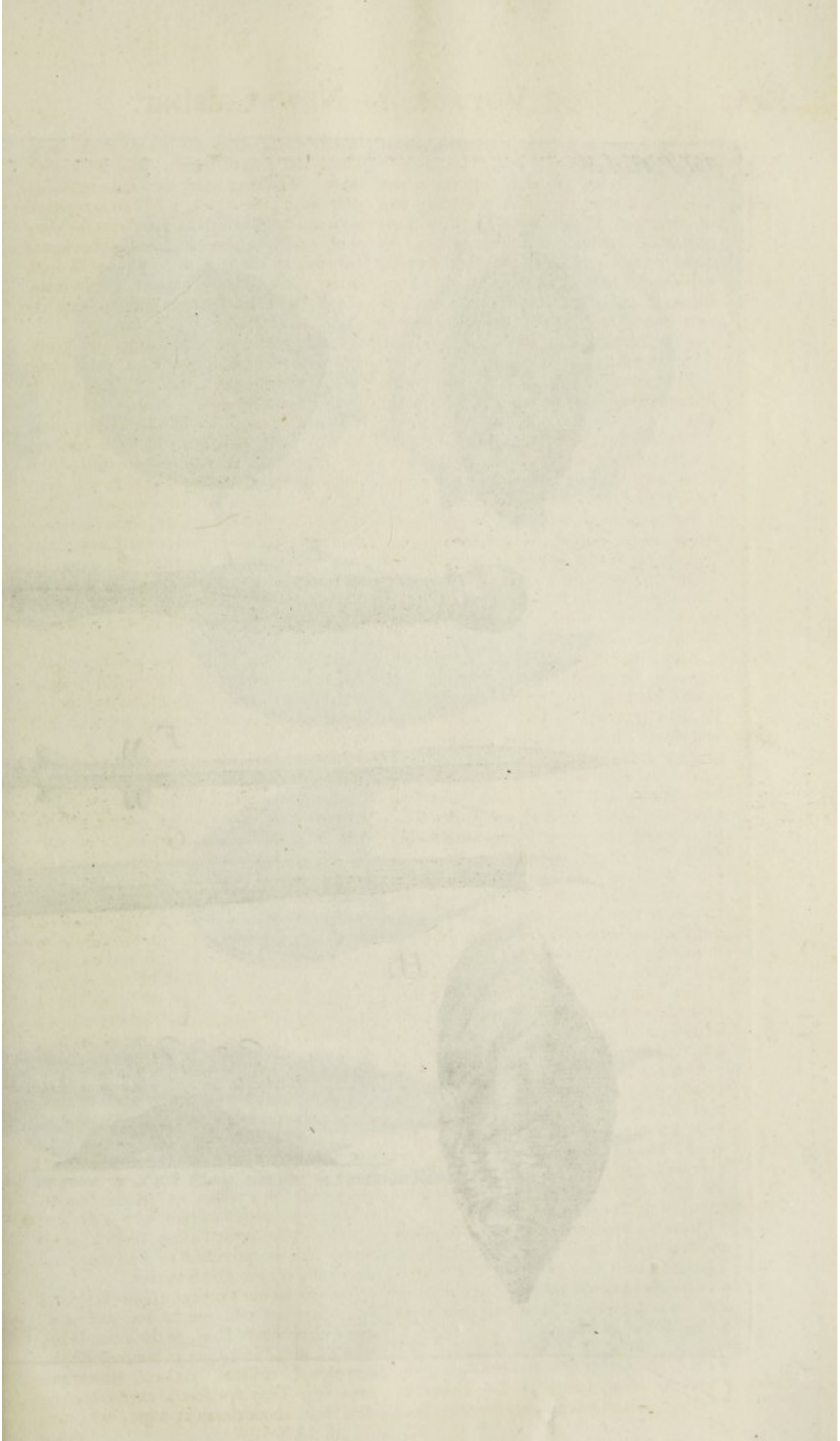
Moſt of theſe *Blacks* are circumciſed, and ſhow great reverence to their prieſts or *Marabous*; and whenſoever they kill any beaſts for their own eating, they reſerve the entrails for their idol gods, which they lay on the little altars erected in many places to their honour.

On the twenty fourth the king returned home, and obliged me not to go away till next day, to give time to the people to bring down their cattle from the country, it being the chief occaſion of my voyage to get ſome there: yet the next day I could get but three cows, and three goats, the former at eight bars a-piece. About noon, on the twenty fifth, I ſailed for *Bandy* with theſe cattle.

The king of *Dony* is a very good-natur'd *The king.* civil man, ſpeaks *Portugueſe*, and ſeems to have been inſtructed by *Romiſh* prieſts, who are ſent over from time to time, from *St. Tome* and *Brazil*. The firſt time he came aboard our ſhip, which was on the ſeventh of *July*, we preſented him with a hat and a firelock; he invited us to traffick at his town, and we promiſed to ſend now and then ſome of our goods thither.

John Grazilbier's voyage to *Dony* in 1704.] Mr. *Grazilbier* told me he was once hunting of elephants at *Dony*, in the moon-ſhine, with the king, and above an hundred *Blacks*, armed with muſkets, cutlaces, lances and ſaws, *&c.* They ſaw ſeveral elephants come near them about eleven at night, who were

going



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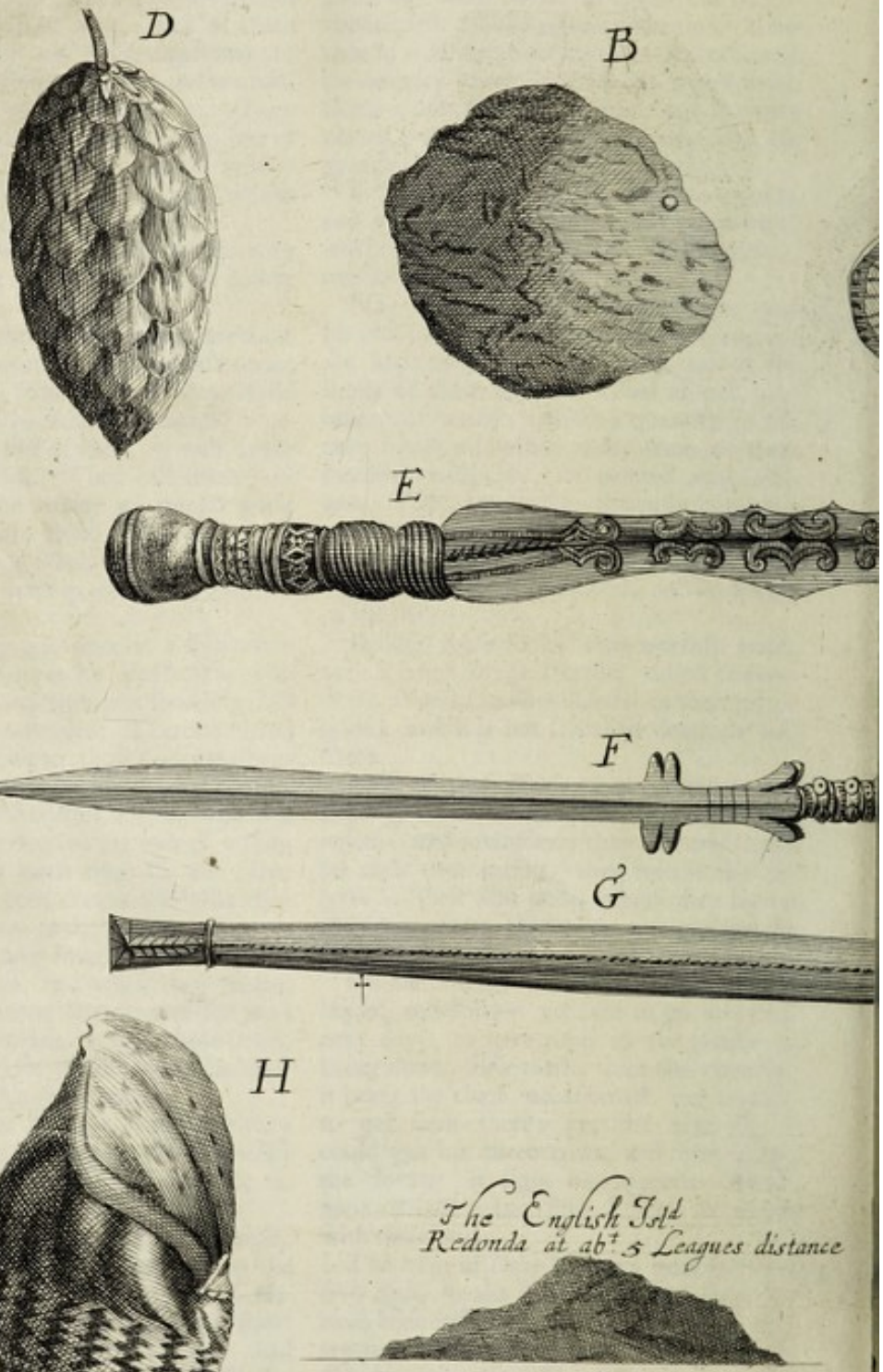
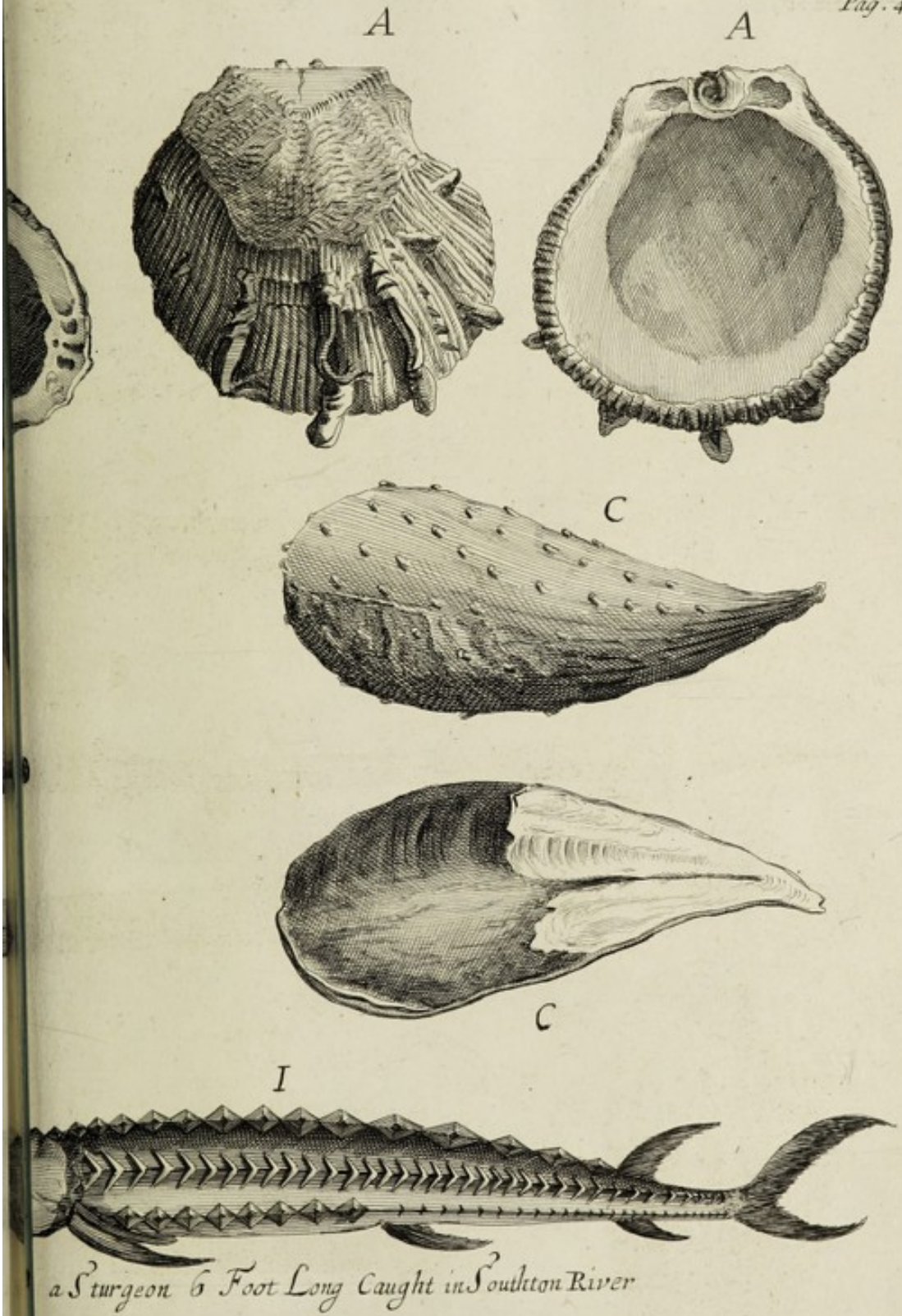
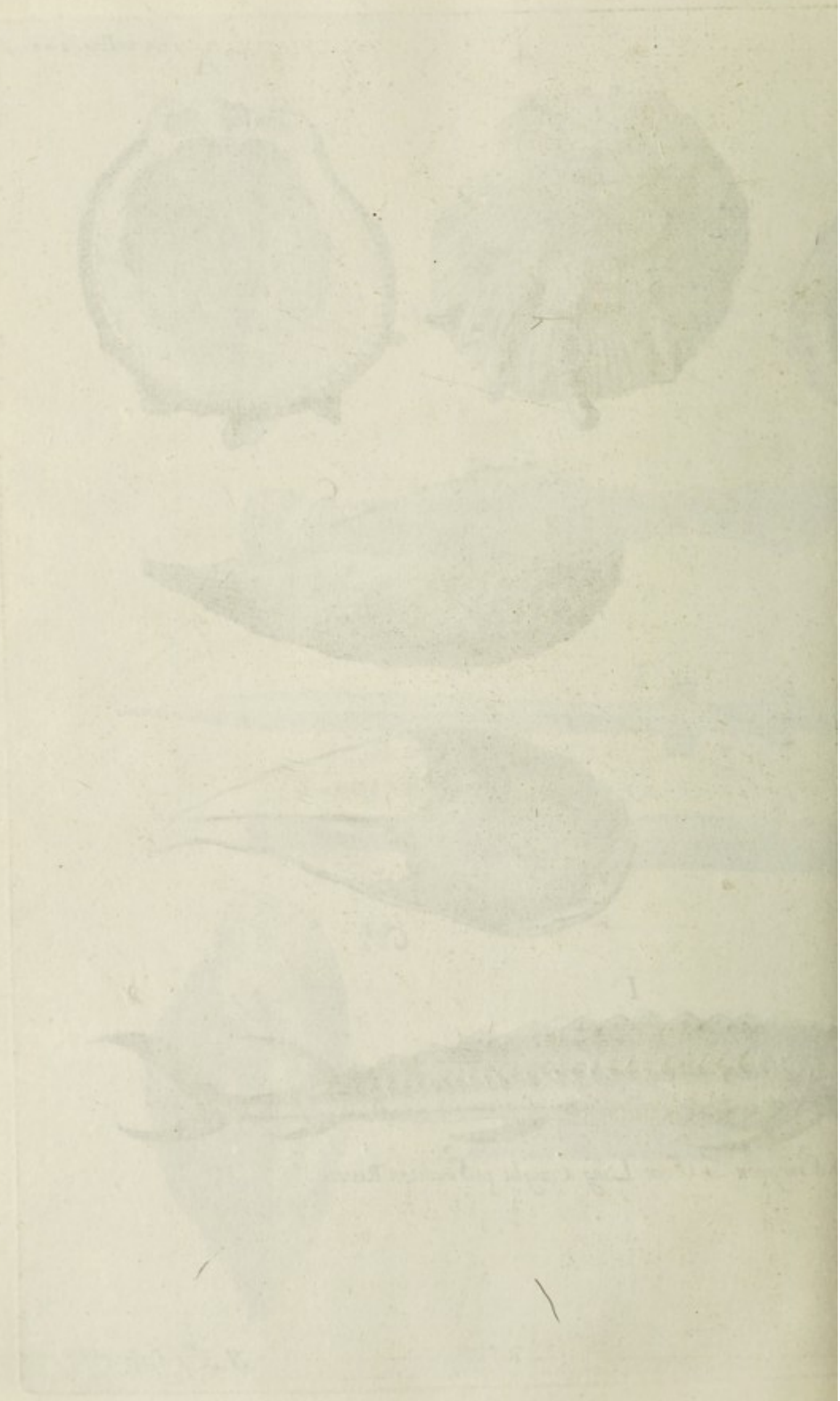




a Sturgeon 6 Foot Long Caught in Southton River

J. Kip fecit



Vol. V. Plate 27.

A NEW CORRE

vulgarly call'd CALABAR.
of GUINEA about it. from
Drawn very exactly o

PART of AFRICK

1 2 3 4 5 6 7

A Scale of 7 Leagues English.

A River

Rio Non (Als Sto Benito)

Rio Oddy (or Fonfaoddy (Als Mafonca)

Rio Tilana (Als Sto Juan)

Rio Sto Nicholas (Als Lempta) (Als Juan Dias)

Rio Sta Barbara (Als Meas)

Cape Formoſa at 4 D. 10 M. of North Latitude.

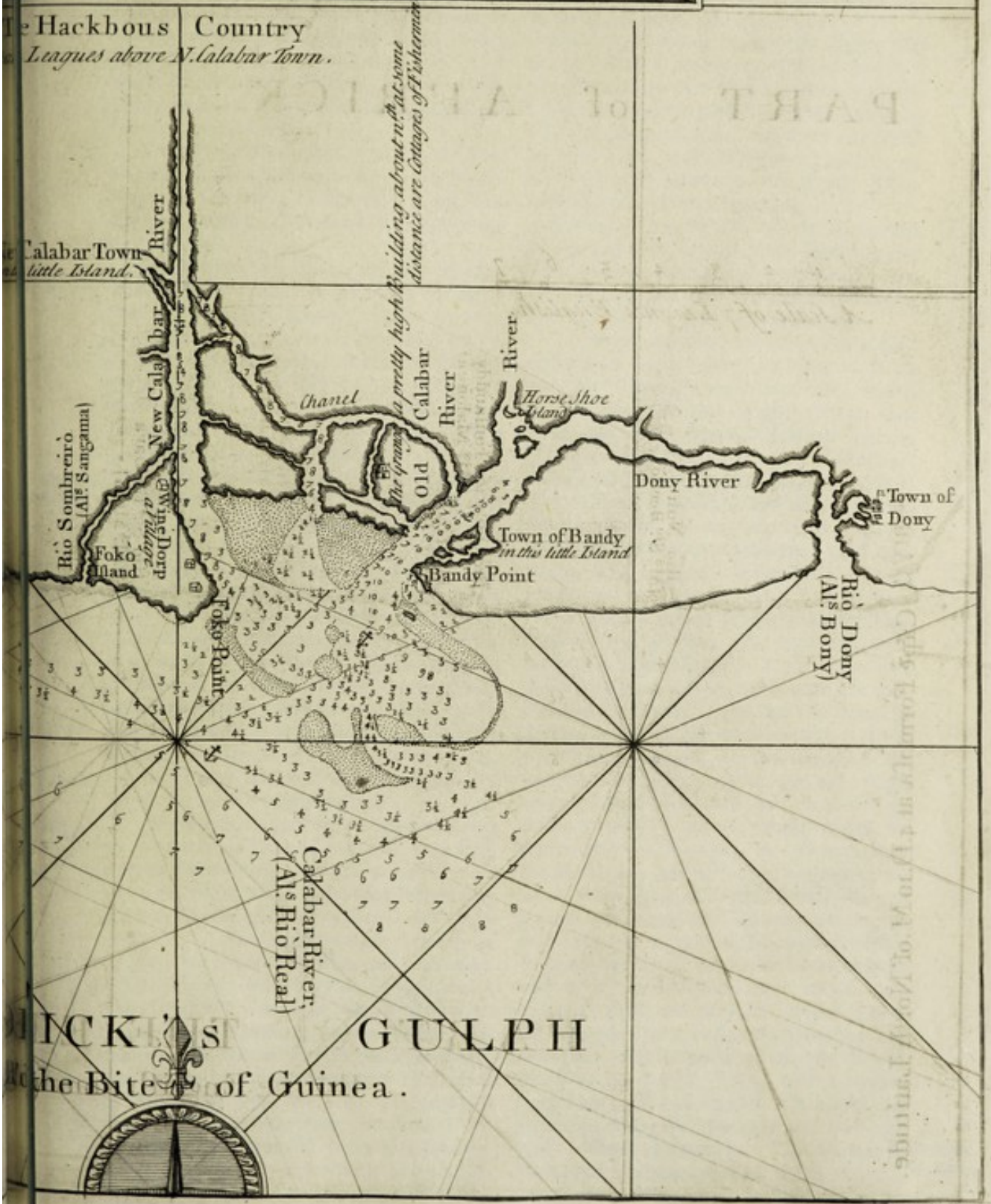
PART OF THE E

By the Engliſh comm

MAPP of CALBAR RIVER

ne Portugueſe RIO REAL. And alſo of ye Coaſt ORMOSA to DONY RIVER.

in the Year 1699 by ſeveral Pilots Jointly.



going to the river to drink, ſome of them were monſtrous tall and large; but the *Negroes* durſt not attack any, thoſe animals making ſuch a dreadful noiſe, that he was frighted at it.

Elephants. When the *Blacks* happen to kill an elephant, they cut him in pieces, and divide the fleſh among all the town's-people, who approve of it as good food, and have a natural hatred for this bulky creature; which does them much miſchief, ſometimes entring their villages, and overturning twenty or thirty houſes, and killing all ſuch of the inhabitants as are not nimble enough to make their eſcape betimes.

The river of *Bandy* falls into that of *Dony*: the mouth of this latter being to the ſouthward of the town, diſcharging it ſelf into the great ocean. This town is divided into three parcels.

The town of *Great Bandy* is ſeated in a little iſland, much as that of *Calabar*, being a marſhy ſwampy ground, and ſomewhat larger, but like it in buildings, and the inhabitants of the ſame manners, temper and religion, ſo that it will be needleſs to ſay more of them; but I proceed to ſome general obſervations concerning the river of *New Calabar*, and the trade there.

Map of the river taken. Whilſt we were by degrees taking in our compliment of ſlaves at *Great Bandy*, our mates, with the aſſiſtance and advice as well of captain *Edwards*, and the *Portugueſe* maſter that lay there by us for a time, as of ſome of the moſt experienced native pilots of *Bandy* town, employed ſeveral days in our pinnace and canoes, to ſound the channels, and depths of the bar and banks, that lie athwart the river's mouth, betwixt *Foko* and *Bandy*-point; with all neceſſary exactneſs and caution; and drew a map thereof, and of the rivers of *New Calabar* and *Dony*, PLATE 27. which is here annexed, for the benefit of ſea-faring men trading thither.

Feaſting. It is cuſtomary here for the king of *Bandy* to treat the officers of every trading ſhip, at their firſt coming, and the officers return the treat to the king, ſome days before they have their compliment of ſlaves and yams aboard. Accordingly, on the twelfth of *Auguſt*, we treated the king, and his principal officers, with a goat, a hog, and a barrel of punch; and that is an advertiſement to the *Blacks* aſhore, to pay in to us what they owe us, or to furniſh with all ſpeed, what ſlaves and yams they have contracted to ſupply us with, elſe the king compels them to it. At that time alſo ſuch of the natives as have received from us a preſent, uſe to preſent us, each with a boy or girl-ſlave in requital. According to this cuſtom we treated the *Blacks* aſhore on the fifteenth of *Auguſt*, and invited the *Portugueſe* maſter to it, as alſo the *Black* ladies; the king lending us his muſick, to the noiſe of which we had a long diverſion of dances and ſports of both ſexes, ſome not unpleaſing to behold.

On the eighteenth, being fair weather, we ſent the ſloop to look for an anchor, which captain *Edwards* had left behind, near the bar, at his going out, his cable having broke; and at the ſame time to ſound the ſkirts of the bar, and ſet marks.

On the nineteenth, towards night, the ſloop returned, not being able to find *Edwards*'s anchor, but found a channel pretty wide, that runs ſouth-eaſt, where there is no leſs than three fathom, and three and a half at low water, and not above two foot of fall; which rejoiced us very much, being near the time of our departure.

On the twenty ſecond, we let fly our colours, and fired a gun, for a ſignal to the *Blacks*, of our being near ready to ſail, and to haſten aboard with the reſt of the ſlaves, and quantity of yams contracted for.

On the twenty ſixth, came in a *Zealand* interloper of ſixteen guns and forty men, in two days from *Prince*'s iſland laſt, with a weſt ſouth-weſt and ſouth-weſt by weſt wind; and from *Zealand* in *March* before, having traded at the *Ivory*, and *Gold Coaſt*, and thence gone to *St. Tome* to ſet his effects there aſhore in truſt, came hither to look for teeth; and thence, was afterwards to proceed to traffick along the coaſt of *Gabon*, *Congo*, and *Angola*, for more elephant's teeth.

We got an anchor of about eleven hundred weight of him, for our ſloop, with her maſts, tack-ſails, *&c.* A high extortion, if ever any was; for we could have got four hundred pieces of eight for the ſloop at *St. Tome*: but neceſſity forced us to comply to ſo hard a bargain, in the condition we were reduced to, having but one only ſmall anchor left us in ſo tall and rich a ſhip. And accordingly, on the twenty eighth we exchanged the ſloop for the anchor, with the *Zealander*, and at ſix in the evening we ſailed from *Bandy* with the tide of ebb, and a ſouth-weſt wind, tacking and working the ſhip down, keeping conſtantly near the ſhore of *Bandy*-point, to avoid the banks that lie weſt of it, on which are ſome rocks; and at ten at night we dropped anchor within the ſaid point, in nine fathom water, having *Foko*-point weſt by north of us, and that of *Bandy* at north-eaſt, about half a league from land, and two *Engliſh* miles from the breakings of the ſea, through which are ſeveral paſſages of channels. The channel at *Directions for ſailing.* ſouth-weſt and north-eaſt of *Bandy*-point is found, there being fifteen to ſixteen foot at low water; but being very narrow, it cannot be well ſailed through, unleſs with a land wind; and at this time of the year ſuch

are

BARBOT. are very rare. Wherefore we reſolved to get out the next day through the channel that ſtretches to ſouth-eaſt; which is wide, and much more eaſy to ſail in with the ſouth-weſt wind now reigning.

On the twenty ninth, at break of day, we ſet ſail, the weather fair, and little wind from ſouth-weſt, we tack'd three or four times with the ebb. At ſeven in the morning we came near to the breaking, the point of *Bandy* then being at north north-eaſt, about a mile from us; and *Foko* point weſt north-weſt, ſounding ſix, five, four and a half, then three and four and a half; four, three and a half, and three fathom and three quarters. Having brought *Bandy*-point to north by eaſt, we got three and a quarter, three and three quarters, and three fathom on the ſkirts of the bar; *Foko*-point being at weſt north-weſt, and *Bandy*-point north by eaſt, half eaſt, we found four, and then five fathom water.

It is to be obſerved, that there are two high grounds or bars to paſs over; the firſt is betwixt two ſhoals of a breaking ſea, where, when you have got *Bandy*-point at north-eaſt, and *Foko*-point weſt north-weſt, there is no danger at all to range the banks of the ſouth-weſt very cloſe, the better to make ſure the channel; which alſo is the deepeſt, for there you have four, four and a half, and five fathom. Coaſting along the ſaid bank for ſome time, and having got the ſame aboard, ſteering ſouth ſouth-eaſt for a while, to weather the breaking ſea at larboard; and then proceeding to the ſouth-eaſt by ſouth, until you bring *Bandy*-point to bear north; then, in a very ſhort time you'll get three and a half, three and a quarter, three, three and a half, three and a quarter, three and three quarters, *&c.* for a mile's courſe. And when *Bandy*-point bears north, ſomewhat weſt, you are paſt the dangers, and may boldly ſteer ſouth by eaſt for a time; for ſo then you'll come on three and a half, three and three quarters, and ſomewhat farther four, five, ſix, and ſeven fathom.

By this courſe it is eaſy enough to carry a ſhip out or into this river.

To carry a ſhip in, as coming from *Foko*-point, on five and four fathom and a half, at eaſt and eaſt by ſouth; and having brought *Bandy*-point to bear north, and *Foko*-point to weſt north-weſt in four fathom, if you have an ebb, you muſt anchor, if the ſhip draw above ten foot water: and at the beginning of flood ſail again, ſteering to north north-weſt, which carries you directly betwixt the two banks, ranging that which lies at weſt; the bottom there being level, flat, hard ſand.

We were aſſured here by the natives, they had never ſeen ſo tall a ſhip, drawing near fifteen foot water, get into their river: and really it is almoſt a miracle we eſcaped ſo well, and ſo narrowly at our going in, as has been obſerved before.

Mr. *Grazilbier*, who, ſince his voyage in the *Albion* frigat, has made three more thither, commander of *Engliſh* and *Dutch* ſhips, aſſur'd me at *Southampton*, in 1705, that the *Dutch* then made nothing of fetching ſlaves from *Calabar*, with ſhips of three or four hundred tuns burden, that nation having now the greateſt trade there of any *Europeans*, as well for ſlaves as for elephants teeth; and that by the knowledge he has acquir'd, by often ſailing to new *Calabar* river, he will carry in a ſhip of ſix hundred tuns, without any danger, having found a paſſage of between four and a half and five fathom at the loweſt water.

In *October* 1700, he ſail'd from the *Downs* directly to this river, in two months time, in a little *Engliſh* ſhip, where he purchas'd two hundred ſlaves at twenty-four and twenty ſix bars a man, and proportionably for a woman, becauſe of the great number of ſhips, ſometimes ten, or more together, that were then trading, which quite drain'd the upper markets; and arriv'd at *Barbadoes* in *April* following. He has ſince made ſeveral voyages in the ſervice of the *Dutch*, being of late marry'd and ſettled in *Holland*. *Prices of ſlaves.*

In 1703, or 1704, the price of ſlaves at *Calabar* was twelve bars a man, and nine a woman.

The ſlaves got there, ſays he, are generally pretty tall men, but waſhy and faint, by reaſon of their ill food, which is yams at beſt, and other ſuch ſorry proviſions. A very conſiderable number of them is exported yearly from that river, by the *Europeans*; he having, as has been ſaid above, ſeen there ten ſhips at a time, loading ſlaves, which is the reaſon the price of them varies ſo much, being double ſome years to what it is others, according to the demand there is of them; the natives being cunning enough to enhance the price upon ſuch occaſions. He computes there are alſo exported from thence yearly, from thirty to forty tuns of elephants teeth, all very fine and large, moſt by *Dutch* ſhips.

The moſt current goods to purchaſe ſlaves at *New Calabar*, in 1704, were iron bars, copper bars, of which two ſorts, a great quantity, eſpecially of the iron; rangoes, beads goosberry-colour, large and ſmall, *Indian* nicances, little braſs bells, three-pound copper baſons, and ſome of two pounds; *Guinea* ſtuffs, ox-horns for drinking cups, pewter tankards great and ſmall; blue linnen, blue long beads, or pearls, ſpirits, blue perpets a few. *Goods imported there.*

Mr. *Grazilbier* told me farther, that in the months of *July*, *Auguſt*, and *September*, he obſerv'd the breaking of the ſea did riſe,

and

and pitch from fifteen to twenty foot high, all about the mouth of *New Calabar* river, and without it, over the banks of the bar; which is a good mark to all ſuch ſhips as deſign to enter it, being ſo ſhown the danger. But it is quite otherwiſe during the following ſix months of *October*, *November*, *&c.* when the bar is cover'd with ſeven, eight, and nine foot water, and no breaking ſeen; wherefore the more caution muſt be us'd in ſailing in. He added, that in the months of *Auguſt* and *September*, a man may get in his compliment of ſlaves much ſooner than he can have the neceſſary quantity of yams, to ſubſiſt them. But a ſhip loading ſlaves there in *January*, *February*, *&c.* when yams are very plentiful, the firſt thing to be done, is to take them in, and afterwards the ſlaves.

Food for ſlaves. A ſhip that takes in five hundred ſlaves, muſt provide above a hundred thouſand yams; which is very difficult, becauſe it is hard to ſtow them, by reaſon they take up ſo much room; and yet no leſs ought to be provided, the ſlaves there being of ſuch a conſtitution, that no other food will keep them; *Indian* corn, beans, and *Mandioca*, diſagreeing with their ſtomach; ſo that they ſicken and die apace, as it happened aboard the *Albion* frigat, as ſoon as their yams were ſpent, which was juſt when it anchor'd at *St. Tome*, after a fortnight's paſſage from *Bandy*-point, at *Calabar*. Beſides, thoſe poor wretches, the ſlaves of *New Calabar*, are a ſtrange ſort of brutiſh creatures, very weak and ſlothful; but cruel and bloody in their temper, always quarrelling, biting and fighting, and ſometimes choaking and murdering one another, without any mercy, as happened to ſeveral aboard our ſhip; and whoſoever carries ſlaves from *New Calabar* river to the *Weſt-Indies*, had need pray for a quick paſſage, that they may arrive there alive and in health. To that purpoſe I would adviſe, ſo to order matters at *Calabar*, as to be in a condition to proceed directly to cape *Lope*, and not to *St. Tome*, or *Prince*'s iſland. All the ſhips that loaded ſlaves with the *Albion* frigate at *Calabar*, loſt, ſome half, and others two thirds of them, before they reach'd *Barbadoes*; and ſuch as were then alive, died there, as ſoon as landed, or elſe turn'd to a very bad market: which render'd the ſo hopeful voyage of the *Albion* abortive, and above ſixty *per cent.* of the capital was loſt, chiefly occaſion'd by the want of proper food and water to ſubſiſt them, as well as the ill management of the principals aboard.

Their temper.

At old CALABAR, *in* 1698.

THE ſhip *Dragon* traded there in *April*, for two hundred and twelve ſlaves, men, women, boys and girls, the ſhip being but a hundred tuns burden; a hundred and two men, from forty to forty eight copper bars *per* head; fifty three women, from twenty eight to thirty ſix of the ſame; forty three boys, from twenty to forty bars; and fourteen girls from ſeventeen to thirty, according to their age and conſtitution, for the following goods. BARBOT.

Iron bars ſeven hundred and ſeventy one; copper bars four hundred and fifty two; rangoes ſeven hundred and thirty; beads five hundred and forty ſix pounds, four pounds making a bunch; pewter tankards fifty two; baſons N°. 1. thirty ſix; N°. 2. twenty ſix; N°. 3. forty two; N°. 4. forty ſeven; linen two hundred and twenty yards; knives ninety ſix; braſs bells, N°. 1. eight hundred and forty one; N°. 2. ſixty two; N°. 3. ſixty nine; N°. 4. fifty ſix. Theſe goods reduced to copper bars, as follows.

	Copper Bars.
One Bar iron	4
One bunch of beads	4
Five rangoes	4
One tankard	3
One baſon, N°. 1.	4
The other numbers leſs in proportion.	
One yard of linen	1
Six knives	1
One braſs bell, N°. 1.	3
The other numbers leſs in proportion.	

Purple copper armlets, made at *Loanda de S. Paola*, in *Angola*, are a very good commodity here, and at *Rio del Rey*; and the *Portugueſe* carry a great quantity of them.

Paid for proviſions here.

Forty baſkets of plantains, ſixty copper bars.
Twenty copper bars to duke *Aphrom* for game.
Sixty to king *Robin* for the ſame.
Twenty to captain *Thomas*, at *Salt-Town*, for the ſame.
Twenty to captain *Thomas* at the watering-place, for the ſame.
Twenty to *Mettinon*.
Forty to king *Ebrero*.
Forty to king *John*.
Twenty four to king *Oyo*.
Seventeen to *William* king *Agbiſherea*.
Seventeen to *Robin* king *Agbiſherea*.
Twelve to duke *Aphrom*.
Thirty to old king *Robin*, at the watering-place.

ST. TOME.

THE principal perſon to be made uſe of there, in 1699, to contract for proviſions, *&c.* was one *Raphael Lewis*, an eminent *Portugueſe* merchant; but at the time when the *Albion* frigate was there, all ſorts of proviſions were exceſſive dear, and *European* goods very cheap, as for inſtance. *Prices of proviſions.*

A thouſand ears of *Indian* wheat four pieces of eight, or four *Akies*.

Peaſe two *Akies* a buſhel.

BARBOT. *Farinha da Pao*, or *Mandioca* meal, two *Akies* and a half a buſhel.

A hundred coco-nuts one *Akie*.

A middle-ſized hog, four *Akies*; the largeſt, ſix pieces of eight.

An ox, twelve pieces of eight, and a very poor one eight.

One *Alkier* of beans, one *Akie*, at that time, by reaſon of the great drought.

The prices of *European* goods were

One piece of ſayes, ten *Akies*.

Perpets, four *Akies* and a half.

Beads, three bunches two *Akies*.

Proportionably for other goods, being ſcarce the firſt coſt in *Europe*.

Note, That an *Akie* of gold is valued there at one piece of eight.

The *Albion* frigate paid the following duties in 1699.

To the governor for anchorage forty one *Akies*.

To the captain of the ſea, one *Akie*.

To *Raphael Lewis*, for his commiſſion, ten *Akies*.

In all fifty two *Akies*.

Paris Gazette, *November* 9, 1709.] We have received advice, that the ſieur *Parent*, commanding four frigates, arm'd for privateers, after having taken the *Engliſh* fort in *Gambia* river, in *Africa*, and a ſhip loaded with *Black* ſlaves, afterwards ſailed thence to the iſland of *St. Tome*, belonging to the *Portugueſe*, and had taken the town and the caſtle, defended by above three thouſand men well arm'd, took there a great booty, and carried away thence ſix ſhips of ſeveral nations, richly laden.

ANNOBON.

IN 1701, there were above a thouſand *Blacks* in the iſland, on the ſeveral *Portugueſe* plantations, to cultivate all manner of *Guinea* proviſions, and breed ſmall cattle, which turns to a very good account to the proprietor, who is a *Portugueſe* lord, that owns the iſland. There we got in abundance of water, wood, hogs, goats, tamarinds, *Mandioca*, meal, *Guaiavas*, oranges, lemons, *&c.* The iſland produces a very great quantity of cotton. We anchored on the north ſide of it. Grazilhier's *journal.*

A

A

DESCRIPTION

OF THE

LOWER ETHIOPIA.

The PREFACE.

I Ended the deſcription of the coaſts of Guinea *at* Rio de Fernan Vaz, *which is the greateſt extent of the coaſts properly ſo called, according to the moſt common and general acceptation among* European *travellers, who at moſt extend them no farther than cape* St. Catherine, *ſome leagues ſouth of the river* Fernan Vaz.

Now in order to compleat the deſcription of the trading ports and coaſts of the Blacks, *both in* Guinea, *and the* Lower Ethiopia, *adjoining to it, for the ſatisfaction and benefit of ſea-faring men, and adventurers to thoſe parts of* Africa, *which has been the principal deſign of this work; I will add to the aforeſaid deſcription, a ſhort account of the coaſts of* Brumas, Sette, Loango, Cacongo, Goy, Congo, *and* Angola, *as far as the coaſt of* Benguella, *or the kingdom of* Butua; *all theſe, and other regions eaſt and ſouth, being comprehended in the* Lower Ethiopia, *or* South Guinea, *ſtretching out about a hundred and eighty leagues from north-weſt to ſouth-eaſt, in a direct courſe, from cape* St. Catherine *to the river* de Moreira, *which is in ten degrees and a half of ſouth latitude, about thirteen leagues to the ſouthward of cape* Ledo *in* Benguella.

What I am to ſay on this head, I have partly collected out of Dapper, *and partly from the maps of the coaſts of* Africa, *made by expreſs order of the kings of* Portugal, *in whoſe reigns the firſt diſcoveries of thoſe coaſts were made; the late M.* d'Ablancourt, *whilſt he reſided at the court of* Portugal, *with the character of envoy from the king of* France, *having found means to get exact copies of thoſe maps, ſo carefully kept by the aforeſaid kings for their private uſe, and after the ſaid M.* d'Ablancourt's *death they were publiſhed at* Amſterdam, *by* Peter Mortier, anno 1700. *I have alſo made uſe of* Carli, Merolla, de la Croix, Robbe, du Pleſſis, *and other modern travellers and geographers. To all this I have added a journal of a voyage to* Congo, *in the year* 1700, *by* James Barbot, jun. *my brother's ſon, ſupercargo; and* John Caſſeneuve, *at firſt ſecond, and afterwards chief mate in the ſhip the* Don Carlos *of* London. *And for the entertainment, and better information of the readers, I have thought proper to ſubjoin a ſhort account of the inland countries, and neighbouring nations, from the aforeſaid travellers and geographers.*

A Deſcription of the Lower Ethiopia, *beginning Weſt of Cape* St. Catherine.

BARBOT. FROM cape *St. Catherine* to *Porto de Mayomba*, or *Mujumba*, in the juriſdiction of *Sette*, is about forty leagues along the coaſt from north-weſt to ſouth-eaſt, and ſouth-eaſt by ſouth. There being only two rivers, ſtreaming from the inland country of *Bramas*, from the eaſt-north-eaſt into the *Ethiopick* ocean, the firſt at north, being in the *Baya Comma*, but is a ſmall river of no note; the other at the ſouth of it, is *Rio Sette*, a pretty conſiderable river, gliding from a great way up the inland, on whoſe banks is ſituated the town of *Sette*, ſome ſay thirty two leagues, others only a day's journey from its mouth; and is the principal town of that juriſdiction, govern'd by a woman.

Sette river and town.

Ten leagues from *Sette* river, to the ſouthward, lies *Cabo Segundo*; and ten leagues farther ſouth of it again, is cape *Niger*, on the north ſide of *Porto Mayomba*, three degrees and a half of ſouth latitude; and betwixt them up the inland, are the mountains of the *Holy Ghoſt*, by the *Portugueſe* call'd, *Serras do Santo Spirito*, which take up a large compaſs of land; and beyond them north, are large woods, foreſts, and lakes.

Mountains of the Holy Ghoſt.

This province of *Sette* lies about ſixteen miles north of *Porto Mayomba*, and yields extraordinary plenty of red wood, beſides other ſorts of timber. Of this red wood they have two ſorts, the one by thoſe of *Sette* call'd *Quines*, which the *Portugueſe* uſed to buy, but not eſteem'd in *Loango*; the other *By-Seſſe*, being much heavier and redder, bears both a good price and reputation. The root of this *By-Seſſe*, call'd there *Angaſſy Aby-Seſſe*, exceeds in hardneſs and deepneſs of colour, which makes it valu'd.

Red wood.

With this wood the natives drive a great trade, all along the coaſt from *Mujumba* to *Angola*, dealing very ſeldom with any other than their own people; being at firſt brought from *Sette*, where the governour receives the cuſtom of ten in the hundred.

The *Blacks* are here yet more deceitful and treacherous than thoſe of *Loango*; of whom I ſhall give the proper character afterwards.

Falſe Blacks.

There grows in the country great and ſmall millet, the firſt call'd among them *Maſſa Manponta*, and the other *Maſſa Minkale*. They have likewiſe great plenty of potatoes, call'd there *Iqua Anpotte*, and palm-wine, call'd *Malaffa*, the trees *Mabba*, the nut *Imba*, and the pith or kernel *Inbonga*.

Product.

They have alſo poultry, but not many; but the woods afford all ſorts of wild beaſts. The rivers feed many water elephants, and divers fiſhes; but the land breeds few cattle, beſides beaſts of prey.

The inhabitants feed upon millet, bananas, and wild creatures.

Food.

Their language has ſome affinity with that of *Loango*, differing only in ſome few words; ſo that they eaſily underſtand one another.

Languag

They make wars upon their neighbours, eſpecially thoſe of *Comma*, between cape *de Lope*, and *Goby*; this latter being a territory full of moraſſes, lakes, and rivers, all navigated by canoes.

The commodities brought out of *Europe*, hither, are, muſkets, powder, bright copper kettles, white and brown linnen, and ordinary cloth.

Goods imported.

Their arms are arrows, bows, and javelins, the firſt they call *Inſetto*, the ſecond *Matta*, the third *Janga* and *Zonga*.

Weapons.

In all other cuſtoms, religion, and conjuration, they agree with thoſe of *Loango*.

The port of *Mayomba* lies in three degrees and a half ſouth latitude, as has been obſerv'd, and north of *Loango* and of *Rio Comby*, bordering weſtward on the ſea; where appears a high black point, by the *Portugueſe* nam'd *Cabo Negro*, black point, becauſe it looks black afar off, by reaſon of the great number of trees planted on it very thick.

Mayomba port.

Next this cape follows a road for ſhips, by ſailors call'd the road of *Majumba*, about half a league in length; that is, from cape *Negro* to the oppoſite ſouth point, which is low, and overſpread with trees. Within the country you diſcover a red mountain, by the *Blacks* call'd *Metute:* not far off a great ſalt lake, a mile broad, out of which ſome waters about half a mile northward of *Cabo Negro* run into the ſea; but the paſſages are ſometimes choak'd up by the waves, which beat violently againſt them.

On the ſhore ſtands the village *Majumba*, built in one long row, ſo near the ſea, that the incroaching waves often oblige the inhabitants to remove behind the village. On the north ſide of this port, lies a river full of oiſters, that pours its waters into the ocean, and has in its mouth, at moſt not above ſix, ſometimes but three or four foot water; yet farther in, is of a conſiderable bigneſs, breadth, depth and length, extending

The village.

tending at leaſt fifteen miles up the land, to the great help and conveniency of thoſe that fetch red-wood, which otherwiſe, they muſt carry much farther; whereas now they bring it in canoes down the ſaid river.

The country about *Majumba*, is barren as to grain, but abounds in bananas, call'd there *Bittebe*, and *Makondo*, of which they make bread; there is alſo abundance of palm-wine, and the rivers have plenty of fiſh.

Here is no peculiar prince, but one of the counſellors of ſtate to the king of *Loango*, call'd *Mani-bonne*, deputy of *Loangiri*, who governs the country for him; being only accountable to the king for the red-wood, brought down by the river from *Sette*, which pays him ten in the hundred, as has been obſerv'd.

The inhabitants drive a trade of this red-wood, which they call *Takoel*, to *Goy*, north of *Rio Zair*, to barter it for *Simbo* cloth, as ſhall be hereafter declar'd.

The women of this country fiſh for oiſters, in the abovemention'd river, north of *Majumba*, fetching them up in great trays from the bottom; then opening and ſmoaking them, they will keep them good for ſome months. Theſe ſmoak'd oiſters, as all other fiſh or fleſh ſo ſmoak'd, they call here *Barbette*.

Smoak-dry'd oiſters.

Somewhat to the ſouthward of *Majumba*, is a bay by the *Portugueſe* named *Enſeada de Alvaro Martins*, and ſome leagues farther again ſouth, another, by the ſame call'd *Angra do Yndio*, having a cape at ſouth, from which ſtretches off to ſea a bank, call'd *Baixos do Yndio*; and ſome leagues ſouth of this again, is a river, named by the *Portugueſe Rio das Montas*, near to which, that is, eight or nine miles ſouth of *Majumba*, lies the point call'd *Quilongo* or *Sellage*, the name of the next village. This tract of land appears to ſhips at ſea, coming from the ſouthward, with two mountains, in the ſhape of a woman's breaſts, and thence call'd by the natives *Quanny*, and by the *Portugueſe Aſduas Montas*.

Two miles to the ſouthward of theſe two mountains, glides into the *Atlantick* the river *Quila* or *Loango*, abounding in fiſh, precipitating it ſelf with a ſtrong water-fall into the ſea, and over againſt its mouth ſomewhat off to ſea, lies an iſland.

Quila river.

The *European* goods fit for the trade of this tract of land, are the very ſame as before mention'd, brought to the coaſt of *Sette*.

Far inland lies the country of *Dingo* or *Dingy*, which borders on the kingdoms of *Loango*, and *Vanquy*; a large country full of towns and villages, tributary to the king of *Loango*, yet has its peculiar lords, who rule by ſucceſſion.

Dingo country.

Deſcription of the Kingdom of LOANGO. BARBOT.

SOmewhat ſouth of *Quila*, about a league from the ſhore, lies the great town of *Loango*, the metropolis and imperial court of this kingdom, in four degrees thirty minutes of ſouth latitude: the natives now call it *Barra Loangiri*, and *Boary* or *Bury* was the ancient name they call'd it by.

Loango city.

The ground-plat of it takes as much in compaſs, as our famous city of *York* in *England*, but is much more widely built; it has large, ſtrait and broad ſtreets; of which thē inhabitants take great care, that no graſs grow, nor ſoil lie in them: they are very regular and neatly planted with palmetto-trees, bananas and bakoros, which ſtand in a line. Some of thoſe trees are alſo behind the houſes, and ſometimes quite round them, and thus ſerve both for ſhelter and ornament.

In the midſt of the city is a great market-place, and on one ſide of it the king's court, ſurrounded with a hedge of palm-trees, containing in circuit as much ground as ſome ordinary towns, beautify'd with many houſes for his women, of which he is reported to keep ſeven thouſand, that live ſix or eight together, not daring to ſtir from their appointed ſtation, without the king's leave or the overſeer's, who keeps a diligent and jealous eye over them.

The king's palace.

The houſes are built with two gable-ends, and a ſloping roof, which reſts on long thick poſts, that lie upon ſtays about two or three fathom high; the breadth, length, and heighth of them near alike, that they may ſtand in equal and uniform diſtances; and within, they have ſometimes two or three rooms or chambers, apart; in one of which they keep their riches, and that has a door at the hinder end, lock'd up with a double lock; ſome have round about, a fence of palm-boughs plaſh'd; others of bulruſhes wreath'd; ſome make *Lebonge* or wickers braided together, which incloſe ſix, eight, or more houſes; and they dwell in them as in a precinct, being to each other very truſty, and in all accidents helpful.

Houſes.

Their houſhold ſtuff conſiſts chiefly in pots, calibaſhes, wooden trays, mats, a block whereon they put their caps; ſome ſmall and great baſkets of a neat faſhion, into which they put their clothes, and other trifling things.

Furniture.

The kingdom of *Loango*, formerly call'd *Bramas*, according to *Pigafet*, and other geographers, begins below cape *St. Catherine* before mention'd, and extends ſouthward to the ſmall river *Loango* or *Louiſa*, in ſix degrees of ſouth latitude, by which it is divided from that of *Cakongo*. On the weſt it is waſh'd by the *Ethiopick* ſea, and borders at eaſt, on the country of *Pombo*, about a hundred leagues from *Loango*. *Samuel Bruno*

Extent of the kingdom.

BARBOT. *Bruno* ſets down for its boundaries, in the ſouth the river *Zair* or *Congo*; and in the eaſt, the people *Ambois* and *Anzikos*, who are man-eaters.

Provinces. This kingdom contains many provinces, among which, the four chiefeſt are *Loangiri*, *Loangomongo*, *Chilongo*, and *Piri*.

Loangiri. *Loangiri* has the advantage of many ſmall rivers, to water and refreſh the ſoil, and by that means is very fruitful, and exceeding full of people. The inhabitants ſubſiſt by fiſhing, weaving, and the wars.

Loango-mongo. *Loangomongo* is a large and hilly country, abounding in cattle and palmetto-trees; ſo that palm-oil may be had cheap.

The inhabitants are either weavers or merchants. From this province the kings of *Loango* drew their original; yet time and the viciſſitude of affairs had almoſt excluded them from it: but at laſt having freſh informations, and finding themſelves more potent in arms, they invaded it, and reduced the country to their ſubjection.

Chilongo. *Chilongo* exceeds all the others in bigneſs, being alſo very populous, in ſome places mountainous, and in others, carpeted with verdant and delightful plains and valleys. The people naturally rude and clowniſh; but have great ſtore of elephants teeth.

Piri. *Piri* lies plain and even, full of inhabitants, well ſtor'd with fruits and woods, and ſtock'd with great abundance of cattle, beſides innumerable poultry.

The inhabitants are a quiet people, averſe from wars, and for their carriage well belov'd by their king, and ſurpaſſing all their neighbours in rich commodities; yet their chief maintenance drawn from paſturage and hunting.

Loango, according to the beſt information the *Europeans* can draw from the ancienteſt, and moſt experienc'd *Blacks*, has been divided into divers territories, as *Majumba*, *Chilongo*, *Piri*, *Wanſi*, and *Loango*, each inhabited by ſeveral people, and ruled by a particular governor; who, at pleaſure, warr'd upon his neighbours.

Wild people. In antienter times the natives were all wild, and man-eaters, as ſtill the *Jagos* are, who dwell towards the eaſt and ſouth-eaſt. They uſed bananas for bread, and fed on wild beaſts, hunting elephants, buffaloes, wild boars, bucks, and ſuch like; and fiſhing in the rivers and the ſea. Theſe countries, through the private feuds among the governors, were ſubdued by *Mani Loango*, who boaſted his extraction from *Lerri* in *Kakongo*, and politickly made leagues with ſome, by their joint force conquering others, and then pick'd quarrels with the reſt; but had much trouble with *Mani Wanſa*, and afterwards again with *Mani Piri*, and *Mani-Chilongo*; by whom he was twice beaten. But by his great power they were at laſt made his vaſſals; upon which, *Mani Majumba* ſubmitted himſelf: after whoſe example, all the places lying northwards, as *Docke*, *Seere* or *Sette*, yielded to him.

Mani Loango, thus triumphant, divided theſe countries among his chief counſellors of truſt, and committing the care of his own to a deputy, went and liv'd in *Piri*: but the place he firſt pitch'd on, not pleaſing him, whether for its mountainouſneſs, or that it lay too far from the water, he went thence, and ſettled in a place, where to this preſent the kings of *Loango* keep their court, the name whereof is *Banzat Loangiri*, or rather *Loango*; but the *Blacks* call it *Boary*, as has been obſerv'd, being ſituate in a part of *Piri*. *The firſt conqueror.*

The inhabitants of *Piri* were call'd *Mouviſſer*, or *Mouviri*, a compound word of *Moutſie* and *Piri*; *Moutſie* ſignifying people: ſo *Moutſie Piri* ſignifies people of *Piri*; and for brevity, pronounced *Mouviri*. So likewiſe, *Loangiri* is the contraction of *Loango* and *Piri*, which join'd together, makes *Loango-piri*, and for quickneſs of ſpeech, *Loangiri*.

The better to ſecure his new-gotten dominions, *Mani Loango* ſettled his brothers and ſiſters in the greateſt cities or towns about him, *viz.* in *Cape*, to have a vigilant eye over whatever might threaten danger from above; and in *Bocke*, *Chilongo*, and *Salaly*, to ſuperviſe and prevent any ſudden attempt from below.

The chiefeſt towns of *Loango*, are *Cape*, the reſidence of the king's ſiſters, *Loango* his own, *Congo*, *Piri*, two *Chilongos*, *Jamba*, *Cotie*, *Sewy*, *Gonmo*, *Lanzy*. The chief villages lie a day's, or a day and half's journey from *Loango*, beſides many ſmall ones farther in the country; as *Jamba*, *Congo*, *Cayt*, *Bocke*, *Piri*, *Cotie*, and the *Chilongos*. *Principal towns.*

The country of *Loango* affords *Maſſa-Mamponta* or great millet, *Maſſa Minkale* or little millet and red millet, which they uſe inſtead of tares: alſo potatoes, call'd *Limbale*, *Ampaita*, *Bakovens*, *Injamms*, with *Imbale*, *Emtogiſto* or ginger, and other ſtrange fruits, as *Goebes*, *Mandonyns*, or *Dongo* and *Fonſi*; and ſome herbs, the chief of which they account *Inſanſy*, bitter of taſte; *Imboa*, and *Inſua*, purſlain, and wild feverfew. They have alſo *Malanga*, or pompions; *Mampet*, or ſugar-canes; *Mihenga*, a juicy fruit; and *Maye Monola*, or tobacco. Grain of paradiſe, or *Malaguette*, by them called *Indonga Anpota*; but in no quantity, becauſe neither ſown nor planted. Alſo abundance of *Bananas* and *Mandioca* or *Farinha de Pao*, of which they make bread. Of the leaves of *Majaera*, they make a pretty reliſhing food, dreſſing it with ſmoak'd fiſh, palm-oil, ſalt, and *Achy*, or *Brazil* pepper; but their common food is *Product.*

Fondy,

Fondy, or *Sonfy*, made of the flour of millet.

There are calabaſhes, or gourds, which when ripe they dry, and make diſhes for ſeveral uſes. They have *Kola*, whoſe leaf is aromatick, *Caſſia Fiſtula* or *Pipe-Caſſia*, which ſerves them in their witchcrafts, *&c.* but few oranges, lemons and cocoa-nuts, as not valuing them. Cotton, as well as *Brazil* pepper, grows wild. Their fields pro-

Grain. duce great wheat, or *Gabba*, growing under the earth: a ſecond ſort of grain, about as large as horſe-beans, grows on trees eight or nine foot high in cods, which is eaten with *Enganga*; and a third ſort, like a little bean, grows along the earth, in rows of white cods, reſembling *French* beans. They have two other ſorts, accounted ſo choice a dainty, that they are eſteemed food only for the rich; one of them reſembling our garden-beans, the other *Turky* beans, both white, but ſomewhat different in ſhape. All theſe fruits continue the whole year throughout, except between *Majumba*, and cape *Lope Gonſalez*; whoſe inhabitants uſe bananas inſtead of bread, and fiſh for other proviſion.

Matombe-trees. *Matombe*-trees grow numerouſly; but yet exceeded by the vaſt multitude of palm-trees. Theſe *Matombes* afford firſt good wine, which they drink inſtead of that of palm, but not ſo ſtrong: the branches make rafters, and laths for houſes, and couches to ſleep on; the leaves are uſed inſtead of tiles, and fence off the greateſt rains.

Garments. All the garments worn in *Loango*, are made of theſe leaves, which they uſe inſtead of money, having no ſort of metal coin'd: but becauſe the *Matombe*-leaves are not ſo ſtrong as thoſe of the palm, the cloths made thereof are in leſs eſteem, and ſeldom us'd but by the *Jagos*.

Their manur'd ground is ſo fertile, that it affords three crops, *viz.* ſmall millet, little beans, and *Wigge*, which is ſown with millet as rape with us. They do not plow the land, but break it up with an inſtrument like a hoe, or rather a maſon's trowel, only broader and hollower. Some have their lands, one, two, or three miles; others a day or two's journey from their dwellings, whither they go at ſeed-time, and remain with their families, till they have ſow'd them, and then return to their habitations again.

rds and aſts. Hogs, ſheep, goats, cows, and all ſorts of fowls, breed more plentifully here than in any other place on the coaſts of *Congo* and *Angola*.

The inhabitants are ſtrong-limb'd, large of ſtature, and decent in behaviour, com-

tives. monly jealous of their wives, yet themſelves wanton and unchaſte; covetous and greedy to attain riches, but generous and free-hearted one to another; very much addicted to drinking of palm-wine, yet ſlighting our *European* wine; no zealots in matter of religion, yet extremely ſuperſtitious. BARBOT.

The men wear long garments, reaching from their middle down to their feet, and *Apparel.* below border'd with fringe, but leave the upper part of their body naked: the ſtuffs whereof they are made, may be divided into four ſorts, one of which none may wear but the king, and thoſe he permits out of ſingular favour, or as a mark of dignity. They are call'd ſometimes *Libongo*, otherwhiles *Bondo*, which no weavers are permitted to ſell, upon pain of death. There are two other ſorts uſually ſold, the beſt call'd *Kimbes*, being a habit for the greateſt noblemen, made very fine, and with curious workmanſhip, flower'd, and beautify'd with exquiſite imagery, each cloth holding about two ſpans and a half ſquare, which a weaver with his greateſt diligence may well ſpend fifteen or ſixteen days in working to finiſh it. The ſecond ſort call'd *Sokka*, are leſs by one half than the *Kimbes*; yet many who have not much handled their work, would eaſily miſtake the one for the other; for both are high and cut work, with images or figures on them, but the turn'd ſide gives the diſtinction, by the coarſeneſs or fineneſs; ſix of the foremention'd pieces make a garment, which they know how to colour, red, black or green.

The two other ſorts of clothes are for the common people, being plain without images or figures, yet have their diſtinctions; one being cloſer and firmer wrought than the other. Theſe are often ſlaſh'd or pink'd from the middle to the knees, as old faſhion'd *Spaniſh* breeches were wont, with ſmall and great cuts.

Every man is bound to wear a fur-ſkin *Furs uſed.* over his clothes, right before his privities, *viz.* of a tame cat, otter, cat of mountain, great wood or wild-cat; or of an *Angali* or civet-cat, with whoſe civet they ſometimes anoint themſelves: beſides theſe, they have very fair ſpeckled ſkins, call'd *Enkiny*, of high price among them, which none may wear but the king and his peculiar favourites.

Some of thoſe of high rank when they travel, wear ſix or eight ſkins for garments; others, as the king and his greateſt nobility, cauſe five or ſix ſkins to be ſew'd together, interlac'd with many white and black ſpeckled tails, of the foremention'd *Enkiny*.

In the midſt of the ſkin, they commonly fix round tufts, made of the aforeſaid fur, and white and black parrots feathers; and at the edge, elephant hair, ſpread round in winding trails. Every one alſo wears a ſtring about his middle, made of the peeling of *Matombe*-leaves, of which there are two ſorts, one call'd *Poes-anana*, and the other

Poes-

BARBOT. *Poes-anpona*; with which they tye their clothes faſt.

Girdles. Beſides, they have two girdles one above another, that is, one of fine red or black cloth ſlightly embroider'd in three or four places; the other of yarn wrought in flowers, and faſten'd together before with double ſtrings, call'd *Pondes*. Theſe girdles are commonly three or four inches broad; wherefore the cloths ſent thither out of *Europe*, with broad liſts, ſerve to be embroider'd and quill'd to make ſuch girdles.

Some wear girdles of bulruſhes, and young palm-branches, others of peelings of a tree call'd *Cotta*; and in other places *Emſande*, which they weave and plait together. Of the ſame peelings they make match for guns, which ſtands the *Portugueſe* in good ſtead.

Between the upper and lower girdle they ſet ſeveral ſorts of ornaments, and about their necks white and black beads; the latter they call *Inſimba Frotta*, but the former bears the greateſt value.

Beads.

Others wear triangular breaſt-chains, brought thither out of *Europe*, and by them named *Panpanpane*; ſome ivory cut in pieces, and ſome ſorts of flat ſcollops, which they poliſh very ſmooth and round, and wear them ſtrung like neck-laces.

Ornaments. On their naked legs they put braſs, copper, or iron rings, about the bigneſs of the ſmall end of a tobacco-pipe, or elſe trim them with black and white beads.

On their arms they wear many rings of ſeveral faſhions, and light; which they temper in the forging, with palm oil.

Over their ſhoulder they hang a ſack, about three quarters of a yard long, ſew'd together, only a little opening left to put in the hand. On their head they have an artificial cap, made to fit cloſe; and in their hands, either a great knife, bow and arrows, or a ſword, for they never go without arms.

Womens apparel. The womens clothes which come a little below their knees, are made of the ſame as the mens; over which they ſometimes put a fine *European* ſtuff or linen, but without any girdles: the uppermoſt part of the body, and the head remains always naked and bare, but on their arms, legs and necks, many rings, beads and other toys. They muſt go always with their heads uncover'd, and wear four or five cloths of *Kimbi*, or *Libongo*, ſew'd together, beneath their waiſt, before the belly, inſtead of a girdle.

Diet. Their uſual diet is freſh and ſmoak'd fiſh, eſpecially pilchards, which they take with a hook, and boil with herbs and *Acby* or *Brazil* pepper. People of quality, eat with their fiſh ſome *Maſſanga*, or ſmall millet, firſt bruiſed with a peſtle, then boil'd with water, and ſo kneaded together.

Oaths. They ſwear by the king, ſpeaking theſe words, *Fyga mani Lovango*; but the higheſt oath is the drinking of *Bondes* root, and never uſed but when ſomething is preſently to be undertaken or perform'd.

Superſtitious drink. This *Bondes* is only the root of a tree, of a ruſſet colour, very bitter, and aſtringent, and as they ſay, has by enchantment of the *Ganga*, or conjurer, a perfect power and vertue given it. They ſcrape the root with a knife, and put it into a pot of water, of which the accuſed perſon takes about a pint and a half, adminiſtred by ſome one appointed by the king for that purpoſe.

It would be tedious to relate, all the particulars for which this *Bonde* drink is made uſe of, in all caſualties or miſhaps; for they believe nothing befals them by chance, but ſtiffly maintain ſome enemy has by his *Moquiſies* or ſorceries, brought it upon them. I ſhall inſtance only theſe few examples: if a man be kill'd in a wood or by the way, by a tyger, or wolf, they firmly believe and ſay, the tyger was a *Dakkin*, that is, a ſorcerer or witch, who had by the *Moquiſies*, or charms, chang'd himſelf into ſuch a beaſt; and whoſoever ſhould endeavour to perſuade them to think otherwiſe, would be laugh'd at, and taken for a fool. So if any man's houſe or goods happen to be burnt, they ſay one or other of the *Moquiſies* has ſet them on fire; or if at any time they have a more than uſual drought, they ſay ſome *Moquiſie* has not his deſire, and therefore keeps back the rain; and therefore they uſe the *Bonde* drink to enquire or find out who is the cauſe of thoſe misfortunes. *Extravagant notions.*

In like manner, if any weighty or criminal matter, either of ſorcery or theft, be laid to any one's charge, and it cannot be aſcertain'd by the oracle of *Ganga*, or their conjurer, they forthwith condemn the ſuſpected perſon to drink of the *Bonde* drink. The manner how it is adminiſtred, is tedious to relate, therefore I forbear mentioning it; but muſt ſay, the *Bonde* givers often uſe much juggling and impoſture: for tho' the perſon accus'd be not guilty, they will by their ſorcery make him fall; if either the people hate him, or the accuſers are great; or if a rich perſon is guilty, he may eaſily by bribes and gifts, be declar'd innocent; but the poor are ſure of death, for then their accuſers bring them naked, their caps and clothes being for the maſter of the *Bonde*, before the king's court, where they receive ſentence of death, to be hew'd in pieces. *Corrupt judgment.*

The women do all the ſervile works; for they break the ground, ſow and reap, pluck up the millet, beat it into meal, boil it, and give it to their huſbands to eat, who take care for nothing but drink. Much after

after the ſame manner, the natives of *Virginia* leave to their wives the whole care of weaving, ſowing, reaping and planting, whilſt they employ themſelves in hunting and fiſhing.

Wives ſlaves. When the huſband eats, the wife ſits far off and takes the leavings; and they are ſo ſlaviſhly ſubject to their huſbands, that they dare not ſpeak to them, but on their bare knees; and when they meet them, to ſhow their ſubmiſſion, muſt creep upon their hands. They colour their whole bodies with *Takoel* wood ground upon ſtones, and ſo made fit for painting.

Trades. There are many handicrafts among them, as weavers, ſmiths, carpenters, cap makers, potters, bead-makers, vintners or tapſters, fiſhermen, canoe-makers, merchants, and other traders.

They make a kind of hemp, taken out of the peel'd leaves of the *Matombe*-trees, about three quarters of a yard ſquare. This hemp is of two ſorts, the one call'd *Poeſana*, fit only for coarſe cloth; and the other, *Poeſampama*, for finer: they have a peculiar way to beat this hemp, and to ſpin it.

The *Portugueſe* buy abundance of theſe cloths, and carry them to *Loango St. Paolo*, where they are uſed inſtead of money: for in that place, they are the ſtandard to value all commodities by. Every cloth call'd by the *Portugueſe Pano Sambo*, and by the natives *Mollole Vierry*, conſiſts of four pieces ſtitch'd together, called *Libonges*; ſeventeen ſuch are valued at one piece of ſlezy ticking; and every pound of ivory, bears the price of five *Libonges*.

Cloth for money.

In like manner, the inhabitants of *Loango*, inſtead of money, uſe ſlight-wove cloths made of the leaves of *Matombe*-trees, every cloth conſiſting of four pieces, each of about a ſpan and a half ſquare, of which one is worth a penny; but of late theſe cloths are fallen low, and conſequently little uſed. Before the erecting of the *Dutch Weſt-India* company, when all the inhabitants of the United Provinces were allow'd to trade here, the *Hollanders* exchang'd copper, ivory, and other *African* goods for thoſe handkerchiefs, which enhanced the price thereof; at preſent, as the *Dutch* do not ſupply thoſe people, they are extraordinarily lower'd, or fallen.

Moſt of the wealth of the inhabitants conſiſts in ſlaves; for what other wealth they have, is laviſh'd profuſely in idle expences.

The commodities brought out of this country by the *Whites*, are elephants teeth, copper, tin, lead, iron, and other things; but the metals are gotten with great labour by the inhabitants, becauſe of the great diſtance of the mines. Moſt of the copper is brought from *Sondy*, not far from *Abiſſinia*, or the empire of *Preſter-John*.

Towards *September*, many ſmiths reſort to *Sondy* from ſeveral countries, to melt copper; who continue there till *May*, and then depart, becauſe of the approaching dry ſeaſon: but by the unſkilfulneſs of the inhabitants, this copper is much debas'd, becauſe they melt all metals one among another; to prevent which, ſome have been ſent where the mines are, to teach them to diſtinguiſh and ſeparate the metals; but they would never permit them to do any thing, or be perſuaded to alter their own ignorant method.

BARTOT. *Commodities of the Country.*

The *Europeans* export alſo from this country elephants tails, which the *Portugueſe* buy and carry to *Loanda de St. Paolo*, where they prove very good and rich merchandize; that is, an hundred hairs put together, they value at a thouſand *Reis*, or ſix ſhillings. This hair the *Blacks* braid very finely, and wear about their necks; but the greateſt and longeſt hair braided, they wear about their waiſt, of which fifty hairs are ſold for a thouſand *Reis*.

Loango uſes to vend yearly abundance of ivory; but the quantity continually decreaſes, becauſe the natives fetch it ſo far out of the country, and carry it on their heads. The chiefeſt place where the ſtaple for this commodity remains, is call'd *Bakkamele*, or *Bukkemeale*, about three hundred *Engliſh* miles up the country; ſo that the *Blacks* are near three months on their journeys, forwards and backwards. But many of the elephants teeth carried from *Bukkemeale*, are of thoſe which die naturally, and are found in the woods; and therefore look of a decay'd colour, as if they were rotten.

The commodities brought by thoſe of *Loango*, are ſalt, palm-oil, broad knives made by themſelves, coarſe ſlezy ticking, black looking-glaſſes, cuſhion-leaves, and ſome other trifles, beſides ſlaves, and elephants teeth: they make uſe of theſe ſlaves to carry their goods from place to place, to ſave other extraordinary charge of carriage.

The roads from *Loango* to *Pombo*, *Sondy*, *Monſel*, *Great Mokoko*, lying north-eaſt and eaſt north-eaſt, are much infeſted by the *Jago* man-eaters; ſo that it is dangerous for merchants to travel that way, tho' they uſually go in whole troops, or carravans under a chief commander, who is very faithful to them. *Robbers.*

For obtaining of a free trade in *Loango*, the *Whites* give preſents to the king, and his mother the queen, and two noblemen, appointed overſeers of the factory, call'd *Manikes*, and *Manikinga*, and ſeveral others. *Preſents for liberty to trade.*

In trading, the *Blacks* uſe their own language; yet ſome fiſhermen on the ſhore ſpeak broken *Portugueſe*, and there commonly ſerve as brokers between the buyers and ſellers, as in *Europe*.

BARBOT.

Power of the king of Loango.

The king of *Loango* has the reputation of a potent lord, being able to bring numerous armies into the field; and tho' not ſo much reſpected as dreaded, by the kings of *Calongo* and *Goy*, yet he lives in friendſhip with them, and holds good correſpondence with thoſe of *Angola*. His juriſdiction extends into the country eaſtward, almoſt as far as on the ſea-coaſt, being known by the general name of *Mouriſſe* or *Maniloango*.

This prince has a great council to adviſe in matters of ſtate, compoſed of his principal officers; but particularly of ſix, who have the title of *Mani*, that is lord; and are governors of his ſix provinces: but it would be tedious to give all the particulars concerning theſe, as well as of the king's pomp, both in his own perſon, and ſtate, in private or publick occurrences. And therefore I refer you to the large accounts given by other authors; and ſhall only ſay, it is more ſumptuous and polite than whatever I have deſcrib'd of any of the *Guinea* monarchs, theſe *Ethiopian* kings appearing better faſhion'd in their behaviour than the former; which may perhaps be attributed to their continual commerce with the *Portugueſe* of *Congo* and *Angola*, for a long time; and perhaps their being nearer to *Abiſſinia*.

I will here take notice of ſome extraordinary particulars of this *Loango* king's grandeur, and the veneration paid him by all his ſubjects, without any exception, as my authors relate it.

The king commonly wears cloth, or ſtuff, which the *Portugueſe* or other *Whites* carry him. He and his great officers have on their left arm the ſkin of a wild-cat ſew'd together, with one end ſtuffed round and ſtiff.

How the king eats.

This prince has peculiar forms, and cuſtoms in eating and drinking; for which he keeps two ſeveral houſes, one to eat, and the other to drink in: and tho' he has many houſes, yet by virtue of this cuſtom, he may uſe no other. He makes two meals a-day, the firſt in the morning, about ten a-clock, when his meat is brought in cover'd baſkets, near which a man goes with a great bell, to give notice to every one of the coming of the king's diſhes; who, as ſoon as he is acquainted with it, leaves the company he is with, and goes thither. But the ſervants all withdraw, becauſe neither man nor beaſt may ſee him eat, but it muſt die; and therefore he eats with his doors ſhut. How ſtrictly they obſerve this cuſtom, has appear'd in the two following inſtances.

All die that ſee him eat or drink.

A dog the king was extraordinarily fond of, not being well watch'd by his keeper, once thruſt the door open with his noſe, and got in looking at the king; who inſtantly cauſed the ſervants to kill him.

Another time it happened, that a nobleman's child about ſeven or eight years old, being with his father in the king's banqueting houſe, fell aſleep, and when the king was drinking awaked; whereupon it was inſtantly ſentenced to die, with a reprieve for ſix or ſeven days at the father's requeſt; that time elapſed, the child was ſtruck upon the noſe with a ſmith's hammer, and the blood dropped upon the king's *Mokiſies*, and then with a cord about his neck was dragg'd on the ground to a broad way, to which malefactors are drawn, who cannot bear the trial of the *Bonde*.

When the king has done eating, he uſually goes in ſtate, attended by the nobility, officers, and common people, to his banqueting houſe, the greateſt and moſt ſumptuous ſtructure in all his court, ſtanding in a plain, fenced with palm-tree boughs; wherein the moſt intricate cauſes are decided and determined in his preſence.

Drinking houſe.

This houſe has the fore-ſide open, to receive all advantages of the air; about twenty foot backward is a ſkreen, or partition, made a-croſs one ſide, eight foot broad, and twelve foot long, where they keep the palm-wine, to preſerve it from the ſight of the people. This partition has hangings, from the top to the bottom, of fine wrought, tufted or quilted leaves, call'd by them *Kumbel*; cloſe to which is a *Tial*, or throne, with very fine little pillars of white and black palmetto-branches, artificially wrought in the manner of baſket-work.

The throne is a fathom long, a foot and a half high, and two foot broad; on each ſide ſtand two great baſkets of the ſame work, made of red and black wicker, wherein, the *Blacks* ſay, the king keeps ſome familiar ſpirits for the guard of his perſon. Next him, ſits on each ſide a cup-bearer; he on the right hand reaches him the cup when he is minded to drink: but the other on the left, only gives warning to the people; to that end, holding in his hands two iron-rods, about the bigneſs of a finger, and pointed at the end, which he ſtrikes one againſt the other; at which ſound, the people, who are commonly as well within the houſe as without, immediately hide their faces in the ſand, and continue in that poſture as long as the irons continue making a noiſe, which is till he has done drinking: then they riſe up again, and according to cuſtom ſignify that they wiſh him health, with clapping their hands, that being a ſign of reſpect, as with us in *Europe* the putting off the hat.

Ceremony at drinking.

As none may ſee the king eat or drink without incurring certain death, ſo no ſubject may drink in his preſence, but muſt turn his back to him: but the king ſeldom drinks there, except for faſhion-ſake, and that not till about ſix in the evening, or

half

half an hour later, if any difficult controverſy has been in debate. Sometimes he goes thence at four, and recreates himſelf among his wives.

About an hour after ſun-ſet, he comes the ſecond time to the afore mention'd place to eat, where his meat is again made ready as before. That ended, he viſits his banqueting-houſe again, and remains there about nine hours, ſometimes not ſo long, as he finds himſelf diſpoſed or indiſpoſed. In the night one or two torches are carried before him to light him.

None may drink out of his cup beſides himſelf; nor any eat of the food he has taſted, but the remainder muſt be buried in the earth.

The king never comes abroad but on account of an ambaſſador from a foreign nation, or when a leopard is taken in the country, or on the day on which his land is tilled by his wives, or his chief nobility pay him tribute. For this his appearance, there is a place appointed before his court, being an even and great plain, in the midſt of the city. He generally goes thither about three a-clock in the afternoon, and continues there till about four or five. The ſtool or ſeat he then ſits on, is raiſed upon a foot-pace dreſſed with white and black wickers, very artificially woven, with other curious ornaments: behind his back hangs, on a pole, a ſhield, cover'd with divers party-colour'd ſtuffs, brought out of *Europe*. Before his ſeat is ſpread a great cloth twenty fathom long, and twelve broad, made of quilted leaves ſew'd together, upon which none may tread but the king and his children.

The cuſtom of ſitting in the open air at publick ceremonies, or to deliberate on affairs of ſtate, or to hear cauſes, may be deriv'd from the *Jews*, as we read 2 *Chron.* xviii. 9. That the kings *Joſaphat* and *Achab* ſate on their thrones in the place of *Samaria*, near the gate. In ancient times the towns were not ſo large as our capital cities in *Europe*, which can hardly be ſubſiſted by the product of the lands for an hundred miles about them. They were then ſmall, inhabited but by a ſmall number of labourers and huſbandmen, ſufficient to till the ground about them. Thence it is, that the ſole tribe of *Judah* reckoned a hundred and fifteen ſuch towns within its precinct, each of them having ſome villages depending on it. The market was the general rendezvous for all affairs, and at the town-gate all publick concerns were managed, eſpecially in the days of the patriarchs, *Gen.* xxiii. 10, 18. and xxxiv. 20. *Abraham* purchaſed his burial-place in the preſence of all thoſe who entered the gate of the town of *Hebron*. When *Hemor* and his ſon *Sichem* propoſed to make an alliance with the *Iſraelites*, it was at the gate of the town. For publick acts tranſacted at the town-gates, ſee the hiſtory of *Boaz*, how he took *Ruth*, the *Moabite*, for his wife, *Ruth* iv. It may be ſaid, that the gate, among the *Hebrews*, was anſwerable to the market-place among the *Romans*. The ſame is ſtill to be ſeen at *Sarum*, where the judges ſit in an open place, in the great market, under the city-hall. BARBOT.

The nobility ſit in long rows, every one with a buffalo's tail in his hand. Some ſit on the bare ground, others on cloths made of leaves, and about them all the king's muſick, conſiſting of three ſorts; wind inſtruments of ivory, or elephant's teeth hollow'd, like trumpets; ſuch drums as they have on the *Gold Coaſt*, and the third ſort reſembles ſuch a ſieve as is uſed for meal, but that the hoop is bigger and deeper, about which there are long holes cut, two and two together, each about the length of a finger. In each hole they put two braſs bells, faſten'd to the wood with braſs pins: this inſtrument ſhook, ſounds like the bells on wheels. *Muſical inſtruments.*

The noblemen and others dance there, without any regard to civility or modeſty, ſhameleſſly diſcovering their nakedneſs, both before and behind; their dances being very unſeemly and barbarous. *Dancing.*

Before the king's cloth ſit ſome dwarfs of a pigmy ſtature, but with heads of a prodigious bigneſs, who the more to deform them have the ſkin of ſome wild beaſt tied about them. Theſe they call *Bakke Bakke*, or *Minos* indifferently; and ſay, there is a wilderneſs, where none but ſuch dwarfs reſide, who ſhoot at elephants. *Dwarfs.*

There ſit alſo certain *White* men by the king, with ſkins on their heads, and indeed at a diſtance they look like our *Europeans*, having not only great eyes, but red or yellow hair; their eyes as it were fixed in their heads, like people that lie a dying: their ſight weak and dim, turning their eyes as if they ſquinted, but at night they ſee well, eſpecially by moon-ſhine. *White men.*

Some are of opinion, that thoſe *White* men ſprung from a great-bellied *Black* with child, having ſeen a *White*; as we read, that a *White* woman, being with child, upon ſeeing the picture of a *Black*, brought forth a *Black* child. However, this ſeems worthy remark, if true, as reported, that theſe *Whites*, of either ſex, are incapable of generation.

The *Portugueſe* call theſe *White* men *Abinoes*, and have attempted to take ſome of them priſoners in their wars, and to carry them over to *Brazil* to work; for they are very ſtrong, but ſo addicted to idleneſs, that they had rather die than do any toilſome labour.

The

BARBOT. The like ſort of men have been found by the *Netherlanders* and *Portugueſe*, not only in *Africa*, but alſo in *India*, in the iſland of *Borneo*, and in *New Guinea*, call'd the country of *Papous*, ſays *Voſſius*.

The king uſes them in moſt of his religious ceremonies, as in making *Mokiſies*, from whence they have generally that name among the natives, which in our language properly ſignifies field-devils. The king has, as the *Blacks* report, near ſeven thouſand wives; for after the deceaſe of one king, his ſucceſſor keeps all his wives, and adds many more to them: theſe wives have no great reſpect paid them; for they muſt work no leſs than other women. Some few of them he ſelects for his amours, and with them ſpends much time; the others are ſhut up like nuns in cloyſters.

Wives.

Trial of them. When one of theſe proves with child, ſome man muſt drink *Bonde* for her, to know whether ſhe has had to do with any other but the king. If the man who has ſo drank be well, they judge the woman upright; but if the man falls, ſhe is condemn'd and burnt, and the adulterer buried alive.

The king makes choice of one to be as a mother, a grave matron of tried reputation, whom they call *Makonda*; and her he reſpects more than his own natural mother. This *Makonda* has very great prerogatives at court, none daring to controul her, even in ſatisfying her own unruly appetite, as often and with whom ſhe pleaſes; and whatever children ſhe gets by ſuch means, are accounted of the royal race: but if her gallants meddle with other women, they are put to death, unleſs they make their eſcape in time.

Adoptive mother.

Women ſow. The ſeed-time being uſually every year fix'd, from the firſt to the fourth of *January*, all the wives of this nation, the king's not excepted, muſt break their lands to be ſown, for the ſpace of about two hours going in length, and one hour in breadth; the Men being then moſt of them under arms, and in their beſt apparel, going conſtantly to and fro, to warn the women to work, and to take care that no violence be done to any. There alſo the king ſhews himſelf at three in the afternoon, in his higheſt ſtate, to encourage them to work; and in the evening they all eat at his charge: ſo that thoſe days are accounted high feſtivals.

Juſtice. The adminiſtration of juſtice, and puniſhing of vice, ſeems to be according to *Lex Talionis*: for theft is not puniſh'd by death, except it be againſt the king; otherwiſe the thief being taken in the very act or afterwards, the things ſtolen muſt be made good by him or his friends, and he expoſed bound, to publick ſcorn and deriſion in the midſt of the ſtreet.

Speaking to the king. If any embaſſador or nobleman of the country deſires to ſpeak to the king, he muſt firſt give notice thereof by the ſound of two or three claps with the hands, which every one preſent anſwers after the ſame manner; then the ſuppliant cries out aloud, *Empoo lauſan biau Pongo*, that is, *hearken for God's ſake*; whereto the people about him anſwer *Tieſambie Zinga*, which ſignifies *long live God*. After which the petitioner begins his ſpeech with the word *Wag*, uſual among them, and ends with the words *In mama Wag*, which is as much as to ſay *I herewith conclude*: whereupon thoſe that have any thing to ſay againſt it, begin and end in the ſame manner. And this form of ſpeech they uſe in all their matters of juſtice, warrants, and orders of the king.

Killing of leopards. When the inhabitants of *Loango* have lodg'd a leopard in the woods, every one is warn'd by the ſound of horns or trumpets to be ready to attend the king at the game; if it be far off, the king is carried in a ſquare ſeat about two foot deep, made of block-tin, and artificially wrought, by four men, two before, and two behind, holding two poles, on each ſide one, cover'd with blue cloth: when come to the leopard's den, they inſtantly beſet it round, every one being ready, ſome with bows and arrows, and others with lances and darts.

Before the king, who ſtands a little rais'd above the reſt, they ſpread long nets encompaſs'd by the people, who, to rouſe the beaſt, make ſeveral ſorts of ſtrange and uncouth noiſes, with horns, drums, ſhouting, and the like; and the leopard having in vain tried all means to eſcape, tired out and over-power'd with multitudes, falls a prey to his eager purſuers, who forthwith bring him into the plain before the king's palace, where the hunters triumph over the carcaſs with dancing, leaping, ſinging, and all kinds of revelling paſtimes. Afterwards the king appoints divers noblemen, to overſee the ſtripping of the leopard, and to bring the ſkin to him; but the fleſh, together with the bowels, the gall only taken out, they bury very deep in the earth, that it may not be dug up again. The gall, which they reckon to be a moſt venomous poiſon, they cut up in the preſence of many, and fling into the midſt of a river, that none may make uſe thereof to the damage of another.

When any nobleman has ſhot a leopard, he brings, as a token of it, the tail to the king on the top of a palmetto-pole, and pitches it in the earth, without any noiſe or further ceremony.

The

Funerals of kings. The ceremonies at the funeral of a king are these: First, they make a vault under ground, where they place the dead king in his richest habit, on a stool; and by him all manner of household-stuff, as pots, kettles, pans, clothes and garments.

Then they make many little images of wood, and red earth, and set them round about the corps as representatives of his servants and houshold goods.

Next, the bodies of many slaves are set by the corps, either in the same, or some adjoining vault, to serve the king, as they believe, in the other world, and to shew when they shall come to the great monarch, what manner of person he has been here: for they believe after this another life, yet in general deride the resurrection of the dead. They hold several opinions concerning the soul: for those of the king's family believe, that the soul, when any one dies, is born again in some of the same family; others, that the soul and body have one determinate end; some, like the *Greeks* and *Romans*, place the soul among the heroes, or else bring it into the number of their tutelar *Lares*; others give them a common place of resort under the earth, while another sort make for them little receptacles under the roofs of their houses, about a span in height; before which places, when they eat or drink, they make some offering.

They further believe, that none can die of a natural death, but all come to their end by mischance, or by the power of conjuration; and that the authors of those mischances may make the deceased to come out of their graves, and keep them for their service: these (as they say) are fed daily by the conjurers, with food boil'd without any salt; for if any salt should come in or near it, the bodies would follow them openly.

Merolla says, that in the year 1663, the then king of *Loango* was converted to the romish religion, with his whole court, consisting of above three hundred persons, by father *Bernardino Ungaro*, who in the space of a year he liv'd there, had baptiz'd upwards of twelve thousand people; but the father dying, and after him the king, and a tyrant setting upon the throne, the missioners lost ground by degrees, and the *Congojans* are all return'd to their former condition, and the kingdom, as formerly, bury'd in idolatry.

ligion. The natives of *Loango*, *Cakongo*, and *Goy*, have no knowledge of God at all, or of his word, but only the bare name, which in their language is *Sambiano Ponge*; and neither care nor desire to learn any more.

All acts of devotion they perform to the field and house-devils, represented under the shape of idols, of which they have great numbers, to each of which they give a particular name, according as they attribute to them power, having their distinct jurisdiction. To some they ascribe the power of lightning, and the wind; and also to serve as scare-crows, to preserve their corn from fowl, and other vermin; to one, they give the command over the fishes of the sea; to another, over the fishes in the rivers; to a third, over the cattle, *&c.* Some they make protectors of their health and Safety; others, to avert evils and misfortunes: to another again, they commend the charge of their sight; of some, they beg to be instructed in the mysteries of hidden arts, or magick, and to be able even to fore-judge of destiny; neither do they believe them at large, but circumscribe them to limited places, and shew their figures in several shapes; some like men; others only poles with small irons on the top, or else a little carv'd image; some of which shapes and representations they carry commonly with them, wherever they travel to or fro.

Their greater idols are stuck with hens or pheasants feathers on their heads, and with all sorts of taffels about their bodies: some make them in the fashion of long slips, which they wear about their necks and arms; others of cords, trimm'd with small feathers, and two or three *Simbos*, or little horns, with which they adorn their middle, neck, and arms; some are nothing but pots filled with white earth; others, buffaloes horns stuffed with the same matter, and at the small end have some iron rings. *Variety of idols.*

Another sort yet more ridiculous, is to fill an ordinary round pot without feet, with red and white earth kneaded together with water, pretty high above the upper edges; which they mark on the out-side quite round with white streaks, and stripe it on the top with variety of colours.

One of these idols, they say, is jealous of another; insomuch, that when they have made one, they presently go to work on another, and several times are necessitated to make many, lest they should offend such as seem to be neglected; but still making their addresses to all with equal indifference, as their protectors and guardians.

They have particular masters to instruct them in the making these idols, and call them *Enganga*, or *Janga Mokisie*; whose skill therein they much admire, and account them devil-hunters. When any one requires the *Enganga* to direct him in making an idol, the petitioner invites his whole tribe, acquaintance, relations, and even his neighbours; and they being assembled together, the *Mokisie* or solemnity continues for the space of fifteen days, in a house of palm-boughs, nine of which he must *Manner of making idols.*

BARROT. must not ſpeak, and during the whole time, have no converſe with any-body. On each ſide of his mouth he wears a parrot's feather, and may not clap his hands if any one ſalutes him; but as a ſign of greeting, ſtrikes with a ſmall ſtick on a block in his hand, made ſloping narrow at the top, and in the middle hollow, and on the end a man's head carved: of theſe blocks, this devil-hunter has three ſorts, of different ſizes.

Much more might be ſaid of this manner of conjurations, and witchcrafts, and of other ridiculous and impertinent ſtories of men poſſeſſed by the devil by conjurations; and the way of driving the devil out of them, as alſo of all their various injunctions of forbidding to uſe this or that meat, or this or that liquor, or this or that ſort of garments, which theſe poor wretches obſerve as exactly as *Recabites*; making it an article of the higheſt faith, that when a *Mokiſie* is offended, or when injunctions or promiſes made to him are not fully perform'd, he has power to kill. But I forbear adding more on that head, for fear of becoming too tedious.

If a man at any time comes into a houſe, and ſits down unawares upon the corner of a bed, where a man and a woman have lain together, as ſoon as he is told of his fault, he muſt go inſtantly to a ſmith, who commonly ſits with his tools in the open air, and tell him the cauſe of his coming: he then blows up a fire, and taking him by the little finger of his left hand, turns it over his head; then ſtriking two or three ſtrokes with his hammer, and blowing with his mouth upon his hands put together, he pronounces ſome words with a loud voice, wherewith the fault unwittingly committed is cleans'd. This ceremony they call *Vempa Momba*, that is, a purification, or a benediction.

Their prieſts. All prieſts or conjurers, that is, their prophets and divines, are call'd *Ganga*, or *Ganga Mokiſie*; each of them having his particular denomination, as *Ganga Thiricko*, *Ganga Boefy Batta*, *Ganga Kyzokoo*, *Panſa Pongo*, *Manſi*, *&c.* and innumerable other ſuch names, either given to, or aſſum'd by them from the *Mokiſie* they ſerve; and each *Ganga* is dreſs'd after a ſeveral manner, and practiſes different ceremonies, which are ſaid to be as comical, as ridiculous and apiſh.

What Mokiſie is. By the word *Mokiſie*, they mean a natural ſuperſtition and firm perſuaſion they have of ſomething to which they aſcribe an inviſible power, in working good to their advantage, or evil to their prejudice and detriment, or from which they expect to learn the knowledge of paſt or future things: which induces ſome authors to ſay, it cannot be properly call'd idolatry in them, becauſe they have no knowledge of any deity, or diabolical ſpirit, having no particular name for the devil, but calling all *Mokiſie*, where they ſuppoſe an overruling power. And therefore even the king has the general ſtile, or additional title of *Mokiſie Loango*, as a diſtinction, which admirably well expreſſes that unlimited power by which he can with a word impoveriſh, enrich, humble or raiſe, put whole countries into confuſion, deſtroy men, cauſe rain or drought, good or bad weather, transform himſelf into any ſhape whatſoever, and many more ſuch like abſurdities invented by their *Ganga Mokiſies* or prieſts, to ſtrike an awe into the people, not only in favour of the king, but even of themſelves as *Mokiſies*. *Power aſcrib'd to the king.*

To inſtance in one of their idols, *Likokoo Mokiſie* is the chiefeſt of them, being a wooden image, carv'd in the ſhape of a man ſitting, at *Kinga*, a town near the ſea-coaſt, where they have a common burial-place. They have a thouſand ridiculous rhimes concerning this *Likokoo*; as that he preſerves from death, that he ſaves from hurt by *Doojes*, as they call ſorcerers; that he makes the dead riſe out of their graves in the night, and forces them to labour, helping to catch fiſh and to drive canoes in the water, and in the day forces them to their graves again; with many more ſuch fictions, which the old folks make the young believe, and imprint in them from their infancy. *Power of an idol.*

The lords or great men in the country are alſo reputed to have their ſhare of *Mokiſies*, which makes them honour'd and eſteem'd by the people; and they have more or leſs of it, according to their degree of power, and their nearneſs to or diſtance from the king. *Of lords.*

According to their *Mokiſie* rules, the king's ſiſter's ſon, whilſt he is an infant, lives at *Kina*, and is forbid hog's fleſh; when paſt his infancy, he is to reſide at *Moanza*, and to eat no *Cola* in company. *Cola* is a fruit I have deſcrib'd in the account of *Guinea*. As ſoon as the down appears upon his cheeks, he is put to the *Ganga Simega*, a famous prieſt, who teaches him he is to eat no pullets, but what he kills and dreſſes himſelf. Afterwards as he advances towards the royal diadem, he obliges himſelf to other ſorts of abſtinence and ceremonies; till being aſcended the throne, he gives a full looſe into all the ocean of *Mokiſies* and obſervances. *Obſervances.*

They here circumciſe all the males, merely out of cuſtom; being able to give no other reaſon for ſo doing, than that it is of ancient uſage, and has been deriv'd to them from one generation to another for many ages. *Circumciſion.*

The moſt common and general weapons of the *Loangians*, are bows and arrows, and javelins. *Weapons.*

DESCRIP-

DESCRIPTION *of the Kingdom of* ANSIKO.

IT reaches on the ſouth to the territories of *Sunde*, *Songo*, and *Congo*, and on the north to *Nubia*. The inhabitants are of two ſorts, *Anzikos* or *Anzinguis*, and *Jagos*.

Product. There grow in it two ſorts of ſandal wood or ſanders, *viz.* Red call'd *Tawilla*; and white *Zikengo*; with which laſt, being the beſt, beaten to powder, and mixt with palm-oil, the inhabitants anoint their bodies, for the preſervation of health. They have rich copper mines, with whoſe metal they furniſh the kingdom of *Kongo*. The woods breed lions, and many other beaſts, common with *Loango*.

Natives. The natives in general are a nimble, active, and well-ſhaped people, climbing the craggy mountains with notable agility.

They take little care for their living, and dare attempt any thing without apprehenſion or fear of danger. Among themſelves they are unanimous; to ſtrangers, with whom they converſe, upright and true-hearted; but have, by reaſon of their beſtial nature, little trade with the *Whites*.

Man-eaters. Their common food is man's fleſh, inſomuch that their markets are provided with it, as ours in *Europe* with beef or mutton; all priſoners of war, unleſs they can ſell them alive to greater advantage, they fatten for ſlaughter, and at laſt ſell them to butchers, to ſupply the markets, and roaſt them on ſpits, as we do other meat.

Inhuman barbarity. This ſavage barbarity is ſo natural to them, that ſome ſlaves, whether as weary of their lives, or to ſhew their love to their maſters, will proffer themſelves freely to be kill'd and eaten. But that which is moſt inhuman, and beyond the ſavageneſs of beaſts, is, that the father makes no difficulty to eat his ſon, nor the ſon his father, nor one brother the other; and whoſoever dies, be the diſeaſe ever ſo contagious, yet they eat the fleſh immediately, as a choice diſh.

The nobles and other women of quality cover themſelves from head to foot with mantles; but the common women wear only a cloth hanging down, girt about their middle, and go barefoot.

Habit. The habit of the men of the common ſort, differs not much from thoſe of *Loango*, but people of rank have garments of ſilk, or cloth, and on their heads red or black caps, of their own making; or elſe *Portugueſe* flannel bonnets.

They have neither houſes, goods, towns, or ſettled dwelling-places; but rove like the wild *Arabs*, or *Scythians*, from place to place, neither ſowing nor mowing, but living wholly by rapine and pillage; eating the fruits of other mens labours, whereſoever they come, devouring and ſpoiling all before them.

Their weapons, for they love war, are ſhort wooden bows, cover'd with divers colour'd ſnakes-ſkins, ſo that they ſeem to be made of one piece; which they do to ſtrengthen, and that they may hold them faſter in their hands. They make theſe bows of a kind of rough black canes, which prove very laſting and ſerviceable. The arrows are ſhort, light and thin, made of hard wood, which they commonly hold together with the bow in their hands; in the uſe whereof, they are ſo dextrous, that they can diſcharge twenty eight arrows, before the firſt falls to the ground, and kill a bird flying. They uſe alſo a ſort of pole-axes, whoſe handle having a knob at the end, is cover'd with ſnakes ſkins. The head ſhines very bright, being faſten'd in the wood with copper pins, and like thoſe in uſe formerly among us, has at one end a ſharp edge like a hatchet, and at the other a hammer. In fight they defend themſelves from the enemies arrows, with the flat ſides thereof, inſtead of a ſhield, and turn every way, with ſuch readineſs, that they void all the ſhafts aim'd at them. BARBOT. *Arms.*

They wear alſo poniards in ſcabbards of ſerpents ſkins, hanging by bells of elephants hides, three fingers broad, and two thick. Some have ſhields made of wood, cover'd with the ſkin of the beaſt call'd *Danta*.

Religion. They worſhip the ſun as their chief deity, in the ſhape of a man; and next the moon, in the figure of a woman. Beſides which, every one has his peculiar idol. When they go to battle, they ſacrifice to their idol, and fancy their devil ſpeaks very plain and tells them what they are to do.

Their king. The *Anzikos* live under a peculiar king, call'd the *Great Makoko*, whom they report to poſſeſs thirteen kingdoms, making him the moſt potent in *Africa*.

Jagos. The *Jagos* have three governors, the firſt entitled *Singe*, the ſecond *Kobak*, and the third *Kabango*, each of which leads a diſtinct army. They maintain continual wars againſt other *Blacks*, and eat, as has been ſaid, all the ſlain, but ſell the priſoners; and for want of buyers, kill and eat them too. Such as deſire to liſt themſelves in their bands, muſt firſt receive the uſual marks, *viz.* knock out the two upper and the two lower teeth before, and make a hole through the middle of their noſes, into which they thruſt feathers.

There are at preſent no *Jagos* to be found of the firſt race; but thoſe who now aſſume that name, derive their extraction from the ſeveral countries where they have warr'd, and been victorious, and are yet far more ſavage, and worſe cannibals than the former; admitting none among them but what are of a wild ſavage temper, whom they train from

BARBOT. from their youth to all incredible inhumanity.

They poſſeſs not only this country of *Anſiko*, but wander almoſt through all *Africk*, tho' they have now their chief reſidence there, and in the ſouth of *Angola*.

Their language differs wholly from that of *Congo*, which they endeavour to learn and become very expert in, tho' they make little uſe of it, by reaſon of their ſavage and unconverſible nature.

Deſcription of KAKONGO.

THIS is a juriſdiction beginning in the north at the river *Loango Loviſa*, in about five degrees twenty minutes ſouth latitude; borders ſouth and weſt, on the kingdom of *Goy*, and ends at the river *Sambo*, ſome miles up the country.

The chief city is pleaſant and well built, abounding with all ſorts of proviſions, and the country yields great plenty of *Tale*, eſpecially about *Chiovachianca*, but it is not allow'd under ſevere penalties, to be carry'd to other parts. About the year 1685, a *Black* prieſt, by name father *Leonard*, in a few days, as *Merolla* reports, baptiz'd above five thouſand children; as a recompence for which, he obtain'd a canonſhip in the biſhoprick of *Loanda*, in the kingdom of *Dongo*, or *Angola*.

From *Cacongo* ſouthwards, all the country by the ſea-coaſt for thirteen miles, and for two and a half northward of the before mention'd river *Loango Loviſa*, lies very low; but afterwards grows mountainous. The *Blacks* call it *Kaſkais*, and the *Whites*, the high-land of *Kaſkais*; about which place, a mile to the ſouthward, a great water falls into the ſea, and is the only good river in the kingdom call'd alſo *Kakongo*, in five degrees thirty minutes ſouth latitude, and by the *Portugueſe* named *Rio de Se*, being in the center of the *Kaskais*, gliding eighteen leagues through the country.

Melimba *village.* A mile ſouthward of which river lies the village *Molemba* or *Melimba*, upon a great bay, making a convenient haven or road for ſhips. The country thereabouts call'd little *Kaskais*, forms the bay of *Cabinde*, in five degrees thirty-five minutes ſouth latitude; being all along very rocky and full of clifts, yet between the chief city of *Cacongo*, and the river *Sonbo*, full of woods, pleaſant fields and high mountains, but cannot boaſt of any fertility, becauſe for the moſt part untill'd, tho' ſo populous that it dares number inhabitants with *Loango*.

Natives. The natives are treacherous and revengeful, turbulent and quarrelſome, and yet ſhew but little ſpirit in the wars; all their neighbours, eſpecially thoſe of *Goy* or *Angoy*, continually infeſting them, but that the king of *Loango* interpoſes in their behalf; whoſe mediation in ſuch caſes, prevails much with all his neighbours.

Trade and handicrafts are common with theſe people and thoſe of *Loango*; ſuch as are huſbandry, fiſhing, and dealing in cloths, black ſtitch'd caps, broad irons, beetles, hammers, mattocks, tobacco, redwood or *Takoel*, and linnen; which commodities they carry to *Congo*, *Sonbo*, and other places, and there exchange for ſlaves. *Trade.*

The commodities carry'd thither, out of *Europe*, and deſir'd by the inhabitants, are the ſame with thoſe ſold at *Loango*; but the preſents given for the permiſſion of trade, are leſs.

Their cuſtoms, ſhape, clothing, riches, adminiſtration of juſtice, inheritance, government and religion, differ little or nothing from what is already ſaid of *Loango*; only this is remarkable, that the king of *Cacongo* may not touch or wear any *European* wares, nor dares any man who is cloth'd in them touch him, becauſe it is ſo order'd by the *Mokiſie*. In all other things they agree with the former. *Ridiculous cuſtom.*

The kings of *Loango* and *Cacongo* continually keep a guard upon the river *Sonbo*, to receive the cuſtoms of the travelling merchants, and to obſerve that none act any thing prejudicial to the country.

On the ſide of the river *Cakongo*, lies the territory of *Serre* or *Zarri*, ſubject to the king of *Cacongo*; but was, for a mutiny and rebellion againſt him, in a manner totally laid waſte. *Serre territory.*

On the edge of this, and near to *Goy*, is a territory call'd *Lemba*, being a high land, comprehending only one village of the ſame name, whither the *Whites* come to trade for elephants teeth, ſlaves and copper; the laſt of which they bring from adjacent mines, which every year yield no ſmall quantities.

Deſcription of the dominion of GOY *or* ANGOY.

ANGOY, as *Merolla* reports, is a kingdom rather in name than in dominions, being but a very ſmall territory. Here formerly a certain *Mani* happening to marry a *Mulatto*, daughter to a very rich *Portugueſe*, his father-in-law would needs make him king of *Angoy*; and for that purpoſe cauſed him to rebel againſt the king of *Cacongo*, his lawful ſovereign. The manner was thus. The king of *Cacongo* having ſent a viceroy to govern the kingdom of *Loango*, that perſon being rather ambitious to reign abſolutely, than to rule under another, got himſelf proclaimed king of all that country; and took in ſo much more land, belonging to his maſter, that his dominions were much the larger, and wholly independent of *Congo*. *Cacongo* lying in the middle, between *Congo* and *Loango*, that *Mani* declared himſelf neuter, and ſet up for king of *Angoy*, rebelling againſt his lawful ſovereign, the king of *Cacongo*.

It

It borders weſtward on the ſea, ſouthward on the river *Zair* or *Congo*, and northward on *Cacongo*. The chief city, delightfully ſituated on a plain near the ſhore, has many inhabitants; and there ſeveral ſmall rivers have their out-lets into the ſea, whoſe waters both refreſh and fatten the ſoil they paſs through. On the coaſt, by the river *Zair*, you diſcover *Ponta de Palmerixba*; and ſix hours journey onwards the bay of *Cabinde*, where the *Portugueſe* ſhips take in freſh proviſions, paſſing to *Loanda de S. Paolo*. This is a good road for ſhips, in regard they may be plentifully furniſhed with proviſions, at reaſonable rates, upon condition that the governor be well preſented.

Both men and women give themſelves wholly up to wantonneſs; yet towards ſtrangers they are churliſh and uncivil; not only exacting from them beyond reaſon, but defrauding them by many ſubtle and ſly methods.

Trade. The country abounds in millet, beans, and fiſh; but the *Portugueſe* have a ſtore-houſe to buy cloths, call'd *Panos Sambos*, the proper commodity of this place, becauſe made no where elſe; made like our pluſhes, but without flower or imagery. To barter for theſe, they bring out of *Majumba* red-wood, which the natives chuſe at the higheſt price, before the richeſt *European* merchandize, continuing in their original ſimplicity, without deſiring to learn better from abroad; for they never travel from home, but only when the king ſends them as agents to any of his neighbours, with whom he is in amity.

This kingdom of *Goy*, in the year 1631, was entirely ſubdued by the duke of *Sonbo*, who eſtabliſh'd his ſon in the place of the deceaſed king, by whoſe aſſiſtance the father afterwards got a great victory over the *Cacongians*, whoſe chief city he ruined and burnt. The king of *Congo* takes upon him the title of lord of both thoſe laſt mentioned, but has neither tribute nor ſubjection from them; for each of them has an abſolute and independent ſovereignty within his own dominion.

Deſcription of the kingdom of Congo.

Its extent. THE true extent is not exactly known, geographers being at variance about it; but the moſt certain account that can be given of it is, that it reaches a hundred and twenty leagues up the inland, and ſeventy two leagues along the ſea-coaſt, being every where cut by large rivers: that of *Zair* on the north, *Coango* river in the eaſt, *Rio-Berbele* at ſouth-eaſt, and *Rio-Coanza* at ſouth; and bounded at weſt by the *Ethiopick* ocean.

The common diviſion of it is into ſix dukedoms and earldoms, *viz.* *Bamba*, *Songo* or *Sonbo*, *Sundo* or *Sundi*, *Pango*, *Batta*, and *Pombo*. BARBOT

Bamba *dukedom.* The grand dutchy of *Bamba*, lying in the north part, reaches weſtward to the banks of the rivers *Amaois* and *Dantis*; in the ſouth to *Angola*, and borders at eaſt, according to *Pigafet*, on the lake *Chelande*, or *Aquilande*, in the territory of *Siſſina*.

The lord of *Bamba* is very puiſſant, bearing the higheſt command at the *Congoian* court, being captain-general of all the forces there; yet holds his place *ad placitum regis*. The inhabitants are chriſtians for the generality, and keep among them divers jeſuits, *Mulatto* and *Black* prieſts, to officiate and inſtruct them.

Sogno *earldom.* The earldom of *Sonbo* or *Sogno*, the ſecond principality in *Congo*, borders upon the rivers *Zair* and *Lebunde*, on the ſouth-ſide ſurrounded with a wood, call'd *Findenguolla*. Some extend it from the river *Ambois*, in ſeven degrees and a half of ſouth latitude, to the red mountains, which border upon *Loango*; ſo that according to this laſt account, it reaches on the north to *Anſiko*; on the ſouth to the river *Ambris*; and on the weſt to the ſea.

This territory comprehends many petty lordſhips, heretofore abſolute, but now made tributaries to *Congo*. The chief town *Songo* ſtands near a pretty large river.

A quarter of a mile from it is the village *Pinde*, which the duke has lent to the *Portugueſe* to trade at.

Sundi *dutchy.* The dutchy of *Sundo* or *Sundi*, beginning about eight miles from *San Salvador*, the metropolis of the whole kingdom, ſtretches beyond the cataracts of *Zair*, along both its banks to *Anziko*, towards the north. On the eaſt ſide it runs to the place where the *Zair* unites with the *Baranka*, and from thence to the foot of the cryſtal mountains; and in the ſouth touches upon *Pango*. The chief town alſo, call'd *Sundo*, the reſidence of the governor, is ſeated on the banks of *Pongo*, by the water-falls of *Zair*.

Batta *dukedom.* The dukedom of *Batta*, formerly call'd *Aghirimba*, to the north-eaſt, or rather full north of *Pango*, about a hundred leagues up the country, reaches eaſtward above the river *Barbele*, to the mountain of the ſun, and the ſalt-petre hill; and on the ſouth runs to the burnt mountains, by the *Portugueſe* call'd *Montes Quemados*; its metropolis call'd alſo *Batta*. This tract between *Pango* and *Batta* is fruitful, and yields all ſorts of proviſions for the ſupport of life.

All along the way from *San Salvador* to *Batta*, ſtand hutts, the dwelling-places of the inhabitants.

Conde *territory.* About a hundred and fifty miles from *Batta* eaſtward, lies the territory of *Conde*, or *Pembo de Okango*, through which the ſtrong running and deep river *Coango* makes its way; till meeting and intermingling with the

BARBOT. the larger waters of *Zair*, it loſes both name and current.

This country, from the prevalency of an ancient cuſtom, always has a woman to rule it, who pays tribute to *Mani Batta*, or the prince or duke of *Batta*, and he receives it in the name of the king of *Congo*, tho' he reaps no benefit of it. To the eaſtward, beyond the river *Congo*, according to the relation of the *Condeans*, are found *White* people, with long hair; but not altogether ſo white as the *Europeans*. Some of them were taken in the country of *Sogno*, and preſented to a miſſioner friar, who beſtowed them again on the *Portugueſe* governor of *Loanda*, not many years ago.

Pango province. The fourth province, ſtiled *Pango*, has *Sundo* on the north; *Batta* on the ſouth; *Pembo*, the dwelling-place of the king, on the weſt; and the mountains of the ſun on the eaſt. The head city ſeated on the weſtern ſhore of the river *Barbele*, was formerly call'd *Panguelongos*, but at preſent, *Pango*; heretofore free, but now acknowledging the king of *Congo*, whoſe protection they crav'd againſt the incurſions and inroads of their neighbours.

Eaſt of *Pango*, beyond the river *Zair*, which is there call'd *Coanga*, are the marquiſates of *Cama*, and of *Cuno Pango*; and ſouthward of theſe, the kingdom of *Fungeno*, where the *Portugueſe* trade for ſtuffs and bark.

Pembo lordſhip. The lordſhip of *Pembo* ſtands as it were in the middle of the whole, encompaſſed by all the reſt, and contains the head city of the kingdom of *Congo*, formerly by the *Blacks* called *Banza*, that is, head; but at preſent by the *Portugueſe*, *San Salvador*; and by *Marmol*, *Ambos-Congo*. It ſtands about the middle of *Congo*, on a very high mountain, eight and thirty *Dutch* miles, or, as others write, fifty *Italian* miles from the ſea, ſouth-eaſt from the mouth of the river *Zair*, and delightfully ſhaded with palm, tamarind, *Bakovens*, *Colas*, lemons and orange trees.

The top of the mountain *Otreiro* yields a curious proſpect of all the adjacent places, at a great diſtance, both weſt and north, without any interpoſing ſtop to the eye.

City of Congo. This town has neither incloſure nor wall, except a little on the ſouth ſide, which the firſt king built, and afterwards gave that part to the *Portugueſe* to inhabit for their conveniency. The royal palace is ſurrounded with walls, and between it and the town is a great plain, in the midſt of which they have erected a beautiful church: noblemen's houſes and others fill up the top of the mountain; for every grandee ſettles his dwellings as near the court as he may be permitted, and with his retinue takes up as much ground, as an ordinary town may be built on.

The common houſes ſtand in good order, and appear very uniform; moſt of them large, well contriv'd, and fenced about, but generally thatch'd, except a few belonging to the *Portugueſe*.

Palace. The king's palace is exceeding large, ſurrounded with four walls, whereof that towards the *Portugueſe* part is of chalk and ſtone, but all the reſt of ſtraw, very neatly wrought: the lodgings, dining-rooms, galleries, and other apartments, are hung after the *European* manner, with mats, of an exquiſite curioſity. Within the innermoſt fence are ſome gardens, plenteouſly ſtored with variety of herbs, and planted with ſeveral ſorts of trees: within theſe again are ſome banqueting-houſes, whoſe building, though mean and ſlight, is by them eſteem'd rich and coſtly.

Churches. In the city there are ten or eleven churches, that is, one great one, being the chief of all; then the ſeven lamps church; the conception; the church of the victory or triumph; a fifth, dedicated to St. *James*; a ſixth to St. *Anthony*; and a ſeventh to St. *John*. The other three ſtand within the court-walls, *viz.* the churches of the Holy Ghoſt, of St. *Michael*, and St. *Joſeph*.

Jeſuits. The jeſuits have a college, where they daily teach and inſtruct the *Blacks* in the chriſtian faith, in an eaſy and winning method.

There are alſo ſchools, where youth are brought up and taught the *Latin* and *Portugueſe* tongues.

All theſe churches, and other publick ſtructures, except the jeſuit's college, have the foundations of ſtone, but cover'd with ſtraw, and very meanly provided with utenſils for celebrating divine offices.

There are alſo two fountains, one in *St. James*'s ſtreet, and the other within the walls of the court, both yielding good ſpring-water.

A ſmall river, or rather a branch of *Lelunde*, call'd *Veſe*, affording very good and well-taſted water, flows at the foot of the mountain cloſe by the city, to the great benefit of the inhabitants; for from thence the ſlaves, both men and women, fetch water daily to ſerve the town. The adjacent fields by this river are made very pleaſant and fruitful, and therefore the citizens have all their gardens upon its banks. What cattle they have, are kept for the moſt part in the city; as hogs and goats, a few ſheep, but no cows, which lie at night in fences joining to their houſes.

Rivers. The rivers which water this kingdom, from north to ſouth, are firſt, *Rio de las Borrenas-Roxas*, that is, the river of red-ſand; another, at whoſe mouth lies a ſtreet, call'd in *Portugueſe*, *Boca de las Almadias*, or the gulf of canoes.

Here

Here lie three iſlands, the greateſt and middlemoſt of them inhabited, and provided with a convenient haven for ſmall barks; but the other without people, harbouring only beaſts.

To the ſouthward of theſe, is the great river *Zair*, which, according to *Pigafetta*, derives its original from three lakes; the firſt by the ſame author, and others, entitled *Zambre*; the ſecond *Zair*; and the third a great lake, out of which the *Lelunde*, and *Coanza* rivers run. But *Zambre* is the principal head that feeds the river *Zair*, being ſet as it were in the middle point of *Africa*, and ſpreading it ſelf with broad ſtreams into the north: to the eaſt it throws out the great river *Cuama*, and *Coavo*; to the ſouth thoſe of *Zeila*, *Manice*, or *Manheſſen*; and laſtly, to the weſt, this of *Zair*; which dividing into ſeveral branches, moiſten and fertilize the weſtern part of ſouth *Africa*, *Congo*, *Angola*, *Monomotapa*, *Matamam*, *Bagamadiri*, *Agaſymba*, and ſo to the cape of *Good-hope*.

This is the account given by former geographers, but the new map of *Africa*, corrected from the obſervations of the gentlemen of the royal academy at *Paris*, and reprinted in *London*, in the year 1710, takes no notice of the pretended lake of *Zambre*, whence thoſe ancienter geographers perſuade us the river *Zair* flows. They lay it down there, penetrating with many windings, eaſt north-eaſt, as far as the town of *Pango*, in about nine degrees of eaſt latitude from the meridian of *London*, where it changes its name into that of *Coanga*, and is carried on inland eaſt ſouth-eaſt, betwixt the marquiſates of *Cama* and *Cuno Pango*, the kingdom of *Fungeno*, where the *Portugueſe* trade for ſtuffs and bark, and the territories of *Meticos* and *Jagos*, to the twenty ninth degree of the ſame eaſt longitude, in the ſame parallel as *Coanza* and *Cuneni* rivers, to the ſouth of it; but does not determine its courſe farther up in the kingdom of *Nomeamale* and *Monoemugi*, where very probably theſe rivers have their ſource.

Zair river. The river *Zair* falls into the ſea through a mouth, three leagues in breadth, in five degrees and forty minutes of ſouth latitude, and with ſuch force and abundance of water, that the ſtream running out weſt north-weſt, prevails upon the ſea-water for above twelve leagues; and when you are out of ſight of land, the water appears black and full of heaps of reeds, and other things, like little floating iſlands, which the force of the ſtream, falling from the high clifts, carries away out of the country, and caſts into the ocean: ſo that ſhips, without a ſtiff gale of wind, cannot ſail up it into the road, within cape *Padron*, on the ſouth ſide of the river.

From this great body branch out many ſmall ones, to the great conveniency of the natives and foreign traders, who paſs along them in boats from one town to another. BARBOT.

The iſlands *Bomma* and *Quintalla* lie in the mouth of this river, and others higher up, exceeding full of people, who rebelling againſt the king of *Congo*, have ſet up peculiar lords of their own.

That of *Bomma*, tho' well inhabited, ſhews few or no houſes, becauſe of the moraſſineſs of the country, which for the moſt part lies under water; ſo that the *Blacks* with canoes go from tree to tree: among which, they have raiſed ſome places made of leaves and boughs, on which they reſide and reſt themſelves without any coverture. Bomma *iſland.*

Theſe iſlanders are ſtrong, well-ſet, live after a beaſtly manner, are great ſorcerers, and converſe with the devil; to this end they firſt come together all on a throng, then one of them runs about with a vizard on; this continues three days, which expir'd, they uſe another ceremony, and then the fiend ſpeaks through the vizarded man. They live in peaceable times by bartering; in time of war, they deal in nothing but weapons, arrows, bows, and javelins or lances.

They have no marriage-ceremony; but men and women make uſe of one another, as their affections or luſts lead them, mixing merely like beaſts without any ſolemnity; for they know nothing of chaſtity, but take as many concubines as they pleaſe: however, the firſt, as eldeſt, has the command and ſuperiority over all the reſt.

In the iſland *Quintalla*, is an idol made of money, which none dare approach, but the ſervants or miniſter appointed to attend, and take care to ſecure the way to it from being diſcover'd; themſelves being obliged as often as they go thither, to take a peculiar path that no other may find. Many kings and people ſacrifice to this idol, eſpecially in ſickneſs, ſeveral of their moſt coſtly and higheſt-priz'd goods, which none are permitted to make uſe of, but by length of time decay or rot: for as ſoon as they are dedicated, the attendant carries them into a great plain, where the idol ſtands, ſurrounded with a wall of elephants teeth inſtead of ſtone, and there hanging upon poles they remain till they are quite rotten. The iſland of *Zariacacongo* lies neareſt to the dominions of *Sogno*, and was yielded up by the former king of *Cacongo*, brother-in-law to the count of *Sogno*, who had marry'd his ſiſter to that prince, on condition he ſhould embrace the chriſtian religion; but that king ſoon after died, about the year 1685. The iſland is none of the ſmalleſt, and lies in the midſt of the river *Zair*. Quintalla *iſland.*

BARBOT. *Zair*. It abounds with all ſorts of proviſions, and great numbers of inhabitants; is plain, rais'd eight fathom above the water, and divided from the kingdom of *Congo*, by a river over which there is a bridge.

The iſlanders have particular heads, and chief officers, choſen by moſt voices. Several other rivers with their ſtreams increaſe the ſwelling current of the *Zair*; the moſt eminent are *Umbre*, *Brankare*, and *Barbele*.

Umbre river. *Umbre*, by *Sanutus* call'd *Vambere*, riſes in the north, out of a mountain in *Nigritia*, and loſes itſelf on the eaſt-ſide of *Zair*.

Brankare river. *Brankare* as *Pigafetta*, or *Bankare* as *Sanutus* calls it, has its original in the ſame mountain, and after a long courſe, diſcharges its winding ſtream into the ſea, ſays the ſame *Sanutus*: but *Pigafetta*, from the information of *Edward Lopez*, avers it mingles with the *Zair*, on the eaſterly borders of *Pango*, not far from the foot of the cryſtal mountain.

Barbele river. The river *Barbele*, ſo call'd by *Linſchoten*, and *Verbele* by *Pigafetta*, ſprings from a lake, which the ſame author falſly makes the *Nile* to flow from; after which, it ſhoots through the lake *Aquilunde*, and paſſing by the city of *Pango*, enlarges the *Zair* with the addition of its water.

Cape Padrao. Southward of the mouth of the river *Zair*, ſhoots out a promontory, call'd in *Portugueſe Cabo do Padrao*, from a ſmall chappel and a croſs they erected on it above a hundred years ago: and about five miles from *Padrao*, is the reſidence of the earl of *Sonbo*, where the *Netherlanders* trade. A little way within *Padrao* lies St. *Paul*'s-point, affording a convenient road for ſhips. When *Diego Can* made the firſt diſcovery of this river *Zair*, about the year 1480, he erected on the ſouth-point of its mouth a monument with an inſcription, containing in *Latin*, *Arabick* and *Portugueſe*, the names of the king *Dom John* the ſecond, and of thoſe of his officers, who had diſcover'd that country, of which they thereby pretended to be the lawful poſſeſſors. For that reaſon, ſays *Vaſconcelos*, a *Portugueſe* author, this river was for a long time after call'd *Rio de Padrao*, and now the river of *Congo*, from the kingdom of that name, which *Diego Can* diſcover'd in the ſame voyage.

A mile and a half from thence, lies a creek call'd *Pampus Rock*.

More to the ſouthward, are the rivers *Lelunde* or *Lolongo*, *Ambris* or *Ambres*, or *Anbres*, by the *Portugueſe* royal map; *Enkokoquematari* or *Serra de Banba* by the ſame; *Loze* or *Loza*, *Onza* or *Zanza*, *Libonge* or *Lolongo*, *Danda* or *Dande*, or *Dendi*, and *Bengo*.

Lelunde running between *Zair* and *Ambris*, has its head ſpring in the ſame lake with *Coanza* or *Quanza*; ſo paſſing cloſe by the foot of the mountain where the royal city *St. Salvador* ſtands, runs down from thence with many windings, weſt north-weſt to the ſea, into which it falls with a ſtrong current; but in the ſummer ſo ſhallow, that it is not paſſable in veſſels of any burden: the *Blacks* frequent it with canoes, notwithſtanding the hazard of crocodiles, which are there very numerous. Lelunde river.

Ambris, which is next, lies in ſix degrees ſouth latitude; is a great river and full of fiſh, but rocky at the entrance, yet paſſable enough for ſmall boats. It has the ſame original with *Lelunde*, running not far from *St. Salvador*; the water ſeems muddy, caus'd by the ſwiftneſs of the ſtream, on whoſe bank begins the dukedom of *Bamba*. Ambris river.

Thirty miles up this river is a ferry, where every traveller for his paſſage over, muſt pay a certain toll to the king of *Congo*. On the ſouth banks of it are many people, who get their living by making ſalt of ſea-water, boil'd in earthen-pots, and proves grey and ſandy; yet they carry it to *Pambo*, and ſeveral other places, and drive a great trade with it. A ferry.

Enkokoquematari is the next, whoſe beginning is unknown to *Europeans*, and the whole in a manner of no uſe; great flats and ſands ſtopping up the mouth, ſo that it will not bear a ſmall boat, and within ſo ſcanty of water, that a canoe can hardly make its way. Enkokoquematari river.

Loze, another mean brook, yet up in the country paſſable for a boat. About twenty miles upward is a ferry, where all travellers pay a duty to the duke of *Bamba*. Loze.

Onza, or according to *Pigafetta Onzoni*, is fordable, and not to be ſail'd by any veſſels becauſe of its ſhallowneſs. Onza.

Libongo, by ſome call'd *Lemba*, can boaſt neither greater depth or better qualities. Libongo.

Danda, a little more ſouthward, has at the mouth five or ſix foot water, is full of fiſh, feeds many crocodiles and ſea-horſes, and affords on each ſide fruitful grounds; ſomewhat high on the ſouth-ſide, but on the north, for half a mile low. Danda.

Bengo, by ſome taken for a branch of *Danda*, with the *Quanza*, makes the iſland *Loando*; it is navigable in ſloops about fourteen miles upwards, and at the mouth has ſometimes ſeven or eight foot water, notwithſtanding the ſands. It comes a great diſtance out of the country, and in the rainy ſeaſon, *viz. March*, *April* and *May*, overflows with the violence of its ſtream, and ſometimes carries away much of the earth on one ſide, which either joins again on the other, or elſe is driven into the ſea. Bengo.

The

Seaſons. The winter there bears almoſt an equal temper with our ſummer, ſo that the people alter nothing of their apparel, nor require the warmth of fire at that ſeaſon of the year; for the difference between winter and ſummer is ſcarce diſcernable, only that the Air, when it rains, is a little cooler; but the wet ſeaſon once paſt, the heat is almoſt intolerable, eſpecially two hours before and after noon.

The winter commences in mid-*March*, and the ſummer in *September*; in the former the great rains begin and continue, *March*, *April*, *May*, *June*, *July* and *Auguſt*, during which time they have ſcarce a clear day; leſs rain in *September* and *November*. The ſummer, as has been ſaid, is exceeding hot and dry. The year of theſe *Ethiopians* commences with their winter, in *March*. Their month is lunar, and the ſeven days of the week are diſtinguiſh'd by ſeven markets, held ſucceſſively at ſeveral places; but they do not know how to reckon the hours of a day.

The land-winds on this coaſt and *Angola*, are eaſt north-eaſt, the ſea-winds weſt ſouth-weſt.

This country from the ſeveral rivers, has great ſtore of water; ſo that the inhabitants are very curious in their choice of it: for they will not drink the neareſt, but the freſheſt and beſt, as appears by thoſe of *St. Salvador*, who make no uſe of ſuch as the adjoining plains afford them; but cauſe their ſlaves to fetch it from the fountains, a little lower on the north-ſide.

The lands in the rainy ſeaſon, by the muddineſs of the water, are made exceeding fruitful, and fit to bring forth all manner of things. But from *November* till the latter end of *March* there falls not a drop of rain, which makes the ſoil very dry and hard.

Batta dukedom. The dukedom of *Batta*, and others lying round about, have a fat and fertile ground, affording all manner of proviſions.

Pembo territory. The territory of *Pembo*, eſpecially about *St. Salvador*, becauſe of the freſh and ſerene air, abounds in rich paſtures, and produces many flouriſhing and thriving trees.

Here grows a kind of grain, by the natives call'd *Luko*, not unlike our rye, but ſmaller: this they grind into meal with hand-mills, and make bread of it.

Product. There is alſo abundance of millet, which the *Blacks* call *Mazza Manputo*, or *Portugueſe* corn; as alſo *Indian* wheat, wherewith they fat their hogs; and rice in ſuch plenty that it hardly bears any price.

Lemmons and pome-citron trees grow in every corner, bearing fruit of a pleaſant and briſk taſte; alſo bananas, dates, cocoa-nuts, and palm-trees, producing two or three different ſorts of wine diſtinguiſh'd among them by peculiar names, as *Melaſſo*, *Embatta*, *Tamgra*, *Maneba*, *Manecha*, *Bordoni*. The wine of grapes they call *Melaſſo Manputto*; the *Embatta* wine is very refreſhing. There are alſo cola-trees, which the inhabitants chew as the *Indians* do *Betele*. The trees call'd *Ozeghes* yield a fruit like yellow plums, delightful in ſmell and delicious in taſte; and with the branches they make fences, palliſadoes and arbors, to ſhelter them from the ſcorching beams of the ſun; nor do they want melons, cucumbers and citrons, common and china-oranges of an extraordinary bigneſs, and pleaſant taſte, and ſeveral ſorts of pulſe. The miſſioners in *Bamba* cultivate in their convent's gardens all thoſe ſorts that are common in *Brazil*, beſides thoſe peculiar to *Africk* and *Europe*, grapes, fennel, cardoons or thiſtles; all ſorts of ſalletting, gourds, and many other ſorts; but no pears, apples, nuts, or ſuch like fruit, as require a cold climate.

The ſhore of the river *Lelunde*, going to *St. Salvador*, is beautify'd with abundance of cedars, which the ignorant people make no other account of than to make canoes and fire-fuel.

Caſſia Fiſtula and other drugs, fit for the uſe of apothecaries; alſo tamarinds, which grow plentifully, and have the repute of being a good remedy in fevers.

In the towns near the ſea, they have ſtore of kidney-beans, by them call'd *Cazalaza*, millet and poultry, which the *Engliſh*, *Netherlanders*, and other traders buy for *Simbo*-cloths, little looking-glaſſes, and other trifles.

Cattle. In *Bamba*, a province of *Congo*, and there eſpecially, they have good ſtocks of cattle, *viz.* cows, oxen, ſwine and goats; beſides plenty of fowl, as turkeys, hens, ducks, wild-hens of a delicate fleſh, and geeſe. The elephants breeding there in numerous droves, grow to an extraordinary bigneſs, inſomuch that ſome of their teeth have weigh'd above two hundred weight. In the *Congo* language they call ſuch a tooth *Mene Manzo*; and a young elephant *Moane Manzo*.

Elephants. The elephant, if we may believe the *Blacks*, do not caſt their teeth; they hunt them with lances and darts, making a double advantage of them as merchandize and food; many ſcurfed or hollow teeth are found in the woods, which are decayed by lying many years in the rain and wind. This commodity, by reaſon of the infinite quantity brought from thence within theſe fifty or ſixty years, begins to grow ſcarcer, and they are fain to fetch them farther out of the country.

BARBOT. The elephant when ſtruck with a lance or javelin, will uſe all means to aſſault and kill the perſon that wounded him; but as if it would teach the beaſtly *Blacks* humanity, neither eats the body, nor inſults over it: but making a hole with his teeth in the ground, throws it in, and covers the place again with earth and boughs of trees. Therefore the hunters, when they have wounded an elephant, hide themſelves for a while, and then follow at a diſtance, till being weakened with loſs of blood, they dare draw nearer and kill the beaſt. Thoſe *Blacks* know not how to take elephants alive, as they do in the *Eaſt-Indies*.

Killing of elephants. In the country of *Sogno*, when the elephants are together in a herd, the hunter anointing himſelf all over with their dung, gets in dexterouſly with his lance in his hand among them, and creeps about under their bellies, till he has an opportunity to ſtrike one of them under the ear, which is the beſt place to bring them down. The ſtroke being given, he immediately makes his eſcape, before the elephant can turn about to revenge himſelf. The other elephants deceiv'd by the ſmell of the dung, take leſs notice of his roaring; and thus the reſt of the herd walking on, and forſaking their wounded companion, leave him a prey to the ſucceſsful hunter. If the elephant purſues him, he eaſily makes his eſcape by dodging, becauſe the beaſt cannot turn ſo nimbly.

Water of their bones. The natives diſtil a water from the bones of the elephants legs, which is reckon'd very good againſt aſthma's, ſciatica's, or any cold humours.

Their tails worſhip'd. Some *Blacks* of thoſe parts, and particularly the *Giaghi*, pay a certain religious worſhip to the elephants tail; for when their lords or ſovereigns die, they commonly preſerve one of thoſe tails in memory of him, on which they beſtow a ſort of adoration, on account of the creature's great ſtrength. They often go a hunting only for the ſake of cutting off thoſe tails, but it muſt be perform'd at one ſtroke, and from a living elephant, or elſe they do not reckon it has any virtue.

They fly from fire. The *Blacks* in *Congo* turn the elephants out of their way by firing ſome huts, or the fields, for thoſe creatures take another way when they ſee the flame.

Wild dogs. There are no lions, tygers nor wolves, in the country of *Sogno*, or if any be ſeen, it is a great accident, tho' there are enough in the neighbouring parts; but there is a ſort of wild-dogs, which go out to hunt in great numbers, and furiouſly ſet upon any elephant, or other wild beaſt they meet with, and never fail to kill it, tho' never ſo many of them be deſtroy'd in the attempt: thoſe dogs, tho' wild, do little or no harm to the inhabitants. They are red-hair'd, have ſmall ſlender bodies, and their tails turn up on their backs like grey-hounds. *Merolla.*

Buffaloes. The buffalo, in the language of the country call'd *Empakaſſe*, has a red ſkin and black horns, of which the inhabitants make muſical inſtruments. It is a miſchievous beaſt, and dangerous to be hunted, eſpecially after they are ſhot, if not right ſtruck; wherefore the huntſmen, who mean to ſhoot one, firſt chuſe out a ſecure place, where they may not fear the furious aſſaults of the enrag'd creature. The fleſh of it is very groſs and ſlimy, yet the ſlaves eat freely of it cut in ſlices and dry'd. There breeds in the woods another creature, ſeldom to be found elſewhere; they call it *Zebra*, in ſhape like a mule, with a ſkin ſtriped; on the head and over the whole body, white, black, and bluiſh: they are very wild and ſwift, hard to be taken alive, and when taken, more difficult to be tamed; though the *Portugueſe* ſay, that ſome years ſince they ſent four of them to *Portugal*, for a preſent to the king, who uſed them for a coach, and rewarded the perſon who brought them over with the notaryſhip of *Angola*, to him and his heirs; but the whole is a fable. *Zebra, ſwift beaſt.*

Empalanga is a great beaſt like an ox, having two horns, and very ſavoury meat; they are of ſeveral colours, ſome brown, others, red, and ſome white. *Empalanga.*

Envoeri is a great beaſt like a ſtag, with two horns. *Envoeri.*

The *Makoko* differs little from a horſe in bigneſs, but has long and ſlender legs, a long gray neck, with many white ſmall ſtripes, and on his head long ſharp horns wreath'd below; the dung of this creature is like that of a ſheep. *Makoko.*

Tygers. Tygers in the *Congoiſh* language call'd *Engri*, never hurt the *Whites*; ſo that when they meet a *White* and a *Black* together, they will aſſail the *Black*, and let the *White* paſs unhurt; therefore the king of *Congo* has appointed a reward for thoſe that kill them, and bring their ſkin, with this proviſo, that the hair of the lips remain upon them, becauſe they account them a mortal poiſon.

Leopards and lions. The leopards generally prey upon cattel, ſo do the lions, but they are not ſo cruel as the tygers, nor ſo much dreaded; and tho' there are abundance of lions in *Congo*, yet the people are not ſo much terrified and moleſted by them, as they are by the tygers or leopards. They ſcare away lions, by ſetting fire to parcels of ſhrubs and weeds, when they ſpy any at a diſtance about the country, as they travel.

Wolves, &c. The *Quumbengo*, or wolves, are very numerous, have a thick head and neck, almoſt

moſt like the wolves in *Europe*, but much bigger, grey headed, ſpeckled with black ſpots like the tyger, but much more ill-favour'd; foxes, ſtags, deer, conies and hares, ſwarm in incredible multitudes, becauſe they are never hunted as here with us.

Civet-cats. Civet-cats the *Blacks* catch, and tame for their perfume.

Beavers. The territory of *Batta* affords many beavers, whoſe ſkins are of great value, one of them being as dear as a ſheep; ſo that none is ſuffer'd to wear them without the king's licence firſt obtain'd.

Apes and wild-cats are very troubleſome by their numbers, eſpecially in *Songo* by the river *Zair*.

In *Congo* the large monkeys or apes are call'd *Mocchacos*, and the little ones *Sagoris*.

Serpents. There is a multitude of monſtrous ſerpents, commonly twenty five foot long, or more: one ſort of which they call *Boma*; another ſort, which kills with its tail, *Embambi*. In the ways to *Singa* many travellers are devoured by a ſort of ſerpents, common in thoſe parts, which they meet on the roads, as *Merolla* reports, and adds, that it once happen'd, that a perſon being thus aſſaulted by one of theſe prodigious ſerpents, had by a luſty ſtroke of a cymeter cut him in two, but not yet kill'd, the enrag'd monſter lay upon the catch among the thick buſhes; and ſoon after two perſons paſſing by, it immediately crawl'd out, wounded as it was, and ſeized upon them, devouring them almoſt whole; but at laſt a number of men coming to the place with muſkets, ſent ſo many bullets into the monſter's body, that they kill'd it. The natives eat of the fleſh of ſerpents very heartily, chopping off the head and tail, and throwing away the entrails.

In this country they have alſo a ſort of crocodiles, which they call *Alacardo*.

Wild-boars, by them call'd *Emgalo*, or *Engulo*, may be ſeen here, with two great tuſks, wherewith they tear violently: the *Blacks* ſtand more in fear of them than any other beaſt, and if they do but hear it, will make away with all poſſible ſpeed. The filings of their teeth, which the *Portugueſe* highly eſteem, and are very ſeldom gotten, taken in ſome liquor, are reputed a powerful antidote againſt poiſon; the teeth themſelves rubb'd againſt a ſtone, and adminiſter'd in a little water, are an infallible cure for an ague. They ſay, this beaſt, when ſick, recovers its health by ſo rubbing its teeth upon a ſtone, and licking with its tongue.

Roe-bucks. Roebucks, call'd *Golungo*, breed here abundantly, but no bigger than ſheep, of a brown colour, with ſome white ſpecks, and two ſharp little horns: ſeveral of the *Blacks* kill and eat them, but the *Congoians* and *Ambandes* will by no means taſte their fleſh; nay, they bear ſuch an antipathy to it, that they will not touch any thing out of that pot where their fleſh has been boil'd, nor come into the place where the fire was that dreſs'd it, nor lay their hands on any weapon wherewith it was ſlain; yet can give no other reaſon for it, but that the fleſh is their *Quiſtilla*, that is, a food prohibited among them by authority and ancient cuſtom, by tradition deliver'd from hand to hand, by their fore-fathers: for they firmly and undoubtedly believe, that if they ſhould do the contrary, they ſhould not only be lame in their bodies, but their fingers and toes would rot off. BARBOT.

Laſtly, bears, foxes, wild cows call'd *Capaſſa*, and goats, frequent the woods, and ſome of them infinitely damage the people.

Beſides theſe variety of quadrupedes, they have many ſorts of wing'd animals; as,

Peacocks. Firſt, peacocks, which none but the king only may have; and he keeps them with great care in incloſed woods, upon the borders of *Angola*.

Partridges. They have two ſorts of partridges, tame and wild; as alſo pheaſants, pigeons, turtle-doves, eagles, falcons, vultures, merlins, ſparrow-hawks, pellicans, green and red parroquets, cranes, ſtorks with red bills and red legs, and half white and half black feathers. As to ſparrow-hawks, they are ignorant of the uſe we make of them in *Europe*.

There are abundance more of very beautiful birds of ſeveral colours, green, red, yellow, and ſome the fineſt of all, being *Ethiopian* parrots, with white feathers, and black fillets, looking like the ſcales of fiſh; their tail, eyes, beak and feet, of the colour of fire. Theſe parrots will talk like thoſe of *Brazil*, but are rarely brought into *Europe*; the hens they call *Coricas*, the cocks *Enguſſu*.

There are alſo owls, which they call *Carjampemba*, that is, devils, becauſe their appearing preſages ill-luck.

Bees. They have two ſorts of bees, one that hives in the woods, in hollow trees; and the other in the roofs of houſes.

Piſmires. The piſmires or ants, by them call'd *Ingingie*, are of four ſorts, the biggeſt have ſharp ſtings, with which they raiſe ſwellings upon men, the other three are ſomewhat ſmaller. It is incredible what trouble and damage theſe little inſects occaſion to the natives, as I ſhall hereafter obſerve.

Enſingie is a little beaſt, with a ſkin ſpeckled black and grey.

A ſtrange creature. The *Entigiengio*, a ſmall creature, very curiouſly ſtreak'd, ſlender bodied, with a fine tail and legs, never comes upon the earth, for the very touch thereof proves mortal to it, therefore keeps in the trees, and has always twenty black-hair'd creatures, call'd

BARBOT. call'd *Embis*, attending it; that is, ten before, and ten behind. They take the ten firſt in ſnares, and then the ten behind make their eſcape, by which means the animal bereav'd of its guard is alſo taken.

The ſkin of this little beaſt bears ſuch a value, that none but the king may wear it, unleſs perhaps, by particular favour, ſome great lords obtain leave; among which are the kings of *Loango*, *Cacongo*, and *Goy*.

Some have reported that there are gold mines about *S. Salvador*, but without any ground of probability; for the *Portugueſe*, who have converſed ſo long in the country, would not have left them undiſcover'd.

Copper-mines. But they find many copper mines in ſeveral places, eſpecially in *Pembo*, whoſe metal has ſo deep a tincture of yellow, that able artiſts have miſtaken it for gold; but upon proof the error ſoon appears.

The like mines are found in *Songo*, yielding better copper than that of *Pembo*; whereof the purple armlets in *Loando* are commonly made, which the *Portugueſe* carry to *Calabar*, *Rio del Rey*, and other places in the *Bight* of *Guinea*.

In *Bamba*, ſays *Linſchoten*, there are ſilver mines, and other metals; and in *Sundo*, of cryſtal and iron, the laſt bearing the higheſt value, becauſe it makes knives, ſwords, and other weapons.

Quarries of ſtone, call'd *Mattari*, are very common; as alſo rocks of red marble; beſides many precious ſtones, as jaſper, porphyry, jacinth, and the like: and yet common ſtones are rarely found through all *Congo*, as is reported by *Carli*, a miſſioner in *Congo*.

The inhabitants of *Congo*, known by the name of *Macikongen*, are very black, yet ſome few differ, being only of a ſort of olive colour: their hair black curl'd, their bodies of a middle ſtature, and well-ſet; the white of their eyes of a ſea-green, and their lips not ſo thick as other *Blacks*; wherein they differ more eſpecially from thoſe of *Nubia* and *Guinea*.

Tho' ſome be ſurly and proud, yet in general they carry themſelves very friendly towards ſtrangers, being of a mild converſation, courteous, affable, and eaſy to be overcome with reaſon, yet inclin'd to drink, eſpecially *Spaniſh* wine and brandy: ſuch as converſe much with them, diſcern a quickneſs of reaſon and underſtanding, ordering their conceits and diſcourſes ſo rationally, that the moſt knowing take great delight in their facetious humour.

The natives. They ſhow little courage in war, but generally come by the loſs, unleſs aſſiſted by the *Portugueſe*; for twenty *Whites* will rout a thouſand of them.

Thoſe of *Songo* are a proud, lazy, and luxurious people, but have a winning behaviour, and a volubility of ſpeech, beyond thoſe that live on the north ſide of the *Zair*.

Travelling. The people of *Bamba* are reckoned the beſt ſoldiers. The gentry of *Bamba* travel with abundance of attendants, and much ſtate; ſome of them follow'd by twenty or thirty *Mulattos*, who are bold fellows, arm'd with muſkets and cymiters, and the *Blacks* with bows, arrows, and lances; many muſicians going before, making a great noiſe with their ſeveral inſtruments. The great duke of this country has a greater retinue in proportion. At night they build hutts, and encloſe them with thorns, to ſecure them againſt the wild-beaſts, which ſwarm about the country. Beſides lions, tygers, wolves, elephants and rhinoceros's, there are pocaſſes, which roar like lions, and are white, with black and red ſpots, very long ears, and ſtrait horns, much like the buffaloes. To drive away thoſe creatures, the *Blacks* ſet fire to dry graſs; which flame, with their ſhouts, makes them fly another way. Sometimes alſo travellers climb trees, with ladders of ropes, they have for that purpoſe, or otherwiſe, and thence ſhoot them with poiſon'd arrows; but ſometimes, if not nimble enough, they become a prey to thoſe ravenous beaſts.

Food. The people, for the moſt part, feed on kidney-beans, and other kinds, which the women ſow, being very regardleſs of their diet, and as merry after a meal of inſipid roots, which grow wild, as if they had been at a feaſt. At night the women return from the fields with their children, light a fire in the middle of the cottage, where they eat ſuch as they have, and diſcourſe till they fall aſleep. This is the way moſt of the country people live, many of them going ſtark naked.

Ants. The country is prodigiouſly infeſted with ants, which are ſo numerous and ravenous, that they are ſaid to devour the carcaſs of a beaſt in a night. When they get into a cottage, the only way to rid them, is to ſet fire to ſtraw on the floor, which deſtroys infinite quantities of them, but leaves an intolerable ſtench, and ſometimes burns down the hut.

Monkeys. They have a ſort of ſmall monkeys, which drive the rats out of their houſes, there being a ſort of antipathy between them. Theſe monkeys have a muſky ſcent, which perfumes a room, are very tame, and will learn any thing they are taught.

Robbers. Several prime men, who are in diſgrace with the king, ſometimes lie in companies on the roads to the cities of *San Salvador* and *Loanda*, robbing all travellers, till they are again taken into favour.

Poiſoning. They are ſaid to be very guilty of poiſoning, but perhaps it is more in talk than reality;

reality; for if diſcover'd, they infallibly die for it, without mercy, and ſuch ſtrict enquiry is made, that it can ſcarce be concealed.

Clothing. People of any note, eſpecially in the cities, are decently clad, in long mantles of fine cloth, or black bays, under which they wear white ſhirts, appearing on the upper part of the body; and on the lower parts they have long wide coats of ſatin, or damaſk, with rich borders, or embroidery about the edges. Some wear a ſort of cloth made of the bark of the *Matombe*-trees, and palm-leaves colour'd black and red, but all bare-legg'd, and on their heads only white cotton caps; but they adorn their necks and arms with gold and ſilver chains, or ſtrings of the beſt red coral.

Thoſe of *Songo* wear coats from the navel to the ankles, and mantles over the reſt; but the women cover their breaſts.

Card-playing. They play at cards for paſs-time, ſtaking little horns or ſhells, reckoned among them as current money.

The citizens of *Congo* live chiefly by trade, and the country people by tilling the land, and keeping cattle. Thoſe about the river *Zair* live by fiſhing; others by drawing of *Tombe*-wine; and ſome by weaving.

When they travel from one place to another, they do not ride, but are carried by men in hammocks, lying down, others ſitting on a board hanging to a pole, with one arm over the pole, and their feet reſting on a ſort of flat wooden ſtirrup, holding in the other hand an umbrella; or elſe ſitting on a kind of bier, made faſt with a cord to a pole, reſting on the ſhoulders of their ſlaves, or of hir'd people. For expedition they take many ſlaves, that when the firſt grow weary, they may be carried by the others.

Feaſting. There are two things very remarkable in theſe *Ethiopians*, and worth obſerving; the firſt is, in their eating and drinking at feaſts, which they commonly celebrate in great numbers, and at night. A great company being got together, they ſit round in a ring, on the graſs, then a large thick round wooden platter is plac'd in the middle of them; the platter is called *Malonga*. The eldeſt of the company, whom they call *Maculontu*, or *Cocolocangi*, is to divide and diſtribute to every one his portion; which he does with ſuch exactneſs, that if there happens to be a bit better than ordinary, that is alſo divided proportionably among the company, ſo that every one is contented with his ſhare. When they drink, they make uſe of neither cups nor glaſſes; to the end, every perſon may have what is judg'd ſufficient for him, and no more. The judge is the *Maculontu*, who holds the *Moringo* or flaſk to the perſon's mouth that drinks, and when he thinks he has drank enough, he pulls it away. This is practiſed all along to the end of the feaſt. BARBOT.

Hoſpitality. The other obſervable thing, is, that if any perſon, man or woman, great or ſmall, tho' not known to them, happens to paſs by where the company is feaſting, he or ſhe thruſts into the ring, and has an equal ſhare with the reſt, without making any compliments, or ſpeaking a word. If the ſtranger happens to come after the portions have been divided, then the *Maculontu* takes ſomething from every man's meſs, to make up a ſhare for him. If many uninvited gueſts come, they all have the aforeſaid liberty, and may eat and drink as freely as if they had been invited. When the accidental travellers perceive the platter empty, they riſe up and go their way, without taking any leave, or returning thanks to the company. And tho' the ſtrangers have ever ſo great plenty of proviſions along with them of their own, as it very often happens they have, yet do they forſake their own for that of theſe people. Another thing to be wonder'd at, is, that they never aſk thoſe intruders any queſtions, as whence they come, whither they go, or the like; but all paſs in ſilence. This charity of theirs is very commendable.

This ſort of hoſpitality was very common among ſeveral of the eaſtern nations, in the firſt ages of the world; and particularly among the *Iſraelites*, of which we have ſundry inſtances in holy writ, as in *Abraham*, *Gen.* xviii. in *Lot*, *Gen.* xix. and in *Judges* xix. 21. And St. *Paul* commends hoſpitality in his epiſtles to the *Romans*, and to the *Hebrews* xiii. 1, 2. *Let brotherly love continue. Be not forgetful to entertain ſtrangers, for thereby ſome have entertain'd angels unawares*; that is, *Abraham* and *Lot*. St. *Peter* preſſes it alſo as a virtue and duty, in his firſt epiſtle, iii. 9. *Uſe hoſpitality to one another, without grudging.*

Names. Theſe people before the coming of the *Portugueſe*, who inſtructed them in the chriſtian faith, had no particular or proper names; but the common people call'd themſelves by the names of herbs, plants, ſtones, fowls, beaſts, and living creatures; the lords bore the title of the lordſhip they commanded, as the lord of *Songo* was call'd *Mani-Songo*, that is to ſay, lord of *Songo*, *Mani* ſignifying lord, and *Songo* the country: but at this day both men and women, high and low, even the king himſelf, commonly receives a name in baptiſm.

They ſeem ſomewhat experienc'd in ſeveral handicrafts, but do not care to take upon them any hard labour.

Slaves. *Congo*, *Songo*, and *Bamba*, vent few ſlaves, and thoſe the meaneſt of all; becauſe being uſed to live idly, when they are brought to labour they quickly die. The beſt come

BARBOT. thither from *Amboille*, *Gingos*, *Jagos*, *Caſſeudas*, *Quilax*, *Lembo*, and other territories thereabouts, above *Maſſignan* in *Angola*.

Trade. The *Europeans* drive a little trade with *Simboes*: but the chief dealing in *Songo* conſiſts in *Sambo*-cloths, palm-oil, palmetto-nuts, and ſuch like. Formerly they brought thence many, and thoſe very large elephants teeth; but of late that trade is fallen to nothing.

The city *St. Salvador* is the ſtaple for the *Portugueſe* merchants in thoſe countries, of whom the natives chiefly buy *Cyprus*-cloths or painted table-cloths, call'd *Cape de Verdura* blue cans, *Biramks* or *Surats*, copper baſons, *Engliſh* cloth; great *Simbas* of *Loanda*, *Baeſier*, and other inconſiderable trifles, as rings, beads and the like. Their wealth conſiſts chiefly in elephants teeth and *Simbos*, or little ſhells which paſs inſtead of money.

The citizens of *St. Salvador* amount to near forty thouſand, moſt of them gentlemen and nobles, yet wretchedly poor: for among them all, you ſhall ſcarce find ten or twelve that have a golden chain or ſmall jewel. However, it may be ſaid of this kingdom of *Congo* in general, that it is very rich, as having ſo great a quantity of metals; that tho' they ſhould ſpare much to their neighbours, yet there would remain enough to reckon it very wealthy; as alſo conſidering the incredible number of elephants there are in it, whoſe teeth may much enrich it: likewiſe the civet-cats, which are very numerous, and may turn to a good account; whence it is eaſy to conceive that the prince of ſuch a kingdom muſt be very potent. It is not poſſible to expreſs what his revenues would be worth, if the product of metals, elephants teeth, and other commodities were well minded; but for want of induſtry, it is quite otherwiſe. To ſay ſomething of this in general:

The king's revenues conſiſt chiefly in yearly tributes paid him by the dukes of *Bamba*, *Batta*, *Sundo*, *Nambanganga*, *Bumby*, *Muſſulo*, *Oando*, *Quingengo*; and others under the titles of earldoms, as thoſe of *Pembo*, *Pango*, and many more, which are brought in on St. *James*'s day, when the king rewards them with ſome ſmall trifle, as a mark of his favour.

Money. They have no coin, either of ſilver, gold or copper; but as has been often mention'd, make all their markets with little ſhells call'd *Simboes*, and another ſort call'd *Bonghi* or *Libanghi*, which paſs current; but in other countries are of no eſteem or value: and the *Portugueſe* uſe them in their paſſage, when they or their *Pomberoes*, that is, ſlaves, are ſent with merchandize to *Pombo*, and other places lying up the country from *Angola* and *Loanda*, through *Congo*. They have no apothecaries or doctors, nor any phyſick but what themſelves make of plants, barks of trees, roots, ſtones, waters and oil, which they adminiſter for agues, fevers, and almoſt all other maladies. *Phyſick.*

Fevers, the moſt common diſtemper of this climate, they cure with the beaten root of ſandal wood mix'd with the oil of dates, anointing therewith the body of the patient two or three times from head to foot. The pain in the head, by letting blood in the temples, with little ſhells ſharpened, wherewith opening the ſkin, they ſuck with the mouth till they draw the blood.

The pox or venereal diſtemper, call'd *Chirangas*, rages among them extremely, which they cure with the red-wood call'd *Tavilla*.

The king appoints a judge in every particular province, to hear and determine civil cauſes and differences that happen; who, tho' there be no ſettled laws or ſtatutes, may impriſon and releaſe, or impoſe a pecuniary mulct or fine upon them. But in more weighty matters every one may appeal to the king, before whom criminal cauſes are alſo brought; and he, as ſovereign, gives a definitive ſentence. *Juſtice.*

In matters of ſtate, and ſuch as concern peace and war, the king adviſes with ten or twelve counſellors, his favourites, who conclude for the welfare of the kingdom, and ſet forth and publiſh decrees by his order and in his name. *Council.*

Theſe ſame puniſh idolatry and witchcraft with the greateſt ſeverity, condemning ſorcerers to the flames or to perpetual ſlavery in *Brazil*, or other parts of *America*, ſelling them to *Europeans*. However, there are ſeveral of the meaneſt ſort, who pretend to ſorcery, and make the ignorant people believe they can work wonders, as procuring of rain or fair weather; being converſant in lions, tygers, ſerpents, or other miſchievous creatures; can oblige crocodiles to carry them over rivers; are familiar with the devil, whom they call *Carabomba*, and many more follies, by which they gain a reputation among the unthinking multitude, and are much dreaded, particularly in the countries of *Sogno* and *Angoy*; and this, notwithſtanding all the care taken by the miſſioners, and the ſeverity of the princes to deſtroy them, whenſoever diſcover'd. *Sorcerers.*

Whoſoever kills a man, has his offence openly read before him, and being convicted by witneſſes, is condemn'd to die.

When an offender is put to death upon ſentence pronounced by the king, he forfeits all his goods and ſlaves; ſo that nothing of what was his, deſcends to his relations. *Forfeitures.*

When

Soldiers. When they march out with an army againſt their enemies, the commanders wear ſquare caps or bonnets, trimm'd with oſtrich, peacock, and other feathers; which they look upon both as an ornament, and to make them appear the more terrible. The upper part of their bodies is then naked; but on their ſhoulders they hang two chains, with links as big as a man's little finger.

Weapons. The common ſoldiers uſe great broad ſwords, which they buy of the *Portugueſe*; ponyards with hafts like knives; bows ſix ſpans long, arrows, muſkets, piſtols and ſhields made of the barks of trees, and cover'd with buffaloes-hides. The whole ſtrength of their battle conſiſts in their infantry, for they have few or no horſe.

Want of diſcipline. They uſe little diſcipline, either in the onſet or retreat; but upon the word of command, the drums beating and the horns blowing, they move forwards not in cloſe order, but at a diſtance from each other, and ſo advancing, let fly their arrows: which done, they very dextrouſly wheel about, and leap from one place to another, to avoid the enemies arrows. Some bold youths commonly draw out before the front, to encourage the reſt, with abundance of bells hanging about their middles, and ringing. When the firſt have fought till they are weary, upon the ſound of one of their horns directed by the commander in chief, they retreat, and others inſtantly ſupply their places; and this continues till one of the armies is victorious.

If the general of the army happens to be kill'd, they inſtantly betake themſelves to flight and leave the field; no force nor authority being able to make them rally.

They uſed to take little care to be furniſhed with proviſions, ſo that very often they were forced for hunger to leave the enemy, tho' half conquer'd, and retire into their own country; but now they begin to take notice of theſe miſcarriages, and by the inſtruction of the *Portugueſe*, to mend their diſcipline.

Titles of governors. Moſt of the territories and lordſhips of *Congo* have peculiar governors call'd *Mani*, whereto they add the name of the province, as *Mani-Vamma*, that is lord of *Vamma*, *Mani-Coanſa*, *Mani-Hany*, *Mani-Kelle*, and ſeveral others: but *Bamba*, *Pembo* and *Pango*, have the title of dukedoms, and others of earldoms, wherein the *Blacks* imitate the *Portugueſe*. When they ſhew themſelves to the people, they appear very ſtately, ſitting on great velvet chairs with velvet cuſhions, and ſpreading on the ground before them coſtly carpets; which the *Portugueſe* alſo taught them, in order to ſtrike an awful reverence into their ſubjects.

The titles the king uſes to expreſs his greatneſs are theſe; *Mani-Congo*, by the grace of God King of *Congo*, *Angola*, *Makamba*, *Okanga*, *Cumba*, *Lulla*, *Zouza*; lord of the dukedoms of *Batta*, *Sunda*, *Bamba*, *Amboille*, and the territories thereof; lord of the earldoms of *Songo*, *Angoy*, *Cacongo*, and of the monarchy of *Ambondes*; ruler of the great and wonderful river *Zair*.

The king abſolute. He has abſolute power and ſovereignty over his ſubjects, who never approach him, but in the moſt humble poſtures of reverence; and whoever fails of paying due reſpect and obedience, is puniſhed with perpetual ſlavery.

The king's treat. When the king treats his nobility, it is thus: he cauſes them to be number'd, and then all the pots are brought before them, one with boil'd beans, another with fleſh, and a third with millet, without any ſpice, but only ſalt, and ſome palm-oil. To the greateſt lords he ſends every one his part in a wooden platter, with a ſmall flaſk of palm-wine; but thoſe of leſs quality are by name call'd up, and meſs'd by ſix, ſeven, or eight together, to whom the king directs ſuch a great pot of millet, beans and fleſh, according to their number.

Drinking. When the feaſt is ended, they come all into the king's preſence, and falling upon their knees, clap their hands, and bow their heads, in token of thanks and ſubmiſſion, and ſo depart to their own homes; only ſome favourites ſtay all the day, ſmoaking tobacco, and drinking palm-wine, till both king and nobles are ſo drunk, that they cannot go from the place.

Going abroad. When the king goes abroad, not only the nobility, but all thoſe that dwell about the court, or happen to be there at that time, attend him; ſome going before, others following; but all dancing and tumbling with antick poſtures, to the muſick of certain ill-tuned drums, and long ivory flutes like cornets, till the king returns to his houſe.

Going to church. At his going to church, not only his own grandees, who at all times are ready, but the *Portugueſe*, as well laity as clergy, muſt wait on him; and again from the church to his palace; but at no other time are the *Portugueſe* oblig'd to ſuch attendance.

When he ſhews himſelf to the people, he is always attir'd in his richeſt robes; that is, a great long mantle or cloak of ſilk, velvet, or fine cloth, richly laced or embroider'd: on his fingers he has ſome gold-chains, intermixt with fine coral; and on his head a coſtly cap.

Dining. He has in his palace above a hundred waiters, who all have lodgings in the court. He eats his meat after the manner of *Europe*, at a high table, where he always ſits alone, with ſome few pieces of plate for his uſe.

All

BARBOT. All his waiters are cloth'd in black mantles of bays.

The chair on which he ſits has covers of red or green velvet faſten'd on with great gilt nails, and coſtly tapeſtry ſpread before him, and cuſhions inſtead of a footſtool.

Dutch embaſſy. When the *Hollanders*, in the year 1642, came the firſt time to the king *Don Alvaro* as ambaſſadors from *Loanda*, immediately after they had taken it from the *Portugueſe*, they had audience at night, in the dark, paſſing through a gallery two hundred paces long, ſet on both ſides with two ranks of men, with wax candles in their hands, burning.

The king's apparel at that time was very glorious and rich, being cloth of gold and ſilver, with a long velvet mantle: he ſat on a red velvet *Spaniſh* chair, over his head a canopy of white ſatin, trimm'd about with a deep gold fringe; on his head a white fine cap, and on his legs a pair of ruſſet-boots. On his right hand an officer, who ſometimes gently fann'd the air with a handkerchief; and on his left ſide another, holding a tin bow, and a tin ſcepter, cover'd with fine ſtriped cloth in his hand; and right before him was ſpread a great *Turkey* carpet; and on the right ſide, kneel'd his interpreter.

White caps. This king commonly wears a white cap on his head; as do the nobility that are in favour: and this is ſo eminent a token thereof, that if he is diſpleaſed at any of them, he only cauſes his cap to be taken off from his head; for that white cap is a cognizance of nobility there, as in *Europe* every order has a peculiar badge to diſtinguiſh it.

When the king goes abroad with all his nobles, adorn'd with white caps on their heads, he ſometimes puts on a hat, and at pleaſure lays that aſide, and reſumes his cap.

His wife is call'd *Mani-Mombada*, that is, queen, and for her a yearly tax is gather'd through the whole kingdom, by them call'd *Pintelſo*; every houſe paying a certain rate for their beds.

The queen. The queen hath her peculiar apartment in the palace with her ladies, who uſe little art to adorn themſelves; yet they go almoſt every night abroad to take their pleaſure, only ſome ſtaying in their turns to wait on the queen.

Funerals. Formerly when the king died, his relations perform'd his *Tambi*, or funeral ceremonies, putting the dead corps, call'd there *Aſſua*, into the grave, in a ſitting poſture, and a dozen of young maids uſed to leap into it of their own accord, and were bury'd alive to ſerve him in the other world; as believing, he ſhould not remain dead, but go into that other world, and live there. Thoſe maids were then ſo earneſt and deſirous of doing that ſervice to their deceaſed prince, that for eagerneſs to be firſt, they kill'd one another; and their parents and friends gather'd all ſorts of coſtly clothes, and put them into the grave, to the intent that when they arriv'd in that ſtrange country, they might buy ſuch things, as they had occaſion for.

The funeral of the king, inſtead of mourning, is celebrated eight days together, with continual eating and drinking; which they call *Malala*, and every year after ſolemnize it with an anniverſary meeting, in the ſame manner.

This cuſtom of eating and drinking, is not only uſed for the king, but alſo for the nobility, according to their quality, and continues to this day; but chriſtianity has aboliſh'd the burying of people alive.

Coronation The coronation is perform'd after this manner. All the nobles and *Portugueſe* aſſemble before the palace, in a ſquare open court, formerly built for that purpoſe, encompaſſed with a ſlight ſtone wall, about five yards high; in the middle of which, ſtands a great velvet chair and cuſhion, with a ſtately carpet ſpread before it, and a crown wrought of gold and ſilver wire, as alſo three gold armlets, about the thickneſs of a finger, and a velvet purſe, wherein is the pope's bull, or letters of confirmation to the new king; who being come into the place ſo prepar'd, one ſtands up, who in the nature of a herald pronounces theſe words:

Advice to the new king. *You who are to be king, muſt not rob, nor be covetous nor revengeful; but be a friend to the poor: you ſhall beſtow alms for releaſing of priſoners or ſlaves, and help the needy, and be charitable to the church, and always endeavour to keep this kingdom in peace and quietneſs, and fully obſerve and keep the ſame, without breach of league with your brother the king of* Portugal.

After this ſpeech, the muſick begins to play; which having continu'd ſome time, the laſt two noblemen go to ſeek him among the people, the reſt of them ſitting on the ground. The two having ſoon found him they ſought for, and bringing him, one by the right arm, and the other by the left, place him on the abovemention'd royal chair, and put the crown upon his head, the gold armlets on his arms, and the uſual black cloth, or bays cloak on his ſhoulders. Then he lays his hands on a maſs-book, and the goſpels, which the prieſt holds to him, having an alb on; and the king ſwears to do and keep all he has been forewarn'd of, by the herald aforeſaid.

This ſolemnity being ended, the twelve noblemen and the king go to the palace, accompany'd by all thoſe that were preſent at the coronation, who caſt earth and ſand upon him, in token of rejoicing, and as an admonition, that tho' he be now king, he ſhall be duſt and aſhes.

The

Homage. The king, after his crowning, remains eight days in his palace without going forth; during which time, all the *Black* nobility, none excepted, and all the *Portugueſe* come to viſit and congratulate him. The *Blacks* do him a kind of homage on both knees, clapping their hands, and kiſſing the king's hand. The *Portugueſe* kneel upon one knee, and ſo the prieſts and clergy by that humble poſture acknowledge his ſovereignty.

When the eight days are paſt, the king appears in the market, and makes a ſpeech to the people, expreſſing his readineſs for the performing of that which was propounded to him; with aſſurance to them, that he will ſeek nothing more than the quiet and welfare of his kingdoms and ſubjects, and the propagating of the chriſtian faith.

The people of *Congo* take the oath of fidelity to their king, like other chriſtians; beſides which, there were formerly ſundry ſorts of oaths in uſe among thoſe *Ethiopians*, which were adminiſter'd upon ſeveral occaſions; but as needleſs to mention here, as ridiculous and extravagant in their nature and deſign. Among the many ſorts of them are theſe chief ones, *viz. Chicongo*, a draught of phyſical purging wood; the *Chilumbo*, the *Ganganzi*, a ſuperſtitious oath; others call'd *Orioncio*, *Oluchenche*; finally the oath of *Bulungo*, adminiſter'd to ſuppoſed traitors, by a wizard, or *Scinghili*; a draught compoſed of the juice of herbs, ſerpent's-fleſh, pulp of fruit, and divers others things.

Of the Earls of Songo, *or* Sonho, *in particular.*

THIS earl is the moſt potent in all *Congo*, and was ſubject to the king; but conſidering the woods of *Findemguolla*, which ſurround his country like a bulwark, he fortified, and made it almoſt impregnable: ſo caſting off the yoke, he ſcarce acknowledges the king of *Congo* for his ſovereign, but only as a friend of *Songo*.

Product. This province of *Songo* yields copper much better than that of *Congo*, and ſome cotton, but they vend little of it.

In the year 1636, the king *Don Alvaro* of *Congo*, aſſiſted by eighty *Portugueſe*, was routed by the earl of *Songo*, who took *Don Alvaro* priſoner, and he for his ranſom was forced to give the earl two territories; the one a principality, call'd *Mokata*, a great land of tillage, lying where the river *Zair* borders neareſt to *Songo*. Afterwards *Alvaro* renew'd the quarrel with the ſaid earl, and again loſt the day; but coming a third time againſt the earl with much ſuperior forces, as he has innumerable people at command, he took ſevere revenge of the *Songos* for the loſſes before ſuſtain'd.

The old earl being dead, in the year 1641, there broke out a new and bloody war, between that king, and *Don Daniel da Silva*, the new earl, on account of the principality of *Mokata*, he had made over, as has been ſaid, to the late earl; and accordingly invaded *Songo*, in confederacy with his ſon *Alfonſo*, whom he had eſtabliſh'd in *Mokata*, uſing all the extremities of war both againſt the ſubjects and country. But the *Songos*, a very warlike people, in the year 1645, on the twenty ninth of *April*, in a pitch'd battle, defeated and put to flight the king's army, and took the aforeſaid prince of *Mokata*, together with many grandees, priſoners; and, according to the cuſtom of the country, chopp'd off all their heads, keeping only *Alphonſo* priſoner, who was his couſin, but would not ſuffer him to depart from him. BARBOT. *Wars betwixt* Congo *and* Songo.

The king provoked more than ever by this overthrow, came the next year into the field, with all his nobility, and three or four hundred *Mulattos*, having made the duke of *Bamba* general of that army; who being come near the borders of *Songo*, was unawares ſet upon by an ambuſcade out of the wood *Emtin da Guolla*, on the laſt of *July*, and his army not only totally defeated, but the duke himſelf neceſſitated to yield to the earl ſome places and countries before wreſted from him, for the releaſe of prince *Alfonſo*.

During this war the king ſent embaſſadors to *Brazil*, to count *Maurice* of *Naſſau*, who then had the government of that country, for the ſtates of *Holland*, with many ſlaves, and a gold chain, for a preſent; to deſire his aſſiſtance to carry on the war againſt *Songo:* but two embaſſadors, ſent at the ſame time to the ſaid count at *Brazil*, by the earl of *Songo*, being alſo arriv'd there, intreated him to give no aſſiſtance to the king of *Congo*, againſt *Songo*; to which the count conſented, and accordingly writ to their governors in *Congo* and *Angola*, not to intermeddle in the wars of theſe two princes, for that they were both in league with the *Hollanders:* and thus diſmiſſed the ſaid reſpective embaſſadors with equal civilities, and rich preſents.

Ancient idolatry. Before the coming of the *Portugueſe* into theſe countries, and their converting them to chriſtianity, the people of *Congo* had ſeveral ſorts of idols, every man making to himſelf a god, according to his own fancy. Some worſhipp'd dragons, goats, tygers, ſerpents, and many other ſuch living creatures; others ador'd fowls, plants, trees, and the very ſkins of the beaſts ſtuffed with ſtraw. Before theſe idols they paid their religious worſhip, bending their knees, lying flat on their faces, daubing themſelves with dirt, and ſacrificing to them of the beſt

BARBOT. beſt and deareſt things they had. At length they were brought to light, out of this darkneſs of idolatry, in which they had remain'd for many ages, through the endeavours of the *Portugueſe*, who made the firſt diſcovery of the river *Zair* in the year 1480, under the command of *James Can*. In 1484, king *John* the ſecond of *Portugal* ſent the ſame *James Can* with a fleet, to diſcover the eaſtern coaſt of *Africa*, and the *Eaſt-Indies*. He being come to the river *Zair*, ſent agents to the king of *Congo*, who not returning, he took four of the natives, that came to ſee the ſhips, and after ſome time ſpent in coaſting, return'd to *Lisbon*, where king *John* treated thoſe *Congoians* very courteouſly, and immediately diſpatch'd *Can* back to *Congo* with rich preſents. He arriving on the coaſt, exchanged the four *Congoians* for his four *Portugueſe*, who, during their ſtay in *Congo*, became ſo intimately acquainted with the duke of *Songo*, uncle to the then king, and a man of a generous ſpirit, that they inſtructed him in the chriſtian religion, and ſo fully convinced him of the error of their idolatrous worſhip, that the ſaid duke went to the king to give him an account thereof, and to adviſe with him about changing their religion. After ſeveral conſultations, the king agreed to ſend one *Zacuten*, on an embaſſy to *Portugal*, with a great retinue, deſiring the king of *Portugal* to ſend ſome prieſts to inſtruct them.

Diſcovery of Congo.

Converſion. *Zacuten* at *Lisbon* firſt learnt the *Portugueſe* tongue, and ſoon after, with all his followers, receiv'd baptiſm; which ſo encourag'd king *John*, that, purſuant to the requeſt of *Zacuten*, he diſpatch'd him to *Congo*, with ſome prieſts and church ornaments, where they were received by the prince and people, with an inexpreſſible joy. The duke of *Songo* was firſt baptiz'd, with his ſon, in the year 1491, he taking the name of *Emanuel*, and his ſon that of *Antony*; as was afterwards the king by that of *John*, his queen was call'd *Eleanor*, and his youngeſt ſon *Alphonſo*.

This good example prevail'd upon not only the nobility, but many of the commons, whoſe number daily encreaſed; ſince when, the *Portugueſe* have not ſpar'd any hazards or labours to increaſe and confirm the new planted religion, which has met with ſuitable ſucceſs.

Among the *Portugueſe* there are many ſchoolmaſters, who, beſides reading and writing, teach the catechiſm, wherein they make their ſcholars very perfect, and they are generally very ſubmiſſive to the rules of the church.

The churches are built like their houſes, and ſerved by many prieſts both *Black* and *Mulattoes*.

The *Blacks* of *Congo* call a *Capucin* friar *Gramga Fomet*; the word *Fomet* being a name of reſpect, importing father or maſter. A prieſt they call *Evanga*, baptiſm *Manimuncu*, and God *Zabianbunco*.

When the earl of *Songo* goes to church, he puts on his beſt apparel, adorn'd with many gold chains, and ſtrings of fine coral; before, goes the muſick: he is attended by a guard of muſketeers, and follow'd by a great throng of people.

Perſecution. *Merolla*, in his account of *Songo*, informs us, that ſome years before his arrival there, one F. *Thomas de Siſtola*, a *Capucin* miſſioner in *Congo* and *Angola*, with ſome other miſſioners of his order, underwent a cruel perſecution from the then earl of *Songo*, who ſent them away to *Angoy*, ordering they ſhould be dragg'd out of his dominions, for the ſpace of two miles, which was executed with the utmoſt rigour; the cruel officers dragging them along by their own cords, with their faces next the ſands, all the way reviling and inſulting them, in ſuch manner, that one of them died ſoon after, and the others with much difficulty ſurviv'd.

The occaſion of that perſecution, he ſays, was, that a king of *Congo* deſiring to be crown'd, aſk'd the aſſiſtance of the *Portugueſe* at *Angola*, promiſing to give them the country of *Songo*, and two gold mines. The army of *Congo* being join'd by ſome of the *Giaghi* and their *European* auxiliaries, eaſily routed the forces the earl of *Songo* had raiſed to oppoſe them, killing the earl, in whoſe place another was ſoon elected. He having rais'd new forces, inſtructed them how to behave themſelves againſt fire-arms; exhorted them to die a glorious death, rather than to live a miſerable life; and cauſed all the cattle to be kill'd and eaten by his troops, as well to ſtrengthen them, as that there might be nothing for the *Portugueſe* and *Congoians*. Theſe contemning their enemies, fell into their hands; for marching without any order, they were led into an ambuſh. The firſt that fled were the *Giaghi*, whom the *Congoians* ſoon follow'd. The ſlave, whom they had before taken, finding an opportunity to eſcape, run in among their friends, and being by them unbound, fell furiouſly upon the *Portugueſe*, who ſtill ſtood their ground; who being over-power'd by numbers, were all kill'd but ſix made priſoners, and carried before the earl, who aſk'd them, whether they would rather chuſe to die with their companions, or live and be made ſlaves. They reſolutely anſwer'd, *That* Whites *had never yet ſubmitted to be made ſlaves to* Blacks, *nor would they*. No ſooner were the words out of their mouths, than they were all kill'd upon the ſpot. All the artillery and baggage was taken by the *Songeſe* army,

Victory of the earl of Songo.

army, the former of which, with ſome other pieces of cannon bought of the *Dutch*, ſerv'd to furniſh a fort built of earth, at the mouth of the river *Zair*.

His apology. The *Sogneſes* to juſtify their proceedings in this particular, alledg'd that the king of *Congo* had no right to give away their country to the *Portugueſe*, ſince it was none of his, but a ſovereignty of it ſelf; therefore the *Portugueſe*, who were no ſtrangers, ſhould not have been ſo unjuſt as to accept of it, and to endeavour to ſubdue it by force of arms. They farther urg'd, that when the *Dutch* ſome years before had got poſſieſſion of the kingdom of *Angola*, a great number of *Portugueſe* being expell'd from thence, fled to *Sogno*, where they were very courteouſly entertain'd by the count, who gave them the iſland of *Horſes* to live in, and furniſh'd them with all manner of proviſions *gratis*; therefore they could not but admire, that thoſe people, whom they had ſo hoſpitably receiv'd, ſhould be ſo ungrateful as to endeavour to take their country from them.

The aforeſaid count having receiv'd about thirteen wounds in the battle, died within a month; and the new one choſen in his ſtead bore ſuch hatred to the *Portugueſe*, that he reſolv'd for the future to have no more to do either with them or the *Capucins*, whom he look'd upon as belonging to them. Sending therefore for ſome *Flemiſh* merchants, who were returning home, he writ by them to the pope's nuncio there, to furniſh his dominions with new prieſts. That prelate ſent him two *Franciſcan* prieſts and a lay-brother, with ſtrict orders, that if there were any *Capucins* in *Sogno* they ſhould ſubmit to them as their ſuperiors. Thoſe three religious men being arriv'd, were receiv'd with all imaginable courteſy, and conducted to the *Capucin* monaſtery. The count having thus got other prieſts, laid hold of ſeveral falſe pretences to ſend the *Capucins* away; and not being able to prove them guilty of any crime, had recourſe at laſt to the moſt barbarous courſe that could be imagin'd, commanding them to be dragged out of his dominions, as was ſaid above.

Upon this inhuman action of the count, the *Franciſcans* who were come from *Flanders* withdrew to *Angola*, and would not return to *Sogno* any more. Thus the *Capucin* convent was totally abandon'd by religious men, for which reaſon the people aroſe in a furious manner againſt their prince, ſeiz'd and ſent him bound to an iſland of his dominions in the *Zair*, and choſe a new count. Afterwards, fearing leſt the former ſhould endeavour to reinſtate himſelf with the aſſiſtance of other nations, as he was then actually contriving to do, they again ſeiz'd and threw him into the ſea with a great ſtone about his neck. BARBOT.

Some time after, one father *Joſeph Maria* came from *Loanda* to *Sogno*, to carry away the church utenſils belonging to the miſſion, but more particularly to ſound the minds of the people; who, as ſoon as he arriv'd at cape *Padron* at the mouth of the *Zair*, reſorted to him in great numbers, relating how they had diſpatch'd the count, who had been an enemy to the *Capucins*, and proteſting to him in the moſt ſolemn manner, that they would defend them for the future, to the laſt drop of their blood. This promiſe they again confirm'd by oath at the altar, and ſo father *Joſeph* remain'd with them, and ſent for father *Thomas* to return to *Songo*, which he did, and ever ſince the *Capucins* have liv'd there unmoleſted; but the *Portugueſe* have no footing in *Songo* to this day.

Miſſion. In the year 1647, at the requeſt of *Don Alvaro* the ſecond king of *Congo*, the pope ſent fourteen *Capucins* from *Sicily* and *Cadiz*, who landed in *Songo*, and thence, with leave, travell'd to *Congo*; only leaving ſome of their number, to propagate the faith there.

In the reign of *Alvaro* the firſt of *Congo*, the chriſtians receiv'd not only a check, but underwent heavy perſecution; but providence never ſuffering ſuch raging impiety to go unpuniſhed, the *Jagos*, who had long poſſeſs'd the kingdom of *Anſiko*, a ſavage people reſiding in huts and woods without prince or government, like the wild *Arabs*, fell into the kingdom of *Congo* like an irreſiſtible innundation, ruining the ſame with fire and ſword. The province of *Batta* lay firſt in their way, where, on a certain plain before the city of *St. Salvador*, the king gave them battle, but with the loſs of many people; inſomuch that he was forc'd to retreat into the city, and afterwards fled for ſafety, together with many *Portugueſe* and notable perſons of *Congo*, to *Ilha dos Cavallos*, that is, *Horſe-Iſland*, leaving the city to the *Jagos* for a prize; who burnt it, together with the churches, laying waſte the whole, and carrying away the inhabitants, whom they killed and eat. The huſbandmen fled to the woods and wilderneſſes, chuſing rather to die there with hunger, than to fall into the hands of ſuch inhuman cannibals: nor was that calamity confin'd to the woods, but the famine ſpread over the inhabited parts, ſo that a ſlave, at that time worth at leaſt ten crowns, was given for a little meal; nay more, thouſands ſold themſelves for ſlaves to the *Portugueſe* of the iſland of *St. Tome*, to preſerve themſelves from ſtarving; amongſt whom were ſome of the blood-royal, and many of the chief lords.

The king of *Congo* finding himſelf too weak to withſtand his enemies, by the counſel

BARBOT. ſel of the *Portugueſe* ſent an agent to *Don Sebaſtian* then king of *Portugal*, praying aid; who immediately ſent him a ſupply of ſix hundred ſoldiers, many perſons of quality going as volunteers, under the command of *Don Francis de Gouvea*, a man who had often been in *Aſia* and *Africa*; and who, after a fortunate paſſage, arriving at the iſland of *St. Tome*, where by order they put in for recruits of ammunition, and to victual and refreſh, they went over to *Congo*, and landed at *Horſe-Iſland*, where the king of *Congo* then had his abode. Here the general having receiv'd freſh ſupplies of *Portugueſe* and natives, went over to the continent and fought the *Jagos*, defeating them in ſeveral battles in ſuch manner, that king *Alvaro* after a year and a half's exile was reſtored to his throne, and deſir'd that prieſts might be ſent him to re-eſtabliſh the chriſtian religion; and as an acknowledgement for the aſſiſtance receiv'd, obliged himſelf in writing to ſend the king of *Portugal* a yearly preſent of ſlaves, and to own him as his ſovereign. The king of *Portugal* modeſtly refus'd it; anſwering, that he look'd upon the king of *Congo* as his brother; but aſſiſted him in eſtabliſhing the chriſtian religion.

Chriſtianity reſtor'd.

After four years reſidence there, the general departed, leaving behind him a number of *Portugueſe* as a guard to the king, and to ſecure the peace for the future.

Father *Merolla* repreſents the hardſhips himſelf and other miſſioners endur'd in labouring to propagate chriſtianity in the *Lower Ethiopia* after this manner.

Hardſhips undergone by miſſioners.

Grievous, no doubt, are the ſufferings of the miſſioners in theſe parts, whether we conſider the length of their travels, their frequent want of neceſſaries; the various climates of the countries they paſs through; the ſuffocating and intolerable heats, eſpecially to us *Europeans*, who fry under our coarſe cloth; the travelling over rocks and frightful precipices, the lying on the bare ground, the being perſecuted by wizards and ſuch ſorts of wretches, and ſometimes by bad chriſtians; and laſtly, the loſing of ſo much blood as we are fain to do to preſerve our healths, and a thouſand other inconveniencies which cannot be here mention'd.

In another place, ſpeaking of his journey from *Cacongo*, and *Cabinde* to *Congo* up the country, he ſays thus:

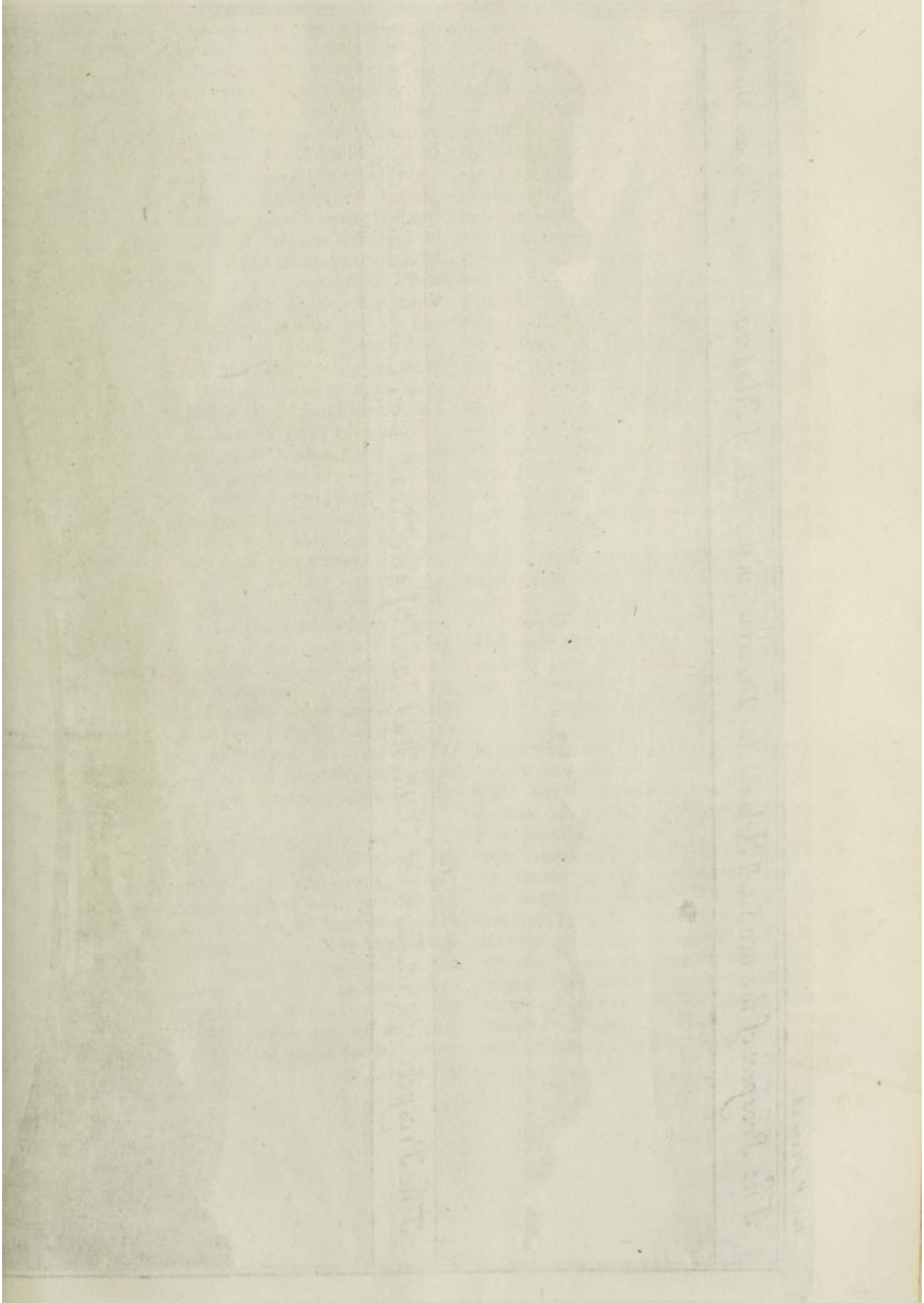
On the ſeventh of *March* 1688, having gone about two days journey by land, I arriv'd at the *Banza* of *Bomangois*, where being very civilly receiv'd by the *Mafuca*, and a canoe got ready to carry me up the *Zair*, the voyage prov'd very uneaſy to me, by reaſon of the exceſſive heat of the ſun then in *Leo*, which is the time of the rains. At night I was oblig'd to lie aſhore on the wet ground, continually tormented with a multitude of gnats, which rather deſerve the name of horſe-leeches, for they never quit their hold till they burſt, and ſo drop off. Otherwiſe I lay expos'd to the air in the canoe, which was a much greater plague; and to add to my miſery, the *Blacks* who conducted me, having receiv'd money beforehand for my maintenance, would not allow me enough to ſubſiſt for four days; ſo that a little wine I had by me was all my ſupport.

Some days after, he ſays, he perceiv'd he was poiſon'd in ſome broth, but recover'd by the uſe of ſome antidotes, as ſeveral other miſſioners have been before in other parts.

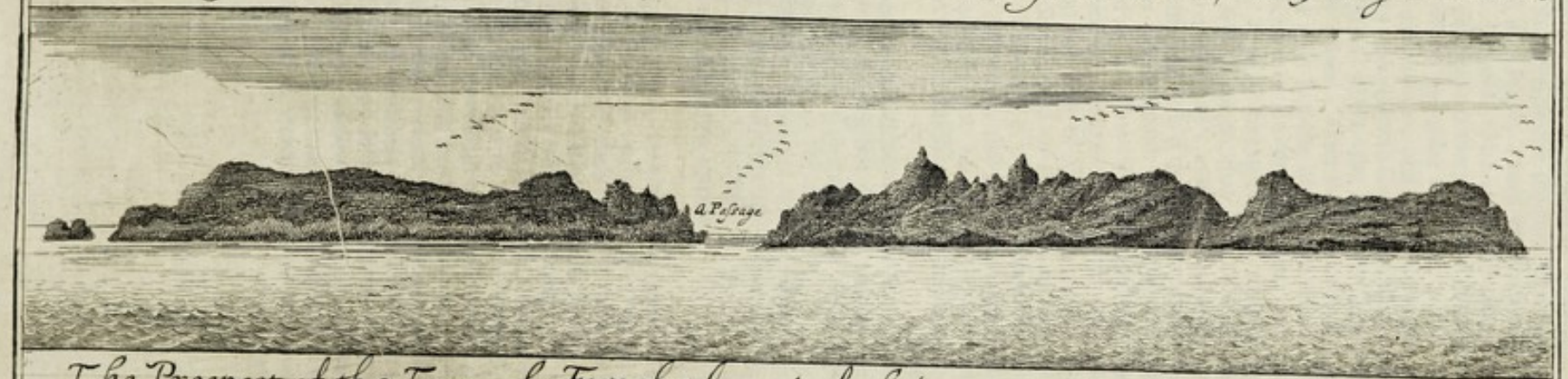
By this account and many other inſtances, we read in *Merolla* and other miſſioners at *Congo*, it appears they have endured infinite outrages and miſeries in the execution of their prieſtly function among thoſe *Ethiopians*; beſides the many accidents and dangers of the ſeas, rovers, tempeſts, *&c.* in their voyages from *Italy*, whence moſt of them are ſent by the congregation *de propaganda Fide* to *Congo*, *Sogno*, *Angola*, and by the way of *Lisbon* and *Brazil*: all which hardſhips, *Merolla* ſays, are ſweetned to thoſe who undergo them, as being for the ſervice of God, who can and will reward them.

The following abſtract of the journals of the voyage to the river of *Congo* and port *Cabinde* in the year 1700, is not only new, but contains many paſſages of great uſe, towards perfecting the intended deſcription of the coaſts of *Guinea* and the *Lower Ethiopia*; and is of no ſmall advantage to traders unto thoſe parts, as giving an account of the coaſts, the navigation, the proper commodities, the ſeaſons, winds, tides, duties, and places of trade in the ſaid river of *Congo* and at *Cabinde*.

An



The Prospect of the two Small Islands, las Desertas, (in the N.E. of Maderas,) att 3 Leagues Distance

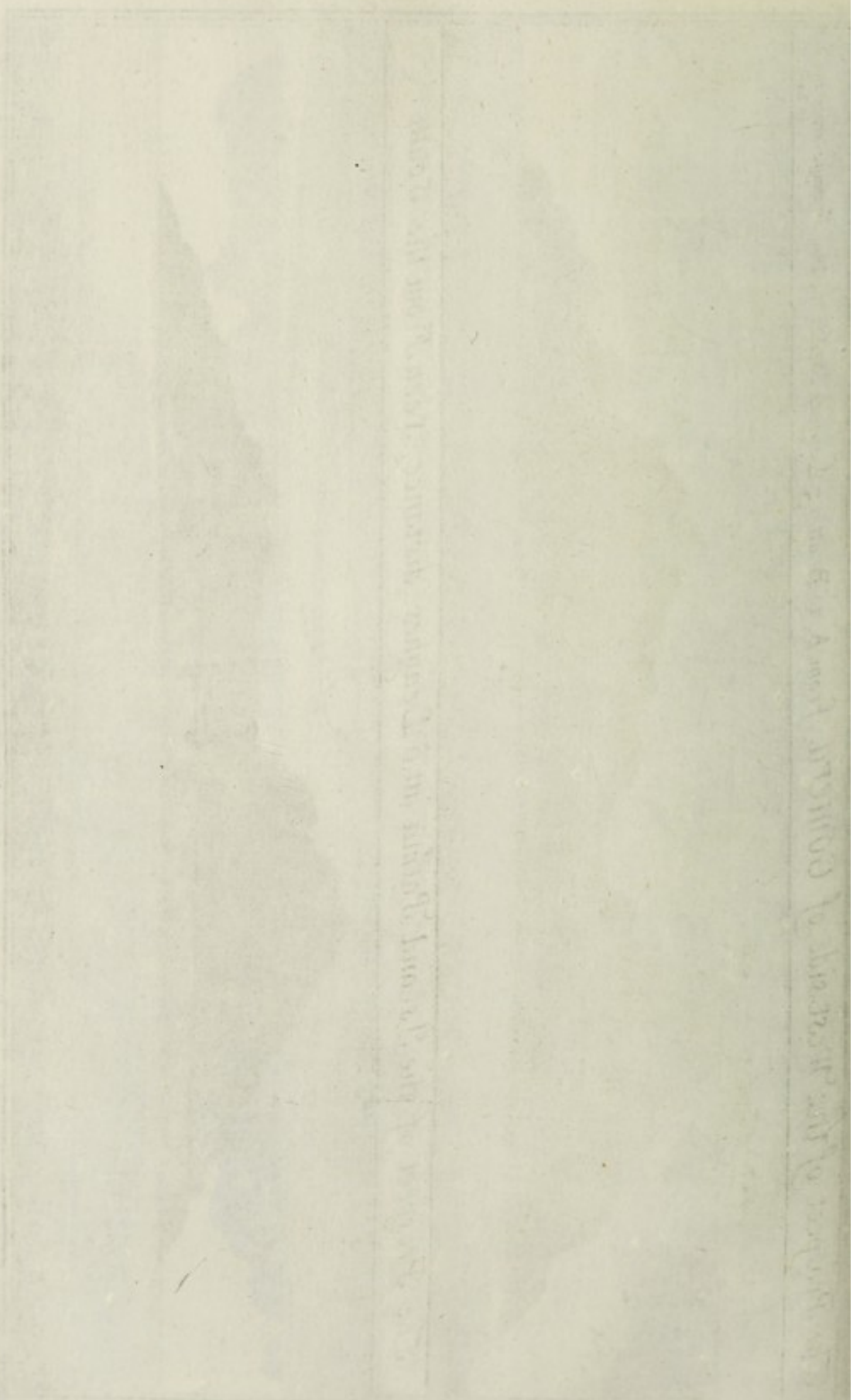


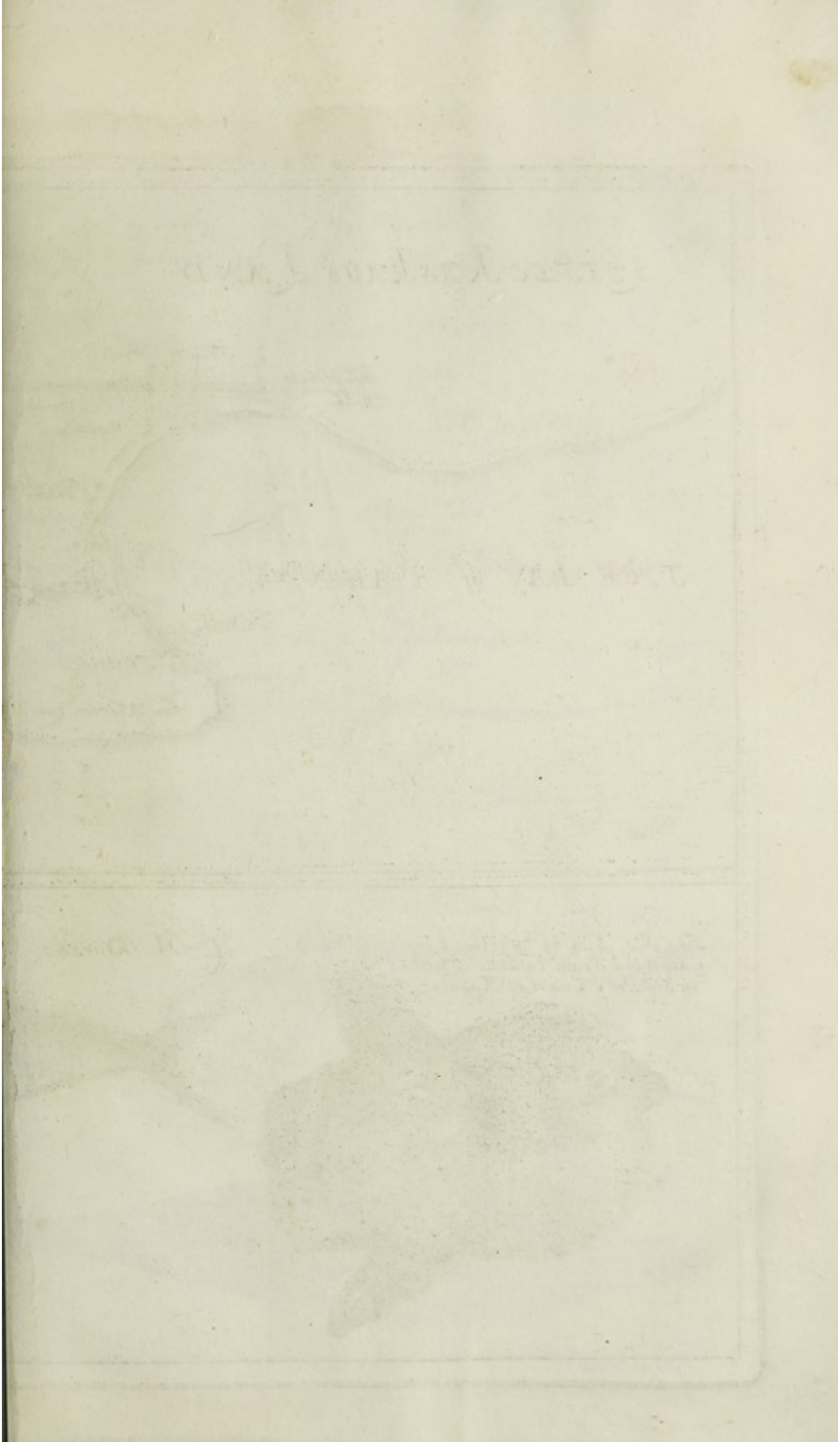
The Prospect of the Town of Funchal, and of the Road, in the Island Maderas, on ye South side

The Prospect of the West side of Gomera, from A to B att 15 Leagues distance the Pico Teneriffe appearing over att East

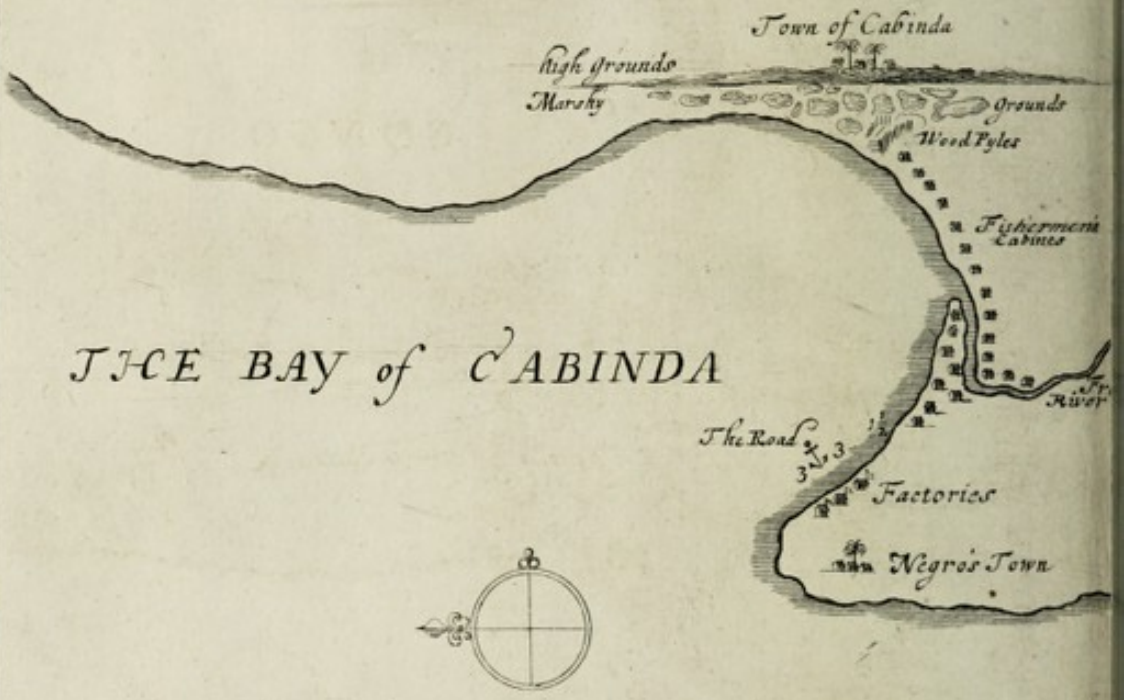
The Prospect of the Island Palma att 6 Leagues distance, Seen From the South

J. Kip fecit.

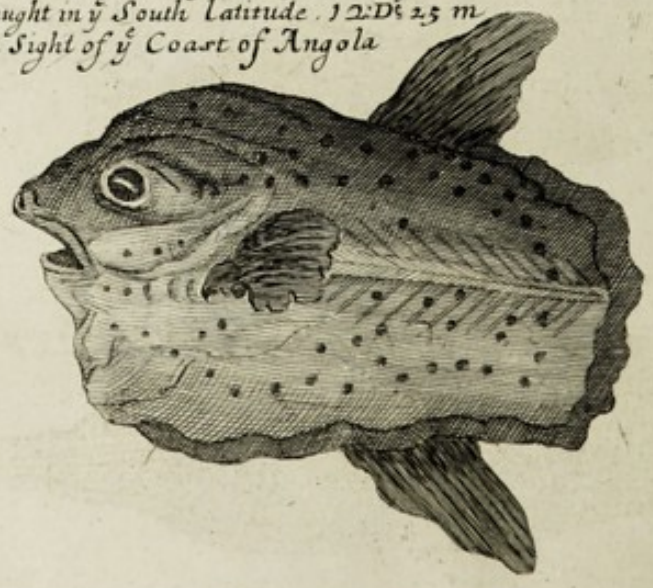




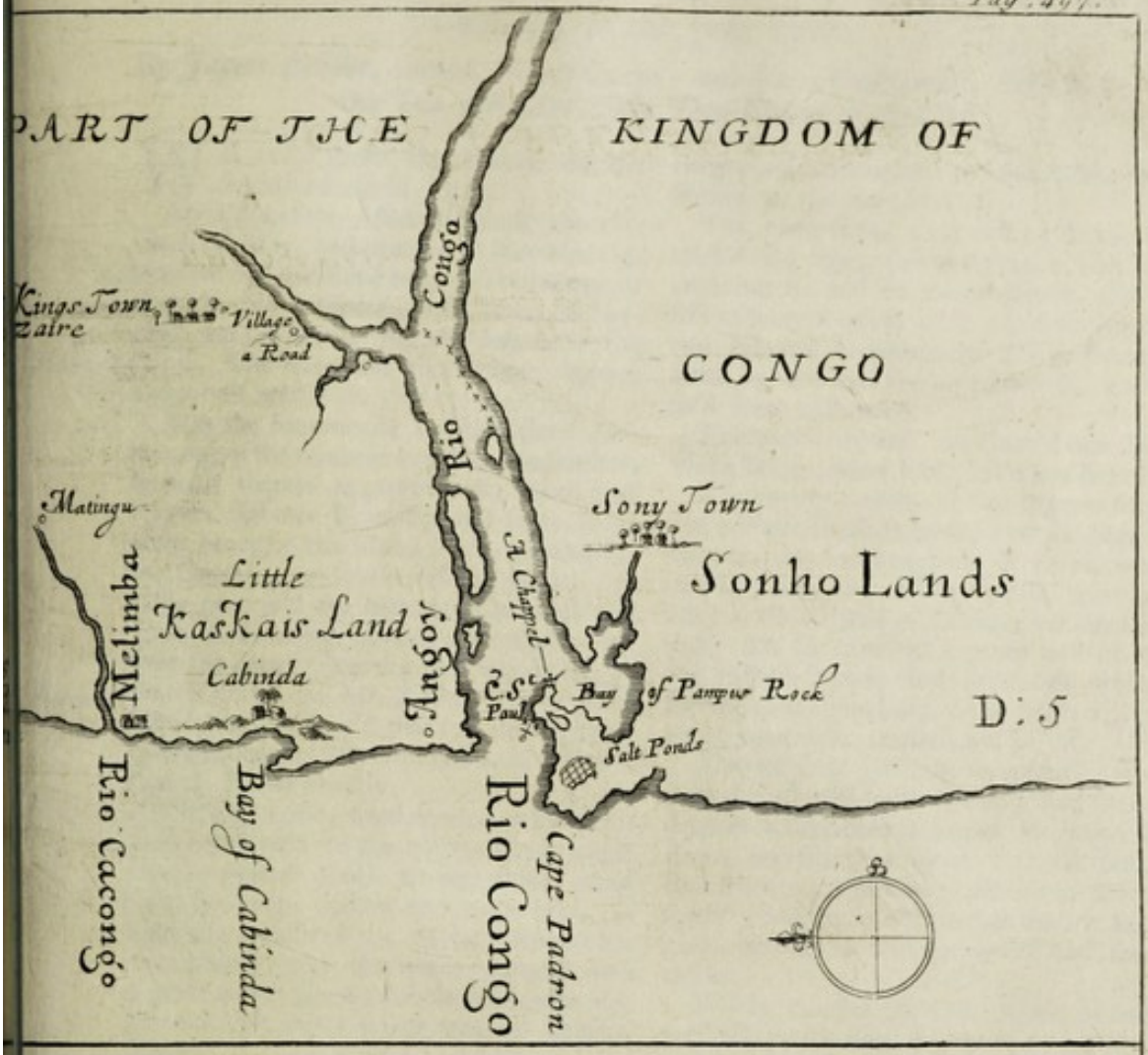
LITTLE KASKAIS LAND

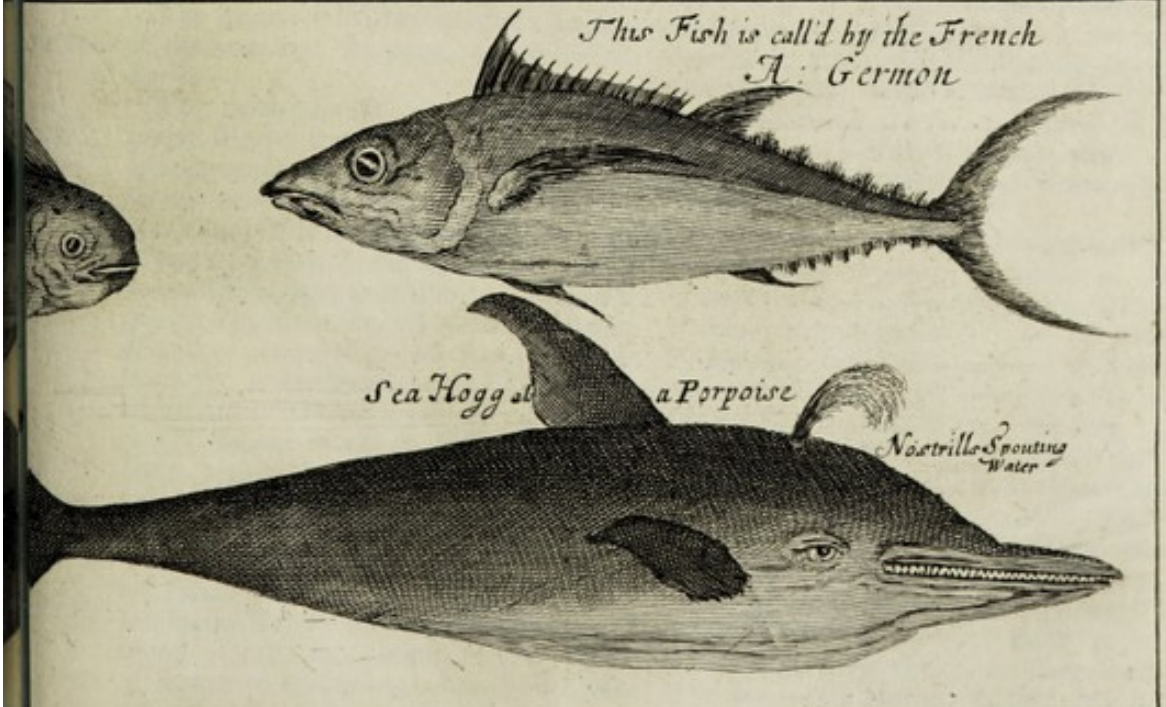


The Sea Sun of 4½ foot Long
Caught in ye South latitude 12 Ds 25 m
in Sight of ye Coast of Angola

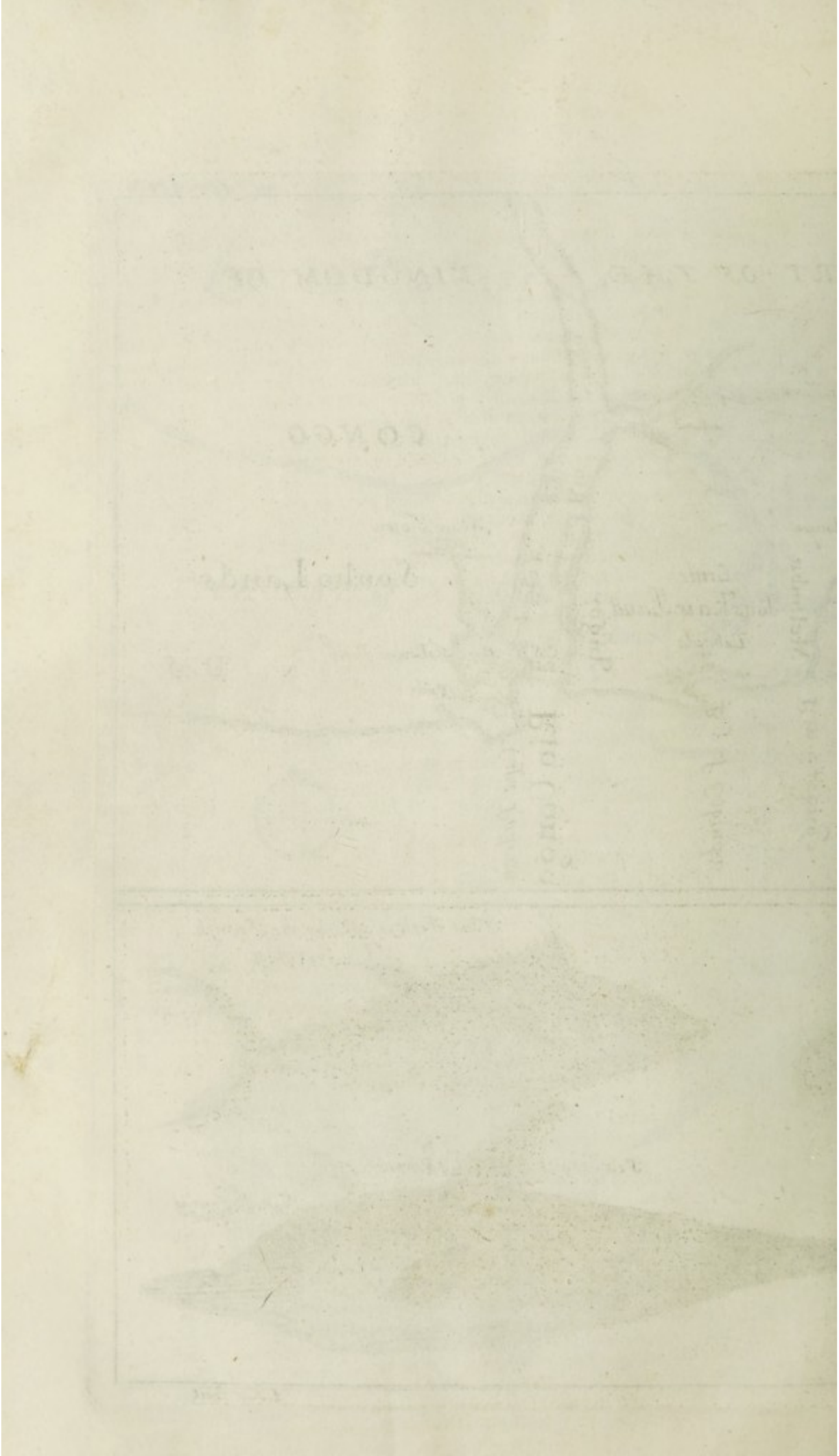


A Dorado


PART OF THE KINGDOM OF
CONGO
Kings Town Zaire
Village
a Road
Congo
Rio
Matingu
Sony Town
Sonho Lands
A Chapel
Little Kaskais Land
Melimba
Cabinda
Angoy
St. Paul
Bay of Pampus Rock
Salt Ponds
D: 5
Rio Cacongo
Bay of Cabinda
Rio Congo
Cape Padron


This Fish is call'd by the French
A: Germon
Sea Hogg
a Porpoise
Nostrills Spouting Water

I. Kip fecit



An ABSTRACT of a Voyage to *Congo* River, or the *Zair*, and to *Cabinde*, in the year 1700.

By *James Barbot*, junior, Super-Cargo; and *John Caſſeneuve*, Firſt Mate, in the Ten *per Cent.* Ship *Don Carlos* of *London*.

WE ſail'd from the *Downs*, on the eighth of *April*, 1700.

Arriv'd before *Madera* iſland, the eleventh of *May*, and proceeded immediately, after we had got ſome wine and refreſhments aboard; the proſpect of the town of *Funchal*, was drawn by Mr. *Barbot*, as in the PLATE 28. print. The variation there three degrees and a half weſt.

May the fourteenth, had the iſland *Palma*. one of the *Canaries* in ſight; the ſouthern-ly point thereof at north-weſt, about nine leagues diſtance from it, and ſome hours after brought the iſland *Ferro*, another of the *Canaries*, to ſouth-weſt by ſouth; and eaſily perceiv'd the high mountain call'd *el Pico* of *Teneriffe*, at eaſt-north-eaſt of us, over the iſland *Gomera*; looking, as by the PLATE 28. ſketch drawn by Mr. *Barbot*, in the print. The latitude obſerv'd that day, being twenty-eight degrees fifty-five minutes, which is that of *Palma* exactly.

The eighteenth, wind north-eaſt by north and north-eaſt, in the night-time a whale gave a violent ſhock to our ſhip, riſing from the deep, exactly under our keel, about the middle of it; as we diſcern'd her very plainly, and afterwards plung'd with a great noiſe: the man at the helm affirm'd, he could not move it any way for above a minute.

The twenty-third, we caught a dorado, PLATE 29. of the form as in the print, drawn by Mr. *Barbot*.

The twenty-fourth, in the latitude of twelve degrees five minutes north, and in one degree ſixteen minutes longitude of *Ferro*, the wind north-eaſt by north, we ſaw two ſails, one at north-north-eaſt, the other at ſouth by weſt. In the afternoon we hail'd one of them, who prov'd to be a *Londoner*, one *Fleet* commander, who afterwards came aboard us, and ſaid he had been three days from the river *Gamboa*, ſteering for the *Gold-Coaſt* of *Guinea*.

The twenty-ninth, a briſk gale from ſouth-ſouth-weſt, in nine degrees four minutes north latitude, were ſurrounded by large ſhoals of porpoiſes or ſea-hogs, and caught one with the cramp iron; who was no ſooner wounded, but all the multitude left us, as if theſe creatures by the ſtain of blood of their companion, had an inſtinct of danger to themſelves. Mr. *Barbot* drew PLATE 29. the porpoiſe exactly, as in the print.

On the ninth of *June*, the wind ſouth-eaſt by ſouth and ſouth-eaſt, in three degrees twenty minutes north, we found the tide ſetting to the northward.

The nineteenth, wind eaſt by ſouth, we croſs'd the line, the obſervation two minutes north: and on the twentieth, thirty-five minutes ſouth-latitude; in five degrees two minutes longitude of *Ferro*, ſteering ſouth by weſt and ſouth-ſouth-weſt, continu'd ſouth-eaſt wind.

The twenty-ſecond, we clean'd our ſhip, which being grown foul, ſail'd but heavily.

The twenty-fourth, in four degrees fifty-five minutes ſouth-latitude, and ſix degrees fourteen minutes longitude of *Ferro*, wind eaſt by ſouth and eaſt-ſouth-eaſt, were exactly in the latitude of *Cabinde*, our intended port, but ſix hundred leagues weſt of it; the eaſt-ſouth-eaſt and ſouth-eaſt winds, forcing us to go about to the ſouth a great way; rough ſea, various wind.

The third of *July*, in ſeventeen degrees forty-ſix minutes ſouth-latitude, and twelve degrees thirty-nine minutes longitude of *Ferro*, ſuſpecting we were near the ſhoals that ſhoot out from cape *Abrolho* in *Brazil*, for fifty leagues to eaſtward at ſea, we kept good watch on the fore-yard and fore-caſtle.

Winds continuing from ſouth to eaſt, variouſly every day, and now and then at north weſt, for a ſhort time we proceeded, ſteering ſouthwardly; and on the twenty-fourth, by obſervation in thirty-one degrees twenty minutes ſouth latitude, and five degrees fifty-ſeven longitude of *Ferro*, wind north by weſt, ſaw many birds about us, ſome as big as turkeys, and others call'd *Pintados*.

"They were then exactly in the latitude "of the bay *Oſmuros da Pedra*, on the "coaſt of the *Caffres* in *Africa*, diſtant "three degrees north of cape *de Bonne* "*Eſperance*; and thus had run to ſouth-"ward about three degrees twenty-one mi-"nutes, more than did the *Dutch* fleet, un-"der admiral *Jol*, in 1641; which ſail'd "the thirteenth of *May* from *Fernambuco*, "in *Brazil*, to conquer *Loanda* in *Angola*. "And two degrees twenty minutes more "to ſouthward, than father *Angelo* did, in "ſailing from *Fernambuco*, for *Congo* in "*Africa*. Father *Merolla*, in his voyage "from *Baya*, in *Brazil*, to *Congo*, went "ſo far to the ſouthward, that they had "ſight of the cape of *Good Hope*; ſo that "it muſt be concluded, that it is very "common for ſhips bound to *Congo*, and

BARBOT. "*Angola*, to be carried ſo far away to "ſouth, before they can get the trade-winds "to ſerve them for thoſe countries."

The twenty fifth, the wind changed on a ſudden from north-weſt, and north by weſt, to ſouth-weſt by weſt; and ſome time after ſouth ſouth-weſt, variable to north-weſt, a freſh gale, rough ſea, hazy, and then heavy rains for two days together; ſteered eaſt north-eaſt.

The twenty ſeventh, in thirty degrees ſix minutes ſouth, wind weſt north-weſt, varying to weſt ſouth-weſt, hail and rain, with lightnings, but cold weather.

From the twenty eighth *ditto*, to the ninth of *Auguſt*, variable wind from ſouth to north-eaſt and north-weſt, hazy, drizling rain. We had a great multitude of birds about us on the ninth of *Auguſt*, being white under the belly, the wings long, ſharp-pointed, about as big as pigeons, dark brown on the back, either flying about or ſwimming on the ſea, ſo near the ſhip, as almoſt to touch it, and then took their flight again. Obſervation twenty three degrees twenty ſeven minutes ſouth latitude, longitude of *Ferro*, thirty one degrees fifty four mintues. We paſſed the tropick of *Capricorn*, wind eaſt by north variable to ſouth ſouth-eaſt, and freſh gale, by judgment not above fifteen leagues from the land of *Africa*.

On the tenth, ſaw a floating palm-tree on the ſea, with a multitude of the ſame birds.

The eleventh, the ſame multitude of birds, and another floating tree; the ſea-water alter'd, wind ſouth ſouth-eaſt.

The thirteenth, with the ſame wind, ſteering north-eaſt by north, ſomewhat eaſt. Obſervation ſixteen degrees five minutes; we ſaw abundance of certain birds, call'd by the *French Gornets*, who keep always near land, which we gueſſed not to be far off.

The fourteenth, at half an hour after one got ſight of the land of *Africa*, extending from ſouth by eaſt, to north-eaſt by eaſt, about five or ſix leagues from us; had much floating wood about; the land in ſeveral places doubling; the ſhore as high as *Berry*-head.

Mataman country. This land is the part of *Africa*, commonly call'd *Mataman*, or *Cimbebas*, and ſhows ſome white cliffs here and there. For want of an obſervation, we concluded we had been about fifteen leagues to the ſouthward of cape *Negro*, which, according to the moſt receiv'd opinion, is in ſixteen degrees thirty minutes of ſouth latitude, for moſt maps differ therein; ſome placing it in fifteen degrees fifteen minutes; others in ſixteen degrees, and thoſe reckon'd the beſt in ſixteen degrees thirty minutes.

Whales. The laſt two or three days we had a great number of whales and grampuſſes about the ſhip; eſpecially the night between the fourteenth and fifteenth, three or four of them kept at a ſmall diſtance from us, making a prodigious noiſe, which we ſuppoſed were then aſſaulted by ſome ſword-fiſhes, their mortal enemies.

The fifteenth in the morning we were about two leagues and a half, or three from the land, ſteering north north-eaſt, the land pretty high at the ſhore, and double in many places, having ſeveral ſharp-pointed hillocks on it, riſing ſomewhat above the other land, and four or five table-lands. In the night ſounded twice, with ſeventy fathom line, and had no ground.

About noon ſpy'd a high, black, round mount, about three leagues to the ſouth-eaſt of us, which we concluded to be *Cabo Negro*. The land here is about the height of that between *Torbay* and *Plymouth*; that next the ſhore the loweſt, but very ſteep, and of a reddiſh colour. We ſail'd along it to north north-eaſt, at about four leagues diſtance, and it appear'd cut in many ſmall bays, with a ſandy ſtrand. The land flat, but dry and barren, only ſome ſhrubs ſcatter'd about it.

"The kingdom of *Mataman*, had that "name from its king, according to *Pigafetta*; "its proper name being *Climbebe*, or *Zimbe*-"*bas*. The moſt noted places in it along "the coaſt are next the black cape, right "eaſtward, where may be ſeen the beginning "of the cold mountains, call'd alſo the ſnowy "mountains, from the vaſt quantity of "ſnow continually lying on ſome parts of "them. Next are the cryſtal mountains, "which ſhoot northerly to the ſilver moun-"tains, and to *Molembo*; near which the "river *Coari* has its courſe, and is a boundary "to the kingdom of *Angola*.

"On the ſoutherly coaſt of *Cimbebas* ap-"pears *Cabo Negro*, or the black-cape, ſo "call'd by reaſon of its blackneſs, whereas "there is no other black land to be ſeen "from twenty one degrees of ſouth latitude. "On the top of that point ſtands an ala-"baſter pillar, with an inſcription, but ſo "defac'd by time and the weather, that it is "ſcarce legible; and formerly on the top of "it ſtood a croſs, ſince fallen off, and now "lying on the ground.

"The coaſt from hence ſtretches a little "north-eaſt, and eaſt north-eaſt; the country "about ſhowing nothing but barren and "ſandy hills, without any verdure, and "high ſandy mountains without trees.

"More to the ſouthward, in eighteen de- *Cape Ruy* "grees, you come to a point, by the *Por-* Perez. "*tugueſe* call'd *Cabo de Ruy Perez*; to the "northward of which is a great inlet, with "ſandy hills, and the ſhore to the black "point; but to the ſouthward is a high

"land,

" land, altogether ſandy, and reaches to " nineteen degrees.

Golfo Frio. " Farther ſtill to the ſouth, in nineteen " degrees thirty minutes lies a gulf, call'd " *Golfo Frio*, with double land and full of " trees. Next you come to the open haven " of *Ambros*, in twenty one degrees. Beyond " that, ſtill to the ſouthward, the coaſt much " reſembles that we mention'd in the north, " being high, with ſandy hills, barren land, " and a bad ſhore.

" A conſiderable way to the weſtward of " *Cabo Negro*, or the black cape, is a great " ſand in the ſea, in *Portugueſe* call'd *Baixo* " *de Antonio de Viana*, dangerous to ſailors, " being ſometimes cover'd with water.

" The air is temperate, and the ſoil, tho' " ſandy next the ſea, yet affords all things " neceſſary for the uſe of man. The moun- " tains are rich, not only in cryſtal, but " other minerals. To the northward it is " more full of trees, as far as twenty two " degrees of ſouth latitude, from whence " there drive into the ſea a hundred and fifty " miles from the ſhore, certain green weeds, " call'd *Sargoſſa*; and ſerve for a mark to " ſeamen to know how near they are to the " main land of *Africa*. Abundance of " mews or ſea-pyes are alſo ſeen at ſome " diſtance from ſhore, with black feathers " at the ends of their wings, which is an aſ- " ſurance to ſeamen, that they are near the " *African* coaſt.

" This country is govern'd by a king, " who is abſolute; yet ſome great men, " who command near the ſea-ſhore, take " the title of kings, tho' they have neither " wealth nor dominions to give them any " reputation among ſtrangers." I return to the journal.

On the ſixteenth, we held the ſame courſe: the moſt northern land we could ſee at noon, bore north-eaſt by eaſt, diſtant eight or nine leagues; all the coaſt there appearing very barren, without any tree or buſh for a great way up the inland. Laſt night we had for two leagues round us an infinite number of porpoiſes, driving to the ſouthward for near an hour, very thick and cloſe together. The night before we took aboard the ſhip

Moſquito-hawk. a bird call'd a *Moſquito*-hawk, about as big as a lark, of the colour of a woodcock, with large eyes, a ſhort bill, but very broad, the feet like a ſparrow, and has its name from feeding generally on moſquitoes or gnats. There are great numbers of them in *New-England*. The land we coaſted this day is not quite ſo high as that of yeſterday. The weather being calm, brought the ſhip on the careen to clean it.

The ſeventeenth, by obſervation, found twelve degrees fifteen minutes ſouth latitude; little wind at ſouth-weſt; courſe north north-eaſt, ſix or ſeven leagues from land, had abundance of whales and grampuſſes about us. In the evening with the harping-iron, ſtruck a large and hideous fiſh, call'd a ſun-fiſh, the figure whereof Mr. *Barbot* drew, as repreſented in the cut. It was about four foot long and three in breadth, almoſt oval, with a monſtrous head, large round eyes, and a little mouth, cover'd with a dark brown ſhagreen ſkin, extraordinary hard. On each ſide of it were two fins, moving very ſlowly, and not flat. Our ſailors boil'd the beſt part, and eat it, finding it excellent food. The fleſh of it is milk-white, riſing in flakes, like cod, and taſtes like thornback; but very tough, perhaps becauſe too freſh. We boil'd the liver, and got about three pints of oil; our men alſo boil'd the entrails, and thought them very delicious. BARBOT. *Sun-fiſh.* PLATE 29.

The eighteenth, at noon, being eaſt and weſt, with a little ſandy bay, about four miles from it; and having for two or three nights before obſerved, that the *Blacks* made fires aſhore, which we gueſs'd to be a ſignal for us to ſtay, ſome of our men were ſent aſhore in the pinnace, to take a view of the country; but the ſea roll'd ſo violently all along the beach, that it was impoſſible for them to come near: but three men ſwam through the boiſterous waves, and walk'd to and fro for ſome time, but only ſaw five or ſix very ſmall huts, without any inhabitants, and in them ſome pieces of dry'd ſhark, and a few ſmall fiſhing-hooks. It is likely thoſe *Black* fiſhermen fled into the country, when they ſaw the pinnace making for the ſhore. The men finding thereabouts ſome very ſmall canoes, call'd bark-logs, made uſe of them to get aboard the pinnace, which lay without the rolling ſea waiting for them. They reported, that the country is very barren and ſtony, with only ſome few ſmall trees and ſhrubs on it; and near the ſea a ſandy down, and the ſhore cut with white clifts, pretty high and ſteep, and betwixt them ſome little ſandy bays.

Man-eaters. " Several *Portugueſe* relations of voyages " from *Brazil* to *Congo* and *Angola*, obſerve, " that the people inhabiting the weſtern " *African* ſhores, from thirty degrees ſouth " latitude, to cape *Negro*, which is much " more to the northward, are cannibals, " and that there are many fine large har- " bours, form'd by nature, and capable of " receiving two or three thouſand ſhips each " of them. The *Portugueſe* call thoſe *Afri-* " *cans Papagentes*, that is, men-eaters, on " account of ſome accidents which have " happen'd there to their nation; one of " which, for its ſingularity, I will inſert " here. A veſſel coming to an anchor in " one of thoſe harbours, the captain and " ſome of his crew went aſhore, well arm'd, " and he ſtraying a little farther than ordi-

" nary

BARBOT. "nary from his men, ſaw two *Black* wo-
"men naked, carrying wood; the women
"ſeeing him, ſtood ſtill, which he perceiv-
"ing, to encourage them, threw down ſe-
"veral trifles, as knives, glaſs, coral and
"the like. The women laid down their
"burdens, and pick'd up thoſe toys, leap-
"ing and dancing about the captain. This
"pleaſed him ſo well, that he was reſolv'd
"to have as much of it as he could, and
"therefore ſat down on the graſs. They ob-
"ſerving his ſecurity, continu'd their gam-
"bols for a-while; but at laſt one of them
"ſeizing him behind acroſs the arms, and
"the other catching up his legs at the
"ſame time, they run away with him
"ſo ſwiftly, that it was impoſſible for his
"men, who both ſaw and heard him cry,
"either to reſcue or come near him; and
"ſo return'd to their boat and ſhip, con-
"ſidering on the barbarous banquet thoſe,
"rather beaſts than human creatures, were
"to make that night."

The nineteenth at noon, we diſcovered north north-eaſt of us a ſteep high head lowering to the eaſtward as it ran up the in-land, not unlike *Portland*-point in *England*, but not ſo long out to ſea. Our courſe north-north-eaſt for ſeveral leagues, two miles or a mile and a half from ſhore; and having brought the aforeſaid head to bear eaſt ſouth-eaſt, about a mile diſtant, dropp'd anchor. We obſerv'd the land to the northward to form three points or capes, the one facing north-north-eaſt half north, the middle one north-north-eaſt, and the third north-eaſt by north, and the high ſteep head like *Portland* head, eaſt-ſouth-eaſt in the kingdom of *Benguella*; ſouth of which we obſerv'd a ſandy bay with ſome rocky ſhoals, on which the ſea breaks with a terrible noiſe.

North of the cape we ſaw another bay of a more eaſy acceſs than the former, but the country all about very wild and barren.

Here we lay at anchor all night, in twelve fathom water, mud, and ſandy ground, reſolving not to ſtir farther till we had ſent aſhore for intelligence. Our obſervation was by computation, eleven degrees thirty-nine minutes ſouth.

Accordingly about ſix in the morning, our maſter went aſhore in the long-boat with twenty-two armed men; but becauſe of the ſea breaking on the ſtrand, they anchor'd without to ſea, and ſome men ſwam
Bark-logs. aſhore, where finding two bark-logs on the beach made of the wood *Mapou*, being ſmall pieces of wood ty'd cloſe together in the nature of a raft or float, the two ends pointed and rais'd on each ſide with pieces, for gunnils, about ſeven inches high, with thoſe floats or canoes; they carry'd aſhore our men, who being all landed after ſome trouble, every one having been ſeveral times overſet, but without any other damage than the pains of drying their clothes. They march'd in arms almoſt three miles up the country, without ſpying any people or huts; only obſerved ſome pieces of ground freſh burnt, being ſtill hot: they alſo ſaw ſome narrow paths or lanes, on which, ſays Mr. *Barbot*, who was of the company, we could plainly diſcern the prints of mens feet, for above a mile and a half; and afterwards came to a large rock forming a grotto or den like a vault, and went in all of us, but found therein only looſe ſtones.

We had however proceeded farther in-land, but that one of the company being ſcorbutick and not able to walk ſo much, was returning back to the beach by himſelf; we therefore thought it moſt proper to deſiſt and accompany him, for fear he ſhould meet with any ſavage natives, who might have lain conceal'd in ſome place or other. We found here and there ſome ſcatter'd little trees, ſome with a few leaves, others quite dry'd up.

Being thus return'd to the beach, where our long-boat lay at anchor, we obſerved at a little diſtance, a pond of brackiſh water richly ſtor'd with fiſh; whereupon we ſent the boat aboard to fetch our drag-net, with which we caught near three dozen of indifferent large mullets, and might have got many more, had not the maſhes of the net been ſo large, that the fiſh eaſily got out through it. We alſo took a good quantity of fine large ſhrimps, very ſweet and delicate.

There we alſo ſaw abundance of birds, of a light grey colour, the neck, legs and bill very long, being of the ſame ſpecies we had ſeen all along, as we coaſted along the countries of *Benguella* and *Mataman*, that is, ſea-pyes or mews.

The ſea-breeze by this time had raiſed the waves along ſhore terrible high, and the tide was very rapid, which put our company to much trouble to get through to the long-boat, with our two little float-canoes, which were over-ſet many and many times. That which I was in, with three of our men, was overturned four times ſucceſſively; and not being a ſwimmer, I had undoubtedly periſh'd, if the men had not taken care of me.

Being all got ſafe aboard ſhip, we hoiſted ſail at ſix in the evening, and ſet the courſe to northward, along the ſhore, which we kept in ſight all the night, ſounding ſometimes in ſixteen, and ſometimes in twelve fathom water.

The twenty-firſt at eight in the morning, we ſpy'd a very ſteep point at north half by eaſt of us, about ſeven leagues diſtant; and at noon, the ſame cape bore north-

north north-eaſt about three or four leagues from us. All this coaſt is a ſort of table-land, with very little green; we ſaw a great ſmoak aſhore at eaſt by north, and on each ſide of the ſmoak white cliffs on the ſtrand of a reaſonable height, with a ſort of bay or inlet, which made us conclude, together with our other obſervations, that this was cape *Tres-Pontas* in *Benguella*. Cape *Falet*, or rather *Falſo*, at ſix in the afternoon bore ſouth-eaſt by ſouth of us, ſix leagues.

The twenty-ſecond at noon, we brought cape *Ledo* eaſt of us, about five leagues diſtance, which is indifferent high; and by eſtimation were then in nine degrees fifty-three minutes ſouth-latitude, wind at ſouth by weſt and ſouth ſouth-weſt, and at nine at night ſouth and ſouth ſouth-eaſt, and ſouth-eaſt by ſouth.

Of BENGUELLA.

" MOdern geographers make this country to extend along the ſea-coaſt " from the river *Coanſa* to *Cabo Negro*, " in ſixteen degrees of ſouth-latitude.

" About three miles from the ſouth-" point of *Coanſa*, is *Mayſotte*-bay, before " which a ſmall rock is hid under water. " Three miles and a half farther is *Cabo* " *Ledo*; five from that again, *Cabo de Tres* " *Pontas*; two miles ſouth of which is " *Cabo Falſo*, and five beyond that another.

" Six miles and a half from cape *St. Blaſe* " is *Hens* bay, ſo called from the abun-" dance of hens about it; and between " them *Benguella Velha*, that is *Old Ben-" guella*, a champaign, and very fruitful " country.

" *Hens* bay is about a mile and a half " in breadth, has ten or twelve fathom wa-" ter and a muddy bottom.

" On the ſouth-ſide of it ſtands a great " village on a hill, where large cows, ſheep, " hens, and elephants teeth may be had, " but there is no freſh water.

" Three miles and a half from that bay " is *Rio Longo*, otherwiſe call'd *Rio Mo-" reno*, in eleven degrees four minutes of " ſouth-latitude, ſo ſhallow at the mouth, " that a ſmall boat cannot go in or out " without difficulty.

" In former times the *Portugueſe* attemp-" ted to mend the entrance into this river, " but found it impracticable, by reaſon of " the great water-falls and many rocks.

" Five miles from *Rio Longo* is a great " village call'd *Mani Congo*, on the aſcent " of a high mountain, where the *Portu-" gueſe* once had a ſtore-houſe, and bought " cows, hogs, and elephants teeth, for lin-" nen and *Eaſt-India* printed cloths. The " inhabitants are very fond of muſkets " and powder.

" Eleven miles from *Mani Congo* runs BARBOT. " the ſalt river *Caton Belle*, dividing it ſelf " into two or three branches, ſafe againſt " all winds, and has fifteen or ſixteen foot " water; ſo that great ſhips may lie " before it.

" About the north-point of *Caton Belle* " is the good bay; ſo called, becauſe of its " good anchoring-ground.

" The lands along the ſea-coaſt are fruit-" ful and low, but thoſe higher up moun-" tainous and over-grown with woods.

" A mile and a half from *Caton Belle* is " a freſh river, which falls into the ſea " only in the rainy ſeaſon.

" The bay of *Benguella*, which has good " anchoring-ground, reaches from one " point to the other, a mile and a half " in breadth. On the north-ſide of it " ſtands the fort of *Benguella*, built ſquare, " with palliſadoes and trenches, and ſur-" rounded with houſes, ſhaded by banana, " orange, lemmon, pomgranate and ba-" koven-trees; and behind the fort is a pond " of freſh water.

" About it are ſeven villages, which pay " the tenth part of all they have, as tri-" bute to thoſe of *Benguella*. *Melonde* and " *Peringe* are about a league from the " fort, and a mile diſtant from each other; " the other five are *Maniken*, *Somba*, *Ma-" ninomma*, *Manikimſomba* and *Maniki-" londe*, of all which *Manikimſomba* is the " biggeſt, and can bring three-thouſand " men into the field. Formerly ſome *Por-" tugueſe* liv'd there; who afterwards, for " fear of the *Blacks*, fled to *Maſſingan*, but " were moſt of them kill'd by the way.

" At the weſt-point of the bay of *Ben-" guella* is a flat mountain, call'd in *Por-" tugueſe Sombreiro*, that is hat, from its " ſhape; and by it a very good bay, on " the ſouth-ſide whereof is a ſandy ſhore, " with a pleaſant valley and a few trees, " but no water fit to drink.

" Four miles from thence is a ſalt pan, " yielding a grey ſalt like that of *France*, " ſufficient to ſerve the adjacent country.

" The air of *Benguella* is very bad, the " *Portugueſe* who live there looking more " like ghoſts than men, being moſt of them " perſons baniſh'd thither for ſome crimes."

I return to the journal.

The twenty-third of *Auguſt*, being hazy weather, could make no obſervation of the land, but gueſs'd we were got to the weſtward of the ſouth-point of the iſland of *Loanda de San Paola*, in *Angola*, a place belonging to the *Portugueſe*, with the country about it; and by computation we took the latitude to be nine degrees eleven minutes ſouth. The twenty-fourth, by noon, we were about nine leagues to the north-

BARBOT. ward of the iſland *Loanda*, and judg'd the point *Palmerino*, in *Congo*, to be eleven leagues diſtant. We had a quantity of whales and grampuſſes about the ſhip.

From the twenty-third to the twenty-fourth at noon, had no ſight of land, but cloſe gloomy weather; in the afternoon we ſpy'd land about ſix leagues off, ſteering our courſe north-north-eaſt, and ſometimes north, to the twenty-fifth.

That morning we had the land from the ſouth-ſouth-eaſt to north by weſt of us, the neareſt at north-eaſt, the land all along very level and flat, but indifferent high, and cover'd with trees. Some way inland, it is riſing ground, and farther ſhews double, ſome higher than other and woody. At night we ſounded with a twenty-five fathom line, but had no ground.

From the twenty-ſixth at noon, till ſix at night, we ran about five leagues to north-weſt along the ſhore, three or four leagues diſtant; on ſeven, eight and nine fathom ſandy ground, and thick water: for which reaſon the night approaching we drop'd anchor, in eight fathom and a half, having at north-eaſt by north of us, about three leagues and a half, two round heads, looking at that diſtance like ſmall iſlands, which however were not ſo, but held to the main.

At two in the morning we weigh'd with a ſmall ſouth-ſouth-weſt wind, ſtanding north for a while, till coming into ſix fathoms, we bore away to north-north-weſt, till eight in the morning, and were then in ſeven eight, to ten fathoms, and again return'd to ſeven fathom, about three leagues from land, which appear'd all overgrown with trees; the coaſt not very high, but double land inwards: and what we obſerv'd moſt, were two red cliffs or *Barreiras*, as the *Portugueſe* call them, at eaſt ſomewhat north from us; beſides, a high lofty tree appearing above all the wood. By this day's obſervation, we had ſix degrees thirty minutes ſouth-latitude.

The twenty-ſeventh at noon, had at the ſide of us, a very pleaſant ſhore, richly adorn'd with wood, and a curious ſandy beach before it; the country within all double land, and near the ſea red cliffs.

At ſix in the evening anchor'd in ſix fathom, having at north of us, about five leagues diſtant a ſhort point, ſhooting out to ſea, which we ſuppoſed to be cape *Padron*, the ſouth head or point of *Congo*-river, which the maps ſet down at ſix degrees ſouth-latitude; this agreed exactly with our obſervation of this noon.

The twenty-eighth at five in the morning, we ſet ſail with a ſouth-eaſt wind, which ſoon after grew calm, and the tide and the ſurges of the ſea drove us on the land; we were forc'd to anchor in ſix fathom, about half a league from land. But ſoon after the gale coming up again, we ſail'd north-weſt till noon, and got cape *Padron* two leagues from us, bearing north-eaſt by eaſt, and obſerv'd abundance of *Blacks* walking along the ſandy beach, where they had ſeveral canoes, and launched twenty-five or thirty to go a fiſhing; but none of them would venture to come aboard, or near our long-boat which attended us, ſailing along the ſhore, for all the ſignals we made them.

The ſhore we had ſail'd by all the fore-noon, is more ſhaded with trees, than any we had ſeen before; cape *Padron* is a low flat ſandy point, overgrown with trees, to a ſmall diſtance from the beach, on which ſtands by it ſelf one only palm-tree, which makes it the more eaſy to know the cape, from ſea. *Lope Gonzales* having diſcover'd the river *Zair*, he, according to the orders of the king of *Portugal*, taken notice of in the deſcription of the *Gold Coaſt*, erected on this low point, a ſtone baſe or pyramid, to ſhew or teſtify, he took poſſeſſion of the coaſts he had left behind; and from this it was named the river of *Padron*, and afterwards *Congo* river, becauſe it traverſes that kingdom.

In the afternoon, with a ſoutherly breeze, we continu'd our courſe along the ſhore, about a mile diſtance; and having weather'd cape *Padron*, ſtood north-eaſt by eaſt and eaſt-north-eaſt, ſometimes to eaſt and eaſt by ſouth, in twelve, thirteen, fourteen and fifteen fathoms water; and then on a ſudden did not find ground with twenty-five fathom of line: obſerving *Palmerinha* point, on the north ſide of *Congo* river, bearing north-north-weſt of us, this cape being in the territory of *Goy*, at ſouth of the bay of *Cabinde*.

Eaſt-north-eaſt of cape *Padron*, is a point which we ſail'd by at half a league diſtance, and being paſs'd the ſame, preſently diſcover'd another point, at eaſt by north, continually ſounding without touching ground with our twenty-five fathom line; and on a ſudden came into five fathom, with a ſtrong tide ſetting to ſhore; whereupon we preſently drop'd anchor.

The third point in *Congo* river, bearing eaſt half north, half a league of us, being *Sony* or *Songo* point, where we ſaw a great number of *Blacks*; and ſoon after our maſter went aſhore in the pinnace: after which, we moored the ſhip with the ſtream-anchor and cable, at north-north-weſt. Congo river.

Soon after the pinnace return'd aboard, with two *Blacks* of the country, who ſpoke broken *Portugueſe*, and aſſur'd us they had a great quantity of ſlaves to diſpoſe of, at the town of *Songo* or *Sony*, the ordinary reſidence of the prince or earl of that name, lying about five leagues inland from this point;

point; and that there were only an *Engliſh* and a *Dutch* ſhip at *Cabinde*, which had almoſt got in their compliment of ſlaves.

Towards night we ſent ſome men to fiſh aſhore with the yaul; who being returned ſome hours after, brought a pretty quantity of fiſh, they caught in a pond, lying not far from the beach, hedged about with ſhrubs, and being help'd by the *Blacks*. The net was not long enough to be uſed at the beach. The *Blacks* dwelling about this point are all fiſhermen, and very good civil people, but could afford our men no refreſhments beſides ſome few pots of palm-wine, which they fetch'd from a good diſtance inland. They take pilchards in *Zair* as fat and large as herrings, uſing a very long round ſtaff, made of a wood as hard as iron, and ſo thick, that as many darts are made faſt to it, a ſmall diſtance from each other, as take up ſix or ſeven ſpans in compaſs.

There are ſea-horſes in this river as large as two ordinary land-horſes.

When we anchor'd, the tide was but ſmall in compariſon to what it prov'd to be about ſix in the evening, when on a ſudden it came down from the river as ſwift as in the *Thames*, and continued ſo till almoſt ten at night.

The *Blacks* about this river's mouth are all *Roman Catholicks*, ſome of them wearing a long ſtring of beads about their neck, with a croſs hanging at it; and on the point of *Sony* there is a little chapel dedicated to St. *Antony*. Every *Black* has a *Portugueſe* name.

The twenty ninth, our maſter went in the pinnace, and the yaul was ſent aſhore to fiſh in the before mention'd pond; but they could not double *Sony* point, nor ſet aſhore any where about it, the ſea breaking ſo violently at the beach; and were obliged to return aboard: but at noon, the yaul towing the long-boat, and the ſea-breeze being very ſtrong, had much ado, by the working of ſails and oars, to weather the ſaid point, and return'd aboard at night, with a reaſonable quantity of fiſh, among which were ſoles twenty inches long.

Sogno. Our maſter and mate in the pinnace, conducted by two or three *Blacks* of *Sony* point, got up the creek of *Sony* twelve miles, rowing all the day; and being ſet aſhore, walk'd about ſix *Engliſh* miles by land to the town, and were kept there a pretty while, before they could ſpeak with the prince: at laſt being admitted to audience, according to the cuſtom of the country, they preſented him with ſix yards of fine chints, which he received favourably, and preſently order'd a hen to be dreſs'd and ſerv'd up in a ſorry pewter diſh, to treat them. In the diſcourſe the *Black* prince, or count, hearing the captain ſay, he was come to trade for ſlaves, aſk'd him, *Whether he would take due care that thoſe ſlaves ſhould be inſtructed in the chriſtian faith*; and *whether he had waited on the* Portugueſe Padre *there, which was requiſite ſhould be done:* and ſo diſmiſſed him, after preſenting him with a goat and ſix hens. BARBOT.

The captain return'd aboard at eleven at night, accompanied with *Manſouge*, that is, the receiver of the *Whites*, *Manchingue*, and *Mananbache*, three men of quality, ſent by the prince to inſpect our goods aboard, the mate being left at *Sony* as an hoſtage for them.

The thirtieth, thoſe perſons examined all the goods, and liked them very well; at dinner they fed on bread and cheeſe, it being friday, and conſequently a faſt for *Roman Catholicks*, the prince of *Sony* and all his court being ſuch; and maintaining there two *Portugueſe* friars, of the order of *Bernardins*, one of whom was but lately dead. Thoſe noble *Blacks* wore long beads and a croſs, with ſome *Agnus-Dei* at their neck. *People* Roman Catholicks.

At three in the afternoon they return'd to *Sony*, the captain accompanying them thither, in order to treat with the prince; but could do nothing, the ſaid prince telling him, that neither he nor his ſubjects could well trade with him for ſlaves, unleſs he had firſt ſatisfied the *Portugueſe Padre*, pretending it was not in his power, to let him purchaſe ſlaves in his territories, without having obtained his licence to that effect. The captain was forced to comply, tho' with much reluctancy at firſt.

The *Padre*, when he waited on him, hearing of his deſign, ſtarted ſome difficulties; alledging chiefly, that the *Engliſh* carried the ſlaves to *Barbadoes*, to the hereticks, where he was ſure the poor wretches ſhould never be inſtructed in the chriſtian faith: whereupon the captain ſhew'd him his commiſſion, but the father not underſtanding *Engliſh*, deſired to have it render'd into the *Portugueſe* or *Latin* tongue, which none there could do, and ſo the father ſeemingly conſented to his requeſt.

Then the prince of *Sony* order'd the ſame three gentlemen *Blacks*, adding to them his ſecretary, who could read and write *Portugueſe*, and by his poſt of far greater dignity than the three others, to return aboard the ſhip, to examine yet more nicely the nature of our cargo, and to return him an exact account forthwith. *They examine the goods.*

Theſe being arriv'd aboard, were entertained as well as we could; and we drank with them their prince's, the father's, and their own healths ſucceſſively and ſeparately, and each health was ſaluted by firing of five guns.

They

BARBOT. *Price of ſlaves.*

They ſtaid aboard till the ſecond of *September*, and then returned to *Sony*, with a certain quantity of our merchandize, to ſtore the lodge we were to ſet up there, on the aſſurances they gave us, that in two months, or ten weeks at fartheſt, we might there buy five hundred ſlaves; and upon this perſuaſion we had our lodge ſettled, being a houſe in *Sony*, contrary to the uſual cuſtom there, to ſettle the lodge near the creek, or river of *Sony*.

The fifth, they perſiſted to ſettle the price of ſlaves at eight pieces a man, and ſeven for a woman ſlave; and for boys and girls proportionably, according to their age and ſtrength: but fearing what did happen afterwards, that theſe *Sony Blacks*, being bigotted to their *Padre*'s opinion, as to the uſe of the ſlaves, would only amuſe us, we ſent our long boat to *Cabinde*, to obſerve the trade of ſlaves there; having been told by a *Black*, who ſpoke indifferent good *Engliſh*, and ſhew'd ſome certificates of *Britiſh* commanders of trading ſhips, of his good-nature, and readineſs to ſerve the nation, that we ſhould have a more ready diſpatch at *Cabinde*, than there, he could but adviſe us to ſend a meſſage to the duke of that country, as he ſtil'd him.

The ſeventh we had a canoe aboard, with three indifferent large elephant's teeth, weighing about a hundred and fifty pounds, for which they aſk'd eleven pieces; we offer'd ſeven, and they would not ſell them at that price.

Fiſhing. The eighth of *September*, our men went out a fiſhing near the breakings, and brought as much fiſh as could ſerve all our crew three or four days. We obſerved this day, yet more remarkably than before, the flood to have little or no force, but the ebb to be incredibly ſwift, eſpecially at certain times for three or four hours, and may be ſaid to run downwards continually, carrying out with it not only ſtumps and trunks of trees, but even whole parcels of ground, overgrown with ſmall trees and ſhrubs, floating like little iſlands; ſo that ſometimes it is impoſſible for our boats to get beyond *Sony*-point, and are forced to land on this ſide, and afterwards hale over the point, which is very narrow, into the water on the other ſide of it.

The firſt mate left as factor at our lodge at *Sony*, ſent us word, there was no likelihood of any trade till we had adjuſted with the prince the price of ſlaves, and the ſtandard of our merchandizes; as alſo the king's cuſtoms.

Preſents for liberty of trade. Whereupon the fifteenth, Mr. *Caſſeneuve* went up to *Sony* town, and there firſt waited on the *Portugueſe* friar, and preſented him with ſome ſmall refreſhments of *Europe*, (ſuch as they were, after a five months paſſage thither) which he received with great ſatisfaction, and return'd him his preſent; being ſome fine ſweet oranges and bananas, and treated him with wine.

Then he waited on the prince, who was ſitting on a great chair, his head newly ſhav'd and naked; having a kind of black cloak over his ſhoulders, but very ſhort; and a clout of the ſame black ſtuff as his cloak about his middle; his legs bare, but ſlippers on his feet. When *Caſſeneuve* enter'd the room, he made a ſign to him with his hand, to ſit down oppoſite to him; after ſome diſcourſe concerning trade, he call'd for a large pot of palm-wine, which he cauſed to be preſented to him, after drinking himſelf in a great ſilver cup, on a plate inſtead of a ſalver.

King's and friar's houſes. This prince's apartments are divided with boards into ſeveral low rooms, ſome of which are painted of various colours and figures. But the father's is much better and larger, having alſo a very good garden, curiouſly planted with great variety of *African* trees and plants; and made up into fine pleaſant walks, moſt of them ſhaded like groves. His chapel has three bells.

We privately agreed with the prince about the trade of ſlaves, at eight pieces for men, and ſeven for women; and for the meaſure of our goods, ſix foot two inches to each fathom for his, and of five foot only for the people; this prince generally making a better bargain for himſelf than for them.

The crew of our long-boat that went on the ſeventh for *Cabinde*, as has been obſerved, return'd aboard the ſixteenth, in the yaul of an *Engliſh* ſhip that lay there; for it had not been poſſible for our men to have ſtemm'd the violent tide, by ſailing the boat; and the captain, who went thither in it, returned, being indiſpos'd, over land, from *Cabinde* to *Bomangoy*, and thence by water in a canoe; complaining much of the rude temper of the *Blacks* of *Cabinde*. Our pinnace had before made that voyage with our chief carpenter and four men, who had been ſent aſhore in the yaul to hew wood, unknown to us all, upon the perſuaſion of the *Black* of *Bomangoy*, before ſpoken of, that it was not very far, and we might make a ſhort voyage, before we could ever miſs of them; but coming near *Cabinde* late in the night, and the breakings being very great, they got on land there with much trouble, and often in hazard of ſplitting the yaul againſt the rocks, and ſands of the bay; but were very joyfully receiv'd by the captain of the inhabitants, who cauſed ſome guns, they have there, to be fired, to ſalute them: all the *Blacks* ſeeming much pleaſed to ſee them.

As we ſuſpected with great reaſon, that we ſhould have but an indifferent trade at *Sony*, finding more and more by the diſcourſes

Cannot trade at Sogno.

courſes of the natives, that they were poſſeſs'd with an opinion, that we were not chriſtians, and that we uſed to carry the ſlaves to the *Turks*, and other infidels and hereticks, where they were never baptiz'd; thought proper to loſe no time, in looking out for a better place to ſettle a lodge or factory, in *Congo*-river: and being inform'd, that on the northern ſhore, at or near a point ſeveral leagues up that river, called point *Gitaar*, lying eighteen or twenty leagues farther eaſtward, we might ſettle one, and traffick with the inhabitants of the circumjacent territory, call'd *Zairy* or *Serry*;

On the twenty-firſt of *September*, Mr. *Caſſeneuve* went thither in the pinnace; where being landed, he was very courteouſly received by the captain of the village *Gitaar*, ſituated on the ſouth-weſt ſide of a creek, ſomewhat to northward of the point, where the river *Zair* joins that of *Congo*. He adviſed him, after he had procured him a proper houſe there, to be made uſe of for a factory, at two pieces *per* month rent, to wait on the king of *Zair*, and petition him for a permiſſion to trade with his ſubjects, as a thing always practis'd and of abſolute neceſſity: which being reſolved, the old *Black* captain about ten at night diſpatched up to *Zair* by land, one *Menlembele*, brother-in-law of the king, to inform him of the deſign, and to requeſt he would ſend ſome of his officers to *Gitaar*, to ſerve as guards to our lodge, and have it encloſed for its ſecurity.

Remov'd to Gitaar.

The twenty-third, *Caſſeneuve* being in the factory, with the old captain of *Gitaar*, to ſettle it in order, they heard a noiſe of ſkirmiſhing, and the ſound of a trumpet and of a drum, who preceded the *Black Menlembele*, and the king's officers. Theſe ſtop'd firſt at the governor's houſe, and afterwards came to the factory. The *Mangove*, one of the king's firſt officers, walked at the head of all the others, under an umbrello carry'd over his head by a ſervant, and followed by about thirty other *Blacks*, beſides the king's officers. As they enter'd the factory, *Caſſeneuve* cauſed them to be ſaluted with ſome ſmall arms, to welcome them, according to their way; to ſit down on ſome mats, laid on the ground after the faſhion of the country, to be treated with drams of brandy; and after a little ſtay, in the way only of a formal viſit, they retired to the village, the *Mangove* being preſented with a flaſk of brandy.

Liberty to trade.

The next morning, being the twenty-fourth, they came again to the factory, and preſented *Caſſeneuve* with a hog, and two cluſters of bananas; and after a ſhort ſtay returned to the town, without taking any notice of trade; theſe people being full of ſuch civilities and formalities. But ſome time after they return'd again to the factory; the *Mangove* told *Caſſeneuve* he was ſent by the king, with the officers preſent, to aſſure him he was well pleaſed the *Whites* ſhould keep a lodge there; and at the ſame time to declare to the inhabitants, they might freely deal with him; and to charge them in his name not to diſturb or moleſt the *Whites* any manner of ways.

BARPOT.

After which, thoſe officers obliged the factor to take five ſervants into his pay, to attend the ſervice of the factory, and to be the keepers of the ſlaves we ſhould buy there till they were ſent aboard. Two of theſe ſervants belonged to the *Mangove* himſelf, one to the *Manchingue*, one to old *Gitaar*, and one to the *Malebuche*. We were to pay them for their attendance one fathom meaſure in merchandize *per* week, for the five men, but no victuals; and they promiſed to make good whatever loſs or damage we might incur, and to do all manner of ſervice as required: for it is the cuſtom there, that ſuch ſervants are to anſwer for whatever is committed to their cuſtody, and what ſlaves the *Whites* have, they are to pay for, if ſtolen or run away; or be made ſlaves in their room, if not able to pay. However, the *Blacks* having a natural propenſity to ſtealing, at which they are very dextrous, it is requiſite to have a watchful eye over their behaviour, and not truſt them too far, under the ſpecious pretence of their ſecurities; for if they can lay hands on any thing they like unperceiv'd, they will run away with it, and never return to the factory.

Servants hir'd for the factory.

The *Mangove* and the officers examined all the merchandize we had in the houſe, and lik'd it very well; and afterwards returning again to the lodge with a great pot of palm-wine to drink with the factor, and having given him new aſſurances we ſhould meet with a briſk trade of ſlaves and proviſions, they went home, the *Mangove* being preſented by the factor with a fathom of chints; and all the other grand officers, as they ſtiled themſelves, each with two knives and a dram of brandy: it being reſolved by all thoſe *Blacks*, that the factor ſhould wait on their king at *Zair*, the next day with a preſent.

The twenty-fifth, Mr. *Caſſeneuve* ſet out by water in canoes, in company of thoſe officers, and being landed again at a place three or four miles higher up the little river of *Zair*, than *Gitaar*-point, they offered to have him carried to *Zair* in a hammock, as is the way of travelling in that country; but he choſe rather to walk it, being ſeven or eight miles diſtant: and being ar-

BARBOT. riv'd at the town of *Zair*, reſted a little at the houſe of one of the king's officers, where he was waited upon by three of the king's noblemen to welcome him, and at the ſame time to complain, he had not cauſed the ſmall arms to be diſcharged at his coming into town, as is cuſtomary there to do, upon viſiting any perſon, and much more the king; which he excuſed, alledging his ignorance of that cuſtom, as he was a great ſtranger: and added, for further ſatisfaction, that he was much afflicted at the ill condition one of his near acquaintance lay in aboard the ſhip, when he departed from him; which anſwer ſeemed to ſatisfy them.

Audience given by the king.

At two in the afternoon he was conducted to audience in this manner; the *Mangove* placed him on his right hand, and behind him a ſervant covering his head with an umbrello held to keep off the ſcorching heat of the ſun. They were preceded by four noblemen; the other officers walking in their ranks, behind the *Mangove*, with many other inferior *Blacks*: and being come near the palace, they halted for a while, being told the king was paying his devotions to his idols; which being over, they moved, paſſing through two encloſures or courts, made after the faſhion of the country, into a large one, beyond the two, where were above three hundred *Blacks* ſitting on the ſandy ground, being either the king's domeſticks, or the principal inhabitants of the town, whom curioſity had brought to ſee the *Whites*.

The king ſat at one end of this ſpacious court, with his back to the wall, or encloſure, on a ſeat raiſed about fifteen inches from the ground, and under his feet an antelope's ſkin carpet-wiſe; he being dreſs'd in a long ſcarlet cloak, which had been preſented him ſome time before by one *Moncriff* an *Engliſhman*, as was afterwards known: his head, legs, and feet bare, with a clout of *Matombe*-bark about his middle, and before him was a lance ſtanding in the ground, he being an old man of a very indifferent mien.

Mr. *Caſſeneuve* was made to ſit down, about ten foot diſtance oppoſite to the king; and by the king ſtood a woman having by her a large pot of palm-wine; and about ten paces farther were ten or twelve *Blacks* in a ſitting poſture, arm'd with muſkets, and in the midſt of them one with a ſcarlet cloak, adorn'd with gold fringe, ſtanding there ſo richly dreſs'd to honour their idols. The woman preſented the old king with a cup of palm-wine, and every time he drank, all the *Blacks* there preſent clapped their hands, in token of reſpect and veneration.

In the ſpace betwixt the king and the *White*, the royal interpreter placed himſelf on his knees, but nearer to the king; and an oath was adminiſtred, that he would faithfully ſay what the *Whites* had to deliver; the manner whereof was: The interpreter rubb'd one hand on the earth ſeveral times, and every time carry'd it to his forehead and rubb'd it; after which, he took one of the king's feet in his hands, *Manner of ſwearing.* ſpit on the ſole thereof, and lick'd it with his tongue. This formality being ended, the interpreter turn'd himſelf towards *Caſſeneuve*, and required him to deliver his errand; which being done, he interpreted it to the king in his own tongue. After which, he adjuſted the price of ſlaves; for a man eight pieces, for thoſe the prince ſhould ſell him; and but ſeven and a half for all others had of private perſons: and ſix and a half for a woman, and the king to have the ſame meaſure of merchandize as all other private people, which is four fathom to each piece, and each fathom to be four foot and a half meaſure. This done, the king told him he was well pleaſed the *Whites* had ſettled a factory at *Gitaar*; and further aſſur'd him there were many ſlaves in his dominion. *Caſſeneuve* preſented him with two fathom of black bafts, and a caſe of *Aqua-vitæ*; which he received very gladly, and fell a ſinging ſome verſes in his language, which he repeated three times ſucceſſively; at each repetition the *Blacks* about him clapping their hands as before, to teſtify their approbation of his fine performances. The king cauſed *Caſſeneuve* to taſte before him of all the flaſks of the brandy he had preſented him, as is their conſtant practice there, when they offer any liquor, or ſell it to one another, to taſte firſt themſelves, to prevent any ſuſpicion of poiſon.

After the audience, he walked out of the town, with ſome of the king's gentlemen, who ſhew'd him nine or ten roads about the country, leading to ſeveral large towns, all plentifully ſtor'd with ſlaves; as alſo the high way to the kingdom of *Congo*, by which vaſt quantities of ſlaves are yearly conducted to *Cabinde*; and that as ſoon as thoſe of *Congo* ſhould be inform'd, as it is not very diſtant from *Zair*, that the *Whites* had a factory at *Gitaar*, they would immediately flock to it from many parts with their captives, to ſave them the fatigue of a journey to *Cabinde*, which lies five and twenty or thirty leagues farther downwards at the ſea-ſhore.

The twenty-ſeventh two of the *Black* ſervants of the factory at *Gitaar* came to *Zair*, and reported that the under-factor there, had received an order from Mr. *Barbot* and the captain, to leave the factory, and carry all the goods away down to the ſhip, which waited only for their coming, in order to ſail out of *Congo*-river for *Cabinde*, where they had freſh aſſurances of getting their compliment

compliment of ſlaves in a ſhort time; which being reported to the king, he ſent two of his gentlemen to *Caſſeneuve*, to know the truth of the report, which he declin'd to anſwer poſitively, fearing ſome ill conſequences, after the agreement he had juſt made with him the day before, out of ſpight or revenge: and told them, the under-factor was a ſort of lunatick at certain times, and he could not rely at all on what he had ſaid. About eleven a-clock he waited on the king, and perſuaded him to give no credit to what he had been told, about breaking up the factory at *Gitaar*, and after that took his leave of him in order to repair thither, taking along with him four ſlaves, *viz.* a man, a woman, and two boys, the king truſted him with, to be paid to his officers at *Gitaar:* but having found many inconvenient places and waters to paſs through, as he came up to *Zair* a-foot, being often oblig'd to be ſet on ſome *Blacks* ſhoulders to paſs thoſe waters, he cauſed himſelf to be carried in a hammock, to the neareſt landing-place in *Zair* river, being attended all the way by three gentlemen on the part of the king; and the ſlaves conducted a-foot, by ſome *Black* ſervants; who being all come to the place where the canoes had ſet him aſhore at his coming up, they were by the ſame carried down to *Gitaar* creek, and arriv'd at the factory about ſeven in the evening; where there were but two ſlaves bought ſince his departure.

As it is the uſual cuſtom among *Europeans* that buy ſlaves in *Africa*, to examine each limb, to know whether ſound or not; the king of *Zair* obſerving *Caſſeneuve* thus trying the four ſlaves he had ſold him, burſt out a laughing, as did likewiſe the great men that were about him. He aſk'd the interpreter what was the occaſion of their laughter, and was anſwer'd, it proceeded from his ſo nicely viewing the poor ſlaves; but that however, the king and his attendants were ſo much aſhamed of it, that he requir'd him, for decency ſake, to do it in a private place: which ſhows thoſe *Blacks* are very modeſt.

The under-factor having ſhewn *Caſſeneuve* the orders come from on board ſhip to break up the factory forthwith; they reſolved to execute it that very night, while the *Blacks* were aſleep. Accordingly at midnight they cauſed their goods to be carried out in ſmall parcels, thro' the roof of the houſe, which was all of a piece, and ſupported only by forked poles, to the pinnace in the creek; and as all this could not be done without the knowledge of our *Black* ſervants, and they had alarm'd all the people of *Gitaar*, on account of our deſign to leave the place; and ſeveral being come to the factory, we appeaſed them as well as we could, by telling them we had no ſuch deſign as they ſuſpected, and ſo went away each to his home; and at break of day we had the reſt of the goods carried to the pinnace, leaving only as much there as would pay the rent of the houſe, and our *Black* ſervants wages for a month, tho' we had kept it but a week. BARBOT.

We alſo left there the four ſlaves brought down the day before from *Zair*, becauſe we had not paid for them; and ſo ordering two *White* men in the pinnace to carry it out of the creek, for fear if we had all gone in it, the *Blacks* might have fired at us, through the ſhrubs that cover the creek on each ſide; and the factors, with ſome more *Whites* in arms walk'd along the banks of the creek as a guard to it, till being come to a point that is dry at low water, they all got into the pinnace, and ſo proceeded unmoleſted aboard, where they arriv'd at one in the afternoon, to the great ſatisfaction of our ſuperiors, who fear'd we might have been all cut in pieces by the *Blacks* in this attempt.

Mr. *Caſſeneuve*'s journal goes on thus.

Whilſt I was at *Zair* town, I was uſed with abundance of civility by the *Blacks*, and viſited by moſt of the grandees about the court, each preſenting me, ſome a chicken, ſome bananas, another a calabaſh of palm-wine, *&c.* and had beſides a hen boil'd at every meal; of which I eat the wings and legs, not having a ſtomach for the reſt, as being boil'd, with the entrails, as is their faſhion. *Civility of the Blacks.*

The inhabitants of *Zair* mind nothing but trading, being very lazy, and according to the cuſtom of the country, leave all other things that concern houſe-keeping, to the care of their wives; who therefore are properly no better than ſlaves to them: for they muſt do every thing at home, and beſides, till the ground, ſow corn in the proper ſeaſons, get in the harveſt, make bread, dreſs victuals for the whole family, and look after their children and huſbands; whilſt the men ſit and club, ſeveral of them together, moſt of the day, drinking of palm-wine; the women not daring to join them, unleſs particularly call'd upon: and when ſo invited, they repair to them in a very ſubmiſſive poſture; and when wine is preſented them, before they take the cup, or return it, clap their hands ſeveral times, as a token of their gratitude; and never receive the cup otherwiſe than on their bended knees, withdrawing as ſoon as they have drank, unleſs commanded to ſtay longer.

This cuſtom, eſtabliſh'd here, and at moſt other parts of the country, is taken from other ancient nations of the eaſt: for among the *Jews* in former times we read, that women work'd in the houſe, making clothes, dreſſing eatables, grinding the corn, as is evident from St. *Luke* xvii. 35. *Two women ſhall*

BARBOT. *ſhall be grinding together, the one ſhall be taken, and the other left.*

The like in 1 *Samuel* viii. 13. *And he will take your daughters to be confectioners, and to be cooks, and to be bakers*; ſpeaking what the king they would have to be given them, would do with them, as the kings of other nations uſed to do with their people.

Anna, the mother of *Samuel*, *made him a little coat, and brought it to him from year to year*, *ibid.* ii. 19. *Tamar*, daughter of king *David*, took the cakes which ſhe had made, and brought them into the chamber to *Amnon*, her brother. 2 *Sam.* xiii. 10. We ſee in *Homer* the examples of *Penelope*, of *Calypſo*, and *Circe*, weaving cloth and linen with looms. The like is ſeen in *Theocritus*, in *Terence*, *&c.* And what is more remarkable is, that the cuſtom was yet kept up at *Rome*, among the principal and beſt dignified ladies, though in a corrupt time; whilſt *Auguſtus* uſually wore clothes made by his wife, his ſiſter, and his daughters. See *Solomon*'s deſcription of a virtuous woman, *Prov.* xxxi. 10. to 19.

Theſe women are chaſte when married, but when any proſtitutes herſelf, it is in the injur'd huſband's power to put her away, and not only to deprive her of what goods ſoever he may have endow'd her before, but alſo to have a fine impoſed on her gallant.

Marriages. The marriage-ceremonies here are ſoon perform'd; for a young man who has but a yard of painted callico, or other linen, to make a clout for the young woman he deſigns to marry, and ſomething to buy her a houſe, has no more to do but to aſk her of her parents or relations, and his requeſt is granted. Some who can earn a little money among the *Whites*, take a pride to have their wives wear another clout about their breaſt, hanging over that at their waiſt. The wives of the rich or dignified *Blacks*, adorn their arms and legs with bright copper-rings and armlets; ſeveral of which weigh ten pound apiece, which is chiefly the reaſon why theſe women uſually walk very ſlow, and in a ſort of ſtately way.

Funerals. When any perſon here dies, his family depoſite his corps under a ſort of pavilion or tent, upheld by a pole, in a ſitting poſture, with a tobacco-pipe in one hand; laying round about him, all the beſt goods and utenſils he poſſeſſed in his life-time. Thither all his relations and the inhabitants of the town or village repair morning and evening about the pavillion, walking round it, ſighing and lamenting, and even howling moſt intolerably, and others weeping very bitterly; and the aged perſons of both ſexes, but more commonly the old women, make ſome diſcourſes and exhortations ſuitable to the occaſion, with many extravagant geſtures and motions.

Every one who aſſiſts at this ſpectacle, brings a preſent to the deceaſed, which is accounted among them not only a decency and civility, but alſo redounds to their own honour and reputation. Theſe preſents conſiſt in *European* goods, ſuch as tapſeils, chints, calicoes, black baſts, nicanees, *&c.* of which one gives a fathom of one ſort, and another of another; which they wind about the dead corps, one upon another, till it looks monſtrous, like a meer lump of ſtuffs of ſundry ſpecies and colours, roll'd and plaited over one another to the bulk of a large caſk. This done, when the corps begins to corrupt, they rub this lump with a reddiſh colour, and afterwards, ſtill in the ſame ſitting poſture, he is carried to his laſt home: but as I had no occaſion to aſſiſt at ſuch burials, I can ſay nothing more of it.

Caſſeneuve adds, that it griev'd him much that he was order'd to leave this place ſo ſuddenly; not only becauſe he had all poſſible probability of a briſk trade for ſlaves and proviſions, but alſo becauſe the inhabitants ſhow'd him abundance of civility. And for the ſatisfaction of all perſons who hereafter may attempt to purchaſe ſlaves in the great river *Zair* or *Congo*, he directed the author to draw the map or chart of that river, as here annex'd. It is above ſix PLATE 29. leagues broad within the capes or points, and by degrees grows narrower, to half of that breadth, juſt over-againſt the point *Gitaar*, at the conflux of the river that goes towards *Zair* town, ſituated ſome miles from its weſtern ſides, being an indifferent large place, of ſeven or eight hundred houſes; with another village lying near to the river *Zair*.

The road from this village to the town of *Zair* is very incommodious, by reaſon of the many ponds and brooks lying about it, ſome of them two or three foot deep. About half way are ſome little villages and hamlets, on each ſide, at a ſmall diſtance from the road, in an open, barren, dry country.

At the village of *Gitaar*, the king of *Congo* has a collector, to receive his dues out of all the fiſh caught thereabouts; the territory of *Zair* being tributary to him. The reaſon that oblig'd us to break up our factory at *Sogno* was, that the gentry there, and other *Blacks* of note, would have the ſame meaſure of our commodities which the prince had adjuſted with us for himſelf alone; as alſo becauſe the prince, perhaps to pleaſe his ſubjects, and bring us to their terms, ſometimes alledg'd, he was very unwilling to let us have any of his ſlaves, becauſe we were no chriſtians, and that he was aſſur'd we carried them into *Turkey*. This made us reſolve to leave that place, and try what could be done at *Bomangoy*, on the other ſide of the great river

Zair

Zair, before we would ſail out of it for *Cabinde*, where we had a better proſpect of getting our compliment.

Purſuant to this reſolution, we brought down all our goods from *Sonbo*, on the twenty third, paying all our charges at a double rate, as well as anchorage, and ſome very unreaſonable charges, which the *Blacks* there extorted from us through ſpight, ſeeing we had broke up our factory; but they being an hundred to one, we thought it prudence to ſwallow the pill calmly.

Sonho town. The town of *Sonbo* conſiſts of about four hundred houſes, built after the country manner, and takes up a large compaſs of ground, the houſes being built at diſtance from each other, in a ſtraggling, irregular manner. It lies about a mile inland from the end of the river, or rather creek of *Sonbo*, which is very narrow, and cover'd all along the banks with ſmall trees and ſhrubs, very thick and cloſe together; ſo that boats cannot well paſs up to the end of it, near *Sonbo* town.

Our factory ſtood on a riſing ground not far from it.

The inhabitants here are generally of a middle ſtature, and have commonly handſome faces, their legs and arms ſlender; ſo very crafty and cunning, that it is impoſſible to deceive them; they underſtand the way of meaſuring cloth and linen ſo nicely, and are ſo ſuſpicious, that when we meaſure it, they conſtantly obſerve us with ſuch attention, that their eyes ſeem to pierce into the hearts of the *Whites*, and often cauſe us to meaſure it over again; and in their dealing will aſk often double the price of a ſlave, or *Mouſi*, and ſtand two hours conteſting to have a knife or two above the ſet price.

However, the *Engliſh* and *Dutch* repair often hither to trade for ſlaves and elephant's teeth.

Goods imported. The moſt current *European* goods, in our time, were theſe: black bays, paper-brawls, braſs or copper-baſons, *India* chints, powder, muſkets, coral, *&c.* As to knives, the *Europeans* have ſo ſtored them, that they do not care for any more at preſent; nor even for ivory teeth, will they be perſuaded to take any quantity, as they did in former times: nor do they much value brandy, in ſmall caſes, which heretofore they were extremely fond of.

Towards cape *Padron*, on the ſouth ſide of the great river *Zair*, is a large ſalt-pond, where daily all the women of an adjacent village, ſituated in the center of the wood, work conſtantly at making of ſalt; which is the chief maintenance of all the inhabitants of that part of the country, carrying it to inland markets.

It happen'd on the fifteenth of *September*, ſay the authors of the journals, that we being aſhore on *Chappel*-point, with nine of our men, walking about to ſeek for ſome refreſhments, Mr. *Caſſeneuve*, with two other *Whites*, and their ſervant interpreter, a *Black* native of *Zair*, having walk'd along the water-ſide, for near two *Engliſh* miles, they ſpy'd a path leading to the wood, which they follow'd for almoſt another *Engliſh* mile, where unexpectedly they found themſelves near the before-mention'd ſalt-pond, where above an hundred women were at work, to get ſalt; who, as ſoon as they ſaw us, fled ſhrieking, and redoubled their noiſe, ſeeing us purſue them, as we did, to ſee the village at the end of the brook; but were hinder'd by above two hundred arm'd *Blacks* ſallying out of it upon us, ſome with bows and arrows, others with cudgels, and ſome with muſkets and cutlaces; the muſketeers clapping the muzzles of their pieces to our breaſts, and threatening to ſhoot us. *Caſſeneuve* ſhow'd them ſuch toys as we uſually carry to thoſe parts, but to no purpoſe. BARBOT.

They took from us our interpreter, in order to have him puniſh'd for conducting of us to that place. Thus were we forc'd to turn back, leaving the interpreter to their mercy; and being come to the point, where our pinnace waited for us, found there above fifty of thoſe arm'd fellows, who had uſed us ſo roughly in the wood, and were got thither another way, to ſee what arms we had in the boat; and finding none, abuſed our companions, till ſeeing us return, they were quiet. We aſſur'd them we would complain to the prince of *Sonbo*, which we did the next day, and both he and the *Portugueſe* father told us, theſe were a ſort of wild men, who ever ſince ſome *European* ſhips had carried away ſeveral of their companions, would never be reconciled to, or converſe with any others; beſides, that they are very jealous of their wives: but the prince added, he would command them to reſtore the *Black* interpreter. It is very reaſonable to believe the women fled and ſet up ſuch cries, upon the remembrance of thoſe *Europeans*, who had formerly baſely carried away the people from thoſe parts, as fearing the ſame uſage from us; and the men might very well be upon their guard, to prevent what they juſtly apprehended. *Europeans that ſtole the natives*

The twenty eighth of *September*, an hour after Mr. *Caſſeneuve* was return'd from *Zair*, with our goods, and only two ſlaves he had purchaſed there, it was reſolv'd, before we ſail'd for the bay of *Cabinde*, to try what trade we could have at *Bomangoy*, the chief *Banza* or town of *Angoy*, on the north ſide of the *Zair*, at the requeſt of the *Blacks*,

BARBOT. who now and then came aboard to ſollicite us to ſettle a factory there; and accordingly Mr. *Caſſeneuve* was ſent thither, with our firſt mate. The captain of the town receiv'd them very civilly in his houſe, and afterwards accompanied them to the *Mangove* of the country, with whom they converſed for an hour, without concluding any thing. He inſiſted upon high cuſtoms, and no leſs for himſelf than eight pieces; for the *Manſoque* ſix, for the *Melembele* ſix, and for the toll of the factory three pieces; beſides twelve other pieces to two other abſent officers of *Bomangoy*; and his order was, not to allow any more than three pieces for every ſcore of ſlaves we might purchaſe there; which however was too little, but five to twenty had been reaſonable; and they have ſeldom taken leſs. Thus we left *Bomangoy*, and arriv'd aboard the twenty-ninth in the afternoon.

The thirtieth, at ſix in the morning we weigh'd, and ſet ſail for *Cabinde*, with a ſouth ſouth-weſt wind, ſteering north and north by eaſt upon a tack; but the tide was ſo ſwift, that the helm could not work the ſhip about in the opening of the river, which laſted till noon, when we came in ſight of the breakings north of *Congo* river, off which we were then about two miles out, having ſounded all the while in eight, nine and ten to fifteen fathom water, hard ſandy ground. Between ſix and ſeven in the evening we caſt anchor in eight fathom and a half, about two leagues from land, fearing to over-ſhoot *Cabinde* in the night-time.

All the coaſt from *Bomangoy* to *Cabinde* is foul, being full of ſands, ſome ſhooting out to ſea three leagues weſt, but leave a channel betwixt the banks and the ſhore for boats and ſloops only.

The firſt of *October* we ſail'd at ſix in the morning, with a gale at ſouth-weſt by ſouth, ſteering no nearer the breakings than on ſeven and ſix fathom water, till we came near the ſouth point of the bay of *Cabinde*; to enter which, we rang'd the ſouth ſhore, on five, four, three and a half, and three fathom, and through an overſight, came into fifteen foot water, about eleven a-clock, when we dropp'd anchor, and moor'd with the ſtream-anchor, out to ſea, in three fathom water; having the point of the bay aforeſaid, at weſt of us; and the land towards *Malimba* at north, about ſix or ſeven leagues. We fired five guns, as uſual, to ſalute the king of *Angoy*; from whom ſome ſervants came aboard, to know whether it was the ſame ſhip that had been for ſome time at *Sonho*; and to acquaint us, they had a great number of ſlaves at hand, if we would ſettle a factory aſhore, and pay the cuſtoms, we ſhould be welcome. Towards night they return'd to their prince, with our anſwer, that we did deſign to try what they reported; and had not the captain been ſick, he would have waited on him in perſon that very inſtant.

We found in *Cabinde* road, a little *Engliſh* ſhip, having a hundred and twenty ſlaves aboard, and was to compleat its cargo, to two hundred and fifty. The *Dutch* interloper, that was there when the captain firſt went to *Cabinde*, had ſince been carry'd away as prize, by another belonging to the *Dutch Weſt-India* company.

The third of *October*, we adjuſted with the king's officers for the cuſtoms, which we paid in this manner.

Pieces of ſundry ſorts of goods.

Duties at Cabinde.

For the king's cuſtoms	47
That of *Maufouco*	31 ½
For the *Manchins*	17
For *Maſuco Mabouco*	17
For *Manabele*	17

The forty-ſeven pieces paid to the king, conſiſting of;

Tapſeils holland, piece	1
Annabaſſes	10
Nicanees holland	1
Black bafts holland	1
Pintadoes holland	1
Caſe of ſpirits	1
Paper, *Sleſia*	1
Braſs pan	1
Knives, dozen	2
Four ſticks of ſcarlet, at twenty-nine inches *per* ſtick	4
Six ſticks black bafts, at twenty-nine inches *per* ſtick	6
Half caſe of ſpirits fine	2
Powder barrels	4
Muſkets	2
Coral ſtring, piece	1
	47

And ſo proportionably, of the ſame ſpecies of goods, for the fees of the officers; as above ſaid.

The fourth, we began to ſend goods aſhore, to ſettle our factory, paying beforehand five pieces for the rent of the houſe, for all the time we might keep it; and Mr. *Barbot*, aſſiſted by two *Whites*, gave conſtant attendance there. Beſides the *Black* ſervants we had hired to aſſiſt him, the king gave us two of his own, and each of the before-named officers one; being in all ten or eleven gromettoes or hired men, to whom we are to pay one fathom in goods *per* week for all of them, to buy their proviſions; and when we ſhall break up the factory, each ſervant is to have three pieces of goods: one of them is to ſerve for an interpreter, and is beſides imploy'd to keep off the mob, from inſulting us. This is practiſed commonly here, as well as at *Zair*.

We

We did not adjuſt a ſettled price for the ſlaves, as is cuſtomary at *Sonho* and *Zair*, but bargain'd daily with the owners of them, as they were brought either aboard the ſhip or the factory; ſending alſo along the bay, ſome goods in the boat, to trade with the inhabitants of the adjacent villages: ſo that Mr. *Caſſeneuve*, who had the care of the commerce in the bay, and aboard ſhip, bought forty-five ſlaves, from the ſeventh of *October*, to the ſeventeenth of *November*. The twenty-ninth, he was ſent to take care of the factory, Mr. *Barbot* being ſick; where he purchaſed to the ſixteenth of *December*, forty-eight ſlaves, making in all ninety-three, *viz.* ſixty-five men, ſixteen women, nine boys and three girls, for ſeven hundred ſeventy-one pieces of ſundry goods, the firſt coſt whereof upon invoice, amounted to three hundred ſeventy-two pounds ſix ſhillings ſix-pence ſterling; and ſo amounted to four pound ſterling a head, one with the other.

Goods uſed in trade. The particular goods were, *Annabaſſes*, braſs baſons, muſkets, powder, black bafts, *Tapſeils*, *Pintadoes*, *Guinea* ſtuffs, paper ſleſia, *Nicanees*, knives but a few, ſcarlet, coral, caſes of ſpirits, black bays, black beads, pewter baſons, ſpoons of *ditto*; of theſe ſeven laſt mention'd ſorts, but very few.

After this they were oblig'd to give one piece more for a ſlave than before, becauſe the *Blacks* ſaw five other *Engliſh* ſhips come one after another, in the ſpace of eight or nine days time, to purchaſe ſlaves and elephants teeth; and therefore brought no more ſlaves to the factory, but oblig'd us to give them ten pieces for a man, and nine for a woman. But by good fortune, we had then got our compliment within thirty or thirty-five ſlaves: which we had ſoon after, and in all aboard, four hundred ſeventeen men, women, boys and girls.

Being ſhort of proviſions for our ſlaves, we bought a hundred baſkets of *Indian* wheat, tho' at an exceſſive dear rate, *viz.* at one piece of our beſt ſorts of goods, braſs baſons and *Annabaſſes*, of an *Engliſh* captain *Eriford*, neceſſity having no law; which we fetch'd aboard the thirty-firſt of *December*.

Mr. *Caſſeneuve* being ill ſince the ſixteenth of *December*, as was Mr *Barbot* before him, their journals contain but a very ſhort account of this country and of the trade there. What they obſerv'd, may be reduc'd to this following account.

Meaſures. For the better underſtanding of the meaſure uſed here, to value *European* goods in trade; we muſt obſerve, that it conſiſts of three ſorts, call'd a piece, a fathom, and a ſtick. The ſtick is eighteen inches; three ſticks are accounted a fathom, and four fathom make what is here call'd a piece.

The rate of ſlaves is uncertain, as depending on the ſcarcity or plenty of them, and the number of foreign ſhips trading there together. BARBOT.

We eſteem ſlaves here at a reaſonable price, when they are at ſeven or eight pieces a man, and ſix or ſeven a woman, *Indian* piece, as the *French* ſtile it. *Price of ſlaves.*

Many of the *Blacks* of *Cabinde*, who dwell near the ſhore, ſpeak ſome *Engliſh*, and are commonly call'd *Portadors*, being a ſort of brokers to the natives up the inland, to whom they repair, when any ſhips are in the bay, and bring merchants down aboard or to the factory, and there uſually buy and ſell for them; but very often taking advantage of their not underſtanding *Engliſh*, make them pay a piece, and ſometimes two, above the price they contract for with *Europeans*, which they fetch off after they are gone home again: for here, as well as at the *Gold Coaſt* of *Guinea*, the factors muſt in ſome manner wink at their knavery, in order to forward their commerce.

The bay of *Cabinde* lies very convenient for trade, wooding and watering, on the ſea-ſhore; it is in ſome places marſhy ground and flat, but riſing gradually to about three *Engliſh* miles up the land, and then forms it ſelf into a ridge of hillocks, ſtretching out in length; on the aſcent of which is ſituated, the king of *Angoy*'s father's town. This man, juſt at the foot of thoſe hillocks, conſtantly keeps a ſtock of wood, in piles ready cut, to ſell to foreign ſhips at a reaſonable rate, and will get it carry'd to the beach afterwards, to be ſhip'd off. *Cabinde bay.*

From thoſe wood-piles, to ſouth-weſt along the bay, lie ſeveral ſtraggling fiſhermens huts, on each ſide of a little freſh-water river, that falls into the ſea of the bay. Thence we fetch'd all our freſh-water, rolling the caſks a-croſs over the beachy point of the mouth of it, to fill them, and return'd them full the ſame way, to ſhip off in our boats at that beach, not far to the eaſtward of the road lying near the ſhore.

The factory ſtood to the ſouth-weſt of the road, at ſome diſtance, and north-eaſt from the village *Cabinde*, which lies on the round point of the bay, looking to the weſt.

The *Blacks* fiſh here at the beach with drag-nets, as alſo in the bay; and have good ſtore of fiſh.

The freſh river is only to be enter'd with a yaul, carrying a caſk or two, but it muſt be juſt at full flood.

As to the country, in ſeveral places it lies barren, the *Blacks* being naturally very lazy in point of tilling and ſowing; tho' the ſoil is very good. For which reaſon, proviſions are often very ſcarce, but ſome other times, when there are few foreign ſhips in the road, they may be had at reaſonable rates.

They

BARBOT. They have no cattle except ſome hogs, of a middle ſize, which are commonly ſold at two or three fathom a head; but poultry, eſpecially chickens, are plenty enough: they have alſo parrots to be had for three or four knives a-piece; and a monkey for half a piece, and ſometimes for leſs. Mr. *Caſſeneuve* ſays, he ſaw at *Cabinde* a ſort of baboon, that had been brought down from above an hundred leagues up the inland country, which much reſembled a human creature, his head and face being like an old woman's. It had long hair on the back, but none at all on its hands and feet; and when it cried, it was hard to diſtinguiſh the noiſe from that of a child.

" The kingdom of *Angola*, or *Dongo*, pro-
" duces many ſuch extraordinary apes in
" the woods; they are call'd by the *Blacks*
" *Quojas Morrow*, and by the *Indians*
" *Orang autang*, that is, ſatyrs, or wood-
" men. They are alſo found in the country
" of the *Quojas*, as I have obſerved in the
" deſcription of *Guinea*, to which I refer
" for the repreſentation of this animal. I
" ſhall only add, that ſome of them have
" been brought over into *Europe*, and I
" have ſeen one in *London*, publickly ſhow'd
" behind the *Royal Exchange*; which when
" it drank, lifted up the cover of the cann
" with one hand, and afterwards wiped the
" wet from its lips, with a ſingular dexte-
" rity; it laid it ſelf to ſleep, with its head on
" a cuſhion, and covered the body over with
" clothes very decently; and when indiſ-
" poſed, held one hand very handſomely
" on its forehead, ſo that it might have
" been taken for a man, and would point
" where his diſtemper lay; it groaned like
" a man, that is troubled with an intolera-
" ble head-ach: ſoon after it died there. The
" *Blacks* in *Guinea* and *Angola* fancy, this
" beaſt is of human mixture with an ape;
" 'tis neither fat nor ſlender, but well ſet,
" and proportioned, and very nimble, with
" black hair on the back, but the ſtomach
" and belly of a white ſkin.

" This creature ſeems to be the very
" ſatyr of the ancients, written of by
" *Pliny*, and others, and is ſaid to ſet upon
" women in the woods; and ſometimes upon
" armed men."

For the ſatisfaction of travellers, I have annexed ſome familiar words of the *Angoy* language, ſpoken at *Cabinde*; and their numbers, taken out of the ſaid journals.

bays	fire
houſe	umſo
a White	mondelle
a Black	fiote
a knife	bele
a woman	inquinte
a cutlace	bele tanſe
a muſket	tabonpoute
a ſhip	combe
a gun	itende
to ſleep	lala
a ſick perſon	bele
to drink	nova
to eat	lea
to dance	chyna
come hither	cui-ſa
nicanees	ſanſeſinginbe
blue baſts	boulbonge
black baſts	bondefiote
a powder barrel	pinpafoula
pintadoes	ſongeer
ſcarlet	fina
tapſeils	mongolabaſſa
paper-brawls	longuemaſagne
coral	macolado
Guinea-*ſtuffs*	toffo
beads	meſango
black bays	bayeta
a chicken	ſouſou
a hen	ſurſu
a goat	incubu
tobacco	fumu
a young lad	muleche

NUMBERS.

moſe	1	evoua	9
wale	2	coumy	10
tatou	3	coumy moſe	11
quina	4	coumy wale	12
tano	5	coumy tatou	13
ſambano	6	coumy quina	14
ſambouale	7	coumy tano	15
innana	8		

And ſo of the reſt to twenty, which is *Macoumy-moſe*; twenty-one, *Macoumy-moſe*; twenty-two, *Macoumy-wale*, *&c.*

I ſubjoin here ſome *Congheſe* words, taken out of *Merolla*, for the benefit of travellers.

the earth	toto
the fire	tubia
the water	maſa
a mother	eguandi
a ſon or daughter	muana
a ſloop or ſmack	ſomacca
glaſs-coral	miſangas
a flaſk	moringo
a wooden platter	malonga
a pot, or pipkin	chinſu
a governor	mafucca
a garment	modello
a man	accala
all ſorts of fleſh or fiſh	dongo
a cloth girt about the waiſt	eutaga
eating	guria
millet-flower	fuba
a wild-cow	impamguazze

On the firſt day of *January*, *Caſſeneuve's* journal takes notice of their ſailing out of *Cabinde*

Cabinde bay, in the morning, in order to proceed to *Jamaica*, and towards night, had got the bay at ſouth-eaſt by ſouth, about five leagues diſtant; himſelf, the ſupercargo, Mr. *Barbot*, the captain, and the firſt mate, with ſeveral of their men being ſick, and having buried here and at ſea, ſix of their crew and the third mate; the air of *Cabinde* being very unwholeſome: which gave an opportunity to the ſlaves aboard to revolt on the fifth, as follows.

About one in the afternoon, after dinner, we according to cuſtom cauſed them, one by one, to go down between decks, to have each his pint of water; moſt of them were yet above deck, many of them provided with knives, which we had indiſcreetly given them two or three days before, as not ſuſpecting the leaſt attempt of this nature from them; others had pieces of iron they had torn off from our fore-caſtle door, as having premeditated a revolt, and ſeeing all the ſhip's company, at beſt but weak and many quite ſick; they had alſo broken off the ſhackles from ſeveral of their companions feet, which ſerved them, as well as billets they had provided themſelves with, and all other things they could lay hands on, which they imagin'd might be of uſe for their enterprize. Thus arm'd, they fell in crouds and parcels on our men, upon the deck unawares, and ſtabb'd one of the ſtouteſt of us all, who receiv'd fourteen or fifteen wounds of their knives, and ſo expir'd. Next they aſſaulted our boatſwain, and cut one of his legs ſo round the bone, that he could not move, the nerves being cut through; others cut our cook's throat to the pipe, and others wounded three of the ſailors, and threw one of them over-board in that condition, from the fore-caſtle into the ſea; who, however, by good providence, got hold of the bowlin of the fore-ſail, and ſav'd himſelf, along the lower wale of the quarter-deck, where, (ſays *Caſſeneuve*) we ſtood in arms, firing on the revolted ſlaves, of whom we kill'd ſome, and wounded many: which ſo terrify'd the reſt, that they gave way, diſperſing themſelves ſome one way and ſome another between decks, and under the fore-caſtle; and many of the moſt mutinous, leapt over board, and drown'd themſelves in the ocean with much reſolution, ſhewing no manner of concern for life. Thus we loſt twenty ſeven or twenty eight ſlaves, either kill'd by us, or drown'd; and having maſter'd them, cauſed all to go betwixt decks, giving them good words. The next day we had them all again upon deck, where they unanimouſly declar'd, the *Menbombe* ſlaves had been the contrivers of the mutiny, and for an example we cauſed about thirty of the ringleaders to be very ſeverely whipt by all our men that were capable of doing that office.

Slaves revolt.

BARBOT.

I ſhall conclude the abſtract of the journals, of the voyage to *Congo* and *Cabinde*, with ſome particular obſervations, on the nature of the merchandize then of moſt demand at *Cabinde*, at the latter end of the year 1700, and of the cuſtom of meaſuring and accounting them after the manner of the *Blacks* there; which I found noted in Mr. *Barbot*'s pocket-book, ſent home to *London*, with his trunks from *Barbadoes*, after his deceaſe there.

Goods for trade and their value.

Blue-bafts, a piece containing ſix yards, and of a deep, almoſt black colour; and is meaſur'd either with a ſtick of twenty ſeven inches, of which eight ſticks make a piece; or by a leſſer ſtick, of eighteen inches long, twelve of which are accounted a piece.

Guinea ſtuffs, two pieces make a piece.

Tapſeils, have the ſame meaſure as blue-bafts.

Nicanees, the ſame meaſure.

Black-bays, two yards and a half for a piece, meaſured by five ſticks of eighteen inches each.

Annabaſſes, ten to the piece.

Painted callicoes, ſix yards to a piece.

Blue-paper *Sleſia*, one piece, for the piece.

Scarlet, one ſtick of eighteen inches, or half a yard, is accounted a piece.

Muſkets, one for a piece.

Powder, the barrel or rundlet of ſeven pounds goes for a piece.

Braſs-baſons, ten to the piece: we carry thither the largeſt.

Pewter-baſons, of four, three, two, and one pound, the N°. 4. goes four to the piece; and thoſe of one pound, eight to a piece.

Blue-perpetuanas are become but of late in great demand; they are meaſured as blue bafts, ſix yards making the piece.

Dutch cutlaces are the moſt valued becauſe they have two edges; two ſuch go for a piece.

Coral, the biggeſt and largeſt is much more acceptable here, than ſmall coral, which the *Blacks* value ſo little, that they will hardly look on it; uſually one ounce and a half is computed a piece.

Knives, with horn hafts, the blade very broad and long, twenty four to a piece.

Memorandum: A whole piece of blue-bafts contains commonly eighteen yards and a half; however ſome are ſhorter, others exceed.

Pintadoes commonly contain nine or nine yards and a half the piece.

Tapſeils, the piece uſually holds fifteen yards.

Nicanees, the piece is nine or nine yards and a half long.

Thus far the journals.

BARBOT. To conclude the deſcription of the kingdom of *Congo*, I will add ſomething concerning the province of *Pombo*, and the neighbouring nations, becauſe of the trade the *Portugueſe* and *Blacks* have in thoſe countries.

THIS country lies above an hundred leagues from the ſea-coaſt. Some divide *Pombo* into ſeveral kingdoms; extending as far as a great lake, between both the ſeas; but the certain ſituation of this lake is altogether unknown, as having never been ſeen by any *White*: only the *Portugueſe* tell us, that a certain *Kaffe* of *Moſambique*, who travelled a-croſs the main land from *Safola* to *Angola*, paſſed by it.

Both the *Portugueſe* and *Blacks* who live in *Loango*, *Congo*, and *Loanda S. Paolo*, drive a great trade here, by their ſervants and ſlaves, ſent with merchandize; who for ſlaves, elephant's teeth, and *Panos-Limpos*, give *Canary*, *Malaga*, and *Madera* wines, great ſimbos, boxes, and other commodities, which they carry to inland-markets, by the natives call'd *Quilomba*, and the market-places *Pompo*.

Theſe ſervants, call'd *Pombeiros*, have other ſlaves under them, ſometimes a hundred, or a hundred and fifty, who carry the commodities on their heads up into the country, as has been before related.

Sometimes thoſe *Pombeiros* ſtay out a whole year, and then bring back with them four, five, and ſix hundred new ſlaves. Some of the faithfulleſt remain often there, ſending what ſlaves they buy to their maſters, who return them other commodities to trade with a-new.

The *Whites* are neceſſitated to drive their trade after this manner, becauſe it is impoſſible for them to go, by reaſon of the badneſs of the ways; and to undergo ſo great hunger and trouble as attends that journey, beſides the unwholeſomeneſs of the air, which cauſes extraordinary ſwellings in the heads of the *Whites*.

Their journey from the ſea-coaſt of *Loango* and *Loanda San Paolo* to *Pombo*, is very toilſome to the *Blacks* themſelves, becauſe there are many rivers, which ſometimes, after the rain, grow ſo deep; but they prevent the other hazards often ariſing from the barbarous *Jagos*.

This province is ſubject to the great *Makoko*, beyond *Congo*, above two hundred leagues; or, as others ſay, two hundred and fifty from *Loango* and *Congo*, lying northward of the *Zair*. The inhabitants bear one general name of *Monſoles*, or *Meticas*, being men-eaters, like the *Jagos*, or rather themſelves the right *Jagos*.

In *Monſol* is kept a great market of ſlaves, whither the *Portugueſe* of *Loango* ſend their *Pombeiros* with merchandize, who ſometimes tarry out two years; when at laſt, having bought ſome ſlaves, elephant's teeth, and copper, they make the new-bought ſlaves carry all on their heads to *Loango*: ſo that they are at no charges to bring their biggeſt teeth or copper out of the country.

The treaſure and riches of the great prince of *Makoko*, conſiſts chiefly in ſlaves, *Simbos* of *Loanda*, *Boejies*, or *Cauris* of the *Eaſt-Indies*, and ſome cloths; things with the *Whites* of a ſmall value, but by them eſteem'd above the beſt gold or ſilver.

North-eaſt of *Makoko* lies the principality of *Giribuma*, or *Giringbomba*, the king whereof, who is very powerful, holds as his tributaries fifteen other great lords; but maintains a firm alliance with the great *Makoko*.

The kingdom of *Fungeno* lies on the rivers *Zair* and *Coango*, eaſtward of *Conde* or *Pombo d'Okango*: there the *Portugueſe* trade for ſtuffs and bark, as I have obſerv'd heretofore. This country of *Fungeno* has on the ſouth the *Meticas* and *Jagos*, a very brutiſh ſavage people; and on the north the kingdom of *Macoco*, or *Anzico*, with the marquiſates of *Cama* and *Cuno-pango*.

The *Portugueſe* trade here for a few ſlaves, chiefly with a ſort of ſmall clouts, made of the bark of the *Matombe*-tree, drawn out long-ways.

Thoſe clouts the *Portugueſe* always uſe at *Loanda*, inſtead of money; and every thing may be had in the markets for them; nor do the *Portugueſe* make a ſmall gain of them.

They extend their trade yet farther to the kingdom of *Monimugo*, by others call'd *Nimeamaye*, whoſe juriſdiction extends to the borders of the kingdoms of *Mombaſa*, *Quiloa*, *Sofala*, *&c.* That country of *Nimeamaye* abounds in gold, ſilver, copper, and elephants. The inhabitants are ſaid to be white-ſkin'd, and of bigger ſtature than the *Europeans*; go naked on the upper part of their bodies, but over their nether parts wear ſilk or cotton. The corrected obſervations of meſſieurs of the royal ſocieties of *London* and *Paris*, name this kingdom *Nimeamalle*, or *Mono-emugi*; the inhabitants whereof live in tents by hords, diſpers'd and wandering about from place to place, like *Arabs*: and it is probable enough they are for the moſt part of *Arabick* deſcent, by their being of a whitiſh complexion.

The dukedom of *Ambuila* or *Amboille*, north-eaſt by eaſt of *Loanda de S. Paolo* in *Angola*, ſeveral days journey, holds in ſubjection above fifteen dominions, whereof the five chiefeſt are *Matuy Nungo Pingue*, *Hoiquyanbole*, *Ambuile*, and *Loanda*, the other not named.

This country affords many ſlaves, and the trade driven there, is in *Pombo*.

It

It has many pleaſant fields, trees, and fruits, and abounds in cattle, as goats, ſheep, hogs and cows: it was never ſubject to *Congo*, but vies with it for wealth and magnitude. BARBOT.

The kingdom of ANGOLA *or* DONGO.

Its name. THIS country, by the *Portugueſe* call'd *Angola*, lies between the rivers *Danda* and *Coanſa*; the name of *Angola* belongs not properly to the land, but is the title of the prince, who aſſum'd and continues it from the firſt king thereof, who fell off from *Congo*, to whom it belong'd by right of inheritance: the right name being *Dongo*, tho' formerly, and ſtill by ſome call'd *Ambonde*, and the inhabitants *Ambondes*.

Extent. It ſtretches along the ſea-coaſt about fifteen leagues, but runs about an hundred up into the country eaſtward. *Jarik* borders it on the north with the kingdom of *Congo*; in the ſouth with that of *Mataman*; in the eaſt with *Mayemba* or *Malemba*; and in the weſt with the ſea, near *Cowes*-bay; but makes it extend thirty-five leagues along the ſea.

Rivers. It is water'd by divers rivers, as the *Coanſa*, the *Lukala*, and the *Kalukala*.

The river *Coanſa* is in nine degrees twenty minutes of ſouth latitude; four miles and a half from *Sleeper*'s-haven to the ſouthward; or ſix miles from cape *Palmarinko*, and five to the northward of *Cabo Ledo*; has an uncertain original, for no *Whites* have ever been ſo far as its ſprings.

The moſt correct geographers of this age extend this river from the ſea-ſide, to twenty-nine degrees of eaſt longitude of *London* meridian, in the country of the *Zimbas*, which they ſay are reported to be the ſame as thoſe call'd the *Gallas*, bordering at ſouth on the kingdom of *Nimeamalle* or *Mono-emugi*. This kingdom reaches eaſtward to the country of *Melinda*; the coaſt whereof is waſh'd by the *Indian* or eaſtern ocean, and belongs to the *Portugueſe*.

It hath been liken'd to the river of *St. Lucar* in *Spain*, being at the entrance about half a league wide; and at the north ſide deepeſt to come in with ſhips. It has but twelve foot in depth at high water, ebbing and flowing about four foot; but within they find water enough, yet navigable no higher than the village *Kamkamba*, by reaſon of the ſtrong water-falls.

It runs from eaſt to weſt, very full of windings; by reaſon whereof, from the mouth to *Motaboama* or *Muchima*, is thirty leagues ſailing, whereas the direct way is but twenty. In ſailing by it, the opening can hardly be ſeen at ſea, becauſe of a black and woody iſland, lying right before it. About a hundred and ſixty-five leagues up in this river, are the two iſlands of *Quitonga*, where is a garriſon of *Blacks*, in twenty three degrees eaſt longitude of the meridian of *London*.

Iſlands. There are ſeveral other iſlands within it; for about nine miles up it divides into two branches, which form an iſland about four miles long, and half a mile broad, call'd *Maſſander* or *Maſſandera*. *That of* Maſſandera.

This iſland produces many ſorts of fruits, eſpecially the *Mandioca*, which planted there, grows extraordinary thick; great quantities of *Indian* wheat and millet, three times a year; beſides palm-trees, and fruit call'd *Guajavas*.

Ten or twelve miles above this lies another, call'd *Motibiama*, three miles long, and half a mile broad, very low ground, excepting two mountains, beſet with all ſorts of plants and herbs, and feeding many goats, ſheep, hogs and hens. Motibiama.

Some years ago five or ſix families of *Portugueſe* lived there, who had many ſlaves, and maintain'd themſelves chiefly with *Mandioca*.

Lukala or *Luiola* river comes from *Amboille*, having its head near the riſe of the river *Panda*; and running ſouth-weſtward, till about ſix and twenty miles from the ſea, it joins the *Coanſa*, and ſo loſes its name. Lukala river.

The ſmall river *Kalukala* runs a-croſs the territory of *Illamba*, with ſuch extraordinary windings and meanders, that there is ſcarce one of the two and forty dominions, into which this kingdom is divided, that lie above an hour's walk from it. Kalukala.

Some lakes appear at the points of the *Coanſa* or *Bengo*, the chiefeſt whereof are in the lordſhips of *Quibailo*, *Angolome*, and *Chame*.

Angola contains ſeveral inferior territories or lordſhips, as *Loanda*, *Sinſo*, *Illamba*, *Ikollo*, *Enſaka*, *Maſſingan*, *Embakka*, *Kalamba*, each of which comprehends ſeveral little provinces, govern'd by particular *Jovaſſens* or rulers, *viz.* *Loanda* contains thirty nine; *Illambas* forty two; *Ikollo* and *Enſaka* divers, but uncertain; *Maſſingan* twelve, which ſome bring under *Illamba*; *Kamkamba* ſixty; and *Embakka* ſixty.

The *Portugueſe*, who have liv'd a long time in *Angola*, divide it only into ſix parts, *viz.* *Enbaca*, *Enſaca*, *Illamba*, *Libolo*, *Lombo*, and *Quiſama*.

In *Loanda* ſtands the city *Loanda de S. Paolo*, on the riſing of a hill by the ſea-coaſt: on the north ſide of it appears another mountain, call'd *Mora de San Paolo*, ſomewhat higher than that of the city, and ſo ſteep that it is difficult to climb; yet on the ſide thereof the jeſuits have built a monaſtery, about which are three or four houſes. Loanda city.

This city was built by the *Portugueſe* in the year 1578, when *Paul Dias de Nevaiz* was

BARBOT. was ſent thither to be their firſt governor in that country.

The city takes up a great compaſs of ground, containing many fair houſes, churches and monaſteries; but neither wall'd nor fortified, only ſome forts are raiſed near the water-ſide, for the ſecuring the haven.

Churches. Before it was taken by the *Dutch*, in the year 1641, the *Portugueſe* had ſix churches there; two greater, the one call'd *Santa Maria da Conception*, and the other *Corpo Santo*; and four leſſer, one for the jeſuits, call'd *Santo Antonio*; one for the *Blacks*, ſtiled *San Goſce*; one for the *Franciſcans*; and an alms-houſe, with a church, entitled *Miſericordia*. Over this alms-houſe, beſides the lodgings for the poor, are twenty four chambers, for the governor and other officers, *viz.* a ſteward, a doctor, a barber, an apothecary, *&c.*

This houſe has ſome revenue in lands, which being but ſmall, has been augmented by a rate upon ſhips, payable to the treaſurers thereof.

Sinſo *country.* *Sinſo* is the country north of *Loanda*, up the river *Bengo*.

Illamba. *Illamba*, or *Elvama*, is a large tract of land, above an hundred miles in length, beginning ſouth-eaſt, and eaſt ſouth-eaſt, from the territory of *Ikollo*, and ſtretching from the river *Bengo* to *Coanſa*; and from *Kalumba* to *Maſſinga*, ſtill growing wider the farther up; and every where ſo well peopled, that at every two or three miles diſtance there is a village; which proceeds from the natives diſtinguiſhing themſelves from each other by peculiar marks: ſo that the whole is divided into forty-two diſtricts or dominions, wherein may be raiſed ten or twelve thouſand fighting men, arm'd with bows and arrows; the bows made of the branches of the tree *Embotta*, being very ſtrong and tough.

Souaſſen. The *Souaſſen Blacks* keep the boundaries of their territories ſo exactly, that never any complaint is heard of one wronging or incroaching upon another, unleſs it be in open wars; and then the conqueror becomes wholly maſter of his enemy's country.

This province has neither artificial forts, or natural faſtneſſes of woods, for defence againſt enemies; ſome little groves there are on hills, but inconſiderable, and ſcarce worth mentioning: yet they cannot eaſily be conquer'd, becauſe they are ſo dexterous at ſhooting their arrows, either lying on the ground or kneeling.

Ikollo. From *Illamba* north-weſt, and weſt north-weſt, lies *Ikollo*.

Enſaka. *Enſaka* begins ſix or ſeven miles eaſt of *Loanda*, and lies between the two rivers, *Coanſa* and *Bengo*. It is but a ſmall juriſdiction, and may be travelled through in half a day.

Here in ſome few places the inhabitants till their ground.

Two or three miles up the country, on the hill ſtands a wood, encloſed about with buſhes and thorns, to the great accommodation and ſtrengthening of the whole: for if the inhabitants ſhould retire thither, it were impoſſible to force them out, ſave only for want of water.

Maſſingan *city.* Nine miles to the eaſtward of, and above the iſland *Motchiama*, in the province of *Miſſingan* or *Maſſagan*, ſtands a ſmall town of the ſame name, where the *Portugueſe* have a fort, between the *Coanſa* and the *Sunda*; the laſt of which ſhuts it up on the north, as the former does on the ſouth: and about two leagues from thence, intermingle their ſtreams; from which conjunction, the town derives its name of *Maſſingan*, ſignifying a mixture of waters. It was at firſt an open, but pretty large village, and ſince augmented with many fair ſtone houſes, whereby at length it is become a city. The firſt *Portugueſe* governor of *Angola*, in the year 1578, by command of his maſter, built this city of *Loanda de San Paolo*, as alſo the fort there, when by the help of the *Congheſe* he warr'd againſt the king of *Angola* in the country: and it is now inhabited by many families of *Portugueſe*, beſides *Mulattoes* and *Blacks*.

Kamkamba borders upon *Coanſa*, where is a village of the ſame denomination, twelve days journey from the ſea-ſide. This is the *Portugueſe* boundary, beyond which they claim no intereſt.

This country of *Angola* or *Dongo*, is render'd very fertile by the induſtry of the *Portugueſe*, in cultivating it conſtantly, for the *Blacks* are of a very lazy idle temper, ſo that the lands of *Loanda*, which were barren, are now very fruitful in moſt ſorts of plants, eſpecially *Mandioca*, of which they make bread; having many large plantations, with mills and work-houſes, ſerv'd by a good number of ſlaves to work it, which turns to good profit to their maſters.

Product and beaſts. They have alſo plentifully ſtored the banks of the river *Calucala*, with delicate orange, lemon and pomgranate trees, and vines; beſides *Guajavas*, pears, dates, *Gegos*, *Ananaſſes*, and ſugar-canes, the extract brown, yet better than thoſe of St. *Thomas* to bake ſugar-loaves: *Maleguette* or *Guinea* pepper; *Benies*, a fruit reſembling coriander, and being dry'd turns black, little differing in taſte from *India* pepper, but not ſo hot: Tamarinds, potatoes, coco-nuts, ſome of the leſſer ſize, of the ſame ſort and nature againſt poiſon, as thoſe of the *Maldivy* iſlands between *Madagaſcar* and cape *Komerri* in *India*; and therefore call'd by the *Portugueſe*, *Cocos de Moleva*. They have alſo ſmall and great

great millet, whereof they make bread: cheſnut-colour beans, call'd *Enkoſſa*, and bananas. Both garden and field-fruit grow here with little labour, *viz.* turnips, radiſhes, cabbages, but more open than thoſe with us; colliflowers, carrots, purſlain, ſpinage, ſage, hyſſop, thyme, ſweet-marjoram, coriander-ſeed, and the like. Beſides gum-maſtich, which diſtils from a tree, and ſmells like gum-elemi, being a wholeſome medicine for colds and bruiſes; and from a certain plant they extract aloes, as good as that of *Soccotara*, near the *Red-ſea*.

The woods breed almoſt the ſame beaſts as in *Congo*, *viz.* tygers, leopards, lions, red buffalos, bears, wolves, foxes; very great wild cats, and cat-a-mountains; the beaſt *Makoko*, *Empalanga*, civet-cats, rhinocerots, wild-bears, *Emgalla* and cameleons: beſides cattle for proviſion, as ſheep, goats, hogs, and the like.

The land and houſes are much infeſted with poiſonous vermin, ſcorpions, millepedes, otters, and ſerpents; among which, one by the *Blacks* call'd *Embamma*, has a mouth wide enough to ſwallow a whole buck, lying in the ways like a dead trunk of a tree; but falls upon beaſts or men, as they paſs by. Another ſort of poiſonous ſerpent breeds there, whoſe back-bone they wear about their necks, as an infallible remedy againſt the king's evil.

Fiſh. The rivers *Coanſa*, *Lukala*, and *Bengo*, yield great plenty of excellent fiſh; among which, great crabs. And the ſea affords almoſt infinite ſorts, particularly *Pergomulatos*, which the *Portugueſe* call *Pellados*, almoſt like a roach; *Eſquilones*, *Quikouſſes*, *Kuſſones*, *Syopos*, *Dorados*, *Bonitos*, *Albacores*, *Pergos de Morochermes*, *Roukadores*, *Korvines*; as alſo mackarel, and ſucking-fiſh, in vaſt quantity, beſides oiſters and muſcles.

The lakes alſo breed ſeveral creatures, eſpecially thoſe of *Angola*, *Quibite*, and *Angolm*, in the province of *Maſſingan*; where, *Mermaid.* among others, is taken a fiſh, by the inhabitants call'd *Ambiſangalo*, and *Peſiengoni*; by the *Portugueſe*, *Peixe Molher*, or woman-fiſh; by the *French Syrene*, and by the *Engliſh* the mermaid; both male and female, ſome eight foot long, with ſhort arms, and hands, and long fingers, which they cannot cloſe together, becauſe of a ſkin growing between them, as is in the feet of ducks and geeſe. They feed upon graſs on the ſides of lakes and rivers, and only hold their heads out of the water. Their heads and eyes are oval, the forehead high, the noſe flat, and the mouth wide, without any chin or ears. The males have genitals like horſes, and the females two ſtrutting breaſts; but in the water there is no diſtinguiſhing the one from the other, being both of a dark grey. They do no harm, nor go aſhore. The fleſh of the upper part of their body taſtes like pork, the lower part is ſomewhat leaner, but all reckon'd good food by the natives, eſpecially broil'd. They take them in nets, and then kill them with harping-irons. In their heads are certain little bones, which beaten ſmall and taken in wine, are ſaid to be an excellent remedy againſt the gravel in the reins or bladder, but thoſe of the males the beſt. Of the ribs they make bracelets in *Angola*, and reckon them to have a virtue to ſtop bleeding, eſpecially thoſe of the left rib next the heart. BARBOT.

Merolla ſays, the river *Zair* has plenty of theſe monſtrous fiſhes or mermaids, reſembling a woman upwards, but the lower part like a fiſh, ending in a forked tail. It is beſt caught in rainy weather, becauſe the water being then diſturb'd, it cannot perceive the fiſhermen, who commonly go in canoes, paddling very ſoftly towards the place they perceive them to lie in, by the motion of the water, and ſo ſtrike them with ſpears; and when hurt, they are ſaid to give a cry like a human voice. If not very well ſtruck, they will often get away, eſpecially if the fiſherman be in a very ſmall canoe, when he is obliged to let them go with the javelin ſticking in them.

In the hiſtory of *Denmark*, we have an account of ſome ſuch creatures ſeen in the ſea about *Greenland*, both males and females, the male in the *Norwegian* tongue call'd *Haſtramb*, a man-fiſh, appearing ſuch to the waiſt; being like a man in the eyes, noſe, head, broad ſhoulders and arms, but without hands, and tranſparent as ice, never riſing out of the water above the middle. The female, call'd in the ſame language *Margugwer*, like a woman, with large breaſts, long hair, arms, and fingers join'd with ſkins, like the feet of a gooſe; they catch fiſh with theſe hands. The *Danes* ſuperſtitiouſly fancy they are the forerunners of ſtorms, and that if they appear with their back to a ſhip, it will inevitably periſh; but if the face be to the veſſel, it will eſcape.

A ſea-monſter, like a man, was ſeen at *Martinico*, in the year 1671, as I ſhall obſerve hereafter in the deſcription of that iſland.

Navarre ſpeaks of this fiſh in *India*, and at *Manila*, and takes notice of the ſtrange virtue there is in its bones to ſtop bleeding, eſpecially the rump-bone, but even the teeth partake of it.

Theſe creatures are alſo caught about *Sofala* on the eaſt coaſt of *Africa*, and being ſalted, prove good food at ſea, if quickly ſpent; but if kept ſtale, grow rank, and are dangerous meat for thoſe who have foul

BARBOT. diſeaſes, as the pox, or ſuch like in their limbs.

In theſe lakes alſo breed great numbers of ſea-horſes, crocodiles, and many other amphibious animals.

Natives. In every dominion of *Angola* there are four ſorts of people; the firſt noble-men or *Mokatas*; the ſecond call'd children of the dominion, being natives; for the moſt part artificers or huſbandmen: the third *Quiſikos*, or ſlaves, and ſo appropriated to the lord; as his other goods, and inheritable like them: the fourth *Mobikas*, being alſo ſlaves of the *Souaſſen*, gotten by war, or otherwiſe.

Their clothing comes very near to that of *Congo*, the ornaments of their necks and arms, round glaſs beads, they call *Anzalos*.

The *Angoliſh* tongue differs from that of *Congo* only in the pronunciation, yet that makes it ſound like another language.

A woman, as long as her child has no teeth, keeps from her husband; but as ſoon as it has any, all the friends and acquaintance, both men and women, carry it in their arms from houſe to houſe, playing and ſinging, to receive a gift for it, and ſeldom or never are put off with a denial.

Clouts for coin. Inſtead of money they uſe, as at *Loanda*, the ſmall cloths, call'd *Libonges*, and *Panoſſambos*, above ſpoken of. Of theſe ſome are ſingle mark'd, with the arms of *Portugal*, others double mark'd, and ſome unmark'd. The ſingle-mark'd cloths, or four unmark'd tied together, go for a *Teſton*, or eight pence, and one alone for two-pence; but every double-mark'd cloth is worth ten or eleven.

None of the *Portugueſe* may bring theſe cloths into *Loanda*, but only the factor of the merchant who dwells at *Lisbon*, and is ſent thither to buy them up, whereof he makes no ſmall gain.

From *Benin* they bring hither blue cotton cloths, by them call'd *Mouponoqua*, but by the *Portugueſe*, *Panos do regatto de Berre*; they are five cloths together, and a yard and a half, or two yards broad. There is another ſort in *Portugueſe* call'd *Panos de Komma de Figura*, blue and ſome white, mingled with figures, about ſix or ſeven yards long, and above a yard broad. Of theſe ſorts the *Portugueſe* vend great quantities, and at high prices in *Congo*, *Amboille*, the kingdom of *Gingo*, and other places.

The like ſmall cloths are brought from the iſland *St. Tome*, but the dye is not ſo good, and the ſtuff coarſer. Theſe they exchange for ſlaves, to ſend into *Portugal*.

They have two ſorts of *Simbos*, which ſerve in lieu of money, *viz.* pure *Simbos*, taken under the iſland of *Loanda*, and uſed for trade in *Punto*; and impure, or *Braziles*, brought from *Rio de Janeiro*, and uſed in *Songo* and *Pinda*, and in the countries of *Anna Xinga*, beyond *Maſſignan*; and among the *Jagos*.

The *Simbos* of *Loanda* are alſo of two ſorts, a finer and a coarſer, ſeparated by ſifting; the latter they name *Simbos-Siſados*, the other *Fonda* and *Bomba*: both theſe they ſend to *Congo*, and are carried thither on the heads of *Blacks* in ſacks made of ſtraw, every ſack weighing two *Arrobas*, that is, ſixty four pounds.

The *Simbos* of the other coaſts of *Congo* are the leſſer ſorts: all things are bought in *Congo* with thoſe ſhells, even gold, ſilver, and proviſions; and the uſe of coin, either of gold or any other metal, is ſuppreſſed and forbid in all *Congo*, as it is in ſome other parts of *Africa*.

They uſe alſo in *Loanda* inſtead of money the red *Takoel* wood of *Mayumba*, and *Pao de Kikongo*, brought from *Benguella*, and cut into pieces about a foot long, of a ſet value, which every one knows.

It will ſeem ſtrange to *Europeans* to hear, that the people of *Loanda*, *Congo*, and *Angola* ſhould uſe ſhells, pieces of wood, and bits of cloth inſtead of money; but we read of ſeveral other nations, which have not valued gold and ſilver as we do, or at leaſt made other things to ſerve inſtead of coin, to buy and ſell.

In *Peru*, where the greateſt plenty of gold and ſilver has been found, thoſe metals were never uſed as money by the natives.

Several things uſed inſtead of money. In ſeveral parts of *Africa*, beſides thoſe here mention'd, ſhells of other ſorts paſs current, as the *Cauris* and *Bouges* do at *Ardra* and *Fida*. In other parts, and particularly in *Maſſa*, and the adjacent parts, iron is the coin, the ſmalleſt pieces weighing about an ounce. At *Melinde* they have little glaſs balls brought them from *Cambaia*. In *Cathay*, we are told, a ſort of ſtamp'd paper paſſes for money. In *Ethiopia*, and other parts, cakes of ſalt. In *Pegu* every man ſtamps lead and copper, gold and ſilver being look'd upon as merchandize. In *Bengala* there is no other coin, but a ſort of ſmall almonds: as in *New Spain* the cocoa-nuts were the current coin; and in ſeveral parts of the *Eaſt-Indies*, pepper, and cocoa-nuts, *&c.*

Trade of ſlaves. The chiefeſt trade of the *Portugueſe* and other *Whites* conſiſts in ſlaves, carried thence to ſeveral ports in the *Weſt-Indies*, to work at the ſugar-mills, and in the mines, the *Europeans* not being ſufficient for that labour; and no men can do it ſo well as theſe *Angolans* for a time: and thus it is at the expence of the lives of theſe poor wretches, that we draw ſuch vaſt wealth from *America*. It is affirm'd, that when the *Spaniards* were maſters of *Portugal*, they tranſported every year fifteen thouſand ſlaves

out

out of *Angola*, into the new world. And the *Portugueſe* ſtill tranſport a very great number.

All thoſe ſlaves the *Portugueſe* cauſe to be bought, by their *Pomberroes*, a hundred and fifty or two hundred leagues up the country, whence they bring them down to the ſea-coaſt; have but little food by the way, and lie on the bare ground every night in the open air, without any covering, which makes them grow poor and faint. But the *Portugueſe* at *Loanda*, before they are ſhip'd off, put them into a great houſe which they have built there for that purpoſe, and give them their fill of meat and drink, as alſo palm-oil to refreſh and anoint themſelves with. But if it happens that there are no ſhips ready, or that they have not ſlaves enough to ſend away, then they uſe them for tilling the ground, and to plant or cut *Mandioca*; but at laſt when they put them on board, they take great care to preſerve them from ſickneſs, and that they may come ſafe and ſound to their intended ports, they provide medicines, eſpecially lemons and white lead to uſe againſt the worms; and if by chance any fall ſick, they ſeparate thoſe from the reſt, and lay them alone to be cur'd, where they are well provided for, with warm diet. In the ſhips they have mats to lie on, of which they take great ſtore with them, eſpecially when they go over to the *Weſt-Indies*, to give every ten or twelve days a freſh mat. But the *Hollanders* and other *Europeans* take no ſuch care in tranſporting their ſlaves to *America*, but ſhip them poor and faint, without any mats, or other neceſſaries, which occaſions many of them to die at ſea.

Portugueſe take care of ſlaves.

The *Portugueſe* alſo cauſe the ſlaves they ſhip off to be baptiz'd, it being forbid under pain of excommunication to carry any to *Brazil*, that are not chriſtened. However, it is pitiful to ſee how they croud thoſe poor wretches, ſix hundred and fifty or ſeven hundred in a ſhip, the men ſtanding in the hold ty'd to ſtakes, the women between decks, and thoſe that are with child in the great cabbin, and the children in the ſteeridge, which in that hot climate occaſions an intolerable ſtench.

The voyage is generally perform'd in thirty or thirty-five days, the trade-wind carrying them, ſo that they ſail over in a line; but ſome times they are becalm'd, and then the paſſage is longer.

The *Portugueſe* deal for ſlaves at *Kamkamba*, but not ſo much as in *Maſſingan* and *Embakko*; for there, when the adjacent *Blacks* want any merchandize, they bring their ſlaves to the *Portugueſe* colonies for exchange.

The commodities which the *Portugueſe* and other *Europeans* carry thither, are;

Cloths with red liſts; great ticking with long ſtripes, and fine wrought red kerſeys, *Sileſia* and other fine linnen, fine velvet, ſmall and great gold and ſilver laces, broad black bays, *Turkiſh* tapiſtry or carpets, white and all ſorts of colour'd yarn, blue and black beads, ſtitching and ſowing ſilk, *Canary* wines, brandy, linſeed-oil, ſeamens knives, all ſorts of ſpices, white ſugar, and many other commodities and trifles, as great fiſh-hooks, pins a finger long, ordinary pins, needles, and great and ſmall hawks-bells. BARBOT. *Goods imported.*

The *Engliſh* compoſe their cargoes generally, of braſs baſons, *Annabaſſes*, blue baſts, paper brawls, *Guinea* ſtuffs, muſkets, powder, *Nicanees*, tapſeils, ſcarlet, paper ſleſia's, coral, bays, wrought pewter, beads, *Pintadoes*, knives, ſpirits, &c. With an aſſortment of theſe ſundry goods, amounting to about fourteen hundred pounds ſterling, it may be reaſonably expected to get about three hundred ſlaves or more; which bring them to near the rate of five pounds a head.

All ſorts of haberdaſhery, ſilks, linnen ſhirts, hats, ſhoes, &c. wrought pewter plates, diſhes, porringers, ſpoons, of each a little aſſortment, are alſo very profitably vended among the *Portugueſe*.

The government of *Loanda*, and the reſt of *Angola*, ſubject to the king of *Portugal*, is in the governor, two *Veadores* or inſpectors, one *Ovidor* or chief juſtice, for matters criminal, and two other judges call'd *Juiſes*, with a ſecretary. *Government.*

The king of *Portugal* has great revenues from *Angola*, partly by the yearly tributes of the *Souaſſen*, and partly by the cuſtoms and taxes, ſet upon exported and imported goods and ſlaves. This latter revenue is farm'd at *Liſbon* by one or more, who keep their factor at *Loanda*, and he has to attend him, a ſecretary, two notaries, and two *Porteiros* or door-keepers. *Revenue.*

The *Souaſſen* governors of all the territories which the *Portugueſe* hold in *Angola*, by force of arms, are bound to pay a tribute of ſlaves to them yearly, and to do them other ſervices under the title of vaſſals. And the *Portugueſe* governor of *Loanda* farms the tributes of the *Souaſſen* to ſome of their own nation, who are not content with what was the ſettled revenue of ſlaves, but often take more; which makes the natives bear them a mortal hatred. *Subjection of the natives.*

The *Souaſſen* are alſo bound to appoint carriers for the *Portugueſe*, when they travel through the country, to carry them from one place to another: for if a *Portugueſe* has a mind to travel from *Loanda* to *Maſſingan*, when he comes in the evening to a village, where he intends to lodge, he ſends to the *Sova* to let him know, he has occaſion for

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BARBOT. so many of thoſe carriers, who muſt not fail to provide them: and this they do every evening, to have freſh men for the next day's journey.

Native governors. Every diſtrict has its reſpective *Sova*, and he has a certain number of *Makottes* or counſellors, who when they apply to him fall down on their knees, clapping their hands, with whom he conſults of all weighty concerns. Theſe *Souaſſen* live privately in villages, inclos'd with thick hedges, and have only a narrow entrance; and the habitations cannot properly be call'd houſes, but ſlight huts, made of ruſhes and ſtraw, after the manner of the country of *Dongo*.

Every *Sova* has a chaplain in his *Banza* or village, to chriſten children, and celebrate maſs.

Church government. The church-government in *Loanda* is in a biſhop, who is ſuffragan to him of the iſland of *St. Tome*, becauſe that iſland pleads antiquity, and claims the preference as the mother-church in thoſe parts.

King of Angola. The king of *Angola*, or *Dongo*, reſides a little above the city *Maſſingan*, on a ſtony mountain, ſeven leagues in compaſs, in which are many rich paſtures, fields and meadows, yielding a plentiful proviſion for all his retinue; into which there is but one ſingle paſſage, and that, according to their method, well fortified; ſo that he needs fear no enemies, either from the queen of *Sodeſia*'s ſide, of whom more hereafter, nor from the *Jagos*.

This king, like him of *Congo*, keeps a great many peacocks, which is peculiar to the royal family, and of ſo high eſteem, that if any one ſhould preſume to take but a feather from one of them, with a deſign to keep it, he would immediately be put to death, or made a ſlave, with all his generation.

At preſent this prince acknowledges no kind of ſubjection to the king of *Congo*, tho' formerly the country, when divided into divers lordſhips, under ſeveral *Souaſſens*, belong'd to that king. But about an hundred and fifty years ſince, one of the *Sovas*, call'd *Angola*, with the aſſiſtance of the *Portugueſe* trading in his country, made wars with the others, and overcame them one after another, till he made them all tributaries, yet left them ſtill in poſſeſſion of their lordſhips or dominions.

This *Angola* afterwards became king, and ſtiled himſelf *Incue*, from the great multitude of people under his ſubjection; and was not inferior in power to the king of *Congo*, to whom, *Lynſchoten* ſays, he ſends preſents, tho' he be not his vaſſal.

After his death, in 1560, his ſon *Dambi Angola*, a great enemy to the *Portugueſe*, was choſen king, who reign'd till the year 1578, when he died, and his youngeſt ſon, *Quilonge Angola*, or *Angolaire*, that is, great lord, ſucceeded him.

He renew'd the ancient league with the *Portugueſe*, and *Paul Dias de Nevaiz*, their governor; but afterwards, without cauſe, cut off thirty or forty of them, on the way, as they were going with merchandize to the royal city: whereupon *Dias* made war upon him, and took many places, ſubjecting them to the crown of *Portugal*, which ever ſince, together with others, from time to time ſubdued, have remain'd under them.

Their weapons. The arms the *Angolans* uſe, are bows and arrows, and javelins, and have learnt to handle the ax and cutlaces, but are not well accuſtomed to manage muſkets. They always fight a-foot; and their country being very populous, by reaſon of the great fruitfulneſs of the women, the king can eaſily raiſe an army of two hundred thouſand men, but they have no more courage than thoſe of *Congo*.

The king of *Angola*, who died in the year 1640, left three daughters and a nephew. The eldeſt, named *Anna Xinga*, or *Singa*, put in her claim to the ſucceſſion of the crown, as of right; but the *Portugueſe* favouring the nephew's pretenſions, ſhe was forc'd, with many of the grandees adhering to her intereſt, to fly into the inland country, keeping up her claim to the crown, and looking upon the nephew as an uſurper.

After many rencounters and battles, in which ſhe was worſted by the *Portugueſe*, ſhe turn'd her arms againſt the *Jagos*, whom ſhe routed in ſeveral fights; and afterwards made peace with the *Portugueſe*, who uſed to get a great number of ſlaves from her dominions. That princeſs was of ſo maſculine a courage, that ſhe made a diverſion of war: ſhe was of a fierce barbarous temper, and liv'd after the manner of the *Jagos*, under tents in the fields, having quitted chriſtianity, in hatred to the *Portugueſe*, who had excluded her from ſucceeding to the crown of *Dongo*; ſhe gave herſelf wholly up to idolatry, and uſed to ſacrifice human victims to her idol, before ſhe would undertake any war: yet this ſavage temper did not exempt her from being ſenſible to love. She kept fifty or ſixty young men about her court, whom ſhe would have dreſſed like women, and aſſume their names, whilſt ſhe her ſelf was apparell'd like a man, and bearing a man's name, in order to command with more authority. She was very fortunate in all her wars, except againſt the *Portugueſe*. In the year 1646, ſhe ranſack'd all the dwelling-places in the province of *Ovando*, and carried the inhabitants into ſlavery. The *Quiſames*, a people dwelling about *Coanſa* river, paid her an annual tribute.

An Amazonian queen.

The

The nephew, whom the *Portugueſe* had ſet upon the throne, being dead; *Angola Sodeſia*, who ſucceeded him, made them preſents ſecretly, to have their protection.

All the *Blacks* of *Angola*, till of late, liv'd in paganiſm, uſing a dance, by them call'd *Quimboara*, in which they ſaid the devil certainly enter'd one of them; and thro' him inform'd them of future and paſt events. Now, by the endeavours of the *Portugueſe* jeſuits, they are brought to the *Roman Catholick* religion. In the year 1584, many thouſands receiv'd baptiſm; ſo that in 1590, there were about twenty thouſand families in *Angola* chriſtians: the ſame year fifteen hundred more were converted; and the *Portugueſe* to this day labour very much in the ſame good work.

The iſland of LOANDA,

LIES before the city *Loanda*, in eight degrees forty-eight minutes ſouth latitude; making a good and convenient haven for ſhipping: the whole about ſeven leagues in length, and in the broadeſt place not above half a league over; ſo that thoſe who ſail by, may eaſily ſee the ſea run between it and the main land.

Pigafetta ſuppoſes it to have grown up from the ſettlings of ſand and mud, thrown up there in heaps, by the force of the two great waters of *Bengo* and *Coanſa*; framing it a plain iſland, about a mile from the city, behind which the ſhips ride: the entrance into it is by two narrow paſſages, according to *Merolla*, at the extremities of the ſlip.

The whole ſpot is one level plain, but very dry and ſandy, only in ſome places may be ſeen a few buſhes and brambles; and on the north ſide, here and there, ſome hawthorn ſhrubs. The land by the ſea-ſide is ſo ſteep, that not above a muſket-ſhot from the ſhore there is twenty ſeven or twenty eight fathom water; and a mile from thence a line of a hundred fathom can reach no ground.

On this iſland are ſeven towns or villages, by the inhabitants call'd *Libar* or *Libata*; the *Portugueſe* call the beſt of them *Santo Eſpiritu*. There are two churches or chapels, and the *Portugueſe* have divers gardens and orchards, wherein grow oranges, lemmons, citrons, pomegranates, excellent figs, bananas, coco-nuts, grapes, and other fruit; but corn is ſo great a ſtranger to it, that they are oblig'd to fetch ſupplies from other places.

It produces the great tree, by the natives call'd *Enſada*; by *Cluſius* the *Indian* fig-tree, by *Linſchoten* in *Portugueſe*, *Arbor da Raiz*, that is, the rooting-tree.

It ſprings up commonly with one thick body to a great height, at the top ſhooting forth many branches, from which hang down ſeveral ſmall ſtrings of a golden colour, which when they once touch the ground, take faſt root, ſpring up again like new plants, and in a ſhort time, increaſe to a large bulk; from whence, as from the firſt, new ſtrings hang down again, and take root, ſtill ſpreading: ſo that ſometimes one ſingle tree will extend its bounds above a thouſand paces, and ſeems like a little wood or thicket. BARBOT.

The great ſprouts, with ſo many cloſe boughs, entirely ſhut out the ſun-beams; and the cavities within repeat an echo three or four times.

Moſt of the citizens of *Loanda* have there ſeveral little ſuch verdant arbors, where they come over to divert themſelves, and which, together with the ever-green trees planted about, afford a very agreeable proſpect.

The leaves of the young boughs reſemble thoſe of the quince-tree, being of a whitiſh green and woolly. The fruit within and without red, ſprings between the leaves of the young branches like an ordinary fig.

Very credible eye-witneſſes report, that three thouſand men may be ſhelter'd under one of theſe trees.

Within its outermoſt or firſt bark, they find ſomewhat like a thread or yarn, which being beaten, cleanſed, and drawn out at length, the common people make cloth of.

This tree grows alſo in *Arabia*, and *India*, where the inhabitants, cutting away the ſmall boughs, make arbors under them for coolneſs and ſhade.

Merolla ſays, all the drinking water uſed in the city is taken up in this iſland; and the ſtrangeſt is, that it is ſweeteſt at the flood, and ſalt or brackiſh at the ebb.

The iſlanders uſe canoes made of the bodies of date-trees join'd together, in which they fight at ſea.

Formerly the *Jagos* dwelt here, but the *Portugueſe* drove them out in the year 1578. and purſued them to *Maſſingan*; at the ſame time raiſing a fort there for their ſecurity.

In this iſland the grey-colour'd *Simbos* are taken up, which carried to *Congo*, and other places, go for current money; ſo that this place may juſtly be term'd the mint of *Congo*. For tho' other parts of the coaſts of *Congo* produce *Simbos*, yet thoſe of *Loanda* are the beſt.

It is commonly the women who gather or fiſh theſe *Simbos* out of the ſea, in this manner: they walk to about the knees, or their middle in the water, with certain baſkets, which they fill with the ſand, among which the *Simbos* breed; and returning to the beach, pick them out. Theſe ſhells are of two ſorts, males and females, and very ſmall;

BARBOT. small; the females are of the beſt colour and handſome.

The two entrances into the port of the city *Loanda*, form'd, as was ſaid before, by this iſland, are on the north and ſouth. That on the ſouth call'd *Barra de Corimba*, where formerly was about five fathom water, is now almoſt choak'd with ſand. The *Portugueſe* had formerly two batteries on this entrance, but the water has almoſt waſh'd them away.

About two miles from *Barra de Corimba*, on the continent, is a little promontory, in *Portugueſe* call'd *Ponta do Palmerinho*.

A mile and a half ſouthward of it is the *Sleepers* haven, and the lime-kilns, where the *Portugueſe* burn oiſter-ſhells to make lime.

Four miles and a half from *Sleepers* haven is the river *Coanſa*, where formerly the *Dutch* had a fort, call'd *Molle*, before ſpoken of.

To perfect this deſcription, I have added
PLATE 30. a map of the coaſt of *Angola*, from the river *Bengo* to the *Coanſa*, with the iſland of *Loanda*, taken from that made by the king of *Portugal*'s command, often before mention'd.

I have thereon given the figure of the mermaid, in two ſeveral poſtures, mark'd A. B. having before deſcribed it from *Merolla*.

The fiſh with a long ſharp horn, repreſented in the ſame cut, at the letter C, was given me on the coaſt of *Guinea*, by one Mr. *Gaſchot*, an ingenious man, who had made ſome voyages to the *Eaſt-Indies*, who took it from the life, which was four or five foot long.

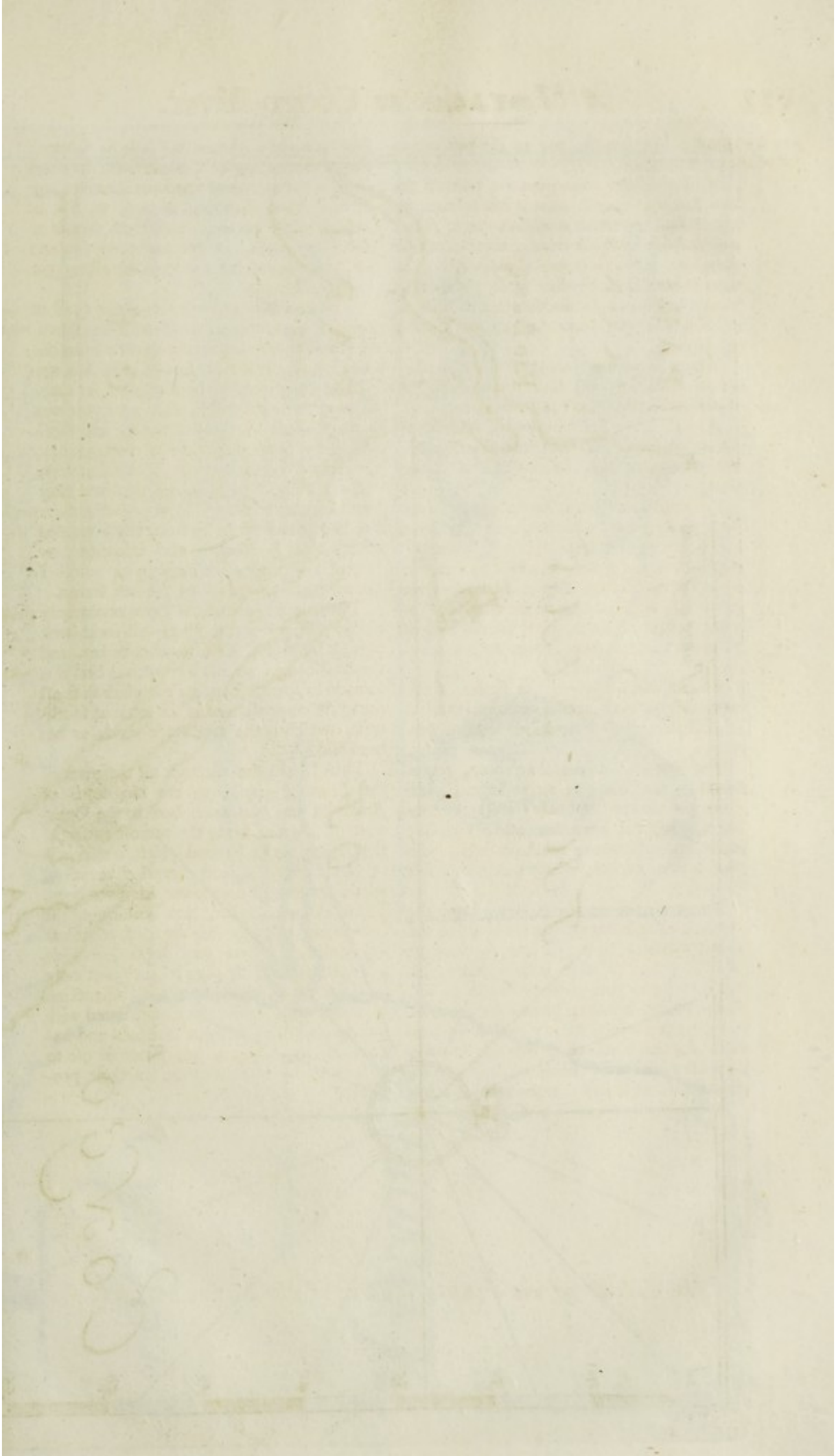
Soundings. To return to the charts, they ſhow the depths and ſoundings along the coaſt of the *Lower Ethiopia*, from *Rio das Arnaſias*, on the ſouth ſide of cape *Lope Gonzales*, as follows: from that river to cape *St. Catherine* twelve fathom; thence to *Serras do Santo Spirito* twelve; thence to *Cabo Segundo* eight and nine; thence to *Porto de Mayombe* twelve and ten; thence to *Angra do Indio* twelve and fifteen; thence to *Rio das Moutas* eight; thence to *Rio de Se* fifteen; thence to the bay of *Cabinde* four, five and ſix; in the mouth of the river *Zair* or *Congo* ſeven; from *Barreiros Brancas* to *Rio do Andrez* eight to ten; and from thence to *Rio Bengo* eight, ſix and eight: where end the obſervations of the depths along the coaſt ſouthward.

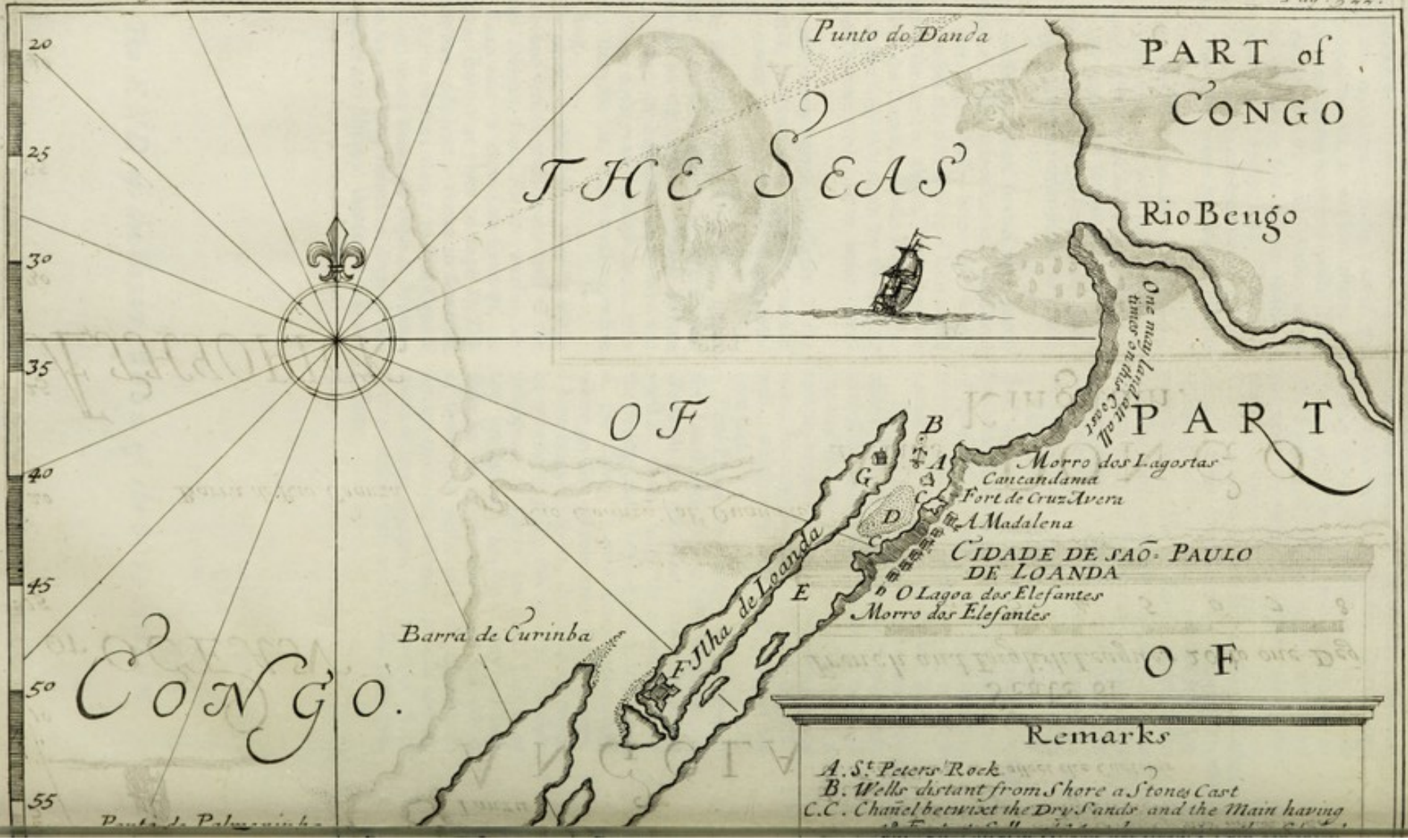
Trade-winds. The common trade-winds at the coaſt of *Angola* blow from ſouth-weſt to ſouth, till about twelve degrees longitude from the meridian of the iſle of *Lundy*, which is the common meridian of the *Engliſh*. At ſome diſtance from the ſhore, they are ſometimes a point more to the weſtward, and thoſe who have been there ſeveral voyages ſay, they found them always in the ſame quarter, and not ſubject to ſhift, all the time they ſtaid at that coaſt. The dry ſeaſon there *Seaſons.* has been obſerv'd to be from the latter end of *April* till *September*, tho' ſometimes intermix'd with pleaſant ſhowers of rain. I cannot be ſo preciſe as to the wet ſeaſon.

Sea-breeze. The true ſea-breeze has been commonly obſerv'd there to be from weſt ſouth-weſt to weſt by ſouth, if the weather be fair, and the land-breeze at eaſt by north; but if a tornado happens, it makes the winds ſhift all round the compaſs, and at laſt ſettle at ſouth-weſt, which is the true trade-wind, as has been ſaid.

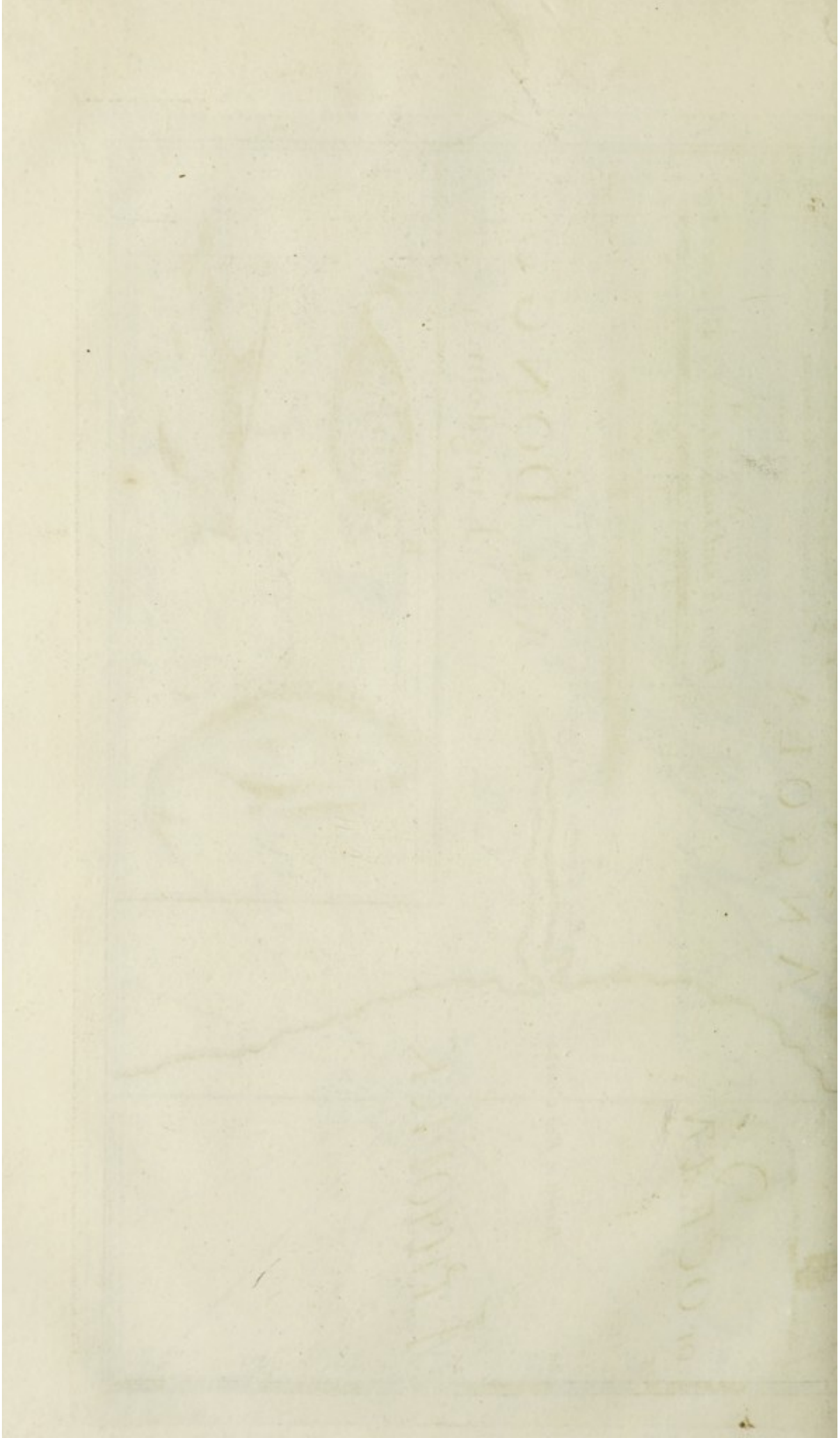
Thus I have run through all the parts of the *Lower Ethiopia*, to the kingdoms of *Benguella* and *Mataman*, both to the ſouthward of *Angola*, being the utmoſt extent of the trading coaſt; beyond which, is the coaſt of the *Cafres*, a moſt brutal generation, where no ſort of commerce has ever been. I have extended ſo far, that nothing might be wanting to make this the moſt compleat deſcription of *North* and *South Guinea* of any yet extant; hoping it may not only ſerve for the entertainment and inſtruction of thoſe, who deſire to be acquainted with foreign countries, without the toils and hazards of long voyages, but prove of uſe to ſuch as make trade and the ſea their profeſſion.

The END of the FIRST BOOK *of the* SUPPLEMENT.




Punto do Danda
PART of CONGO
THE SEAS
Rio Bengo
One may land at all times on this Coast
OF
PART
Morro dos Lagostas
Cancandama
Fort de Cruz Avera
A Madalena
CIDADE DE SAÕ PAULO DE LOANDA
O Lagoa dos Elefantes
Morro dos Elefantes
Ilha de Loanda
Barra de Curinba
CONGO.
OF
Remarks
A. St. Peters Rock
B. Wells distant from Shore a Stones Cast
C.C. Chañel betwixt the Dry Sands and the Main having
20
25
30
35
40
45
50
55

to Sail through at high water.
F. Fort Fernand
G. Toll House, to Collect the Customs
Scale of
French and English Leagues 20 to one Deg
1 2 3 4 5 6 7 8
Tanzu
ANGOLA
or OCEAN
Rio Coanza (al.s Quansa)
Barra de Rio Coanza
Alias DONGO:
Kingdom.
ÆTHIOPICK
5
10
15
20
25
30
35
40
A
B
C



Vol. V. Plate 31.

The CANARY

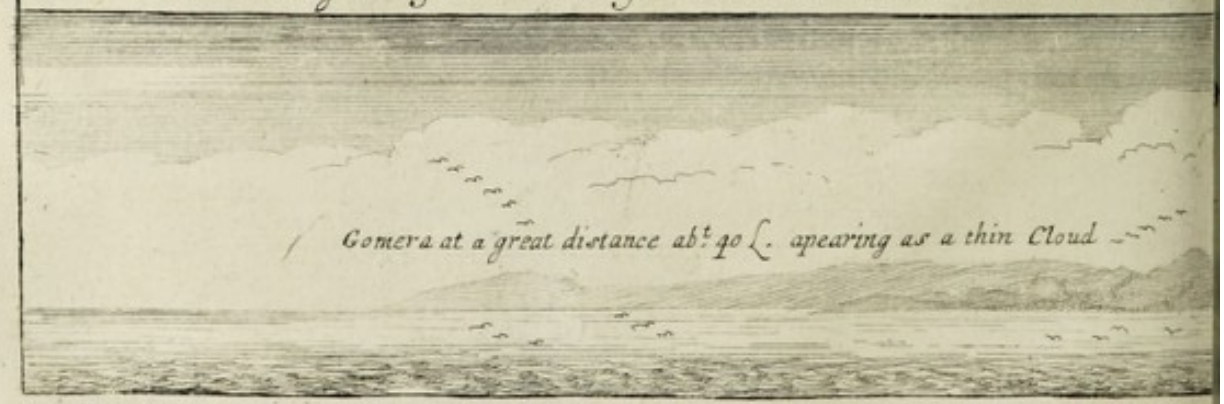
The Prospect of Lobos, Lancerota an

The Prospect of Alegranga and Lancerot

The South Side of Fortaventura ab.t 8 Leagues

The Sight of Great Canary being at W ¼ S. W

The Sight of Tenerif and Gomera at N. W at



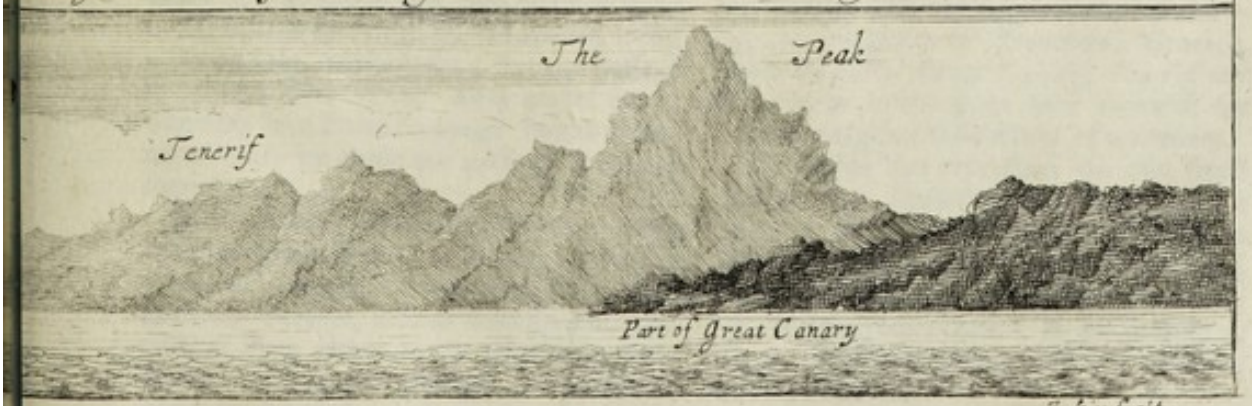
osa at about 8 or 9 Leagues distance

bt. 5 Leagues they being at S.E. from you

t N.E. the Point of great Canary at W.S.W.

to D) abt. 5 Leagues distance at Sea

Leagues and you being on the South Side of Canary



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THE SUPPLEMENT.

BOOK II.

Seaſon to ſail for GUINEA.

I Am of opinion, that the propereſt ſeaſon to render the *Guinea* voyages moſt proſperous and ſafe, is to depart from *Europe* about the latter end of *September*, to enjoy the longer the good ſeaſon on that coaſt; and to have a ſufficient time to carry on the trade there, ſo as to reach the *Leeward* iſlands of *America* by the latter end of *April* following, which is the time when they make the ſugar there; that ſo ſhips may have their full lading, and ſail thence for *Europe* again before the ſeaſon of hurricanes there; and arrive here before the boiſterous weather, which uſually reigns on our coaſts about the beginning of *October*, which the *French* ſtile *Coups de vents de la St. Michel*, or *Michaelmas* ſtorms; the ſad effects whereof I ſufficiently felt in *October* 1681, aboard the *Jolly* man-of-war. Having ſail'd from *Rochel* road on the ſeventh of *October* for the coaſt of *Guinea*, and after we had ſight of cape *Ortegal*, in *Galicia*, we met with ſuch a violent ſtorm from the ſouth-weſt, and variable, that we were ſixteen days toſſed up and down in the bay, the ſea running mountain high, and dreadfully breaking into our ſhip, which ſpoil'd abundance of our proviſions, and much diſabled us in our ſails and rigging. However, being a ſtrong ſhip, we kept ſea; but our paſſage to *Senega* river laſted forty eight days: whereas, in a former voyage begun a fortnight later, we made our paſſage in twenty four days.

In this manner we make our *Guinea* voyages without much hazard or fatigue; being in a manner certain, to have moſt of the time good fair weather, and no conſiderable tempeſts at ſea; either at our departing from *Europe*, during our paſſage, or whilſt we carry on the trade on the coaſts of *Nigritia*, that is, at *Senegal*, *Gamboa*, and *Guinea*; nor in the voyage from thence to the main, or to the iſlands of *America*, neither during our ſtay there: as likewiſe, in our return thence to *Europe*, it will probably free us, in ſome meaſure, from the tempeſtuous weather often reigning in *Auguſt* about the *Bermudas* iſlands; and on the coaſts of *Britany* and *Poictou* in *October*, if we do not reach land ſome time before *Michaelmas*.

Courſe. Our courſe from *Rochel* to *Guinea*, was directed for cape *Finiſterre* in *Galicia*, ſo as to have ſight of it, if poſſible; or twenty to twenty-five leagues weſt of it, according as the wind ſerv'd.

From that cape we ſteer'd ſouth ſouth-weſt, directly for *Madera*, if we had occaſion to call there; or ſouth by eaſt, to *Gran Canaria*. Others paſs betwixt this iſland and *Fuerte Ventura*; others, after having touch'd at *Madera*, or otherwiſe, coming from the northward, paſs by the weſt of *Palma*, ſometimes in ſight of it; and others yet more weſterly, as is thought moſt proper, or as the wind ſerves. At my firſt voyage I paſſed betwixt *Fuerte Ventura* and *Great Canary*; and at the ſecond, betwixt the former and the main land of *Africa*; and thereby had the opportunity of drawing the proſpects of *Lancerota*, *Graciosa*, *Fuerte Ventura*, *Great Canary*, *Teneriff* and *Gomera*, as in the print here annex'd, for the advantage or ſatisfaction of travellers. PLATE 31.

The other cut repreſents the two ſmall iſlands, *Las Deſiertas*, eaſt ſouth-eaſt of *Madera*, the town and road of *Funchal*, in the latter; with the proſpects of *Gomera*, the pike of *Teneriff*, and *Palma*, drawn by my nephew *James Barbot*, in his paſſage to *Congo*, as mention'd in the firſt book of the Supplement. PLATE 28.

Of

BARBOT. *Of* MADERA *and* PORTO SANTO.

THE iſland *Madera*, ſo call'd by the *Spaniards*, *Madeira* by the *Portugueſe*, and by the ancients *Cerne Atlantica*, lies in one degree thirty-nine minutes longitude; and thirty-two degrees thirty minutes of north-latitude; being about twenty leagues in length, ſeven or eight in breadth, and forty-eight in circumference.

Some ſay it was firſt diſcover'd by an *Engliſhman*, call'd *Macham*, anno 1344. But the *Portugueſe* ſeem to claim the diſcovery thereof more fairly, under *Joan Gonzalez* and *Triſtan Vaz*, anno 1429.

The air is far more temperate than in the *Canary* iſlands, and the ſoil more fertile in corn, wine, ſugar and fruits, being much better water'd by five or ſix little rivers; but is alike ſtor'd with the ſame ſorts of cattle, birds; plants and trees, from whence is extracted *Sanguis Draconis*, maſtick and other gums.

When firſt diſcover'd by the *Portugueſe* in 1420, it was all over cover'd with woods, and thence call'd *Madeira*, and thoſe being ſet on fire, continu'd burning ſeven years; after which, they found the ſoil extraordinary fertile, but at preſent it is much decay'd.

Funchal *town.* The chief town is *Funchal*, an epiſcopal ſee, ſuffragan to the archbiſhop of *Liſbon*, lying in the bottom of a bay, as the above mention'd cut repreſents.

Beſides which, there are two other towns, *Moncerico* and *Santa Cruce*, with thirty-ſix pariſhes, a college and monaſtery of jeſuits, five other monaſteries, four hoſpitals, eighty-two hermitages, and ſeveral fine ſeats and caſtles about the country. *Funchal* ſtands at the foot of a high hill, in a narrow long form, defended by three forts or caſtles.

This iſland is ten leagues weſt from that of *Porto Santo*, ſeven from the two little deſart iſlands, and about one hundred and fifty weſt from the neareſt main land of *Fez* in *Africa*.

The king of *Portugal's Adelantado*, or governor, generally reſides at *Funchal*. The road is very bad to ride in, tho' ſhips may do it within piſtol-ſhot of the town, becauſe the boiſterous ſouth-weſt winds often force them from their anchors, and they muſt then of neceſſity make out to ſea, to avoid the two iſlands call'd *Deſiertas*. All *European* nations trade thither, and receive in exchange for their commodities wine, much uſed throughout all the *American* iſlands, as keeping beſt in hot countries; ſugar, wax, oranges, lemmons, pomegranates and citrons.

Porto Santo was diſcover'd by the ſame perſons as *Madera*, and is about eight leagues in compaſs, having on it ſome villages and hamlets; being alſo ſubject to the crown of *Portugal*.

The CANARY *Iſlands.*

WEST of the coaſt of *Biledulgerid* in *Africa*, are the iſlands call'd *Canaries*, after the name of the largeſt of them, thought to be the fortunate iſlands of the ancients. They have been ſubject to the crown of *Spain*, ſince the year 1417, when firſt diſcover'd by *John de Betancourt*, a *French* man, in the ſervice of the king of *Caſtile*, who ſubdu'd *Fuerte Ventura* and *Lanzarote*; as others after him did the reſt, from that time to the year 1496.

In the days of *Ferdinand* king of *Caſtile*, and *Alfonſo* the fifth of *Portugal*, each of them claiming a right to the other's dominions, and aſſuming their titles, there enſu'd a bloody war betwixt the *Spaniards* and *Portugueſe*, till both ſides being ſpent, a peace was concluded in 1479 at *Alcobazas*, on the fourth of *September*; by which they reciprocally renounc'd their pretenſions, and it was therein ſtipulated, that the *Canary* iſlands ſhould entirely belong to the crown of *Caſtile*, and the commerce and navigation of *Guinea* to that of *Portugal*, excluſive of the *Caſtilians*.

Number and poſition. There are twelve iſlands in all, but only ſeven of note. *Lanzarote* and *Fuerte Ventura* lie moſt to the eaſtward; then *Gran Canaria*, *Teneriff*, *Gomera*, *Hierro* and *Palma*, theſe two laſt the moſt weſterly. They all lie betwixt the firſt and the ſixth or ſeventh degrees of longitude, and betwixt the twenty-fourth and the twenty-eighth degrees of latitude, or the twenty-ninth, if we include the two call'd *Salvages*.

Gran Ca-naria. *Gran Canaria*, which has communicated its name to the reſt, is in three degrees forty minutes longitude, and twenty-ſix degrees thirty minutes of latitude, being thirteen or fourteen leagues long, and about forty in compaſs.

Teneriff. *Teneriff*, by the ancients call'd *Nivaria*, is in two degrees thirty minutes longitude, and twenty-ſeven degrees of latitude, and about ſixty leagues in compaſs: it is famous for the lofty mountain call'd the *Pike of Teneriff*, riſing in the form of a ſugar-loaf to ſuch a prodigious height, that I have ſeen it plain at forty-five leagues diſtance, ſhowing, as repreſented in the print here annexed. PLATE 31.

Fuerte Ventura. *Fuerte Ventura*, in ancient geography *Caſperia*, lies in five degrees thirty minutes longitude, and twenty-ſix degrees of latitude; being about twenty-five leagues long from ſouth-weſt to north-eaſt, the breadth very irregular; but the circumference about ſeventy-five leagues round the coaſts, which form two bays, much like the ends of the *Mata* croſs.

Lanza-rote. *Lanzarote*, formerly *Centuria*, is in five degrees forty-five minutes longitude, and twenty-ſeven degrees latitude; about thitreen

leagues

leagues long from north to ſouth, nine in breadth, and forty in compaſs.

Gomera. *Gomera*, the *Theode* of the ancients, is in the firſt degree of longitude, and twenty-ſeventh of latitude, about twenty-two leagues in circumference, having a pretty good haven, and a town of the ſame name, which might probably be derived from the *Gomeres*, a people of *Africa*, living on the mountains of the little *Atlas*, according to *Marmol*.

Hierro. The iſland *Hierro*, as the *Spaniards* call it, tho' others more frequently *Ferro*, in ancient geography *Pluvialia*, is betwixt the firſt meridian and thirty minutes of longitude, and in twenty-ſix degrees forty-five minutes latitude; about ten leagues long, five broad, and twenty-five in compaſs: the ſoil dry and barren in ſome parts, for want of water, which has given many authors occaſion to tell a formal ſtory of a tree ſupplying all the iſland with water, which is ſince known to be a fable, and therefore not worth mentioning. This iſland is become particularly famous, from the *French* navigators placing their firſt meridian in the center of it.

Gracioſa and Alegria. *Gracioſa* and *Alegria* have nothing in them worth obſerving; but the firſt was by the ancients call'd *Juniona Major*; and the latter *Juniona Minor*.

Palma. *Palma* anciently *Capraria*, lies in thirty minutes longitude, and twenty-ſeven degrees forty minutes latitude, and is ſeven leagues long, ten in breadth, and twenty-ſix in compaſs: in it is the mountain of goats, whence its former name; and which uſed to caſt out fire and ſtones.

The air of theſe iſlands in general is good, tho' hot; and the ſoil fertile, producing wheat, barley, millet, and excellent wine, tranſported thence to moſt parts of *Europe*; but more particularly to *Great-Britain*. There are abundance of poplar, fig, pomegranate, citron, and orange-trees: they alſo yield ſugar and dragon's blood, beſides ſome other ſorts of gum.

Ancient inhabitants. Moſt of the inhabitants are *Spaniards*; but there are ſome remains of the ancient natives, call'd *Guanches*, a very active nimble people, living on the mountains, who feed moſtly on goats milk, being a hardy bold people, of a tawny complexion, now civiliz'd by the *Spaniards* living among them.

The *Spaniſh* fleets returning from the *Weſt-Indies* often make theſe iſlands their place of rendezvous. To conclude with them, I have obſerv'd that the high ſouth ſouth-weſt wind ſwells the ocean's waves very much between the *Canaries*, but it ſeldom blows there. From the latitude of the mouth of the ſtreights to theſe iſlands, we had always good ſport, catching doradoes, ſharks, flying fiſhes, ſea-dogs, and tunny-fiſh.

Voyage *continu'd.* Barbot.

TO return to our voyage: Whether you ſail between *Gran Canaria* and *Fuerte Ventura*, or between this latter and the continent of *Africa*, you are to make cape *Bojador*, on the coaſt of the *Zenegues*, as the *Portugueſe* call them, or *Zuenziga*, according to the *French*; which province is by ſome reckoned a part of *Libia Interior*, extending it to *Cabo Branco*, or white cape: tho' other authors place its limits on the coaſt between cape *Nao* and cape *Bojador*, and at this laſt commence the kingdom of *Gualata*, and thence to *Senegal*-river extend that of *Geneboa*.

Ancient names. The ancient geography lays down a place near cape *Bojador* ſomewhat ſouth of *Chiſarus Fluvius*, giving the name of *Sirangæ* to the people inhabiting that maritime part of *Africa*, between the ſaid river *Chiſarus* and that call'd *Salathus*, which falls into the ocean oppoſite to *Fuerte Ventura*, one of the *Canary* iſlands above-mention'd, extending them to the mountain *Atlas Major*, which ſeparated the ancient *Getuli* from the *Autolotæ* and the *Tingitana*, now *Morocco*; and to the ſouthward of the *Sirangæ* places the *Mauſoli*, extending to the river *Ophidius*, now *Rio do Ouro*, or the golden river.

Coaſting. We uſually ſail along this coaſt, at about ſeven, eight, or nine leagues diſtance, in thirty, thirty-five, forty, and forty-five fathom water, ſandy-ground, mix'd with ſmall foul ſtones; but within two leagues of the ſhore the depth is eight and ten fathom. The wind generally varies from north to eaſt, and very rarely comes to ſouth-weſt.

Cape Bojador. Cape *Bojador* is ſo called from its running far out into the ſea, which the name imports; and has a bending, which makes a hollow or ſort of bay. The *Portugueſe* formerly durſt not ſail any thing near it, for fear the tide, which ſets ſtrong there, ſhould carry them upon the breakings and ſhoals that are about the cape. For many years that nation would not venture beyond cape *Nao*, fearing they ſhould not be able to return home; and therefore gave it that name, to denote there was no going beyond it: but having at laſt ſurmounted that difficulty, they ſtuck no leſs at cape *Bojador*. *Giles Yanez* was the firſt of that nation, who had the courage to paſs beyond that dreadful cape, which is by ſome ſuppoſed to be the mount of the ſun, of the ancients; and by others, *Ptolemy*'s *Arſinarium*. Not far from it is the town *Bojador*; and about eighty leagues eaſtward, up the country, begins the famous ridge of mountains, called by geographers *Atlas Major*, lying between the provinces of *Biledulgerid* and *Zuenziga*, and reaching with its tops above the clouds; whence the heathen poets took the fiction of *Atlas*'s bearing the heavens on his ſhoulders. *Mount Atlas.*

BARBOT. Cape *Bojador* lies in twenty-ſix degrees of north-latitude, and three hundred fifty-three degrees fifty minutes longitude eaſt; the current about it ſets ſouth ſouth-weſt eight leagues.

The coaſt all along from this cape to *Angra dos Ruyvos*, a large bay, about thirty-five leagues weſt of it, is very hilly and mountainous, but lowering as it draws nearer to the bay, and has no place of any note beſides *Penba Grande*, ten leagues ſouth of the cape.

Angra dos Ruyvos is a bay facing the weſt, and has but three fathom water between the two points, and two within, and conſequently only capable of ſmall ſhips. *Giles Yanez*, who diſcovered it in the year 1434, gave it the name; becauſe he found there abundance of the fiſh the *Portugueſe* call *Ruyvos*, and the *Engliſh* gurnets. Four or five leagues farther to the ſouthward lies *Porto de Meden:* the ſhore here is flat and barren, producing nothing but large bul-ruſhes. On the ſouth-ſide of that bay appears a ſteep high point, which at a diſtance ſhews like a fortreſs.

Fiſhes. The ſea along this coaſt affords an incredible quantity of *Pargues* and *Sardes*, two ſorts of pretty large fiſh, of an excellent taſte; of which, in two hours time we lay by in forty-five fathom water, we caught above an hundred with lines and hooks, amongſt which were alſo ſome ſea-dogs, and another ſort of fiſh larger than the former, called by the *French* captains; the figure whereof, and of the *Pargues* and *Sardes*, I drew, as repreſented in the print. PLATE 32. We took notice of two ſorts of the *Sardes*; the captain is the beſt meat of them all, being very white, firm and ſavoury: the head of it is much like that of the *French Rochet*-fiſh, but not red, being of a bright brown, and ugly to look at. I have had ſome account of a ſort of fiſh much like this, in ſeveral parts of the *Weſt-Indies*, and in the ſouth-ſea, eſpecially about the iſland *Juan Fernandes*, near the coaſt of *Chili*; and is call'd in thoſe parts the *Snapper*, being of the ſhape of a gurnet, but much bigger, with a great head and mouth, and large gills and fins; the back of a deep bright red, and its belly of a ſilver colour: the ſcales as large as a ſhilling, and the fleſh very excellent to eat; all which qualities anſwer exactly to this captain-fiſh I have mention'd, and am apt to believe it a ſnapper.

The inhabitants of the *Canary* iſlands and of *Madera*, come hither with a number of barks and ſloops yearly, to catch theſe fiſhes, which they ſalt like *Newfoundland*-bank cod, and make a great trade thereof in their iſlands.

We caught at another time abundance of this fiſh, before a place call'd the *Sette Montes*, in forty fathom water, ſtony-ground mix'd with ſmall ſhells: theſe ſorts of fiſh, like the cod, keep always near the bottom of the ſea in deep water, and require very long lines to reach them. We made at firſt our baits of pieces of fleſh, or of herrings; and when we had got ſome of them aboard, us'd them, as better baits: the hooks muſt alſo be pretty ſtrong. 'Tis a very diverting, but ſomewhat laborious ſport, becauſe of the great depth of the water it muſt be hall'd out from.

We had alſo almoſt every day the diverſion of fiſhing for doradoes, ſharks and dog-fiſh. We commonly caught doradoes with an harping-iron darted at them, as they happened to ſwim near the ſhip almoſt on the ſurface of the ocean; and for ſharks, we us'd a long ſtout iron-hook, the bait being a large piece of ſalt pork, of which that rapacious creature ſeemed to be very greedy.

I will not here enter upon a particular deſcription of either of theſe creatures, the dorado and the ſhark, as being now ſo well known, by moſt travellers or people of any trading; I ſhall only in general take notice, that the dorado is the moſt beautiful and nobleſt fiſh in the univerſe, when juſt come out of the ſea. The *French* ſailors call it improperly the dolphin: the name of dorado was given it by the *Spaniards* or *Portugueſe*, from the fine poliſh'd, enamell'd, tranſparent gold-colour, of its ſcales about the back; ſo wonderfully intermix'd with ſhining, bright, ſilver, and emerald green ſpecks, which I have endeavour'd to paint as near nature as I was capable, in miniature; and have thoſe originally by me ſtill. The tail and fins are of a fine gold colour, and the belly like ſilver, when in its element; it ſoon changes aboard, as we obſerve the ſame ſudden alteration in the mackarels in *Europe*. The dorado ſcales in the night-time look of a fiery colour, the fleſh of that beautiful fiſh is very firm, white, and of an excellent reliſh, eſpecially broil'd on briſk wood-coals cut in ſlices, about two inches thick, and ſalted for an hour or two. There are two ſorts of doradoes, and of either male and female, of very different ſize and colour: that which I drew after the life, was a cock-dorado, near five foot long; which, as I was told by old travellers, is the longeſt it grows to. *Dorado fiſh.*

The doradoes of the *American* ſeas differ from thoſe of the *African*, in that their head is longer pointed, whereas thoſe of *Africa* are generally flat noſed and round; and for that reaſon, in ſome reſpect not ſo pleaſing to the eye. This fiſh is no thicker than our ſalmon: the other ſort varies from this, in that the two extremities of its jaws ſtretch a little farther out, and that the ſpecks inſtead of a fine deep emerald-green are of a lively azure, on a gold ground. Both ſorts

are

are very delicious, and acceptable to travellers, eſpecially when not well furniſh'd with a variety of freſh proviſions, as it often happens in a home voyage, or return from remote parts of the univerſe. Mr. *Cherot*, a ſurgeon of *St. Malo*, in an *Eaſt-India* voyage ſaw a dorado which he affirms was full eight foot long, in the latitude of twelve degrees ſouth in the ſeas of *Madagaſcar*.

I have given ſo large an account of the ſharks of the *Guinean* ſeas, in the precedent deſcription, that I refer to it.

We caught a great quantity, on the coaſt of *Zahara*, of a ſort of fiſh by the *French* called *Chiens de Mer*, or *Rouſſette*: they were generally females, each big with two little ones ſhut up in a bag, faſten'd to the fiſh, by a pretty long ligament, through which the little twins were nouriſh'd, by the ſubſtance
PLATE 32. of their dam, as the figure repreſents it. That bag was full of a gloomy yellow ſoft matter, which I ſuppoſe was to keep and nouriſh them till the time of being caſt out by nature.

Theſe being taken out of the bag, and thrown into a large tub of ſea-water, did ſwim as nimbly and ſwiftly, as if they had been naturally brought forth at the proper time.

This obſervation may convince ſome perſons, who believe that all ſorts of fiſh whatever are generated out of ſpawn, and not by actual copulation, as with the quadrupedes: for beſides the example of this fiſh I now inſtance, the whales, the north-capers or grampuſſes, and porpoiſes, certainly procreate by actual copulation, and bear and bring forth their young as the beaſts do. The ſkin of this fiſh being of the nature of ſhagreen, is uſeful to joiners, and other artificers, to poliſh wood, *&c.*

We were alſo entertain'd every day during our voyage along this coaſt of *Zahara*, with the ſight of a multitude of ſmall whales, grampuſſes, porpoiſes, and flying-fiſh; which are common in the ſeas betwixt the equator and tropicks, but more eſpecially infinite numbers of porpoiſes.

One day we had, for ſome minutes, a large *Panapana*, or hammer-fiſh, ſwimming ſo ſlowly on the ſurface of the ocean, and ſo very near the ſhip, that I had time enough
PLATE 32. to draw its figure, as in the print. It appear'd to be near eight foot long; and at ſome part of the coaſt of *Guinea*, I ſaw another like it, ſwimming by our ſhip's ſide at a ſmall diſtance. The figure of the head of the *Panapana* I have drawn after that which is in *Greſham* college in *London*; and have ſeen another at a houſe near the lanthorn tower in *Rochel*.

Tho' we ſail'd by this coaſt in *November*, the weather was intolerably hot and heavy; by day we navigated towards land, till in twenty fathom water, and at night out to ſea, BARBOT. to forty and forty-five fathom, when the wind was at ſouth-weſt; but when north-eaſt, we kept at night nearer the land.

Twenty four leagues beyond *Angra dos Ruyvos* is the place, where in 1435, *Giles Yanez*, above mention'd, found a multitude of ſea-wolves, or ſeals, many of which his men kill'd, and return'd home with their ſkins; and that was the greateſt profit they made of their voyage, thoſe being then look'd upon as a rarity. In 1440, *Antony Gonzales* ſail'd to that ſame place, to load his ſhip with thoſe ſkins. He landed there, kill'd ſome of the natives, and took a few. This place is near *Rio do Ouro*, or the golden river.

Angra dos Cavallos is a bay ſeven leagues Angra dos ſouth of *Sette Montes*; in it is ten fathom Cavallos. water, and without it, four leagues off, fifteen, twenty and twenty five, red ſand mix'd with little white tranſparent ſtones. The *Portugueſe* call'd it by the above name, ſignifying bay of horſes, becauſe when they diſcover'd, it they found nothing there but horſes.

Some leagues to the ſouthward of the Otagedo. bay, the coaſt is hilly, and call'd *Otagedo*, that is, the rocky place, becauſe all fac'd with rocks and ſmall iſlands next the ſhore. We ſounded in twenty fathom water, and found rough pebbles, and ſtony ground.

RIO DO OURO.

SIxteen leagues to the ſouthward of *Angra dos Cavallos*, the great river call'd *Rio do Ouro*, falls into the ſea, a ſmall matter to the northward of the tropick of *Cancer*; the mouth of it lying in ſuch manner, that tho' wide, it is not ſeen till got to the ſouthward of its weſtern point, call'd cape *Olaredo*, lying in twenty three degrees thirty minutes of north latitude. About four leagues diſtance from the mouth of this river eaſt and weſt, we ſounded in twenty-ſix fathom, large ſand, mix'd with ſhells.

About this latitude, juſt in paſſing the tropick of *Cancer*, is obſerv'd an ancient cuſtom, common to all *European* ſailors; which is, that thoſe who have never been under the tropick, are oblig'd to give the ſhip's crew a piece of money, or ſomething to drink, from which no man is excuſed. If any man happens to be ſo great a miſer *Ducking.* as to refuſe paying of this duty, the ſailors, dreſſed like officers, carry him bound before a tribunal, on which a ſeaman is ſeated in a long robe, repreſenting a judge, who examines him, hears what he has to ſay for himſelf, and then pronounces ſentence; which is, that he be three times duck'd in the ſea, after this manner: The perſon condemned is tied faſt with a rope, and the other end of it run through a pully at the yard-arm, by which he is hoiſted up, and then

let

BARBOT. let run amain three times under water. It is seldom that some one fails to give the company this diversion. The same is practised with the utmost rigor in passing the line.

Mouth of Rio do Ouro. The mouth of *Rio do Ouro* is three leagues broad, mostly choak'd up with a bank of sand two leagues broad, and running along from the westerly point to south-east almost three leagues, towards the eastern shore of the river, leaving only a channel about a musket-shot wide, and eighteen fathom deep, between the main land and the point of the sand. This bank at high flood has but two fathom and a half water. Within the river there is twelve fathom, near the south-west point of a long island, lying near the western shore; which is a peninsula, reaching within five or six leagues of *Sette Montes*, the river keeping a broad channel for near thirty leagues up south-west and north-east; and thus with the sea forming the said peninsula of the coast of *Angra dos Cavallos* and *Otagedo*.

The island above mention'd is four leagues long, and one in breadth. Two leagues above the island is the anchoring-place, in twenty fathom water. The channel of the river narrows gradually farther up the country.

Ancient name. This river in ancient geography is call'd *Ophiodus Fluvius*, and the people inhabiting the country on the south side of it *Rhabii*.

Antony Gonsalez, above spoke of, returning in 1442, to the place where he had two years before taken away some of the natives, which was near this river *do Ouro*, or of gold, exchang'd these persons for some *Guinea* slaves, and a parcel of gold-dust of *Tibar*, which was the first gold ever carried from that part of *Africa* into *Portugal*. He therefore believing, that either the country, or the river which runs through it, afforded much gold, gave it the name of the gold-river; which encourag'd the *Portuguese* to proceed farther, in search of this metal.

First African *gold.*

Desart country. From cape *Bojador* to *Rio do Ouro*, we observ'd the coast in many places to be all high cliffs, some grey, others whitish, and the country, as far as we could discern from our top-mast heads, barren, dry, scorch'd, and red sandy ground, overgrown with shrubs and reeds, but could neither see men, houses, nor beasts, in all that tract of land.

Some leagues to the southward of the gold-river, are the ports of *Medaos* and *Praya*, the latter of which is a reasonable large bay, with a bar before it, where the ships, designed for the fishery, generally anchor. Most of our modern geographers make the coast of *Nigritia* to commence at *Rio do Ouro*.

A very modern author names the land from *Rio do Ouro* northward towards cape *Bojador*, the country of *Ludaya* or the *Ludayos*, said to contain fourscore thousand fighting men, bordering to the southward on the *Dullim* and *Deveches Arabs*, eastward on the *Uled Arramena Arabs*; the *Dervis Arabs* northwards, and the *Barbas Arabs* towards the north-east.

Angra de Gonzalo de Cintra, a large bay so call'd from its first discoverer, in the year 1445, lies about fifteen leagues south-west by south from *Rio do Ouro*. In former ages the *French* used to resort thither to buy gold of the native *Arabs*. The anchoring in the midst of the bay is in seven or eight fathom. The coast from *Rio do Ouro* to it is all hills, cover'd with coarse sand; the depth all along, at about a league from the land, is eighteen fathom. This is the province of *Zanhaga*. Zanhaga province.

We had once good sport at catching of *Pargues* and *Sardes*, sorts of fish before spoken of, without this bay, in thirty fathom water; the bottom a muddy sand, which is the right ground for that sort of fish.

From this bay of *Gonzalo de Cintra*, to *Cabo das Barbas*, in the province of *Gualata*, and in twenty-two degrees twenty minutes of north latitude, the coast is very high, and therefore by the *Portuguese* call'd *Terra alta*, forming at the cape the bay of *St. Cyprian*, by some call'd *Angra do Cavalleiro*, or the knight's bay, being eighteen leagues south-west by south of *Angra de Gonzalo*. In ancient geography it is call'd *Nuius Fluvius*, which supposes a river to fall into the bay; and the people inhabiting the country about the bay, were named *Macoces*, as far as the river of *St. John* to the southward.

Cape das Barbas. Close by the bay of *St. Cyprian* the coast winds about to north-west for near three leagues, forming the cape *das Barbas* at the extremity of it, being a low table-head, and the land from it to cape *Carvoeiro* much the same. About six leagues from the cape there is forty-five fathom water, grey sand. The coast there turns flat to south south-west for eighteen leagues to cape *Carvoeiro*, fronted all the way by a long bank of sand, commencing at cape *das Barbas*, and growing larger and larger, till it comes to cape *Carvoeiro*, where it extends almost six leagues out to sea in breadth, and so continues along the coast to the west of cape *Branco*, fifteen leagues distant, directly south from the former. The *Portuguese* say this great bank is left dry at low water.

Cape Carvoeiro. Cape *Carvoeiro* is in twenty-one degrees forty two minutes of north latitude. About fourteen or fifteen leagues to the westward of it, we find forty-five fathom water, unsound ground of pebbles and stones.

PLATE 32. I have annex'd an exact draught of the prospect of the coast of *Gualata*, from cape *das Barbas* to cape *Carvoeiro*, that coast stretching from north-east by north, to south-west by south. At about the middle of that distance

lies

lies a long narrow iſland, call'd *Pedro da Galla*, which looks ſwarthy at a diſtance, and cannot well be approach'd nearer than two leagues, becauſe of the great bank above mentioned, which lies out at ſea before it.

Two leagues north north-eaſt from cape *Carvoeiro*, is a hill call'd the little mount of *Sanſania*; and to the ſouthward of that cape are ſeveral little rocks out at ſea, ſtanding in a ring, call'd *Sette Pedras*, or the ſeven rocks: and as far again to the ſouthward, is the iſland *Lobos*, or of wolves, as near to cape *Branco*. Some leagues up the inland is the great hill, call'd *Monte de Areia*, or the ſand mountain.

Cape Branco.

BEtween the road that lies weſt from cape *Branco*, ſo named from a white ſandy point, ſhooting out into the ſea to the oppoſite ſhore, the depth is from twelve to ten, nine and eight fathom, to the point of the ſaid cape. Some leagues to the northward is a rock above water. The cape is in twenty degrees three minutes of north latitude; the current ſouth-weſt by ſouth four leagues. Ancient geographers call'd it *Solventia extrema*.

Digreſſion from the direct courſe.

I Shall here interrupt the courſe of navigation from cape *Branco* to *Senega*-river, as uſually practiſed, ſteering from this cape weſt of the great bank *Secca da Gracia*; that I may give ſome account of the coaſts of *Arguim* and *Anterote*, to compleat the deſcription of this country, tho' now very little frequented by *Europeans*, ſince the demoliſhing of the caſtle of *Arguim* in 1678. It is to be obſerv'd, that the coaſting trade to *Arguim* will be more conveniently carried on in ſmall ſhips than tall ones, becauſe of the ſhallowneſs of the water on that coaſt.

Cape *Branco*, or white cape, was firſt diſcover'd by *Nunho Triſtan*, and *Antony Gonſalez*, in the year 1440. From this cape the land turns away ſhort to eaſt, forming a bay cloſe by it, which faces the ſouth, and before it is nine and ten fathom water. From that bay the land bends to the north-eaſt five leagues, and then again on a ſudden turns to ſouth ſouth-eaſt four leagues, forming a large bay, call'd *Angra de Santa Anna*, the bottom whereof is call'd *Culata*, where is good anchoring at two places, in four, five and ſix fathom, as is another near the cape's bay, in three and four fathom; and in the channel to it from cape *Branco* ſeven, eight and ten fathom; rather keeping along the ſhore of the cape than the oppoſite point of the great ſand-bank, call'd by the *Portugueſe*, as has been ſaid, *Secca da Gracia*, and by the *French Banc d'Eſtein*, which runs twenty ſix leagues from north-weſt to ſouth-eaſt, being almoſt oval; and there, as well as at another little round bank a few leagues eaſt ſouth-eaſt of it, over againſt *St. John*'s river, in the kingdom of *Geneboa*, the *Moors* carry on their fiſhery. The north point of the bank is about a league and a half diſtant from cape *Branco*, leaving a convenient channel, which leads to the ſouth-eaſt coaſt of *Arguim*. The variation at cape *Branco* is four degrees eaſt.

St. Anne's bay.

Barbot.

At the ſouth-eaſt end of *St. Anne*'s bay are two ſmall iſlands, at a little diſtance from the coaſt; the moſt northerly call'd *Ilha da Pedra*, the other *Ilha Branca*, or white iſland, from its white ſandy beach. Eaſt ſouth-eaſt of them is good anchoring in five fathom water, the place therefore call'd *Surgidouro*, that is, the anchoring-place. Beyond this again is another iſland, call'd *Ilha dos Couros*, or leather-iſland, ſomewhat to the weſtward of *Rio Para Bateis*. When cape *Branco* bears ſouth-eaſt by ſouth, diſtant eight leagues, there appears at ſouth-eaſt, about five leagues off, a ſteep white ſhore, ſtretching ſtrait along, and before it thirty-five fathom, grey ground. *Iſlands.*

From the weſt point of the river *Para Bateis* to *Ponta Bateis*, being the weſtern head of the bay of *Arguim*, the land tends weſt north-weſt and eaſt ſouth-eaſt about five leagues.

The tide about cape *Branco* runs along the above-mention'd coaſts to the bay of *Arguim*, and the channel betwixt that ſhore and the oppoſite ſoutherly banks has nine, ten, ſeven, five, ſix, five, ſeven, ſix, four, three, and three and a half fathom water; as far as *Ilha Branca*, and thence to *Ponta Bateis*, three and three and a half at moſt, with good anchorage on the ſouth ſide of *Ilha das Garzas*, or the iſland of herons, lying in the midſt of the opening of the bay of *Arguim*.

Arguim *bay and iſlands.*

IT was diſcover'd in the year 1440, by the above mention'd *Triſtan Vaz*, and *Antony Gonſalez*, together with the iſlands *des Garzas* and *Adeget*. In 1444, a ſmall company was erected in *Portugal*, paying an acknowledgment to the prince, to trade to thoſe parts newly diſcover'd; who ſent ſix caravels to the iſles of *Arguim*, which took there two hundred ſlaves, that turn'd to good profit in *Portugal*. *Slaves from thence.*

The bay is two leagues wide, and three in depth to the northward, there being three other little iſlands, north of that *das Garzas*, which all bear the ſame name of iſles of herons, from the great number of thoſe birds breeding there. Theſe and the abovemention'd iſlands, between the bay of St. *Anne* and that of *Arguim*, being ſeven in number, two whereof call'd *Nar* and *Fider*, have not *Iſlands.*

BARBOT. been yet ſpoken of, now commonly go under the general name of iſles of *Arguim*. They were formerly long poſſeſſed by the *Portugueſe*, who to ſecure their trade, and keep them in ſubjection, in the year 1441, by order of their king *Alfonſo* the fifth, built a ſtone fort on the chiefeſt of them, on a commanding point, and about four hundred twenty-five foot in compaſs, with all neceſſary accommodation; but the *Dutch* with three ſhips of war, fitted out by their *Weſt India* company, and the aſſiſtance of ſome of the prime *Moors*, drove them out of it in the year 1633.

Dutch take the Portugueſe fort.

The *Dutch* being maſters of the fort, added new works to it on the ſea-ſide, and kept it till the year 1678, when the *French Senega* company took it from them, with only one hundred and twenty men, in three ſhips; and having carry'd off a conſiderable booty of gum-*Arabick*, ſlaves and other goods, laid it level with the ground, to oblige the *Moors* of the adjacent parts, to repair with their gum, ſlaves and oſtrich feathers, the principal commodities of that country, to their factory at *Senega*; whereas they uſed to ſell them to the *Dutch* at *Arguim*, which was a prejudice to the *French*. The natives and *Arabs* have ſo far comply'd in that point, that the factory at *Senega*, ever ſince gets two hundred tons of gum-*Arabick*, and would have a much greater quantity, were it not that the *Dutch Weſt-India* company ſends every year a ſhip to the coaſt of *Arguim* and adjacent parts, and particularly to the bay of *Penha*, a port about forty-five leagues to the northward of *Senega*, of which more hereafter, to barter with the *Moors* for gum *Arabick*, and by that means leſſens the trade of the *French*.

The French take it from them.

In the year 1685, the *Brandenburgh African* company ſettled a factory at *Arguim*, by conſent of the *Caboceiros* or chiefs of the country, ſeeing the *French* had blown up the fort above mention'd, and carry'd away with them the cannon, ammunition, merchandize, and all other things they found therein; inſomuch that they left neither lodge nor houſe or cabbin, nor any body whatever belonging to *France*. The *Brandenburghers* taking it for a total abandoning of the fort, rebuilt it out of its ruins, and gariſoned it, to ſecure their own people and trade. The *French Senega* company, finding their gum-*Arabick* trade leſſen'd by this new ſettlement, pleaded a property thereof at the *French* court, as being their conqueſt and within the bounds of their conceſſions; and did ſo much inſiſt upon their ſuppoſed right, that the *French* plenipotentiaries at the conferences for peace, at *Ryſwick* in 1697, preſented a memorial to the mediators on that head; which was ſo fully anſwer'd by another memorial from Meſſ. *Schmettau* and *Danckelman*, embaſſadors of his late electoral highneſs of *Brandenburgh* at the *Hague*, that it was found, the *French* had forfeited their right to the country and fort of *Arguim*, by their forſaking it totally and entirely, as is above obſerv'd; and the property thereof devolv'd to the *Brandenburghers*, by rebuilding it ſo many years after. Thus they poſſeſs it quietly to this preſent time, according to the law of nations. This account is inſerted in the book publiſh'd of the conferences for peace, held at *Ryſwick* anno 1697.

Brandenburghers at Arguim.

I have not been able to hear, whether the *Hollanders*, ſince this poſſeſſion taken at *Arguim*, and the *French*, do ſtill trade there for gums, *&c.*

It is reported that the *Portugueſe* fort at *Arguim* was in former ages poſſeſſed by a *Mooriſh* nation, call'd *Schek Arabs*, who drove a trade there and apply'd themſelves to fiſhing; and that the *French* in thoſe days uſed to ſend ſome ſhips thither, in *January* and *February*, to catch ſharks, on the coaſt betwixt *Arguim* and St. *John*'s river, about twenty leagues to the ſouthward, which they dry'd in the ſun aſhore, and boiled the livers freſh, to extract lamp-oil, whereof they carry'd home conſiderable quantities.

Fiſhery.

The inhabitants of the *Canary* iſlands, and the *Portugueſe*, ſtill repair thither to fiſh, as they do along the coaſts of *Zenegues*, *Zanhaga*, *Gualata*, and on the bank *Secca da Gracia*, which laſt is the chief ſtation. They take *Pargues* and *Sardes*, which they cure and uſe at home inſtead of other ſalt-fiſh.

The *Portugueſe* trade conſiſted in woollen and linnen cloth, wrought ſilver, coarſe tapiſtry, and moſt of all in corn, which yielded a conſiderable profit, with the wandring wild *Arabs* and *Moors*; bartering for ſlaves, gold, oſtrich feathers, and *Barbary* horſes, for one of which they had twelve or fifteen ſlaves in *Nigritia*.

Portugueſe trade.

On the eaſt point of the bay of *Arguim* is a hill, on the top whereof the *Moors*, when they diſcover a ſail ſtanding in, uſe to make a fire, as a ſignal to deſire the ſailors to ſtay and trade with them.

At the ſouth part of the great iſle of *Arguim*, is a ſalt pond, which affords a great quantity of ſalt, but mix'd with much ſand.

Salt.

The country about the iſlands is low and barren. The natives have ſo little fuel, that the *Portugueſe* garriſon formerly was oblig'd to fetch it from ſix leagues diſtance up the inland, to the ſouthward.

The ſlaves the *French* took from the *Dutch*, in the caſtle of *Arguim*, being there put aboard a ſmall ſhip, to the number of one hundred and twenty, all luſty people of both ſexes, for *Santo Domingo* in *America*, having privately

Deſperate ſlaves.

privately provided themſelves with pieces of iron, and ſuch other weapons as they could, on a ſudden aſſaulted the few *French* there were aboard, whilſt ſome of them were aſleep; but not being able to force the captain and ſome others, who had ſhut themſelves up in the forecaſtle and great cabbin, whence they made a terrible fire on them with their muſkets; and ſeeing ſeveral of their companions kill'd, forty of the moſt obſtinate of them, men and women, leap'd into the ſea together, where turning on their backs, they call'd to the *French* to obſerve them, and holding their mouths quite open, ſwallow'd down the ſea-water, without moving arms or legs, till they were drown'd, to ſhow their intrepidity and little concern for death.

Arguim, a kingdom.

Arguim is a kingdom of it ſelf, in the country of *Gualata*, by many call'd *Anterote*; which name is alſo ſometimes communicated to the ſeven iſlands above mention'd.

The river of St. John.

THE coaſt from the bay of *Arguim* to *Rio de San Joao*, or St. *John*'s river, runs north and ſouth, twenty leagues indifferent high; only five leagues from *Arguim* may be ſeen at a great diſtance the high mount *Medaon*, oppoſite to which weſtward, about two leagues diſtant, lies *Ilha de Sarpo*, a ſmall iſland. The channel along the ſhore from *Arguim* to it, is three fathom deep near the land; and from the above iſland, betwixt it and the ſand-bank commencing three leagues to the ſouthward, and advancing in a ſemi-oval figure, above four leagues to the weſtward, and near to the iſland *Branquinha*, in nineteen degrees thirty minutes north latitude, the depth is four, ſix, five, four, three, and two fathom, coaſting the bank, which leaves a paſſage of two and three fathom water between it ſelf and the iſland *Branquinha:* but the other channel, weſt of this iſland, is five, four, and three fathom deep. The bank ſhows it ſelf at low water, and ſtretches from the laſt mention'd iſland ſouth-eaſt, to a hill call'd *Medaon grande do Tigre*, lying a league or more to the northward of St. *John*'s river. The ſpace of ground betwixt the ſaid river and the mount is all ſalt-pits. The channel from *Branquinha* to the river, coaſting the ſkirts of the bank, has three, and two and a half fathom water.

St. *John*'s river, in ancient geography, is call'd *Maſſa Fluvius*, and the people from it to *Senega*-river, *Mandori Nigritæ*. At the mouth of it, which is two leagues wide, is the good harbour *Tofia*, and in the midſt of it is an oval iſland; about which there is two fathom water. On the ſouth point of this river the natives have a large ſalt-pit, extending eaſtward to *Porto San Joao*.

Tofia harbour.

The famous town of *Hoden*, of which more hereafter, lies on the north-ſide of St. *John*'s river, five or ſix days journey to the eaſtward. Barbot. Hoden town.

The people of *Senega* ſay, they paſs from their river into that of St. *John*, through the other call'd *dos Maringoins*, being a branch of the *Senega*. As a proof thereof, they alledge, that the waters of the river *dos Maringoins* are ſomewhat brackiſh, which they pretend proceeds from their mixing with thoſe of St. *John*'s river in the north, tho' ſeventy leagues from the ſea: and the more to enforce it, they affirm there is no other river between the *Senega* and that of St. *John*.

Rio dos Maringoins riſes not far from it, and runs thence acroſs the country of *Geneboa*, from north to ſouth, with many windings, into *Senega* river. There are abundance of towns and villages on both ſides of it, among which the moſt remarkable are *Samba*, *Lamech*, and *Ringuilion*; near its head and to the ſouthward *Yonde Jebe*, *Yebe*, *Goleren*, *Walalde*, *Porrie*, *Pateſau*, *Killen*, *Sapaterre*, *Kocko*, and *Geneboa*. Marin-goins river.

Beyond the ſalt-pits of St. *John* is a bay, ſouth of which are four ſmall hills on the coaſt, call'd *Medaos de Santa Anna*, a league or better to the northward of a place, call'd *Porto de Framengo*, or the *Fleming*'s port; which is a bay of good anchoring, in four and five fathom water, ſeven leagues ſouth of St. *John*'s river. About two leagues weſtward, out at ſea, lies an oval bank of ſand, on which the ſea breaks; and without it weſtward, there is five and ſix fathom water.

Cabo Darco is the north point of the bay; by the *Portugueſe* call'd *Porto de Reſgate*, where is anchoring on three fathom water: the ſoutherly point of this bay lies two leagues and a half ſouth of cape *Darco*, which I ſuppoſe had that name from its exact form of a ſemi-circle; the bay is the mouth of this port, the depth four and five fathom. Port Darco.

Some leagues ſouth of *Reſgate*, appear the hills call'd *Sette Montes*, being pretty high land; and ſo along the ſhore the coaſt is full of hillocks. From the *Sette Montes* to *Armoroto*, is about four leagues ſouth; and from that to *Penba* or *Roſalgate*, three leagues ſtill to ſouthward. The *French* reckon *Penba* to be diſtant from their factory, (in the iſland of *St. Lewis* in *Senega*-river) forty-five leagues north.

Penba is a ſort of bay; the anchorage within a bank that lies before it. Hither the *Dutch* reſort every year with a ſhip; trading at this coaſt from port to port, to purchaſe gums, oſtrich feathers, *&c.* in exchange for their goods, with the *Moors* of *Geneboa*; which the *French* can hardly hinder from that diſtance.

Here I conclude the courſe of navigation, for the coaſting trade from cape *Branco* to this

BARBOT. this place of *Penba*; and will now reſume the direct courſe we uſed, from cape *Branco* to *Senega*-road.

Return to the courſe of the VOYAGE.

FROM about the latitude of cape *Branco*, being twenty degrees thirty minutes, as has been obſerv'd, we ſet our courſe ſouth and ſouth by weſt, till in ſeventeen degrees forty minutes, and then ſouth-eaſt. In this latitude we ſaw paſſing by the ſhip's-ſide a fiſh of an odd figure, but prodigious large and black, of the ſhape and form of a thornback, as repreſented in the print; differing in this, that it has two fleſhy horns ſhooting out at the head, which we judg'd to be above thirty foot in compaſs. Our ſailors give it the name of the ſea-devil; it is a gameſome fiſh, and we obſerv'd it once took a leap pretty high, and falling down again, tumbled over and over with great force, making a mighty noiſe; by which motion we obſerv'd, that it's under-ſide or belly was as white as the back was deep-black; and that it had as large a mouth, in proportion to it's bulk, as our rays or thornbacks. This ſea-devil, or *Whipray*, is always attended by three little fiſhes, about nine inches long, of the figure as in the print, ſtriped all round with white and black almoſt of an equal breadth and largeneſs, which renders them very beautiful and remarkable; our *French* ſailors call them the pilots of the devil of the ſea. Thoſe ſmall fiſhes, as is ſuppos'd, guide this monſtrous animal, and prick him as ſoon as they ſpy ſome fiſh near; at which this enormous fiſh launches away very ſwiftly. Commonly thoſe little pilots keep playing about his head, and chiefly betwixt his horns, and ſometimes under his ſtomach. This *Whipray* had a tail four yards long at leaſt. 'Tis a very ſtrong fiſh, by what I could obſerve of its gameſome motions and leapings. Soon after that fiſh was gone, we were in thirty-ſix, and at night in thirty-five fathom water, black ſand and mud, about four leagues from the land of *Geneboa*; exactly weſt of *Penba*, or *Roſalgate* before-mentioned. PLATE 19.

In the day-time we ſet the head ſouth from this latitude; and at night ſouth ſouth-weſt, ſounding every two hours. The next day we found our ſelves on a ſudden fallen into ſeventeen fathom fine ſandy ground, which caus'd us to lie by for a while; and found by the ſight we had of land immediately, about three leagues at eaſt ſouth-eaſt, that we were got on the bank of ſand, which is eighteen leagues to the northward of *Senega*-road; and exactly weſt of *Ganar*, and of *Petit-Palmit*: the former a village, the latter a remarkable palm-tree appearing on the downy-ſhore, ſo named by the *French*; and by the *Dutch Maſt-Boom*, which uſually ſerves as a land-mark to ſteer into the road aforeſaid, at one league and a half diſtance from land, without crouding much ſail, for fear of overſhooting the *Senega*-road: the tide from about cape *Branco* to that river, in the ſummer ſeaſon, ſetting very ſwift to ſouth ſouth-weſt, and ſometimes to ſouth-weſt, and the wind north north-eaſt and north-eaſt, always a briſk gale.

Other *French* ſhips bound to *Senega* keep their courſe from cape *Branco*, on the ſkirts of the great bank *Secca da Gracia*, as near it as is convenient; and being paſs'd the ſouth-end of it, let go freely to ſouth-eaſt, for the bay of *Anterote* or cape *de Terem*, or *de Arenas*, lying north of the ſaid bay, and about nine leagues to the ſouthward of *Penba* before mention'd. In order to obſerve the other noted land-mark, for knowing of this coaſt well, which is a great palm-tree appearing to the northward of the little palm-tree about ſix leagues diſtance, and for greater ſurety, they anchor in ſight of the coaſt at night, if they cannot reach the road by day. Betwixt *Ganar* and *Senega*-road, there is no village on the ſhore.

The coaſt of *Geneboa* is cover'd all along with ſandy-downs, like the *North-Holland* coaſt, on which ſtand many trees ſtraggling from each other; and about ſix leagues north of the point of *Geneboa*, which the vulgar *French* improperly call *Pointe de Barbarie*, the coaſt is edg'd all along with a very white ſandy beach, on which the ſea breaks violently, becauſe of the continual freſh, and frequent hard gales of northerly winds which blow along it, and the rapid tide. Behind the downs that frame the coaſt, the land ſhews woody, eſpecially as we approach to the factory. Geneboa point.

This point is by the river of *Senega*, and the ocean, reduced into a peninſula; and ſo narrow for ſeveral leagues to northward, that as we ſail by, being paſt a thick tuft of trees ſtanding cloſe together on the downs, five leagues north of the ſaid point, about two *Engliſh* miles from the breakings, which are extremely violent all over this coaſt of *Geneboa*: but more particularly, the nearer we approach to the road, we have preſently a ſight of the five turrets of the *French* factory on the iſland of *St. Lewis*, lying within *Senega*-river, four or five leagues; on one of which, the *French* diſplay the white ſtandard, when they have any ſhips in ſight from over the downs.

The coaſt, notwithſtanding the violent breakings on the white ſand-beach that borders it, is ſo ſafe, that any ſhips may boldly ſail by at half a league diſtance out at ſea; and thus paſſing by the factory with our colours out, firing a gun, and lowering our topſails for a ſignal, we anchor'd at night four leagues and a half to the ſouthward, exactly weſt of the bar of *Senega*-river, in French factory.

eight

eight fathom water, clay ground, ſound anchorage, and the moſt convenient, for ſending boats in and out of the ſaid river.

The *French* company's ſhips bound to *Goeree*, uſually keep this ſame courſe of navigation, and ſtop here for orders or inſtructions. But thoſe whoſe buſineſs is for *Gamboa*, *Sierra Leona*, and the *Gold Coaſt*, *Fida* or *Calabar*, ſteer from the latitude of cape *Branco*, to the ſouthward directly, to thoſe reſpective places, as I ſhall hereafter obſerve in particular.

Here follows a ſhort geographical account of the countries lying along the great ocean, from cape *Bojador* to *Senega*-river.

Of Zahara, *or the Deſart.*

THAT ſpacious tract of land call'd *Zahara*, *Zaahara*, *Zara* or *Sarn*, by the *Arabs*, that is, the deſart, becauſe it is ſo thinly peopled; was in former ages comprehended in *Old Lybia*, as part of *Getulia* and the *Garamantes*.

It lies betwixt twelve and twenty-ſeven degrees thirty minutes latitude; and from the fourth to the fifty-ſixth degree of longitude: and conſequently nine hundred and fifty leagues in length from eaſt to weſt; and forty, ſixty, a hundred, or two hundred and fifty leagues in breadth, according to ſeveral places.

Confines. On the north of it is *Biledulgerid*, or the country of dates; *Nubia* on the eaſt, *Nigritia* on the ſouth, and the *Atlantick* ocean on the weſt.

It is much leſs cultivated and inhabited than *Biledulgerid*; but the air is reckoned wholeſome, notwithſtanding the violent heat of the ſun. All the wealth of its inhabitants conſiſts in camels and dromedaries. In ſome *Dryneſs.* places they may travel two hundred leagues without finding any water. The natives have dry large wells on the roads, but at ſuch great diſtances that people often die with thirſt; and ſometimes thoſe wells are choak'd or bury'd with the ſand, which the ſtormy winds often blow up ſo as to bury travellers.

Rivers. There are only three rivers of any note in all this vaſt country. That of *Nubia*, which having run through the deſarts of *Lempta* and *Borno*, ſinks under ground; that of *Ghir*, running into the deſart of *Zuenziga*; and that of *Cavallos*, or horſes, riſing in and running through the deſart of *Zanhaga*, and falling into the ocean, divided into two branches.

Diviſion. This great tract of land is commonly divided into ſeven principal parts or provinces, each of them taking its name from the chief town. To the eaſtward are *Borno*, *Gaoga* and *Berdoa*, all of them formerly kingdoms. From eaſt to weſt lie *Lempta*, *Targa*, *Zuenziga*, and *Senega* or *Zanhaga*. Theſe are ſubdivided into deſarts, each of which has its peculiar name. BARBOT.

Inhabitants. The ancient *African* inhabitants are a brutiſh ſavage people, and great thieves; and the *Arabs* intermix'd among them, not much better. The more civiliz'd ſort live in towns, the others wander about with their cattle, ſubject to no laws or government. The principal habitations are in the weſtern part, near the ocean and the rivers. Theſe weſtern *Arabs* were formerly call'd *Sabatheans*. In all other parts of *Zahara* the towns are very remote from each other, at ſuch places where there are lakes or moraſſes, and where the air is moſt temperate. The wretched natives, knowing no better, remain ſatisfied with what their country affords.

They are ſubject to their own kings or lords, call'd *Xeques*, or elſe live like beaſts, in their beloved brutal liberty; eſpecially the *Arabs*.

Marmol ſays, theſe *Arabs* are deſcended from *Sabatha*, the ſon of *Chus*, whoſe dwelling was in the deſarts, between *Tingitania* and *Numidia*: *Chus* having peopled *Ethiopia*, and *Futh Lybia*, formerly from him call'd *Futeia*, and now *Nigritia*. *Chus* and *Futh* were the ſons of *Cham*, the ſon of *Noah*.

Religion. Many of them are *Mahometans*, others have neither faith nor religion.

The people living in the deſart of *Lybia* towards the weſt, are the *Berbeches*, the *Ludais*, the *Duleyms*, and the *Senegues*, and ſome *Arabs*; and theſe poſſeſs the firſt part of the deſart.

Several habitations. The ſecond habitation is *Tegaſa*, eaſt of the former, where they dig ſalt of ſeveral colours, which the merchants of *Yca* and *Tombut* carry away with caravans of camels, traverſing the deſarts of two hundred leagues, and carrying their proviſions with them; which if they happen to fall ſhort, they are ſtarv'd to death. Beſides, they are often infeſted by a ſouth-eaſt wind, which blinds ſome of them, and others are lamed in their joints; but all theſe hazards are ſweetned by the hopes of gain.

Zuenziga. *Zuenziga* is the third habitation, a deſart ſtill more dry and barren than the former, inhabited by the *Guanaſeres* or *Zuenzigans*, and thro' it paſs the merchants of *Trenecen*, bound for *Tombut* and *Yca*, with great hazard of their lives; eſpecially about that part of it call'd *Gogden*, where travellers find no water for nine days, unleſs in ſome ponds after rain, but that ſoon dries up.

Winter beſt. The beſt ſeaſon to travel thro' theſe deſarts is the winter, when ſome water may be found in wells. The winter is from *Auguſt* to the end of *November*, and ſometimes till the beginning of *February*, when there is graſs, water and milk.

BARBOT. The ſoil in general is barren, the mountains ſteep and uncouth, bearing nothing but thorns and briars; the moſt fertile places produce a little barley, and ſome dates.

Miſerable inhabitants. The inhabitants have nothing to depend on but their camels, whoſe fleſh and milk maintains them, as alſo ſome few ſheep and oſtriches. To add to their miſery, they are much infeſted with ſerpents, and ſwarms of locuſts fly a-croſs their deſarts, conſuming what little verdure the earth affords.

The inhabitants are lean, tho' the air of *Zahara* is ſo wholeſome, that the people of *Barbary* carry their ſick thither to recover their health, and the natives are not ſubject to diſeaſes. The women are very freſh and luſty, having commonly large breaſts. Both ſexes are of a tawny complexion.

Arabs. Among there *Africans* are many *Arabs*, who exact tribute from the *Segulmeſſes* for the lands they cultivate. Theſe *Arabs* wander about the deſarts, as far as *Yguid*, ſtaying where they find paſture for their cattle, of which they have great ſtocks, and gather abundance of dates on the frontiers of *Biledulgerid*, where they lord it by the number of their cavalry.

Noble tribe. Among them there is a nobler tribe or hord, call'd *Garſa* and *Eſque*; with whom the kings of *Barbary* make alliances, and marry the daughters of the chiefs of them.

Trade. Their principal trade is at *Gared*, in the kingdom of *Fez*, whence they make incurſions as far as *Figuig*, putting all the people under contribution, and ſell them the ſlaves they get from among the *Blacks*, who dread them, as being inhumanly treated when in their power.

Some of theſe *Arabs* ſell camels to the *Blacks*. They have a good number of horſes, and uſe them in hunting. They are addicted to poetry, and put their hiſtory, as well as their amours into verſe, which they ſing to ſeveral muſical inſtruments. They are frank and open-hearted, and do all things for honour. If a ſtranger happens to come among them, they feaſt him, according to their ability.

Habit. The mean wandering *Arabs* go quite naked; others more modeſt, wrap a piece of coarſe cloth about their body; and ſome wear a ſort of turbant on their head. Such as are well to paſs, have a long blue cotton frock or veſt, with wide hanging-ſleeves, brought them from the country of the *Blacks*.

Riding on camels. When travelling, they ride on camels, placing the ſaddle between the bunch on the back and the neck, and putting a bridle through holes bor'd in the noſtrils of the beaſt, with which they have as much command of them as we have of horſes, uſing a goad inſtead of ſpurs. They lie on mats made of ruſhes, and their tents are cover'd with coarſe camel's-hair cloth. Their language, which is a-kin to the *African*, is rude and barbarous, and their religion groſs *Mahometaniſm*.

The *Bereberes*, who live among them, are ſettled in their habitations, being a good-natured people, kind to ſtrangers, and honeſt in trade; whereas the wandering *Arabs* are continually robbing. They call the ſtony part of their deſarts *Zahara*, the ſandy *Cidel*, and the marſhy *Azgar*, which is their diviſion of the country.

Fifteen tribes of Arabs. A very modern author mentions fifteen tribes of *Arabs* inhabiting the northern parts of the deſart of *Zahara*, from the ocean, near cape *Bojador*, to about the twentieth degree of longitude from the meridian of *London* eaſt, which he reckons as follows; the *Hileles*, *Ludaya* and *Duleym Arabs* from north to ſouth, between cape *Bojador* and the river of gold, under the tropick, the *Duleym* being mix'd with the *Deveches* to the ſouthward; behind them to the eaſtward, up the inland, he places the *Burbus*, *Uled*, and *Aramena Arabs*; next to them eaſterly again, the *Cerem*, and *Garſa Arabs*; farther eaſt again the *Zargan* and the *Eſque Arabs*; eaſt of them the *Sobair* and *Sabit Arabs*; ſouth of whom are the *Lemptunes Moors*, call'd *Almoravides*; and ſouth of them is the deſart of *Lemptunes*, inhabited by a brutiſh nation, and by the *Yabaye Arabs*, inhabiting the more ſouthern part of this deſart. All the abovemention'd tribes or hords of *Arabs* are vagrant ſhepherds and robbers, living in tents and huts.

When any one of them dies, the wife, or next of kin goes out of the tent, howling after a ſtrange manner, and as loud as the voice can ſtrain, to alarm the neighbours.

Theſe dwellings were in former ages the country of the *Getuli* and *Numidæ*, whom the *Arabs* have drove to the frontiers of the *Blacks*, and poſſeſſed themſelves of their country. If any *Numidians* remain, they are ſubject to the *Arabs*.

GUALATA *and* GENEHOA *kingdoms.*

THE firſt of them borders to the northward on *Zanhaga*, and the other ſouthward on *Senega* river. They are two diſtinct kindoms, comprehended in *Nigritia*, both extending on the weſt to the *Atlantic* ocean; and on the eaſt to the deſart of *Zahara*: only *Geneboa*, on that ſide joins partly on the ſaid deſart, and partly on the kingdom of *Tombut*.

Air. The air is very wholeſome, tho' extremely hot, and each of them has its metropolis of the ſame name with the country. However, they are but thinly peopled, as being very ſcarce of water, and having but few rivers.

Inhabitants. The kingdom of *Gualata*, whoſe inhabitants are call'd *Benays*, and in ancient

geography

geography *Malcoæ*, has three great and populous towns; the metropolis is adorn'd with delightful gardens and date-fields, lies twenty-five leagues from the ſea-ſhore, about thirty leagues to the northward of *Tombut*. *Sanutus* lays down in this dominion, a place call'd *Hoden*, lying north of *St. John*'s river, ſix days journey inland from cape *Branco*, in nineteen degrees thirty minutes latitude, where the *Arabs* and the caravans that come from *Tombut*, and other places of *Nigritia*, travelling through to *Barbary*, ſtay and refreſh themſelves.

Product. This country about *Hoden* abounds in dates and barley, and has plenty of camels, beeves and goats; but their beeves are a ſmaller breed than ours of *Europe*. It has many lions and leopards terrible to the inhabitants; as alſo oſtriches, whoſe eggs they account a dainty.

Theſe regions are in ſeveral places much infeſted with monſters of various ſpecies, that meet at the watery places, and are bred of ſo many different kinds. The lions are reported to be fiercer than elſewhere; and roar moſt horribly in the night-time. They have alſo monſtrous ſerpents, and a multitude of very venomous ſcorpions, for whoſe ſake, in ſome parts of *Lybia*, men are forc'd to wear a kind of leather boots. They are beſides plagued with prodigious ſwarms of locuſts in the dry ſeaſon; as in *July* eſpecially, which, like thick clouds, traverſe the continent of *Africa* from eaſt to weſt, tho' ſo very large, and brouze all the plants, and even the bark of trees; and leave behind them their eggs, where they have reſted a while, which encreaſes the calamity of thoſe countries, as breeding the ſpecies *ad infinitum*, and cauſing a continued deſolation.

Both ſexes are very black, but civil and courteous to ſtrangers. The inhabitants of the city *Gualata* live poorly, but thoſe of *Hoden* plentifully, having barley-bread, dates and fleſh; and ſupply their want of wine, by drinking camel's milk, and that of other beaſts.

Both men and women have their faces commonly cover'd with a cloth; and the men of *Hoden* wear ſhort white jackets, but the women think it no ſhame to go ſtark naked, covering their heads only with a caul of hair dy'd red. Their language is that of *Zungay*, uſed among the *Geloffes*.

Theſe *Arabs* of *Hoden*, like the others, never continue long in a place, but rove up and down with their cattle through the adjacent wilds.

The *Senegues*, as long as the country of *Nigritia* was under their juriſdiction, had ſettled the royal reſidence of their kings in *Gualata*, which brought a great concourſe of *Barbary* merchants thither, to trade at the mouth of the river of the *Senegues*, which runs through that country, and was thought to proceed from the *Niger*; but ſince that country fell into the hands of a powerful prince, call'd *Soni-Heli*, the merchants forſook this place, and ſettled their ſtaples at *Tombut* and *Gago*. The people of *Hoden* ſtill drive a trade in *Gualata*, and reſort thither in great numbers, with their camels laden with copper, ſilver, and other commodities from *Barbary*, and other countries, as alſo to *Tombut*, and many places in *Nigritia*, carrying home no worſe return from thence than gold. BARBOT.

The king of *Gualata* being overcome in battle by the king of *Tombut*, in the year 1526, was reſtor'd to his throne, upon condition he ſhould pay him a yearly tribute.

Theſe people, tho' ſubject to kings, have no poſitive laws, or courts of judicature in their chief towns, to puniſh malefactors; but live after a rambling manner promiſcuouſly, every one endeavouring to be his own judge and arbitrator; the king's will being their law.

They live like their neighbours of the deſarts, who want moſt conveniencies of life, having only great and ſmall millet, little cattle, and ſome palm-trees, and are a rude people, and thoſe which are moſt to the ſouthward blackeſt. The native *Gualatans* worſhip fire, perhaps becauſe of its uſefulneſs, as the people of *Anian* and *Quivira* in *North America* are ſaid to pay religious adoration to water. Thoſe who are of the *Arabian* race are *Mahometans*, and profeſſed enemies to chriſtianity. The language of this country is the *Zungay*, uſed by the *Geloffes* alſo.

GENEHOA *kingdom*,

BY ſome call'd *Guinea*, by the *African* merchants *Gheneva*, and by the natives *Geuni* or *Genii*, in the ancient geography was nam'd *Mandori*.

It is bounded on the north by the kingdom of *Gualata*, on the weſt by the ocean, on the ſouth by the *Senega* river, and on the eaſt by *Tombut*.

This country, tho' of a large extent, has neither cities, towns nor fortreſſes, but only one, which looks more like a village, where the king reſides, and there is a ſort of univerſity, for education of their prieſts and learned men. It is alſo the ſtaple for all the merchants of the kingdom: yet this place of ſo great reſort has wretched buildings, being only ſmall thatch'd huts and hovels of loam, ſtanding round; the doors ſo low and narrow, that they are forc'd to creep in and out: which we may ſuppoſe are no better built, becauſe they expect every year, in *July*, *Auguſt* and *September*, to be under water, by the overflowing of the *Senega*, when they retire into veſſels and boats made for

Living in boats.

BARBOT. for that purpoſe, in which the king firſt loads his furniture and houſhold-ſtuff of his low-roof'd palace; then the ſcholars and prieſts their univerſity goods; and next the merchants and inhabitants their moveables; and laſt of all, the water increaſing, they go aboard themſelves, as if they enter'd the ark; and at the ſame time the merchants of *Tombut* come thither, and joining fleets, traffick with them on the water.

This kingdom abounds in rice, barley, cotton, cattle and fiſh; but their ſcarcity of dates are ſupply'd them from *Gualata* and *Numidia*.

The inhabitants according to their manner go handſomely clad, in black and blue cotton; of which they alſo wear head faſhes: but their prieſts and doctors are habited only in white cotton, common alſo to the *Alſaquis*, with white bonnets.

Theſe people make great advantage of their cotton cloths, which they barter with the merchants of *Barbary*, for linnen, copper, arms, dates and other commodities.

Marmol ſays, they have money of gold that has never been melted; as alſo a current coin of iron, ſome pieces whereof weigh a pound, others four ounces.

The kingdom was formerly ſubject to the *Luntines* or *Lumptunes*, a people of *Lybia*, who founded the city of *Morocco*, call'd alſo *Morabitines*, of the race of the *Almoravides*, but was afterwards made tributary to *Soni-Ali* king of *Tombut*. His ſucceſſor *Iſchia* obtaining a ſignal victory over the king of *Geneboa*, took and ſent him priſoner to *Gago*, where he died in captivity.

The king of *Tombut* thus grown maſter of all *Geneboa*, reduc'd it into a province, placing a governor there, and then cauſed a great market to be proclaim'd in the metropolis of the country.

Marmol ſays, the people of *Geneboa* were call'd in *Africa Morabitines*, and the firſt that embrac'd the *Mahometan* ſuperſtition, in the days of *Hechin*, the ſon of *Abdel Malic*; for before they were chriſtians.

The Kingdom of TOMBUT.

IT will not be improper to give ſome account of this kingdom, as being the moſt noted among the more northern *Blacks*, both for its riches and trade.

It takes the name from a city founded, as they ſay, by king *Menſey Suleyman* or *Soliman*, anno 1221. about thirteen miles from an arm of the *Niger*, and one hundred and thirty leagues from the country of *Dara* or *Segelmeſſe*.

Tombut town. This city was formerly famous for ſumptuous buildings, but is now reduc'd to plain huts and hovels, and has only one ſtately moſque and a magnificent palace for the king, built by a famous architect of *Granada*, who happen'd to come thither.

Cambre town. Three miles from *Tombut*, on the bank of the *Niger*, ſtands another great town, call'd *Cabra* or *Cambre*; a convenient place for merchants to ſet out for the kingdom of *Melli* in *Nigritia*.

King of Tombut. The emperor of *Tombut* has vaſt dominions, which yield him immenſe treaſure, which he piles up in bars of pure gold of *Tybar*, ſome of them ſaid to be of a prodigious weight. He ſtiles himſelf emperor of *Melli*. His court is as well regulated as any in *Barbary*, both in religious and temporal affairs.

The cheriff *Mahomet*, in the height of his proſperity, had thoughts of conquering this and other kingdoms of the *Blacks*, at the inſtigation of the people of *Lybia*, as had been done in former ages by the *Lemptunes*. He ſet forward by the way of *Acequia el Hamara*, on the borders of *Geneboa*, with one thouſand eight hundred horſe, and an infinite number of camels loaded with ammunition and proviſions; but being inform'd that the king of *Tombut* was marching to meet him, with three hundred thouſand men, he made haſte back to *Tarudant*. This happened in the year 1540. Some chriſtian captives, that belong'd to the cheriff, attending him in that expedition, the *Blacks* reſorted thither to look on them as a wonder, believing thoſe *White* ſlaves were not like other men, and delighted to diſcourſe with them; the cheriff having induſtriouſly given out, that they were monſters, that uſed to tear other men with their teeth and eat them. *Marmol*, who gives this account, was himſelf in the expedition.

Court and army. When the king of *Tombut* takes a progreſs, he is attended by all his court on camels; but in fight they all ride on horſes, are bold ſoldiers, but obſerve no order. Their beſt horſes come from *Barbary*, which when arriv'd, the king chuſes ſuch as he likes and pays well for them. *Nigritia* has no good breed of horſes, but ſome ſmall ones, which they uſe at *Tombut* to ride in and about the town.

Inhabitants. The people of *Tombut* are good-natur'd, civil and pleaſant, and ſpend much of the night in ſinging, dancing and revelling about the ſtreets. They keep many ſlaves of both ſexes.

Scholars. There are great numbers of ſtudents, who are in great eſteem and maintain'd at the king's charge, having abundance of *Arabick* books brought them from *Barbary*, and purchaſed at great rates.

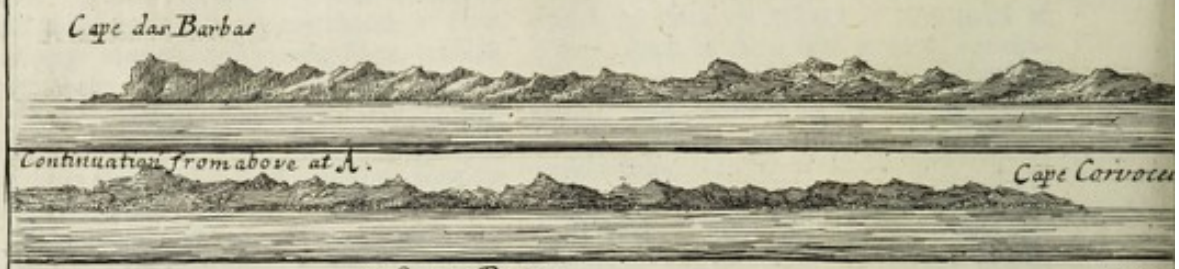
Trades. There are alſo many tradeſmen and artificers, eſpecially cotton-weavers, ſhopkeepers and handicrafts.

Food. Their common diet is a diſh compoſed of fleſh, fiſh, butter and milk, ſtew'd together.

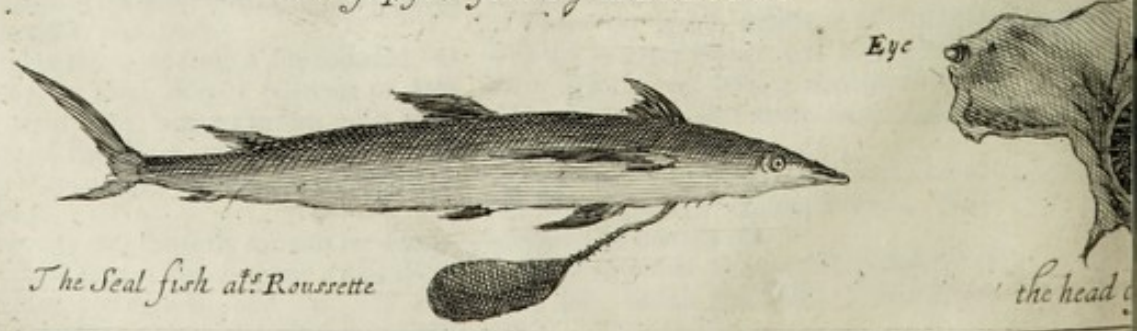
Women. All the women, except ſlaves, cover their heads and faces.

They

The Prospect of the Coast of Libia at.s Zara



Scale of 4. foot for the great Dorade Fish



das Barbas to Cape Corvoceiro, the Cape das Barbas at E.N.E. 4½ or 5 L.

Continued under at A

ork Pedro da galla

a Captain

a Pargue

The Requin

Eye

The Panapana alˢ hamer fish

Eye

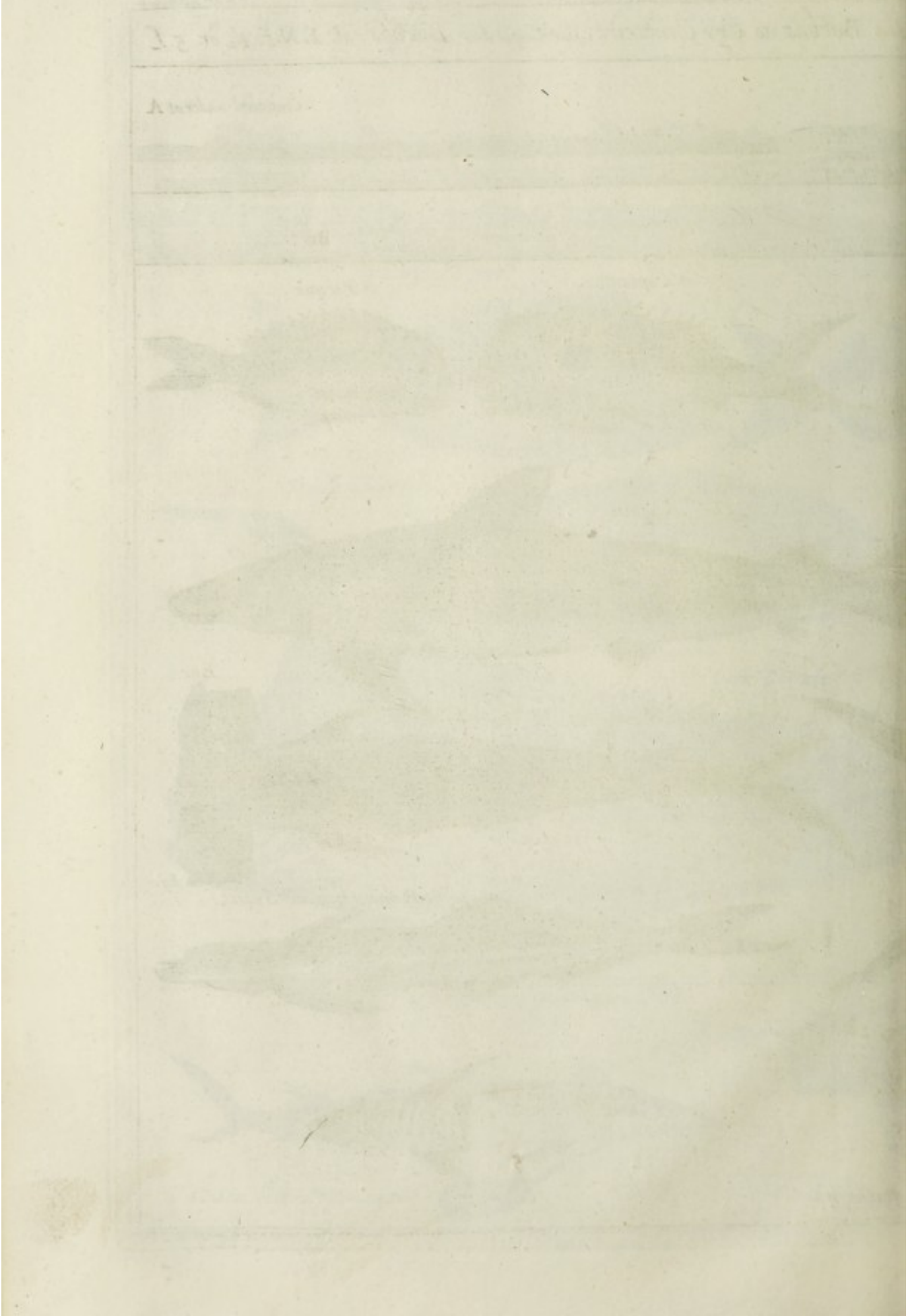
The Remora fish alˢ Sisset

Eye

The upper part of the head of the Remora

hamer fish

I. Kip fecit



They have no ſtamp'd coin, but only bigger or ſmaller pieces of pure gold of *Tibar*; and fine pieces of metal twiſted like a ſnail ſaid to come from *Perſia*, four hundred whereof make a ducat, ſo that they ſerve for ſmall change.

Water. The city of *Tombut*, conſiſting of thatch'd cottages, is often ſubject to be burnt. It is plentifully ſupply'd with water, not only by channels drawn from the *Niger*, which runs through the ſtreets, but by abundance of

Judges. wells. There are *Alfaquis* or judges, and other doctors of the law of *Mahomet*, who are maintained by the publick, and much reſpected.

The merchants of *Fez*, *Morocco*, and even of *Grand Cairo*, reſort to *Tombut* to trade

Plenty of gold. for gold, which is brought thither by the people of *Mandinga*, in ſuch plenty, that ſometimes the merchants having diſpoſed of all their commodities, that metal lies there till another return, or is carry'd home again.

Jews hated. The princes of this country are ſuch enemies to *Jews*, that they are abſolutely forbid the country; and ſhould it be known, that the native merchants had any correſpondence with them, their eſtates would be confiſcated.

When any perſon ſpeaks to the king, he muſt proſtrate himſelf on the ground, and throw duſt on his head and ſhoulders. The

Army. king is attended by ſeven thouſand horſe and a vaſt multitude of archers a-foot, having long bows, and poiſon'd arrows. All priſoners of war are made ſlaves.

Product. The country abounds in corn; and there is ſuch plenty of cattle, that milk and butter are common. Salt is very ſcarce, what they have being brought them from the country of *Senega*, a hundred and ſeventy leagues to the northward.

The king has a commiſſioner in the city *Cabra*, who hears and determines all cauſes, either relating to the crown, or between private perſons.

The courſe of navigation for the ſouthern parts of Guinea.

IF coming from *Europe*, we are bound directly for the *Gold Coaſt*, *Fida*, *New* or *Old Calabar*, being arriv'd in the latitude of cape *Branco*, we ſteer ſouth; ſo that we paſs twelve or fifteen leagues weſt of *Cabo Verde*, and being in its latitude at that diſtance, we carefully avoid making up

Double tides. too near to the land, by reaſon the tide thereabouts divides as it were in two branches, but more eſpecially about *Rio Grande*; the moſt conſiderable running from eaſt to weſt, along the equinoctial line, towards the continent of *America*: the other, whirling about the coaſt betwixt cape *Verde* and cape *Monte*, afterwards runs eaſt on the coaſts of *Guinea* in ſuch a manner, that in the beginning of the laſt century, ſome ſhips bound for the *Eaſt-Indies* ſteering eaſtward to prevent being driven upon the coaſt of *Brazil*, about cape *St. Auguſtine* were inſenſibly carry'd upon the banks, lying betwixt the aforeſaid cape *Verde* and *Cabo Monte*; and others were into the *Bight* of *Guinea*. Barbot.

Obſerving the above-mention'd courſe, and what I have before taken notice of in the deſcription of *Sierra Leona*, we came to have ſight of land at cape *Monte*, and having brought it to bear north, rang'd the ſhore to *Rio Seſtro*; where, if occaſion require, we may ſtop to get in wood, water, and proviſions. But having no occaſion, we ſteer'd our courſe ſo as to get ſight of *Seſtro Paris*, to take in ſome *Guinea* pepper or *Malaguette* for our deſign'd ſlaves. Next we endeavour'd to have ſight of cape *das Palmas*, from four or five leagues diſtance at ſea, to avoid the ſhoals that ſhoot out from it to the ſouthward. Thence, without coming near the *Ivory* coaſt, as bound directly to the *Gold Coaſt*, we came to anchor before *Iſſeny*, or *Aſſinee*, being the firſt port or town of that coaſt. As for the remaining courſe along it, every man does as he judges convenient, or as his occaſions require, from port to port, to the end of the ſame.

But when we deſign directly from cape *das Palmas* to *Lampy*, *Popoo*, *Fida* and *Ardra*, we ſet our courſe to the ſouth, till in the latitude of cape *Tres Pontas*, taking care, if poſſible, to get ſight of it; and commonly to call in at *Axim*, if not at *Tacorary*, to provide a bar-canoe of ſixteen to twenty rowers or padlers. Thence bearing five or ſix leagues off the *Gold Coaſt*, we get in a ſhort time to any of the above mention'd places.

We obſerv'd, during this navigation, the tide to ſet often to the eaſtward, and to north-eaſt, from cape *das Palmas* to *Fida* or *Whidah*; and from *Cabo Verdo* to the cape *Palmas*, to the north-weſt.

From the latitude of cape *Branco* to cape *Palmas*, we had the diverſion of catching ſharks, doradoes, negroes or king-fiſhes; bonnitoes, tunny-fiſh, flying fiſh, carangues, remoras or ſucking fiſh, machorans, and many other ſorts, which are both pleaſant and ſerviceable to travellers.

Twenty or twenty-five leagues weſt of *Cabo Branco*, we often ſee the ocean almoſt all over cover'd with a certain weed of a yellow-green colour, call'd *Sargaſſo*, reſembling that which grows in our wells, or ſamphire, bearing a ſort of ſeed at the extremities, which have neither ſubſtance nor ſavour. No man can tell where theſe weeds take root, the ocean being there ſo deep: they are alſo ſeen thus floating on its ſurface ſixty leagues to the weſtward of the coaſt of *Africa*, for the ſpace of forty or fifty *Weeds in the ſea.*

BARBOT leagues; and ſo cloſe and thick together in ſome places, that a ſhip requires a very freſh gale of wind to make her way through: and therefore we are very cautious to avoid them in our courſe.

The iſlands of CABO VERDE,

ARE the *Gorgades*, or *Heſperides*, or weſtern iſlands of the ancients. Some authors mention twenty of them, but we commonly reckon but ten of any note, the reſt being very ſmall and inconſiderable. They are, beginning to the northward, *St. Antony*, *St. Vincent*, *St. Lucia*, *St. Nicholas*, *Sal*, or the *Salt* iſland, *Boaviſta*, *Mayo*, *Santiago*, *Brava*, and *Fuego*; this laſt ſo call'd from a burning mountain in it, which ſometimes caſts out fire.

Their names.

Poſition. Their ſituation is weſt of *Nigritia*, betwixt three hundred fifty-four and three hundred fifty-eight degrees of longitude; and from fourteen to eighteen degrees thirty minutes of north latitude.

Santiago. The iſland *Santiago*, or *St. James*, is the largeſt of them, about forty-five leagues in length, ten in the greateſt breadth, and ninety-five in compaſs.

St. Nicholas and *St. Lucia*, are twenty-five or twenty-ſix leagues long, ſeven or eight broad, and ſixty about. The former lies from north-weſt to ſouth-eaſt, and the latter from north-eaſt to ſouth-weſt.

St. Vincent and *St. Antony* are not above half as big as thoſe above, and the five others ſtill ſmaller; the biggeſt of them not ten leagues in length, and near twenty about.

The air of theſe iſlands is generally hot and unwholeſome; the ſoil in ſome of them rocky, as the *Salt* iſland, *Boaviſta* and *Mayo*; the firſt having nothing in it of value, but ſome wild horſes and mules, and very *Large aſſes.* tall large red aſſes, which the *Dutch* and *French* often tranſport to their plantations, at *Surinam* and *Cayenne* in *America*; and when I was at *Cayenne*, a *Dutch* ſhip carry'd over thither ſixteen of thoſe aſſes for ſale. The latter has alſo a great number of thoſe beaſts, and more goats; the ſkins whereof and the ſalt it affords make it reſorted to. The other iſlands are much more fertile, *Product.* producing rice, *Indian* wheat, ignames, bananas, lemons, citrons, oranges, pomegranates, cocoa-nuts, figs, melons, ſugar-canes, cotton, and wine; of ſeveral of which ſorts of fruit, they have two crops a year. *Brava* and *Fuego* afford the beſt wine. The iſland *Mayo* has ſalt enough to load a thouſand ſhips every year. It is made in *January*, *February* and *March*, of the ſea-water let into trenches or ponds, made for that purpoſe. It kerns only in the dry ſeaſon, and they who go thither for it, take it up as it kerns, and lay it in heaps on the dry land before the water breaks in again. It coſts nothing but the mens labour to take it out of the pits, beſides the carriage, which is very cheap, the inhabitants having aſſes for that purpoſe, and being glad to get a ſmall matter by it. The pits are not above half a mile from the landing-place. The *Engliſh* drive a great trade of ſalt there, and have ſometimes a man of war for a guard-ſhip, moſt of it being for *Newfoundland*. *Salt.*

There is great plenty of fiſh in the bay of *Mayo*, which is a great help to ſailors, who ſometimes have taken ſix dozen of large fiſhes, moſt of them mullets, from eighteen to twenty-four inches long, at one draught. *Good fiſhing.*

There is alſo good ſtore of cattle, poultry, and all ſorts of wild fowl: but above all, a vaſt number of goats, which they ſalt, and export in caſks to the neighbouring ports, or ſell to ſhips that touch there; and they dreſs the goats ſkins very finely, in the nature of *Turky* leather. *Proviſions.*

About theſe iſlands, the ſea in ſome places is ſubject to be cover'd with weeds like the *Sargaſſo* above ſpoken of, which ſailors carefully avoid.

The iſlands were all deſert, when firſt diſcover'd by a *Genoeſe*, and not inhabited in thirty years after; when in 1440, the *Portugueſe* began to ſettle on them, and keep the dominion thereof to this day, under the direction of a governour-general of their nation, reſiding in the town of *St. Jago*, in the iſland of that name, that place being the capital not only of theſe iſlands, but alſo of all the places the crown of *Portugal* poſſeſſes on the coaſts of *North* or *High Guinea*, whoſe governors depend on this juriſdiction: it is alſo an epiſcopal ſee, ſuffragan to *Liſbon*. The *French* took and plunder'd it in the year 1712.

The bay call'd *Praya*, lies eaſt of *St. Jago*, large enough to contain an hundred ſhips ſafe at anchor, on fourteen fathom water, behind a ſmall iſland.

The iſle *St. Mary* has a good haven on the north-ſide; but that of *St. Thomas* is very dangerous.

Ribera Grande has five hundred houſes, and the beſt of horſes, but the air is unwholeſome, and the ſoil very barren. *St. Lucia* has the moſt people next to *St. Jago*.

There is ſuch plenty of tortoiſes in theſe iſlands, that at a certain time of the year ſeveral foreign ſhips reſort to it, to catch and ſalt them by whole cargoes, for the *European* colonies in *America*. In the wet ſeaſon, an infinite number of theſe creatures make for land, to lay their eggs in the ſand, and bury them, and then return to their element again, letting the eggs be hatch'd by the violent heat of the ſun. *Tortoiſes.*

The inhabitants go out in the night, and turn the tortoiſes on their backs with poles; for they are ſo large, that there is no doing

of

of it with their hands. The fleſh of them well cured is as great a ſupply to the *American* plantations, as cod-fiſh is to *Europe*.

Flamingos *birds.* They have a ſort of fine tall birds in theſe iſlands, which they call *Flamingos*, or *Flemmings*, not unlike geeſe; the feathers on their bodies white, and thoſe of their wings red, much admir'd in *France*, whither ſome of them are now and then ſent from *Cayenne*, a colony of theirs in *America*. There are alſo *Guinea* hens, and very large curlieus.

To theſe iſlands the *French* agents at *Senega* and *Goeree* ſend for proviſions, when there is any ſcarcity in thoſe parts of *Nigritia*, and have them in exchange for ſome few ſlaves, and all ſorts of linnen and wearing apparel for men and women. In the year 1681, when I arriv'd at *Goeree*, there being a great dearth in that country, one of the company's ſhips was gone to the iſlands for proviſions.

Red fog. I have obſerv'd, that in our courſe, betwixt the continent of *Africa* and theſe iſlands of *Cabo Verde*, we had ſometimes a thick fog of a reddiſh colour, which look'd to us like a red ſand, and gave our men violent head-aches, fevers, and the bloody flux.

Another time, paſſing by the coaſt of *Zanhaga*, we ſaw the ocean overſpread in ſeveral places, with an infinite multitude of very ugly red and wing'd graſhoppers, or *Locuſts.* locuſts, as big as a man's little finger, and a long body, lying on the ſurface of the ſea, abundance of them yet alive; which it is likely were driven out to ſea from that part of the continent of *Africa*, by the ſtrong north-eaſt gales: that country, as has been ſaid before, being often infeſted with whole clouds of thoſe miſchievous inſects, flying acroſs the deſarts of *Africa*, from *Arabia*, *Egypt*, *Numidia*, *&c.* and covering the land for ſeveral leagues, according as the winds ſet to drive them.

In the year 1672, a plague of theſe locuſts came into the province of *Aulnix*, in *France*, where they devour'd all that was green to the very root; and being carry'd by the wind to ſea from *Rochel* towards the iſle of *Rhee*, I ſaw a ridge of them dead, above a foot deep, on the beach, for ſeveral leagues in length, as they had been thrown up by the waves, and left there at low water; which, with the heat of the ſun, it being then ſummer, caus'd a very offenſive ſtench. And I remember, that before they were thus drown'd, there was not a houſe in the province, but what was peſter'd with them; and I heard abundance of the people ſay, that for ſome days they could ſcarce dreſs any meat, thoſe inſects falling ſo thick down the chimneys into the fire. It was a diſmal ſight to behold the country, without any the leaſt green left in it, as if all had been burnt up; whence we may eaſily judge how much *Africa* ſuffers, which is ſo frequently infeſted with them. BARBOT.

Graſhoppers and flies. There is another ſort of graſhoppers, which are not wing'd, and conſequently remain longer in a place, and deſtroy all the plants. Beſides which, they are often plagu'd with flies, no leſs hurtful than the others.

Monſieur *Beauplan*, in his deſcription of the *Ukrain*, gives a very notable account of the flies, the gnats, and eſpecially the locuſts, and the infinite damage they do in that country; he ſays, they are commonly brought out of *Tartary* by the eaſterly winds into the country about *Novogrod*, being as thick as a man's finger, and three or four inches long. In *October*, they make a hole with their tails in the earth, in which every one lays three hundred eggs, which they cover with their feet, and then die; none of them living above ſix months, or little more. The rain, ſnow, and froſt, do not hurt the eggs, which lie there till *April*, when the warm weather hatches them, and the inſects coming out, are ſix weeks before they can fly. If the rains fall when they begin to hatch, and continue eight or ten days, they are all deſtroy'd; and the like rain in ſummer kills the locuſts upon the ground, becauſe they cannot fly away: but if the ſummer proves dry, as is moſt uſual, the country is infeſted with them till *October*. The ſaid Monſieur *Beauplan*, who liv'd in the *Ukrain* ſeventeen years, adds, that the air is ſo full of locuſts there in the ſummer, that the houſes ſwarm with them; and to avoid them, he was forc'd to eat in a dark room by candle-light, and yet many times did cut the locuſts wi... his meat; and a man could ſcarce open his mouth, but ſome of them would get in: beſides that, there were clouds of them to be ſeen flying abroad five or ſix leagues in length, and two or three in breadth; inſomuch, that the wiſeſt men were confounded at the ſight of ſuch innumerable multitudes as could not be expreſs'd or even conceived, but by ſuch as had ſeen them. He concludes, ſaying, he was told there by perſons knowing in languages, that on their wings were to be ſeen in *Chaldaick* letters, theſe words, *Boze Inion*, ſignifying in *Engliſh*, *ſcourge of God*; for the truth whereof, he rely'd on thoſe who told it him, and underſtood the language.

Whilſt I was writing this, I receiv'd a letter from *Liſbon*, dated *July* twenty-fourth N. S. 1710. giving an account, that the crop in *Portugal* would have been generally good; but that in the province of *Alentejo*, the beſt of that kingdom, the locuſts had deſtroy'd moſt of the wheat, which had rais'd the price of foreign corn.

To return to the graſhoppers or locuſts, with which we found the ocean cover'd on the

BARBOT. the coaſt of *Zahara*: I cauſed ſome of them to be taken up out of the ſea in a bucket, and kept one alive above three months, in a cornet of paper, cloſe in a trunk, ſo that it never breathed the leaſt air all that while, and fed on the very paper it was confined in. When dead, I obſerv'd the bottom of the paper full of the ordure of the inſect.

I ſhall ſubjoin to the courſe to ſteer for the *Gold-Coaſt* of *Guinea*, the following obſervations, as deliver'd by the late Mr. *Henry Greenhill*, whom I have mention'd heretofore as my particular acquaintance, when he was agent at cape *Corſo* caſtle, and ever ſince in *England*; being a very intelligent and experienc'd gentleman, commiſſioner of the navy at *Plymouth* and *Portſmouth*, and projector and builder of the royal dock at *Hamozes*.

Winds on the coaſt.

THE coaſt of *Africa* from cape *Palmas* to cape *Fermoſo*, lies eaſt and eaſt by north; and near thoſe points the land-breezes blow on that coaſt, which commonly begin about ſeven in the evening, and continue all night, till near the ſame time the next morning: during which interval, we are troubled with ſtinking fogs and miſts from ſhore, which by return of the ſea-breezes upon the oppoſite points, are all driven away; and we have the benefit of them in a curious freſh gale, till about five in the afternoon.

And here let me note it for a general obſervation, that in theſe, and all other places within the tropicks, as far as ever I took notice, the wind is drawn by the land. For if an iſland or head-land were inclining to a circular form, the ſea and land-breezes fall in diametrically oppoſite to that part where you are; ſo that if you are on the ſouth ſide, the ſea-breeze ſhall be at ſouth, and the land-breeze, when it comes in its ſeaſon, at north.

In getting on the coaſt, we endeavour to fall in with cape *Monte* or cape *Meſurado*, which is about eighteen leagues to the eaſt ſouth-eaſt thereof; and after that, we double cape *Palmas*, whence, as afore ſaid, the land tends away eaſt by north, the current near the ſhore ſets upon that point down into the *Bight*. The land-breezes between cape *St. Anne* and cape *Palmas* are at eaſt, blowing briſk four leagues off the ſhore. The ſea-winds there, are at ſouth-weſt.

The *Tornados*, ſays he, uſually come in the beginning of *April*, and ſeldom leave the *Gold Coaſt* till *June* commences, and with frequent viſits make us ſenſible of their qualities. We have ſometimes three or four in a day, but then their continuance is but ſhort, perhaps not above two hours, and the ſtrength or fury not above a quarter of an hour; but accompanied with prodigious thunder, lightning and rain, and the violence of the wind ſo extraordinary, that it has ſometimes rolled up the lead the houſes are cover'd with, as cloſe and compactly as poſſible it could be done by the art of man. The name implies a variety of winds, but the ſtrength of them is generally at ſouth-eaſt; and by ſhips that are bound for the coaſt, they are made uſe of to get to windward.

Of the paſſage from the GOLD COAST *to* EUROPE, *or to* AMERICA.

SUppoſing we part from *Cormentyn*, or from *Acra*, for *Europe*, if we have all neceſſary proviſions for ſuch a voyage, and have no occaſion to call at any places or iſlands of the *Bight* of *Guinea*, or at cape *Lope*, we keep as cloſe as poſſible to the wind, to paſs at windward of *St. Tome*; which, however, is ſeldom feaſible, but in the ſeaſon of *Tornados* coming from the north-eaſt: for without ſuch powerful aſſiſtance, it is very rare we can well weather that iſland, the current almoſt continually ſetting eaſt by north.

Thence we run to the ſouthward of the line three and a half or four degrees, keeping ſtill the luff; and the farther ſouthward we go, the ſtronger we find the gales, and more beneficial for getting off the *African* coaſt. In that elevation of three and a half or four degrees ſouth, we commonly meet with the eaſt ſouth-eaſt, or trade-wind, which carries us to the northward of the equator pretty faſt.

If we get ſo far to ſouthward, we have commonly ſight of *Annabom* iſland. However, it muſt be obſerv'd, not to keep to the northward of it, till we come between twenty five to thirty degrees to the weſtward of cape *Lope Gonſalez*, or at the longitude of *Cabo Verdo*; and thence advancing gradually northward, we come inſenſibly to get the north-eaſt winds, which carry us to the latitude of the *Flemiſh* or *Açores* iſlands, if deſigning for the bay of *Biſcay*, or the *Britiſh* channel.

It muſt be obſerv'd in this paſſage, that when once we are to the weſtward of the ſaid cape *Lope*, and in ſouth latitude, the current ſets northerly, and the wind, to twenty degrees of latitude, is generally at eaſt ſouth-eaſt; as to the like number of degrees, on the oppoſite ſide of the line, it blows at eaſt north-eaſt. Nor is there any change of the current obſerv'd, unleſs in the *Tornado* ſeaſon, when, during their blowing, they ſet to windward; tho' perhaps the moon, upon full and change, may have the like influence there, as in other places.

Another

Another obſervation in this paſſage is, that in the months of *May*, *June*, *July* and *Auguſt*, we carefully keep to the ſouth of the line ſome degrees, till we croſs it, in the aboveſaid longitude of cape *Verde*; to avoid the calms, very frequent at that ſeaſon on the north of the line, which keeps us much longer in our paſſage. But in the month of *September* we may ſail continually along the line, without inclining one degree either to north or ſouth. At that time it proves ſo cold there, at ſo ſmall a diſtance from the line, that the ſailors, who are commonly more hardy than other people, clothe themſelves warm; the thick weather and freſh gales, wholly obſtructing the heat of the ſun, tho' it be then paſſing the line, and directly over our heads.

The interlopers, and other *Europeans*, who uſe a coaſting trade in *Guinea*, when they have run along it from one end to the other, return to it again, ſome of the ways that have been above mention'd, according to the ſeaſon of the year; till they croſs the line again to the northward, about the longitude of cape *Palmas*, and thence order their courſe back to the *Quaqua* coaſt, to begin to trade along it, and the *Gold Coaſt*.

The hiſtory of navigation informs us, that in the year 1500, *Vincent Yanez Pinzon* was the firſt *Spaniard* that cut the line, and diſcover'd cape *St. Auguſtin* in *Brazil*. The cuſtom of ducking, before mention'd in ſpeaking of the tropicks, is obſerved by all nations in paſſing the line: the *French* uſe much pumping of them in a tub with ſalt-water inſtead of ducking. There are many other ſports uſed by ſailors, which afford paſſengers good diverſion. The ducking is by the *French* call'd the ſea-baptiſm.

Experience has made it appear, that keeping too near the equinoctial, and often croſſing it between the ſouth-eaſt and the north-weſt, has occaſion'd a paſſage to laſt five months; when others, who have kept more to the ſouthward, made their paſſage in leſs than ten weeks. It is true, there are ſome inſtances of ſhips that have run it in ſeventy days to the *Britiſh* channel, often traverſing the line; but it is ſo rare, that it muſt certainly be allow'd much better to follow the moſt general practice of all *European* nations, which is to keep to the ſouthward to the longitude of *Cabo Verde*, as has been ſaid before; for a good ſailer will, after that manner, run ſixty or ſeventy leagues in twenty four hours, the ſea being commonly ſmooth and the wind freſh.

If it be deſign'd, at parting from *Fida*, or *Whidah*, or from *Offra* for *Cayenne*, or the *Leeward* iſlands, to put in at *Prince*'s iſland in the *Bight*, that will prove a very difficult matter from the windward, unleſs a ſhip will lie very cloſe upon a wind, which conſtantly blows very freſh from the ſouth and ſouth ſouth-weſt, and the current ſetting very ſwiftly eaſt north-eaſt and north-eaſt by eaſt, according to the ſeaſon of the year and ſtations, which carry ſhips violently on that point: we are therefore oblig'd to work it along the coaſt of *Biafara*, which is the bottom of the *Bight*, to make this *Prince*'s-iſland, which ſometimes proves a work of twenty, and even of thirty days; being forc'd to anchor moſt part of the day, and to ſail in the night, by the favour of the land-wind. It is true, I was once fifty leagues weſt of *Prince*'s-iſland, in the ſame latitude, coming from the road of *Fida* in a ſloop, in the month of *April*; but the veſſel was an excellent ſailer upon a wind, and I had every day the aſſiſtance of tornados from the north-eaſt. Nevertheleſs, tho' I got ſo far weſt of that iſland, it was with no ſmall trouble I reached the port of *St. Antony*; for when I came in ſight of the iſland, tho' its ſoutherly point bore eaſt ſouth-eaſt, and it was then very calm, the current drove us under the north point of it, and we had certainly miſſed it, and fallen into the *Bight*, had we not ſeaſonably made uſe of ſix long oars we had aboard, and hands enough to hold it out rowing from morning till ſun-ſet, notwithſtanding the ſcorching vehement heat of the ſun, and no air at all; and by that means coaſting the weſt ſide of the iſland, gain'd the diviſion of the current, one branch of it ſetting north-eaſt as cuſtomary, and the other ſouth ſouth-eaſt round the land: ſo I made this paſſage in ten days from *Whidah* road hither, which is extraordinary. BARBOT.

This *Bight* or gulf of *Guinea* ſo often mention'd, is a bending of the land, a little to the north of the line, and from thence, the land ſtretches weſt, parallel with the line.

It is much more difficult to get to *St. Tome* upon a tack, at parting from *Whidah*, if not altogether impoſſible, without falling into the *Bight*; which however, as unavoidable as it is, proves of dangerous conſequence to ſuch ſhips as have their compliment of ſlaves aboard. And therefore I adviſe thoſe, to uſe all poſſible means to get their neceſſary ſtore of proviſions at *Fida*, where they are ſo plenty, in order to ſail along the *Biafara* coaſt in the *Bight*, to cape *Lope* directly, without being neceſſitated to call at *St. Tome* for proviſions; and only take their ſtore of water and wood at the ſaid cape; and if proviſions grow ſcanty, then to make for *Annobon* iſland, to get that there.

At parting from *New Calabar* river, if the wind be weſt ſouth-weſt, we lay the head ſouth by eaſt, and with the ſouth-weſt wind, to ſouth ſouth-eaſt; keeping as near the wind as is reaſonable to weather the

BARBOT. iſland of *Ferdinand Po*, diſtant thirty ſix leagues from *Bandy* point north-eaſt by eaſt; and having paſt to the windward of it, ſet the courſe for cape *St. John*; and thence ordering the navigation, according to occurrences, as above related, if we deſign for *St. Tome*, to wood and water, and for proviſions, we may very well, in the month of *September*, get our paſſage from *Bandy* point to *St. Tome*'s road in fifteen or ſixteen days. At that time of the year we find the weather commonly ſo cold, as we approach this iſland, tho' ſo near the line, and at the time of the equinox, that it may well be ſaid to be as raw and pinching, as on the coaſt of *Britany*; eſpecially in the night, every man aboard, tho' never ſo hardy, is glad to put on more clothes.

It will not be amiſs, before we leave the equinoctial line, to give warning, that in this run it is requiſite often to correct the courſe of ſhips ſailing in longitude from eaſt to weſt, which thoſe acquainted with the azimuth-compaſs will eaſily do; for if the variation of the compaſs be not allow'd, all reckonings muſt prove erroneous: and in continued cloudy weather, or where the mariner is not provided to obſerve the variation duly, Mr. *Edmund Halley*'s chart will readily ſhow him what allowance he muſt make for this default of his compaſs, and thereby rectify his journal.

This correction of the courſe, ſays Mr. *Halley*, is in no caſe ſo neceſſary, as in running down a parallel eaſt or weſt to hit a port; for if being in your latitude at the diſtance of ſeventy or eighty leagues, you allow not the variation, but ſteer eaſt or weſt by compaſs, you ſhall fall to the northwards or ſouthwards of your port, on each nineteen leagues of diſtance, one mile for each degree of variation, which may produce very dangerous errors, where the variation is conſiderable. For inſtance, ſays he, having a good obſervation in latitude forty-nine degrees forty minutes, about eighty leagues without *Scilly*, and not conſidering that there is eight degrees weſt variation, I ſteer away eaſt by compaſs for the channel; but by making my way truly eaſt eight degrees north, when I come up with *Scilly*, inſtead of being three leagues to the ſouth thereof, I ſhall find myſelf as much to the northward: and this evil will be more or leſs according to the diſtance you ſhall ſail in the parallel. The rule to apply it is, that to keep your parallel truly, you go ſo many degrees to the ſouthward of the eaſt, and northward of the weſt, as in the weſt variation: but contrary-wiſe, ſo many degrees to the northwards of the eaſt, and ſouthwards of the weſt, as there is eaſt variation. To proceed on our preſent ſubject.

As to the reſt of the paſſage, when bound to the iſland *Cayenne*, a *French* colony on the main land of *America*, in the province of *Guiana*, being got three degrees and a half or four degrees ſouth of the line, to meet the eaſt-ſouth-eaſt and ſouth-eaſt winds, as has been obſerv'd; we ſet thence the courſe weſt, till we reach ſo far that way as one hundred leagues from the little iſlands *Ponendo de San Paolo*, which lie at one degree forty minutes north, and three hundred fifty two degrees of longitude, according to the *French* and *Dutch* maps.

Thence we make to north-weſt, afterwards north-north-weſt, till we come into four degrees north latitude, being that of cape *Caſſepourri*, on the continent of *America*, and thus lay the courſe directly weſt upon it, and not on the north cape, which is but two degrees more northerly, as ſome have done to their diſadvantage; having thereby conſiderably retarded their paſſage, it being a coaſt where they were forc'd to anchor every night.

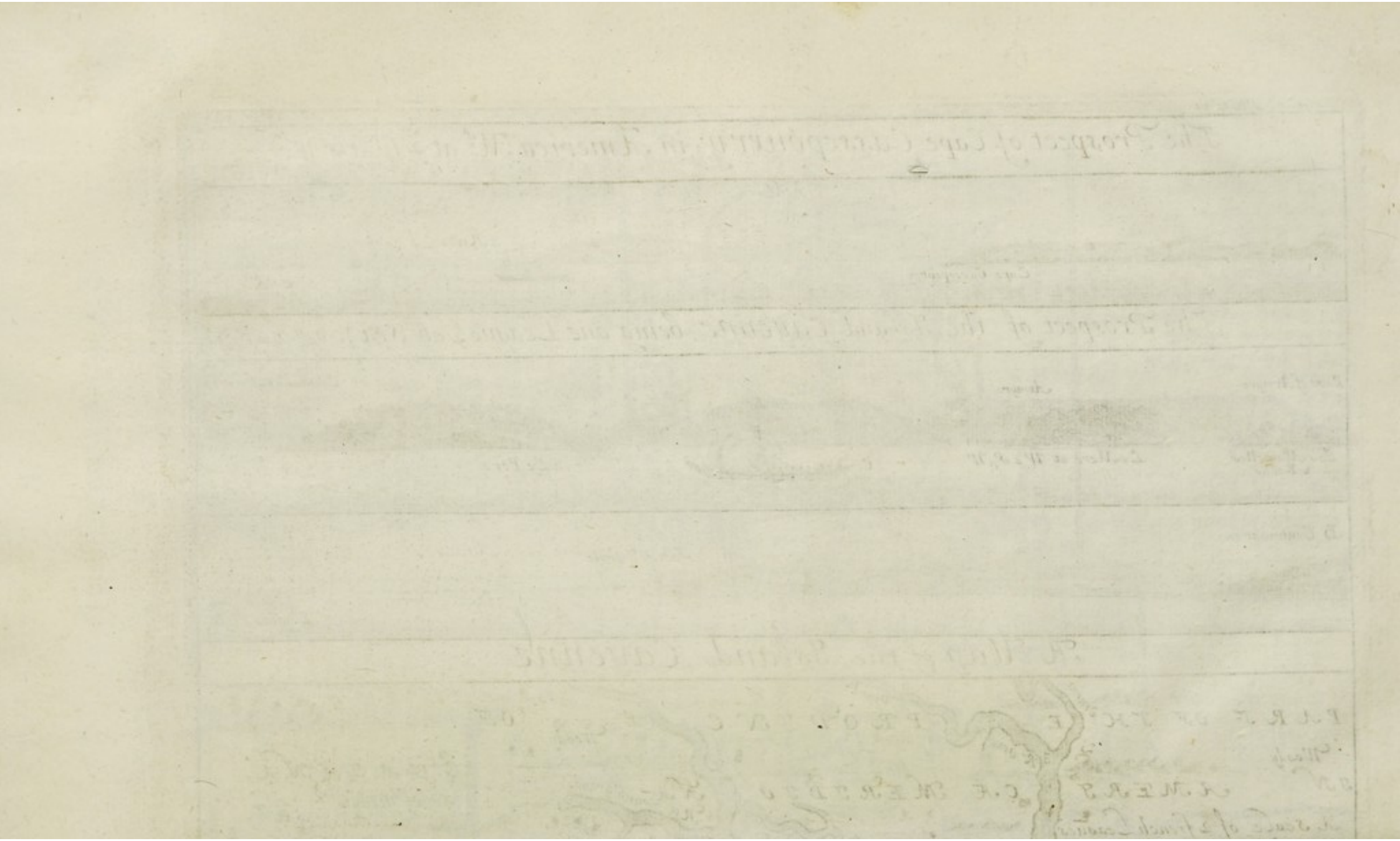
We commonly make a ſwift run along that coaſt of *America*, by reaſon of the ſwift current, and the guſhing out of the *Maranhon* and *Amazons* rivers; which ſet ſo far out, that at a great diſtance from the land, freſh water is taken up in the ocean.

We reckon our ſelves juſt north-north-eaſt of that famous river of the *Amazons*, when we have forty-eight fathom water, and yellow ſandy ground, mixt with very ſmall ſhells.

Chriſtopher d'Acugna a Jeſuit, who ſailed down that river from its ſource near *Quito* in *Peru*, in 1639, with *Pedro Texeira* a *Portugueſe* general at *Para* in *Brazil*, who had firſt ſail'd up it from *Para* to near *Quito*, tells us that,

Twenty-ſix leagues below the iſland of the *Sun*, directly under the line, this great river of the *Amazons* is eighty-four leagues wide, others ſay ſixty, and others but fifty, bounded on the ſouth ſide by cape *Zaparara*, and on the other ſide by the north cape, and here at laſt diſcharges it ſelf in the ocean. It may be call'd a ſea of freſh water, mixing it ſelf with the ſalt water-ſea. 'Tis the nobleſt and largeſt river in the known world, by the *Spaniards* call'd *Orellana*, from its firſt diſcoverer, as alſo *Maragnon*, and *San Juan de las Amazonas*; it falls here into the ſea, after it has water'd a country of one thouſand two hundred ſeventy ſix leagues in length, and furniſh'd a multitude of nations with its fruitfulneſs and plenty; and in a word, after it has cut *America* into two parts, almoſt in the wideſt of it, and afforded a great channel, into which the beſt, the richeſt, and moſt pleaſant rivers, that come down from all the moun-

tains

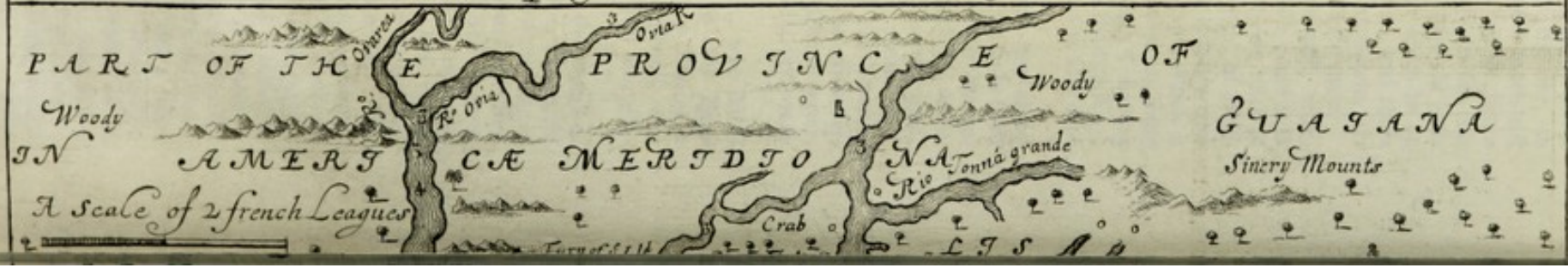


The Prospect of Cape Cassepourry · in America M.s at 4 L. at S.W.

The Prospect of the Island Cayenne, being one League ¼ at Sea

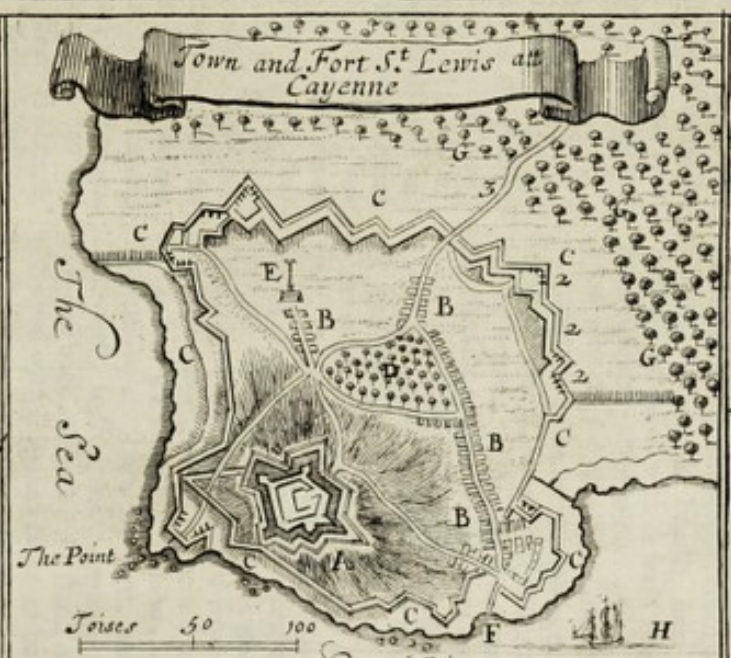
C. an Indian Pirague

A Map of the Island Cayenne



Explanation of the figures in ỹ plan of ỹ Town and Fort of Cayenne

A The Fort on a pretty high hill
B The Town vnder the hill
C The Works about ỹ Town made of Earth
D The Lemon Tree Walk
E The Jesuits Chappel
F The onely Landing place about the Whole Works of the Town, Call'd ỹ Watergate
G a Woody Country about ỹ Town
H The Road before ỹ Town
1. Battery of Guns
2. The Road of Armire



a Mapp of ỹ Harbour of the Cul de Sac Royal in ỹ Island Martinico.

I. Kip fe.

tains and coaſts of that new world, diſcharge their waters.

To reſume our diſcourſe of navigation; we are very careful when we make the land, at this coaſt of the *Amazons*, to caſt the lead very often: for as the land is low, ſo is the ſea ſhallow. We can ſcarce have ſight of cape *Caſſepourri*, at ſeven or eight leagues diſtance, and there is not above eight or nine fathom water at that diſtance.

It is of abſolute neceſſity we get ſight of this cape, to order our courſe accordingly.

Caſſepourri has no other obſervable marks but only two low round hills, appearing on its point when it bears ſouth-weſt, as the figure repreſents. PLATE 33.

The water of the ocean, for three leagues from *Caſſepourri*, looks white, becauſe of its ſhallowneſs; but the coaſt is very ſafe, as is that of cape *Orange*, call'd alſo *de Conde* and *Cecil*; the firſt being the *Dutch*, the ſecond the *French*, and the laſt the *Engliſh* name, lying three leagues lower. The current ſets with great rapidity along this ſhore, two leagues an hour weſt, without the help of ſails, by which means we ſoon reach the little iſlands, or rocks lying before the iſland of *Cayenne*, tho' almoſt twenty-five leagues diſtant from the aforeſaid cape.

Rocks before the iſland of Cayenne.

Theſe iſlands, or rather rocks, lie in a line before the coaſt of *Cayenne*. The firſt of them is ſome leagues eaſt of the point of *Armire* in *Cayenne*, by the *Indians* call'd *Hocaiary*, and by the *Dutch de Conſtapel*; which muſt not be come nearer to than half a league, becauſe of ſome ſhoals running out to ſea from it, which are dry at low water. Weſt of it are two very ſmall round rocks, ſtanding cloſe together, by the *Indians* call'd *Eponeregemere*, and by the *French les Mamelles*, that is, the breaſts. The next rock cloſe by is call'd the mother, both by the *French* and *Dutch*, and by the *Indians Sanawony*. The next to that again is named *Epanaſari* or the father, and then the ſon; beyond which ſome leagues more to the weſtward, is *t'verloren Kindt* in *Dutch*, *l'Enfant perdu* in *French*, both ſignifying the loſt child. The *French* give ſometimes another name to the two rocks I ſaid they call'd *les Mamelles* or the breaſts, which is *les Filles* the daughters; and the other call'd the ſon, ſome of them name *l'Enfant Malingre*, the ſcabby ſon. The jeſuits have a large ſtock of wild hogs on the ſmall iſland *Epinaſari* or the father, which turn to a good account.

We paſs by theſe iſlands at half a league diſtance, to proceed to the road of *Cayenne*, under fort *St. Lewis*, where the river *Cayenne* falls into the ocean, and there come to an anchor in four or five fathom water, ſandy ouſy ground. I here give the proſpect of the iſland, as I drew it at my voyage thither from *Guinea*. PLATE 33. BARBOT.

We are commonly forty or forty-five days in our paſſage, from the ſight of cape *Lope Gonſalez* in *Guinea*, to *Cayenne* in *Guiana* in *America*; having moſt of the time a favourable pleaſant gale, ſmooth ſea, and very ſeldom or never any tempeſtuous weather, ſetting aſide ſome *Tornados*, near cape *Lope* and *Annobon*, and ſome heavy ſhowers of rain, attended with high wind, near the coaſt of *Guiana*, by the *French* call'd *Grains*; and very rarely one or two water-ſpouts at a great diſtance, by the *French* mariners named *Puyzeaux Trombes* and *Queues de Dragon*; againſt which we ſecure our ſelves, by lowering and furling our ſails betimes: for we generally know their approach, by a little black cloud, riſing gradually from the horizon, which in a few minutes, with great rapidity, overſpreads the beſt part of the hemiſphere, and immediately burſts out, forming a viſible ſpout, reaching down from the loweſt clouds, to the ſurface of the ocean, as the figure repreſents very naturally. And extracting the water through it to the clouds, afterwards breaks into a heavy ſhower, attended with a vaſt ſpout and a moſt furious guſt of wind; which if it falls upon any ſhip with all its ſails abroad, as we often uſe to be in this paſſage, will certainly overſet it, or at leaſt bring the maſts by the board. Generally when the ſigns of the coming of ſuch water-ſpout appear, we lower our top-maſts to the top, and our main and mizen yards to the deck, with all poſſible ſpeed. *Spouts.* PLATE 7.

As to the paſſage from *Loango* and *Congo* river, in the lower *Ethiopia*; the former having its capital city in four degrees thirty minutes ſouth-latitude, and eighteen degrees eight minutes eaſtward from the meridian of *Lundy*; if we are bound to *Jamaica*, and in the month of *October*, when we find the winds ſouth by weſt, and ſouth-ſouth-weſt, freſh gales, veerable to ſouth-weſt and back to ſouth; we ſtand off to the weſtward with larboard tacks on board, till in fourteen degrees longitude, to the weſtward of *Loango*, and there we find the winds veering from ſouth-ſouth-eaſt to ſouth-eaſt, freſh gales. When we are thirty-four degrees to the weſtward of *Loango*, we are then ſixteen weſtward from the meridian of *Lundy*, the peculiar meridian of the *Engliſh*, and there we find the winds veering from ſouth-eaſt by eaſt to eaſt by ſouth and eaſt; and ſo they continue blowing freſh, as we ſtill run to the weſtward, between the latitude of three and four degrees ſouth, till we make the iſland *Fernando de Noronha*, which lies in three degrees fifty-four minutes of ſouth latitude, and forty degrees fifty minutes longitude weſtward from *Loango*, and

BARBOT. and twenty-two degrees fifty-one minutes from the meridian of *Lundy*.

Ferdinand de Noronha's *iſland.*

In this iſland appears a very high pyramidal or piked mountain; and coming cloſe to it, the ſaid pyramid looks like a large cathedral. On the north-weſt ſide is a ſmall bay to anchor in, but ſhips muſt come pretty near the ſhore, becauſe it is deep water. There is plenty of fiſh; and on the iſland is ſome freſh water, and low ſhrubs of trees. There are no other inhabitants but dogs: in former times, it was inhabited by the *Portugueſe*; but the *Dutch*, then in war with them, ranſack'd the iſland, and carried the *Portugueſe* all away.

The iſland may be about four miles long, from north-eaſt to ſouth-weſt. On the north ſide are ſome rocks pretty high above water; and many birds, as ſea-gulls and man-of-war birds, which are ſomething like our kites in *Great-Britain*. The current ſets ſtrong to the north-weſt; the variation very little.

From this iſland we ſteer north-weſt, with freſh gales at ſouth-eaſt and eaſt ſouth-eaſt, in order to croſs the equator, and deſigning to make the iſland *Tobago* weſtward, lying in eleven degrees thirty-three minutes north longitude, weſtward of *Fernando* twenty-eight degrees nineteen minutes.

In this paſſage between the ſaid iſlands, we find ſtrange rippling and cockling ſeas, ready to leap in upon the ſhip's deck, which induces me to think the current is ſtrong. *Tobago* is a high iſland with a good ſandy bay on the ſouth-weſt ſide, where the *Dutch* had formerly a great fort, till moleſted by the *Engliſh* and *French* by turns, and now deſerted.

Tobago *iſland.*

From this iſland it's well known how to ſet the courſe to that of *Jamaica*, the meridian diſtance from *Tobago*, being ſeven hundred and fifty miles weſt; and in that paſſage no land is ſeen, till we make the north-eaſt of *Jamaica*, lying in eighty-two degrees ſixteen minutes longitude, weſt from the city of *Loango* before mention'd.

We have commonly in the paſſage from *Guinea* to *America*, the diverſion of catching bonitoes, albacores, doradoes, porpoiſes, ſharks, flying fiſh, and remoras; of which ſorts, ſometimes great ſhoals keep us company, and we take them freſh and freſh every day, eſpecially the bonitoes and albacores, of which latter ſort ſome weigh ſixty pounds or more, being not only pleaſant, but very uſeful and refreſhing for travellers.

We are alſo often diverted with the ſight of a multitude of ſmall whales or grampuſſes, lying ſtill as if they were dead with their ſnouts above water, and ſometimes playing about the ſhip, with a heavy ſlow motion and a great noiſe; and when in company of other ſhips, we viſit one another by turns in our pinnaces or yauls, having commonly good weather and a ſmooth ſea in this paſſage. Theſe grampuſſes are ſhaped almoſt like a whale, but much leſs in bulk, and caſt or blow up water like it, but only through one paſſage or orifice, which is above its ſnout, whereas the whale has two there.

Fools birds.

In the longitude of the iſles of St. *Matthew* and the *Aſcenſion*, we are often viſited by a multitude of large birds of a dark brown feather, which in the night-time more eſpecially perch on our ſhrouds and yards, and even on the gunnills, and ſuffer themſelves to be taken up by hand; for which reaſon the *French* ſailors call them *Fous*, that is fools; being of three ſorts: ſome as big as a young gooſe, with large, thick, and long bills, ſhort legs, and feet like a duck; their cry very piercing. They are a ſort of ſea-gulls; the *Portugueſe* call them *Alcatraces*, and give this farther account of them. At night, when diſpos'd to ſleep, they ſoar up as high as poſſible, and putting their head under one wing, ſupport themſelves for ſome time with the other; but becauſe the weight of their bodies muſt needs force them down again at laſt, as ſoon as they come to the water, they take their flight again, and often repeating it, may in a manner be ſaid to ſleep waking: it often happens that they fall into the ſhips as they ſail. Thoſe who know the nature of them add, that at a certain time of the year, they always go aſhore to build their neſts, and that in the higheſt places, whereby they facilitate their flight. It has been obſerv'd, that being ſet at liberty upon the plain deck, they cannot raiſe themſelves. Some *Engliſh* ſailors call this bird a booby, and others a noddy. As they feed moſtly upon flying fiſh, they taſte very fiſhy; and if you do not ſalt them very well before you eat them, will make you ſick. They are ſo ſilly, that when they are weary of flying, they will, if you hold out your hand, come and ſit upon it.

The ſecond ſort are white, not near ſo large, and their feet red. The third ſpecies are leſs than theſe.

There are great multitudes of them in theſe ſeas, preying on ſhoals of flying fiſh, hunted by bonitoes and albacores; who, to avoid being devoured by theſe greedy fiſhes, their implacable enemies, betake themſelves to fly out of their element into that of the air, a little above the ſurface of the ocean, where they meet theſe other winged foes falling thick upon them, as hawks do on birds, and never fail to ſnap many, and to force the reſt to plunge again into the ſea, and into the ſame dangers they had endeavour'd to avoid. The ſight of this ſort of conflict is ſo pleaſant, that I could not forbear drawing a ſketch of it, which I hope will be acceptable. PLATE 7.

The

The iſland of *St. Matthew* before mention'd, lies in one degree fifty minutes ſouth latitude, formerly inhabited by the *Portugueſe*, who diſcover'd it on St. *Matthew*'s day, and gave it that name; but they deſerted it long ago. This is what is ſaid of it, how true I know not; for at preſent that iſland is not to be found, tho' laid down in moſt *European* maps.

Aſcenſion *iſland.*

The iſland *Aſcenſion* lies in eight degrees thirty minutes of ſouth latitude, diſcover'd by the *Portugueſe* on *Aſcenſion*-day, whence it derives the name. The land is very high and ſteep towards the ſhore; the ſoil barren without any green, appearing full of mountains and craggy rocks cover'd with birds dung, who make their neſts on the top of them. The whole iſland may be about five leagues in compaſs, and is famous for the tortoiſes taken on it at a certain time of the year, and carry'd ſalted to the *American* colonies, by way of trade. This iſland is uninhabited, but its ſhore is plentifully ſtored with mews, and many other ſea-birds, and an incredible quantity of flying fiſh.

Captain *Dampier* reports, in his voyage to *New Holland*, printed *Anno* 1703, that himſelf and his crew, after his ſhipwreck thereabouts, with much difficulty got aſhore on the *Aſcenſion*, where they liv'd on goats and tortoiſes; and found, to their great comfort, on the ſouth-eaſt ſide of a high mountain, about half a mile from its top, a ſpring of freſh water: contrary to the general account given hitherto, that this iſland was quite deſtitute of freſh water. Which information may ſerve ſuch perſons in future times, as through neceſſity may chance to be forc'd thither.

On the weſt ſide of the iſland are two high mountains, which have a little green, being better moiſtened by the frequent dews, which cauſes the ground all about to abound with the largeſt and beſt-taſted purſlain in the world.

I am told, many perſons have croſs'd the line, between the little iſlands *Ponendo de San Paolo*, and that of *Ferdinand de Noronha*. Others pretend it is not ſafe to croſs it there, alledging there are ſhoals of rocks betwixt thoſe iſlands, which in ſome maps are call'd *Abrolhos* or *Vigia*, that is, ſee, or open the eyes. In ſuch uncertainty, I think it much more prudent to follow the moſt general practice, as before obſerv'd.

Ferdinand de Noronha *iſland.*

As to the iſland *Ferdinand Noronha*, of which I have already given a ſhort account; I ſhall now add, we know our ſelves to be about it, when we ſee a multitude of birds playing over the ocean, even at thirty leagues diſtance. It is eaſily perceiv'd fifteen leagues off in fair weather, and muſt be approached when juſt in its latitude; ſteering weſt to it, to prevent overſhooting it, as ſome have done in ſailing towards it obliquely, not being able to find ground to anchor. The road is when the peak, or pyramid, already mention'd, bears ſouth ſouth-eaſt; it is good ſandy-ground very near the ſhore. The iſland ſeems to make a kind of ſeparation on the eaſt-ſide. BARBOT.

In the beginning of the laſt century, a few *Portugueſe* were left there to cultivate the grounds for cotton and *Indian* wheat, which throve well. It has ſome cattle and goats, and ſome *Mandioca*; but little freſh water in the ſummer ſeaſon. As for wood, there is plenty of it; ſo that in caſe of neceſſity, ſhips repair to it, for a ſupply of thoſe neceſſaries.

Thus far concerning our paſſage from *Guinea* to *America*; which, if obſerv'd, will not fail of making it eaſy and expeditious, and may reaſonably be perform'd in fifty days to any of the *Caribbee* iſlands, or two months at moſt, to *Jamaica*: whereas, if we keep our courſe near to the equator, it may be much longer, becauſe of the great calms we uſually meet thereabouts, which is a great diſadvantage to our ſlave-ſhips; the tedioufneſs of the paſſage cauſing a great mortality among them, eſpecially when they are too much crouded, and come from any of the ports of the *Bight* of *Guinea*, which often ſpend a whole month or more in getting to *St. Tome*, or to cape *Lope*, and too often the ſhips are over-loaded with ſlaves.

I have obſerv'd, that the great mortality, which ſo often happens in ſlave-ſhips, proceeds as well from taking in too many, as from want of knowing how to manage them aboard, and how to order the courſe at ſea ſo nicely, as not to overſhoot their ports in *America*, as ſome bound to *Cayenne* with ſlaves, have done; attributing the tedioufneſs of their paſſage, and their other miſtakes, to wrong cauſes, as being becalm'd about the line, *&c.* which only proceeded from their not obſerving the regular courſe, or not making due obſervations of land when they approach'd the *American* continent; or of the force and ſtrength of the current of the *Amazons*. *Methods to be obſerv'd in ſhips.*

Others have been faulty in not putting their ſhips into due order before they left the *Guinea* coaſt, a thing very much to be minded; and have not taken care before they ſail'd from *Whidah*, or cape *Lope*, to ſet well their ſhrouds and ſtays, tarr them well, with all the running ropes and blocks. If the port or road will allow it, we clean our ſhips as low as is poſſible, and tallow them well, to give them the better way: beſides all this, during the paſſage, we take care, in good weather, to have the ſhips well caulk'd without and within, as well as the decks. The work of the outſide we do in fair weather; and if bad, the carpenters work within, and tarr all over, that every thing within may be kept dry, as well for its preſervation as decency.

BARBOT.

Management of ſlaves.

As to the management of our ſlaves aboard, we lodge the two ſexes apart, by means of a ſtrong partition at the main maſt; the forepart is for men, the other behind the maſt for the women. If it be in large ſhips carrying five or ſix hundred ſlaves, the deck in ſuch ſhips ought to be at leaſt five and a half or ſix foot high, which is very requiſite for driving a continual trade of ſlaves: for the greater height it has, the more airy and convenient it is for ſuch a conſiderable number of human creatures; and conſequently far the more healthy for them, and fitter to look after them. We build a ſort of half-decks along the ſides with deals and ſpars provided for that purpoſe in *Europe*, that half-deck extending no farther than the ſides of our ſcuttles, and ſo the ſlaves lie in two rows, one above the other, and as cloſe together as they can be crouded.

The *Dutch* company's ſhips exceed all other *Europeans* in ſuch accommodations, being commonly built deſignedly for thoſe voyages, and conſequently contrived very wide, lofty, and airy, betwixt decks, with gratings and ſcuttles, which can be cover'd with tarpawlins in wet weather; and in fair uncover'd, to let in the more air. Some alſo have made ſmall ports, or lights along the ſides at proper diſtances, well ſecured with thick iron bars, which they open from time to time for the air; and that very much contributes to the preſervation of thoſe poor wretches, who are ſo thick crouded together.

The *Portugueſe* of *Angola*, a people in many reſpects not to be compar'd to the *Engliſh*, *Dutch* or *French*, in point of neatneſs aboard their ſhips, tho' indeed ſome *French* and *Engliſh* ſhips in thoſe voyages for ſlaves are ſlovingly, foul, and ſtinking, according to the temper and the want of ſkill of the commanders; the *Portugueſe*, I ſay, are commendable in that they bring along with them to the coaſt, a ſufficient quantity of coarſe thick mats, to ſerve as bedding under the ſlaves aboard, and ſhift them every fortnight or three weeks with ſuch freſh mats: which, beſides that it is ſofter for the poor wretches to lie upon than the bare deals or decks, muſt alſo be much healthier for them, becauſe the planks, or deals, contract ſome dampneſs more or leſs, either from the deck being ſo often waſh'd to keep it clean and ſweet, or from the rain that gets in now and then through the ſcuttles or other openings, and even from the very ſweat of the ſlaves; which being ſo crouded in a low place, is perpetual, and occaſions many diſtempers, or at beſt great inconveniencies dangerous to their health: whereas, lying on mats, and ſhifting them from time to time, muſt be much more convenient; and it would be prudent to imitate the *Portugueſe* in this point, the charge of ſuch mats being inconſiderable.

We are very nice in keeping the places where the ſlaves lie clean and neat, appointing ſome of the ſhip's crew to do that office conſtantly, and ſeveral of the ſlaves themſelves to be aſſiſtant to them in that employment; and thrice a week we perfume betwixt decks with a quantity of good vinegar in pails, and red-hot iron bullets in them, to expel the bad air, after the place has been well waſh'd and ſcrubb'd with brooms: after which, the deck is clean'd with cold vinegar, and in the day-time, in good weather, we leave all the ſcuttles open, and ſhut them again at night.

It has been obſerv'd before, that ſome ſlaves fancy they are carry'd to be eaten, which makes them deſperate; and others are ſo on account of their captivity: ſo that if care be not taken, they will mutiny and deſtroy the ſhip's crew in hopes to get away.

To prevent ſuch misfortunes, we uſe to viſit them daily, narrowly ſearching every corner between decks, to ſee whether they have not found means, to gather any pieces of iron, or wood, or knives, about the ſhip, notwithſtanding the great care we take not to leave any tools or nails, or other things in the way: which, however, cannot be always ſo exactly obſerv'd, where ſo many people are in the narrow compaſs of a ſhip.

We cauſe as many of our men as is convenient to lie in the quarter-deck and gun-room, and our principal officers in the great cabbin, where we keep all our ſmall arms in a readineſs, with ſentinels conſtantly at the door and avenues to it; being thus ready to diſappoint any attempts our ſlaves might make on a ſudden.

Theſe precautions contribute very much to keep them in awe; and if all thoſe who carry ſlaves duly obſerv'd them, we ſhould not hear of ſo many revolts as have happen'd. Where I was concern'd, we always kept our ſlaves in ſuch order, that we did not perceive the leaſt inclination in any of them to revolt, or mutiny, and loſt very few of our number in the voyage.

It is true, we allow'd them much more liberty, and us'd them with more tenderneſs than moſt other *Europeans* would think prudent to do; as, to have them all upon deck every day in good weather; to take their meals twice a-day, at fix'd hours, that is, at ten in the morning, and at five at night; which being ended, we made the men go down again between decks: for the women were almoſt entirely at their own diſcretion, to be upon deck as long as they pleas'd, nay even many of the males had the ſame liberty by turns, ſucceſſively; few or none being fetter'd or kept in ſhackles, and that only on account of ſome diſturbances, or injuries, offer'd to their fellow-captives, as will unavoidably

voidably happen among a numerous croud of ſuch ſavage people. Beſides, we allow'd each of them betwixt their meals a handful of *Indian* wheat and *Mandioca*, and now and then ſhort pipes and tobacco to ſmoak upon deck by turns, and ſome cocoa-nuts; and to the women a piece of coarſe cloth to cover them, and the ſame to many of the men, which we took care they did waſh from time to time, to prevent vermin, which they are very ſubject to; and becauſe it look'd ſweeter and more agreeable. Towards the evening they diverted themſelves on the deck, as they thought fit, ſome converſing together, others dancing, ſinging, and ſporting after their manner, which pleaſed them highly, and often made us paſtime; eſpecially the female ſex, who being a-part from the males, on the quarter-deck, and many of them young ſprightly maidens, full of jollity and good-humour, afforded us abundance of recreation; as did ſeveral little fine boys, which we moſtly kept to attend on us about the ſhip.

Diet of ſlaves.

We meſs'd the ſlaves twice a day, as I have obſerved; the firſt meal was of our large beans boil'd, with a certain quantity of *Muſcovy* lard, which we have from *Holland*, well pack'd up in caſks. The beans we have in great plenty at *Rochel*. The other meal was of peaſe, or of *Indian* wheat, and ſometimes meal of *Mandioca*; this provided in *Prince*'s iſland, the *Indian* wheat at the *Gold Coaſt*; boil'd with either lard, or ſuet, or greaſe, by turns: and ſometimes with palm-oil and malaguette or *Guinea* pepper. I found they had much better ſtomachs for beans, and it is a proper fattening food for captives; in my opinion far better to maintain them well, than *Indian* wheat, *Mandioca* or yams; tho' the *Calabar* ſlaves value this root above any other food, as being uſed to it in their own country: but it is not at certain times of the year to be had in ſo great a quantity as is requiſite to ſubſiſt ſuch a number of people for ſeveral months; beſides that they are apt to decay, and even to putrify as they grow old. Horſe-beans are alſo very proper for ſlaves in lieu of large beans: there is good plenty of them in *Great Britain*, which, as well as the other beans, will keep, if well put up in dry fats or caſks.

We diſtributed them by ten in a meſs, about a ſmall flat tub, made for that uſe by our coopers, in which their victuals were ſerved; each ſlave having a little wooden ſpoon to feed himſelf handſomely, and more cleanly than with their fingers, and they were well pleaſed with it.

At each meal we allow'd every ſlave a full coco-nut ſhell of water, and from time to time a dram of brandy, to ſtrengthen their ſtomachs.

The *Dutch* commonly feed their ſlaves three times a day, with indifferent good victuals, and much better than they eat in their own country. The *Portugueſe* feed them moſt with *Mandioca*. BARBOT.

As for the ſick and wounded, or thoſe out of order, our ſurgeons, in their daily viſits betwixt decks, finding any indiſpoſed, caus'd them to be carried to the *Lazaretto*, under the fore-caſtle, a room reſerv'd for a ſort of hoſpital, where they were carefully look'd after. Being out of the croud, the ſurgeons had more conveniency and time to adminiſter proper remedies; which they cannot do leiſurely between decks, becauſe of the great heat that is there continually, which is ſometimes ſo exceſſive, that the ſurgeons would faint away, and the candles would not burn; beſides, that in ſuch a croud of brutiſh people, there are always ſome very apt to annoy and hurt others, and all in general ſo greedy, that they will ſnatch from the ſick ſlaves the freſh meat or liquor that is given them. It is no way adviſable to put the ſick ſlaves into the long-boat upon deck, as was very imprudently done in the *Albion* frigate, ſpoken of in the deſcription of *New Calabar*; for they being thus expoſed in the open air, and coming out of the exceſſive hot hold, and lying there in the cool of the nights, for ſome time juſt under the fall of the wind from the ſails, were ſoon taken ſo ill of violent cholicks and bloody fluxes, that in a few days they died, and the owners loſt above three hundred ſlaves in the paſſage from *St. Tome* to *Barbadoes*; and the two hundred and fifty that ſurvived, were like ſkeletons, one half of them not yielding above four pounds a head there: an overſight, by which fifty *per Cent.* of the ſtock or outſet was loſt. *Care of ſick ſlaves.*

Much more might be ſaid relating to the preſervation and maintenance of ſlaves in ſuch voyages, which I leave to the prudence of the officers that govern aboard, if they value their own reputation and their owners advantage; and ſhall only add theſe few particulars, that tho' we ought to be circumſpect in watching the ſlaves narrowly, to prevent or diſappoint their ill deſigns for our own conſervation, yet muſt we not be too ſevere and haughty with them, but on the contrary, careſs and humour them in every reaſonable thing. Some commanders, of a moroſe peeviſh temper are perpetually beating and curbing them, even without the leaſt offence, and will not ſuffer any upon deck but when unavoidable neceſſity to eaſe themſelves does require; under pretence it hinders the work of the ſhip and ſailors, and that they are troubleſome by their naſty nauſeous ſtench, or their noiſe; which makes thoſe poor wretches deſperate, and beſides their falling into diſtempers thro' melancholy, often is the occaſion of their deſtroying themſelves.

Such

BARBOT. Such officers ſhould conſider, thoſe unfortunate creatures are men as well as themſelves, tho' of a different colour, and pagans; and that they ought to do to others as they would be done by in like circumſtances; as it may be their turn, if they ſhould have the misfortune to fall into the hands of *Algerines* or *Sallee* men, as it has happen'd to many after ſuch voyages perform'd. They ought alſo to conſider the intereſt of their owners, who put them into that employment; and, unleſs they have laid aſide the ſenſe of gratitude and credit, it may be an inducement to curb their bruti ſh temper, and move them to a gentle humane carriage towards the poor ſlaves, and to contribute as far as in them lies, to keep them clean, healthy and eaſy; to leſſen the deep ſenſe of their lamentable condition, which many are ſenſible enough of, whatever we may think of their ſtupidity. Theſe methods will undoubtedly turn to the advantage of the adventurers, their maſters, and is the leaſt return they can reaſonably expect from them.

It alſo concerns the adventurers in *Guinea* voyages for ſlaves, not to allow the commanders, ſupercargo or officers, the liberty of taking aboard any ſlaves for their own particular account, as is too often practiſed among *European* traders, thinking to ſave ſomething in their ſalaries by the month: for experience has ſhown, that the captain's ſlaves never die, ſince there are not ten maſters in fifty who ſcruple to make good their own out of the cargo; or at leaſt ſuch licence-ſlaves are ſure to have the beſt accommodations aboard, and the greateſt plenty of ſubſiſtance out of the ſhip's ſtock: and very often thoſe who were allow'd to carry but two ſlaves, have had ten or twelve, and thoſe the beſt of the cargo, ſubſiſted out of the general proviſions of the ſhip, and train'd up aboard, to be carpenters, coopers, and cooks, ſo as to ſell for double the price of other ſlaves in *America*, becauſe of their ſkill, *&c.* And ſuch commanders, when return'd home, and requir'd to account for ſuch licentious practices, and to reſtore the product of ſuch ſlaves ſo diſpos'd of, allowing them their firſt coſt, not only refuſe to comply with ſo reaſonable a demand, but knowing how many formalities the law in *England* requires, to compel them to it, which reduces it almoſt to an impoſſibility, they fall out with, and ungratefully abuſe their benefactors and patrons. So that it were infinitely better, in lieu of ſuch grants, to augment the ſalaries, proportionably to the great fatigues and imminent hazards of life in ſuch voyages, with this condition, that any perſons whatſoever tranſgreſſing in this point, ſhall forfeit not only ſuch ſlaves as he ſhall preſume to carry over without permiſſion, but alſo all his wages, and pay a reaſonable fine beſides. All this rigo ouſly executed, would have a great influence, and deter many from their ill practices for the future. And thus I conclude the deſcription of the coaſts of *North* and *South Guinea*, and of *Angola*, in the *Lower Ethiopia*, and the particular obſervations for the courſe of navigation to and from it, to the iſland *Cayenne*, in the province of *Guiana* in *North America*.

I have thought fit to ſubjoin a ſhort new deſcription of that province of *Guiana* in general, and of the iſland of *Cayenne* in particular; as far as I could gather from ſome of the principal inhabitants, and the governor, as well as from my own obſervations, during the ſhort ſtay I made in that iſland, in the year 1679; to which I will add a ſuccinct account of the *French Caribbee* iſlands, *Martinico* and *Guadaloupe*, and others adjacent, inhabited only by *Indians*, togegether with the draughts of thoſe two laſt named.

Of the province of GUIANA.

Poſition and extent.

THIS province may be call'd a large iſland, the rivers *Oronoque* or *Paria*, and that of the *Amazons*, which join, cutting it off from the body of the continent; the diſtance between the mouths of the ſaid rivers being above three hundred leagues; and all that tract of land by geographers is call'd *Guiana* and *Caribana*, on which coaſt lies the iſland of *Cayenne*. The rivers *Oronoque* and that of the *Amazons* part, according to *Acunna*, who made this obſervation on the ſpot, in the longitude of three hundred and ſixteen degrees. The native *Indians* of that place call the *Oronoque*, *Curiguarura*; but the *Toupinambous* give it the name of *Urama* and *Acunna*, that of *Rio Negro* or the black-river, becauſe its waters are ſo clear that they look black; and *Urama*, in the language of the *Toupinambous* ſignifies the ſame. Thoſe *Indians* call the river of the *Amazons*, *Paianacuris*, that is, the great river.

Names.

Caribana is the name of the maritime part of *Guiana*; others call it the country of the *Amazons*, and others *El Dorado*: but the *Indian* name of *Guiana* has prevail'd ſince the *French* have ſettled there, and ſome of their authors have from them entitled it *Equinoctial France*, as being near the equator.

This part of the continent of *America* is water'd by abundance of rivers, ſome of which will carry ſhips up a conſiderable way, and on the banks of them an infinite number of plantations might be made, which would turn to a very good account, as well in reſpect of the trade with the natives, and the fiſhing in the rivers and along the ſea-coaſts, as of the product of the land, if it were induſtriouſly cultivated, and the natives well uſed; for otherwiſe they are very revengeful. The land of *Guiana* all along the ſea-coaſt, and the banks of the river, is commonly low.

The

Rivers. The rivers of this country, to begin on the weſt of north cape, are *Toponowyny*, *Arowary*, *Arikary*, *Corroſuine*, *Quanaoueny*, *Caſſipoure* or *Caſepouri*, whence the cape takes name; *Arocawo*, weſt of cape *Orange*; and near it *Wiapoca* or *Yapoco*, *Wanary*, *Aporwaque* or *Aproaque*, in which there are great dangerous water-falls; after which is *Cauwo*, and then *Wia* or *Ouia*, *Cayanni* or *Cayenne*, theſe two laſt forming the iſland *Cayenne*; *Macouriaque*, *Courora*, *Manamanary*, *Sinamory*; and many more too tedious to mention in particular, being in all forty-one, which all fall into the north-ſea. The famous *Oronoque* is the laſt of them all to the weſtward, and has ſeveral *Indian* names, as *Worinoque*, *Huria Paria*, and *Iviapuri*.

Parima lake. Beſides this great number of rivers, the imaginary lake of *Parima* has always been plac'd in the ſouth part of this country, as may be ſeen in all our maps. I call it imaginary, becauſe it could never be heard of by the *French*, who were ſeveral years enquiring after it; I ſhall have occaſion to ſpeak of it again in the deſcription of *Cayenne*.

Fertility. This country has all diverſity of lands, as hills, plains and meadows; the very mountains being capable of tilling, and the ſoil ſo fruitful, that one man may with eaſe get enough to maintain twenty.

According to ſome, this province is in many parts very wild and thinly peopled, eſpecially the loweſt lands, which are often overflow'd by the rivers; but the upper hilly countries are very populous, the ſoil being water'd by ſo many rivers, very commodious for travellers. The air in that upland country is much colder than towards the coaſt, and the hills are very rich in mines of ſeveral ſorts.

Product. Fruit is very plentiful and good, and all ſorts of grain grow there all the year about, except wheat; coming up in a ſhort time, and with little or no diſtinction of ſeaſons: for there being no winter, the trees are always green and full of leaves, bloſſoms and fruit.

Temperature. Tho' this country is between the line and the tropick of *Cancer*, that is, within the torrid zone, the climate is pretty temperate. and the air wholeſome; the heats being generally allay'd by a freſh eaſterly wind, which reigns the greateſt part of the year, during the day, and at night the land-breezes prevail, but do not reach to two or three leagues out at ſea.

Water. The waters are likewiſe excellent, and of ſuch a particular nature, that they will keep ſweet and freſh during the longeſt voyages, as has been often found by experience.

Iſlands. On the ſea-coaſts, which, as has been ſaid, are generally low, there are many large iſlands, fit, if improv'd, to feed cattle.

The ſea about the coaſts abounds in fiſh; the moſt common, is that which the *French* call *Macboran*, and the *Engliſh* cat-fiſh, being of a yellow colour, and very large; ſweet mullets and thornbacks, lamentyns and ſea-tortoiſes. Fowl is alſo very plentiful, either tame or wild, and other game; with all which they ſupply the *European* ſettlements at the ſea-coaſt, exchanging for toys and wrought iron. BARBOT. *Fiſh and fowl.*

This country produces divers ſorts of phyſical gums, woods and roots, very valuable in *France*; as well as ſeveral ſorts of wood for dying, and for making of cabinets and inlaid works: among which is the letter-wood, by the *French* call'd *Bois de la Chine*, and which grows no where in the world but here; yet the natives cut and carry it quite to the water-ſide ſo cheap, that a tun weight of it does not coſt above ten ſhillings; and in *France* a tun of that wood has formerly yielded fifty pounds ſterling or more; and never was yet under twenty-five or thirty pounds to this day. There is ebony of a different ſort from the letter-wood, and one ſort call'd *Bois de Violet*, with ſeveral others very common; there are alſo prodigious large trees, whereof the *Indians* make canoes, which carry twelve or thirteen tuns in caſks; beſides a prodigious ſtore of very lofty large trees, the wood of them very hard, and even too ponderous, but has the advantage of reſiſting worms in ſalt water. *Trees.*

Guiana has vaſt numbers of monkeys, of divers ſorts, among which is that ſort call'd by the *Indians* and after them the *French*, *Sapajous*; a kind of little yellowiſh ape, with large eyes, a white face and black chin: it is of a low ſtature, and of a lively and careſſing nature, but ſo tender in cold weather, that it is with great difficulty we can carry ſome over to *France* alive, and they are there much eſteemed, and yield a conſiderable price among perſons of quality. I had much ado to preſerve one, whoſe head was no bigger than an ordinary gooſe-egg. The baboons are large, but very ugly. *Monkeys.*

There are tamarinds, *Sagovius*, parrots, cameleons, *Agontils*, *Arras*, *Ocos*, *Tocaus* or *Toucans*, *Flamans*, wild large ducks, with red feathers at their head, but not in great plenty, which eat very well, being ſtew'd; and ſeveral other birds, who have nothing remarkable in them beſides their feathers. It likewiſe abounds in ſmall tygers, deer, pigs, little porcupines, large monſtrous ſerpents, and divers other ſorts of animals. *Birds and beaſts.*

The *Agontil* is a creature of the ſame bigneſs as a hare, of a reddiſh colour, ſharp muzzle, ſmall ears, ſhort and very ſmall legs. The cameleon is like thoſe of *Guinea*. The ſerpents, tho' ſo large, are not very venomous; ſome of them have ſwallow'd a *Serpents.*

BARBOT. whole deer at a time, being twenty-four foot long; the ſkin of one was ſhew'd me PLATE 16. at *Cayenne*, fourteen foot long, of the figure as in the print.

Their parrots are very fine, and ſoon learn to ſpeak; the *Indians* pluck their feathers to adorn themſelves, rubbing them with the blood of certain creeping animals.

The *Flamans* are ſea-birds, about the ſize of a hen, and fly in bands like ducks or cranes; their feathers ſcarlet, and ſerve the *Indians* to make crowns, or garlands, for their heads.

The *Ocos* are as big as turkeys, black on the back, white on the breaſt, a ſhort yellow bill, a fierce gait, ſmall frizzled feathers ſtanding up like a tuft on their heads.

The *Tocau*, or *Toucans*, is a bird with black, red, and yellow feathers, about as big as a pidgeon, his bill almoſt as thick as his body, and of a very ſingular make, being all over black and white welts, or ſtreaks, like ebony and ivory interlaid: his tongue is alſo very remarkable, being a kind of plain feather, very ſtreight.

Fruits and plants. As to fruits, beſides ſugar-canes, (which grow very well in *Guiana*,) the *Caſſia*, *Papaye*, *Accajou*-apples, *Banillas*, *Tobacco*, *Peet*, and *Roccou*; it produces alſo *Indian* wheat, mandioca, cotton, indigo, and the other fruits common in *Brazil*, and ſeveral others. Among the plants which the *Indians* cultivate in their plantations, cotton is one of thoſe that abounds moſt; and is uſed by the women who adorn themſelves with it, and can ſpin it as fine as they pleaſe. There is ſuch plenty of it every where, that if it were poſſible to have women enough there to ſpin it, to ſave the great charges and expence of tranſporting it in the wooll to *Europe*, which renders the profit very inconſiderable to the planters; it might furniſh all *Europe*, without coſting the *French* at *Cayenne*, any other trouble than purchaſing it of the *Indians*, for very inconſiderable toys and haberdaſhery ware of little value: the *Indians* eſteeming a grain of cryſtal, to adorn their necks or ears, as much as a diamond of the ſame bigneſs is valued among the *Europeans*. And if the diſorders which have happened in the *European* ſettlements in *Guiana*, at ſeveral times, had not hinder'd the eſtabliſhing a regular commerce, this advantageous trade would have already been ſettled, and a vaſt number of people enrich'd themſelves by it: but in a more peculiar manner the inhabitants of *Cayenne*, becauſe of the ſituation of their iſland, their ſea-port town, and great intereſt with the *Indians*.

The *Peet* is an herb, that can be peel'd as hemp and nettles with us; but the threads are finer than ſilk, and would have long ſince ſupplanted it, if it had been allowed to be tranſported into *France*.

The *Banilla* is a weed that creeps up trees, as ivy does; the leaves are of a bright green, long, ſtrait, thick, and pointed at the ends. When it has been ſeven years ſet in the ground, it begins to bear a kind of huſks, full of an oily matter and ſeed, much ſmaller than that of poppy, which they uſe there to perfume liquors and tobacco; and in *France* and other parts of *Europe* in chocolate.

The *Papaye* is a thick fruit, taſting ſomewhat like a cucumber; of a round ſhape, the ſtem tall, but ſlender, with large leaves cleft like vine-leaves; the tree is hollow, and grows in a year fifteen foot high.

The *Accajou*-apple is long, thick, and of an orange red; it has a ſharp taſte, and is commonly eaten bak'd. At the end of this fruit, is a green nut, which taſtes like *Spaniſh* nuts or our filberts, much in the ſhape of a little ſheep's kidney; the ſhell whereof is oily, the oil ſtaining the ſkin black, ſo as it does not rub away in a long time; and is medicinal, and very laxative. The plant is a round ſort of tree like the cheſnut-tree, and the leaves in form and colour reſembling thoſe of the bay-laurel. The wood is very fine, proper to make houſhold goods; the *Indians* make their long canoes, which they call *Piraguas*, of it, tho' theſe are commonly forty or fifty foot long: it has been obſerv'd, that whereſoever the juice of this apple falls, the ſtain cannot be taken away, till the ſeaſon of the apple is quite over.

Indian nations. This province of *Guiana* is inhabited by ſundry nations, or tribes of *Indians*, who pretend to be deſcended from the race of the ancient *Indian Taos*, and from the *Arowaccas*, dwelling far up the inland beyond the equator; of whom much cannot be ſaid, as to their ſituations or diviſions in the country. I ſhall only take ſome notice of thoſe that dwell to the ſouth ſouth-eaſt, and eaſt of *Cayenne*, according to the diſcoveries of ſome *French* jeſuit miſſioners in their travels, in the year 1674.

The nation of the *Galibis* dwells along the ſea-coaſt about *Cayenne*, and in ſome parts of that iſland; amongſt whom, ſome few *Maprovanes* are retir'd from their country, near the river of the *Amazons*, to avoid the perſecution of the *Portugueſe*, and of thoſe *Indians* call'd the *Arianes*, dwelling near the mouth of the *Amazons*.

South of the *Galibis* are the *Nouragues*, being about ſix or ſeven hundred perſons. The *Mercious* are on the weſt-ſide of them, equal to them in number. The *Acquas* are ſouth of them, at two degrees twenty-five minutes north latitude, and are a people honeſt, affable, and pleaſant, very ready and attentive to receive what is ſaid to them. They are very ſtudious to conceal their number from the *Europeans*; however, it is gueſs'd they may be about three thouſand;

a very warlike people, and uſed to eat men. A *Nouragues Indian* that had been amongſt them, has reported to the jeſuits of *Cayenne*, that ſome months ago he came from them, and that then they had juſt made an end of boiling in their pots and eating a nation they had deſtroy'd.

The *Pirios* are a nation of equal force with the *Acoquas*, lying betwixt them and the *Mercious*. The *Pirionaus* join on the eaſt to the *Pirios* and *Magapas*; and in the middle of all theſe nations are the *Morous*, a very barbarous people; the *Aracarets*, the *Palicours*, the *Mayes*, and the *Couſſades*, whoſe habitations ſtand more thick and cloſe together than thoſe before mention'd.

Theſe nations ſpeak all one and the ſame language, and are underſtood by the *Caranes*, who are enemies to the *Nouragues*. The *Indians* ſay the *Maranes*, who are a very great people, underſtand the ſame tongue. The language of the *Galibis* has a great number of words that muſt be pronounc'd with very rough aſpirations, others cannot be pronounc'd without ſhutting the teeth; at another time one muſt ſpeak through the noſe; and ſometimes theſe three difficulties all occur in the ſame word. The *Galibis* idiom is not only underſtood by all the nations, which the *Spaniards* on one ſide, and the *Portugueſe* on the other, have oblig'd to retire into *Guiana*, but alſo by the *Caraibes*, who are the natives of the *Antilles*, and uſe this language; as alſo the *Indians* of *St. Vincent*, and *St. Domingo*, and others: ſo that it may be ſaid to be ſpoken, for the ſpace of above four hundred leagues on the ſea-coaſts, and in many places far above a hundred and twenty leagues up the country. On the ſouth ſouth-weſt of the *Acoquas* are the *Aramiſas*, whoſe idiom borders much on that of the *Galibis*, having a great many of the ſame words in it, tho' they are unacquainted with that nation. By the report of the *Nouragues*, the *Aramiſas* are a very good ſort of people. If there be a lake of *Parima*, this nation cannot be forty leagues from it on the north ſide; but none of theſe nations can give the leaſt intelligence of it, not even the *Aramiſas*, who are ſituated towards the ſource of the river *Maroni*, the mouth of which is about fifty leagues from *Cayenne* weſtward, and thirty from the river of *Surinam*, where the *Dutch* have a fort and a colony; and are in the ſame longitude wherein the maps place the eaſtern parts of the lake of *Parima*.

The nation of the *Sapayes* dwells next to the *Galibis*, at the mouth of the river *Aproaque*, which is fourteen or fifteen leagues eaſt of *Cayenne*. The *Arovagues*, the *Aroates*, the *Yaos*, *Arvaques*, *Caraibes*, and other *Indian* nations lie towards the river *Oronoque*, weſtward of *Cayenne*; having a great lake in their country, into which the *Oronoque* flows through four ſeparate and parallel branches. The *Caraibes* call themſelves *Callinago*; they lived in *Guiana* with the *Galibis*, of whom they made a part; but ſince threw themſelves into the *Caribbee* iſlands, the fartheſt eaſt in the north ſea: and thoſe iſlands, having been poſſeſs'd in the beginning of the laſt century by the *Europeans*, it has oblig'd them for the moſt part, to return to the great continent of *America*, and into *Guiana*, from whence they came originally; others remain in the *Antilles* to this time. BARROT.

The other *Indian* nations before mention'd, it is believ'd, retir'd from the iſland *de la Trinidad*, or from the provinces of the *Oronoque*, from the *Spaniards*; who are at continual war with the *Caraibes* living in the inland, and at the ſea-coaſt. They all live under the juriſdiction of their *Caciques*; they have very little of religion, eſpecially the *Caraibes*, who are without laws, and ſcarce believe a deity: however, ſome have their *Pecajos*, or prieſts, and believe the immortality of the ſoul. And when any *Cacique* or commander dies, they kill his ſlaves, to wait on and ſerve their maſter in the other world.

Theſe nations love war, for want of other exerciſe. The *Caraibes*, when in the field, to make ſome incurſions on their neighbours, are ſo very much afraid that any of their army ſhould be taken by ſurprize, that they ſend out detachments every hour, and place guards in places of difficult acceſs, as ingeniouſly as regular forces in *Europe* can do. Thoſe that live on the ſea-coaſt, have learnt of the *Spaniards* to uſe fire-arms.

Moſt of theſe *Caraibes* feed upon human fleſh broil'd. The *Galibis* are pretty laborious, and cultivate their lands proportionable to the wants of their families. Thoſe people do not put any great value upon gold or ſilver: they truck hamocks, aloes-wood, monkeys, and parrots, for ſome hatchets, bills, knives, looking-glaſſes, and other ſmall wares; but particularly for *Yades*, that is a green ſtone, which they value very much, believing it has a ſovereign virtue againſt the falling ſickneſs, to which they are very ſubject. They have a temperate air, and great abundance of maiz, ananas, plantains as large as an egg, and a finger's length, of an excellent taſte; a great deal of aloes-wood, brazil, balſam, cotton, ſilk, and ſpices; abundance of apes, and baboons with long tails, very large and flat-noſed. The turkeys have black feathers on the head, as herons.

The *Guiana Indians* are generally red, of a middling, or rather low ſtature, of a robuſt ſtrong conſtitution, having black, long, and lank hair; going all naked, their privy parts cover'd only with a little cotton-welt, hanging

BARBOT. hanging down to the legs. The women are ſhorter generally than the men, and of a red colour, but tolerably handſome; their eyes for the moſt part blue, and very regular features in their faces, and well framed. They uſe a piece of cloth about ſix inches ſquare, which they call *Camiſa*, uſually wove in ſtripes of divers colours, and eſpecially white, which is the moſt valuable among them.

The men cut off their beards, dye their faces with *Rocou*, and cover their arms and faces with ſeveral folds of the fore-mention'd ſort of cloth; they wear by way of ornament, a ſort of crown, or garland, of feathers of ſundry colours, and bore a hole between their noſtrils, where they hang a little piece of money, or a large knob of green ſtone, or rather cryſtal, brought from the river of the *Amazons*, which they put a great value on: particularly one whole nation of them make a large hole in their lower lip, through which they put a piece of wood, and to it they faſten this cryſtal. All the other neighbouring *Indian* nations have their particular marks of diſtinction after this manner, differing ſomewhat from one another.

Theſe *Indians* are generally of ſuch robuſt conſtitutions, and live ſo long, that they reckon a man dies young at a hundred years of age.

They are endued with indifferent good ſenſe, their long lives ſerving them to gain experience, and improve their judgment in ſuch things as are within the reach of the light of nature.

They are induſtrious, ingenious, patient, and ſkilful in fiſhing and hunting; ſpend the greateſt part of their time in thoſe exerciſes, and ſpare no pains to get their living, being more inclin'd to peace than war; which yet they engage, in either upon a juſt quarrel, revenge, or point of honour: they obſerve their promiſes to each other exactly; and will not do to others, what they would not have others do to them.

It once happened that ſeveral of theſe nations near the *Amazons*, entred into a league againſt another, and were about a year making great preparations for war; which at laſt ended in one night's expedition, ſurprizing two or three *Carbets*, ſo they call their hamlets, or villages, where they burnt about an hundred perſons of all ſexes and ages, and return'd home as proud and fierce, as if they had conquer'd the whole country. Other wars are ſeldom concluded till they make forty or fifty of their enemies priſoners, whom afterwards they either kill, boil in their pots, and eat as the *Noragues* do; or ſell them to the *Europeans* at the coaſt for ſlaves.

This barbarity ſeems in them to be rather the effect of an ancient ill cuſtom, to eat the fleſh of their enemies, than a natural diſpoſition; for they ſeem to be aſham'd of it, when an *European* repreſents to them, in their language, that by the laws of God we are forbid to kill an enemy when he is taken priſoner, and much more to eat him; and they do not offer to reply to it: and ſome of the principal *Acoquas* have appear'd full of indignation, when they heard that ſome *Galibis* inſinuated we ſhould be roaſted by them, if we, I mean the *Europeans*, ſhould venture to travel through their country. Whence it may be infer'd, that tho' this barbarous inhuman practice is ſo much eſtabliſh'd and received among theſe *Acoquas*, and the *Noragues*, yet it ſeems to be no difficult matter to reſtrain them from it.

The way of living among the *Acoquas* and *Noragues* is very agreeable, and has ſomething more courteous in it, than that of the *Galibis*: for inſtance, among the latter married men dine every one apart, and the unmarried eat all together; and all the women, maids, and little children go to another ſide of the hut to eat: in this particular like the *Blacks* of *Congo*, and other parts of *Africa*. But the *Noragues* do otherwiſe, for the huſband eats with his wife or wives and children, with great union and agreement.

They are generally great eaters, and drink little or nothing at their ordinary meals, till they have done, and then commonly drink one draught; but when they aſſemble together for warlike enterprizes, or to begin a canoe, or to launch it, or to admit one into their council, after they have expos'd him to ſeveral hard trials; they make extraordinary rejoicings, which frequently hold three or four days, continuing till they have drank up all their liquors, which is what the *French* call, *Faire un vin*. For theſe occaſions they make three or four different ſorts of drink, ſome of which become very ſtrong by fermentation; as that which they call *Palinot*, which they make with *Caſſabi*, that is baked more than ordinary.

Their common diet is that they call *Caſſabi*, being cakes made of the *Mandioca* root, baked on the embers; as alſo *Indian* wheat, fiſh and fruit.

There is a root call'd *Caſſabi* in ſeveral parts of *America*, not much unlike a parſenip, whereof there are two ſorts, the one ſweet, the other poiſonous. The ſweet ſort the natives eat roaſted, as they do yams and potatoes. Of the poiſonous they make bread, firſt preſſing out the juice, which is the noxious part; the reſt they grate into powder, and ſtrew it on a ſtone by degrees over the fire, where it bakes into a cake, the bottom of which is hard and brown, the reſt rough and white, like our frying oat-cakes. Theſe they lay on the tops of their houſes or hedges, where they dry and grow criſp. Caſſabi.

criſp. In *Jamaica* they are frequently uſed inſtead of bread, and ſo in other *American* iſlands.

Palinot liquor. Their liquor, call'd *Palinot*, is made of *Caſſabi*, baked more than ordinary; then they pile up pieces of it, one upon another, whilſt hot, and keep them ſo till they begin to grow mouldy: after which, they mix them with potatoes, cut in ſmall pieces, as is the mouldy *Caſſabi*, and put them together into great earthen veſſels or jars, pouring a proportionable quantity of water upon them, and ſo leave all to ferment and work, till the liquor is as ſtrong as they deſire, which is commonly after ſix days fermentation. Before uſing, they commonly ſtrain it, and it is of the colour and conſiſtence of beer; but much better taſted, and more intoxicating and heady.

Ouicou liquor. The *Indians* make many other ſorts of liquors. The commoneſt, call'd *Ouicou* or *Ouacou*, is as white as milk, and much of the ſame conſiſtence, made of *Caſſabi*, baked after the ordinary manner, and potatoes boil'd with it, till all becomes as thick as paſte. This they put into baſkets lined with banana leaves, and it will ſo keep good a month; but after that grows ſour, unleſs kept in a cool place. When they uſe this paſte, they ſteep as much of it as they have occaſion for at a time, in a ſuitable quantity of water, and when diſſolv'd ſtrain it, if they have time and conveniency; but when they carry this paſte abroad with them in baſkets, they only ſteep and drink it, without ſtraining. Some add ſugar to it, or ſugar-canes bruiſed, which makes it taſte like ſweet barley-water, being of that colour and conſiſtence. This *Ouacou*, made by the *Indians*, is much better than what the *French* make, becauſe the former chew the *Caſſabi* and potatoes before they boil them together, which is commonly the buſineſs of old women, as I obſerv'd at *Cayenne*; beſides that they underſtand better what boiling it requires, to be in perfection: whereas the *French* cannot prevail with themſelves to chew the *Caſſabi* and potatoes, that ſort of preparation being diſagreeable to the ſtomach; and I muſt own, it turn'd mine, to ſee old decrepit women chewing the *Caſſabi* and potatoes to make this liquor, and ſpitting what they had ſo mumbled into jars: but this is not nauſeous to the *Indians*, becauſe the fermentation afterwards carries off all the filth, as it does of wine or beer in *Europe*. The *Brazilians* make this liquor exactly after the ſame manner; and the women of the iſland *Formoſa*, about *China*, are ſaid to chew their rice-bread or paſte, to make the common drink of that country, which is as pleaſant and ſtrong as the liquor they draw from the palm-trees in other parts of *Aſia* and *Africa*.

They very much uſe fiſh and fleſh *buccaneed*, that is, dried without ſalting, upon a ſort of grate made of ſticks laid a-croſs, about three foot above a fire. The word buccaneed is well known at *Santo Domingo*, and the pirates of thoſe parts are call'd buccaneers, becauſe they often live upon fleſh and fiſh dry'd after that manner. Buccaneers *why ſo called.*

Polygamy is generally in uſe among them, and there is no perſuading thoſe who have ſeveral wives to part with them. Could they be broke of this cuſtom, and of the other of killing their enemies in cold blood, to eat them, there would be no other difficulty to hinder their converſion; for it has been obſerv'd, that thoſe few who have but one wife, will never forſake her, not tho' ſhe ſhould happen to prove unchaſte. *Polygamy.*

It is reported of theſe *Indians*, that when they are abroad in the country, about any buſineſs, or at the wars, if they happen to hear that the wife lies in, the huſband makes haſte home, binds up his head, and lays himſelf in the hammock or bed, where the neighbours come to viſit him upon his imaginary illneſs. Others are complimented upon their happy delivery, and anſwer the viſitants accordingly. *Men lying in.*

There is a ſtrange cuſtom among them, which is to lay the infants in the mud or dirt as ſoon as they are born, and leave them there for a conſiderable time.

They live ſeveral of them in one or more cottages, which they call carbets, over each of which is a captain choſen among themſelves.

They pay great reſpect to aged men, and the chiefs or captains of tribes among the *Nouragues* are commonly phyſicians, to cure the reſt upon occaſion; and, according to their cuſtom, morning and night ſalute all the people, from the oldeſt down to thoſe of fifteen years of age. The chief of that tribe in my time, was one *Camiati*, father to one *Inamon*, a *Piaye*, or doctor among them. *Chiefs.*

Arithmetick being unknown in theſe nations, when they would expreſs a number beyond their tale, they take hold of a handful of their hair, ſaying *Enoura*, which ſignifies, thus much. *Numbering.*

They compute the year by moons, from one to ten, and then begin again. To expreſs twenty, they put their fingers to their toes.

The women till the ground, ſow, plant, and reap at the proper ſeaſons, and make their ſeveral ſorts of drink, as thoſe above mention'd, and others; of which more hereafter. They alſo dreſs the meat for the family. *Women till, &c.*

The *Carbets* or villages conſiſt of ſeveral houſes or huts in a ring. The *Galibis* in *Villages and huts.*

BARBOT. and about *Cayenne*, build houſes of planks, three ſmall ſtories high. The ground-room is for a kitchen, the firſt ſtory for a parlour to receive viſits, and the next ſtory to ſleep in; where they hang up hammocks, which are their beds, about ſun-ſetting, and lie in them all night till ſun-riſing, when the wives take down the hammocks again, and hang them on the props of the houſe, forming a ſort of out-hall or room, extending ten or twelve paces without the houſe. This out-hall they call *Carbet*, and from it the *Europeans* have improperly given the name of *Carbets* to the cottages. The true *Carbets* or out-houſes are cover'd with palm-tree leaves, and in them they meet and ſit to conſult about their moſt weighty affairs, which is generally done with great ſolemnity; thoſe who are concerned and invited, coming from all parts, and ſtrangers are commonly lodg'd there all night, with the men and boys of the family.

Archers. Theſe *Indians* are very expert at their bows and arrows, which they uſe in fiſhing and fowling with ſuch dexterity, that they ſeldom miſs their aim.

Hammocks. Their hammocks are very curiouſly made of cotton thread, thick and ſtrong, very full, and many of them dy'd red with *Rocou*; ſome of them with fine flouriſhes or figures, very exact and proportionable, and are moſt valued, eſpecially in the *French* iſlands; being much ſtronger and laſting than thoſe of *Brazil*, which are ſo thin, that a man may ſee thro' them, and have great fringes on the ſides, and much work about them, ſo ingeniouſly made by the *Brazilian* women, that ſcarce two in an hundred brought from thence are alike. In *Guiana* the men are to paint them after the women have finiſh'd the web. The looms they have in both countries, are two round ſticks about nine foot long, and three or four inches diameter, the two ends whereof lie a-croſs, on two pieces of wood, lying eight or nine foot from the ground, more or leſs, according to the length they deſign to make the bed. The other round ſtick hangs directly under this, to which they make faſt the warp of the bed. They uſe a kind of ſhuttle thruſt thro' the thread, after the manner of our cloth-weavers; but with this difference, that they put the ſhuttle thro' thread by thread, one above, and the other below, which renders the work very tedious, and requires the ſtock of patience they generally have. The largeſt bed is carried about with little trouble, as not weighing above ſix pounds, and the *Brazil* hammocks not above three, becauſe thinner and finer. They have convenient ſtrong cotton lines at each end to hang them up any where, with two pegs or great nails. The *Indians* place the props of their houſes at a convenient diſtance one from another, for this purpoſe; and ſeldom go out upon a journey into the country without theſe hammocks; and when they will go to ſleep, hang them up by the two ends, ſometimes upon two trees at ten or twelve foot diſtance, and ſometimes at two of the poſts that ſupport their houſes or *Carbets*.

This ſort of beds is alſo uſed throughout *South-America*, to carry wounded or ſick people in; thoſe that are appropriated to this uſe, have at each end a great ring, through which they put a pole of a ſufficient length, and ſtrength to bear a man's weight. And thus two *Indians*, one before and the other behind, carry the ſick man, ſupported in his hammock, by the pole, which the porters bear upon their ſhoulders.

They commonly ſell theſe hammocks to *Europeans* for two hatchets or bills a-piece, or three at moſt, and they afterwards ſell in the iſlands for conſiderable advantage; becauſe every perſon there muſt have one of them, and none are brought from any other parts but *Guiana* and *Brazil*, and the laſt rarely.

Product and manufactures. The weſtern *Indians* of *Guiana*, *i. e.* the *Arovagues*, the *Aroates*, and moſt other nations about the *Oronoque*, make their hammocks of the thread of *Pite*, in net-work. This *Pite* is a ſort of flax or hemp, but much whiter, longer, lighter and ſtronger than ours. Of this kind of hemp the *Indians* there make cordage, tackling and ſails for their *Piraguas* or great canoes, as alſo fine thread to mend their arrows, and for other like uſes. This *Pite* is not ſo apt to rot in the water as hemp.

They have prodigious plenty of wild-honey in this province, which is very ſweet and good, and conſequently a great quantity of bees-wax may be gather'd, if well look'd to. Among the ſeveral ſorts of gums found in this country, is the yellow-amber, the gums *Lemium*, *Colliman*, and *Baratta*; this laſt is black, and in the fire fills the houſe with an exquiſite perfume: is alſo a proper balſam for wounds. They have likewiſe jaſper and porphyry ſtones.

The *Galibis* and other *Indians* make very pretty pots; as alſo baſkets, which they call *Pagara*, wrought in ſuch manner, that water cannot penetrate them. They are of various ſizes, according to the uſes, to carry proviſions and other things when they travel either by land or water.

They alſo make uſe of their *Covis*, being calabaſhes, about which they turn certain ornamental figures after their way, and varniſh them with ſeveral colours, to render them water-proof.

Piraguas. They make their long *Piraguas*, and their canoes all of one tree, but are a prodigious long time in doing of it. After they have fell'd a tree, proper for the deſign, they hollow

it

Vol. V. Plate 34.

The Prospect of the Fort and Town St. Lewis

ayanne. as it Sheweth from ye Road

Rio Cayanne's Entry the Road for Small Ships I. Kip fecit

it with a hatchet or adz, to the breadth of half a foot, and about the ſame depth, thro' the whole length of it. This done, they hollow the reſt of it with a gentle fire; and this work, which goes on very ſlowly, continues in proportion to the bulk of the piece of timber, and to the length they have projected the canoe ſhall be. Then they plain or ſmooth the outſides of the canoe, with another tool fit for that particular work; all which tools, they get from the *French*, and other *Europeans*, as ſhall be hereafter mention'd. By this method they are a very conſiderable time making it; but on the other hand, it tends much to the duration of the veſſel, becauſe the worms can never pierce it: which advantage is partly owing to the hardneſs of the timber, for there is ſcarce any betwixt the tropicks but has this quality, as has been obſerved before.

The *Piraguas* of war of the *Galibis* about *Cayenne* are ſo large, that they carry fifty or ſixty men, with ſufficient proviſions for a coaſting voyage of ſeveral days, and even to the ſouthern *Caribbee* iſlands; ſailing thus on the northern ocean, a hundred and fifty or two hundred leagues; and in calm weather ſixteen or twenty men row or paddle with their *Pagayes* or paddles. The poop is commonly join'd to the reſt; they mend the leaks thereof, caulking it with a ſort of fat earth: but the water in a ſhort time waſhing it away, they are at the trouble of putting in freſh from time to time; and this they call refitting or mending.

I have taken care in the proſpect of the town and fort of *Cayenne*, to draw the exact PLATE 23. form and figure of the *Indian Piraguas*, ſome with one, others with two ſhort and ſmall maſts, and ſquare ſails and yards; to which I refer.

French *beat the* Dutch. The chevalier *de Lezy*, the *French* governor of *Cayenne*, about the year 1676, made a very ſucceſsful attempt by ſea on the *Dutch* colony at *Wiapoco*, with the *Piraguas* of his auxiliary *Galibis* and *Indians*, driving ſix hundred *Hollanders* out of their ſmall fort, mounted with ſome pieces of cannon, and at the ſame time likewiſe beat them twice from the river *Aproague*, where they had alſo a fort defended with cannon; and return'd to *Cayenne*, with a conſiderable booty, of which almoſt every *French* inhabitant had ſome ſhare, eſpecially abundance of linnen of all ſorts. I keep to this day ſome miniatures in water-colours, taken from the *Dutch* commander's houſe, and given me by major *de Ferolles*, then lieutenant-governor of that iſland and country.

Weapons. The *Indians* are very expert at their bows and arrows, which they make uſe of as well in fiſhing and fowling, as in war. They have alſo two other ſorts of weapons, the one call'd a *Bouttou*, being a kind of club, of a very ponderous hard wood, having a long round knob at one end, and the other flat, but about an inch thick; both which will knock the ſtouteſt man down dead at one blow, if they hit the head. BARBOT.

They carry but little proviſion along with them, in their warlike expeditions, as concluding they ſhall ſubſiſt on the fleſh of their priſoners, and feaſt upon the fatteſt part. They alſo ſell them for ſlaves to the *French*. They give a ſignal with a ſort of pipe, that may be heard at a great diſtance.

Goods imported and exported. The commodities that have vent among theſe nations are hatchets, bills, knives, looking-glaſſes, beads, hooks, coats, linnen and haberdaſhery wares. They very much value our hats, coats, ſhoes and guns in the inland country, eſpecially in that of the *Acoquas*. With theſe goods the *French* drive a conſiderable trade with thoſe nations, and receive in exchange, ſlaves, dry'd fiſh, hammocks, tortoiſe-ſhells, poultry, ebony, and all other ſorts of fine wood, timber, *Rocou*, tobacco, fruits, fine birds, *Sapajous*, and ſeveral other things of the product of their countries; and employ many of them in their ſervice, at very cheap rates, provided they are kindly uſed. In my time a hen was to be had of them for a two-penny or three-penny knife, when it yielded a crown in the colony of *Cayenne*, and a dozen of eggs forty *ſous*, which thoſe *Indians* ſold but for a two-penny knife.

Iron tools. The iron tools proper for the *Indians* are of various ſizes, and of different value in *France*, ſome of about half-a-crown, two ſhillings, twenty pence, fifteen pence; being, as I have ſaid, hatchets or axes; bills, ſome with wooden, others with iron handles, in the ſocket of which they may be fix'd or taken off at pleaſure; and ſuch little plaining axes are uſed for hollowing the inſide, and others for ſmoothing the outſide of their canoes and *Piraguas*, as has been already obſerved.

For a very inconſiderable value of theſe iron tools, if they have occaſion for them, they undertake to load a ſmall ſhip entirely with a ſort of fiſh they catch in the rivers with harping-irons; and this they perform ſo juſtly, that the *French*, who follow the fiſh trade by their means, find a very great advantage; becauſe the vent of the fiſh is always ſpeedy and certain in the iſlands, where there is a great conſumption of it: ſo that this ſort of fiſh, and the ſea-tortoiſe, are anſwerable to cod-fiſh in the continent, and the *Caribbee* iſlands.

Fiſhery. The fiſhing trade is practiſed all the year in moſt of the rivers on this coaſt; but that of tortoiſes holds only three or four months, when the females come to lay their eggs in the ſand, above the high-water marks, and that in ſo great abundance, in places or

ſhores

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Religion. In matters of religion, the *Galibis*, *Nouragues*, and the *Acoquas*, are all alike.

Notion of God. They all own a God, who they ſay reſides in heaven, but do not determine whether he is a ſpirit or no; and ſeem rather to believe he has a body, and pay him no peculiar adoration. The *Galibis* call the deity *Tamoucicabo*; *Tamouci* or *Tamechi* in their language ſignifying old, and *Cabo* heaven; that is, the ancient of or in heaven. The *Nouragues* and *Acoquas* call him *Maire*, and never talk of him but after a fabulous manner. They have many childiſh ſuperſtitions, but no idols, and worſhip the ſun and moon; ſome ſay the ſtars alſo, and are very much afraid of the devil, whom they call *Wattipa:* for in the night, if they happen to hear the cry of a bird, they ſay to one another, *Hark how the devil cries.* They pretend the devils have bodies, and that their *Piacos* or prieſts kill them with great clubs. Others fancy the *Pedaios*, ſo ſome alſo call thoſe prieſts, do converſe with *Wattipa* or the devil, at certain times; and many affirm, they are often moſt cruelly beaten by him, which occaſions a mighty dread of him. The *Nouragues* of one village place the figure of a man on the way they fancy the devil will take, to come to their dwellings in the night to do them harm; to the end, that he taking that figure for a man, and ſtopping about it, the *Piacos* who watch for him, may take that opportunity to knock him on the head.

Of the devil.

Dreams obſerv'd. Their dreams are to theſe people inſtead of prophecies, revelation, and rules in all their undertakings; whether in war, peace, commerce, or hunting. They look upon them as oracles; and this opinion puts them under a neceſſity of being entirely directed by them. In *North America*, they believe it is an univerſal ſpirit that inſpires their dreams, and ſo adviſes what they are to do; which they carry ſo far, that if their dream directs them to kill a man, or commit any other villainy, they always put it in execution. Parents dream for their children, and the captains for their village. There are ſome among them who pretend to interpret dreams; and tho' the interpretation prove falſe, they are never the worſe look'd upon.

Prieſts or jugglers. Theſe people of *Guiana*, as well as thoſe of other parts of *America*, have their jugglers, whom ſome look upon as ſorcerers; and indeed they do ſuch things, as would incline a man to believe the evil ſpirit did aſſiſt them to deceive thoſe poor creatures, to divert them from the knowledge of the true God. They are wonderful fond of thoſe prieſts, tho' they perpetually impoſe on them. They pretend to the ſpirit of prophecy, and to a ſupernatural power, in procuring rain or fair weather, calms or ſtorms, fruitfulneſs or barrenneſs, and making hunting lucky or unlucky: they are alſo phyſicians, but do nothing without a fee or reward. Thus they gain the reputation of men of great ſanctity, and extraordinary qualifications, tho' generally of a leud converſation. They uſe ſtrange contorſions, and make horrid cries when they practiſe their juggling arts, and are very clever at ſlight of hand. All their cures and predictions are merely accidental; and they have a thouſand fetches to delude the ignorant people when they miſcarry.

The *French* miſſioners report, that in their miſſions through theſe nations, in queſt of the lake of *Parima*, they found the *Nouragues*, as well as *Imanon* their chief, to take delight in hearing their diſcourſe of the creation of the univerſe, in their language; and were very ready to repeat after them theſe words; *God made the heavens, God made the earth, &c.* And that tho' they heard they condemn'd their cuſtom of taking two or three wives at a time, yet they ſaid not a word againſt the chriſtian law, for allowing only one woman to a man. They ſay, theſe people are docile and pliable; and were ſo well pleaſed to hear the hymns of the church, that they commonly ſang three times a-day to their great ſatisfaction; and that even ſome of them learnt to anſwer to the litanies, which they ſang every evening during their ſtay in *Imanon*'s carbet; and made all the children ſay their prayers morning and evening, baptizing ſome of them, and ſome women, and *Imanon*'s child that was very ſick; but could never perſuade him to forſake his juggling tricks and divinations, much leſs the plurality of wives. They alſo perſuaded ſome young men already marry'd never to take a ſecond wife whilſt the firſt liv'd; and add, that of twenty-four perſons, there was not above three, but took very great delight in their inſtructions in the chriſtian faith.

During their abode with this people, a ſerpent came in the night into the hut, where the miſſioners lay, and bit a hound; ſo that he died in thirty hours after. The chief of the

the cottage, and the owner of the dog, attributed this accident to the prayers which they ſang; ſo that they durſt not ſing any more, but contented themſelves to make every body ſay their prayers, except the three before mention'd incredulous perſons, namely the chief *Camiati*, and two other old men.

Account of miſſioners. In the country of the *Acoquas*, ſome of their guides of their own accord, after ſupper, ſang in the tune of the church, *Sancta Maria, ora pro nobis*; having been yet taught no more, and as they continu'd the litanies, they anſwer'd.

The *Acoquas* were mightily pleas'd to ſee the *Europeans*, and in three days became ſo familiarly acquainted with the miſſioners, that not one of them refus'd to pray, but did it every day, morning and evening. As they advanced farther into that country, thoſe that lived a day's journey more remote, hearing the news of their arrival, came to ſee them, and admir'd their garments, their guns, the pictures in their breviaries, their writing, and the ſongs of the church, which they deſired to hear ſeveral times in a day: they alſo heard their inſtructions with attention, and ſeem'd to have very good ſentiments, and to be much affected, when they told them, that formerly the people of *France* were ignorant of God; and that ſome good people came thither who taught them, that there was a God, who would make them happy for ever in heaven, if they ſerv'd him dutifully. That they were come into that country to do them the ſame good office, that they might go to heaven as well as they, if they perform'd the ſame duties. Some of thoſe nations believe, that good men after this life are carried to heaven, which they call *Caujo*; and that the wicked go down into the earth, which by them is call'd *Soy*.

The natural diſpoſition of the *Nouragues* and *Acoquas* is mild; but the more remote the *Nouragues* live from the ſea, the more tractable they are: for the frequent intercourſe they have with the *Indians* on the ſea-coaſts, renders them more difficult to be treated with. The *Acoquas* are quite another ſort of people, than the inhabitants of *Cayenne* imagine them to be; for they look upon them as fierce, cruel, and perfidious to their gueſts; and it is true, they have not long ſince extirpated a ſmall nation of *Indians*, and eaten ſome of them: but this inhumanity is rather the effect of a barbarous cuſtom, than the natural diſpoſition of the people, as has been before obſerv'd; and tho' the ſame is practis'd by the *Nouragues*, it ſeems to be no difficult taſk to break them of that ſavage practice.

Bloody man-eaters. Theſe *Indians* are of a much gentler nature than the *Chiriguanas*, of the country of the *Antis*, eaſt of the province of *las Chanas* in *Peru*, of whom we have an account, that they made excurſions upon their neighbours, only to feed on them, devouring all the priſoners they took, without ſparing age or ſex; and drank their blood, as ſoon as they had cut their throats, that no part might be loſt. That not ſatisfied with eating their neighbours, their barbarity extended to their neareſt relations, on whom they alſo fed when dying naturally, or by any accident; after which, they join'd all their bones, with much lamentation, and bury'd them in hollow trees, or clifts of rocks, as may be ſeen in *Garcilaſſo de la Vega's* hiſtory of *Peru*, *lib.* 1. *cap.* 12. who adds, that not only theſe *Chiriguanas*, but alſo the people about cape *Paſſao*, on the *South-Sea*, and ſeveral others in thoſe parts, were ſo addicted to this inhumanity, that they had publick ſhambles of human fleſh, part whereof they minced and ſtuffed the guts with it, like our ſauſages. *Pedro de Creza* mentions the ſame thing in the twenty-ſixth chapter of his hiſtory, and ſpeaking as an eye-witneſs, ſays, this went ſo far, that they did not ſpare the very children they had begot themſelves on foreign women, taken priſoners in their wars, with whom they had to do; keeping thoſe children very daintily till thirteen years of age, when they kill'd and eat them; and the ſame they did by the mother, when ſhe could bear no more children.

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After the *French* miſſioners had been twelve or thirteen days among the *Acoquas*, and receiv'd due information from thoſe people, concerning the lake of *Parima*, aſking ſeveral of them, whether they did not know of a vaſt place of water like the ſea, the ſand of which is *Caracoli*, ſo they call gold, ſilver and copper, none of them was able to give them the leaſt intelligence of it; but ſaid, that to the ſouth-weſt of their country, was the nation of the *Aramiſas*, ſituate towards the ſource of the river *Maroni*, the mouth of which is about fifty leagues from *Cayenne* weſtward, as has been obſerv'd; and by the miſſioners computation the *Aramiſas*, a very great nation, are in the ſame longitude in which the maps place the lake of *Parima*.

No lake of Parima.

Thus ſeeing they could get no manner of intelligence of the lake before mention'd, the air growing unwholeſome by reaſon of the exceſſive heat, at the latter end of *May*, when there was very little wind; which ſeldom fails to blow in thoſe countries, and which renders them habitable: and one of the ſaid miſſioners being taken ill with a tertian ague, and the ſtrongeſt of their ſervants alſo very ſick; they conſented with their guides to return, ſince they were not willing to conduct them any farther, or to

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Journey of miſſioners. Thus agreed, they imbark'd on the river *Camopi* in two canoes, and after having paſs'd dangerous falls, with ſo much hazard of their lives, that a young *Nouragues*, who had never run the like riſque before, ſaid, *God is good, and is not angry with us*; they came to the place where they were to go by land, betwixt the river *Inipi* and *Tenaporibo*. Their guides being loaded with hamocks and other things, which they had bought of the *Acoquas*, walk'd ſo faſt, as the *Indians* are wont to do when well loaded, that they left them five leagues from *Tenaporibo*; however, they got through without loſing their way, by following a path in which their guides had thrown little boughs in many places, where it was not eaſy to diſcern the track, to ſignify which way they went. Being by this time very ill of their diſtempers, they made an agreement with the firſt *Nouragues*, who had done them ſome ſervice at *Caraotibo*, three leagues from *Aproague*, he being of a very good temper, and come thither with two other *Nouragues* of the ſame place, who were willing to return home as ſoon as they could. Thus they went, ſome in a canoe, ſome by land, to *Camiati*'s cottage, and thence taking in his abſence a ſmall cheſt they had left before with him, went to lie at a cottage a little way farther; where *Camiati* at his return from hunting with his hound, waited on, and offer'd to accompany them to the mouth of the *Aproague*, to the cottage of the chief of the *Sapayes*, whom he had a mind to viſit, being his very good friend.

Being come to the cottage of this chief of the *Sapayes*, they were kindly entertain'd, and a chief of the *Galibis* arriving there the next day, took them in his canoe, being himſelf bound for *Cayenne* and *Surinam*, and lodged them in a ſmall iſland in the river *Aproague*, at a pretty diſtance from the ſea; where they ſtaid two days, and obſerv'd that the tide roſe there eight foot; and concluded thence, becauſe it covers the laſt fall of the river, that it declines but eight foot in the ſpace of twenty-five leagues from the ſea.

Departing from this iſland, they went to *Co*; the next day they ſaw the ſea, and many *Piraguas* of the *Galibis* on it, making towards the river of the *Amazons*, and ſome *Indians* of their company went aboard to viſit them. Then they proceeded coaſting along to *Maburi*, the firſt place to land at in the iſle of *Cayenne*, on the eaſt of it, which they got about with much labour, the ſea being ſo rough, that they could not well bear up againſt it, to proceed beyond *Maburi*. Thus they perform'd a voyage of a hundred and ſeventy leagues from the country of the *Acoquas* to *Cayenne*; and the whole, out and home, was two hundred and forty leagues in the ſpace of about five months, ſuffering many hardſhips and fatigues, becauſe in thoſe parts there is little or no accommodation to relieve them in their ſickneſs; and the leſs one carries thither, the better: beſides that the ignorance and barbarity of thoſe *Indian* nations always give a miſſioner juſt cauſe to fear any miſchief upon the leaſt diſguſt. They are always forc'd to carry with them ſome *Caſſabi* and paſte of *Ouicou*, in hopes to find either fiſh or veniſon, with the aſſiſtance of their *Indian* guides, and here and there, *buccaneed* fleſh and fiſh. However, if miſſioners of a vigorous conſtitution, of great virtue, and of a diſpoſition ready to ſuffer thoſe hardſhips, were ſent over from *Europe* in a ſufficient number, to ſettle for a conſiderable time, in each country or nation; it ſeems, there would be a great proſpect of converting a vaſt multitude of thoſe people to the chriſtian faith, and a great field open'd to the goſpel-labourers, that are willing to employ themſelves in it; as well as to diſcover many other *Indian* nations, which probably might alſo be converted. *Hardſhips they endure.*

Of the iſland of CAYENNE.

I Promis'd in my ſhort deſcription of the large province of *Guiana*, whereof this iſland is a part, to give a particular account of it, as being a place famous, both for the various adventures of the *French* at ſeveral times, in ſettling themſelves there, and for the many battles they have fought, as well with the native *Indians* as with *Europeans*, to maintain their ground: wherein they have been ſo ſucceſsful, that it is now one of the moſt conſiderable and advantageous colonies they have in *America*. It

It will be needleſs to ſay much of the climate, the ſoil and product of the country, which are the ſame as in the reſt of *Guiana*; I ſhall confine my ſelf to what is more peculiar to the iſland, gather'd by my own obſervation, and the information of thoſe employ'd in the government, and of the principal and moſt ancient planters. To this I have added a moſt exact map of the iſland, which was preſented me by Monſieur *de Ferolles* major of the place, and a relation to the late duke *de Noailles*, and to the count *de Blenac*, as he caus'd it to be taken, when he came into that poſt, after the death of the chevalier *de Lezy*; which, according to his direction, I caus'd to be engrav'd at *Rochel* in a large ſheet, for the uſe of the court.

The map, PLATE 33.

Poſition.

This iſland of *Cayenne* has been a *French* colony ever ſince the year 1625. It lies cloſe by the continent of *Guiana*, and only cut off and made an iſland by the rivers *Ovia* on the eaſt, and *Cayana* on the weſt; from which laſt it takes its name, as may be ſeen in the map. The town and fort, where the great road is at the mouth of the river *Guiana*, are exactly in four degrees fifty minutes of north latitude, and three hundred thirty-two degrees of eaſt longitude from *Ferro*. It is reckoned about eighteen or twenty leagues in compaſs, ſtanding high on the coaſt, and looks at a diſtance like part of the continent, as appears by the proſpect in the print here inſerted, which I took as we ſail'd along the coaſt.

Length and breadth.

The length of the iſland, from the river *Ovia* to the river *Cayana*, is about ſeven leagues, and the breadth about three.

Cayana river.

The river *Cayana* falls into the north-ſea on the weſt ſide of it, dividing the country of the *Caraibes* from that of the *Galibis*.

The iſland forms three principal capes or promontories, being thoſe of *Fort-Louis*, *Seperou*, and *Maburi*. It has much meadow and paſture ground in ſeveral parts; the reſt is low and marſhy, eſpecially in the middle, ſo as to be almoſt impaſſable. The edges of it are moſtly cover'd with large trees, which we call mangroves, having that peculiar quality of growing in ſalt water, ſo thick, deep, and wide rooted, that from thoſe very roots other trees riſe up without end, ſo wonderful cloſe interwoven within one another, that in ſome parts of the iſland, a man may walk leagues on them without touching the ground.

About forty years ago the iſland was extraordinary unhealthy, becauſe of the long rains, which laſted above nine months in twelve, but eſpecially from *December* till *June*; as alſo becauſe the ground was cloſe wooded, and ſo marſhy, that it occaſion'd ſeveral ſorts of diſeaſes among the inhabitants, which in a more particular manner affected young infants, inſomuch, that many died almoſt as ſoon as born, and others at a very tender age: for which reaſon the moſt ſubſtantial planters uſed to ſend them over to *France* very young, to preſerve them from the malignity of that bad air; which is now nothing near ſo pernicious to thoſe young babes, ſince the land has been grubb'd up: ſo that they grow up healthy and ſtrong. Beſides, the women are ſafer in child-bed, and the generality of the inhabitants leſs ſubject to diſtempers than they were before the iſland was clear'd of moſt of the wood. However, it is ſtill, and will always be an uncomfortable place to live in, becauſe of the long rainy ſeaſon every year, the ſcorching cloſe air night and day, which diſpirits a man; and the heavy ſhowers and vapours, exhal'd from the ſwampy grounds, which ſtill occaſion diſeaſes in men and beaſts, tho' not ſo much as formerly. Large cattle particularly, can ſcarce live there. They are alſo continually tormented with gnats, flies, hand-worms, ants, bugs, and other ſorts of vermin; all which together renders the place very diſagreeable and uneaſy: for which reaſon, ſeveral planters, when grown rich, retire into *France*, and let their plantations.

Unhealthy climate.

Soil and product.

The ſoil of *Cayenne*, by reaſon of the continual rains, produces plenty of ſugar-canes; which, tho' ſmall and ſhort-jointed, yield very plentifully: alſo of *Mandioca* or *Caſſabi*, *Indian* wheat, *Rocou*, cotton, *Accajou*-apples, *Banillas*, *Pete*, *Ebony*, *Letter* and *Violet-wood*; *Ananas*, *Tuberoſes*, very fine and large; *Papaias*, and ſeveral ſorts of *American* and *European* grain and ſeeds, beſides lemons, oranges, indigo, and figs, *&c.*

Birds and beaſts.

The country abounds in wild-boars, call'd there *Packs*, deer, agontils, wood-cocks, ortolans, nightingals, arras, occos, toucans, parrots, parroquets, and other birds only remarkable for their feathers; alſo *Flamingos*, birds about as big as a hen, flying in ſwarms like ducks or cranes; large wild-ducks with red tufts on their heads; lizards, cameleons, and very large ſerpents, ſome of them above twenty-five foot long, beſides many ſmaller. I was ſhew'd the ſkin of one in the town twenty-four foot long, kill'd in the iſland, in whoſe belly was found a whole fawn. Another ſkin was preſented me fourteen foot long, the figure whereof is in the cut.

Serpents.

PLATE 16.

In relation to monſtrous ſerpents found in *South America*, I will here give the account I had from one monſieur *Cherot*, a ſurgeon of *St. Malo*, who in his return from the *Eaſt-Indies*, in the year 1704, having put into *Bahia de Todos los Santos*, in *Brazil*, affirms, that in the monaſtery of the jeſuits, at the city of *St. Salvador*, one of thoſe fathers ſhow'd him the ſkin of a monſtrous ſerpent kill'd in the country ſix months before which he meaſur'd himſelf, and found to be forty-

Monſtrous ſerpent.

two

BARBOT. two foot in length, and above four in circumference; and adds, the jeſuit aſſur'd him, as a known truth, that a young bullock had been found in the belly of it almoſt whole. The ſame monſieur *Cherot* aſſur'd me, that in the ſame city of *St. Salvador*, he adminiſter'd to a *Black*, whoſe ſtomach and belly were monſtrouſly ſwollen, as if he had been in a dropſy, a doſe of a dram and a half of mercury or quickſilver, which brought away from him by ſtool a prodigious dead, flat worm, cover'd all over with thin ſmall ſcales like a ſnake, full ſixty-ſix foot long, and but a quarter of an inch broad; but wanting the head, which had been diſſolv'd in the patient's body. This worm he proteſted he had kept a long time in a bottle that held five pints of liquor, and yet the worm with only one pint of ſpirits to preſerve it, almoſt fill'd the bottle. After which evacuation, the patient recover'd by degrees.

Prodigious worm in a man.

Leguat in his travels, if they deſerve any credit, ſays, there are ſerpents fifty foot long in the iſland of *Java*. At *Batavia* they ſtill keep the ſkin of one, which tho' but twenty foot in length, is ſaid to have ſwallow'd a young maid whole. I return to *Cayenne*, where

They have fine tygers ſkins from the *Indians*, ſome of which I caus'd to be made into muffs at my return to *Paris*, and they were there valu'd at ten *Louis-d'or* each. There are alſo ſeveral ſorts of monkeys, ſapajous, and fine *Amazon* parrots brought from the countries about that river, eaſy to be taught to ſpeak diſtinctly, but very dear, for I gave ten crowns for one of them my ſelf. The parroquets are commonly about the bigneſs of an ordinary thruſh, all the body of a lovely ſhining green, a painted head, and very long narrow tail of various colours; the feet and bill white, and ſome of them will talk a little. I have inſerted in the print the exact figure of the ſapajous and parroquets of *Cayenne*, drawn from the life, and that of the female lamentins; as alſo of a rare creature about as big as a little monkey, which I often ſaw in the poſſeſſion of Mr. *Geo. d' Otin*, drugſter in *Newgate-Street*, *London*, about the year 1703, who kept it in his ſhop, and was preſented with it by a traveller coming from the *Red-Sea*; who brought it from the iſland of *Angouan*, one of the *Comeras*, lying in thirteen degrees of ſouth latitude, between the coaſt of *Zanguebar* and the iſland of *Madagaſcar*, on the eaſt ſide of *Africa*. This little animal's head was like that of a very young lamb, only the muzzle ſomewhat ſharper-pointed; the ears flat and open, the head and neck all cover'd with a ſhort curl'd wool as fine as ſilk; the body, legs, and tail exactly like a monkey, only that the tail was more hairy. The noiſe it made was like a ſwine, and play'd all the tricks of a monkey. The wool on its head, neck and body, was grey and brown ſtriped. It fed very greedily on walnuts, and was very full of ſport, but died in 1704. The ſame ſort of animal is alſo found in the iſland of *Madagaſcar*, and call'd *Chitote* by the people about the bay of *Maſſaly*, facing the channel of *Mozambique*; where it breeds in the woods, ſkipping from one branch to another on the high trees, as the monkeys do, and hanging in the ſame manner at the boughs by their long tails.

Sapajous.

PLATE 7.

Chitote, a ſtrange creature.

The ſea about *Cayenne* affords large tortoiſes, mullets of twenty pounds weight, yellowiſh large *Macborans* or cat-fiſhes, thornbacks, and other ſorts of fiſh; and the rivers are well ſtor'd with ſuch as belong to the freſh water.

Fiſh.

In my time there were not above fifteen ſugar plantations, and four or five of *Rocou* or *Anotto* in this iſland; but there are at preſent many more of the former, and few or none of the latter, for reaſons I ſhall have occaſion to mention hereafter.

Money was alſo very ſcarce then, but the free-booters who return'd from the *South-Sea*, the meaneſt of whom had at leaſt two thouſand crowns for his ſhare, bought them habitations there, increaſed the colony, and render'd money current among the inhabitants; and the ſoil of the iſland being ſoon worn out by planting of ſugar-canes, ſome have made plantations on the adjoining continent, to the weſt and ſouth-weſt of *Cayenne*, and thrive extremely well.

Sugar.

It is reported in *Spaniſh* hiſtories of the diſcovery of *America*, that the art of drawing and refining of ſugar, was perfected by *Lewis de Figueroa* and *Alonſo de St. John*, priors of the order of St. *Jerome*, in the iſland *Hiſpaniola*, *anno* 1516.

The ſugar made here is very good, both white and *Muſcovado* of three ſorts, and reckon'd at *Lyons* and *Tours* in *France*, much more proper and ſaving for confectioners, than any other whatſoever; being both very ſweet and moiſt. The beſt white ſugars and *Muſcovados*, are commonly put up in large and long cheſts, made of *Acajou* planks, after the manner of the *Brazil* cheſts, and the coarſeſt in caſks, for the greater conveniency of ſtowidge aboard ſhips. The ſugar is the chief product of this iſland, and has enrich'd ſeveral planters in a ſhort time, when they were well ſupply'd with luſty *Black* ſlaves from *Guinea*; for then a male ſlave did not yield above one hundred crowns, or two hundred and fifty *French* livres: about which laſt price, I ſold a hundred and thirty ſlaves at my paſſage thither. But the colony having been lately neglected, ſome of the rich planters being dead, and others gone away into

into *France*, which cauſed them to make but little ſugar; and *Rocou* becoming a perfect drug, ſo that ſhips of but an indifferent burden, waited ſometimes near a year for their lading: they had ſo few ſlaves carry'd thither, that in the year 1697, a man-ſlave yielded five hundred livres; the *Indians* not being able to furniſh the colony with a ſufficient number of *American* ſlaves, who beſides are not altogether ſo proper as the *Blacks*, to cultivate the ground.

Few at preſent are ignorant of the manner how ſugar is made, but perhaps as few know the manner of making *Rocou*, and therefore I ſhall here give an account of it.

Rocou or Anotto dye.

Rocou is a red dye, or deep orange-colour, and commonly uſed as a ground for other colours, in linnen cloth or ſilks. The name is *Indian*, and it is call'd *Anotto* in the *Spaniſh American* countries, which perhaps may alſo be deriv'd from the *Indians* of thoſe parts. At the firſt planting of it in *Cayenne*, the natural *Rocou* got from the *Indians* ſold in *France* from twenty to fifteen livres a pound. This great price ſet many people upon cultivating the plants there, and in a few years ſo great a quantity was made, that it became a drug; inſomuch that about the year 1686, it would not fetch nine ſols a pound at *Rochel*, one of the ſea-port towns of *France*, which had for many years the moſt ſettled trade with *Cayenne*, and from whence more eſpecially the garriſon of that iſland receiv'd its proviſions and clothing; having my ſelf been commiſſion'd into that ſervice.

This dye is produc'd from certain very ſmall red berries, growing a great number together in a ſmall cluſter, the form of

PLATE 16. which is repreſented in the print. This cluſter, when the berries are almoſt ripe, is pluck'd from the trees, and as it dries, opens ſo as to drop the berries; which are gather'd and put into proper veſſels or troughs, to a certain quantity, and ſteep'd in clean water, which in a very ſhort time waſhes off the red colour from them, and ſwims on the ſurface, and the ſeed by its ponderouſneſs falls to the bottom of the troughs, and is good for nothing. This dye they take up gently, and put it into other veſſels, where it coagulates in the ſun, and grows thicker and thicker, by lying; and when it is come to a true conſiſtency, like new cheeſe, they mould it into ſmall maſſes, ſome ſquare, others in long rolls, each weighing about four pounds, and cover them with dry'd palm-tree leaves, which help to preſerve it, and prevent its ſticking together when pack'd up in barrels, caſks or cheſts: and thus by degrees it grows harder and harder as cheeſe does. But the ſmell of it is more and more diſagreeable to many people, being very ſtrong. The dye ſtains every thing it touches, but the *Spaniſh Anotto* is far better and finer than that of *Cayenne*. This ſort of dye will keep many years, if well preſerv'd in proper moiſt and cool places; but in length of time it dries up almoſt to duſt, and loſes its virtue. It is alſo adulterated and mix'd with ſome other ingredients, either in the country or in *Europe*, and moulded a-new into loaves; but ſuch dye is nothing near ſo good as the natural. BARBOT.

The trees commonly at full age do not exceed fifteen or ſixteen foot in height, very ſhady and ever green; bearing a great quantity of the bloſſom or flower of *Anotto* or *Rocou*, which when yet young, are of a fine pleaſant red, and at ſome diſtance reſembles the pomgranate-tree when blown.

The *Rocou* planters formerly cultivated large orchards of theſe trees, as we do of apples or cherries.

The chief town of *Cayenne* ſtands on the weſt part of the iſland, in an advantageous ſituation; nature and art having equally contributed to the fortifying of it. It is of an irregular hexagon figure. The fortifications of the town, as the plan repreſents, were moſtly caſt up with earth by the *Hollanders*, after they had driven the *French* from the iſland; and have ſeveral batteries mounted with cannon, and a dry ditch quite round, beſides rows of trees that ſurround it in a triangle, which makes a handſome proſpect at a diſtance. Within this ſlight fortification, ſtand above two hundred houſes, diſpoſed in ſuch manner, as to form two indifferent ſtreets or lanes, all built with planks of a certain tree by the *French* call'd *Poirier*, and of other ſort of timber, and thatch'd; which is the reaſon they are now and then burnt down ſo faſt, that nothing can be ſav'd, to the great loſs and damage not only to the owners, but of ſeveral inhabitants round the town. On the north-eaſt part of it, towards the gate of *Armire*, the jeſuits have a little chappel, ſtanding in an open place by itſelf, and before it a grove of lemon-trees, which afford a pleaſant ſhade to walk under; the chappel is adorn'd with a ſmall ſpire of planks, with good bells.

On a pretty ſteep hill or eminence ſtands the fort of *St. Lewis de Ceperoux*, built by order of *Lewis* XIII. king of *France*, on the ſea-ſide, commanding every way, mounted with forty-two iron guns; the garriſon whereof commonly conſiſts of four companies of regular forces, beſides near five hundred inhabitants moſtly *French*, and divers *Indians*, who retire into the iſland with their canoes and there make their cottages and carbets; living either in the town, or on the iſland round about as far

BARBOT. as mount *Sinery*, becauſe of the goodneſs of the ſoil, and the wholeſomeneſs of the air, as it lies much higher than the iſland. Theſe, upon the leaſt alarm, are obliged to ſtand to their arms; the ſignal to give notice to them to come together, being to fire off ſome cannons, eſpecially in the night-time. The weakeſt places of this iſland are alſo defended by ſome batteries and guns.

The next town in the iſland to this, is *Armire*, diſtant about three leagues eaſtward, but ſmall and thinly peopled; where the jeſuits have a chappel alſo, for the conveniency of the inhabitants of that part of the iſland: and about a league farther eaſt is the point *Maburi*, and near it a very fine plantation for ſugar, belonging to a particular acquaintance of mine, Mr. *Fontaine* of *Rouen*, ſince deceaſed; and is a fit place to land at. Weſt of this plantation ſtands an *Indian* carbet. Theſe are all the remarkable towns of *Cayenne*, except here and there ſome cottages, and plantations about the iſland; the ſouth part of which is ſtor'd with fine large meadows or paſture-grounds, call'd after the *Indians Savanas*, and three rivulets. They have uſually a watch-houſe and a battery of ſome iron guns at *Armire*, to give ſignals, when they diſcover ſhips coming from the eaſtward.

Fort *Louis* commands both the town and the ſea; the anchoring-place for ſhips is under the cannon of the fort, within muſket-ſhot from land, in three fathom and a half muddy ground, ſouth-weſt of the water-gate, which has four good guns to defend the road.

The colony is partly ſubſiſted by proviſions brought over from *France*, in merchants ſhips by way of trade; which commonly are wine, brandy, meal and powder'd or ſalt meats: for beef is very ſcarce there, beſides that they are not allow'd to kill any, nor calves neither, without leave of the governour or his ſubſtitutes, that cattle may multiply in the iſland. All ſorts of linnen, cloathing, ſtuffs, ſilks, ſhoes, and other wearing apparel are alſo carry'd thither from *France*, for the uſe of men, women and children; and all ſorts of iron-tools and ſmall wares, either for the ſervice of the colony, or for the *Amazons* and *Indian* trade, are barter'd for ſugar, *Rocou*, *Indigo*, tortoiſe ſhells, tygers ſkins, and other inconſiderable curioſities of the country, which did once turn to great profit to the traders there.

The other neceſſary proviſions of the product of the iſland, are *Mandioca* or *Caſſabi*, and *Indian* wheat; of which each planter ſows large quantities, both for the ſubſiſtance of their own families and ſlaves, and to ſell to the other inferior inhabitants. The ſea and river-fiſh, poultry, pidgeons, queeſts or ring-doves, whereof there is great plenty, and delicate turkeys, veniſon, hares, agontils, hogs, and *Packs*, that is wild-boars, are alſo a part of their ſuſibſtance: but *Lamentyns* and ſea-tortoiſes are their chief proviſion, and may well be called the manna to the poorer ſort.

The *Lamentyn* is by ſome call'd the ſea-cow, and by others *Manati*, the head where-of is much like a pig's, except that its ſnout is not altogether ſo long. The largeſt of them are about twenty foot long, having no fins, but the tail, and two paws: the body is pretty thick or round, till towards the navel; the tail like that of a whale and porpoiſe, has an horizontal breadth when the animal lies flat on his ſtomach or belly. Its ſkin is blackiſh, with ſome thin hairs, rough and hard, and ſo very thick, that the *Indians* cut it into narrow long ſlips, which they dry, and become as ſtiff as a cane; wherewith the *Europeans* chaſtiſe their ſlaves. Others make of the ſkin a ſort of bucklers, muſket-proof. The eyes are very ſmall, no bigger than a common hog's: the optick nerves are alſo ſmall, and have no iris, and very little humour. At a diſtance from which is a round hole, on each ſide of the head, with all the uſual and neceſſary organs for hearing; and it hears the beſt of all water animals. The tongue is extremely ſmall, in proportion to the bulk of the creature; and beſides, it commonly draws it in, whence ſeveral have ſaid it has none. It has thirty-two cheek-teeth or grinders, and tuſks like wild boars, but no fore teeth: the gums are pretty hard, with which it brouzes and pulls the graſs it feeds on. Manati or *ſea-cow.*

This animal from the neck to the tail, has a long back-bone, compoſed of fifty-two vertebræ, reſembling thoſe of a horſe; leſſening proportionably at the ends.

The females have two breaſts, much reſembling thoſe of *Black* women, and ſome believe they bring forth two young ones at a time, and ſuckle them at thoſe paps: others ſay, they never obſerv'd that creature to ſuckle and embrace any more than one little one at a time, and are confident it brings forth but one. The genitals, as well internal as external, are more like thoſe of human creatures, than any other ſpecies of animals. Their blood is warm, and never congeals. It has not a very free reſpiration in the water, for which reaſon it often holds the muzzle out of it for air; at which time they are eaſily ſtruck with harping-irons.

This ſort of fiſh is very eaſily caught, as generally feeding in large herds, in three or four foot water, and ſo tame in many parts of the *Eaſt-Indies*, as to ſuffer men to get in among them as they are feeding; ſo that they may feel them with their hands

and

and chuſe which they pleaſe; or to ſhoot them with the muzzle of the piece almoſt at their head: and will let two or three men, without any arms or tools, take hold of them with their hands, or tie a rope about their tails, and ſo drag them aſhore.

The fleſh of this creature is excellent, very wholeſome, and taſtes much like veal of *Europe*, when young; for the biggeſt are not ſo delicate and agreeable to the palate. Their fat is hard, and very ſweet, as that of our hogs; the fleſh reſembles veal. It dies with very little loſs of blood, and is not obſerv'd to come upon dry land; nor is there any likelihood it ſhould, conſidering its ſhape, as in the cut, whence it is concluded not to be amphibious. PLATE 7.

The *Spaniards* about the iſland of *St. Margaret*, or *Margarita*, call the *Manati Pece-Buey*, that is, ox-fiſh; and particularly value the ſtomach and belly part of it, roaſted on ſpits. Others cut long ſlices of the fleſh of its back, which they ſalt a little, only for two days, and then dry it in the air; after which, it will keep three or four months. This they roaſt and baſte with butter, and reckon delicious meat. A gentleman has aſſur'd me, that at *Jamaica* they give eighteen pence a pound for young *Manati*. At *Cayenne* it yields but three pence a pound ſalted. *Dreſſing of Manati.*

F. *Chriſtopher de Acunna*, in the relation of his voyage on the river of the *Amazons*, chap. 25. deſcribes this fiſh as follows.

The *Pece-Buey*, ſays he, is of a delicious taſte; any one that eats it, would think it to be moſt excellent fleſh well ſeaſon'd. This fiſh is as big as a heifer of a year and a half old; it has a head and ears juſt like thoſe of a heifer, and the body of it is all cover'd with hair, like the briſtles of a white hog; it ſwims with two little arms, and under its belly has teats, with which it ſuckles its young ones. The ſkin of it is very thick, and when dreſſed into leather, ſerves to make targets, which are proof againſt a muſket-bullet. It feeds upon graſs, on the bank of the river, like an ox; from which it receives ſo good nouriſhment, and is of ſo pleaſant taſte, that a man is more ſtrengthen'd and better ſatisfy'd with eating a ſmall quantity of it, than with twice as much mutton. It has not a free reſpiration in the water, and therefore often thruſts out its ſnout to take breath, and ſo is diſcover'd by them that ſeek after it. When the *Indians* get ſight of it, they follow it with their oars in little canoes; and when it appears above water to take breath, caſt their harping-tools made of ſhells, with which they ſtop its courſe, and take it. When they have kill'd it, they cut it into pieces, and dry it upon wooden grates, which they call *Boucan*; and thus dreſſed, it will keep good above a month. They have not the way of ſalting and drying it to keep a long while, for want of plenty of ſalt; that which they uſe to ſeaſon their meat being very ſcarce, and made of the aſhes of a ſort of palm-tree, ſo that it is more like ſalt-petre than common ſalt. BARBOT.

To get freſh meat all their winter, which is the time of the rains, when they can neither hunt nor fiſh, they make choice of ſome fit places where the floods can never come, and there dig ponds of a moderate depth, to hold a good quantity of water, which they incloſe round with a palliſado of ſtakes: they bring water into theſe ponds, and keep them always full, that they may uſe them as reſervoirs for their winter proviſions; putting in tortoiſes, at the ſeaſon they come aſhore to lay their eggs: there they feed them with the leaves and branches of trees, which they throw into the pond. One of theſe tortoiſes is enough to feed a numerous family ſome time. To carry them to the pond, when they fetch them from a good diſtance, they ſtring them together with great cords thro' holes they make on the top of their ſhells, and turning them on their feet, lead them to the water, where they tie them to their canoes, and ſo drag them home, and then put them into their reſervoirs, and looſe them.

The *Manati*'s fleſh uſed at *Cayenne* is brought ready ſalted from the river of the *Amazons*; ſeveral of the principal inhabitants ſending the barks and brigantines thither with men and ſalt to buy it of the *Indians*, for beads, knives with white haſts of a low price, ſome linnen, toys, and iron tools. When thoſe veſſels are enter'd the river of the *Amazons*, the *Indians*, who always follow the *Manati* fiſhery, go aboard, take the ſalt, and with it run up the river in canoes or *Piraguas*, to catch the *Manati's*; which they cut in pieces, and ſalt as taken, returning with that ſalt fiſh to the brigantines; which go not up, becauſe the *Portugueſe*, who dwell to the eaſtward, at *Para*, and other places of *Brazil*, claim the ſovereignty of the north ſide of that river, and give no quarter to the *French*, or other *Europeans* they can take in their liberties, which has occaſion'd many diſputes and quarrels between them, as I ſhall obſerve hereafter. That controverſy was decided by the treaty of *Utrecht* in the year 1713. The *Portugueſe* ſome years ſince deſigning to ſettle on the weſt ſide of the *Amazons*, cruelly maſſacred many, who before uſed to go unmoleſted, and conſequently miſtruſting no danger.

The brigantines having got their lading of ſalted *Manati*, return to *Cayenne*, and ſell it there, commonly at three pence a pound. *Trade of Manati.*

They

BARBOT. *Of ſlaves.* They alſo often bring from thence ſome ſlaves, purchaſed of the *Indians*, with whom they trade, thoſe ſlaves being commonly handſome young women.

Other commodities. They alſo bring great quantities of hammocks, parrots, parroquets, tortoiſe ſhells, tygers ſkins, and other rarities of that country, and dry'd fiſh.

Indian tools. Before the *Europeans* had furniſh'd the *Indians* of *Guiana* with inſtruments of iron and ſteel for fiſhing, hunting, hewing of wood, and cultivating the ground, they made them of hard ſtones; and beſides the endleſs labour of making, were at no leſs pains in uſing them: and perceiving they could do more work in a day with hatchets, bills, knives and hooks, than they could before in a month with their ſtone tools, they give any thing for ſuch neceſſaries, and have quite left off the uſe of their own; which are now good for nothing, but to be kept as a curioſity, and a memorial of the induſtry and patience of thoſe *Indians*.

Caſſabi. The *Caſſabi* is the common bread of the country, eſpecially among the poorer ſort and ſlaves, and of all the *Indians*, not only of *Guiana*, but of a great part of *South-America*. It is made of the *Mandioca* root, which they ſcrape, and then preſs to get out the poiſonous juice; being ſo rank a poiſon, that half a common glaſs of it ſwallow'd, will kill either man or beaſt, and yet it may be put into ſauces and pottages, giving them a good reliſh, provided it be boil'd but ever ſo little, for then it loſes that pernicious quality.

They bake the *Caſſabi* on large, thin, flat iron plates, over the embers, making it into cakes; which when new, are tolerable good food; but when ſtale and dry, very inſipid and poor.

Drink. The meaner inhabitants and ſlaves, beſides water, drink that ſort of liquor call'd *Ouicou*, which they brew after the *Indian* manner, as before deſcrib'd; tho' not ſo good as theirs, for the reaſons there mention'd.

Government. The government and adminiſtration of juſtice is in the governour, as well over the inhabitants as the garriſon; but in judicial affairs he is aſſiſted by a council, compoſed of the prime military officers and chief inhabitants.

Extent. The governour of *Cayenne* claims a juriſdiction over the countries of *Guiana*, from the great river of the *Amazons* on the eaſt, to the river *Maroni* at weſt north-weſt; and accordingly the late governour M. *de Ferolles*, who was major of the fort and garriſon in my time, begun a road by land to the river of the *Amazons*, pretending to drive the *Portugueſe* from the rivers *Paron* and *Macaba*, on which they have built three forts for their ſecurity. The *French* alledge, that thoſe countries belong to the crown of *France*, and that it behoves them to defend them not only on account of the trade, but becauſe there are ſilver mines; ſo that the country they pretend to, extends about an hundred leagues along the ocean, which is its boundary on the eaſt and north; and this they call *Equinoctial France*, as has been obſerved before.

Road. This road to the river of the *Amazons*, begins at the river *Peiro*, which falls into that of *Paron*, and they afterwards go down that in canoes.

Conteſts between French and Portugueſe. The pretenſions of the *French* and *Portugueſe* to the ſovereignty of this port of *Guiana*, have occaſion'd many controverſies and blows between them, and ſeveral negotiations have been ſet on foot, and regulations made, to adjuſt thoſe differences amicably.

To make this point the clearer, I ſhall here inſert the account given me concerning this conteſt betwixt the *French* and *Portugueſe*, by a judicious *French* gentleman, employ'd by the government of *Cayenne*, about the year 1702, to ſee the treaties concluded between the two crowns punctually executed on the ſpot; but muſt begin with the cauſe of this difference.

The *Portugueſe* of *Para*, one of the captainſhips of *Brazil*, which reaches to the great river of the *Amazons*, envying the trade of the colony of *Cayenne*, in this river, reſolv'd ſeveral years ago, to ſecure it to themſelves, by ſetting up a pretenſion, that their ſovereignty, in thoſe parts of *South-America*, had extended for a long time, as far weſtward beyond the river of the *Amazons*, as the river *Wiapoco*, near cape *Caſſepourri*; which, they ſaid, was their boundary, and the ſeparation from the *French* juriſdiction at *Cayenne*. The *French*, on the other hand, affirm'd, that the *Portugueſe* limits could reach no farther weſtward than another river or channel, call'd *Wiapoco*, lying in the midſt of the *Archipelago* of iſlands, at the mouth of the river of the *Amazons*, and almoſt a hundred leagues in breadth. The *Portugueſe* perſiſted in their claim, aiming to ſecure to themſelves the trade of the river of the *Amazons*, conſiſting in ſlaves, *Manati*, hammocks, green ſtones, fine feathers, and tygers ſkins; as alſo to poſſeſs ſolely the benefit of the *Cacao* trade in that part of *Guiana*, on the weſt ſide of the river of the *Amazons*, ſo very advantageous; the large country round about *Macaba*, naturally abounding in plants of *Cacao*, growing of themſelves, without any culture, in the woods. They made no ſcruple to fall out with the *French* on that account; ſo that at laſt force of arms was uſed by the contending parties reciprocally, as opportunity offer'd: but the *Portugueſe* having been quick at erecting a ſmall fort at *Arowary*, near

near cape *North*, at the mouth of the river of the *Amazons*, and a pretty large one at *Macaba*, about ſixty leagues up it, mounted with fourteen guns; and a little one at ſome diſtance from it, with the arms of *Portugal* on the gate; maintain'd their ground for a time, and very much moleſted the *French* trading that way, either by ſea or land: and many have been ſlain or injur'd on both ſides, for the *French* ſtruggled againſt their antagoniſts from *Cayenne* and *Wiapoco*, as much as they could.

Things being come to this paſs, and for a long while to open violence among the contenders, and their buſineſs being thereby very much obſtructed; at laſt there was a treaty ſet on foot by the two kings, by which it was agreed, that the *Portugueſe* ſhould demoliſh their new forts, and withdraw their artillery and garriſons, which was executed about the year 1702, when the governour of *Cayenne* ſent this officer with a ſmall fleet of barques and canoes, and about two hundred men aboard, to Don *Albuquerque*, chief governour at *Para*, with the diſpatches of *Portugal*; but yet this was not done by him without great reluctancy, and to the great ſorrow of the ſubjects of *Portugal* in thoſe parts.

Thus this country was left to the *French*, but not long at their diſpoſal; for ſoon after the crown of *France*, labouring hard to diſſuade the king of *Portugal* from entering into the grand alliance with the Emperor, the Queen of *Great-Britain*, and the States-general, for reſtoring the intire monarchy of *Spain* to the houſe of *Auſtria*, thought proper to relinquiſh its intereſt in that part of *Guiana*, to the *Portugueſe*; who loſing no time, took poſſeſſion thereof, and with great diligence rebuilt the fort at *Arowary* and *Macada*, and thus again peaceably poſſeſs the beneficial trade of *Cacao*. However, it is to be obſerv'd, that thoſe nuts are nothing to the right *Spaniſh*, commonly known by the name of *Caracas* nuts, which are large and ſweet; whereas theſe *Portugueſe* nuts are ſmall and bitter. Theſe nuts the *Portugueſe* convey in large canoes and barks to *Para*, whence great quantities are ſent yearly to *Liſbon*.

Large canoes. The canoes the *Portugueſe* of *Para* make to carry on their trade in the river of the *Amazons*, are extraordinary fine and large, all of one ſingle tree, and ſome of them eight foot broad, and above ſixty in length, with cabbins, wherein they can hang three hammocks in a row, and their *Indians* are very dexterous at navigating of them.

The government of *Para* has above three thouſand *Indians*, living in villages, about the town of that name, and maintained as a conſtant, regular militia, to ſerve upon all occaſions. Thoſe *Indians* are all baptiz'd and inſtructed in the chriſtian religion, with their whole families, by the labour of the jeſuits, who have erected fine churches in the *Indian* villages, and employ thoſe people in huſbandry, when the government has no occaſion for their ſervice in war. BARBOT.

Beautiful women. The ſame gentleman farther told me, that there is a nation of *Indians* on the weſt ſide of this river, ſeveral leagues up it, whoſe female ſex is exceedingly handſome, and go ſtark naked, plaiting the hair of their heads very artificially; and that he obſerv'd, when any of thoſe women came into his preſence, they ſeem'd to be aſhamed of being naked, but not at all when return'd among their own people.

That in croſſing the wide mouth of the river of the *Amazons*, being near ninety leagues wide, as has been obſerved, he ſpent eight days with his little fleet, before he got to the town of *Para*, on the eaſt ſhore: and found much pleaſure every evening at ſun-ſetting, when ſailing thro' the *Archipelago* of iſlands, he obſerved the ſweetneſs and ſerenity of the air, the beautiful, ever-green lofty trees along the many channels, formed by the ſituation of thoſe iſlands; the clearneſs of the water reflecting ſo lively the form and ſhape of them again in their cryſtalline ſurface; together with the variety of beautiful birds in the woods, and their ſweet melody. On the weſt ſide of the river, and as he croſſed ſome part of the province of *Guiana*, he met with many proſpects of landſkips, extraordinary fine and pleaſant to behold.

The jeſuit *Chr. d'Acunna*, who made a voyage from *Quito* down to the mouth of the *Amazons* river, with *Texeira*, general of the *Portugueſe* at *Para*, who firſt of all *Europeans* went up from *Para* to *Quito*, on that river, in the year 1637, upon the report of two *Franciſcan* friars, who had eſcap'd the hands of the *Indians*; tells us, in the relation of his ſaid voyage, of which I ſhall have occaſion to ſpeak farther hereafter, that two leagues below *Ginipape*, the river of the *Amazons* begins to divide itſelf into ſeveral great branches, which form that multitude of iſlands, which ſeem to float upon its waters, till it enters into the ſea. *Iſlands in the Amazons river.*

Theſe iſlands are inhabited by nations differing from one another, both in their language and cuſtoms; not but that moſt of them underſtand the language of *Brazil* very well, which is the general tongue in thoſe parts.

The number of theſe iſlands is ſo great, and the people that dwell in them ſo different, that it is not poſſible to give a particular account of what is obſervable among them, without compoſing a volume. However, I'll name ſome of the moſt conſiderable and beſt known, as the *Tapuyas*, and the valiant *Pacaxas*; which laſt dwell on the ſide of a river, the name of which they bear, that

BARBOT. enters the *Amazon* eighty leagues above the river *Paranaiba*, and upon the bank of this laſt river. Theſe iſlands are ſo well peopled, that there is no end of the number of inhabitants, nor indeed of their villages; inſomuch, that ſome of the *Portugueſe* aſſur'd me, they had ſeen no countries better ſtock'd with people thro' the whole extent of the *Amazon* river.

The great fort of *Para* is built thirty leagues below *Commuta*, belonging to the *Portugueſe*, who have commonly there a garriſon of three companies of foot, under the command of a governour, who has the overſight of all other officers of garriſons belonging to his government; but this governour is under the juriſdiction of him of *Maragnon*, and muſt obey his orders. The government of *Maragnon* is above a hundred and thirty leagues diſtant from *Para*, down along the river, and towards *Brazil*; which occaſions great inconveniencies in the conduct of affairs, in relation to the government of *Para*.

The iſland *du Soleil*, or of the ſun, is fourteen leagues below the mouth of the river of the *Amazons*; it has a great harbour ſhelter'd from all winds, in which ſhips may ride with great ſafety; and when they have a mind to ſail, they need only wait for the full moon, when the ſea is higher than ordinary, and they may paſs over all the ſands, which render the entrance of this river difficult. This iſland is above ten leagues in compaſs; there is very good water in it, and abundance of ſea and river-fiſh. It affords all neceſſary accommodation for life, the land being extraordinary fruitful, and capable of maintaining as many people as can deſire to ſettle there. An infinite number of crabs is found there, which are the common food of the *Indians*, and other poor people, being now the main ſupport of *Para*; for this is the principal iſland to which they reſort, to ſeek ſubſiſtance for the inhabitants.

Mouth of the Amazons river. Twenty-ſix leagues below this iſland of the ſun, directly under the line, this river of the *Amazons* is eighty four leagues over, bounded on the ſouth ſide by *Zaparara*, and on the other by the north cape, between which it diſcharges it ſelf into the ocean. It may be call'd a ſea of freſh water, mixing with the ſalt of the ſea, being the nobleſt and largeſt river in the known world. This ſame river is otherwiſe call'd *Orellana*, the name of the firſt *Spaniard* that ſail'd down it from *Peru*. The length of its courſe has been long reckon'd one thouſand two hundred ſeventy-ſix leagues, but later diſcoveries make it one thouſand eight hundred; in which courſe it fertilizes an infinite number of nations, and almoſt cuts *South-America* aſunder, receiving abundance of the nobleſt and fineſt rivers in that part of the new world, which run down to it on both ſides. Another thing of it is remarkable, and is, that it runs out with ſuch a torrent, that freſh water may be taken up above thirty leagues at ſea; its force and rapidity hindering it from mixing with the ſalt. It is to be obſerv'd, that whatſoever *Europeans* firſt poſſeſs themſelves of the iſland of the ſun, will eaſily command the entrance into that noble river of the *Amazons*, and ſecure the trade of it to themſelves.

No lake of Parima. The lake of *Parima*, ſo much ſpoken of by many authors, is now generally agreed to be altogether fabulous and imaginary; the *French* from *Cayenne* having made all imaginable ſearch after it, as the *Spaniards* and other nations had done before: and for the city *Manoa*, or *El Dorado*, it is of the ſame ſtamp. For had there been any ſuch wealth, as many have reported to be in that place, no obſtacles would have been ſufficient to ſtop the progreſs of *Europeans*, but they would have reach'd it long ago: and it is certain the *Spaniards*, who firſt heard the report of it, and were able to ſubdue the moſt valuable part of *America*, would not have been baffled in the purſuit of ſuch treaſure as that place was given out to contain; but that after ſearching all that country, they were fully convinc'd it was fairy treaſure, a meer chimæra or invention, and therefore they gave over the purſuit of it, being ſatisfied thoſe countries afforded nothing worth their toils. The *Portugueſe* after them took no little pains to find out that imaginary treaſure, and to as little purpoſe; the *French*, as has been ſaid, have follow'd their example from *Cayenne*, with the like ſucceſs; and our Sir *Walter Raleigh*'s ſo much celebrated voyage to *Guiana*, was on the ſame account, and turn'd as little to his honour, nor did he make any other profit than what accrued by robbing of the *Spaniards*.

Since I am upon the deſcription of this part of *America*, and have had occaſion to mention the famous river of the *Amazons*, it will not, I hope, be diſagreeable to give ſome farther account of the ſaid river, from the beſt *Spaniſh* authors, who alone are able to acquaint us with what has been diſcover'd relating to it.

Orellana firſt goes down the river of the Amazons. When *Francis Pizarro* had ſubdued the empire of *Peru*, he gave the government of *Quito*, and ſome other northern provinces, to his brother *Gonzalo Pizarro*; who reſolving to make farther diſcoveries weſtward, in hopes of finding much gold, he ſet out with a good number of *Spaniards*, among whom was Don *Franciſco de Orellana*, a gentleman of good birth and quality: after many days travel, being in great want of proviſions, *Pizarro* ſent this *Orellana* in a bark, with ſixty men, down a river to ſeek for proviſions. He ran down with the

ſtream

ſtream for ſeveral days through a deſart country, till he came to another inhabited; when finding it very difficult to return up two hundred leagues, to the place from whence he came, he reſolv'd to proceed; and was carry'd from the river on which he had imbark'd into that of the *Amazons*, ſo call'd in reality from ſome women they ſaw fighting among the men: which gave occaſion to the ſo much talk'd of fable of a country of *Amazons*, invented by ſome men in imitation of thoſe formerly talk'd of in *Aſia*, a chimæra much like that above mention'd of the lake of *Parima*, and the city *Manoa*; for never could this country be found any more than that lake or city: ſo that many go on atteſting ſo manifeſt a fiction, without conſidering the abſolute impoſſibility of ſuch places being hid to the ſearch of ſo many perſons, as have rang'd all thoſe regions in queſt of them.

Orellana ſail'd two hundred leagues farther in nine days, and came to a country of peaceable *Indians*, who ſupply'd him with proviſions, and there he ſtaid and built a brigantine. He run almoſt two hundred leagues farther, without finding any *Indian* towns; and then was ſupply'd with tortoiſes and parrots, partridges, and ſeveral ſorts of fiſh; there he ſtaid thirty-five days, and built another brigantine. That place was call'd *Aparia*. Proceeding eighty leagues, he found no warlike *Indians* in that ſpace; but was afterwards forc'd to fight his way through fleets of canoes full of arm'd *Indians*; and to land and get proviſions by force. The particulars of this relation are too long for this place; and therefore I ſhall only obſerve, that after many encounters, they ſpy'd ſome women fighting deſperately at the head of the men; and not underſtanding the natives, fancy'd they talk'd to them of *Amazons*, and that there was ſuch a nation: whereas there was nothing but the ſavage fierceneſs of thoſe few women to ground the notion upon, as has been obſerv'd already. And therefore it will be needleſs to inſiſt longer upon a thing, that has been long ſince exploded by all men of ſenſe.

Acunna, *of the* Amazons *river.*

Leaving that imaginary nation, I will proceed to the account *Acunna* gives of the river of the *Amazons*, which is as follows. This river runs from weſt to eaſt, continually on the ſouth ſide of the equinoctial, never departing from it above two, three, four, or at moſt five degrees, in the greateſt of its windings. This author makes it to riſe in the kingdom of *Quito*, in the north of *Peru*; but the jeſuits living in that kingdom, ſay it riſes in the lake *Lauricocha*, near the city *Guameco*; and they being better acquainted with that part, I ſhall paſs by what *Acunna* farther ſays of its original, which he did not ſee, and inſert it afterwards from thoſe jeſuits, proceeding now to what *Acunna* ſays of its courſe, of which he was an eye-witneſs. He deſcribes it thus: Its courſe is full of windings, receiving a great number of other rivers from both the north and ſouth ſides: the breadth varies much, being in ſome places a league; in others two, three, or more; but the mouth of it is eighty-four leagues over. The narroweſt place in all its courſe from *Peru*, being a quarter of a league, or little leſs, in two degrees forty minutes of ſouth latitude: the depth is ſo great, that in ſome places we could find no bottom; and from the mouth of it to *Rio Negro*, or the black river, being near ſix hundred leagues, never leſs than thirty or forty fathom water in the greateſt channel; but from thence upwards the depth is uncertain, ſometimes twenty, ſometimes twelve and ſometimes eight fathom; and up at the higheſt towards *Peru*, it has water enough to carry the largeſt veſſels, which may well go up it: for tho' the current be ſometimes ſwift, yet every day, without fail, there are eaſterly breezes, which laſt three or four hours, and ſometimes the whole day, and check the ſtream; ſo that it is not violent. It is full of innumerable iſlands of ſeveral ſizes, and ſome of them ſtanding very cloſe together. Some of them are four or five leagues in compaſs, others ten, and others twenty; but that the *Toupinambous* inhabit, is above a hundred leagues about: there are alſo abundance of ſmall iſlands, all which are overflow'd every year, as is much of the large ones. There is ſuch vaſt plenty of fiſh, that if any one offers it to the natives, their common anſwer is, *put it into your own diſh.* They take very much, without any other inſtrument but their hands. The *Manati* is the choiceſt of all their fiſh; and found from the very ſource to the mouth of the river. BARBOT.

Tho' this river lies all along ſo near the equinoctial, yet the heat of the ſun is not offenſive, nor the evening-air, notwithſtanding its being cold and moiſt, prejudicial: for during our voyage down it, I frequently paſs'd whole nights in the open air, without receiving any hurt of colds, or pains in my head or limbs; and yet have felt the ill conſequence of being abroad in moon-ſhine nights in other parts. It is true, that moſt of our men, who came from cold countries, had agues at firſt, but were cured by bleeding two or three times.

This ſweet temperature of the air cauſes all the banks of the river to be cover'd with a thouſand ſeveral ſorts of lovely trees; the pleaſant verdure whereof, is perpetually preſerv'd by the moderate nature of the climate. We diſcover'd every where moſt beautiful landſkips; which convinc'd us, that nature was able, where it pleas'd, to exceed art.

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BARBOT. The ground is commonly very low near the banks, but riſes gradually at ſome diſtance with little hills, adjoining to delightful plains, all cover'd with flowers, and no trees among them. Beyond them are lovely vales, cloth'd with graſs and ſeveral ſorts of herbs, preſerv'd continually green, by the many rivulets running through them. Farther on ſtill are hills, riſing one above another, till they form thoſe high mountains, which run acroſs all *South America*, and are call'd *La Cordillera*, or the ridge of the *Andes*.

There are many thickets producing all ſorts of ſimples, which the natives know how to uſe for the cure of diſeaſes. Among them are *Caſſia*-trees, bearing the beſt *Caſſia* of all the *Weſt-Indies*; as alſo excellent *Sarſaparilla*, gums and roſins very good for bruiſes; and a prodigious quantity of honey, which is not to be exhauſted, being as good to eat, as for the compoſition of various medicines; and in proportion, of a ſort of black wax. There is balſam of *Copayba*, the beſt in *America*; and in ſhort, an incredible variety of herbs and plants, and trees of a ſurprizing tallneſs and bulk.

Four things particularly abound on this river; 1. timber for building, fine ebony, and common wood; 2. cacao-trees for making of chocolate, covering the banks and growing wild; 3. tobacco in infinite plenty; and 4. ſugar, as alſo *Anotto* or *Rocou*, and *Pita*, being excellent thread, beſides a thouſand other things. It is reaſonable to believe there are gold and ſilver mines, becauſe I ſaw much gold among the *Indians* we met in going down, and they aſſur'd us there were mines of both ſorts.

This great river receives the waters of the richeſt countries of *South America*: in many parts along it, the country is extraordinary populous, as appears by the huts being ſo thick together, tho' they are in continual wars, deſtroying and making ſlaves of one another in their turns. They ſeem bold enough among themſelves, but will not ſtand before *Europeans*. Their arms are javelins, darts, and flat heavy clubs. But enough of this digreſſion, let us return to the account of *Guiana*.

Europeans *in* Guiana. The coaſt of *Guiana*, from cape *Orange* to near the river *Oronoque*, was, about the year 1666, poſſeſſed by three *European* nations. The *Dutch* were about the river *Aproague*; the *French* had the iſland of *Cayenne*, and the rivers of *Ovia*, *Corrou*, and *Sinamary*; this laſt about twenty-five leagues north-weſt from *Cayenne*, and fifty-three eaſt from *Surinam*; and the *Engliſh* had a ſmall colony and redoubt on the river *Maronny*, their chief ſettlement being then at *Surinam* river, which is ſo good and deep, that ſhips of three hundred tons run twenty leagues up it. The *Zealanders* were poſſeſs'd of the river *Berbiche*, and had repuls'd the *Engliſh* who attack'd them there, with conſiderable loſs. The ſame year 1666, the ſtates of *Zealand*, being provok'd at the *Engliſh* having invaded, and taken from them all the lands they had been poſſeſs'd of in *America*, except the river *Berbiche*, ſent thither commodore *Creiſſen* with four men of war, and three hundred men, to attack *Surinam*. He ſail'd from *Zealand* at the latter end of *January*, arriv'd at *Cayenne* in *March*, went thence for *Surinam*, ſail'd up the river under *Engliſh* colours, and came to the fort of *Paramorbo*, three leagues up the river, without being taken for an enemy; but being diſcover'd there for want of ſignals, the fort began to fire on his ſhips, which he anſwer'd with broad-ſides from all the veſſels, and immediately landed his forces. The *Engliſh* who had liv'd long in profound ſecurity, found themſelves too weak, and the fort in no poſture of defence on the land-ſide; and their habitations being diſperſed along the river, for thirty leagues up, the fort could not be ſuccour'd but by water, where the *Zealanders* were maſters: upon which conſiderations, they ſurrender'd it, capitulating for all the inhabitants of the river of *Surinam*, and thoſe of *Kamomieque*; ſtipulating, that all thoſe who ſhould take the oath of fidelity to the ſtates of *Zealand*, ſhould enjoy their eſtates peaceably; the habitations of ſuch as abſented themſelves, and thoſe belonging to the late lord *Willoughby*, ſhould be forfeited to the ſaid ſtates; all foreigners, who had no plantations there, ſhould remain priſoners of war, and all the *Engliſh* be oblig'd to deliver up their arms. When the capitulation was executed, *Creiſſen* put aboard a fly-boat he had taken in the river, the moſt valuable part of the booty he found in the places that were confiſcated, and the priſoners aboard a man-of-war, after cauſing the fort to be repair'd and put into a poſture of defence; and leaving in it the ſieur *de Rame* with a hundred and twenty men, he ſail'd for the iſlands.

Colony at Cayenne. The *French* colony at *Cayenne*, was founded in the reign of *Lewis* XIII. of *France*; but ſo much neglected, during the minority of his ſucceſſor, by reaſon of the civil wars in *France*, that the new company, which had obtain'd of the king the propriety of that iſland, and the continent of *America* neighbouring upon it, made little or no advantage of it; and therefore in the year 1663 made it over to another company, which had a patent granted by the late king of *France*, dated in *April* 1664, and ſent over governours and officers, to take poſſeſſion of it in their name, forbidding the inhabitants to trade with any other *European* nation; by whom, eſpecially the *Dutch*, they uſed to be before ſupply'd with ſlaves, proviſions, and clothes.

The

The king of *France*, having declar'd war againſt *England* in *January* 1666, purſuant to his treaty with the ſtates of the united provinces, it was carry'd into the iſlands and continent of *America*, notwithſtanding the good correſpondence; which general *de la Barre* had ſettled between the *Engliſh* at *Surinam*, and the colony of *Cayenne*, during his government there in 1664 and 1665; allowing, and even aſſiſting them, to fiſh and trade with their ſloops and barks, about the river *Wiapoco*, cape *North*, and the *Amazons*: which liberty, the governour of *Cayenne* the chevalier *de Lezy*, brother to the before-mention'd general, had continu'd them to enjoy, by a particular treaty of neutrality for the coaſts of *Guiana*, notwithſtanding the declaration of war, between the two crowns in *Europe*. Nevertheleſs, on the fourteenth of *Auguſt* 1666, *William Biam* the *Engliſh* commander at *Surinam*, ſent a letter to colonel *Noel*, the *French* chief at *Sinamary*, to acquaint him, he was order'd by the lord *Willoughby*, general of the *Engliſh* colonies in *South-America*, to whom he was ſubordinate, to make void the neutrality, agreed on between the two national colonies in *America*, declaring that from thenceforward the *French* on the coaſt of *Guiana*, were to look upon the *Engliſh* on that coaſt, as well as elſewhere, as their enemies, who would act againſt them for the future as ſuch. And about four of the clock the very next morning, the *French* not ſuſpecting any ſurprize from the *Engliſh* of *Surinam*, which was fifty-three leagues diſtant, were aſſaulted by eighty *Engliſh* and *Indians* of that river, in their redoubt, unprovided of arms and ammunition, and fifty of them made priſoners of war, with colonel *Noel*; and about twenty others made their eſcape to the woods, and brought the account of their misfortune, and the breach of neutrality to *Cayenne*.

French *baſely ſurprized by the* Engliſh.

The *Zealanders* of *Berbiche* ſome time after took the *Engliſh* ſettlements at *Surinam* and at *Sinamary*: and about the twenty-third of *September* 1667, the *Engliſh* under Sir *John Harman*, having reſolv'd to recover *Surinam* and take *Cayenne*, which they knew the *Weſt-India* company of *France* had left unprovided ſince the month of *October* 1666, of all manner of ſtores, by which the colony was become very weak and ſickly, and had order'd the chevalier *de Lezy*, to diſcontinue all the fortifications, begun for the ſecurity of the iſland, *&c.* appeared before *Maburi* point in *Cayenne*, landed there two hundred men, before the governour, with his few forces gather'd in great haſte, could come up to oppoſe the deſcent; which being ſuſtained by ſeven or eight hundred other men in ſloops and boats, render'd the efforts of the *French* to repulſe them fruitleſs there. The chevalier *de Lezy* endeavour'd to rally his men about the chappel of *Remire* or *Armire*, but in vain; and the conſternation being great all over the iſland, he order'd all the inhabitants to ſhip themſelves in ſome barques that were in the port, and to come to him to the river *Macouriague*, five leagues from *Cayenne*, whither he fled, to prepare the *Indians* there to aſſiſt him, and ſhelter the fugitives. But ſeveral of the inhabitants forc'd the maſters of the ſloops to carry them to the river *Maronni*, contrary to the directions of their governour; who having waited twenty-four hours for them, on the banks of the *Macouriague*, where he had appointed the rendezvous, and not receiving the leaſt intelligence of them, went thence, coaſting the ſhore, all along to the *Zealanders* at *Surinam*, leaving admiral *Harman* and his *Engliſh* in poſſeſſion of the whole iſland of *Cayenne*, at a very cheap rate: but it was afterwards reſtor'd to the *French*, by the treaty of peace, and the chevalier *de Lezy* to the government.

Engliſh *take* Cayenne.

BARBOT.

The *French* and *Dutch* have had long conteſts about this iſland, and drove one another out of it ſucceſſively. In the year 1677, the *Dutch* then at war with *France*, took the iſland of *Cayenne* from the *French*. *Jacob Binkes*, admiral of *Zealand*, arriv'd the fourth of *May* 1677, before *Cayenne*; on the fifth he landed eleven hundred men, without any oppoſition, ſummon'd fort *St. Lewis* to ſurrender, and being refuſed, attack'd it with ſuch good ſucceſs, that the garriſon conſiſting of three hundred men, commanded by the governour the chevalier *de Lezy*, ſurrender'd themſelves the ſame day priſoners of war. *Binkes* in a few days ſubdu'd the reſt of the iſland, and ſent to *Holland* for men to ſettle there, looking upon it as a better place than *Surinam*, and as fruitful as the beſt of *Brazil*. Whilſt an anſwer could come from *Holland*, he ſail'd thence on the twenty-third of *May*, leaving a good garriſon for the *Leeward* iſlands, and on the firſt of *June* took that of *Marigalante*. But the *French* ſoon diſappointed all *Binkes*'s projects; the *French* vice-admiral, the count *d'Eſtrees*, recovering *Cayenne*, and reſtoring it to the proprietors, who have ever ſince continu'd poſſeſs'd of and conſiderably improv'd it, driving the *Dutch* from *Wiapoco* and the river *Aproague*, as has been ſaid before: ſo that at preſent they have no ſettlements on that coaſt, beſides *Surinam* and *Berbiche*; and the *Engliſh* none, having by the treaty of *Breda* given up all their pretenſions to the continent of *South-America* to the *Dutch*; and particularly the river of *Surinam*, which is now a large ſtrong colony, very profitable to the *Dutch*, among whom are alſo ſome *French* refugees,

Dutch *take it.*

French *recover it.*

BARBOT. refugees, eminent for their traffick and wealth.

The *Dutch* town ſtands on a riſing ground environ'd with moraſſes, which renders the air unwholeſome, but is nevertheleſs pretty well peopled and fortify'd; a thing in which the *Hollanders* ſpare no labour or charges, where they make a ſettlement: and ſo they have built good forts at the entries of the rivers of *Berbiche* and *Eſſequebe*, for the ſecurity of their colonies there. All which nevertheleſs were oblig'd by the *French*, under Monſeur *Caſſart*, to ranſome themſelves, in the year 1713.

Thus I have endeavoured to give a ſhort account of the province of *Guiana*, and of the *European* colonies there, as they ſtand at this preſent time, in a much clearer way and method than any yet extant, as alſo of the ſeveral nations of *Indians*; all upon the beſt authorities that can be had, from perſons of much credit, in regard of their candour, intelligence and experiences in that part of the new world: to which I have added ſome of my own obſervations, which I have reaſon to hope, will not be altogether unacceptable.

The COURSE of NAVIGATION from *Cayenne* to *Martinico*.

HAVING reſolv'd to proceed on our voyage to *Martinico*, we ſet ſail accordingly on the fourth of *May*; but had not gone a gun-ſhot from the road, before we were ſo becalm'd, that it oblig'd us to come to an anchor, on very bad ground: whence however we got out with much labour towards night, when we fell ſomewhat lower, and there anchor'd again, to wait for the next morning tide. But the rains falling very heavily all that day, we tarry'd there till the day after, when we ſail'd with a very ſwift north-eaſt wind. Being paſt the point of the fort, we ſaluted it with five guns, and about two in the afternoon, were to leeward of the great rock, call'd *l'Enfant perdu*, in four fathom water; but full of fear, becauſe it is not the uſual courſe, and we could not juſtify it: for had we drop'd anchor thereabouts, we had certainly loſt the ſhip. Which made us reſolve to give it into the hands of providence, which was indeed very propitious to us in that extremity; ſo that at ſun-ſetting we were three leagues to the windward of the *Devil's Iſlands*, which lie weſt of *l'Enfant perdu*, near the coaſt of *Guiana*; and are ſo call'd, becauſe of the great trouble and hazard the *French* have commonly been at, to weather them in calm weather. The tide ſet very ſwift upon them, but the freſh gale and good tide did us conſiderable ſervice; and it is obſerv'd, that generally all ſhips which come out of *Cayenne*, are very ſtudious to improve the opportunity of wind and tide, ſo exactly together, as they may ſail to windward of this rock; lying out at ſea about three leagues north by weſt of the point of the fort of *Cayenne*: which being ſo weather'd, leaves more room to paſs the iſles *au Diablé* with ſafety. Theſe iſles *au Diable* are three in number, ſome leagues off at ſea from the mouth of the river *Caurora*: the *Indians* call one of them *Erepice*, and another *Cauwerry*; and the *Dutch*, *Duyvels Eylanden*, or the devil's iſlands.

We paſs'd by them on a *Saturday* towards the evening, with a freſh gale at north-eaſt, a rough ſea and eaſterly tide, running weſtward along the coaſt; and the *Wedneſday* following we had ſight of the iſland of *Barbadoes*, about ſeven leagues to the windward, belonging to the crown of *England*; leaving *St. Vincent*, another iſland, inhabited only by *Indian* cannibals, to the leeward. And all that night we coaſted by *Barbadoes*, which, as much as I could diſcover of it in the evening, when we approach'd it, is a very fine pleaſant country, all over full of large buildings, windmills and plantations.

The eaſterly tide, above mention'd, we commonly meet, and it ſerves us to come from *Cayenne* to *Martinico*. It is not, however, ſo ſwift to weſtward, but that from the eaſt end of *Trinidad* iſland it is poſſible to beat it up with the land and ſea-breezes. The variation on the *Guiana* coaſts is ſixty degrees eaſt, and at *Barbadoes* fifty and a half.

The next morning at break of day we were about ſix leagues from it, and about ten ſpy'd two ſail, ſtanding to north by eaſt: at noon we had a very good obſervation, fourteen degrees twenty-three minutes north latitude. At three in the afternoon had ſight of the iſland *St. Lucia*, to the leeward of us, which all our ſailors aboard, except the chief mate, would have to be *Martinico*. This occaſioned long debates and diſputes among them, but the chief mate having prevail'd in his opinion, we immediately ſtood to windward, till the next morning: and well for us that we did; for at break of day we found our ſelves two leagues off *Cul de Sac Marin*, at the *Cabeſterre* of that iſland, on the eaſt ſide of *Martinico*, which appear'd as in the print. After which, PLATE 34. ſteering for the *Cul de Sac Royal*, round about the diamond-point, a high round rock,

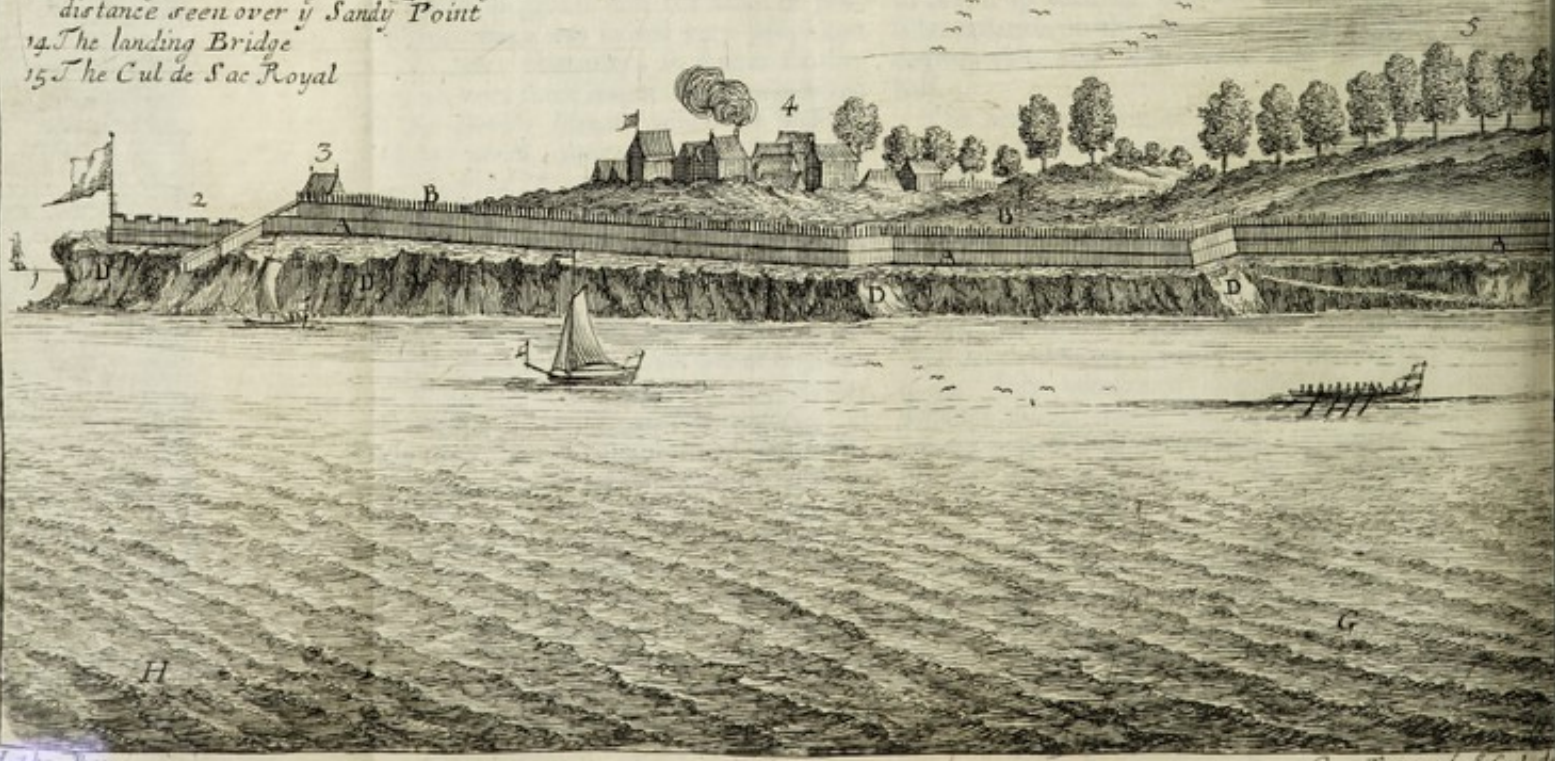
Vol. V. Plate 34. (2)

The Sight of Part of ye Isld Martinico: the Cul de Sac A being

The Prospect of Fort Royal of Martinico, as it Sheweth from

A The First Wall
B The Second Wall, Paliſsaded
C The Sea Baſtion, on ye Entry of Cul de Sac Royal
D The Steep cut down, at l'Escarpe
E The Pionniers house

1 The Point of Fort Royal in ye Bay
2 a Battery of 18 Guns on ye Bay
3 a Guard house
4 The Caſernes or Souldiers houſes
5 a thin Wood
6 an Earthen Battery of 9 Guns
7 The Generals house
8 a Guard house
9 The Powder houſe
10 The Priſon and Pitt
11 The advanced Works
12 The Sandy point of land that joins ye Fort to ye Main Island
13 The Negros Point, at abt 1½ League distance seen over ye Sandy Point
14 The landing Bridge
15 The Cul de Sac Royal



H the Bay

G. Entry of ye Cul de

…out 7 or 8 Leagues and y^e great Mountain Pélée at S.W.

the Mount Pelée in a Mist and always so

A

A Cul de Sac Marin

…ntry of the Harbour call'd Cul de Sac Royal.

F. a French Courrette or Guard Ship

I. Kip Sculp.

rock, about a mile out from the iſland, of which more hereafter; we arriv'd before it about the evening of the twelfth of *May*, and paid the uſual ſalutes to the fortreſs, which ſhows as in the abovemention'd print, and got aſhore, juſt as the tattoo was going: having thus made our paſſage from *Cayenne* hither, in ſeven days, without any remarkable accident. The ſlaves aboard, being about two hundred and fifty, were all very hearty, having loſt only ſeven of them by ſickneſs, or otherwiſe, in all our voyage at and from the *Gold Coaſt* of *Guinea*, and found the iſland in much want of them; and therefore to render them more valuable, I reſolv'd to diſpoſe of part of them at *Guadaloupe*, being inform'd that the planters long'd there much for our arrival.

Accordingly the next day having waited on count *de Blenac*, captain-general and commander in chief of all the *French Caribbee* iſlands, and brought our ſhip about the *Negroes* point, and *Le Preſcheur*, ſome days after, when it had been careen'd in the *Cul de Sac Royal*, to the town of *St. Peter* of *La Baſſeterre* or *Martinico*; after the uſual compliments to the governour, we begun the ſale of our ſlaves, at about ſeven thouſand pounds weight of brown ſugar, the *Indian* piece, as they term it there, to be paid at fartheſt within the month of *June* following, upon a certain forfeiture agreed on. The ſale went thus on pretty briſkly, all our ſlaves being *Gold Coaſt Blacks*, which are much more acceptable in the *French* iſlands, as I have obſerved before, in the chapter of ſlaves, in the deſcription of *Guinea*. I caus'd about ſixty of them to be ſhip'd off for *Guadaloupe*, in a ſmall fly-boat, of about eighty tuns, which had been diſpatch'd from *Rochel*, with proviſions for the frigate, the ſun of *Africa*, I was in, to help load off our effects, and arrived at *Martinico* a month before me.

Slaves how valued.

Note, That the *French* imitate the *Spaniards* in valuing ſlaves by the denomination of the *Indian* piece, which the *Spaniards* call *Pieza de Indias*. By which is meant, a *Black* from fifteen to twenty-five years of age; from eight to fifteen, and from twenty-five to thirty-five, three paſs for two. Below eight, and from thirty-five to forty-five, two paſs for one. Sucking infants follow their mothers without accompt. All above forty-five years, with the diſeaſed, are valued by arbitrators.

On the ſeventeenth of *May* I went aboard the flyboat, the *Hope*, and proceeded for *Guadaloupe*; having much ado to get up our anchors, which were faſt in the rocky ground of the road of *St. Peter*. At break of day of the eighteenth we were no farther than the point of *Le Preſcheur*, and continued ſo till ten, when by means of a freſh gale we ſoon drew near the iſland *Dominica*, where we coaſted along all that day, and the following night; being there becalm'd, as it commonly happens to all ſhips ſailing by, becauſe of the high hills in it.

That iſland is inhabited only by three hundred and fifty to four hundred *Indians*, men and women, and ſome ſlaves run away from the neighbouring *French* colonies: the *Indians* being all tall luſty people.

At break of day the nineteenth, we were got to the weſtward of the northerly point of *Dominica*; and about nine we brought the ſmall iſlands *Les Santes*, ſouth of *Guadaloupe*, to bear eaſt. Afterwards we got ſight of *Marigalante*, at north-eaſt, about five leagues; a low flat iſland, and *French* colony, and about noon anchor'd in *Guadaloupe* road: where, after the uſual compliments paid to the chevalier *Hinſelin*, the then governour of the iſland, and he having forc'd me to accept of his houſe, which ſtands on the water-ſide of *La Baſſeterre*, near the iron-gate, (a battery of ſome heavy, large iron guns, that point at the road, to ſecure the landing-place;) I had all my ſlaves brought aſhore thither, and in a few days diſpoſed of them all to the inhabitants and planters, for about ſix thouſand pounds of brown ſugar a-piece, one with another, the ſugar being there better than at *Martinico*. Having before ſent back the flyboat to that iſland again, to help load the ſun of *Africa*, with orders to return to *Guadaloupe*, whither he came to me again the tenth of *July*, and ſhip'd there all the product of the ſlaves, either in brown or white ſugar, refin'd there only with earth, and valued one hundred for ſix hundred of the brown; when I had taken leave of the governour, with whom I was very familiar, and who did me conſiderable kindneſs in recovering my effects, in a very ſhort time, which is not eaſily done there, I ſailed again with the flyboat for *Martinico*, on the twentieth of *July* at midnight.

The twenty-firſt we were becalm'd all day under *Dominica*, and ſaw a ſail afar off at ſea, being a ſhip bound for *Rochel*, as I underſtood afterwards.

On the twenty-ſecond, found our ſelves five leagues to leeward of the point *Le Preſcheur*, at *Martinico*, in a calm all day. At night ply'd it with a good gale, and ſo till the twenty-fifth in the morning, when we enter'd, with much difficulty, into the *Cul de Sac Royal* of that iſland, where we found fourteen or fifteen ſail of ſhips of all ſorts, put in to winter, and among them the ſun of *Africa*; into which I order'd part of the ſugars and cotton I had purchaſed at *Guadaloupe*, to be remov'd out of the flyboat, lying ſide by ſide with it, for the greater conveniency: which having compleated the full lading of

the

Barbot. the frigate, we brought her out of that harbour, in order to ſail forthwith to *France*, leaving a factor behind, to load the reſt of our effects in the flyboat, which was to ſail after us.

Voyage from Martinico *to* France.

ON the firſt of *Auguſt*, at break of day, we ſailed out of the *Cul de Sac Royal*, and were becalm'd under the *Morne aux Beufs*; which oblig'd me, having ſome buſineſs at fort *St. Pierre*, to order the long-boat to be mann'd, and went there aſhore, the ſhip plying to and fro before *La Baſſeterre*; and about ſeven at night return'd aboard, and proceeded on our voyage to *Rochel*, ſaluting my friends in the iſland with ſeven guns. The frigate was very leaky, and deeply laden, having aboard near three hundred tuns of ſugar, cotton, and other goods.

The ſecond in the morning, were three leagues to leeward of *Dominica*; at night had ſome ſmall tornados.

On the third early, had very ſtiff gales, our top-ſails almoſt on the tops, hazy weather, and the point of *Guadaloupe*, call'd *Le Bailly*, bore eaſt. As we proceeded, we ſaw the iſlands *Antegoa* and *Redonda*, belonging to the crown of *England*; the latter appearing only as a round large hill, and then we paſſed about three leagues to windward of *Monſerrat*, another *Engliſh* iſland.

The fourth, about eight in the morning, we had ſight of the ſoutherly point of the iſland of *St. Bartholomew*, belonging to the *French*, diſtant eight leagues weſt by north; and at the ſame time the *Cabeſterre* of *St. Chriſtopher's*, with a freſh north-eaſt wind; ſetting our courſe north north-weſt, and north by weſt, hazy weather, and a rough ſea.

The fifth, the ſame weather, courſe north and north-eaſt, the wind at eaſt north-eaſt, and no obſervation.

The obſervation the day following twenty-one degrees forty-five minutes, the ſun in the zenith.

The ſeventh, in the morning, we ſpied a ſail to leeward three leagues, ſteer'd north, and afterwards north by weſt, to ſpeak with that ſhip, which proved to be an *Engliſh* pink; afterwards order'd the courſe north by eaſt: our obſervation this day twenty-three degrees eighteen minutes. At four a-clock were exactly under the tropick of *Cancer*; the next night had loud claps of thunder, and great lightnings; the wind north-eaſt, and eaſt north-eaſt; the courſe north, and north by eaſt. For ſome days very apprehenſive of a hurrican, that being the time of the year for them, but God favour'd us with a change of the weather; and ſo we continued our voyage, without any remarkable accident, only our leaks increaſed very much, ſo that we had much toil to keep up the ſhip to the end of our voyage, our two pumps going without intermiſſion day and night; which extremely fatigued our crew, tho' numerous, and made us all very uneaſy.

Being in the latitude of the *Azores* or *Flemiſh* iſlands, or *Terceras*, we every day ſaw abundance of weeds floating on the ſea; which ſome, who had been on the coaſt of *New Spain*, ſaid, came from the channel of *Babama*, being carried thence into the ocean by the rapidity of the currents, and ſcatter'd all about by the weſterly winds, which continually blow on the coaſts of *Virginia* and *New-England*. *Weeds in the ſea.*

Emanuel de Faria y Souſa, in his hiſtory of *Portugal*, takes notice, that in one of the *Tercera* iſlands, on the top of a mountain, call'd *del Cuervo*, or of the crow, in the days of king *Alfonſo*, the fifth of the name, and twelfth king of *Portugal*, there was found a ſtatue of a man on horſeback, his head bare, his left hand on the horſe's main, and the right pointing to the weſt. It ſtood upon a ſtone pedeſtal, which, together with the whole ſtatue, was all of one piece, and under it were certain characters cut in the rock, but could not be underſtood. By this account it appears, that theſe iſlands had been known before, and had the name of *Azores*, or of hawks, from the great number of thoſe birds ſeen there when diſcover'd. *Statue in Tercera iſland.*

At length, by God's providence, on the ſixteenth of *September* following, we ſpy'd land to the leeward of us, being part of the coaſt of the lower *Poitou* in *France*. At eight a-clock we ſaw *Olone*, and ſoon after the light-houſe of the iſle of *Rhee*, call'd *la Tour des Balleines*, my native country. At three in the afternoon we came to an anchor in *Paliſſe* road, before the fort *de la Pree*, a ſtrong place on the ſouth-eaſt ſide of the ſaid iſle of *Rhee*, which we ſaluted with five guns, having ſpent forty-ſix days in our paſſage, from the *Cul de Sac Royal* of *Martinico* to *Rochel*; and eleven months and ten days in our whole voyage to *Guinea*, out and home, bringing all our effects with us.

Another Voyage from Guinea *to* Martinico.

AT my ſecond voyage from *Guinea* to *Martinico* directly, in the man of war *L'Emerillon*, with a ſloop, in 1682, being by that day's obſervation in fourteen degrees five minutes of north latitude, and by eſtimation in three hundred and ten degrees forty-ſix minutes longitude, the ſloop, which was a conſiderable way a-head of us, towards the evening made a ſignal that they ſaw land, without being poſitive whether it was *Martinico*, or *St. Lucia*: for which reaſon we lay by all night, and by the next day-

light

light found the land was the eaſt ſide of *Martinico*, and our ſelves in the *Emerillon*, nearer to the north point of *Le Preſcheur*, than to the ſoutherly point of the *Diamond*; and ſo reſolv'd to ſail north about the point *Le Preſcheur*, to the great road of *St. Peter*'s town, and thence to *Cul de Sac Royal* to careen. The ſloop finding themſelves in the morning farther to the ſouthward than we, held on their courſe that way, and ſailed by the point of the *Diamond* to the ſaid *Cul de Sac Royal*.

The next day about eight, as we made the beſt of our way to *St. Peter's* road, ſaw the iſland *Dominica*, and being in a freſh gale, put the head to the land, till about three in the afternoon, when we were becalm'd under the point *Le Preſcheur*; and ſoon after follow'd by a large flyboat, the *St. John*, coming from *Rochel*, on board of whom were ſome of the chief planters wives, coming from *France*, who deliver'd me ſeveral letters from my friends at *Rochel*. We continued becalm'd all the next night, with only now and then ſome guſts from the iſland. However, the next morning, after abundance of fatigues and motions, we had ſo work'd the ſhips, that about nine a-clock we reach'd the road aforeſaid, and there came to an anchor, near our other companion of the *Guinea* voyage, the *Jolly*, who was arriv'd there twelve days before us, and inform'd me, that at his ſailing from *Whidah* road in *Guinea*, with the *Emerillon* and the *Pearl*, as I have taken notice in that part of the deſcription of *Whidah*, he fell to the leeward of the iſlands *Prince* and *St. Tome* in the *Bight* of *Guinea*; and after ſeveral days ſpent in turning and tacking, at laſt reach'd the cape *Lope*, where having taken in wood and water, finding the officers and crew very ſickly, and no refreſhments at all at the ſaid cape, at that time, even not ſo much as a chicken, they had projected to ſail for *St. Tome*; but whether thro' ignorance, or deſign of the pilots aboard, could not compaſs it, and were neceſſitated to make the beſt of their way for *Martinico*, in the ſorry condition they were in. But by a particular providence finding the trade-winds of ſouth-eaſt, at two degrees ſouth of the line, they got their paſſage in forty-eight days, and had ſold their ſlaves immediately, the males at ſix, the females at five thouſand weight of brown ſugar, the *Indian* piece, to pay in *July* and *Auguſt* following, being the ſeaſon when ſugar is moſt generally made. The next day I cauſed a hundred and twenty of our ſlaves to be ſhip'd off for *Guadaloupe*, in the *Sun* of *Africa*, and afterwards in the ſhip the *Wonderful*, conſign'd to the company's agent there; and then proceeded to the ſale of the remaining ſlaves in the *Emerillon*, which I had cauſed to be removed into the *Jolly*, that the other might ſail immediately for the *Cul de Sac Royal*, to careen and refit. Two days after this, our conſort the *Pearl* arrived from *Cayenne*, for which place I had detached her, in the longitude of ſeven degrees thirty-five minutes, and in four degrees ten minutes ſouth of the line, on the fourteenth of *May* of that year, as we proceeded from *Prince*'s iſland to *America*, and had ſold there near a hundred ſlaves, at two hundred and fifty livres apiece, one with another, payable one half in bills of exchange in *Paris* and *Rochel*, and the reſt in *Rocou*, or *Anotto*, and ſome ſugars and money; *Rocou* to be taken at twelve ſols a pound; the fineſt ſugar at twenty-ſeven livres *Tournois* a hundred; and the inferiors proportionable, as M. *de Ferolles*, the then governor, inform'd me by his letter: withal complaining, in the name of the inhabitants, that I had not ſent two inſtead of one hundred ſlaves, which they very much wanted in that iſland, and the company had promiſed; but the ſending of that number would have too much ſunk the price of them. BARBOT.

A few days after, I receiv'd information from the governour of *Guadaloupe*, and the company's agent there, that the ſlaves I had ſent them by the *Wonderful*, were all ſold, at the ſame price we had at *Martinico*, which was yet more advantageous to the company, the ſugar of *Guadaloupe* being far better than that of the former iſland.

The next day the *French* ſquadron, under M. *de Gabarret*, a flag officer, arrived from *Rochefort*, and *Rochel*; by whom I received orders from the company, to take the firſt opportunity of ſhips ready to ſail for *France*, and come over, to give their board an account of affairs in *Guinea* and *America*: which I very readily embrac'd, having great reaſon to fear I ſhould be oblig'd to winter in the iſlands, where all things were in a ſort of confuſion, by the ill management of the company's agents, and their quarrels about ſubordination.

Accordingly, having reſolv'd to go over in the *Rainbow*, a twenty-four-gun ſhip that was half loaded, I caus'd her to take in her full lading with all expedition, of the effects that had been begun to be put into the *Emerillon* and the *Jolly*; and whilſt it was doing, ſettled and regulated ſeveral differences and accompts with the company's agents. Which, however, could not be done ſo timely, as that I might embark in the *Rainbow*; which being ready to ſail, and to take in ſome more goods at that iſland, departed accordingly; and I follow'd three days after in a ſorry brigantine of *Martinico*, when I had taken my leave of the intendant, the governour, and the marquis of *Maintenon*; the ſame gentleman whoſe father was prevail'd

BARBOT. vail'd upon to diſpoſe of his eſtate and title at *Beauce*, near *Chartres*, to madam *Scarron*, the renowned lady at the *French* court. After which, the marquiſs retir'd hither with his lady, where he has ſet up a fine plantation, about two or three *Engliſh* miles from the town of *St. Peter*, call'd there commonly *La Montagne*, and is his dwelling-place; the road to which from that town, is a large lane hedged all along, on both ſides, with curious rows of large orange and lemon-trees, which makes it one of the moſt delightful walks that can be imagin'd, for the pleaſantneſs of the proſpect, and the raviſhing fragrant odour of the bloſſoms of both fruits. The trees are all the year full of bloſſoms and fruit, whoſe pure white and the lively red, together with the largeneſs of the oranges and lemons, naturally intermix'd in a prodigious quantity among the freſh ſhining and ever-green leaves of the trees, is extremely charming to behold, eſpecially in the cool of the morning; beſides, the great quantity of ſmall birds that ſwarm there: and more particularly, that ſo wonderful little creature call'd there *Colibris*, or the humming-bird, ſome of which are no bigger than a cherry, with variety of ſhining feathers, (and are uſed by ſome for pendants and other ornaments,) continually flying about and perching on the trees.

The oranges there are of that valuable ſort, which have a taſte betwixt the *China* and *Sevil*, full of juice, and commonly extraordinary large and refreſhing. Sometimes not only the trees are loaded with them, but the road is all ſtrew'd with ſuch as fall of themſelves when over-ripe; which I particularly obſerv'd, having frequent occaſion to wait on the marquiſs at his plantation: in going thither, my horſe trampled many of them under his feet. This ſort of orange in *France* is call'd *Bigarrade*.

Being ready to ſail for *Guadaloupe*, I went about a league from the town, where the veſſel lay ready, expecting a paſs from the count *de Blenac* general of the iſlands, to imbark there in the brigantine, and was detain'd there all that day, by a ſort of drizling rain, attended with horrid claps of thunder, and great lightning, which made us very apprehenſive of an hurrican, that being the moſt common ſeaſon for them; and occaſion'd the ſquadron under Mr. *de Gabarret*, before mention'd, to weigh and ſail away into the open ſea with great precipitation; ſome of the men-of-war, and our *Sun* of *Africa* having already receiv'd damage in their rigging by the lightning. The laſt mention'd ſhip had her main top-maſt all ſhatter'd by it, every man ſtill having freſh in his memory the hurrican of the year before, which made ſuch great havock at *Antegoa*; and of which I ſhall ſay more hereafter.

The next day the intendant conſented that the brigantine ſhould ſail forthwith, tho' the general's paſs was not yet come down, that being a haſty expedition, for the ſervice of the company; and accordingly about noon, having got my trunks and portmanteaus aboard, with ſome baſkets of the ſeveral fruits of the iſland, ſent me by a lady of my acquaintance from her plantation ſtanding near this beach, I ſet ſail for the point *Le Preſcheur*, there to take in ſome proviſions and refreſhments.

This ſhort paſſage was very troubleſome and dangerous at the ſeaſon of hurricans, in a ſorry boat, ill mann'd, worſe rigg'd, and deep laden. About middle way between *Martinico* and *Dominica*, the weather grew ſo boiſterous, and the wind vary'd ſo often, that we had good reaſon to fear a hurrican; but providence protected us. Under *Dominica*, we lay two whole days in dead calms, and exceſſive ſcorching weather, without any ſhelter, in the little veſſel, which made us all ſick; and made me very uneaſy fearing the *Rainbow*, not having heard of me by the time I had appointed, would have proceeded on her voyage to *France*. However, the fourth day of our paſſage, towards night, we arriv'd ſafe in the road of *Guadaloupe*, and found the *Rainbow* there, having alſo had a long paſſage from *Martinico*; and the day before, loſt two of her anchors in that road, for which reaſon ſhe could not ſail: but three days after my arrival, provided other anchors and neceſſaries for the voyage.

I ſpent that time in regulating the affairs of the company, with her agents there; and viſiting my friends and acquaintance about the iſland, as madam *du Lion*, the former governour, the chevalier *Hinſelin*'s widow, the preſent governour; and other perſons of note, with whom I had much diſcourſe concerning the good of that colony, and the affairs of the company, eſpecially in relation to the trade of ſlaves; all of them deſiring I ſhould move the board at *Paris*, to order that iſland for the future, to be more conſtantly ſupply'd with them from *Guinea*; and not to ſend thither the refuſe of the ſlaves of *Martinico*, as had been practis'd to their great prejudice, by the company's agents and commanders; but that their ſhips ſhould alternatively make directly for their iſland from the coaſt of *Guinea*. They alſo deſired I ſhould pray the board to employ in their affairs there, men of a good repute and vers'd in trade, with many other particulars.

On the twenty-ſecond of *July*, about eleven in the morning, I went aboard the *Rainbow*, thinking to ſail; but it blew deſperately hard all that day, ſo that we could not get up our anchors.

anchors. The next morning, the weather being pretty favourable, we got under ſail, and proceeded on our voyage for *Havre de Grace* in *France*, paſſing in ſight of *Montſerrat*, *Redonda*, *Nevis*, *St. Chriſtopher's*, and *Antegoa*, and arrived there ſafe on the nineteenth of *September* following; nothing very remarkable having occurr'd in all our paſſage, beſides what I am now to relate, as being ſomewhat ſingular in it ſelf, and very terrible to behold.

On the twenty-eighth of *July*, ſix days after our departure from *Guadaloupe*, the wind at ſouth-weſt, we croſs'd the tropick of *Cancer*, by our eſtimation, ſteering north-eaſt by north. The twenty-ninth we were becalm'd all day, and ſo the thirtieth; by obſervation this day, twenty-five degrees twenty minutes north latitude; we took a ſhark, the weather thick and rainy.

On the thirty-firſt we ſaw a ſail a-ſtern, at break of day, ſtanding ſouth-eaſt, thick weather and exceſſive hot, with great flaſhes of lightning; being then by eſtimation about eighty-four leagues ſouth by eaſt of the ſmall iſlands of *Bermudas*. Towards evening the heat abated a little till near eleven at night, when it increas'd almoſt intolerably, and was very calm. We hal'd up our ſails at two in the morning, being apprehenſive by the diſpoſition of the weather of ſome dreadful ſtorm, or other fatal accident; and we had ſcarce done it, before on a ſudden all the hemiſphere appear'd in a flame, with frightful horrid thunder all about the ſhip, attended with a violent heavy rain like a flood, and a tempeſtuous wind, which made us hope that the ſtorm would ſoon blow over: but inſtead of it, the flaſhes of lightning and claps of thunder increas'd and grew ſo prodigious, that the two elements of air and water ſeem'd to be converted into fire, with ſuch a dead calm and ſuffocating ſulphureous ſtench, that we could ſcarce breathe; which gave us all cauſe to apprehend ſome diſmal event. About three in the morning a flaſh of lightning fell with a dreadful noiſe on the fore-caſtle, going in at one of the doors, and paſſing through the head, without doing any other harm, beſides ſlightly wounding a little black boy, who lay there in the elbow, and ſome poultry, which cry'd after a hideous manner; and ſtruck a mighty conſternation among us all: it alſo ſplinter'd a timber in the fore-caſtle. About half an hour after, the weather not only continu'd, but the violence ſeem'd to increaſe; and then a ſecond flaſh of lightning fell upon our main-maſt, with ſo prodigious a noiſe, that the moſt undaunted ſailors were ſeiz'd with horror, and ſome utterly ſtupify'd and void of ſenſe. When this happened, I was juſt ſtepping out of the great cabbin into the ſteeridge; and diſtinctly ſaw, about four or five paces from me, as it were a ball of fire, about as big as a man's fiſt; which burſt into many ſparks, much in the nature of ſky-rockets, when they are at their higheſt elevation, giving ſuch a monſtrous report, that I know not how to expreſs it; but it ſtunn'd me as if a great number of large cannon had been exactly fir'd the ſame moment. This made me fall down backwards on a trunk that ſtood within the cabbin-door; and in that poſture I continu'd ſome minutes quite beſide my ſelf; nor were thoſe who ſtood in the ſteeridge leſs frighted and amaz'd. That which redoubled our conſternation, was the hideous ſhrieking and crying we heard at the ſame time from all parts of the ſhip, both above and under deck, as well from the men, as ſeveral ſorts of creatures we had aboard; as ſheep, hogs, turkeys, hens, ducks, monkeys, goats, dogs, parrots, and geeſe, ſome of which we afterwards found dead, their heads, feet or tails carry'd away; the unparallell'd thunder continuing all the time, and the flaſhes of lightning inceſſantly flying about the ſhip, as being the only body that was any thing rais'd above the ocean; and lightning generally reputed to attack the higheſt places. The waves, tho' in motion, did not break or riſe very high, by reaſon the air had been ſo long ſtill; and the ſhip having no ſails out, or wind to keep her ſteddy roll'd about ſo violently, that the men could not ſtand without holding by ſomething.

Dreadful ſtorm.

Being in this dreadful condition, on a ſudden we were all in a thick ſulphureous ſmoak, riſing from under the decks, which made us all conclude the ſhip had taken fire, or that the lightning had pierc'd thro' to the very bottom; ſo that we had no other proſpect than being immediately devour'd by the flames, or ſwallow'd up by the mercileſs ſea: and the more, for that not only the hold was ſtow'd quite full of ſugar-caſks and barrels of indigo, but even between decks, there was little ſtirring for bales of cotton; ſo that it was impoſſible to come at any leak to ſtop it. In this perplexity a man was order'd to try the pumps, to ſee what water the ſhip made; and others to ſearch all parts for fire. The few minutes they were about it, ſeem'd an age to us all, our fate depending on their report; but it pleas'd the infinite goodneſs of God, that they found no tokens of fire below, nor any increaſe of water by the pumps: which report much cheer'd our drooping ſpirits, and made us conclude, it might be a true opinion, that lightning never penetrates into liquid bodies; and that the ſtinking ſmoak which encompaſs'd us, was produc'd by the violent agitation of the air, and the extraordinary preſſure occaſion'd by thunder and lightning,

BARBOT. lightning, eſpecially between the tropicks, and near them; the cauſes and effects of which, are beyond our comprehenſion.

This made us change our *miſerere mei Deus* into *laudate Dominum omnes gentes*, for ſo great a deliverance in ſuch diſmal circumſtances; and put us in mind of the words of the pſalmiſt, *Pſalm* xxix. 3. and lxxvii. 18, 19. *The voice of the Lord is upon the waters; the God of glory thundereth; the Lord is upon many waters.* And again, *The voice of thy thunder was in the heaven; the lightning lighted the world, the earth trembled and ſhook. Thy way is in the ſea, and thy paths in the great waters; and thy footſteps are not known.* Theſe lofty expreſſions of the pſalmiſt, in ſome meaſure ſpeak the nature of that tempeſt, which no tongue or pen can deſcribe, as it appear'd to us, for ſome hours, without intermiſſion. I ſhall only add, that during that ſpace of time the lightning ſeem'd to run in that ſerpentine figure, as poets and painters repreſent *Jove*'s thunderbolts; and ſo entirely fill'd the hemiſphere, that we could not but conclude the time of the general conflagration, mention'd in the ſcripture, was then come. Sometimes the whole horizon appear'd more light than it does in the brighteſt ſun-ſhine day at noon, and immediately we were left amidſt the obſcurity of the darkeſt night; light and darkneſs often ſucceeding one another, as if they had ſtruggled which ſhould prevail upon the ocean, which very much affected our eyes, occaſioning much weakneſs in them.

After a conſiderable time ſpent in returning thanks to our great deliverer, the day appear'd, its light by degrees diſpelling the noiſe of the thunder and the flaſhes of lightning; when follow'd ſuch a heavy ſhower of large and warm rain, as quite laid that other ſtorm, with this farther advantage, that it much refreſh'd us, cooling the cloſe ſuffocating air, which was compleated by a gentle wind riſing gently with the rain, and carrying off that inſupportable ſulphureous ſtench, which had before almoſt ſuffocated us.

Strange effect of lightning. As the day-light increas'd, ſo that we could ſee things about us, it was very ſurprizing to behold the ſhatter'd condition of our maſts, ſails and rigging; and our decks ſtrew'd with the ſplinters of our maſts and yards: but eſpecially the main maſt, on which the ſecond flaſh of lightning, before ſpoken of, had fallen, and paſs'd almoſt from one end to the other: for it lighted on the iron ſpindle of the fane, which it cut aſunder, as if it had been done by hand; and we found it ſticking deep in the planks of the deck on an end, and ſtill burning hot to the feeling, tho' it was five hours ſince it had been done. Moſt of the ſails not being furl'd, but only drawn up in the brails, were either torn or ſcorch'd and burnt; and moſt of the rigging was in the ſame condition. The lightning having cut the ſpindle, as has been ſaid, ſunk through the top-gallant and top-maſt, ſhivering them as if they had been hew'd in ſplinters with tools; then ſhattering all the tops and the main-yard, and ſinking down through the whole body of the main-maſt, till it came between decks, where it burſt a barrel of indigo that lay at the foot of the maſt, ſcattering all the indigo far about, tho' the place was full of bags of cotton; whence riſing again thro' the ſcuttle in the ſteeridge, it broke out near the great cabbin-door, and burſt with that dreadful noiſe, and in the manner before mention'd.

Another ſurpriſing effect of this ſtorm, was, that it diſabled all the compaſſes which were in uſe, ſome of them deviating ſeven, and others twenty-three degrees; only the azimuth compaſs being then diſmounted and hid in its box under a bed, receiv'd no hurt: which was well for us, we having no load-ſtone aboard the ſhip, to touch the others again and render them uſeful; and being forc'd to make uſe of that one all the reſt of our voyage. *It affects the compaſs.*

About ſeven in the morning the wind ceaſed, and a ſmall rain follow'd it; and in a ſhort time the weather grew diſmal dark, and the ſea riſing more and more, the thunder was renew'd, attended with great flaſhes, and the wind ſhifting ſuddenly from ſouth-eaſt to weſt, and weſt north-weſt, and thence again to ſouth-eaſt, gave juſt cauſe to apprehend we were to expect a hurrican; which put us all into a great conſternation and dread, conſidering the diſmal condition our ſhip was in. Having reſign'd our ſelves to the will of providence, and fervently begg'd its aſſiſtance in the worſt of extremities, we ſet all hands to work to put the veſſel into the beſt poſture to reſiſt the ſtorm if it ſhould come; to this effect our top-maſts were ſtruck, and the yards brought down to the gunnels of the ſhip.

In that condition we waited four hours with great anxiety, what the event would be; after which, by degrees, we began to conceive hopes of good weather again, by the ſight of a little bright cloud riſing at ſouth-eaſt, which brought on a gentle wind, abated the ſurges of the ocean already very high up, and at length cleared the air into a calm.

This laſted not long; for juſt after dinner the wind began a-new to blow freſh at north-weſt; and as it ſtill increas'd, ſhifted on a ſudden to the north, and then again to the north-eaſt, bringing on another ſtorm of thunder and lightning, with a heavy rain, for two hours, which ſeem'd two years to every man aboard, looking upon it as a cer-

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tain forerunner of a hurrican. However, it pleaſed God to avert it at laſt; for then the wind ſhifted to the eaſt, the ocean grew more ſtill, the weather clear'd up, the thunder ceaſed, and the flaſhes vaniſh'd away; till the air became ſerene and ſettled. Prayers being ended, our people grew hearty, and fell to repair the damage in our maſts, ſails and rigging, as well as it could be done in our circumſtances; but it was ſo very great, that it could not be perform'd in a ſhort time: our main maſt, particularly, was ſo ſhatter'd, that it could not be made ſerviceable, without fiſhing it; for which, by good fortune, we were provided with ſome ſpare pieces of timber. Whilſt that was doing, we held on our courſe with our two foreſails, to north-north-eaſt and north-eaſt by north, about a league an hour, our pumps giving little or no water. The following night was fair and cool.

The next day, the carpenter had repaired the main maſt, ſo that towards night the main yard was hoiſted up, in calm weather. At night we had a briſk gale. That day, our obſervation was twenty-ſeven degrees three minutes north, and three hundred ſixteen degrees forty minutes longitude eaſt, ſteering north-eaſt by north, the wind at eaſt-ſouth-eaſt and eaſt by ſouth.

The next morning we ſpy'd two ſail to windward, ſtanding north-eaſt by north, but our main-top maſt and ſail not being up, we could not chaſe them. The obſervation was, at noon, twenty-eight degrees twenty minutes north; at night hazy weather, and ſome ſhort guſts of wind, very inconſiderable: the variation ſeven degrees and a half eaſt.

The next day we were becalm'd in rainy weather; the two ſail we had ſpy'd the day before, ſtood then to leeward, and put out *Engliſh* colours: obſervation twenty-nine degrees twenty-five minutes, courſe north-eaſt by north, the wind eaſt-ſouth-eaſt.

The next day little wind, but great ſwelling waves. The two following days calm, obſervation thirty-two degrees five minutes, three hundred and twenty degrees twelve minutes longitude of *Ferro*; we caught four dorados, and the day after two more. And thus being deliver'd from any more apprehenſion of a hurrican, we held on our courſe for *Havre de Grace*; where we arriv'd, as has been ſaid, on the nineteenth of *September* following. I ſtaid there ſome days, and was preſent at the publick rejoicings for the birth of the duke of *Burgundy*, the dauphin of *France*'s eldeſt ſon. Among other illuminations made there on that night, that which the men of war that were in the baſon made, was very fine, each ſhip that was rigg'd, being every where from top-gallant ſhrouds to the deck, the ſtays, braces, *&c.* full of lights in lanthorns. Thence I went by land to *Dieppe*, and afterwards to *Rouen*, to viſit my friends; and from *Rouen* to *Paris*, where I gave, in my two months ſtay there, a full account to the directors of the *African* company, of their affairs in *Guinea* and in *America*, and my advice what was moſt advantageous for the good of the company. BARBOT.

The late honourable *Robert Boyle*, who during the latter years of his life honour'd me with his acquaintance, was pleaſed to read my *French* manuſcripts, relating to *Guinea*, and took particular notice of the above-mention'd tempeſt of fire and brimſtone. He told me, he had receiv'd much the ſame account of a ſtorm, in which an *Engliſh* ſhip had been about a year before, not far from *Bermudas*, which was inſerted at length in the *London* gazette, only differing in that particular about the compaſſes; for whereas ours were made to ſwerve, ſome ſeven, others twenty-three degrees, theirs deviated much more; which he concluded was the effect of the thunder ſeparating the adamant from it.

Of HURRICANS.

THERE are three ſorts of hurricans in the *Weſt-Indies*, *viz.* norths, ſouths, and hurricans.

The norths and ſouths are more peculiar at the bay of *Mexico*, *Cuba*, *Florida*, *Hiſpaniola* and *Jamaica*, and the adjacent parts of *America*, at ſeveral times of the year, according to their latitude and longitude; and differ only from the hurricans, which particularly affect the *Caribbee* iſlands, in being more conſtant to one point of the compaſs, or coming ſooner in the year; but do the ſame miſchief, ſome of them laſting thirty hours or longer, as the hurricans in the *Caribbee* iſlands. Theſe norths and ſouths give ſome ſigns of their approach, as well as the hurricans; and by what enquiry I have made, differ but little from each other in that point.

The hurricans which chiefly rage among the *Caribbee* iſlands, are generally preceded by unuſual gentle winds, and very fair weather; or by a great glut of rain, or elſe by both rains and calms together: or again, by a violent rain for two days, and then fair again for two or three days more.

The clouds that precede a hurrican fly high, preſſing forwards, and ſo linked one within another, that they all move together. The ſkirts of them are of ſeveral hideous colours, and the very edges of a pale fine colour next that dull yellow; and nearer the body of the cloud, of a copper colour. The body it ſelf, which is very thick, appears extraor-

Barbot. traordinary black; and all together it looks very terrible. However, it muſt not be taken for a general rule, that this tempeſt does always give warning of its coming exactly alike; for there may be ſome difference in thoſe ſigns, tho' all of them are plain enough, if well obſerved. Beſides, ſometimes they are double, ſometimes only ſingle ſigns; and ſometimes the ſigns may be more viſible and plain than at other times, through ſome accidental cauſe, as of ſome high land or mountain interpos'd between the obſerver and the horizon; particularly if it lies north-eaſt from him, the quarter where hurricans commonly riſe.

By theſe ſigns the inhabitants are moſtly certain of a hurrican; and diſpoſe themſelves as much as may be to avoid the terrible effects of its fury, and warn the commanders of ſhips to provide for it; ſome retiring into proper harbours, as in the *French* iſlands *Cul de Sac Royal*, and *Saintes* near *Guadaloupe*, or endeavour to make the beſt of their way to the open ſea, far from land. In the *Engliſh* iſlands, *Moſkito Cove* in *St. John*'s harbour in *Antegoa*, ſerves them for a retreat on ſuch occaſions. For want of ſuch harbours, they moor their ſhips as ſecure as they can with all their cables and anchors, beſides ſome cables they make faſt aſhore to great trees; all their maſts and yards down, their crews often retiring aſhore for ſhelter. The planters, as is practis'd in the *French* colonies, repair with their families and beſt moveables to their hurrican huts, each ſubſtantial planter having ſuch a one near his plantation; being built low, on large ſtumps of trees deeply fix'd in the ground, and commonly not above ſeven foot high, of ſtrong poſts faſten'd to each other by croſs-pieces of timber, with ropes caſt over the roof to ſecure it from flying away.

The hurricans commonly begin with a very fierce north-eaſt; and veering about to the north and north north-weſt, ſettle there a-while, bringing with them very heavy gluts of rain for five or ſix hours; and then will often abate much, and fall flat calm, and the rain ceaſe. The ſea enraged by thoſe fierce winds, looks in the night all of a fire; and ebbs prodigiouſly: and on the contrary, at other times ſhips that lay aground before the ſtorm, are by it caſt a great way up the land, ſome from one ſide of a harbour to the other; the ſhores ſtrew'd with fiſh of ſeveral ſorts, great and ſmall; even ſharks, porpoiſes, and abundance of fowls are alſo deſtroy'd by it. The houſes are blown down, ſome of them torn from their very foundations, and carried away through the air, as it once happen'd at *Guadaloupe*; and even men blown up into the air. The trees are torn up by the roots, or their heads and branches ſhatter'd, and look as if the flames had ſcorch'd their leaves; and ſometimes no leaves are left on them, nor any green on the ground, but all looks like winter: the low-lands overflow'd, ſhips caſt aſhore lying on their ſides, and the maſts ſticking in the ſand; others drove from their anchors, beating in pieces on the rocks, or cruſhing and battering one another: and others carry'd out to ſea, ſome never heard of again; and ſome having much ado to preſerve themſelves from the furious tempeſt, the ſea being in a violent motion as well as the air. Abundance of perſons are drowned or kill'd by ſundry accidents occaſion'd by the ſtorm, and a multitude of goods of all ſorts ſpoil'd, waſh'd away, or damag'd: ſo that it is a diſmal ſpectacle to behold the iſland, that has been expos'd to the fury of ſome hurricans, and to hear the complaints of the inhabitants, many of whom were before well to paſs, being in one night reduced to a very low condition. *Antegoa* had that misfortune in 1681, as I have obſerved. The hurrican which happen'd at that time, wrought ſuch terrible effects there, that thoſe who uſed the trade, coming thither ſoon after, could ſcarce believe it to be the ſame iſland: and the ſame has happened at *Martinico*, *Guadaloupe*, *Marigalante*, *Montſerrat*, *St. Chriſtopher's*, and other neighbouring iſlands, as alſo to *Barbardoes*, all of them being ſubject to theſe tempeſts in their turn, ſome one year, and ſome another: and ſome of them have felt two or three hurricans, in the months of *July*, *Auguſt*, and *September*, the uſual time of their coming.

This ſort of tempeſt was very fatal to the *Engliſh* ſquadron, under the lord *Willoughby*, conſiſting of thirteen ſhips, a ketch, and three barks, which ſail'd from *Barbadoes*, with two thouſand land-men, beſides the ſhip's crews, in *Auguſt* 1666, with a deſign to conquer the iſland of *St. Chriſtopher*; and by the way, they attempted to take ſome large rich *French* ſhips of the company, which were retir'd into the harbour of the iſles of *Les Saintes*, near *Guadaloupe*. The *Engliſh* fleet had, to that effect, got to the windward of thoſe iſlands, by means of a gentle north-weſt wind, then blowing; and being betwixt the ſaid iſlands, *Marigalante* and *Dominica*, having *Guadaloupe* a-head of them, the wind roſe by degrees, with all the ſigns of an approaching hurrican; which, about ſeven in the evening, began ſo fiercely, that the fleet was diſperſed, and all the ſhips loſt, except a fly-boat, and two other ſmaller veſſels, which eſcaped with only the loſs of their maſts. *Engliſh ſhips loſt.*

The *Engliſh* ſhips the admiral had detached before the hurrican came, for the iſles of *Saintes*, to carry away thence the *French* company's

company's ſhips, before mention'd, were there drove aſhore. The officers, ſoldiers and mariners, being about ſix hundred men, got to land, with part of their ammunition and cannon, to fortify themſelves there, in a ſorry ſmall redoubt they found, againſt any attacks from the *French*, in caſe of neceſſity, till they could find means to get away by ſea, to ſome of the iſlands of their nation.

But the ſieur *du Lion*, governour of *Guadaloupe*, being inform'd of it, tho' all the barks and boats of his government had been deſtroy'd by the ſame hurrican, cauſed his men to be carried over by ſmall parcels, to the *Saintes*, in ſeven canoes only; who being joined by ſome ſeamen and inhabitants of thoſe iſlands, that were intrenched in ſo advantageous a poſt, that the ſhip-wreck'd *Engliſh*, tho' much ſuperior in number, had not been able to ſubdue them: that gentleman having, as has been ſaid, join'd thoſe men, paſſing that tract of three leagues of ſea, with two four pounders carried in his canoes, and afterwards received a ſmall detachment from *Marigalante*; with the four hundred men he had in all, attack'd the *Engliſh* in their entrenchments, ſeveral times, and at laſt forc'd them to ſurrender themſelves priſoners of war, to the number of near five hundred ſoldiers, and twelve officers, after thirty-five had been kill'd, and eighty wounded. Thus the whole ſquadron was loſt, with above four thouſand men, and the lord *Willoughby*'s deſign on *St. Chriſtopher's* fruſtrated.

The men taken by the French.

We have the following account of an hurrican at *Guadaloupe*; that iſland being, of all the other *French* colonies there, the moſt ſubject to them; inſomuch, that about the year 1656, it ſuffer'd by three in the ſpace of fifteen months.

Hurrican at Guadaloupe.

"That hurrican I am to deſcribe, began "with a rumbling and cracking in the woods, "as if carts at a diſtance were rolling of "ſtones, for three hours together; after "which, the whirlwinds blew ſo fiercely, "about ſix in the evening, as is not poſſible "to expreſs: for it was as if the whole "iſland would have been ſwallow'd up. "Many trees in the woods were torn up by "the roots, or broken ſhort off, and the houſes "overthrown, none eſcaping but ſuch as "were built with ſtone; which, notwith-"ſtanding their ſtrong walls, were very "much ſhaken.

"After theſe fierce whirlwinds, which "lafted very long, the ſky ſeem'd to open, "chang'd its colour, and appear'd inflamed "like red-hot iron; a continual noiſe of thun-"der was heard, attended with ſuch frequent "flaſhes of lightning, that all people were "forc'd to keep their eyes ſhut, and to lie "down flat with their faces to the ground, "no perſon whatever being able to endure "the light. BARBOT.

"About ten at night the wind ſhifted on "a ſudden, and taking a round towards the "*Baſſeterre* of *Guadaloupe*, forc'd aſhore "all the ſhips that were in that road; they "not having had time to make away to ſea, "becauſe the wind veer'd ſo ſuddenly, and "were all ſtaved to pieces on the rocks, "and moſt of the men drown'd.

"At four in the morning, the great hur-"rican commenced, which in five or ſix "hours time made ſuch terrible havock, "that to expreſs the violence of it, I need "only ſay, it threw down all the trees that "had eſcaped before, except ſome large "*Acomas* and *Courbarils*, which remain'd "ſtanding without branches, like maſts of "ſhips; and moſt of the birds, chickens, "and turkeys were kill'd; as were the "rabbits, dogs and pigs; and the *Mandioca* "roots thrown up in all the plantations, "which occaſioned a great dearth in the "iſland.

"After the hurrican, there remain'd a ſort "of infection in the air, which bred ſuch "a quantity of caterpillars, that all the "earth was cover'd with them; and they "were ſo prodigious large and long, that "the like has not been ever ſeen in *Europe*: "they brouz'd all the plantations in ſo "ſhort a time, and in ſo deplorable a man-"ner, that one would have thought they "had been all burnt."

After this diſmal account of the nature and effects of hurricans, it is eaſy to conceive how uncomfortable it is to live in thoſe parts, where men's lives and eſtates are in continual danger; but want, or covetouſneſs put men upon expoſing themſelves to the utmoſt extremities. For notwithſtanding theſe diſaſters and hazards, and the devaſtations that have been there ſucceſſively, on occaſion of wars between the *Engliſh*, *French* and *Dutch*, ſome of thoſe iſlands, as well *French* as *Engliſh*, are very well peopled, and wealthy, as I ſhall ſhow in the general deſcription I deſign to give of them, after I have mentioned what ſailors commonly do in *America*, upon the approach of a hurrican, or of a north or a ſouth tempeſt, to ſave their ſhips and lives.

The *Engliſh* commonly bring to, under a main-ſail and mizen, and if the wind grows too fierce, they bring the ſhip under a mizen only: and if they cannot maintain that, then they ballaſt their mizen; which is taking up the great part of the ſail, and leaving only the point out, to keep the ſhip's head ſteady. If, after all this, the winds and ſeas are too high for them, then they put before it; but not before they have try'd their utmoſt,

BARBOT. moſt, eſpecially if they are near ſhore. The *French* and *Spaniards*, on the contrary, in the *Weſt-Indies*, lie under a fore-ſail and mizen; but this muſt be an extraordinary ſtrain to a ſhip, eſpecially if ſhe is long. However, it muſt be own'd, there is this conveniency in it, when they are minded to put away before it, it is but halling up the mizen, and then the fore-ſail veers the ſhip preſently; which muſt be the reaſon why they do it. For when the wind comes on ſo fierce, that they can no longer keep on a wind, they put right afore it, and ſo continue till the ſtorm ceaſes, or the land takes them up; that is, till they are run aſhore. Tho' the before-named other *European* nations don't uſe this method, yet they find means to bring about their ſhips, as well as the *Spaniards:* for if after the mizen is hall'd up, the ſhip will not wear, they do it with ſome head-ſail, which ſometimes puts them to their ſhifts; and among others, this has prov'd very effectual in extremities, *i.e.* to ſend ſome men a little way up the fore-ſhrouds, about half-maſt high, and there to ſpread abroad the flaps of their coats, which will make the ſhip wear in three or four minutes.

The END of the SECOND BOOK, *and* SUPPLEMENT.

AN

AN

APPENDIX

To the preceding

MEMOIRS

OF

North and *South-Guinea*,

AND THE

LOWER *ETHIOPIA*.

CONTAINING,

General Obſervations, and an Account of the firſt Diſcoveries of *America* by the *Europeans*; with a brief Relation of Admiral *Chriſtopher Columbus*'s Voyages.

The Deſcription and Hiſtory of the *Caribbee* Iſlands of *America*; *Tabago*, *Granada*, *Granadilla*, *Bekia*, *St. Vincent*, *Barbadoes*, *Santa Lucia*, *Martinico*, *Dominica*, *Los Santos*, *Marigalante*, *La Deſſeada*, *Guadalupe*, *Monſerrate*, *Santa Maria Redonda*, *Nieves*, *Antigua*, *Barbuda*, *St. Chriſtopher*, *St. Euſtachius*, *St. Bartholomew*, *St. Martin*, *Anguila*, *Saba*, *Santa Cruz*, *The Virgins*, *Anegada*, to *St. Juan de Puerto Rico*.

Their Product, Trade, Wars, &c.

An Account of the Riſe and Progreſs of the *Engliſh* Trade to *Africk*, before the Year 1697. A Fragment of a Letter of Sir *Thomas Roe*, Embaſſador from King *James* I. of *England*, to the *Great Mogol*, concerning Fortreſſes and Garriſons for ſecurity of Trade in *Aſia*; and a method of a Table of Courſe in long Voyages, by the ſame.

APPENDIX

TO THE PRECEDING

MEMOIRS

OF

North and South-Guinea,

AND THE

LOWER ETHIOPIA.

CONTAINING

General Observations, and an Account of the first Discovery of America by the Europeans; with a Brief Relation of Admiral Christopher Columbus's Voyages.

The Description and History of the Island of St. Thomas, Annobon, Fernando Po, Princes, Ascension, Anabon, Mayo, &c.

A Description of the Isle and Presidio of the Pedro Tralo to Loango, to Cape Negro, Benguela, Sierra Parda, Rio de Fuego, Rio de Fumo, Rio de Pinda, Rio de Lagullas, Rio de Sardinas, Rio de Sardinas, Rio de Sardin

GENERAL OBSERVATIONS,

And an ACCOUNT of the

First Discovery of *AMERICA*,

By *CHRISTOPHER COLUMBUS*,

From the History of the *West Indies*, Written in *Spanish* by ANTONY DE HERRERA, Historiographer to the King of *Spain*.

CHAP. I.

Of the Motives the Ancients had to believe there was another World.

THE generality of mankind was so far from imagining there could be any such country as the *West-Indies*, that the very notion of it was looked upon as extravagant; it being universally believed, that there was no land beyond the *Canary* islands, but that all to the westward of them was an immense ocean; and yet some of the ancients gave hints that there were such lands. *Seneca* in the close of the second act of his tragedy of *Medea*, tells us, The time will come when the ocean shall become navigable, a vast land be discovered, and a new world be found. St. *Gregory* on the epistle of St. *Clement*, says, There is another world, and even worlds beyond the ocean. Others inform us, that a *Carthaginian* merchant ship, accidentally in the ocean, discovered an island incredibly fruitful, full of navigable rivers, many days sail remote from the continent; not inhabited by men, but wild beasts, and therefore would have settled there; but that having given the senate at *Carthage* an account of it, none was permitted to sail thither, and the more absolutely to prevent it, those who had been there were put to death. But this makes not for our purpose, because there is no authentick proof of this voyage, and whoever speaks of it does not lay it down cosmographically, so as the admiral *Christopher Columbus*, who first discovered the *West Indies*, might gain any light by it; nor were there any wild beasts, either in the windward or leeward islands by him discovered; and therefore, those who would rob him of part of the honour, alledge *Plato in Timæo*, who says, There was no sailing that ocean, because the entrance to it was shut up at *Hercules*'s pillars, or the streights of *Gibraltar*; but that in the said ocean there had been an island bigger than all *Europe*, *Asia*, and *Africk*, and from it a passage to other islands, for such as went to them; and from those islands they might go to all the continent opposite to them, near the true ocean. These men explicating the said words after their manner, with more wit than truth, will have it that the passage shut up is the streight of *Gibraltar*, and the gulph the great ocean; and that the great island by which they passed to the others was called *Atlantis*, the others being the leeward and windward islands; the continent, *Peru*, and the true ocean, the *South Sea*, so called for its vast extent. But it is certain that no man had any positive knowledge of it; and what there now seems to have been, is only made up of guesses and notions since the discovery; for by reason of the vast extent of the ocean, the ancients concluded there was no possibility of sailing across it. However, they labour to confirm their opinion, by alledging, that there was formerly much known of the Torrid Zone, which they pretend to prove, by saying, that *Hanno* the *Carthaginian* coasted about *Africk*, from the streight of *Gibraltar* to the *Red Sea*; and *Eudoxius* from that sea to the streight; and that they passed through the torrid zone, cutting the equinoxial. Besides that, *Ovid* and *Pliny* mention the island *Trapobana*, now called *Zumatra*, which is under the line.

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HERRERA. All this is not to the purpoſe, for *Seneca*'s words did not anſwer, the diſcovery he propoſed being to the northward, whereas ours is to the weſtward; and the coaſting of *Africk* differs very much from traverſing the vaſt ocean, as the admiral *Columbus* did, and the *Spaniards* that afterwards follow'd him. If any notice is to be taken of ancient hints, that alone is worth obſerving, which we find in the twenty eighth chapter of *Job*, where GOD ſeems to have kept this new world concealed from men, till in his inſcrutable judgments it was decreed to beſtow it on the *Spaniards*. Nor is any account to be made of what others ſay, alledging, that the ſcripture by *Ophir* means *Peru*, believing it was called *Peru* at the time of writing the Holy Text, as it is now; for neither is the name of *Peru* ſo ancient, nor ſo univerſal to all that country; it being a general practice among diſcoverers to give names to ports and lands as occaſion offered; and accordingly they called all that kingdom *Peru*, from a river the *Spaniards* firſt put into, or from a *Cacique* in thoſe parts, as will be obſerved hereafter; and the likeneſs of words is too trivial a foundation to build matters of moment on. The moſt ſolid hiſtorians affirm, that *Ophir* is in the *Eaſt Indies*; becauſe *Solomon*'s fleet muſt of neceſſity have run quite acroſs it, paſſed by *China*, and through the immenſe ocean to come to the *Weſt Indies*, which could not be; nothing being more certain, than that they went down the *Red Sea*, and the ancients were not acquainted with the art of navigation now in uſe, without which they could not launch out ſo far into the main; nor could thoſe parts be ſo well known by land. Beſides that from *Ophir* they carried king *Solomon* peacocks, and ivory, which were never ſeen throughout the *Weſt Indies*. It is therefore believed, that the iſland *Trapobana* was the place whence they carried all thoſe valuable commodities to *Jeruſalem*, and they called all the new diſcovery, the new world; becauſe containing as much land as was before known, there was no better way of expreſſing its vaſt extent, as alſo becauſe the product of it differ'd from ours, tho' the elements were the ſame, and in this appellation they followed *Seneca*, and St. *Jerome*.

CHAP. II.

Of the Motives that induced Admiral Columbus *to believe there were Countries unknown.*

THE admiral *Chriſtopher Columbus* had many reaſons to perſuade him, that there were new lands to be diſcovered; for being a great coſmographer, and well ſkilled in navigation, he conſidered, that, the heavens being circular, and moving round the earth, which in conjunction with the ſea makes a globe of two elements; what was then known could not be all the earth, but a great part muſt be ſtill undiſcovered, according to the meaſure of 360 degrees the whole circumference contains, which being reduced into leagues, allowing ſeventeen and a half to a degree, make ſix thouſand three hundred leagues; and that muſt certainly be inhabited, for GOD had not made it to lie waſte; and tho' very many queſtioned, whether there was land, and water about both the poles, yet it was requiſite, that the earth ſhould bear the ſame proportion towards the *Antartick* pole, as this part does to the *Arctick*; and hence he concluded that all the five zones were inhabited, and was the more confirmed in it, after he had ſailed into 75 degrees of north latitude.

All five Zones habitable.

He alſo concluded, that as the *Portugueſes* ſailed to the ſouthward, the ſame might be done to the weſtward, where in all reaſon there muſt be land found; and for the more ſatisfaction, he took notice of all the tokens mariners obſerved, which made for his purpoſe, till he became very poſitive, that there were many lands to the weſtward of the iſlands of *Cabo Verde*, and the *Canaries*, and that it was practicable to ſail over the ocean, and diſcover them, becauſe the world being round, all the parts of it muſt of neceſſity be ſo to; that the earth is ſo fixed it can never fail, and that the ſea tho' ſhut in by it, preſerves its roundneſs, without falling away, with regard to the center of gravitation.

Lands to be found weſtward.

Laying together many natural reaſons, and perceiving, that not above the third part of the greateſt circle of the ſphere was diſcovered, being the extent eaſtward, from the iſlands of *Cabo Verde*, to the fartheſt then known land in *India*, he concluded there muſt be much room for farther diſcoveries to the weſtward till they came to meet with thoſe lands the end whereof was not yet known by ſailing eaſtward. In this opinion he was much confirmed by *Martin de Bohemia*, a *Portugueſe*, his friend, born in the iſland of *Fayal*, and an able coſmographer.

Many more things concurred to encourage *Columbus* to that mighty enterprize, among which was, that diſcourſing with thoſe who

uſed to ſail to the weſtward, and particularly the iſlands *Azores*, *Martin Vicente* aſſured him, that being once four hundred and fifty leagues to the weſtward of cape St. *Vincent*, he took up a piece of wood, artificially wrought, and as was ſuppoſed, not with iron; whence, the wind having been many days at weſt, he inferred that piece of wood muſt come from ſome iſland. *Peter Correa*, who had married *Columbus*'s wife's ſiſter, aſſured him, that in the iſland of *Puerto Santo*, he had ſeen another piece of wood, brought by the ſame winds, and wrought after that manner; as alſo canes of ſuch a thickneſs, that every joint would contain above a gallon of liquor. *Columbus* himſelf ſaid, he had heard the king of *Portugal* affirm the ſame, in diſcourſe upon ſuch affairs, and that he had thoſe canes, which he ordered to be ſhewed him; and he concluded to have been drove by the wind, there being none ſuch throughout all *Europe*, wherein he was confirmed by *Ptolemy*, who in the firſt book, and ſeventeenth chapter of his coſmography, ſays, there are ſuch canes in *India*. Some inhabitants of the iſlands *Azores* farther aſſured him, that when the wind blew hard at weſt, and north-weſt, the ſea threw up pine-trees on the coaſt of the iſlands of *Gracioſa* and *Fayal*, whereas thoſe iſlands produce none of that ſort. The ſea alſo caſt up two dead bodies on the iſland *Flores*, whoſe faces ſeemed to be very broad, and their features different from the Chriſtians. Another time they ſaw two canoes, with moveables in them, which might be drove away by the force of the wind, in paſſing from one iſland to another, and thoſe boats never ſinking, they at length came to the *Azores*. *Antony Leme*, who had married a wife in the iſland of *Madera*, declared, that having run a conſiderable way to the weſtward in his caravel, he fancied he had ſeen three iſlands near the place where he was; and many inhabitants of *Gomera*, *Hierro*, and the *Azores* affirmed, they every year ſaw ſome iſlands to the weſtward. Theſe, *Columbus* ſaid, might be thoſe *Pliny* ſpeaks of in his natural hiſtory, where he ſays, the ſea to the northward did cut off from the land ſome pieces of woods, whoſe roots being extraordinary large, they drove on the water like floats, and looked like iſlands at a diſtance.

In the year 1484, an inhabitant of the iſland *Madera* aſked leave of the king of *Portugal* to diſcover a country he ſwore he ſaw every year, and always in the ſame manner, agreeable to what the people of the *Azores* ſaid; and for this reaſon in the ancient ſea charts, ſome iſlands were laid down about thoſe ſeas, particularly that they called *Antilla*, which was placed ſomewhat above two hundred leagues weſt from the *Canaries* and *Azores*; and that the *Portugueſes* believed to be the iſland of the ſeven cities, the fame whereof, and deſire of finding it has occaſioned many to commit great follies out of covetouſneſs, and ſpend much money to no purpoſe. The ſtory goes, that this iſland of the ſeven cities was peopled by them, at the time when *Spain* was overrun by the *Moors*, in the reign of king *Roderick*, when flying the perſecution of thoſe infidels, ſeven biſhops imbark'd with a great number of people, and arrived in that iſland, where every one of them built a town, and leſt the people ſhould entertain any thoughts of returning, they ſet fire to their ſhips. That in the days of prince *Henry* of *Portugal*, a ſhip of that country was driven by a ſtorm upon that iſland, where the natives carried the ſailors to the church, to ſee whether they were Chriſtians, and obſerved the *Roman* ceremonies, and finding them to be ſo, deſired they would ſtay till their lord could come, but that the *Portugueſes* fearing leſt they ſhould burn their ſhips and detain them, returned well-pleaſed into *Portugal*, hoping to be conſiderably rewarded by the prince, who reproved them for coming away with ſo imperfect a relation, and ordered that they ſhould return, which the maſter and ſailors durſt not do; but departing the kingdom, were never more heard of. HERRERA

They add that the ſailors belonging to this *Portugueſe* ſhip, gathered ſome ſand for their cook room, and a great part of it proved to be gold; whereupon ſome adventurers ſet out from *Portugal* to diſcover this country, among whom one was *James de Tiene*, whoſe pilot *James Velazquez*, inhabitant of the town of *Palos*, aſſured *Columbus* at the monaſtery of *St. Mary* of *Arabida*, that they loſt themſelves at the iſland of *Fayal*, and ſailed 150 leagues to the ſouth weſt, and at their return diſcovered the iſland *Flores*, following many birds they ſaw flying that way, which they knew were not water fowl. Next, he ſaid, they ſailed ſo far to the north-weſt, that Cape *Clare*, in *Ireland*, bore eaſt from them, where they found the weſt winds blew hard, and the ſea was very ſmooth, which they believed was occaſioned by the nearneſs of ſome land, covering it from the violence of the wind; and that they durſt not proſecute that voyage, becauſe it was in *Auguſt*, and they feared the approach of winter: This happened 40 years before *Columbus* diſcovered the *Weſt-Indies*.

Another ſailor at port *St. Mary* declared, that in a voyage to *Ireland*, he ſaw that country, which they imagined to be *Tartary*, inclining to the weſt-ward, and has ſince appeared

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appeared to be that they called *Bacallaos*, being part of *Canada*, but could not make it by reaſon of the ſtormy winds. *Peter de Velaſco* of *Galicia*, declared that in a voyage to *Ireland*, he ſtood ſo far to the northward, that he ſaw land to the weſtward of that iſland. *Vincent Diaz*, a *Portugueſe* pilot and inhabitant of *Tavira*, returning from *Guinea*, ſaid that about the height of the iſland *Madera*, he thought he ſaw an iſland, which appeared to be real land, and diſcovered the ſecret to a *Genoeſe* merchant his friend, whom he perſuaded to fit out a ſhip for that diſcovery, and that with the king of *Portugal*'s leave, advice was ſent to *Francis de Cazana*, the merchant's brother, for him to rig a ſhip at *Sevil*, and put it under the command of *Vincent Diaz*; but that he rejected it, and the pilot returning to the iſland *Tercera*, with the aſſiſtance of *Luke de Cazana* fitted out a ſhip, and going out two or three times above an hundred leagues, found nothing. To theſe may be added the attempts made by *Goſpar*, and *Michael de Cortereal*, ſons to the commander that diſcovered the iſland *Tenera*, who were loſt in ſearch after that land. All which particulars were ſufficient to encourage *Columbus* to undertake ſuch an enterprize; for when Providence has decreed a thing ſhould be done, it diſpoſes the means, and provides the proper inſtruments.

Having ſaid enough concerning the grounds *Columbus* had to believe there were other lands to diſcover, it will not be improper to add a work concerning the *Antipodes*, which the ancients would not allow of, and poſitively maintained it was impoſſible to ſail acroſs the torrid zone. It is to be obſerved, that tho' in all parts whatſoever men's heads are upright towards heaven, and their feet towards the center of the earth, yet in regard to the whole circumference of the world, they ſtand like the ſpokes in a wheel, pointing every way, and all in their natural poſture upright, becauſe the heaven is every where uppermoſt, and the earth the proper tendency for the feet. Now, tho' there be two parcels of continent, the one containing *Europe*, *Aſia*, and *Africk*, and the other *America*, or the *Weſt-Indies*, yet they are not two diſtinct lands, but one and the ſame, only in part ſeparated by the ſea, and in ſome places cut into iſlands. As for the *Antipodes* the people of *Lima*, *Cuzco*, and *Arequipa* are ſo to thoſe at the mouth of the river *Indus*, in *Calicut*, and *Ceilon*; and thoſe of the *Molucco*, or Spice iſlands to them of *Guinea* in *Africk*. All the errors of the ancients as well concerning the *Antipodes*, as the torrid zone, were defeated by the voyage performed by the ſhip call'd the *Victory*, which firſt ſailed quite round the world, under the command of captain *John Sebaſtian del Cano*, a native of *Gultaria*, in the province of *Guipuzcoa*, touching at both *Antipodes*, and paſſing the tropicks and equinoctial, which demonſtrated this matter to the world, and immortalized the names of captain *Ferdinand de Magalhaens*, or as we call him *Magellan*, for attempting, and the aforeſaid captain *John Sebaſtian del Cano* for perfecting ſo incredible a work.

CHAP. III.

Of the Torrid Zone, and the Weſtern Hemiſphere.

THE ancients believed the torrid zone not habitable, becauſe of the direct vertical reflection of the ſun; yet experience teaches us that the various poſition of places alters their diſpoſition to heat or cold, drought or moiſture, more than the nearneſs and diſtance of that planet. Thus we ſee the violence of winds gathers ſtrength in hollow vales, and diſſolves in open plains. The heat of the ſun gathers, and intends itſelf in the cavities, and confined parts of the earth; and dilates itſelf in the flats; and ſo the heat and cold of the air and earth varies much according to the height, or lowneſs of the ſituation, its being to the eaſt or weſt, and either near to, or far from the ſea, lakes, rivers, woods, and windy or calm mountains; ſo that the degrees of heat, or cold, dryneſs, or moiſture do not depend on the nearneſs, diſtance, directneſs, or obliquity of the ſun beams; but on the poſition of the place, and there are all thoſe varieties within the torrid zone, contrary to the opinion of *Ariſtotle* and *Virgil*.

A great part of the new diſcovered land, lies under the torrid zone, which is extraordinary damp, and abounding in waters; for it rains and ſnows there, eſpecially when the ſun is moſt direct over it, when the rains are great, and begin at noon. No part of the world has greater rivers than South *America:* from the iſthmus of *Panama* to the ſtreights of *Magellan*, where are thoſe of *Santa-Maria*, or the *Magdalen*, *Oronoque*, *Orellana*, or the *Amazons*, the river of *Plate*, and others. In *North Amemerica* are the rivers of *Alvarado*, *Grijalva*, *Guatemala*, *Mexico*, &c. *Ethiopia* alſo has great rivers, and lakes; and ſuch there are in the iſlands of *Ceylon*, and *Sumatra*, and there is much more ſea than land under the

torrid zone. The rains increaſe as the ſun draws near the equinoctial, and decline as he goes off towards the tropicks, and thus there are very temperate countries under the torrid zone, and ſome rather cold than hot; as for inſtance *Paſto Collao*, and *Potoſi*, where there are mountains continually covered with ſnow. The length of the night is the cauſe hereof, the days and nights being always equal near the line, and the more we remove from it, ſo much the more the ſummer days lengthen, and the nights ſhorten. This ſhortneſs of the day obſtructs the ſun's intending his heat ſo much under the equinoctial, ſo that we find the ſummer is hotter in the ſouth part of *Spain*, and *Italy*, than at *Quito*, and *Collao* in *Peru*.

Another reaſon why there are hotter, and colder parts of the torrid zone is becauſe of the very high mountains in the *Weſt-Indies* which cool the air: for high places are more ſubject to cold than the low, which is occaſioned by the clouds, and the lakes, and rivers flowing from them, which being formed by melted ſnow, and running impetuouſly refreſh the air in the plains; beſides that the mountains being exceſſive high they ſhade one another, and this added to the length of the nights renders the torrid zone temperate. Over and above all this, the cold winds never ceaſe blowing, a perpetual levant reigning, without any oppoſition, over the ocean, and a cold ſouth wind in *Peru*, and *Braſil*, riſing after noon, as the breezes do at the windward iſlands. On all open ſeas the winds are more regular; but by land they vary according to the mountains, rivers, lakes, woods, or other circumſtances; but in the torrid zone the winds from the ſea are generally pleaſant, and healthy, and thoſe from the land thick and unwholſome; and even this varies according to the difference of the coaſts, yet generally the land breezes blow from midnight, till the ſun begins to be high, and thoſe off the ſea, from his mounting till after he ſets.

The moſt experienced ſailors affirm, that they never meet with calms abroad in the wide ocean, but can always advance more or leſs, by reaſon the air is impelled by the motion of the heaven, enough to carry the ſhip right ahead; ſo that during the whole voyage from the city of *Samia*, in *Peru*, to the *Philippine* iſlands, which they reckon above 2000 leagues, all along near the equinoctial, or not at above 12 degrees diſtance, a ſhip in *February* and *March*, when the ſun is vertical, never met with any calm, but had always a freſh gale, and conſequently performed that voyage in two months. Near the coaſts where the vapours of the iſlands, and continent reach, there are often many dead calms, both within and without the torrid zone; and ſo hurricanes and ſpouts are more frequent near the land, as far as it's exhalations reach, than in the broad ocean; but this within the torrid zone, for without it there are both calms and hurricanes out at ſea. HERRERA

As to the difference between the two hemiſpheres, the firſt which we live in ſeems to bear the preference beyond the other, becauſe ours is fuller of ſtars, which are thick cloſe about the arctick pole, whereas there are very few within 30 deg. of the antarctick, within which diſtance is the cock's foot, being the loweſt of the four that compoſe the crozier. Our continent extends more to eaſt and weſt, and is more proper to be inhabited than the other which ſtretches out too much towards the pole, and is too narrow from eaſt to weſt, for that which lies ſo from eaſt to weſt is more temperate, and the other near the pole is ſubject to exceſſive cold, and over long nights. The Mediterranean is alſo a great conveniency lying between *Europe*, *Aſia*, and *Africk* for the trade and correſpondence between thoſe parts; but in the other hemiſphere the ſea is too wide and conſequently more dangerous, and troubleſome. In the other hemiſphere there were no dogs, aſſes, ſheep, goats, ſwine, cats, horſes, mules, camels, or elephants; nor orange, lemmon, pomgranate, fig, olive or quince-trees, melons, vines, wheat, or rice, nor had they iron, guns, printing or learning; and navigation did not extend out of ſight of land; their government was barbarous, their mountains and woods not habitable, nor that part which was inhabited ſo populous as ours. In ſome of their woods the natives lived like brutes, as the *Chichimecas*, of New *Spain*, who had no head, no laws, no ſettled place of abode, but lived diſperſed, feeding on the product of the earth, as others did in *Florida*, and *Paraguay*. When the *Spaniards* entered *Peru*, *Cuzco* was the only place that bore the form of a city, and it is certain that thoſe who live in cities are more polite, and civilized than ſuch as dwell diſperſed in woods, like wild beaſts.

I cannot but take notice, that a diſcreet *Indian* being aſked, what was the beſt the *Indians* received from the *Spaniards*, he anſwered, the *Spaniſh* hens eggs whereof there is great plenty, and they are to be had new laid every day, they are good for young and old, either raw or dreſſed; for the hen herſelf muſt be either boil'd or roaſted, and does not always prove tender; whereas the egg is good every way. He added

HERRERA added horſes and light: becauſe a horſe carries a man at his eaſe, and his burdens; and light, becauſe the *Indians* never knew how to make wax, or tallow candles, or to burn oil, and this ſerved to live part of the night, and this he thought the moſt valuable thing.

CHAP. IV.

How America *was firſt peopled, and why the name of* Weſt-Indies *was given to it.*

MUCH enquiry has been, to know, whence the inhabitants of the other hemiſphere paſſed over thither, which they muſt certainly do from ours, and yet the *Indians* of *Peru* did not ſail thither deſignedly, for the ancients were no able navigators, nor had they any uſe of the compaſs, without which there is no ſailing over the main ocean. That was firſt diſcovered by *Flavius*, or *John Gioia*, a native of the coaſt of *Amalfi*, in the kingdom of *Naples*. The inhabitants of the vale of *Xanza*, in *Peru*, ſay, they have it from their anceſtors, that they deſcend from a man and a woman, who came out of the ſpring of *Guaribalia*. Thoſe of the vale *Andabayla*, tell us they proceeded from the lake of *Socdococa*; thoſe of *Cuzco* from that of *Titicaca*. Others ſay, that after a deluge, mankind was reſtored by ſix perſons that came out of a cave. But laying aſide all theſe follies, ſince all the race of man deſcends from *Adam* and *Eve*, it is plain they muſt come from us; but we are ſo little acquainted with the extremities of the earth, that nothing can be poſitively aſſerted.

Indian opinions of their original.

Some ſay, that to the northward *Groenland* is the ſame continent with *Eſtotiland*, or the moſt northern regions of *America*; and if ſo, it is likely, that the *Aſiaticks* and *Norwegians* ſtretching out their habitations, by degrees ſpread themſelves into thoſe new countries; which ſeems to be in ſome manner verified by the ſame cuſtoms which are common to the *Japoneſes*, northern *Americans*, and *Norwegians*; for they all live in foreſts, and caves, and hollow-trees, covering themſelves with the ſkins of fiſhes and wild beaſts; feeding on fiſh, and ſuch fruit as the earth naturally produces, and they differ very little in complexion. Nor is there any thing known how far the land runs out to the ſouthward, tho' ſeveral imperfect diſcoveries have been made that way, and conſequently, whether people might paſs over that way, no great ſhips having been ever ſeen in the *Weſt-Indies* before *Columbus*. The *Americans* are more like the eaſtern nations, than the *Europeans*, and therefore it is moſt likely that none of the latter came among them before the *Spaniards*. To imagine that *America* ſhould be peopled by perſons drove thither by ſtreſs of weather is very unlikely; nor is any account to be made of what the *Indians* ſay, touching their antiquities; for they know nothing worth regarding, as having lived long without kings, or any regular government; but wandered about like the people of *Florida*. They were all certainly wild, and under no dominion, only chuſing commanders to lead them to war, ſome of whom proving more politick, and ſtronger, began to ſubdue the reſt, and by degrees laid the foundation of the kingdoms of *Peru*, and *Mexico*, which tho' ſtill barbarous, yet were preferable to all the other *Indians*; whence it ſeems to be moſt likely, that the *Weſt-Indies* were peopled by degrees from the continent, extending themſelves in proceſs of time farther and farther.

The motive *Columbus* had for giving the name of *Indies* to thoſe new found countries, was, that he might thereby the more excite thoſe princes he had to do with, and render his project of more weight, as propoſing to find gold, ſilver, pearls, and other ſorts of drugs than our hemiſpere affords, and therefore he concluded theſe his diſcoveries might vie with the *Eaſt-Indies*, and this gave reputation to his undertaking. Beſides his deſign being to diſcover the eaſt by the way of the weſt, and the *Eaſt-Indies* lying in the remoteſt part of the eaſt, as that he ſought in the fartheſt weſt, it might as well be called *India* as the other; and then *Peru* being diſcovered after *New Spain*, the name was made plural, calling them *Indies*, becauſe divided into thoſe two great parts.

CHAP. V.

Columbus *propoſes his Deſign to the King and Queen of* Spain, *and after many Repulſes is admitted by the Queen.*

THESE *Indies* are the countries comprehended within the limits aſſigned to the crown of *Caſtile*, and *Leon*, conſiſting of one hemiſphere, or half of the globe, being 180 degrees, commencing at a meridian at 39, or 40 degrees from that of the city of *Toledo*, and proceeding weſtward; ſo that allowing 17 leagues and a half to a degree, this allotment contains 3700 *Spaniſh* leagues in breadth eaſt and weſt. To come to *Chriſtopher Columbus*, whom the *Spaniards*, adapting the word to their language, call *Colon*, he was born in the city of *Genoa*, in which particular, and that his father's name was *Dominick*, all that write of him agree, and he owns it himſelf. As to his original, ſome bring it from *Placentia*, others from *Cucureo*, a town on the ſea coaſt, near that city, and others from the lords of the caſtle of *Cucaro*, in that part of *Italy*, formerly called *Liguria*, now the dukedom of *Montferrat*, ſo near the city of *Alexandria de la Pagla* that they hear the bells of it. It appears that the emperor *Otho* the 2d, in the year 940, confirmed to the brother earls *Peter*, *John*, and *Alexander Columbus*, the eſtates feodal and real, they poſſeſſed in the liberties of the cities of *Aqui*, *Savona*, *Aſti*, *Montferrat*, *Turin*, *Vercelli*, *Parma*, *Cremona*, and *Bergamo*, with all the reſt they held in *Italy*. By other records it appears that the *Columbi* of *Cucaro*, *Cucureo*, and *Placentia*, were the ſame, and that the aforeſaid emperor, in the ſame year 940 granted unto the ſaid brothers *Peter*, *John*, and *Alexander Columbus* the caſtles of *Cucaro*, *Cowzano*, *Roſignano*, and others, and the 4th part of *Biſtagno*, which belonged to the empire, and this demonſtrates the antiquity of the family.

Columbus who he was.

Goes into *Portugal*.

He came into *Spain*, and particularly to *Portugal*, very young, as other men do, to ſeek his fortune, where he married *Donna Philippa Moniz de Pereſtrelo*, by whom he had *D. James Columbus*, and afterwards by *Donna Beatrix Henriquez*, of the city of *Cordova*, *Don Ferdinand*, a gentleman excellently qualified, and learned. Being thoroughly convinced of what he had been ſo long revolving in his mind, that there were new lands to diſcover, he reſolved to publiſh it; but knowing that ſuch an undertaking was only fit for ſome ſovereign prince, or ſtate, he propoſed it to that of *Genoa*, where it was looked upon as a chimera; and then to king *John* the 2d of *Portugal*, who tho' he gave him a favourable hearing, being then taken up with the diſcovery of the coaſt of *Aſrick*, along the ocean, did not think fit to engage in ſo many enterprizes at once; but however referred the matter to the conſideration of doctor *Calzadilla* known by the name of *Don James Ortez*, biſhop of *Ceuta*, who was a *Spaniard*, born at *Calzadilla*, in the maſterſhip of *Santiago*, and to maſter *Roderick*, and maſter *Joſeph*, *Jewiſh* phyſicians, whom he entruſted in matters relating to diſcoveries, and coſmography; and tho' they declared they thought it a wild notion, yet having heard *Columbus*, the reaſons he alledged, and the courſe he intended to ſteer, they adviſed the king to ſend a caravel, giving out it was bound for *Cabo Verde*, to diſcover the truth of that imagination, according to the courſe laid down. This veſſel having run many leagues at ſea, and been beaten in ſtorms, it returned without finding any thing, and ridiculing *Columbus*'s notion, who was not ignorant of this practice.

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Underhand dealing of that king.

This very much offended *Columbus*, and gave him ſuch an averſion for *Portugal*, that his wife being dead, he reſolved to go away into *Spain*, and leſt he ſhould be ſerved there as he had been in *Portugal*, ſent his brother *Bartholomew Columbus*, at the ſame time into *England*, where *Henry* the 7th then reigned. He ſpent much time on the way, being taken by pirates, and ſtayed there to learn the methods of that court, and how to ſolicite. *D. Chriſtopher Columbus* reſolving to propoſe his deſign to king *Ferdinand*, and queen *Iſabel*, or *Elizabeth* of *Spain*, departed *Portugal* privately, in the year 1484, for *Andaluzia*, knowing that the king of *Portugal*, being ſenſible that what he had ſaid was well grounded, and that thoſe who went in the caravel had not done their duty was enclined to conſult about that enterprize: He landed at *Palos de Moguer*, whence he went away to the court, which was then at *Cordova*, leaving his ſon in the monaſtery of *Rabida*, half a league from *Palos*, under the care of F. *John Perez de Marchena*, the guardian of that houſe, who was a piece of a coſmographer, and learned in humanity.

Columbus in *Spain*, his brother in *England*.

He propoſed the buſineſs at *Cordova*, and found moſt encouragement from *Alonſo de Quintanilla*, comptroller of *Caſtile*, a diſcreet man, inclined to great undertakings, and who finding him a man of worth gave him his table, without which he could

Alonſo de Quintanilla entertains him.

HERRERA not have ſubſiſted ſo long as he was ſoliciting. It was preſſed ſo far, that their catholick majeſties giving ear to the propoſal, referred it to F. *Ferdinand de Talavera*, prior of *Prado*, of the order of St. *Jerome*, and confeſſor to the queen, who was afterwards the firſt archbiſhop of *Granada*. He called an aſſembly of coſmographers, but there being few of that profeſſion then in *Spain*, and thoſe none of the ableſt in the world, and beſides *Columbus* forbearing fully to explain himſelf, for fear of being ſerved as he had been in *Portugal*, the reſult was not anſwerable to his expectation; for ſome ſaid, that ſince in ſo many ages as were elapſed from the creation of the world, all men who had been perfectly ſkilled in ſea affairs, never knew any thing of thoſe lands *Columbus* perſuaded them they ſhould find; it was not to be imagined that he ſhould be wiſer than all of them. Others coming cloſer to coſmography, alledged the world was ſo large, that three years would be too ſhort a time to reach the fartheſt eaſtern parts, whither *Columbus* ſaid he intended to ſail; and to confirm their opinion, they quoted *Seneca*, who tells us, that wiſe men did not agree whether the ocean was not infinite, and queſtioned whether it was poſſible to ſail over it; and ſuppoſing it to be navigable, whether there was any land inhabited beyond it, and there was any poſſibility of going to it. They farther urged, that no part of this globe of earth and water was inhabited, but one ſmall parcel left in this our hemiſphere above the water, and that all the reſt was ſea; however, if it could be found practicable to go on to the fartheſt parts eaſtward, it would alſo be granted the ſame might be done from *Spain* weſtward.

Extravagant opinions againſt *Columbus*.

Others pretended, that ſhould *Columbus* ſail directly weſtward, it would be impoſſible for him ever to return into *Spain*, by reaſon of the roundneſs of the globe; for that whoſoever ſhould go beyond the hemiſphere known to *Ptolomy*, muſt deſcend ſo much, that it would be impracticable to return, becauſe it would be like climbing a ſteep mountain; and though *Columbus* anſwered all theſe objections, they could not comprehend him. Thus the aſſembly declared the project was vain and impracticable, and that it did not become the majeſty of ſuch mighty princes to be prevailed upon by ſo trivial an information.

After much time ſpent, their catholick majeſties ordered *Columbus* ſhould be told, that being engaged in ſeveral wars, and particularly the conqueſt of *Granada*, they could not then venture upon other expences; but when that was over they would again examine the matter, and ſo they diſmiſſed him. Thoſe who look upon it as a fable, that *Columbus* had this ſecret from a *Portugueſe* pilot, who diſcovered thoſe parts, being drove upon them by a ſtorm, urge in vindication of their opinion, that had *Columbus* known it ſo certainly, he would never have put it to be argued, or have hazarded being thus excluded by their catholick majeſties; but would have found ſome way to declare it to them affirmatively.

Columbus tries other great men.

Having received this anſwer, *Columbus* went away very diſconſolate to *Sevil*, after ſpending five years at court, to no purpoſe. He had his project propoſed to the duke of *Medina Sidonia*, and ſome ſay to him of *Medina Celi*, and they alſo rejecting him, he writ to the king of *France*, intending to go over into *England* to ſeek his brother, from whom he had heard nothing a long time, in caſe the *French* did not entertain him. Having ſet this reſolution, he went away to the monaſtry of *Rabida*, for his ſon *James*, intending to leave him at *Cordova*, and having diſcovered his deſign to F. *John Perez de Marchena*, GOD who had reſerved this diſcovery for the crown of *Caſtile* and *Leon*, ſo ordered, that F. *John Perez*, perceiving *Columbus*, who had lived ſo long in *Spain*, as to think himſelf in a manner naturalized, went unwillingly to treat with other princes, prevailed with him to put off his journey; and for the better underſtanding of what he propoſed, aſſociated to him one *Garci Hernandez*, a phyſician; and they three conferring together, *Garci Hernandez* as a philoſopher, was very well pleaſed. Hereupon F. *John Perez*, who was known to the queen, as having ſometimes heard her confeſſion, writ to the queen, who ordered him to repair to the court, which was then at the new city of *Santa Fe*, or *St. Faith*, before *Granada*, and to leave *Columbus* at *Palos*, with hopes of ſucceſs. When F. *John Perez* had diſcourſed the queen, ſhe ordered 20000 maravedies, [*which, according to the preſent way of reckoning, is little above ten pounds, yet in thoſe days was a gift for a queen*] to be ſent *Columbus*, by *James Prieto* of *Palos*, for him to return to the court, and upon his coming, the negotiation was again ſet on foot. However, the prior of *Prado*, and others who joined with him, being againſt the undertaking, and *Columbus* demanding great conditions, among which was, that he ſhould have the titles of admiral and viceroy, and they thinking he required too much in caſe of ſucceſs, and that in caſe of failure, the granting of it was diſhonourable; the treaty was again entirely broke off, and *Columbus* reſolved to go away to *Cordova*, in order to proceed to

France, being poſitive not to go to *Portugal* on any account.

Alonſo de Quintanilla, and *Lewis de Santangel* clerk of the greencloth for the crown of *Aragon*, were much concerned that this enterpriſe ſhould be laid aſide, and cardinal Don *Pedro Gonzalez de Mendoza* at the requeſt of F. *John Perez*, and *Alonſo de Quintanilla* had heard what *Columbus* propoſed, and valued him as a man of worth. However, the adverſe party objected, that he venturing nothing of his own in that diſcovery, and requiring to be made admiral of a fleet under their catholick majeſties, it would not much concern him, though the enterpriſe failed. To which he anſwered, That he would be an eighth part in the charge, provided it might be refunded, with the proportionable ſhare of the profits at his return, and yet nothing was concluded. In *January* 1492, he departed the city of *Santa Fe*, for *Cordova*, in great perplexity, their catholick majeſties being then poſſeſſed of the city of *Granada*. That ſame day *Lewis de Santangel* told the queen, he much admired that her majeſty, who had always a great genius for extraordinary undertakings, ſhould fail when ſo little was hazarded, and ſo much might be gained; for ſhould that enterpriſe be embraced by another prince, as *Columbus* affirmed it would, if *Spain* rejected it, ſhe might eaſily reflect how great a detriment it would be to her crown; and ſince *Columbus* appeared to be a man of worth, and deſired no reward but for what he ſhould find; venturing part of the charge and his own perſon, the thing ought not to be thought impracticable, as the coſmographers pretended, nor the attempting of it to be looked upon as indiſcretion, though it did not ſucceed; ſince it was the part of great princes to diſcover the wonders and ſecrets of the world, which had gained other monarchs eternal renown; beſides that, *Columbus* demanded but a million of *maravedies* [*which is little above five hundred and twenty pounds of our money, according to the preſent computation*] to fit himſelf out, and therefore he deſired that ſo ſmall an expence might not obſtruct ſo great an enterpriſe. HERRERA

The queen being alſo importuned by *Alonſo de Quintanilla*, who had much credit with her, thanked them for their advice, and ſaid, ſhe would embrace it, provided they would ſtay till ſhe had a little recovered the great expence of the war; but in caſe they thought fit, the buſineſs ſhould be proſecuted out of hand, ſhe would conſent to have the money raiſed upon ſome of her jewels. *Quintanilla* and *Santangel* kiſſed her hand, becauſe ſhe was pleaſed at their requeſt to undertake that which ſhe had before refuſed, upon the advice of many others; and *Lewis de Santangel* offered to lend the ſum required of his own money. This being reſolved, the queen ordered an *alguazil*, or meſſenger to go poſt after *Columbus*, and bring him back; who overtook him two leagues from *Granada*, at the bridge of *Pinos*, and though much concerned to have been ſo much ſlighted, he returned to the city of *Santa Fe*, where he was well received, and the ſecretary *John Coloma* was ordered to prepare the contract and inſtructions; after he had ſpent eight years in ſolliciting to have his project undertaken, with much vexation and uneaſineſs.

CHAP. VI.

The Contract between the Queen and Columbus, *he fits out three Veſſels, ſails to the* Canaries, *and thence on his Diſcovery.*

Columbus and the ſecretary *Coloma* having conferred together about the conditions he had demanded from the beginning, they at length agreed on the following articles, which were ſigned the 17th of *April* 1492.

Conditions granted to *Columbus*.

1. Admiral of the ſeas. *Imprimis*, their highneſſes, as ſovereigns of the ocean, do from this time conſtitute *Don Chriſtopher Columbus* their admiral throughout all thoſe iſlands, or continents, that, by his means ſhall be diſcovered and conquered in the ſaid ocean, for the term of his life, and after his death to his heirs and ſucceſſors for ever, with all the immunities and prerogatives belonging to the ſaid office, in the ſame manner as they have been enjoyed by their admiral *Don Alonſo Enriquez*, and his predeceſſors, within their liberties.

2. Viceroy and governor general. 2. Their highneſſes do conſtitute, and appoint the ſaid *Columbus* their vice-roy, and governor-general of all the iſlands, or continents, which, as has been ſaid, he ſhall diſcover, or conquer, in the ſaid ſeas; and that he ſhall nominate three perſons for the government of each of them, whereof their highneſſes ſhall chuſe one.

3. To have the tithe of all goods. 3. That their highneſſes grant to the ſaid *Columbus* the tithe of all commodities whatſoever, whether pearls, precious ſtones, gold, ſilver, ſpice, or any other, bought, bartered, found, taken, or otherwiſe had within the limits of the ſaid admiralty, the charges being firſt deducted; ſo that he take to himſelf the ſaid tithe of the net product, to enjoy, and diſpoſe of at his pleaſure.

4. That

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4. To try cauſes.

4. That in caſe any controverſies ſhall ariſe on account of the commodities he ſhall bring from the ſaid iſlands, or countries, ſo conquered, or diſcovered as aforeſaid, or on account of thoſe here taken of other merchants in exchange for thoſe, in the place where the ſaid trade ſhall be ſettled; if it ſhall of right belong to the admiral to try ſuch cauſes, he ſhall be allowed to do it himſelf, or by his deputy, as was allowed to the admiral *Don Alonſo Enriquez*, and his predeceſſors, within their diſtricts.

5. To be an eighth in all ſhips.

5. That it ſhall be lawful for the ſaid *Columbus*, whenſoever any ſhips are fitted out for that trade, to contribute the eighth part of the charge, and accordingly to receive the eighth part of all the produce.

Theſe articles were ſigned in the city of *Santa Fe*, in the plain of *Granada*, with which, and the aforeſaid ſum of money he departed that place on the 12th of *May*; and leaving his ſons at ſchool in *Cordova*, went away himſelf to the port of *Palos*, in order to expedite his voyage; very few at court believing he would perform what he had promiſed. Their catholick majeſties ſtrictly enjoined him, not to touch at *Guinea*, nor to come within an hundred leagues of the *Portugueſe* conqueſts. They gave him letters patents to all kings and princes in the world, that they might honour and entertain him as their commander. He went to *Palos*, becauſe there were very able ſeamen, and he had many friends among them, as alſo for the ſake of F. *John Perez de Marchena*, who aſſiſted him very much in this affair, diſpoſing the minds of the ſeamen, who were unwilling to venture upon an unknown voyage. He had alſo orders to that town, to furniſh him with two caravels, which it was obliged to ſerve the crown with three months every year. He fitted out another ſhip to be admiral, and called her St. *Mary*; the ſecond was named *Pinta*, commanded by captain *Martin Alonſo Pinzon*, and his brother *Francis Martinez Pinzon* maſter; and the third *la Pinna*, which had *latin*, or triangular ſails, of which *Vincent Yanez Pinzon* was captain, and maſter, who much forwarded the equipment, and laid down half a million of maravedies (*about two hundred ſixty pounds*) for the eighth part of the charge, making uſe of the family of the *Pinzones*, who were men of the firſt rank in that town, wealthy, and able ſailors, and all the common ſeamen ſeeing them inclinable to the voyage were willing to undertake it.

Columbus goes to *Palos* to fit.

Columbus ſails on his diſcovery *An.* 1492.

A year's proviſion being put into the ſhips, with ninety men, moſt of them inhabitants of *Palos*, for there were ſome friends of *Columbus*, and of the king's ſervants, they ſet ſail on the 3d of *Auguſt*, this ſame year 1492, half an hour before ſun riſing, and got over the bar of *Saltes*, ſo the river of *Palos* is called, directing their courſe for the *Canary* iſlands, all the men having after the example of *Columbus* confeſſed their ſins, and received the bleſſed ſacrament. On the 4th of *Auguſt* the rudder of the caravel *Pinta*, where *Martin Alonſo Pinzon* commanded, broke looſe, and it was ſuſpected to have happened by the contrivance of *Gomez Raſcon*, and *Chriſtopher Quintero* the owners of her, and ſeamen, becauſe they went that voyage with an ill will, and had endeavoured to diſappoint it before they ſet out. This obliged them to lie by, and the admiral made up to the caravel, tho' he could not aſſiſt her, it being uſual ſo to do, to encourage the men. However *Martin Alonſo Pinzon* being an able ſailor, the rudder was ſo faſtened with ropes, that they held on their courſe till the tueſday following, when it got looſe again, thro' the violence of the wind, and they were all obliged to lie by.

This misfortune happening to the caravel *Pinta*, at firſt ſetting out, might have ſtartled a ſuperſtitious perſon, eſpecially conſidering how refractory *Martin Alonſo Pinzon* afterwards proved towards the admiral; but having again made faſt the rudder, the beſt they could, they diſcovered the *Canary* iſlands on the 11th of *Auguſt*, about break of day, and not being able, by reaſon of the contrary winds, to reach *Grand Canaria* in two days, *Martin Alonſo* was ordered, as ſoon as he could get to land, to provide another ſhip, the admiral going himſelf with the other two to *Gomera*, with the ſame intent; but finding none returned to *Canaria*, reſolving to make a new rudder to the caravel *Pinta*, and to change the ſails of the caravel *Pinna* which were *latin*, or triangular into ſquare, that ſhe might labour the leſs, and keep company with more ſafety. He ſailed again on the 1ſt of *September*, after noon, and returning to *Gomera*, took in fleſh, wood, and water very haſtily, in four days; for being informed that ſome *Portugueſe* caravels ply'd thereabouts to take him, he apprehended ſome misfortune, becauſe the king of *Portugal* was much concerned when he heard that *Columbus* had agreed with their catholick majeſties, ſuſpecting he had miſſed his fortune. On thurſday the 6th, he ſailed to the weſtward, and made little way by reaſon of the calms; yet the next day they loſt ſight of land, and many ſighed, and wept, believing they ſhould never ſee it again, *Columbus* comforting them with the hopes of wealth, and ſucceſs. That day they ran eighteen leagues, the admiral deſignedly reckoning but fifteen, thinking it convenient to ſhorten the voyage, to leſſen the apprehenſion of the ſeamen. On the 11th of *September*,

Is at the *Canary* iſlands.

Sails weſtward.

September, being a hundred fifty leagues from the iſland of *Ferro*, they ſaw a piece of a maſt, that ſeemed to have been carried by the current, which a little farther they found ſet very ſtrong to the northward. On the 14th of *September*, being fifty leagues more to the weſtward, about night fall the admiral perceived the needle varied a point weſtward, and ſomewhat more about break of day.

The ſaid variation had never before been obſerved by any man, which made him much admire it, and more three days after, when having run an hundred leagues farther upon the ſame courſe he found the needles varied at evening two points, and in the morning exactly pointed upon the north ſtar. On ſaturday the 15th, being near three hundred leagues to the weſtward of the iſland of *Ferro*, in the night they ſaw a flame of fire fall into the ſea, four, or five leagues ſouth-weſt from the ſhips, the weather being calm, and the ſea ſmooth, and the currents full ſetting north-eaſt. The men in the caravel *Ninna* ſaid, they had the day before ſeen one of thoſe birds we call water-wagtails, which they admired, as being the firſt they had ſeen, and a bird they ſay does not fly above fifteen, or twenty leagues from land. The next day they were more ſurprized to obſerve ſome ſpots of green, and yellow weeds on the ſurface of the water, and the more for that it ſeemed to be newly broke looſe from ſome iſland, or rock; and on monday they ſaw much more, which made many conclude they were near land, and the rather becauſe they ſaw a live ſmall graſhopper on the weeds. Yet others thought they might come from lands, or rocks lying under water, which made them fear and mutter againſt the voyage. They alſo took notice, that the ſea water, was but half ſo ſalt as it had been before, and that night they ſaw abundance of tunny fiſhes, following ſo cloſe after the ſhips, that the men in the caravel *Ninna* killed one with an harping iron; and in the morning the air was temperate, that it much delighted and pleaſed them, the weather being much the ſame as it is in *Andaluzia* about *April*. About three hundred ſixty leagues weſt from the iſland *Ferro*, they ſaw another water-wagtail, and on tueſday the 18th of *September*, *Martin Alonſo Pinzon*, who was before, in the caravel *Pinta*, which was an excellent ſailor, lay by for the admiral, and ſaid he had ſeen a multitude of fowl, flying weſtward, which made him hope to diſcover land that night, at about fifteen leagues diſtance to the northward; nay he fancy'd he had ſeen it; but the admiral not believing it, would not loſe time, in going out of the way to ſeek it, tho' all the men were that way inclined, as not thinking that was the place, where according to his notion it was to be found. That night the wind freſhened, when they had ſailed eleven days without handing their ſails, running always to the weſtward before the wind. The admiral conſtantly noted down all particulars, as the winds that blew, the fiſhes, and birds he ſaw, and all other tokens, continually making obſervations, and ſounding.

Herrera

An exhalation.

A bird three hundred leagues out at ſea.

Weeds.

Other tokens obſerved.

CHAP. VII.

The Voyage continued; the Signs they obſerved; ſhewing that there muſt be Land; the Men grow mutinous, the Admiral endeavours to appeaſe them.

ALL the men being unacquainted with ſuch a voyage, and having ſeen nothing but the ſky and water in ſo many days, began to mutter, as thinking their condition deſperate, and therefore diligently obſerved all tokens they ſaw, none having ever been ſo far out at ſea as they then were. On the 19th of *September* a ſea-gull came aboard the admiral, and others appeared in the evening, which put them in hopes of land, believing thoſe birds were not gone far from it; and hereupon they threw out the lead with two hundred fathom of line, and tho' they found no bottom, it appeared that the current did ſet ſouth weſt. Thurſday the 20th, about ten in the morning they ſaw two guls more, near the admiral, and ſome time after took a black bird, with a white ſpot on his head, and the feet like a duck; and they killed a ſmall fiſh, and ſaw abundance of weeds, which the ſhips ſailing over, they began to be leſs afraid. The next morning at break of day three little land birds came aboard the admiral ſinging, and when the ſun was up, flew away, which was ſome comfort to the men, as believing, that the other ſorts of ſea fowl might venture out farther, but thoſe little birds could not come from ſo great a diſtance. Some time after they ſaw another gull, coming from the weſt north weſt, and the next day after noon another water-wagtail, and a gull, and more weeds to the northward, which was ſome encouragement, ſuppoſing they muſt come from ſome land not remote. Yet theſe very weeds troubled them, becauſe ſometimes there were ſuch thick ſpots of them, that they hinder'd the way of the ſhips, and therefore they kept from them, as much as they could.

More tokens obſerved.

The next day they ſaw a whale, and on the 22d of *September* ſome birds; and during

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ing thoſe three days they met with ſouth weſt winds, which tho' contrary, the admiral ſaid were good, becauſe the ſhips having ſailed all that while before the wind, the men believed it would be impoſſible to return home. Yet for all he could alledge the men grew mutinous, and began to ſlight him, and rail at the king for ſending them upon ſuch a voyage; whilſt *Columbus* ſometimes fed them with hopes, and other whiles threatned them with the puniſhment they muſt expect from his majeſty. But on the 23d, the wind came up at weſt north weſt, with a rough ſea, as they all wiſhed, and at nine in the morning a turtle dove flew over the admiral, and in the afternoon a gull, and other white birds, and they found graſhoppers among the weeds. The next day came another gull, and turtle doves from the weſtward, as alſo ſome ſmall fiſhes, which they killed with harping irons, becauſe they would not bite at the bait.

Murmurings.

All theſe tokens proving vain, the men's fear increaſed, who began openly to mutter, that the admiral had projected to make himſelf great, at the expence of their lives; and ſince they had done their duty, venturing out farther than any men had ever done before them, they ought not to ſeek their own deſtruction, by ſailing on to no purpoſe, till their proviſions were ſpent; which though never ſo ſparingly managed, would not ſerve them back again; nor would the ſhips hold out, being already crazy; ſo that no man could blame them, and the admiral having met with ſo much oppoſition, they would be the ſooner believed. There wanted not ſome, who ſaid, That to avoid all controverſy, it were the beſt way privately to throw him overboard, and give out he had dropt accidentally, as he was gazing on the ſtars, and this would be the ſureſt method to ſave themſelves, ſince no examination would be made. Thus the men daily inclined more and more to mutiny, which much perplexed *Columbus*, who ſometimes with good words, and then again with menaces curbed their inſolency; often inculcating the tokens they met with, to aſſure them they ſhould ſoon find a wonderful rich country, where all their toils would be overpaid. Thus they continued ſo full of care and trouble, that every hour looked to them like a year, till on tueſday the 25th of *September*, *Vincent Yannez Pinzon* talking to *Columbus*, cried out, land, land. Sir I demand my reward for this news, and then pointing to the ſouth weſt, ſhewed a bulk that looked like an iſland, about twenty five leagues from the ſhips, which tho' afterwards believed to be a contrivance concerted between them two, yet at that time was ſo pleaſing to the men, that they returned thanks to GOD; and the admiral pretended to believe it, till night, directing his courſe that way a great part of it, to pleaſe his crew.

The next morning they all perceived thoſe were clouds, which often look like land, and then with general diſſatisfaction ſtood weſtward again, continuing ſo to do as long as the wind favoured, and obſerving the ſigns, ſaw a gull, a water-wagtail, and other birds; and on thurſday morning, another gull flying from the weſt to the eaſtward, they alſo ſaw many of the fiſhes called gilt-heads, ſome of which they ſtruck with harping irons; another water-wagtail paſſed by very near the ſhips, and they obſerved, that the currents did not run ſo ſtrong in a body as before, but turned back with the tides, and there were fewer weeds. Friday following they ſaw many *dorados*, or gilt-heads, and on ſaturday a water-wagtail, being a ſea fowl that never reſts, but purſues the gulls, till for fear they mute, which the other catches in the air, and lives on; and of theſe there are great numbers about the iſlands of *Cabo Verde*. Soon after abundance of gulls appeared, as alſo numbers of flying fiſhes. In the afternoon they found many weeds ſtretching out in length from north to ſouth, as alſo three gulls, and a water-wagtail purſuing them; the men conſtantly believing the weeds were a ſign that there was land near, but under water, and that they ſhould periſh. On ſunday four water-wagtails came near the admiral, and they coming together, it was believed that the land was not far off; and many weeds appeared lying in length from weſt north weſt to eaſt ſouth eaſt; beſides many of thoſe fiſhes they call emperors, which have a hard ſkin, and are not good to eat. Tho' the admiral took notice of all theſe ſigns below, yet he omitted not to obſerve thoſe in the heavens. He perceived, that at night-fall the needles varied two full points, and in the morning they were exact with the north ſtar, which much perplexed the pilots, till he told them, that was occaſioned by the north-ſtar's rounding the pole, which ſomewhat ſatisfied him; for this variation made them apprehend ſome danger, being ſo far from land.

Monday the firſt of *October*, at break of day a gull, and thoſe there they ſay are like bitterns, came aboard the admiral; and others before noon, and the weeds then ſet from eaſt to weſt, many fearing that they ſhould come to ſome place, where the land was ſo cloſe to the ſaid weeds, that they muſt ſtick aground, and be loſt. That ſame morning the pilot told *Columbus*, that they were five hundred eighty eight leagues weſt from the iſland of *Ferro*; the admi-

ral anſwered, he reckoned but five hundred eighty four; but in reality his reckoning was ſeven hundred and ſeven. The pilot of the caravel *Ninna*, on wedneſday following in the afternoon ſaid, by his computation they had run ſix hundred and fifty leagues, and he of the *Pinta* ſix hundred and thirty, which was a miſtake, for they always ſailed right before the wind. However, *Columbus* ſaid nothing, leſt the men being ſo far from land ſhould diſmay. On the ſecond of *October* they killed a tunny fiſh, and ſaw many other ſorts, as alſo a white bird and many grey ones, and the weeds looked withered, and almoſt reduced to powder. No birds appearing on the third, they feared they had left ſome iſland on either ſide, ſuppoſing all the birds they had ſeen paſſed over from one iſland to another, and the men being of opinion to turn off to either hand, *Columbus* did not think fit to loſe the opportunity of the wind, which carried him due weſt, that being what he deſired, and becauſe it would leſſen his reputation, ſhould he ſail up and down to ſeek for that he always ſaid he was aſſured of. This made the men mutiny again, and no wonder, conſidering ſo many were led by one, of whom they had but little knowledge, and run into ſuch a vaſt ocean, where for ſo many days they had ſeen nothing but the ſky and water, without knowing what would be the end of it. But it pleaſed GOD to provide freſh ſigns, wherewith they were ſomewhat pacified; for on the fourth of *October*, after noon, they ſaw above forty ſparrows and two gulls, which came ſo cloſe to the ſhips, that a ſailor killed one of them with a ſtone, and many flying fiſhes fell into the ſhips, with which, and the admiral's fair words, they were appeaſed.

This ſeems to be a miſtake in the number of leagues, being ſo much more than *Columbus* had ſailed.

The next day a gull, a water-wagtail, and many ſparrows appeared near the ſhip to the weſtward. On ſunday the ſeventh, there was ſome ſign of land to the weſtward, and none durſt ſay ſo, tho' they all wiſh'd for it, in hopes of gaining an annuity of 10000 maravedies, which their catholick majeſties had promiſed to him that firſt ſaw land; and leſt they ſhould upon every fancy cry, land, out of covetouſneſs of the reward, it was ordered, that whoſoever ſhould pretend to ſee land, if it were not verified in three days, ſhould be for ever excluded from that benefit, tho' he afterwards really diſcovered it. However, they in the caravel *Ninna*, which was foremoſt, being the beſt ſailor, concluding for certain that they had ſeen land, fired their guns, and hoiſted out their colours, but the farther they advanced, the more their joy declined, till it quite vaniſhed. In this diſconſolate condition it pleaſed GOD again to comfort them with the ſight of great flights of birds, and amongſt them ſome belonging to the land, which made to the ſouth-weſt; whereupon *Columbus* concluded he could not be far from land, and therefore altered his courſe from weſt to ſouth-weſt, alledging, that the difference was not great, and that the *Portugueſes* had diſcovered moſt of their iſlands by ſuch flights of birds, and that thoſe he ſaw took the ſame way he had always deſigned for diſcovering of the land, for they well knew he always told them he did not expect to meet with it, till he had ſailed ſeven hundred and fifty leagues to the weſtward of the *Canaries*, where he had ſaid, he ſhould find the iſland *Hiſpaniola*, which he then called *Cipongo*, and muſt certainly have been upon it, but that knowing it lay north and ſouth in length, he had not before turned to the ſouthward, for fear of being foul of it, yet he believed it lay among other iſlands to the left, the way thoſe birds flew, they being ſo numerous becauſe the land was ſo near; for on monday the eighth about a dozen of ſmall birds of ſeveral colours came to the ſhip, and after hovering a while about it, flew away, many others making to the ſouth-weſt. That ſame evening many large birds appeared, and flocks of ſmall ones, coming from the northward, and they ſaw many tunny fiſhes; and the next morning a gull, ducks, and ſmall birds flying the ſame way the others had gone; beſides the air was more freſh and fragrant, as it is at *Sevil* about *April*. But now the men were ſo eager to ſee land, that they regarded no ſigns, tho' on wedneſday the tenth many birds were ſeen both by day and night; yet neither the admiral's encouragement, nor upbraiding them with puſillanimity could quell thoſe people.

HERRERA

CHAP.

CHAP. VIII.

Admiral Columbus *diſcovers the Iſlands of* San Salvador, The Conception, Fernandina, Iſabella, *and others; the Deſcription of them, and of the Natives.*

HERRERA

IT pleaſed God that when *Columbus* was no longer able to withſtand the mutinous temper, and diſcontents of his men, on thurſday the 11th of *October* 1492, in the afternoon, he received ſome comfort, from the manifeſt tokens there appeared of the nearneſs of the land; for thoſe aboard his own ſhips ſaw by her ſide a green ruſh, and then a large green fiſh of that ſort which is uſually near rocks. They in the caravel *Pinta* ſaw a cane and a ſtaff, and took up another artificially carved, and a bit of board, and many weeds freſh torn off from the ſhore. Thoſe of the caravel *Ninna* ſaw other ſuch like tokens, and a thorn tree branch with the berries on it; which ſeem'd to be freſh broke off, all demonſtrations of their being near land, as was the ſand they brought up with the lead in ſounding; beſides the unſteadineſs of the wind then blowing was thought to be occaſioned by the land. *Columbus* concluding that he was certainly near it, as ſoon as it was night, after evening prayer, he made a ſpeech to his men, ſignifying the infinite goodneſs of God to them, in conducting them ſafe through ſo long a voyage, and ſince the tokens hourly appeared more certain, he deſired they would watch all the night, ſince they knew, that the firſt article of the inſtructions he gave them, when they left *Spain*, directed that after ſailing ſeven hundred leagues, without finding land, they ſhould make no way from midnight till day, but ſtand upon their guard, for he was moſt confident they ſhould make the land that night, and that beſides the ten thouſand maravedies annuity their majeſties had promiſed to the firſt that ſaw it, he would give him a velvet doublet. About ten at night, *Columbus* ſitting on the poop ſaw a light, and privately called *Peter Gutierrez*, one of the king's grooms of the privy chamber, and bid him look at it, and he ſaid, he ſaw it. Then they called *Roderick Sanchez* of *Segovia*, inſpector of the fleet, who could not diſcern it, but it was afterwards ſeen twice, and looked like a candle that was lifted up, and put down, ſo that *Columbus* made no doubt of its being a true light, or that he was near land, as it proved, being people going from one houſe to another. About two in the morning, the caravel *Pinta*, which was always foremoſt, made a ſignal of land, which was firſt deſcried by *Roderick de Triana*, a ſailor, and but two leagues diſtant. However the reward of ten thouſand maravedies annuity, was by their majeſties declared to belong to the admiral, and was always paid him out of the revenue of the ſhambles at *Sevil*; becauſe he ſaw the light, in the midſt of darkneſs, meaning the ſpiritual light they were bringing among thoſe barbarous people; God ſo ordering, that as ſoon as the war with the *Moors* was ended, after ſeven hundred twenty years ſince their firſt coming into *Spain*, this work ſhould be begun, that ſo the kings of *Caſtile*, and *Leon*, might be continually employed in bringing of infidels to the knowledge of the catholick faith.

Firſt land diſcover'd

When the day appeared, they perceived it was an iſland, fifteen leagues in length, plain, much wooded, with good water, a freſh lake in the middle, and full of people, who ſtood full of admiration on the ſhore, believing the ſhips to be ſome monſtrous creatures, and impatient to be better informed, as the *Spaniards* were to go aſhore. The admiral went off in his boat well mann'd, and the royal ſtandard hoiſted, as did the captains *Martin Alonſo Pinzon*, and *Vincent Yannez Pinzon* with the peculiar colours of the enterprize, being a green croſs with ſome crowns, and the names of their catholick majeſties. When they had all kiſs'd the ground, and returned thanks to Almighty God, on their knees, for that his mercy to them, the admiral ſtood up, and called that iſland *San Salvador*, that is, *St. Saviour*, but by the inhabitants it was named *Guanahani*, being one of thoſe afterwards in general called *Lucayos*, nine hundred fifty leagues from the *Canary* iſlands, and diſcovered after thirty three days ſail. *Columbus* took poſſeſſion of it, with the uſual formalities, for the crown of *Caſtile* and *Leon*, in the preſence of the notary *Roderick de Eſcovedo*, vaſt numbers of the natives looking on. The *Spaniards* then owned him as admiral, and viceroy, taking an oath to obey him, as repreſenting the king's perſon in thoſe parts, with all the pleaſure, and ſatisfaction as may be imagined for ſuch ſucceſs, all of them begging pardon for the trouble they had put him to through their irreſolution and puſillanimity. The admiral perceiving thoſe *Indians* were a ſimple peaceable people, who ſtood in admiration gazing on the Chriſtians, wondring at their beards, complexion, and cloaths, gave them ſome red caps, glaſs beads, and ſuch baubles, which they highly valued, the *Spaniards* being no leſs ſurprized to behold thoſe people, their poſture, and behaviour.

The iſland called *St. Saviour.*

The admiral returned aboard his ſhips followed by the *Indians*, ſome of them ſwimming, and others in their boats, called *canoes*, made of one entire piece of timber, like troughs, or trays, they carried with them bottoms of cotton, parrots, and javelins, pointed with fiſh bones, and ſome other things to barter for glaſs toys, hawks bells, and ſuch trifles, which they were ſo well pleaſed with, as to put a high value upon pieces of broken earthen glazed plates and porringers. Men and women were all ſtark naked, like people in their primitive innocence; the greater number being under thirty years of age, though there were alſo ſome old. They wore their hair down to their ears, and ſome few to their necks, ty'd with a ſtring to the head, in the nature of treſſes. Their features and countenances were good, tho' their extraordinary broad foreheads were ſome deformity. They were of a middle ſtature, well ſhaped, their ſkins of an olive colour, like the natives of the *Canary* iſlands; ſome were painted white, others black, and others red; moſt of them about their bodies, ſome only their faces, eyes, and noſes. They were totally unacquainted with our weapons, for being ſhewed ſome ſwords, they ignorantly laid hold of the edge; nor did they know any thing of iron; but made uſe of ſharp ſtones found in the rivers to work in wood. Being aſked by ſigns, how they came by ſome ſcars the *Spaniards* ſaw among them; they anſwered, That the people of other iſlands came to take them, and they were wounded ſtanding upon their own defence. They ſeem to have voluble tongues, and ready wits, eaſily repeating the words they heard. No living creatures whaſoever were ſeen there, but only parrots. The next day, being the 13th of *October*, abundance of *Indians* came aboard the ſhips in their *canoes*, moſt of which carried forty, or fifty men; and ſome ſo ſmall that they held but one. They rowed with an oar, like a baker's peel, as if they had been digging with a ſpade. The *canoes* are ſo contrived, that if they overſet, the *Indians* ſwimming turn them up again, and lade out the water with dry'd calabaſhes they carry for that purpoſe. They had cotton to barter, and ſome of them gave as many bottoms of it as weighed a quarter of an hundred weight, for the *Portugueſe centis*, being a ſmall braſs coin, worth leſs than a farthing. There were no jewels, or other things of value, except ſome little gold plates they hung at their noſes. They were never ſatisfied with gazing at the *Spaniards*, kneel'd down, lifted up their hands, as it were to praiſe GOD, and invited one another to go ſee the men that came from heaven.

Being aſked, whence they had that gold; they anſwered, from the ſouthward, where there was a king, who had abundance of it, making ſigns with their hands. The admiral underſtanding there were other countries, reſolved to go ſeek them. The ſhips were never clear of *Indians*, who as ſoon as they could lay hold of any thing, tho' it were but a bit of a broken earthen diſh, went away well pleaſed, and ſwam aſhore; offering whatſoever they had for any trifle they gave them. Thus the day was ſpent in trading, and they all went away, their generoſity in giving being occaſioned by the value they had for what was returned, looking upon the *Spaniards* as men come from heaven, and therefore deſiring ſomething to keep in remembrance of them. HERRERA

On the 14th of *October*, in the morning, the admiral took a view of all the coaſt towards the north-weſt, in the boats. The natives followed by land, offering proviſions, and calling others to ſee thoſe heavenly men, lifting up their hands in admiration, and others in canoes, and ſome ſwimming, by ſigns aſked whether they were not come from heaven, and deſiring they would go aſhore to reſt. The admiral gave them all ſtrings of glaſs beads, pins, and other toys, being well pleaſed to ſee ſo much ſimplicity, till he came to a ridge of rocks, where there was a ſpacious ſafe harbour, where a ſtrong fort might have been built, becauſe it was almoſt encloſed by the water. In that place there were ſix houſes, with abundance of trees about them, which looked like gardens. The men being weary of rowing, and the land not fit to make any ſtay there, *Columbus* took ſeven *Indians*, that they might learn *Spaniſh*, and returning to the caravels, proceeded to diſcover other iſlands, above an hundred whereof appeared, all of them plain, green, and inhabited, the names whereof the *Indians* told. On monday the 15th, he came to one, ſeven leagues from the firſt, and called *Santa Maria de la Conceptione*, or *St. Mary of the Conception*, the ſide whereof next to *San Salvador* ſtretches out fifty leagues; but the admiral ran along it eaſt and weſt, where the extent is but ten leagues, anchored on the weſt ſide, and went aſhore. Vaſt numbers of the natives came down immediately full of admiration; and he finding ſtill the ſame thing thought fit to proceed farther. A canoe being aboard the caravel *Ninna*, one of the ſeven *Indians* brought from *San Salvador* leaped over, and ſwam away, and though the boat purſued, it could not overtake him; another had made his eſcape the night before. An *Indian* came in a canoe to barter cotton; the admiral ordered a red cap to be put on his head, and hawkſbels about his arms and legs, and ſo he went away well pleaſed with his cotton. *Conception* iſland.

HERRERA

The next day, being tueſday, he proceeded weſtward to another iſland, the coaſt whereof ran out eighteen leagues north weſt and ſouth eaſt. He came not to it till wedneſday the 17th, afternoon, by reaſon of the calms. By the way they met an *Indian* in a canoe, who had a piece of ſuch bread as they eat, and ſome water in a calabaſh, or gourd, a little black earth, ſuch as they uſe to paint themſelves, and dry leaves of a ſort of herb they highly value, becauſe it is wholeſome, and ſweet ſcented, and in a little baſket a ſtring of glaſs beads, and two *vinteins*, which is a ſmall *Portugueſe* ſilver coin, worth under two pence; by which it appeared he came from the iſland of *San Salvador*, had paſſed by the *Conception*, and was going to the iſland which the admiral now called *Fernandina*, in honour of the king, and to make the *Spaniards* known. The way being long, and the *Indian* tired with rowing, he went aboard the ſhips, where the admiral ordered he ſhould have bread, and honey given him to eat, and wine to drink, and as ſoon as he came to the iſland, cauſed him to be ſet aſhore, with ſome toys. The good account this man gave of his entertainment, brought the people to barter aboard the ſhips, as had been done in the other iſlands, they being all alike. When the boat went aſhore for water, the *Indians* readily ſhewed it them, and helped to fill the pipes; yet theſe ſeemed to be ſomewhat more underſtanding than the others, for they ſtood harder in the exchange of their things, had cotton blankets in their houſes, and the women covered their privities with little cotton wrappers, like ſhort coats, reaching from the navel half way the thighs, and others with a ſwathe of the ſame ſort; ſuch as had no better did it with leaves of trees, which was not uſed by the maidens.

Fernandina iſland.

This iſland ſeemed to have plenty of water, many meadows, and groves, and ſome pleaſant little hills, which the others had not, with an infinite variety of birds that ſung ſweetly, and flew about in flocks, moſt of them different from what *Spain* affords, and there were many lakes; near one of theſe they ſaw a creature ſeven foot long, which they ſuppoſed to be an alligator, and having thrown ſtones it ran into the water, where they killed it with their ſpears, admiring its bigneſs, and ſtrange ſhape; yet afterwards experience taught them, that the ſaid animal, being flead and ſcaled is good meat, for the fleſh of it is white, and moſt valued by the *Indians*, and in the iſland *Hiſpaniola* they call them *Yvanes*. In this iſland they ſaw ſome trees, that looked as if they had been grafted, as bearing four or five ſorts of leaves, and yet they were natural. They alſo ſaw fiſhes of fine colours, but no land animals, except large tame ſnakes, the aforeſaid alligators, and a little ſort of rabbets, not unlike mice, which they call *Utias*. Proceeding farther towards the north weſt, to view the iſland, they anchored at the mouth of a ſtately harbour, having a ſmall iſland before it; but went not in becauſe of the ſhallowneſs, nor would the admiral remove far from a town, that ſheltered them, having ſeen none in any of the other iſlands of above ten, or twelve houſes, like tents, ſome of them round, and others ſloping both ways, with an open porch before, after the *Flanders* faſhion, and theſe covered with leaves of trees, handſomely laid on againſt wind and rain, with vents for the ſmoak, and handſome ridges, or ornaments at the top. Within them there was nothing but what they carried aboard the ſhips to barter; only their beds were of net ty'd up to two poſts, which they call hamacks. Here were alſo ſome little dumb dogs. An *Indian* was ſeen, who had a little piece of gold at his noſe, with ſome marks on it like characters, which the admiral would fain have had, ſuppoſing it to be ſome coin; but it afterwards appeared that there was none throughout all the *Weſt-Indies*.

Nothing more being found at *Fernandina*, than what had been ſeen at *San Salvador*, and the *Conception*, he proceeded to the next iſlands. The fourth was called *Saomoto*, and he gave it the name of *Iſabela*, in honour of her catholick majeſty, taking poſſeſſion of it before witneſſes, with a notary, as was done in all the reſt. The land appeared as beautiful as the reſt, looking like *Spain* in *April*, and the people of the ſame ſort. There they killed an alligator, and as they were going towards a town, the inhabitants fled, carrying away what they had; but the admiral having ordered that no harm ſhould be done, they ſoon came to the ſhips, to barter, as the others had done, and he gave them toys, aſking them for water, that they might grow more familiar, and they brought it in gourds. He would not loſe time at the *Iſabela*, nor any of the others, which were very numerous, and all alike, but reſolved to go find out one they told him was very large, and by them called *Cuba*, pointing to the ſouthward; he ſuppoſing it to be *Sucipango* by the ſigns they gave, and mighty things they ſeem'd to ſay of it. He ſteer'd his courſe weſt ſouth-weſt, made little way on wedneſday and thurſday, by reaſon of the rain, and at nine in the morning changed his courſe to ſouth-eaſt, running eight leagues, and diſcovering eight iſlands lying north and ſouth, which he called *del Arena*, or of ſand, on account of the ſhoals about them. He was told it was a

Iſabela iſland.

day and a half's ſail from thence to *Cuba*, left them on ſaturday the 27th of *October*, and ſtanding ſouth ſouth-weſt, diſcovered *Cuba* before night, yet becauſe it grew late and dark, would not draw nearer, but lay by all night. HERRERA

CHAP. IX.

The Admiral diſcovers, and takes a view of the Iſlands of Cuba, *and* Hiſpaniola, *and is forſaken by* Martin Alonſo Pinzon.

Cuba iſland.

ON ſunday the 28th of *October*, he drew near the coaſt, and called the iſland *Juana*, or *Joanna*, which appeared to be better than the others, there being hills, mountains, various ſorts of trees, plains, and waters to be ſeen at firſt ſight. He anchored in a great river he called *San Salvador*, or *St. Saviour* for a good omen. The wood ſeemed to be very thick, the trees tall, bearing bloſſoms, and fruit, different from ours, with abundance of birds. The admiral wanting ſome information, ſent to two houſes there were in ſight, the inhabitants whereof fled, bearing nets, and other fiſhing tackle, and a dog that did not bark. He would not ſuffer any thing to be touched; but went on to another great river he called *de la Luna*, or of the moon; another he named *Mares*, or ſeas, the banks whereof were full of inhabitants, who fled to the mountains, which were covered with ſeveral ſorts of large tall trees. The *Indians* he brought with him, ſignified, that there was gold, and pearls, which he thought was likely, having ſeen muſcles, and ſaid it was not ten days ſail from thence to the continent, only upon a notion he had conceived, upon what *Paul*, a phyſician of *Florence* had writ; and though he was in the right, it was not the land he imagined; and believing that if many men went aſhore the *Indians* would be the more fearful; he ſent only two *Spaniards*, with one of the *Indians* of the iſland of *San Salvador*, and one of *Cuba*, who came to the ſhips in a canoe. The *Spaniards* were *Roderick de Xeres*, inhabitant of *Ayamonſe*, and *Lewis de Torres*, who had been a *Jew*, and ſpoke *Hebrew*, *Chaldee*, and ſome ſay *Arabick*. He gave them toys to barter, allotted ſix days for their ſtay, and order'd what they ſhould ſay in the name of their catholick majeſties; directing they ſhould go up the inland, and enquire into all particulars, without doing wrong to any man. In the mean while he refitted his ſhip, and found all the wood they burnt had a ſort of gum like maſtick, the leaf and fruit much reſembling the lentiſk tree, but was much bigger. In this river of *Mares* the ſhip had room to wind, and it has ſeven or eight fathom water at the mouth, and five within, there being two ſmall hills on the ſouth-weſt ſide, and a pleaſant plain cape running out to the weſt north-weſt, and this was afterwards the port of *Barocoa*, which the *adelantado*, or lord-lieutenant *Velazquez*, called of the *Aſſumption*.

What the *Spaniards* ſaw up the iſland.

On the 5th of *November*, when the ſhips were ready to ſail, the *Spaniards* returned, with three natives of the iſland, ſaying they had travelled 22 leagues, and found a town of fifty houſes, built like thoſe already mentioned, wherein were about 1000 inhabitants, a whole race living in a houſe; that the prime men came out to meet, and led them by the arms to lodge in one of thoſe houſes, where they were ſeated on ſtools made of one entire piece of wood, in the ſhape of a living creature that had ſhort legs, the tail ſtanding upright, and the head before, with gold eyes, and ears. That all the *Indians* ſat about them on the ground, and came one after another to kiſs their hands and feet, believing they came from heaven, and giving them boiled roots to eat, which taſted like cheſnuts, intreating them to ſtay there, or at leaſt to reſt themſelves for five, or ſix days, the *Indians* that went along with them, having ſaid much in their commendation. Afterwards abundance of women coming in to ſee them, the men went away, and thoſe with the ſame admiration kiſſed their hands and feet, touching them, as if they had been ſomething holy, and offering what they had. That many would have come away with them, but they gave leave only to their lord, his ſon, and a ſervant of his, of whom the admiral made very much.

They added, that both going and coming they met with ſeveral towns, where they were courteouſly entertained, but none of them had above five or ſix houſes together; and by the way they met ſeveral people, every one carrying a lighted firebrand in his hand, to make fire, and ſmoke themſelves with certain herbs they took with them, as alſo to roaſt roots, that being their chief food. That the fire was eaſily lighted, for they had a ſort of wood, which being rubbed one piece againſt another, as if they were boreing, ſoon took fire. They ſaw ſeveral ſorts of trees, which they had not ſeen along the ſea coaſt, and extraordinary variety of birds quite different from ours, and among them partridges and nightingales; but had found

no

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The *Spaniards* made much enquiry among the *Indians* they had aboard for gold, they anſwered, *Cubanacan*, and the others thought they meant, the great *Cham*, and that the country of *Cathay* was near, for they alſo made ſigns to denote four days journey. *Martin Alonzo Pinzon* was of opinion, it muſt be ſome great city that was four days journey off; but it was not long before they underſtood, that *Cabanacan* was a province in the midſt of *Cuba*, for *Nocan* ſignifies in the middle, and that there were gold mines. The admiral having received this information, would not loſe time; but ordered ſome *Indians* of ſeveral parts to be taken, to carry them into *Spain*, that every one might give an account of his own country, as witneſſes of the diſcovery. Twelve men, women, and children were ſecured without giving offence, and when they were ready to ſail, an *Indian*, huſband to one of the women, and father to two of the children that were aboard, came and deſired to be carried along with them. The admiral ordered he ſhould be received, and all of them well uſed; but the wind proving northerly was obliged to put into a port he called *del Principe*, or the princes, in the ſame iſland, which he only viewed from without, near a great number of iſlands, about a muſket ſhot diſtant from one another; and this place he called *Mar de Nueſtra Sennora*, our ladies ſea, the channels between the iſlands being ſo deep, and well adorned with trees and greens, that it was very delightful ſailing through them. The trees were different from ours, ſome of them looking like maſtick, others like *lignum aloes*, others like palm, with the ſtems green, and ſmooth, and others of ſeveral ſorts. And tho' theſe iſlands, among which they went in their boats, were not inhabited, there were many fires in them made by fiſhermen, the people of *Cuba* uſing to go thither to fiſh, and fowl, their numbers being infinite; and there they looked for other proviſions, for they eat ſeveral filthy things, as great ſpiders, worms breeding in rotten wood, and other corruption; and fiſh half raw, whoſe eyes they put out as ſoon as taken, and devour them; and ſo many other things which would turn a *Spaniard*'s ſtomach. In theſe employments they ſpent ſeveral ſeaſons of the year, ſometimes in one iſland, and ſometimes in another, like people that weary of one ſort of diet, change for another. In one of theſe iſlands with their ſwords they killed a creature that looked like a wild boar; in the ſea they found ſome mother of pearl, and among many other ſorts of fiſh they drew up in the net, one was like a ſwine, with a very hard ſkin, and no part of it ſoft but the tail. They obſerved the ſea ebb'd, and flowed much more than in any of the other parts they had ſeen thereabouts, which the admiral attributed to the many iſlands, and the tide was contrary to what it is in *Spain*, which he concluded ſo to be, becauſe there it was low water when the moon was ſouth ſouth-weſt.

On ſunday the 18th of *November*, he returned to *Puerto del Principe*, or the prince's port, and at the mouth of it erected a croſs made of two large pieces of wood: *Monday* the 19th, he made towards *Hiſpaniola*, which ſome called *Bohio*, and others *Babeque*, yet as it afterwards appeared *Babeque* was not *Hiſpaniola*, but the continent, for they called it by another name *Caribana*. By reaſon of the contrary winds he ſpent three or four days cruiſing about the iſland *Iſabela*, but did not go up to it, for fear the *Indians* he had taken ſhould ſlip away, and here they found ſome of the weeds they had met with in the ocean, and perceived it was carried away by the currents. *Martin Alonzo Pinzon* underſtanding the *Indians* ſaid there was much gold at *Bohio*, and coveting to enrich himſelf, left the admiral on *Weneſday* the 21ſt of *November*, without any ſtreſs of weather, or other lawful cauſe, and his ſhip being a good ſailor got foremoſt, till at night he quite diſappeared. The name of *Bohio* the *Indians* gave to *Hiſpaniola* ſeemed to denote it was full of many *Bohios*, which are their houſes or huts. The admiral perceived that notwithſtanding he had made ſo many ſignals, *Martin Alonſo* did not appear, returned to *Cuba*, with the other two ſhips, the wind being contrary, to a large and ſafe harbour, which he called *Santa Catalina*, or *St. Catherines*,

that day being the ſaid ſaint's eve. Here he took in wood and water; ſaw ſome ſtones that had veins like gold; on the ſhore there were tall pines, fit for maſts of ſhips; and ſeeing all the *Indians* directed him to *Hiſpaniola*, he ſailed along the coaſt 12 leagues farther, where he found good ſpacious harbours, and among them a river, up whoſe mouth a galley might conveniently paſs, and yet the entrance was not diſcernible till near at hand, the conveniency whereof invited him to go up the boat's length, and found 8 fathom water, and running up farther drawn along by the clearneſs of the water, the beauty of the trees, the pleaſantneſs of the banks, and the variety of birds, he ſaw a boat with twelve ſeats for men to row, under an arbour, and in ſome houſes cloſe by they found a maſs of wax, and a man's head hanging in a baſket at a poſt, which wax they carried to their catholick majeſties, but never any more was found in *Cuba*, ſo that it was ſuppoſed to have been brought from *Yucatan* by ſtreſs of weather, in a canoe, or otherwiſe. They found no people to enquire of, for they all fled, but ſaw another canoe 95 ſpans long, which could contain fifty perſons, made of one tree, like the others, and tho' they had no iron tools to work them with, thoſe they made of flint ſerved, the trees being very large, and the heart of them ſoft and ſpungy, ſo that the flints eaſily made impreſſion on them.

The admiral having ſailed 107 leagues to the eaſtward, along the coaſt of *Cuba*, came to the eaſtermoſt point of it, and departed thence on the 5th of *December*, for *Hiſpaniola*, being a paſſage of 18 leagues eaſtward, yet could not reach it till the next day by reaſon of the currents, when he came to the port he called St. *Nicholas*, becauſe it was that Saint's day, and found it good, ſpacious, deep, ſurrounded with thick groves, tho' the land is mountainous, the trees not very large, and like thoſe in *Spain*; there being pine, and myrtle, and a pleaſant river fell into the port, and along the banks of it were many *Canoes*, as big as brigantines of twenty five benches. However finding no people, he went on, HERRERA to the northward, as far as the port he called of the *Conception*, ſouth of a ſmall iſland he named *Tortuga*, 10 leagues from *Hiſpaniola*. Perceiving that this iſland of *Bohio* was very large, and the land and trees like thoſe of *Spain*, and that in one draught of a net, among other fiſh, his men had taken ſkates, ſoles, and other fiſhes known to the *Spaniards*, which they had not ſeen before, and had heard nightingales, and other *European* birds ſing, which they admired, in *December*, he called it *la Eſpannola*, that is, the *Spaniſh* iſland, which we corruptly write and pronounce *Hiſpaniola*; becauſe the firſt was called *San Salvador*, or *St. Saviour*, in honour of GOD; the 2d the *Conception*, in honour of our lady; the 3d *Fernandina*, the 4th *Iſabella*; and the 5th *Joanna* from the king, queen, and prince, and therefore the name of *Spain* was thought fit to be given to the 6th, tho' ſome ſaid, it might be more properly called *Caſtellana*, that is the *Caſtilian* iſland, becauſe only the crown of *Caſtile* was concerned in that diſcovery. The *Indians* he had with him giving a good account of that place, which he was deſirous to be certified of, and to know whether it was ſo wealthy as they repreſented, and the natives flying, and giving one another notice with fires; he reſolved to ſend out ſix armed *Spaniards*, who having gone far, without meeting any people, returned, telling wonders of the deliciouſneſs of the country. He ordered a croſs to be erected at the mouth of the harbour, on the weſt-ſide, and three ſeamen being in a wood viewing the trees, to make it, they ſaw abundance of naked people, who fled, as ſoon as they diſcovered them, into the thickeſt parts. The ſailors purſued, and took a woman, who had a little plate of gold hanging at her noſe. The admiral gave her hawkſbels, and glaſs beads, ordered a ſhirt to be put upon her, and ſent her away with three of the *Indians* he brought with him, who underſtood her, and three *Spaniards* to bear her company to her habitation.

CHAP. X.

The farther Diſcovery of the Iſland Hiſpaniola, *Simplicity of the Natives, kind Reception of the* Cacique Guacanagari, *the Admiral loſes his Ship, and reſolves to ſettle a Colony in this Country.*

THE next day he ſent nine *Spaniards* well armed, with an *Indian* of the iſland of *San Salvador*, to the woman's habitation, which was 4 leagues to the ſouth eaſt. They found a town of 1000 ſcattered houſes, and deſert, the inhabitants being fled. The *Indian* was ſent after them, who called, and ſaid ſo much in praiſe of the *Spaniards*, that they returned, and quaking with wonder laid their hands on their heads, by way of honour and reſpect, giving them to eat, and deſiring they would ſtay with them that night. Abundance of people now flocked toge-

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ther, carrying the woman the admiral had given the ſhirt to on their ſhoulders, and her huſband, who was going to give him thanks. The *Spaniards* returned with an account, that the country abounded in proviſions, that the natives were whiter, more tractable, and better countenanced than thoſe of the other iſlands, and that the country where the gold was found lay more on the eaſtward; beſides that the men were not ſo large, yet brawny, and well ſet, without beards, their noſtrils wide, their foreheads ſmooth, broad, and nothing graceful, which were ſo ſhaped, as ſoon as they were born, as a Beauty; for which reaſon, and becauſe they always were bareheaded, their ſculs were ſo hard that they might break a *Spaniſh* ſword. Here the admiral obſerved the length of the day and night, and found that twenty half hour glaſſes were run between ſun and ſun; but he believed there had been ſome miſtake, through the negligence of the ſailors, and that the day was ſomewhat above eleven hours. Having learnt thus much, tho' the wind was contrary, he reſolved to leave that place, and paſſing between *Hiſpaniola*, and *Tortuga*, found an *Indian* in a canoe, and wondered that the ſea running ſo high, had not ſwallowed him up. He took him and his canoe into the ſhip, and ſet him aſhore, with ſome toys, who ſo highly commended the *Spaniards*, that many reſorted to the ſhips; but they only brought ſome ſmall grains of fine gold hanging at their noſes, which they freely parted with. Being aſked, where that gold was found, they made ſigns that there was plenty of it farther on. The admiral enquiring after his iſland of *Cipango*, they thought he had meant *Cibao*, and pointed to it, being the place that afforded moſt gold in that iſland.

The *Cacique* comes aboard.

The admiral was informed, that the lord of that part of the country, whom they called a *Cacique*, was coming, attended by 200 men, to ſee the ſhips; and tho' young, he was carried in a chair, on men's ſhoulders, and had a governor, and counſellors. When he came near it was obſerved that they paid him wonderful reſpect, and he was extraordinary grave. An *Indian* of the iſland *Iſabela* went aſhore, and ſpoke to him, telling him the *Spaniards* were heavenly men. He went aboard, and being come to the poop, made ſigns for thoſe that attended him to ſtay behind, except two men of riper years, who ſate down at his feet, being his counſellors. The admiral ordered they ſhould give him to eat, he took a little of every ſort, which he taſted, then gave it to the other two, and from them it was carried out to the reſt; but when they gave him to drink he only touched it with his lips. They all obſerved much gravity, ſpoke little, his men looked upon his mouth, and talked to him. The admiral thought theſe people more rational than thoſe of the other iſlands, and it growing late the petty king, or *Cacique* went aſhore.

The next day, tho' the wind was contrary, and blew hard, the ſea did not run high, becauſe ſheltered by the iſland *Tortuga*, and ſome ſeamen went a fiſhing, with whom the *Indians* were much pleaſed. Some men went to the town, and barter'd with glaſs beads for ſmall plates of gold, which much pleaſed the admiral, that their majeſties might ſee he had found gold in his diſcovery, and that his promiſes were not vain. The king, in the afternoon, came down again to the ſhore, and at the ſame time a canoe, from the iſland *Tortuga*, with forty men in it, to ſee the *Spaniards*, at which the *Cacique* ſeemed to take offence; but all the natives of *Hiſpaniola* ſat down on the ground, in token of peace, and thoſe in the canoe landed; but the king ſtood up, and threatned them, whereupon they went off again, and he threw water, and ſome ſtones at them to ſhew his anger, and gave the admiral's *Alguazil* a ſtone to throw at them, which he did not, but ſmiled. They in the canoe returned very ſubmiſſively to *Tortuga*, and the admiral uſed all means to find out that place, where they ſaid, there was ſo much gold. This day, in honour of the feaſt of the *Conception*, the admiral ordered the ſhips to be adorn'd, hoiſting the colours and ſtreamers, arming the men, and firing the cannon. The king came aboard, when the admiral was at dinner, and ſat down by him, without ſuffering him to riſe, the reſpect thoſe naked people paid to their ſovereign being very remarkable. He invited him to eat, and the *Cacique* took the meat as he had done the time before; and after dinner, they laid before the admiral a gold girdle, which looked like thoſe they uſe in *Spain*, but the workmanſhip was different, and ſome gold plates. The admiral gave the king an old piece of hanging that was before his bed, becauſe he perceived it pleaſed him, and ſome amber beads he had about his neck, a pair of red ſhoes, and a bottle of orange flower water, which pleaſed him highly. He and his men ſeemed much concerned that they could not underſtand one another, and offered all the country afforded. The admiral ſhewed him a piece of *Spaniſh* coin, bearing the heads of their catholick majeſties, which he admired, as alſo the colours, with the croſſes, and royal arms. Then he returned aſhore, the admiral having done him much honour,

Second entertainment of the *Cacique* aboard.

and

and was carried back to his town in the chair, or bier. There was alſo a ſon of his, attended by abundance of people, and before him they carried the things the admiral had given him, held up ſingly on high, that they might be ſeen by all men. Next a brother of the king's went aboard, whom the admiral treated, and ſhewed much reſpect to, and the next day he order'd a croſs to be erected in the ſquare belonging to the town near the ſea, which the *Indians* paid reſpect to, as they ſaw the Chriſtians did, for the town the king lived in, was 4 leagues off.

On tueſday night, the admiral being deſirous to diſcover ſome of the ſecrets of that country, hoiſted ſail, yet could not in all wedneſday the 19th get out of that little channel, between the two iſlands, or reach a port there was in it. He ſaw abundance of woods and mountains, and a ſmall iſland he called *St. Thomas*, judged that the iſland *Hiſpaniola* had many capes and ports, found the weather very delightful, and the land pleaſant. Thurſday the 20th he put into a port, betwixt the little iſland of *St. Thomas*, and a cape. They ſaw ſeveral towns, and many fires, or ſmokes, for the ſeaſon being dry, and the graſs growing high, they burnt it to make ways, becauſe being naked it would hurt them, as alſo to catch the *Utias*, which they did by means of the fire. The admiral went with the boats into the harbour, and having taken a view, ſaid it was a very good one. They ſaw ſome *Indians*, who were ſhy of the *Spaniards*, but thoſe who came in the ſhips, bid them not to fear, and then there flocked ſuch multitudes of men, women, and children, that they covered the ſhore. They brought victuals, gourds full of water, and good bread made of *Mayz*, or *Indian* wheat; nor did they hide the women, as in other places, but all ſtood in admiration to behold the *Spaniards*, and praiſed GOD. They were a whiter people, more cleverly ſhaped, better natured, and more generous, and the admiral took much care that no offence ſhould be given them. He ſent ſix men to ſee the town, where they were entertained like perſons that came from heaven. At this time came ſome canoes, with *Indians*, from a petty king, who deſired the admiral to come to his town, and expected him with abundance of people, on a point of land. He went with the boats, tho' many intreated him to ſtay with them. As ſoon as the boats arrived, the king ſent the *Spaniards* proviſions, and finding they received them, the *Indians* went to fetch more, and ſome parrots. The admiral gave them hawkſbels and glaſs, and other toys, and returned to his ſhips, the women and children crying out to him to ſtay. He ordered meat to be given to ſome that followed him in canoes, and others that ſwam half a league to the caravels, and tho' the ſhore was covered with people, abundance were ſeen going and coming to and from the ſhips, acroſs a great plain, which was afterwards called *la Vega Real*, or the royal plain. The admiral again commended that port, and gave it the name of *St. Thomas* becauſe diſcover'd on his day. HERRERA

King *Guacanagari* ſends for the admiral.

On ſaturday the 22d, he deſigned to go ſeek out thoſe iſlands where the *Indians* ſaid there was much gold, but was hinder'd by the weather, and therefore ſent out the boats a fiſhing. Soon after came a man from king *Guacanagari* to deſire he would go into his country, and he would give him all he had, being one of the five ſovereigns of the iſland, and maſter of moſt of the northern ſide, on which the admiral then was. He ſent him a girdle he wore inſtead of a purſe, and a vizard maſk, with ears, a tongue, and noſe, all of beaten gold. The girdle was all ſet with ſmall fiſh bones, like ſeed pearl, curiouſly wrought, and four fingers broad. he reſolved to depart on the 23d, but firſt ſent ſix *Spaniards*, with the notary, to pleaſe others, who were no leſs deſirous to ſee them. They were well treated, and bartered for ſome cotton, and grains of gold. Above 120 canoes came to the ſhips with proviſion, and earthen pitchers of good water, well made, and painted red, and giving their ſort of ſpice, called *Axi*, which they put into diſhes of water, and drank it off, ſhewing it was wholſome. The bad weather detaining the admiral, he ſent the notary to ſatisfy king *Guacanagari*, and two of his *Indians* to a town, to ſee whether there was any gold, becauſe having got ſome conſiderable quantity of late days, he believed there was plenty. It was certainly concluded, that no leſs than 1000 men came into the ſhips this day, every one of whom gave ſomething, and thoſe who came not aboard from their canoes cried out to them to take what they brought. The admiral by what he had ſeen till then, gueſſed the iſland to be as big as *England*. The notary went to *Guacanagari*, who came out to meet him; he thought his town more regular than any of the others he had ſeen. All the natives gazed on the *Spaniards* with ſurprize, and ſatisfaction. The king gave them cotton cloths, parrots, and ſome pieces of gold; the people parted with ſuch as they had, and kept the trifles the *Spaniards* gave them like relicks, and ſo the notary and his companions returned to the ſhips, attended by the *Indians*. Mon-

HERRERA day the 24th the admiral went to viſit king *Guacanagari*, who was four or five leagues from the port of *St. Thomas*, and there he diverted himſelf, till ſeeing the ſea calm, he went to bed, for he had not ſlept in two days and a night. The weather being calm, the ſteerſman left the helm to a grummet, notwithſtanding the admiral had commanded, that whether the wind blew or not, he who was entruſted with the helm, ſhould never leave it to another. The truth is, there appeared no danger of ſhoals, or rocks, for on ſunday, when the boats attended the notary to the *Cacique*, they had ſounded all the coaſt, and what rocks there were from the point to the eaſt ſouth eaſt, for three leagues, and had obſerved which way they might paſs; and therefore being now in a dead calm, they all went to ſleep, and it happened that the current carried on the ſhip by degrees, with ſuch a mighty noiſe, that it might be heard a league off, when the lad, who was at the helm, perceiving the rudder to ſtrike, cried out.

The admiral loſes his ſhip.

The admiral hearing him, was the firſt that got up, then came the maſter, whoſe watch that was, whom he directed, ſince the boat was out, to heave out an anchor a ſtern, that ſo by help of the capſtain they might work off the ſhip; but when he thought they had been executing his orders, he perceiv'd that ſome of the men were flying in the boat to the other caravel, which was half a league to windward. Perceiving that the water ebbed, and the veſſel was in danger, he order'd the maſt to be cut by the board, and many things caſt into the ſea, to get her off; but nothing would do, for the water falling off amain, the ſhip every moment ſtuck faſter, and lying athwart the ſea, tho' it was calm, the ſeams of her open'd, ſhe heel'd to one ſide ſprung a leak below, and was fill'd with water, and had the wind or ſea been rough, no man had eſcap'd; whereas had the maſter done what the admiral order'd, the ſhip had been ſaved. The boat came back to their relief, for they in the other caravel ſeeing how the matter ſtood, did not only refuſe to receive them, but were coming with it to help; but there being no remedy, order was taken to ſave the men, to which purpoſe the admiral ſent *James de Arana*, and *Peter Gutierrez* aſhore, to tell the *Cacique* that he had loſt his ſhip at a league and a half from his town, as he was going to ſee him. *Guacanagari* ſhed tears for ſorrow, and immediately ſent out his *Canoes*, which in a moment carried off all there was upon the deck, he coming with his brothers, and taking great care, that nothing ſhould be touch'd; for he ſtay'd himſelf to ſecure the goods, and ſent to bid the admiral not be concern'd, for he would give him all he had, and the goods were carried to two houſes he appointed for laying of them up. The *Indians* aſſiſted with ſo much diligence, and good will, that nothing more could have been done, had they been in *Spain*; for the people were peaceable and loving, their language eaſy to pronounce and learn; tho' naked they had ſome commendable cuſtoms, the king was ſerv'd in great ſtate, was himſelf very ſteady in all points, and the people were ſo curious in aſking queſtions, that they would know reaſons for every thing they ſaw. They knelt down at prayers, as well as the *Spaniards*, and it did not appear at that time, that they had any other religion, but worſhipping of heaven, the ſun, and moon.

Guacanagari goes to viſit the admiral.

Wedneſday the 26th of *December*, *Guacanagari* went aboard the caravel *Ninna*, where the admiral was, very much afflicted for the loſs of his ſhip; he comforted him, offering all he had. Two *Indians* of another town came with gold plates, to exchange for hawkſbels, which they moſt valu'd, and the admiral was well provided with ſuch toys, knowing by the *Portugueſes* how beneficial they were in *Guinea*. The ſeamen alſo ſaid, that others brought gold, and gave it for ribbons, and other trifles. *Guacanagari* perceiving that the admiral valu'd it, told him, he would have ſome brought from *Cibao*. Then going aſhore, he invited the admiral to eat *Axi* and *Cazabi*, which was their chief diet, and gave him ſome vizor-masks with ears, noſes, and eyes all of gold, beſides other ſmall things they wore about their necks, and complain'd much of the *Caribbees*, who carry'd away his ſubjects, and that was the reaſon why he fled at firſt, believing that the *Spaniards* were *Caribbees* [*whom we call* Canibals, *or Man-eaters of the* Caribbee *Iſlands.*] The admiral ſhew'd him his weapons, and a *Turkiſh* bow, with which a *Spaniard* ſhot very well, promiſing to defend him; but he was moſt frighted at the canon, for when that fir'd, all the *Indians* fell down, as if they were dead. The admiral finding all people ſo loving, ſo many tokens of gold, and the country ſo fruitful and pleaſant, concluded that God had permitted the ſhip to be loſt, that a ſettlement might be made there, and the preaching of his holy name begin in that place; for he often permits that this ſhould not be done merely for his honour, and the advantage of our neighbours, but for the reward men expect in this world, and in the next; for it is not to be believ'd that any nation in the world would venture upon ſo many hardſhips as the admiral and the *Spaniards* did, in ſo dubious and dangerous

gerous an undertaking, were it not in hopes of ſome reward, which has carry'd on this holy work. The *Indians* went forwards and backwards for hawkſbels, which was the thing they moſt valued, and as ſoon as they came near the caravel, they held up the pieces of gold, crying, *Chuque, Chuque*, ſignifying, Take and give the bell. An *Indian* aſhore came with a piece of gold, weighing about half a mark [that is four ounces] which he held in his left hand, and ſtretch'd out the right, and as ſoon as he had receiv'd the bell, he dropt the gold, and ran away, thinking he had cheated the *Spaniard*.

Pleaſant ſimplicity of an *Indian*.

The admiral reſolv'd to leave ſome men in this country, to trade with the *Indians*, make diſcoveries up the land, and learn the language, that at his return from *Spain* he might have ſome to direct him in planting of Colonies, and ſubduing it, and many freely offer'd themſelves to ſtay. He order'd a tower to be built, with the timber of the ſhip that was caſt away, and by this time advice was brought, that the caravel *Pinta* was in a river, towards the eaſtermoſt point, and *Guacanagari* ſent to get certain information of it. The admiral took much care to advance the ſtructure, and the more becauſe he had daily freſh motives ſo to do: in regard that *Guacanagari* always expreſs'd much fear of the *Caribbees*, to encourage him, and at the ſame time give a proof of the effect of the *Spaniſh* arms, the admiral order'd a cannon to be fir'd againſt the ſide of the ſhip that was caſt away, which was pierc'd through, and the ball fell into the water beyond it. He ſhew'd him what execution our weapons would do, and ſaid, thoſe he intended to leave in his country, ſhould defend him with them, becauſe he intended to return into *Spain*, to bring jewels, and other things to preſent him. Above all, thoſe people were ſo fond of the hawkſbels, that ſome of them, fearing there ſhould be none left, would come to the caravel over night, to deſire to have one kept for them till the next morning. HERRERA

CHAP. XI.

The Admiral affectionately receiv'd, builds a Fort in Hiſpaniola, *and diſpoſes all Things for his Return to* Spain.

A canoe ſent to ſeek the other caravel.

THE admiral had ſent a *Canoe*, with a *Spaniard* in it, to find out the caravel *Pinta*, and carry a letter to *Martin Alonſo Pinzon*, kindly deſiring he would join him again, without taking notice of the fault committed in leaving him; but he return'd with an account that he had gone above twenty leagues without finding him, and had he gone five or ſix farther, he had not loſt his labour. An *Indian* afterwards ſaid, he had two days before ſeen the caravel at anchor in a river, yet was not credited, ſince the others had not met with her, and yet he ſpoke the truth as it afterwards appeared, for he might ſee her from ſome high ground, and made haſte to tell his lord. The ſailor, who went in the canoe, ſaid, that twenty leagues from that place he ſaw a king, who had two great gold plates on his head, as had ſeveral others who were with him, which as ſoon as the *Indians* in the *canoe* ſpoke to him, he took off. The admiral fancy'd that *Guacanagari* had forbid them all ſelling any gold to the *Spaniards*, that it might all paſs through his own hands. The building of the fort was haſtned, and to that effect *Columbus* went aſhore, for he always lay aboard the caravel. As he went in the boat he thought he had ſeen *Guacanagari*, who ſlipp'd into his houſe, perhaps for the more ſtate, having concerted to perform the ceremony he afterwards did, which was ſending his brother, who receiv'd the admiral with much joy and civility, and led him by the hand to one of the houſes that were given to the Chriſtians, being the beſt and biggeſt in the town. There they had prepar'd him a place to ſit in adorn'd with the inner rhinds or films of palm-trees, which are as large as a great calf's skin, and almoſt of that ſhape, very clean and cool, and one of them covers a man, and keeps the rain off him, as if he had a calf's or cow's skin over him, and they ſerve for many uſes, being by the *Indians* call'd *Yaguas*.

Reception of the admiral.

They ſeated the admiral on a chair, with a low back to it, as the *Indians* uſed, being very handſome, ſmooth, and ſhining, as if they had been of jet. As ſoon as he was ſeated the brother gave notice to the king, who came preſently, put a great plate of gold about his neck, with much ſatisfaction, and ſtay'd with him till it grew late, when the admiral return'd to lye aboard his caravel. He had many motives for ſetling a colony in this place; the chief whereof were, that when it was known in *Spain*, that ſome men were left there, others might be inclinable to go over; and becauſe the one caravel he had left could not conveniently contain them all; beſides the good will he found in thoſe that were to be left, to which they were much encourag'd by the meekneſs and affability of the natives;

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natives; as alſo for that, tho' he had reſolv'd to carry the king ſome of the *Indians*, and ſuch other notable things as he could find in the country, as a teſtimony of his diſcovery, it was requiſite to give a reputation to the action, that it ſhould be known ſome men had ſtay'd by their own conſent in thoſe parts.

The firſt fort or town in the *Indies* call'd the *Nativity.*

The fort had a ditch, and tho' made of wood, yet there being men to defend it, the ſtrength was ſufficient againſt the natives. It was finiſh'd in ten days, an infinite number of men working at it, and he call'd it *la Villa de Navidad*, that is, the town of the nativity, becauſe he came into that port on Chriſtmas-day. The next morning, being the 29th of *December*, a nephew of the king's very young but ingenious, went aboard the caravel, and the admiral being ſtill eager to know where they had their gold, aſk'd every body by ſigns, and began to underſtand ſome words. He enquir'd of this youth after the mines, and underſtood he told him, that four days journey off to the eaſtward, there was an iſland he call'd *Guarinoex*, and thoſe of *Macorix*, *Mayons*, *Fumay*, *Cibao*, and *Coray*, where there was abundance of gold. Theſe names the admiral writ down immediately, and thereby it appear'd that he yet knew nothing of the *Indian* tongue; for thoſe were not ſo many iſlands, but provinces in *Hiſpaniola*, and lands ſubject to ſo many kings or lords. *Guarinoex* was the king of that vaſt *Vega Real*, or Royal Plain, above mention'd, one of the wonders of nature; and the youth meant, that the province of *Cibao*, abounding in gold, was in the dominions of *Guarinoex*. *Macorix* was another province, which afforded little gold; and the other names were other provinces, ſome letters being omitted, or added, becauſe the admiral not underſtanding, knew not how to ſpell them; and thought the king's brother, who was preſent, had reprov'd his nephew, for telling him thoſe names. At night, the king ſent him a great gold maſk, deſiring in return a baſon, and a pot, or pitcher, which perhaps were of braſs, or pewter, and were immediately ſent him, believing they were for models to make others of gold.

On ſunday the 30th of *December*, the admiral went to dine aſhore, at ſuch time as five *Caciques* arriv'd there, all of them ſubject to king *Guacanagari*, with gold crowns on their heads, and much ſtate. As ſoon as he landed, *Guacanagari* came to receive, and led him by the arm to the ſame houſe he had been in before, where the place of ſtate was prepar'd with chairs. He made the admiral ſit down, with much courteſy and reſpect, then took off the crown from his own head, and put it on the admiral's, who took off a ſtring of curious glaſs beads, of ſeveral colours, making a very fine ſhow, which he had about his neck, and put it on the king's, as alſo a fine cloth looſe coat, he wore that day, and put that on him, then ſent for a pair of colour'd buſkins, and cauſed him to draw them on; he alſo put upon his finger a great ſilver ring, being inform'd, they had ſeen a ſeaman wear one, and did all they could to get it; for they put a great value upon any white metal, whether ſilver, or pewter. Theſe gifts extremely pleaſed the king, and made him think himſelf the richeſt man in the world. Two of the *Caciques* attended the admiral to the boat, and each of them gave him a great plate of gold, which were not caſt, but compoſed of many grains, thoſe *Indians* being ignorant of the art of founding, but batter'd out the grains they found, between two ſtones.

The admiral went to lye aboard the caravel, and found that *Vinzent Yanes Pinzon* affirm'd he had ſeen rhubarb, and knew its branches and the root; which, they ſay, ſhoots out little ſprigs above the earth, the fruit on it being like green mulberries, almoſt withered, and the ſtalk near the root is a very curious yellow, the root under ground being like a great pear. The admiral ſent for the rhubarb, and they brought him a frail full and no more, becauſe they carried no ſpade to dig it up, which was carried to their majeſties for a ſample, but did not prove to be rhubarb. The admiral look'd upon that they call *Axi* in this iſland, as good ſpice, ſaying it was better than the pepper, or grains of paradiſe they bring from the eaſt, and therefore they imagin'd there might be other ſorts of it.

The admiral being now ſenſible of GOD's bleſſing in diſcovering to him ſo many, and ſuch happy nations, with ſuch tokens of gold, which ſeem'd to promiſe ineſtimable wealth; and thinking this an affair of the greateſt conſequence, he coveted nothing ſo much as to make known to all the world how much Providence had proſper'd him, and particularly to their catholick majeſties. The fort being now finiſh'd, he order'd to make ready for their return, taking in wood, water, and all other neceſſaries. The king order'd he ſhould have as much of the country bread, call'd *Cazabi*, as he pleaſed; as alſo *Axi*, ſalt-fiſh, and whatſoever elſe he had. Tho' he would not willingly have return'd into *Spain*, without firſt coaſting all along that land, which he thought ran far to the eaſtward, that he might diſcover more of its ſecrets, and find out the beſt way to it, for the better bringing of beaſts and cattle,

yet

HERRERA yet he durſt not then attempt it, as having but one caravel, and might therefore be in danger, ſo that it was not reaſonable to venture farther on an unknown coaſt. He complain'd grievouſly, that *Martin Alonſo Pinzon* had forſaken, and thereby put him to theſe inconveniencies. For to ſtay in the fort he made choice of thirty nine men, the moſt willing, and freely diſpos'd, ſtrong, and of a good conſtitution to endure hardſhips, from among all his crew, appointing *James de Arana*, a native of *Cordova*, for their captain, notary, and *Alguazil*, with as full power as he had from their catholick majeſties; in caſe he ſhould die *Peter Gutierrez*, groom of the privy chamber to their catholick majeſties was to ſucceed him, and after him *Roderick de Eſcovedo*, born at *Segovia*. He alſo left one maſter *John*, a ſurgeon among them, and a ſhip-carpenter, a cooper, an able gunner, well experienc'd in that buſineſs, and a taylor, the reſt being all able ſeamen; furniſhing them with biſket, wine, and ſuch other proviſions as he had for a year, ſeeds to ſow, all the commodities he had to barter, being a conſiderable quantity, all the cannon belonging to his own ſhip that was loſt, and her boat.

All things being in a readineſs for his departure, he call'd them all together, and made a ſpeech to this effect. *He bid them ſerve* GOD *and praiſe him, for that he had brought them into that country to propagate his holy faith; not to forſake him, but to live like good Chriſtians, and he would be their ſupport; to pray for his good voyage, that he might ſoon return with a greater force; to love, and obey their captain, which was neceſſary for their preſervation, and he required it of them in their highneſſes names; to reſpect* Guacanagari, *and wrong none of his people, or offer any violence either to man or woman, that they might be confirm'd in the opinion of their coming from heaven; not to divide themſelves, nor go up the country, nor out of* Guacanagari's *dominions, ſince he ſhew'd them ſo much affection; to ſurvey the coaſt in their boat and canoes, with his conſent, endeavouring to diſcover the gold mines, and ſome good port, not being well ſatisfied with that where they were, call'd the* Nativity; *to endeavour to barter for as much as they could, fairly, without ſeeming covetous; and to learn the language, that being ſo neceſſary to gain the friendſhip of the natives, and very uſeful; and he promis'd, ſince they gave the king the firſt footing in that new-found empire, to beg, he would be pleas'd to reward them.* They anſwer'd, They would moſt readily comply with all he enjoin'd them. On wedneſ- An. 1493.
day the 2d of *January*, 1493, he went aſhore to take his leave, din'd with *Guacanagari*, and his *Caciques*, recommended to him the Chriſtians, whom he had order'd to ſerve, and defend him againſt the *Caribbees*; gave him a very fine ſhirt, and ſaid he would ſoon return with preſents from the monarchs of *Spain*. The king return'd a courteous anſwer, expreſſing much ſorrow for his departure. One of the king's ſervants ſaid, he had ſent canoes along the coaſt to ſeek for gold; and the admiral reply'd, That had not *Martin Alonſo Pinzon* left him, he durſt have undertaken to round the iſland, and carry home a ton of gold; and ſtill he would have done it, did he not apprehend that the caravel *Pinta* might get ſafe into *Spain*, and inform againſt him, that ſo the captain might palliate his offence.

CHAP. XII.

The Admiral ſets out in order to return to Spain.

An. 1493. The admiral's departure towards *Spain*.

ON friday the 4th of *January*, 1493, *Columbus* departing the port of the *Nativity*, ſail'd to the eaſtward, for a very high mountain, bare of trees, but thick of graſs, and looking like a pavilion, or tent; which he call'd *Monte Chriſto*, or *Chriſt*'s Mount, and is eighteen leagues eaſt from the cape he named *Santo*, or Holy, being four leagues from the port of the *Nativity*. That night he anchor'd ſix leagues from *Monte Chriſto*. Saturday the 5th of *January* he advanc'd to a little iſland cloſe by, where there were good ſalt-pits. He enter'd the ſalt-pits, and lik'd the country ſo well, and the beauty of the woods and plains he ſaw, that he ſaid, that muſt be the iſland of *Cipango*, and had he thought he had been ſo near the mines of *Cibao*, whence ſo much wealth was drawn, he would have been much more poſitive. Sunday the 6th, he left *Monte Chriſto*, and ſoon diſcover'd the caravel *Pinta*, ſailing towards him, before the wind. They agreed to return to *Monte Chriſto*, where *Martin Alonſo Pinzon* made his excuſe, for leaving him; and tho' it was not ſatisfactory, the admiral conniv'd, and believ'd he had barter'd for much gold, and taken the one half for himſelf, allowing the other to the ſailors. A great river falls into this port, which he call'd *Rio de Oro*, or River of Gold, becauſe the ſand look'd like gold, and there he water'd. Wedneſday the 9th he hoiſt'd ſail, came to *Punta Roxa*, or Red Point, which is thirty leagues eaſt from *Monte Chriſto*, and there they took tortoiſes,

He finds the caravel that had left him.

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tortoiſes, as big as bucklers, that went to lay their eggs aſhore. The admiral affirm'd he had thereabouts ſeen three mermaids, which raiſed themſelves high above the water, and were not ſo beautiful as they paint them; but had ſome ſort of human face, as he had ſeen at other times on the coaſt of *Guinea*. He proceeded to *Rio de Graciæ*, or the River of *Grace*, where *Martin Alonſo Pinzon* had been trading, and was always call'd by his name, and there he order'd four *Indians* the ſaid *Martin Alonſo* had taken by force, to be left.

Friday the 11th, he ſail'd on to a cape he call'd *Belprado*, whence there was a proſpect of a mountain, which looking like ſilver, becauſe cover'd with ſnow, he call'd it *Monte de Plata*, or Mountain of Plate, and the port at the foot of it *Puerto de Plata*, that is, Port of Plate, being in the ſhape of a horſe-ſhoe. Running on all along the coaſt, with the current, and fair weather, ten leagues farther, he found ſeveral capes, which he call'd *del Angel*, or the Angel's; *la Punta del Yerro*, the Miſtake-Point; *el Redondo*, the Round one; *el Frances*, the *French* one; *el Cabo de buen Tiempo*, Fair weather Cape; *el Tajado*, the Upright. Next ſaturday he advanc'd thirty leagues farther, admiring the extent of the iſland, call'd one cape *de Padre y Hijo*, of the Father and Son, a harbour *Puerto ſacro*, ſacred Port, and a point of land *Cabo de les Enamorados*, the Love's Cape. Coming up to it he diſcover'd an extraordinary large bay, three leagues wide, and in the midſt of it a ſmall iſland. There he lay to obſerve the eclipſe, which was like to be on the 17th, the oppoſition of *Jupiter* and the moon, and the conjunction of the ſun and *Mercury*, in oppoſition to *Jupiter*. He ſent the boat aſhore for water, where they found ſome men, with bows and arrows; they bought a bow and ſome arrows, and deſir'd one of them to go ſpeak with the admiral; he conſented, was aſk'd for the *Caribbees*, and pointed, that they were to the eaſtward; and to the queſtion about gold, pointed towards the iſland of *St. John de Puerto Rico*, ſaying there was *guania*, that is, pale gold, which the *Indians* highly value. He gave him meat, and two pieces of green and red cloth, with ſome little glaſs beads, and then ſet him aſhore. Five and fifty naked *Indians*, with long hair, like women in *Spain*, great plumes of feathers, bows and arrows, ſwords made of hard palm-tree wood, and heavy poles, which bruiſed grievouſly where they fell, lay in ambuſh in the wood. The *Indian* made them lay down their arms, they came to the boat, two of their bows were bought by the admiral's order, and they were ſo far from ſelling any more, that they prepar'd to ſeize the *Spaniards*, for which reaſon they fell upon them, gave one a great cut in the buttocks, and another a blow on the breaſt, upon which the reſt fled, and they might have kill'd many had they purſu'd them. This was the firſt time any hoſtility was committed on this iſland, betwixt the *Spaniards* and *Indians*. The admiral was concern'd at it, tho' on the other hand he ſaid it pleaſed him, that they might know what the Chriſtians could do.

On monday the 14th, in the morning, abundance of people appear'd on the ſhore, *Columbus* order'd the men in the boat to ſtand upon their guard; but the *Indians* came as if nothing had happened, and among them was the king of that province, and the *Indian* that had been aboard the caravel, to which that king came with three of his men. The admiral order'd them biſket and honey to eat, red caps, bits of cloth, and beads. The next day the king ſent his gold crown, and ſtore of proviſions, the men that brought them being arm'd with bows and arrows. Four ſuch underſtanding youths came to the caravel, that *Columbus* reſolv'd to carry them to *Spain*. They gave him an account of ſeveral things, and from thence ſhew'd him the iſland of *St. John de Puerto Rico*. He departed that bay, which he nam'd *de los Flechos*, or of the arrows, on wedneſday the 16th of *January*, not thinking fit to ſtay any longer becauſe the caravels made much water, ſailing on with a weſt-north-weſt wind, and when he had ſail'd ſixteeen leagues, the *Indians* he had aboard ſhew'd him the iſland of *St. John de Puerto Rico*, and the *Caribbees*, where the man-eaters liv'd. Tho' he would willingly have taken a view of thoſe iſlands, yet to ſatisfy the men, the wind freſhning, he order'd to direct their courſe for *Spain*. Sailing on for ſome time proſperouſly enough he ſaw many tunny fiſhes, ſome gulls, and the wind was very drying. They met with abundance of weeds, but being acquainted with them were not apprehenſive, and kill'd a tunny fiſh, and a large ſhark, which ſerv'd them to make a good meal, for they had nothing left but bread and wine. The caravel *Pinta* could not ſail well upon a bouling, her mizen maſt being faulty, and therefore little uſe made of it; and the admiral waiting for her, they made little way. Sometimes when the weather was calm, the *Indians* leap'd into the water, ſwam about, and diverted themſelves. Having ſail'd ſome days upon ſeveral rumbs, becauſe the wind was unſteady, *Vincent Yanez Pinzon*, *Sancho Ruyz*, *Peralonſo Ninno*, and *Roldan* the pilots kept account of the leagues they ran, and making

their

their reckoning, concluded themſelves to be to the eaſtward of the *Azores*, for they allow'd more leagues than in truth the caravels ſail'd; ſo that directing their courſe northward they would not have come up with the iſland of *St. Mary*, which is the laſt of the *Azores*, but would have been five leagues from it, and have come up, near *Madera*, or *Puerto Santo*. HERRERA

CHAP. XIII.

The Admiral proſecutes his voyages, touches at the Azores, *and is driven by Storms into* Lisbon.

THE admiral being ſkilful in computing the leagues, found 150 ſhort of the others, and on tueſday the 12th of *February*, the ſea began to ſwell with fierce and dangerous ſtorms, ſo that he drove all the night without any ſail aboard, yet afterwards let out a ſmall matter. The ſea broke, and beat the ſhips. In the morning the wind ſlackened a little, but on wedneſday night grew ſtrong again, the waves running ſo high that the ſhip could not work her way out. The admiral bore his mainſail, without any bonnet, very low, that it might only carry the veſſel through the ſurges; but perceiving the mighty danger ſuffered her to drive a ſtern before the wind, there being no other remedy. Then the caravel *Pinta* began to run from it, and vaniſhed, tho' the admiral carried a light all the night, and ſhe anſwered. On thurſday the 14th of *February*, the ſtorm increaſed, as did the fear of periſhing, to which was added the concern of thinking the *Pinta* was loſt. The diſmal weather ceaſed not, and the caravel roll'd for want of ballaſt, the proviſions being ſpent. The admiral ſeeing death near at hand, that their catholick majeſties might not miſs of ſome intelligence of what he had done to ſerve them, writ down on a ſkin of parchment as much as he could relating to his diſcovery, which he wrapped up in an oiled cloth, and put it into a cloſe caſk, throwing it into the ſea, all the men believing it was ſome act of devotion, and immediately the wind ſlackned. Friday the 15th of *February*, they ſaw land a head, towards the eaſt north eaſt, which ſome ſaid was the iſland *Madera*, others the rock of *Liſbon*; but the admiral ſtill perſiſted it was one of the *Azores*. They ply'd backwards and forwards with much trouble, and could not recover the iſland of *St. Mary*. The admiral ſuffered much in his legs, having been out in the cold and wet, and on the 18th with much difficulty, anchored on the north ſide of the iſland, which they found to be *St. Mary*'s. Immediately three men hailed the caravel, the boat went for them, and they carried the admiral ſome refreſhment of bread and fowl from the governor, whoſe name was *John de Coſtenbeda*. On tueſday the 19th of *February*, he ordered half the men to go out in proceſſion, to a chapel there was near by, in purſuance of a vow made in the ſtorm, and when they returned, he would go with the other half, and deſired the three *Portugueſes* to ſend them a prieſt to ſay maſs. Whilſt they were in their ſhirts at prayers, the whole town, horſe and foot, with their governor, fell upon and ſeized them all. Their long ſtay made the admiral ſuſpect, that they were detained, or that the boat was ſtaved, the iſland being ſurrounded with rocks, and there being no ſight of it, becauſe the hermitage was covered by a point of land, which juts out into the ſea, he removed with the caravel right againſt the chapel, and ſaw abundance of people, and that ſome went into the boat, and were coming to the caravel.

A dreadful ſtorm.

The governor of the iſland ſtood up, demanded ſecurity of the admiral to come aboard, and tho' he gave him his word, yet he would not venture his perſon. The admiral aſked him, why he had ſent him freſh proviſions, and thoſe *Portugueſes* to invite him aſhore, and yet, notwithſtanding there was peace between the crowns of *Caſtile* and *Portugal*, did ſo baſe a thing as to detain his men; adding, that to ſatisfy him of his being employed by the king and queen of *Spain*, he would ſhew him his commiſſion. The *Portugueſe* anſwered, we here do not know the king and queen of *Caſtile*, nor do we regard their commiſſion, or ſtand in fear of them. Some other words paſſed between them, and the *Portugueſe* told him he might go into the port with the caravel, for all he had done was by his king's order, which the admiral bid his men bear witneſs to; and told the governor, that in caſe he did not reſtore his boat and men, he would carry an hundred *Portugueſe* priſoners into *Spain*. Then he anchored again where he was before, becauſe the wind blew freſh, ordered the caſks to be filled with ſea water, to ballaſt the caravel, and the weather being foul, ſailed towards the iſland of *St. Michael*, by reaſon there are no good harbours in thoſe iſlands, and therefore it is ſafeſt to be out at ſea. It blew a great ſtorm

Herrera ſtorm all that night, and miſſing the iſland of *St. Michael*, he returned to *St. Mary's*, where the boat preſently came out with two clergymen, a notary, and five ſailors, and being promiſed ſecurity they went aboard, and required the admiral to ſhew them the king of *Spain*'s commiſſion, which he did, they returned, and diſmiſſed his boat and men, the governor ſaying, he had orders from the king of *Portugal* to ſeize the admiral, and would give any thing to take him.

Having recovered his men, and the weather being fit to ſail for *Spain*, he gave orders to ſtand eaſtward. The next day a great bird, which the admiral judged to be an eagle, came to the ſhip. On ſaturday the 2d of *March* there blew a dreadful ſtorm. They drove without any ſails till four of the clock on monday, without any hopes of eſcaping, but then it pleaſed God they diſcovered the land, which was the rock of *Cintra*, or as our ſailors call it of *Liſbon*, and to avoid the tempeſt, he reſolved to put into the harbour, without being able to lie at *Caſcaes*. He gave God thanks for his deliverance, and all men admired how he had eſcaped, declaring they had never ſeen ſuch ſtorms. The king of *Portugal* was then at *Valparayſo*, the admiral writ to acquaint him that the king and queen of *Spain*, his ſovereigns, had ordered him to put into any of his highneſs's ports, to get what he had need of for his money, and therefore deſired his leave to go up to *Liſbon* for his greater ſecurity, and to ſatisfy his highneſs, that he came not from *Guinea*, but from the *Indies*. *Bartholomew Diaz de Liſboa*, maſter of a galeon well ſtored with cannon, came in an armed boat, and bid the admiral come aboard him, to give an account of himſelf to the king's officers, and the captain of the galeon. *Columbus* anſwer'd, that he was the monarch of *Spain*'s admiral, and therefore accountable to no man, and would not go out of his ſhip, unleſs compelled by a ſuperior power. The *Portugueſe* bid him ſend his maſter, which the admiral alſo refuſed to do, ſaying, he would never conſent, unleſs compelled, for it was the ſame thing for him to go, as to ſend another; and that it was the cuſtom of the *Spaniſh* admirals rather to die, than to put themſelves, or their men into the hands of others. The *Portugueſe* replied, that ſince he was ſo reſolved, he might do as he pleaſed; but deſired he would ſhew him the king of *Spain*'s commiſſion if he had any; and having ſeen it returned to the galeon, and gave an account of what had paſſed. The captain of it, whoſe name was *Alvaro Daman*, went aboard the admiral's caravel, with kettle-drums, trumpets, and hautboys, and offered him all he ſhould deſire.

CHAP. XIV.

What paſſed between the Admiral, and the King of Portugal. Columbus *arrives at* Palos, *their Majeſties preſs his coming to* Barcelona, *and the honourable Reception he had there, the Pope grants thoſe Countries to the Crown of* Caſtile.

AS ſoon as the report was ſpread abroad in *Liſbon*, that the admiral was come from the *Indies*, ſuch multitudes of people flocked to ſee him, and the *Indians* he brought, that it was wonderful to behold, and all men were amazed at it. The next day he received a letter from the king of *Portugal*, by the hands of *Don Martin de Noronna*, his majeſty's ſervant, by which he deſired he would come to him, and he, not to ſhew any miſtruſt, complied. He lay that night at *Sacavem*, and was well entertained, and the king had given orders at *Liſbon*, for him to be ſupplied with all he had occaſion for gratis. The next day he arrived where the king was, all the gentlemen of the king's houſehold came out to meet, and conducted him to court, where the king received him very honourably, made him ſit down, and after expreſſing much joy for his ſucceſs, and enquiring after ſome particulars, ſaid, he was of opinion, that according to articles with the crown of *Spain*, that conqueſt rather belonged to the crown of *Portugal*, than to that of *Spain*. He anſwered, he had not ſeen thoſe articles, nor knew any more, than that their highneſſes had directed him, not to go to *Mina*, or *Guinea*, which had been proclaimed in all the ports of *Andaluzia*, before he ſet out on his voyage. The king anſwered, he believed there would be no need of any mediators to accommodate this matter. He ordered the prior of *Crato*, that is of the knights of *Malta*, the prime man then about the court, to entertain him. The next day the king told him, if he wanted any thing, he ſhould be ſupplied, and making him ſit, aſked many queſtions, concerning that new voyage, the latitudes, the people, and other things relating to thoſe parts, being highly concerned that he had let ſlip that good fortune. There

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were thoſe, who offered him to murder the admiral, that what he had done might not be known; but he would not conſent.

On monday the 11th of *March*, the admiral tookhis leave of the king, who was attended by all the gentry about the court. *Don Martin de Norenha* was ordered to conduct him to *Liſbon*; his majeſty gave him a mule, and another to his pilot, and twenty *Eſpadines*, worth about 20 ducats. He took *Villa Franca* in his way, where the queen was, in the monaſtery of *St. Antony*. He kiſſed her hand, and having given an account of his voyage, departed, and was overtaken by a ſervant of the king's, who told him from his majeſty, that if he would go into *Spain* by land, he would order him to be attended, provide horſes, and furniſh him with all neceſſaries; but he ſailed for *Sevil* in his caravel, on wedneſday the 13th of *March*. On thurſday before ſun riſing he came to cape *St. Vincent*, and friday the 15th after day to *Saltes*, where he entered about noon with the tide, into the port he had ſet out from, on friday the 3d of *Auguſt*, the year before, ſo that he ſpent ſix months and a half on the voyage. Being informed that their catholick majeſties were at *Barcelona*, he had thoughts of repairing to them by ſea, in his caravel. He landed at *Palos*, was received with a proceſſion, and extraordinary rejoicing of the whole town, all men admiring that mighty exploit, which they never imagined he would have performed ſo ſucceſsfully.

The admiral having reſolved not to go by ſea to *Barcelona*, ſent their majeſties advice of his arrival, and a brief account of his voyage, referring them to his own more ample information, by word of mouth. The anſwer met him at *Sevil*, the purport whereof was, to expreſs their joy for his return and ſucceſs, offering to reward and honour him, ordering him to make haſte to *Barcelona*, that they might concert what was neceſſary for carrying on the diſcovery commenced, and to conſider, whether it were convenient to leave ſome orders at *Sevil*, that no time might be loſt. It is impoſſible to expreſs how their majeſties were pleaſed, and all the court rejoiced at, and admired to ſee that accompliſhed, which they had all deſpaired of. The ſuperſcription of the letter was to *Don Chriſtopher Columbus*, their majeſties admiral of the ocean, viceroy, and governor of the iſlands diſcovered in the *Indies*. He returned an anſwer with a particular of what ſhips, men, ſtores, ammunition, and proviſions were requiſite, to return to the *Indies*, and took the way to *Barcelona*, with ſeven *Indians*, the reſt being dead by the way. He alſo took with him green and red parrots, and other rare things, never before ſeen in *Spain*. The fame of this wonder being ſpread abroad, when he departed *Sevil*, the people flocked from all parts to the road to ſee the admiral, and the *Indians*. Their majeſties having received his memorial, directed *John Rodriquez de Fonſeca*, brother to *Alonſo de Fonſeca*, and *Antony de Fonſeca*, lords of *Coca*, and *Alaejos*, to apply himſelf immediately to the providing of all the admiral thought requiſite for his ſecond voyage to the *Indies*. HERRERA

The admiral came to *Barcelona* about the middle of *April*, was received in ſolemn manner, all the court and city going out in ſuch numbers, that the ſtreets could not contain them, admiring the admiral, the *Indians*, and the things he brought, which were carried openly. The more to honour him, their majeſties ordered their throne to be ſet out in publick view, where they ſat with prince *John*. The admiral came in attended by a multitude of gentlemen, as ſoon as he drew near their majeſties ſtood up, he knelt down, kiſſed their hands, was ordered to riſe, a chair brought, and he ſat down in their royal preſence. When he had very ſedately, and with much diſcretion, given their highneſſes a ſhort relation of GOD's mercies, under their highneſſes auſpicious fortune, of his voyage, and diſcovery, the hopes he had of finding larger countries; and having ſhewed the things he brought, and the *Indians*, as they went in their own country; the majeſties left their chairs, knelt down, and lifting up their hands to heaven, with tears in their eyes, returned thanks to GOD, and the muſick of the chapel began the hymn *Te Deum*. In regard that what had been concerted at firſt with the admiral was but a plain contract, and he had performed what he undertook, their majeſties in more ample manner ratified to him, what they had promiſed at the town of *Santa Fe*, on the 17th of *April*, the foregoing year, and the patents paſſed at *Barcelona* on the 30th of the ſame month, this year, and were ſigned by their highneſſes on the 28th of *May*. They alſo gave him the arms of *Caſtile* and *Leon* to bear together with his paternal coat, with other things denoting his difficult and wonderful diſcovery; and beſtowed ſome favours on his brothers *Don Bartholomew*, and *Don James*, tho' they were not then at court. The king took the admiral by his ſide, when he appeared in publick in *Barcelona*, doing him very much honour otherwiſe, and therefore all the grandees, and other prime men honoured and invited him to dine with them;

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and the cardinal of *Spain*, *Don Peter Gonzales de Mendoza*, a virtuous and noble minded prince, was the firſt grandee, who going one day from court, took the admiral to dine with him. Their catholick majeſties thought fit to acquaint pope *Alexander* the 6th, of the houſe of *Borja*, with their new diſcovery, that he might return thanks to God, for the goodneſs ſhewn to his church, and rejoice, for that in his days, an opportunity was offered of propagating the goſpel. Their embaſſador was alſo ordered to inform him, that the ſaid diſcovery had been made without incroaching upon the crown of *Portugal*, the admiral having received ſtrict commands from their highneſſes, not to come within an hundred leagues of *la Mina*, or *Guinea*, or any other part belonging to the *Portugueſes*, which he had punctually performed. And tho', in regard the admiral had taken poſſeſſion of thoſe new lands, and for many other reaſons, ſeveral eminent civilians were of opinion, there was no need of the pope's confirmation, or grant for poſſeſſing of that new world juſtly; however their catholick majeſties directed their ſaid embaſſador, to entreat his holineſs to make a deed of gift of the lands already diſcovered, and to be diſcovered to the crown of *Caſtile*, and *Leon*, and to expedite his bulls accordingly.

The pope rejoiced very much at this news, and glorified God, for that he had been pleaſed to ſhew the means to draw thoſe people out of infidelity, and make them partakers of his bleſſings by means of their catholick majeſties, the induſtry of admiral *Columbus*, and the aſſiſtance of the *Spaniſh* nation; and all the court of *Rome* celebrated and admired ſo great an exploit. The pope granted to their majeſties of *Caſtile* and *Leon*, and to their heirs and ſucceſſors, the ſovereign empire and dominion of the *Indies*, and their ſeas, with ſupreme and royal juriſdiction, imperial dignity, and ſuperiority over all that hemiſphere: to which, by the advice, conſent, and approbation of the ſacred college of cardinals, a bull was expedited, on the 2d of *May* this ſame year, with all the ſame privileges, franchiſes, and prerogatives granted to the king of *Portugal* for *India*, *Guinea*, and other parts of *Africk*. And by another bull of the 3d of *May* the ſame year he granted to them all the *Indies*, whether iſlands, or continent, already diſcovered, or to be diſcovered, for ever, drawing a line from the one pole to the other at an hundred leagues diſtance to the weſtward from the iſlands *Azores*, and thoſe of *Cabo Verde*, and that whatſoever was, or ſhould be diſcovered to the weſtward, or ſouthward of that line, ſhould appertain to the navigation and diſcovery of their majeſties of *Caſtile* and *Leon*, provided it was not in the poſſeſſion of any other chriſtian prince, before Chriſtmas-day in the ſame year; and that none ſhould preſume to ſail into thoſe parts, under penalties and eccleſiaſtical cenſures.

CHAP. XV.

The Admiral takes leave of their Catholick Majeſties to return to the Indies; *and the King of* Portugal *pretends that what had been diſcovered belongs to him.*

THE pope's bulls being brought, when the admiral had obtained all things for the voyage he was to undertake, a few days before he left *Barcelona*, their majeſties ordered that the *Indians* ſhould be baptized, having been before inſtructed in the catholick faith, they themſelves deſiring to be made Chriſtians; and therefore their majeſties were willing to offer up to God thoſe firſt fruits of the Gentiles, the king, and the prince his ſon ſtanding godfathers; the latter of which would have one of the *Indians* to remain in his ſervice, who ſoon after died. For the better managing the converſion of thoſe people, their highneſſes ordered, that one F. *Boyl*, a *Catalonian* monk, of the order of *St. Benedict*, and other religious men, with the pope's authority, ſhould go along with the admiral, giving ſtrict charge that the *Indians* ſhould be well uſed, and brought into the church by fair means, and that the *Spaniards* who miſuſed them ſhould be ſeverely puniſhed. They gave the admiral very rich church ſtuff, for the ſervice of God, and ordered him to expedite his departure, and as ſoon as poſſible to diſcover whether *Cuba*, which he had called *Juana*, was an iſland, or continent, and to behave himſelf diſcreetly towards the *Spaniards*, encouraging the good, and chaſtizing the wicked. He took leave of their majeſties, and was attended that day from the palace to his lodgings by all the court, and the ſame when he departed *Barcelona*.

Seventeen ſail provided for a ſecond voyage.

When he came to *Sevil*, he found the arch-deacon *John Rodriquez de Fonſeca* had provided ſeventeen ſhips, great and ſmall, furniſhed with abundance of victuals, ammunition, cannon, wheat, ſeeds, mares, horſes, and tools to work the gold mines, and ſtore of commodities to barter, and give as the admiral ſhould think fit. The

fame of this ſtrange diſcovery, and of gold, drew together 1500 men, and among them many gentlemen, all in the king's pay, for not above twenty went over upon their own account, and thoſe were horſemen. There were many labouring men, to work at the gold mines, and handicrafts of ſeveral ſorts. Their majeſties by a new commiſſion appointed the admiral captain general of the navy, and of the *Indies*, and *Antony de Torres*, brother to prince *John*'s nurſe, a man of prudence, and ability to bring it back. *Francis de Pennaloſa*, the queen's ſervant, was appointed to command the forces in the field, and *Alonſo de Vallejo* had the ſame poſt. *Bernard de Piſa*, an *alguazil* of the court, equivalent to a ſergeant at arms, went as controller of the *Indies*, and *James Marque* as inſpector. The moſt noted perſons that went over were the commendary *Gallegos*, *Sebaſtian de Campo*, both of *Galicia*, the commendary *Arroyo*, *Roderick Abarca*, *Micer Girao*, *John de Luxon*, *Peter Navarro*, *Peter Hernandez Coronel*, whom the admiral conſtituted head alguazil of the iſland *Hiſpaniola*; *Moſen Peter Margarite*, a *Catalonian* gentleman, *Alonſo Sanchez de Carvajal*, alderman of *Baeza*, *Gorbolan*, *Lewis de Arriaga*, *Alonſo Perez Martel*, *Francis de Zunniga*, *Alonſo Ortiz*, *Francis de Villalobos*, *Perefan de Ribera*, *Melchior Maldonado*, and *Alonſo Malaver*. Now alſo went over *Alonſo de Ojeda*, ſervant to the duke of *Medina Celi*, a little man, but well ſhaped, of a good aſpect, very ſtrong, and active, who when queen *Iſabel*, or *Elizabeth* was on the tower of the cathedral at *Sevil*, got upon the beam, which was out 20 foot beyond the ſaid tower, meaſured the length of it with his feet, as nimbly, as if he had been walking along a room; at the end of the beam ſhook one leg in the air, and turning round, returned with the ſame agility to the tower, all men admiring he did not fall, and beat himſelf in pieces. Theſe and all the reſt that went aboard the fleet took a ſolemn oath to be obedient to their majeſties, to his admiral, and to the juſtices, and to take care of the royal intereſt.

King *John* of *Portugal* was ſo highly concerned for having ſuffered this new empire to go from him, that not being able to conceal his trouble, he ordered preparations to be made for invading of thoſe countries, upon pretence that they belonged to him; and on the other hand ſent *Ruy de Sande* to their highneſſes, who told them, ſhewing his credentials, how well he had treated the admiral, that he was pleaſed his project and voyage had been ſucceſsful; and that he did not queſtion, if there were any countries and iſlands diſcovered which belong'd to him, that they would ſo behave themſelves towards him, as he would do in the like caſe; and that being informed they deſigned to proſecute the diſcovery due weſt from the *Canary* iſlands, without turning to the ſouthward, he deſired they would direct the admiral to obſerve thoſe orders, and he would enjoin his commanders, when they went out upon diſcovery, not to paſs thoſe bounds to the northward. Before *Ruy de Sande* came, a report had reached the court, that the king of *Portugal* would ſend his fleet the ſame way the *Spaniards* ſailed, and take poſſeſſion of thoſe lands. There was alſo advice brought, that *Martin Alonſo Pinzon*, after eſcaping dreadful ſtorms, was arrived with his caravel *Pinta* in *Galicia*. He died preſently, and ſome ſay it was for grief of a reprimand he received, for not obeying the admiral, and leaving him; and becauſe their catholick majeſties would not ſee him, unleſs introduced by *Columbus*. HERRERA

Upon the advice received from *Lisbon*, and the king of *Portugal*'s intimation of his deſigns, their catholick majeſties ordered *John Rodriguez de Fonſeca* ſo to provide the fleet the admiral was to command, that in caſe the *Portugueſes* ſhould make any attempt, it might be either offenſive or defenſive, and to haſten its departure. They alſo ſent *Lope de Herrera*, a retainer on their family, to *Lisbon*, to return that king thanks for his courteſy towards the admiral, and deſire him not to ſuffer any of his ſubjects to go or ſend to thoſe iſlands, or continents newly diſcovered, becauſe they belonged to them; which would be agreeable to the brotherly affection there was between them, and troubles would be prevented, and the preaching of the catholick faith among thoſe nations would not be obſtructed. *Lope de Herrera* had alſo inſtructions to repreſent the extraordinary care their catholick majeſties had taken, in charging the admiral not to touch at the gold mine, or *Guinea*, or any other part diſcovered by his predeceſſors. Beſides this compliment, he had other private inſtructions, that in caſe he found that king had either already ſent out his fleet, or deſigned to ſend it, he ſhould not proceed as above, but deliver other credentials he carried, and require him to ſtop thoſe proceedings, till publick proclamation thereof were made in his kingdom. When *Ruy de Sande* had delivered his embaſſy, as is ſaid above, he deſir'd leave to export ſome things the king of *Portugal* ſtood in need of for the expedition he deſigned to undertake againſt the *Moors* in *Africk*, wherewith he diſguiſed the report of the diſcovery he intended to the weſtward. He alſo

Herrera alſo demanded, that the *Spaniards* ſhould be forbid going to fiſh at cape *Bojador*, till it ſhould be amicably decided, whether they might lawfully do ſo, and their highneſſes anſwered, It ſhould be done.

Lope de Herrera being ſet out for *Portugal*, before *Ruy de Sande* reached the court of their catholick majeſties, and king *John* being inform'd of the meſſage he brought, he ſent *Edward Galvan* to give notice of what *Ruy de Sande* had in commiſſion, relating to *Columbus*'s diſcovery, and without permitting *Lope de Herrera* to make uſe of his credentials, or requiring what he was directed, anſwered, that he would ſend no ſhips upon diſcovery in ſixty days, becauſe he intended to ſend embaſſadors to their highneſſes upon that point. Whilſt this was in agitation, he had complained againſt their catholick majeſties at the court of *Rome*, ſaying, they interrupted the courſe of his diſcoveries and advantages, and proteſted againſt the bulls granted, alledging many pretences of wrong, as that they broke into his limits, and there ought to be bounds aſſigned, to prevent the troubles that might enſue between the ſubjects of the two crowns. The pope anſwered, that to obviate all occaſions of complaint, he had marked out what belonged to each, ordering the meridian to be drawn from pole to pole, as has been ſaid; and again granted to the kings of *Spain* all that ſhould be conquered in the iſlands towards the eaſt, weſt, and ſouth, not already poſſeſſed by any other prince; and another bull was expedited on the 26th of *September* the ſame year. However, this did not ſatisfy the *Portugueſes*, who pretended they were wronged, and that the partition meridian ought to be drawn much farther weſtward.

CHAP. XVI.

The Admiral's Inſtructions and Preparations; he ſets out on his ſecond Voyage.

THE admiral being at *Sevil*, with his orders, declaring how far the liberty of his admiralſhip and government extended, which were as large as the pope's grant, and having left his ſons *Don James* and *Don Ferdinand*, as pages to prince *John*, he applied himſelf to chuſe the ableſt pilots, and to review the men appointed for the ſervice, in the preſence of the controller *Soria*. All perſons were prohibited carrying any goods to barter, and it was order'd, that all things belonging to their highneſſes, as well as to private perſons, ſhould be entered at the cuſtom-houſe both in *Spain* and the *Indies*, and whatſoever ſhould be found not entered, to be confiſcate. The admiral had directions, as ſoon as he arriv'd at *Hiſpaniola*, to muſter his men, and ſo at other times as he thought fit, and to order their pay; and he had power to appoint *Alcaldes* and *Alguazils*, that is, magiſtrates in the iſlands and others parts, to try cauſes, both civil and criminal, from whom appeals might lie to himſelf; and when aldermen, common-council men, and other officers were to be appointed for the government of the people, or any town that was built, he ſhould name three for every place, out of which their highneſſes might chuſe one; but for the firſt time he was allowed to chuſe them himſelf. All proclamations made were to be in their highneſſes names; as were all patents, injunctions, and orders, ſigned by the admiral, counterſigned by the ſecretary, or clerk that drew them and ſealed with their highneſſes ſeal on the back. That as ſoon as he landed a cuſtom-houſe ſhould be built, to lay up their majeſties ſtores, to be kept by their officers, the admiral having the ſupreme command over them all, who was to carry on the trade, or the perſon by him appointed, with the aſſiſtance of their highneſſes inſpector and controller. That he ſhould have the eighth part of all the profit, paying the eighth of all the goods carried over to barter, firſt deducting the tenth he was to have of all things, purſuant to his contract; and that he might ſend out ſhips to any other part, as he ſaw convenient.

Whilſt the admiral continued at *Sevil* attending the diſpatch of his affairs, he received a letter from their majeſties, dated at *Barcelona* the fifth of *September*, directing, that before his departure he ſhould cauſe to be drawn a ſea chart, with the rumbs, and all other particulars for the voyage to the *Weſt-Indies*, and preſſing him to be gone ſpeedily, promiſing him great matters, for as much as the importance of that diſcovery appeared daily to be of greater conſequence; and as yet nothing was concerted with the king of *Portugal*, though it was hoped he would hearken to reaſon. The admiral cauſed abundance of plants to be ſhipp'd, as alſo wheat, barley, oats, rye, and all ſorts of grain; cows, brick, lime, and other materials. The men being ſhipp'd, and all things in readineſs, the fleet ſet ſail from the bay of *Cadiz*, on wedneſday the 25th of *September*, before ſun-riſing. He directed his courſe ſouth-weſt, for the *Canary* iſlands, came up with *Gran Canaria* on wedneſday the ſecond, and on ſaturday the

fifth of *October* to *Gomera*, where he ſtaid two days, taking in wood, water and cattle; as calves, goats, ſheep, and eight ſows, at ſeventy maravedies each; from which all thoſe there have been ſince in the *Indies* have multiplied. They alſo took aboard hens, other creatures, and garden ſeeds. There each pilot had his inſtructions given him ſeal'd, directing the courſe he was to ſteer, till he came to the country of king *Guacanagari*, which they were not to open unleſs ſeparated from him by ſtreſs of weather, becauſe he would not otherwiſe have that voyage commonly known, leſt it ſhould be diſcovered to the king of *Portugal*. HERRERA

CHAP. XVII.

The Admiral proſecuting his Voyage, diſcovers other Iſlands.

HE departed the iſland *Gomera* on monday the ſeventh of *October*, paſſed by that of *Hierro*, the laſt of the *Canaries*, ſteering more to the ſouthward than he had done the firſt voyage, and on the 24th of the ſame month, when he believed he had ſailed about four hundred and fifty leagues, ſaw a ſwallow come to the ſhips, and ſoon after met with heavy ſhowers of rain, which he ſuppoſed to be occaſioned by the nearneſs of ſome land; wherefore he ordered to ſlacken ſail, and to look out ſharp at night. On ſunday the third of *November* all the fleet ſaw land, to their great ſatisfaction, and it proved an iſland, which he called *Dominica*, becauſe diſcovered on ſunday, in *Spaniſh* called *Domingo*. Preſently they ſaw two more on the ſtarboard ſide, and then many others; and they began to ſmell the herbs and flowers; and to ſee flocks of parrots, which always make a great noiſe as they fly. There ſeemed to be no convenient anchoring to the eaſtward, and therefore he paſſed on to the ſecond iſland called by him *Marigalante*, that being the name of the ſhip he was in. He landed ſome men, and took poſſeſſion before a notary and witneſſes. Departing thence the next day, he found another iſland, and called it *Guadalupe*, ſent the boats aſhore, found no inhabitants in a ſmall town there appeared on the coaſt, and here they took the firſt of thoſe parrots they called *Guacamayas*, being as big as dunghil-cocks, of ſeveral colours. The natives were fled to the mountains, but in ſearching their houſes, they found that piece of timber ſailors call the ſtern poſt, which ſurpriſed them all, not knowing how it ſhould come thither, unleſs drove by the weather from the *Canaries*, or from *Hiſpaniola*, if it were that belonging to the admiral's ſhip, loſt there. Men were ſent aſhore again on tueſday, who took two youths, that by ſigns gave them to underſtand they belonged to the iſland of *Borriquen*, and that thoſe of *Guadalupe* were *Caribbees*, and kept them to eat. The boats returned for ſome *Spaniards* that had ſtaid behind, and found them with ſix women, that were fled from the *Canibals*, which the admiral would not believe, and therefore gave them hawkſbels, and ſet them aſhore. The *Canibals* took away all that had been given them; and when the boats came again, the women, two boys, and a youth begged of the ſeamen to carry them aboard the ſhips. By theſe it was known that there was a continent not far off, and many iſlands, which they called by their names. Being aſked for the iſland *Hiſpaniola*, in their language called *Ayti*, they pointed towards the place where it lay.

Dominica iſland.

Marigalante.

Guadalupe

The admiral would have held on his way without ſtopping, but that they told him, the inſpector *James Marque* was gone aſhore with eight ſoldiers, at which he was offended; and becauſe he had been long gone, and returned not, parties of men were ſent to ſeek him; who could not find him, by reaſon of the thickneſs of the woods, and therefore he reſolved to wait a day for him. He ſent men again aſhore, who fired muſkets, and ſounded a trumpet, and he not returning, *Columbus*, who thought every day a year, reſolved to leave them, yet bore patiently, for fear they ſhould periſh, and ordered the ſhips to take in wood and water; and then ſent *Alonſo de Ojeda*, who was captain of a caravel, with forty men to find him, and take a view of the country, who returned without any tidings of thoſe men, and ſaid he had ſeen much cotton, faulcons, haggards, kites, herons, rooks, pigeons, turtles, ducks, nightingals and partridges; and that in travelling ſix leagues he had waded through twenty ſix rivers, many of which came up to a man's waſte. On friday the eighth of *November*, the inſpector returned with his men, and ſaid he had loſt himſelf in the mighty woods and thickets, and could not ſooner find the way back. The admiral ordered him to be put under arreſt, and went aſhore, where in ſome houſes that were near at hand, he found cotton, both ſpun and unſpun, and a ſtrange ſort of looms they wove it in. There were abundance of men's heads hung up, and baſkets full of human bones, the houſes very good, and better ſtored with

HERRERA with proviſions than thoſe in the iſlands diſcovered the firſt voyage.

On the 10th of *November* he coaſted along this ſame iſland of *Guadalupe*, towards the north-weſt, making towards *Hiſpaniola*, and diſcovered a very high iſland, which he called *Monſerrate*, becauſe it looked like the rocks of that place. Next he found a very round iſland, every way perpendicular, ſo that there ſeemed to be no getting up into it without ladders, and therefore he called it *Santa Maria la Redonda*, that is, *Round St. Mary*; to another he gave the name of *Santa Maria el Antigua*, *Antient St. Mary*, whoſe coaſt extended fifteen or twenty leagues. Many more iſlands appeared to the northward, very high, wooded, and green. He anchored at one of them, and named it *St. Martin*; and on the 14th of *November*, at *Santa Cruz*, or *Holy Croſs*. There they took four women and two children; and the boat returning met a canoe with four *Indian* men and a woman, who ſtood upon their guard, and the woman ſhot arrows as well as the men, who wounded two ſoldiers, and the woman ſhot through a buckler. They boarded the canoe, which overſet, and one of the *Indians* diſcharged his bow very vigorouſly as he ſwam. Holding on their courſe, they ſaw ſo many iſlands cloſe together, that they ſeemed not to be numbered, the largeſt of which he called St. *Urſula*, and the reſt the 11000 *Virgins*, and then came up with another great one called *Borriquen*, but he gave it the name of *St. John Baptiſt.* (it is now called *St. Juan de Puerto Rico.*) In a bay of it to the weſtward they took ſeveral ſorts of fiſh, as ſcate, olaves, Pilchards. There were many good houſes, tho' all of timber, and thatched, with a ſquare to them and a way from it down to the ſea, kept very clean and beaten; the walls of the houſes made of canes wove together like wattles, with greens on them very curiouſly, as is uſed at *Valencia* in *Spain*. Near the ſea was a ſort of open gallery, or balcony, that would contain twelve perſons, of the ſame ſort of ſtructure; but they ſaw no living creature, and ſuppoſed they were fled. On friday the 22d of the ſame month, the admiral diſcovered the firſt land of the iſland *Hiſpaniola*, on the north ſide, departing the utmoſt point of *St. John de Puerto Rico*, which are fifteen leagues diſtant. We have here ſeen the firſt diſcovery of the *Caribbee* iſlands we deſign to deſcribe, but ſhall proceed ſomewhat farther upon theſe firſt diſcoveries, before we come to treat of them.

Iſlands of *Monſerrate, Santa Maria la Redonda, Santa Maria el Antigua, St. Martin, Santa Cruz.*

11000 *Virgins*, and *Puerto Rico* ſlands.

CHAP. XVIII.

Of the Negotiations relating to the Portugueſe *Pretenſions; the Admiral arrives in the Iſland* Hiſpaniola.

THough the ſixty days the king of *Portugal* had aſſigned were elapſed, their catholick majeſties ſent *Garcia de Herrera*, a gentleman of their family, to require them not to commit any innovation. Preſently after they ſent the protonotary *Don Peter de Ayala*, and *Garci Lopez de Carvajal*, brother to the cardinal *de Santa Cruz*, with inſtructions, to thank the king of *Portugal* for his good inclination to preſerve the peace between them, and to remove all occaſions that might diſturb it; letting them know, that their intentions were the ſame, and that as to his pretenſion to that part of the ocean, by grant from the ſee apoſtolick, by poſſeſſion, and by the articles of peace, they were willing to admit of all honourable means to continue the brotherly friendſhip there was between the two crowns; but that their highneſſes were fully ſatisfied, that nothing in the ocean belonged to king *John*, but the iſlands of *Madera*, the *Azores*, thoſe of *Cabo Verde*, and the reſt he was then poſſeſſed of, with what was then diſcovered from the *Canary* iſlands, as far as *Guinea*, with the gold mines there, and all other commerce; which was all that belonged to him by the articles of peace, where it was expreſly mentioned; that they would not moleſt him in the trade, commerce, or country of *Guinea*, and its mines, or any other iſlands already diſcovered, or to be diſcovered, from the *Canary* iſlands forward towards *Guinea*; this being all he could ſay he had been poſſeſſed of and no more. And that it plainly appeared he had ſo underſtood it, when he heard their highneſſes were ſending *Don Chriſtopher Columbus* upon diſcovery, and he was ſatisfied he ſhould ſail all over the ocean, provided he did not go beyond the *Canary* iſlands, towards *Guinea*, which was the place he uſed to ſend his fleets to; and that when *Don Chriſtopher* returned, and went to wait upon him at *Valparayſo*, he ſeemed to be well pleaſed with it.

Their catholick majeſties ſo far juſtified their proceedings, that they offered, in caſe king *John* was not ſatisfied with theſe reaſons, they would be content to refer it to the deciſion of perſons nominated on both ſides, and if they ſhould not agree, an umpire ſhould be immediately named, or power given to the arbitrators to name one; and if the king ſhould think fit to have it debated out of their dominions, in the

Roman court, or in any other indifferent place, they would conſent, and that any other method might be found to have it ſpeedily determined equitably, their majeſties never deſigning to invade the right of another. They therefore directed, that the remonſtrance of *Lope de Herrera* ſhould be reiterated, to the end there might none go out upon diſcovery towards thoſe parts which belonged to their highneſſes; but to thoſe the *Portugueſes* had before frequented; for ſhould they proceed into other parts of the ocean, it would be intruding upon the rights of others; and therefore he ſhould order proclamation to be made to that effect throughout his kingdoms, under ſevere penalties, ſince their highneſſes were the firſt that had began to diſcover that way; and the king of *Portugal*'s predeceſſors had no other right to hold that as their own, which they were then poſſeſſed of, but their being the firſt diſcoverers; and the kings of *Caſtile* and *Leon* had never any way obſtructed thoſe of *Portugal*, ſince they took that courſe; ſo that he ought to obſerve the ſame method as their predeceſſors had done to one another; the contrary whereof would be a poſitive infringing of the peace there was between them, no leſs than invading their kingdoms, or than as king *John* would reſent it, ſhould they go about to take away any thing he was poſſeſſed of at the gold mines, or in any other countries, or iſlands.

Portugueſe embaſſadors in *Spain.*

When theſe embaſſadors departed the court of their catholick majeſties, *Peter Diaz*, one of the king of *Portugal*'s judges, and *Ray de Pinna*, a gentleman of his houſhold, were already come to it; and diſcourſing upon this affair, they propoſed as a proper method, that the ocean ſhould be divided betwixt the two crowns, by a ſtraight line down from the *Canaries* to the weſtward, and that all the ſeas, iſlands, and countries from that weſtern line to the northward ſhould belong to the crown of *Caſtile* and *Leon*, excepting the iſlands the king of *Portugal* was then poſſeſſed of within thoſe limits; and that all the remaining ſeas, iſlands, and countries to the ſouthward of that line, ſhould belong to the king of *Portugal*, excepting the *Canary* iſlands, which appertained to the crown of *Caſtile*. To which their catholick majeſties anſwered, That it was no proper method, becauſe nothing throughout all the ocean, but what has been mentioned, belonged to the king of *Portugal*, and ſo the affair remained undecided at that time, the king of *Portugal* forbearing to ſend to make any diſcoveries in that part their catholick majeſties pretended did belong to them; but the ſaid king of *Portugal* ſtill preſſing that theſe differences might be adjuſted, the ſame was afterwards done. HERRERA

The Admiral on *Hiſpaniola*

The admiral arriving on the iſland *Hiſpaniola*, as has been ſaid above, made the firſt land on the north ſide, where he ſet aſhore one of the *Indians* he brought out of *Spain*, that being the province of *Samana*, that he might tell the natives the mighty things he had ſeen in *Spain*, and induce them to enter into amity with the Chriſtians. He readily undertook ſo to do, but was never more heard of, and it was believed he died. Going on to point *Angel*, ſome *Indians* went aboard in canoes with proviſions, and other things to barter with the *Spaniards*. Anchoring at *Monte Chriſto*, a boat made to a river towards the land, and found two men dead, the one a youth, the other old, who had a rope made of *Spaniſh Eſparto* about his neck, his arms ſtretched out, and his hands ty'd acroſs to a ſtick; but they could not diſcern, whether they were Chriſtians, or *Indians*, which made the admiral conceive much jealouſy, and troubled him. The next day being the 26th of *November*, he ſent more men ſeveral ways to hear what news there were of thoſe at the town of the *Nativity*. Many *Indians* went to talk with the *Spaniards* in all ſecurity. They came up cloſe to them, touched their doublet, and ſhirt, ſaying, *tubon*, *camiſa*, that is, doublet, ſhirt, to ſhew they knew the *Spaniſh* names, which ſomewhat comforted the admiral, and the more for that the *Indians* were not afraid, imagining thoſe he left in the new town were not dead. On wedneſday the 27th, he came to an anchor at the mouth of the harbour of the *Nativity*. About midnight a canoe came up to the admiral, and ſaid, *Almirante*, that is, admiral; the *Spaniards* bid them come aboard, for he was there; but they would not, till they ſaw and knew him. They gave him two well wrought vizor masks, and ſome gold they brought as a preſent from the *Cacique Guacanagari*. Being aſked, concerning the Chriſtians, they ſaid ſome had died of ſickneſs, and others were gone up the inland with their wives. The admiral gueſſed they were all dead, but was fain to connive, and ſent back the *Indians* with a preſent of braſs baubles, which they always put a great value on, and other toys for the *Cacique*.

CHAP. XIX.

The Admiral lands, finds the Spaniards *all killed, and goes to viſit King* Guacanagari.

HERRERA. THE thurſday following all the fleet enter'd the port; they ſaw the fort burnt, and thence concluded all the Chriſtians were dead, which troubled them, and the more for that no *Indian* appeared. The admiral went aſhore the next day very much concerned, finding no body to aſk any queſtion of. Some things belonging to the *Spaniards* lay about, which was a melancholy ſight. *Columbus* went up the river with the boats, and ordered a well he had made in the fort to be cleans'd; but nothing was found in it, the *Indians* fled from their houſes, ſo that there was no man to enquire of, tho' they found ſome of the Chriſtians cloaths, and ſo he returned. They diſcovered ſeven or eight men buried near the fort, and others farther off, whom they knew to be Chriſtians by their cloaths, and they ſeemed not to have been dead above a month. Whilſt they were thus ſeeking about, a brother of *Guacanagari*'s came with ſome *Indians*, who ſpoke ſome little *Spaniſh*, and named all thoſe who had been left in the fort; by whom, with the aſſiſtance of one the admiral brought back out of *Spain*, called *James Columbus*, they were informed of the diſaſter. They declared, that as ſoon as the admiral was gone, the *Spaniards* began to diſagree among themſelves, and diſobey their commander, going out diſorderly to ſeize what women and gold they had a mind to; that *Peter Gutierrez* and *Eſcovedo* killed one *Jacome*, and they with nine others went away with the women they had taken, and their goods to the lands of a *Cacique* called *Cannabo*, who was lord of the mines, and killed them all. That ſome days after *Cannabo* went to the fort with a great number of men, there being none then in it, but the commander *James de Arana*, and five more that ſtay'd with him to defend it, which he ſet fire to in the night, and that thoſe who were in it flying to the ſea, they were drowned, and the reſt diſperſed themſelves throughout the iſland. That king *Guacanagari* going out to fight *Cannabo*, in defence of the Chriſtians, was wounded, and not yet recovered. All this agreed with the account ſome *Spaniards* brought, who had been ſent by the admiral to get information, and coming to *Guacanagari*'s town, found him ill of the wounds he had received, which he us'd as his excuſe for not waiting upon the admiral.

By what has been ſaid, and ſeveral other accounts, it appeared that there had been diviſions among thoſe Chriſtians, which were occaſioned by the *Biſcainers*; and that had they been united among themſelves, and obeyed the admiral's commands, they would not have miſcarry'd. *Guacanagari* ſent to deſire the admiral to go viſit him, he not being able to go abroad by reaſon of his wounds. The admiral did ſo, and the *Cacique* with a melancholy countenance told him all that has been ſaid, ſhewing him his wounds, and thoſe of many of his men; which plainly appeared to be made by the weapons the *Indians* uſed, being darts pointed with fiſh bones. When the diſcourſe was ended, he preſented the admiral with eight hundred ſmall ſtone beads, which they ſet a great value on, and call *cibas*, an hundred of gold, a crown of gold, and three little calabaſhes, or gourds, by them called *ybueras*, full of grains of gold, the whole weighing about two hundred pieces of eight. The admiral gave him ſeveral glaſs toys, knives, ſciſſars, hawks-bells. pins, needles, and little looking glaſſes, which the *Cacique* thought a mighty treaſure. He attended the admiral to his quarters, admiring the horſes, and how the men managed them. There were ſeveral in the army, and among them *F. Boyle*, who adviſed, that *Guacanagari* ſhould be ſecured, till he cleared himſelf better of the death of the Chriſtians, who had been left in his charge; yet he thought it not convenient, ſince there was no remedy for what was paſt, and it was not proper at his firſt ſetling in the country to uſe ſeverity, or proclaim war; beſides that he deſigned firſt to gain faſt footing, fortify himſelf, and plant colonies, and ſo examine the matter by degrees, and in caſe the *Cacique* were found guilty it would be ſeaſonable at any time to puniſh him.

The Admiral viſits *Guacanagari*.

CHAP. XX.

The Difference with the King of Portugal *adjuſted; the Admiral builds the Town of* Iſabela *in the Iſland* Hiſpaniola.

THE importunity of the *Portugueſes* made their catholick majeſties deſirous to put an end to that controverſy, to which purpoſe, when they were at *Tordeſillas* there came thither as embaſſadors from that king *Ruy de Souſa*, lord of *Sagre*, and *Birenguel*, *Don John de Souſa* his ſon, head regulator of the weights and meaſures in *Portugal*, and the licentiate *Arias d'Amada*, judge of the houſhold, all of king *John*'s council. Theſe joining with *Don Henry Enriquez*, his catholick majeſty's lord high ſteward, *Don Gutierre de Cardenas*, chief commendary of *Leon*, and controller, and doctor *Roderick Maldonado*, all of the king's council; both ſides being ſufficiently empowered to ſettle and adjuſt this matter, by the points of the compaſs, or by way of latitude, or longitude, or as they ſhould think fit: After many debates, and conſulting of ſeveral coſmographers, admitted to the congreſs, on the 7th of *June* this ſame year 1493 they agreed, that the line of diviſion ſhould be drawn 370 leagues to the weſtward of that mentioned in the pope's bull, from the iſlands of *Cabo Verde*, and that all to the weſtward of this meridian ſhould belong to the kings of *Caſtile* and *Leon*, and all to the eaſtward to the kings of *Portugal*; ſo that it ſhould be free for the kings of *Caſtile* to ſail thro' the ſeas belonging to the king of *Portugal*, following their direct courſe. That whatſoever ſhould be diſcovered before the 20th of the ſaid month of *June*, within the firſt two hundred fifty leagues of the ſaid three hundred ſeventy, ſhould remain to the kings of *Portugal*, and whatſoever was within the other hundred and twenty to the kings of *Caſtile* for ever. That from that time forward neither ſide ſhould ſend ſhips out of thoſe ſaid bounds to trade, or barter; and that within the term of ten months an equal number of ſhips, coſmographers, and ſeamen ſhould be ſent on both ſides, to mark out the line and limits. Theſe articles being engroſſed before *Ferdinand Alvarez de Toledo*, ſecretary to their catholick majeſties, and *Stephen Baez*, ſecretary to the king of *Portugal*, were ſigned by the former at *Arevalo*, on the ſecond of *July*, and by the king of *Portugal* at *Ebora*, on the 27th of *February*, the following year. Though their catholick majeſties on the 7th of *May* that ſame year, ordered the coſmographers, and others who were to draw the line of ſeparation to meet, and perform it, within the ſpace of ten months in caſe it was required of them; it does not appear to have been performed, though it is certain their catholick majeſties endeavoured it; but the *Portugueſes*, who at this time had conquered little beyond the iſland of *St. Thomas*, under the equinoctial, that they might not be outdone by their neighbours, applied themſelves ſo earneſtly to their buſineſs, that they ſoon paſſed that cape ſo dreadful to the ancients, called of *Good Hope*, which juts outs ſo far into the ſea. HERRERA

Embaſſadors of *Spain* and *Portugal* meet.

The difference adjuſted.

The admiral was now in the port of the *Nativity*, full of thought how he ſhould behave himſelf to give a good beginning to what he had in hand; and thinking that province of *Marien* a very low country, and ſcarce of ſtone, and other materials for building, though it had good harbours and water; he reſolv'd to turn back along the coaſt to the eaſtward, to find a convenient place to build a town. With this deſign he ſailed out on ſaturday the ſeventh of *December*, with all his fleet, and anchored that evening near ſome ſmall iſlands not far from *Monte Chriſto*, and the next day, being ſunday, under the ſaid mountain; and imagining that *Monte de Plata* was nearer to the province of *Cibao*, where he had been told the rich gold mines were, which he, as has been ſaid, fancied to be *Cipango*, he was deſirous to draw near to that part. The wind proved ſo contrary, after he left *Monte Chriſto*, that he ſuffered very much, becauſe the men and horſes were fatigued, and could not proceed to the port of *Gracia* or *Grace*, where *Martin Alonſo Pinzon* had been, and is now called the river of *Martin Alonſo*, being five or ſix leagues from *Puerto de Plata*, or port *Plate*; and was forced to turn back three leagues, to a place where a large river falls into the ſea, forming a good port, tho' lying open to the north-weſt. He landed at an *Indian* town there, ſaw a delightful plain up the river, and obſerved that the ſaid river might be drawn out into trenches to run through the town, and to place mills on, and other conveniences for building. He therefore reſolved to erect a town there, and ordered the men and horſes, both much ſpent, to be landed. In this place he began to plant a colony, being the firſt in the *Weſt Indies*, which he would have called *Iſabela*, in honour of queen *Iſabel*, or *Elizabeth*, for whom he had extraordinary reſpect; and having found neceſſaries of

Columbus ſeeks a better place to build a town.

HERRERA

ſtone and lime, with all elſe he could wiſh, as alſo the land extraordinary fruitful, he applied himſelf very diligently to build the church, magazines, and his own houſe; divided the ground, and marked out the ſtreets and ſquares. The publick buildings were of ſtone, the others of timber thatch'd, according to every man's ability.

The Spaniards fatigued, ſicken.

The men being fatigued with a long voyage, as not uſed to the ſea, and now toiled with the works, ſhort allowance, and none liking the country bread, they began to fall ſick apace, by reaſon of the change of air, though the country is of itſelf very healthy, and they died for want of conveniences, and becauſe they all laboured alike. Nor did it leſs afflict them to be ſo remote from their native country, without hope of relief, or of the gold and immenſe wealth they had conceited they ſhould immediately find. The admiral himſelf did not eſcape, for as his toil was great at ſea, having the whole charge of the fleet, ſo it was nothing leſſened aſhore, being to diſpoſe and order all things, that they might ſucceed as had been hoped from him, in an affair of that conſequence; ſo that tho' he kept his bed, he preſſed the building of the town, and was deſirous that no time might be loſt, or the proviſions ſpent in vain, to diſcover the ſecrets of the country, and be thoroughly informed concerning his *Cipango*, which he had ſo much miſtaken, the *Indians* affirming that *Cibao* was near. He ſent out *Ojeda* to diſcover all, with fifteen men, and in the mean while applied himſelf to ſend back twelve ſhips into *Caſtile*, keeping five of the biggeſt, two ſhips, and three caravels.

Alonſo de Ojeda diſcovers up the inland.

Alonſo de Ojeda travelled eight or ten leagues through a country not inhabited, and being paſſed a mountain, came into the beautiful plain full of *Indian* towns, where he was well received and entertained. He came to *Cibao* in five or ſix days, though it be but fifteen or twenty leagues from the place where he left the admiral; but he could not travel any faſter, by reaſon of the entertainment he received from the *Indians*, and the many rivers and brooks in thoſe parts. The natives and *Indians* that went as guides, gather'd gold in the preſence of *Ojeda*, and he returned with as much as he thought ſufficed to ſhew what plenty there was of it, which proved very great, and gave the admiral extraordinary ſatisfaction, as it did afterwards to all the reſt. With theſe ſamples, and what had been given him by king *Guacanagari*, all which he ſent to their catholick majeſties, together with a full relation of all he had diſcovered till that time, he diſpatched the twelve ſhips, under the command of *Antony de Torres*, and thus ended the year 1493.

CHAP. XXI.

Of the Uneaſineſs the Admiral had with his Men, and his March towards the Province of Cibao.

Origin of commotions againſt the admiral.

THE ſhips being ſailed, and the admiral recovering of his ſickneſs, he was informed, that ſome who repented their having undertaken that voyage, had choſen *Bernal de Piſa* for their chief, and contrived either to ſteal, or forcibly take away the five remaining ſhips, or ſome of them, to return to *Spain*. He ordered *Bernal de Piſa* to be ſecured, and ſent with the proceedings againſt him in a ſhip to the king. Some of the other conſpirators he cauſed to be puniſhed, and tho' it was not with the ſeverity their crime deſerved, yet his enemies took occaſion from thence to tax him with cruelty. For this reaſon, he cauſed the guns, ammunition, and other ſtores belonging to the four ſhips, to be put aboard the admiral, under the guard of ſuch perſons as he could confide in. This was the firſt mutinous attempt in the *Weſt Indies*, and the original of all the oppoſition the admiral, and his ſucceſſors met with in thoſe parts as to their pretenſions. As ſoon as *Bernal de Piſa* was arreſted, an information drawn up in form againſt the admiral was found in the buoy of one of the ſhips, which he alſo reſolved to ſend to their majeſties. Having quelled this mutiny, he prepared to go with the beſt men he had, to viſit the province of *Cibao*, and to carry with him labourers and tools to dig for gold, and materials to build a ſtrong houſe, if it ſhould be requiſite. Accordingly he ſet out with colours flying, drums beating, trumpets ſounding, and his forces drawn up, and ſo he enter'd all towns, to gain reputation among the *Indians*, who were amazed at it, and to ſee their horſes. He departed the town of *Iſabela* on the twelfth of *March*, leaving his brother *Don James Columbus*, a gentleman of a peaceable diſpoſition, and regular behaviour, whom he had brought over with him to govern the new town. That day they marched three leagues, and lay at the foot of a craggy paſs on the mountains; and the *Indian* ways being only narrow paths, he

Conſpiracy of Bernal de Piſa

He goes to the mines of Cibao.

sent before the pioneers under the conduct of some gentlemen to level the way, for which reason that was called *el Puerto de los Hidalgos*, that is, the gentlemen's pass. On thursday from the mountain, they discovered the great plain, which is one of the finest in the world, being eighty leagues in length, and between twenty and thirty over, and it appeared so beautiful, green, and delightful, that the men thought themselves in *Paradise*, for which reason the admiral called it *Vega Real*, or the *Royal Plain*. Coming down from the mountain, they cross'd the plain, which is there five leagues over, passing through several towns, where they were kindly received.

Puerto de Hidalgos, and Vega Real.

Coming to the great river, by the *Indians* called *Yaqui*, which is as wide as the *Ebro* at *Tortosa*, the admiral called it *Rio de las Cannas*, or river of canes, forgetting that the first voyage, when he was in the mouth of it, he had given it the name of *Rio del Oro*, or golden river, where it falls into the sea near *Monte Christo*. They all lay that night well pleased, on the bank of this river. The *Indians* they brought with them from the country about the town of *Isabela*, went into the houses of those towns they passed through, and took what they found, as if it had been in publick, the owners being very well pleased, and they went to the quarters of the Christians, and took what they liked, believing that had been the custom among them. Having crossed the river, the next day, in canoes and floats, and the horse at the ford, a league and a half from it they found another river, which they called *del Oro*, or of gold, because they found some grains in it; but the *Indians* called it *Nicayagua*, into which three other brooks fall. The first of them is *Buenicum*, which the *Spaniards* named *Rio Seco*, or dry river; the second, *Coatenicu*; the third, *Cibu*, all which proved extraordinary rich in the finest gold, and the prime wealth of *Cibao*. Having passed this river, he came to a town, most of the inhabitants whereof fled, and those that remained, having set some canes across at their doors, thought themselves safe. The admiral seeing their simplicity gave orders that no wrong should be done them, which made them take courage and come out. He went on to another river, which for its delightfulness was called *Rio Verde*, or green river, the bottom and banks whereof were covered with smooth pebble-stones, almost round. On saturday the 15th, they passed by other towns, where they also thought it a sufficient defence to cross canes before their doors. Next they came to a pass, which they called of *Cibao*, because the province of *Cibao* commences on that side at the top of it.

Herrera

River of *Cannas*, or *Oro*, or *Yaqui*.

Rio del Oro, or *Nicayagua*

Rio Verde.

CHAP. XXII.

The Admiral continues his Progress, builds the Fort of St. Thomas, *and returns to the Town of* Isabela; *great Sufferings of the* Spaniards.

PIoneers were sent before to make way thro' the pass, and carriage horses returned from hence to *Isabela* for provisions, the men as yet not relishing those of the country. On the top of the pass they had again a delicate prospect of the plain, for above forty leagues on both sides. In fine, they entered *Cibao*, an uncooth province of high rocky mountains, called *Cibao*, from *Ciba*, a stone. It is full of abundance of rivers and brooks, and there is gold in all of them; but there are few green trees, the land being very barren, unless in the bottoms on the rivers. It abounds in tall spreading pine-trees, which bear no pine-apples, but so ordered by nature, that they look like the olive trees of *Axarafe* at *Sevil*. The province is every where healthy, the air temperate, the waters fine and pleasant. Little grains of gold were found in every brook, though sometimes large grains have been found. The *Indians* came out at every town to meet the admiral, with presents of provision, and grains of gold they had gathered after they understood it pleased him. He was then eighteen leagues from *Isabela*, and discovered several gold mines, one of copper, one of azure, and another of amber; of which two there was but little: for which reason, and because the country is very craggy, so that the horses could not well travel it, he resolved to build a strong house for the security of the Christians, and that they might thence subdue the province. He made choice of a spot of ground on a hill, almost encompassed with a river called *Xanique*, which tho' it yields not much gold, is nearer many that have plenty. The fort was made of mud and timber, and a ditch was drawn where the river did not enclose it. The name of *St. Thomas*'s fort was given it, because the men would not believe that island afforded gold, till they saw it.

Cibao province.

In the foundation of this fort they found nests of straw, which looked as if they had been laid there few years since, and in them, instead of eggs, three or four round stones, as big as oranges. *Don Peter*

Nests with stones in them.

HERRERA

Peter Margarite, a *Catalonian* gentleman, was left governor of the fort, with fifty ſix men, and the admiral returned to the town of *Iſabela*, where he arrived on the 29th of *March*, found the men much fatigued, many dead, and thoſe who were in health, diſconſolate, fearing every hour to follow them, and ſtill the more ſicken'd, as the proviſions failed, and the allowances were ſhortned; and this was partly occaſioned by a great quantity being ſpoiled, through the fault of the ſea-captains; beſides that, thoſe which were landed in good condition could not keep long by reaſon of the heat and dampneſs of the country. The meal being near ſpent, it was requiſite to make a mill for grinding of the corn, and the labouring people being ſick, the better ſort were obliged to work, which was moſt grievous to them, eſpecially wanting food. This misfortune forced the admiral to uſe compulſion, that the people might not periſh, rather than carry on the publick works, and this rendered him odious. Hence *F. Boyl* began to be incenſed againſt the admiral, charging him with cruelty; tho' others ſay his averſion proceeded from his not allowing him and his ſervants ſo largely as he deſired. Thus neceſſaries grew hourly more ſcarce, not only among thoſe that were in health, but among the ſick; for ſometimes five of them that were purged had but an egg apiece, and a pot of boiled *Spaniſh* peaſe; to which may be added the want of medicines; for though ſome were carried over, they did not agree with all conſtitutions; and what was worſe ſtill, they had no body to help and attend them.

Diſtreſs of the *Spaniards*.

Many men well born, who had never undergone ſuch hardſhips, ſeeing no hopes of redreſs, as being ſick and ſtarving, died impatiently, and almoſt in deſpair; which gave occaſion, that after the town of *Iſabela* was abandoned, it was reported there were dreadful noiſes heard in that place, ſo that none durſt go that way.

Whilſt the admiral was under this affliction, he received advice from fort *St. Thomas*, that the *Indians* abandoned their towns, and that the *Cacique* of a certain province, whoſe name was *Caonabo* made preparations to reduce the fort. He immediately ſent thither ſeventy of the healthieſt men, and the beaſts of burden laden with proviſions, and arms, and as many more of the other men as he could, leaving behind only the mechanicks, appointing *Alonſo de Ojeda* for their captain, with orders to him to ſtay in the fort, and *Don Peter Margarite* to take the field with the ſtrongeſt he could, to march about the country, and ſhew the *Indians* the ſtrength of the *Spaniards*, that they might know they were to fear, and obey them; and this particularly about the *Vega Real*, or Royal Plain, where there was an innumerable multitude of natives, and many lords, or *Caciques*; as alſo that the *Spaniards* might uſe themſelves to eat the country proviſions, ſince the *Spaniſh* were near ſpent.

The *Indians* begin to riſe.

CHAP. XXIII.

Alonſo de Ojeda *marches to Fort* St. Thomas, *and the Admiral goes out to diſcover farther on the Coaſt of* Cuba, *and finds* Jamaica.

Alonſo de Ojeda departed the town of *Iſabela*, on the 9th of *April*, with above four hundred men, and as ſoon as paſt the river *del Oro*, or of gold, ſeized the *Cacique* of a town, with his brother and nephew, and ſent them to *Iſabela*, and cauſed an *Indian*'s ears to be cut off in the market place. This he did, becauſe when three *Spaniards* were going from fort *St. Thomas* to *Iſabela*, the *Cacique* gave them five *Indians* to carry their baggage over the river, who left the Chriſtians in the middle of it, and returned with their equipage to the town, for which the *Cacique* was ſo far from puniſhing them, that he kept the baggage. Another *Cacique* of another town, ſeeing thoſe above mentioned, carried away priſoners, went away with them, believing he might prevail upon the admiral in their behalf, on account of ſome good turns he had done the *Spaniards*: He, as ſoon as they came, ordered their heads to be chopped off in the market place, a cryer proclaming their offences; but for the ſake of the other *Cacique* forgave them. Juſt then came an horſeman from the fort, and ſaid, the *Indians* of the priſoner *Cacique*'s town had beſet five *Spaniards*, to kill them, and that he with the help of his horſe had reſcued them, above four hundred of thoſe people flying before him, whom he purſued, and wounded ſeveral with his ſpear.

The *Indians* afraid of a horſe.

Thus the commotions that were feared in the iſland *Hiſpaniola* ſeemed to be pacified for the preſent, and the admiral reſolved to ſet out upon diſcovery, as he had been directed by their catholick majeſties, and his own inclination, averſe to idleneſs, dictated. For the better government of the iſland he conſtituted a council, whereof his brother *Don James Columbus* was appointed preſident, the counſellors were *F. Boyle*, *Peter Ferdinandez Coronel*, the

A council to govern *Hiſpaniola*

the chief *Alguazil*, or officer of juſtice, *Alonſo Sanchez de Carvajal*, and *John de Luxan*. *Don Peter Margarite* with the forces he had, being above four hundred men, was ordered to march over all the iſland; and the admiral gave them all ſuch inſtructions as he thought moſt convenient. Then leaving two ſhips in the harbour to ſerve upon any exigency, he ſailed out to the weſtward, on thurſday the 24*th* of *April*, with one great ſhip, and two caravels. He proceeded to *Monte Chriſto*, and the port of the *Nativity*, where he enquired for *Guacanagari*, but tho' they told him he would ſoon come, did not ſtay for him. Then he advanced to the iſland *Tortuga*, and the wind proving contrary returned to anchor in the river he called *Guadalquivir*. On the 29*th* of *April* he reached port *St. Nicholas*, whence he diſcovered the point of the iſland *Cuba*, which he named *Alpha* and *Omega*, but the *Indians* call it *Bayatiquiri*.

Columbus ſails upon diſcovery.

He croſs'd the ſtreight between *Hiſpaniola* and *Cuba*; which is eighteen leagues over from land to land, and beginning to coaſt along *Cuba*, on the ſouth ſide diſcovered a large bay, which he called *Puerto Grande*, or great harbour, the mouth of it being a hundred fifty paces wide. He anchored there, and the *Indians* came in canoes bringing much fiſh. On ſunday the 7*th* of *May* he proceeded farther, hourly diſcovering very notable harbours. He ſaw high mountains, rivers falling into the ſea, and keeping cloſe to the land, infinite numbers of *Indians* reſorted to the ſhips in their canoes, carrying proviſions gratis, as believing the *Spaniards* came from heaven, and the admiral always gave them toys with which they went away extremely ſatisfied, thoſe *Indians* he had with him who had been in *Spain*, ſpeaking kindly to them. He reſolved to turn to the ſouth-eaſt, becauſe he there diſcovered an iſland, which was *Jamaica*, and ſome believe it might be that the *Lucayo Indians* ſo often ſpoke of by the name of *Babeche*, or *Bobio*. Monday the 14*th* of *May* he came upon the coaſt of *Jamaica*, which he thought the beautifulleſt iſland of all he had yet ſeen, and infinite numbers of canoes came to the ſhips. The boats being ſent to ſound and find out a port, abundance of armed canoes came out to hinder the landing of the *Spaniards*. The admiral went off to another place, which he called *Puerto bueno*, or good port, where the ſame oppoſition was made, and therefore he ſent a volley of arrows out of the croſs-bows at them, wherewith ſix or ſeven being wounded, the reſt came peaceably to the ſhips. The next friday he ſailed along the coaſt to the weſtward, ſo near the ſhore, that many canoes followed the ſhips, giving ſuch things as they had, and receiving what the *Spaniards* gave them with great ſatisfaction. The wind being always contrary *Columbus* reſolved to return to *Cuba*, to be ſatisfied whether it was an iſland or continent. This ſame day, being the 18*th* of *May*, an *Indian* youth came to the ſhips, deſiring by ſigns they would take him along in them; and tho' his parents and kindred, with tears, intreated him not to go, they could not prevail; but he rather than ſee them weep, hid himſelf in the privateſt parts of the ſhip.

Coaſts along *Cuba*.

Puerto Grande.

Jamaica diſcover'd.

HERRERA

That ſame day, the 18th of *May*, he came up on the point of *Cuba*, which he called *Cabo de Cruz*, or cape croſs, and running along the coaſt with much rain, thunder and lightning; met many ſhoals, which perplexed him; and the farther he advanced, the more ſmall iſlands he met with, ſome of them all ſand, others full of trees. The nearer they lay to *Cuba*, the higher, greenner, and more beautiful they appear'd, ſome being a league, ſome two, ſome three, and ſome four in compaſs. The firſt day he diſcovered them he ſaw many, the next many more; in ſhort they were numberleſs, and there being no giving a name to every one, he called them, *el Jarden de la Reyna*, the Queen's Garden. There were channels between them, which the ſhips could paſs through, and in ſome of them they found a ſort of birds like red cranes, which are only to be ſeen in *Cuba* and theſe ſmall iſlands, living only on the ſalt water, and ſomething they find in it; and when any of them are kept in the houſe, they feed them with *cazabi*, which is the *Indian* bread, in a pan of ſalt and water. There were abundace of tortoiſes, as big as large bucklers. They ſaw cranes, like thoſe in *Spain*, crows and ſeveral ſorts of ſinging birds, and the iſlands exhaled ſweet odours. They diſcovered a canoe full of fiſhermen, who ſtood ſtill without any tokens of fear, expecting the approach of the Chriſtians. They fiſhed on, and took ſome fiſhes they call *reves*, the largeſt whereof are about the ſize of a pilchard, having a roughneſs on the belly, which when clung to any thing, they may be ſooner torn in pieces than removed from the place. They ty'd theſe by the tail, with a ſmall cord, two hundred fathom, more or leſs, in length, and the fiſh ſwimming along on the ſurface of the water, or near it, when it came where there were any tortoiſes in the ſea, clung to their under ſhell, ſo that the men drawing the ſtring took a tortoiſe, weighing an hundred weight, or more. In the ſame manner they take ſharks, moſt fierce and ravenous creatures, that devour men. The fiſhing being over the *Indians* came aboard

Cape *de Cruz* in *Cuba*.

Jardin de la Reyna iſlands.

Reves, ſmall fiſhes, catch tortoiſes.

HERRERA aboard the ſhips, the admiral ordered they ſhould have toys given them, and was informed there were many more iſlands forward. He held on his way weſtward among the iſlands, with heavy rain, thunder, and lightning every evening, till the moon was up; and tho' all imaginable care was taken, yet the ſhip often touched, and ſtuck, and cauſed much labour to get her off. He found an iſland larger than the reſt, and called it *Santa Marta*, in which there was a town, abundance of fiſh, dumb dogs, great flocks of red cranes, parrots, and other birds; and the people fled for fear.

CHAP. XXIV.

The Admiral underſtands that Cuba *is an iſland; how much he ſuffered during this Voyage, and what happened to him with an old* Cacique.

Coaſt of *Cuba.*

THE admiral wanting water, reſolved to leave the ſmall iſlands, and draw near to *Cuba*. By reaſon of the thickneſs of the trees, there was no diſcovering, whether there were any towns, or not; but a ſailor going aſhore with a croſs-bow, met thirty men armed with ſpears, and *mazanas*, which are the wooden ſwords they uſed. This ſeaman ſaid, he ſaw one among them who had a white tunick, or garment down to his heels; but he could not be found, tho' ſought after, for they all fled. Proceeding about ten leagues to the weſtward, they ſpied houſes, whence ſome men came in canoes, bringing proviſions, and calabaſhes full of water, for which the admiral returned toys. He deſired they would permit him to take an *Indian* along to ſhew him the way, and ſome particulars; and tho' unwillingly, they conſented. This man almoſt ſatisfied him that *Cuba* was an iſland, and that the king of it farther along the weſtern coaſt, only talked to his peopled by ſigns, and was obeyed by them. Holding on their way, the ſhips came upon a bank of ſand, which had one fathom water, and was two ſhips length over. Here they were in great anguiſh, being obliged with much difficulty to ply all their capſtains, to wind them over into a deeper channel. The ſea was all covered with mighty tortoiſes. A flight of ſea crows, like a cloud, paſſed over them, darkning the ſun, coming from the ſea, and alighting on *Cuba*. No leſs numbers of pigeons, ſea-gulls, and other ſorts of birds followed after them. The next day ſuch multitudes of butter flies came to the ſhips, that they hid the light of the ſun, and held till night, when the great rains carried them away. The *Indian* informing that the iſlands continued all along that way, ſo that the danger and toil would encreaſe, when at the ſame time proviſions began to fail, the admiral thought fit to return to *Hiſpaniola*. To furniſh himſelf with wood and water, he made to an iſland about thirty leagues in compaſs, which he called the *Evangeliſt*, and ſeemed to be about ſeven hundred leagues from *Dominica*, and is ſuppoſed to be that they now call *Iſla de Pinos*, or the Iſland of Pines, ſo that there was not much wanting to diſcover the farther point of *Cuba*, being but about thirty ſix leagues; ſo that he ſailed upon this diſcovery three hundred thirty three leagues. Computing his voyage by aſtronomical rules, from *Cadiz* to the weſtermoſt part of *Cuba* he found he had ſailed 75 degrees in longitude, which amount to five hours in the difference of time.

Vaſt flights of birds and butterflies

On friday the 13th of *June*, he turned to the ſouthward, and taking through a channel he thought the beſt, found it unpaſſible, which diſcouraged the men, ſeeing ſo much danger, and conſidering they wanted proviſions; but by the admiral's contrivance, and reſolution, they got out the ſame way they came in, and returned to the *Evangeliſt*'s iſland. He departed thence to the north-weſt, to view certain iſlands, which appeared a little above five leagues off, where they fell into a ſea that was full of green and white ſpots, looking as if it were all ſhoals, though there were two fathoms of water. At ſeven leagues diſtance they came into a very white ſea, which looked as if it had been condenſed. Seven leagues farther they found another ſea, as black as ink which was five fathom deep, and ſailed thro' it till they came upon *Cuba*, the ſailors being much amazed to ſee ſuch changes in the ſea; which is certainly concluded to proceed from the bottom's being of that colour, and not the water, as the *Portugueſes* affirm of the Red Sea; and ſuch ſpots have been ſeen in the ſouth and north ſeas. Among the windward iſlands there are other white ſpots, becauſe the bottom is white, ſo that it proceeds from the tranſparency. He departed *Cuba* to the eaſtward, the wind ſcant, through channels full of ſhoals; and on the 30th of *June* the admiral's ſhip ſtuck aground, which when it could not be drawn off aſtern with anchors and cables, was forced away ahead, by the admiral's ingenuity. He proceeded, holding no regular courſe, but as the channels and ſhoals would permit, through a very white ſea, and had great ſhowers of rain every evening. He drew near to the land of *Cuba*

Several colours in the ſea.

about the place where he came on firſt to the eaſtward, where they ſmelt moſt fragrant odours, as of ſtorax, proceeding from the wood the *Indians* burnt. On the 7th of *July*, he went aſhore, to hear maſs, and whilſt it was ſaying, an old *Cacique* came to the place, who obſerved every thing the prieſt did, how reverently the Chriſtians behaved themſelves, the reſpect they paid to the admiral when the *pax* was given him, and ſuppoſing him to be the ſuperior of all the reſt, he preſented him a ſort of that country fruit, in a calabaſh, or gourd, called in that country *ybueras*, ſerving inſtead of porrengers, and ſat down by him on his hams, for ſo they do, when they have not their low chairs, and diſcourſed him as follows,

The admiral hears maſs in *Cuba*.

An old *Cacique*'s ſpeech to him.

" You are come into theſe coun-
" tries, which you never ſaw before,
" with a mighty power, and have ſtruck
" a great terror. You muſt underſtand,
" that according to the notion we have
" here, there are two places in the other
" world, which ſouls go to; the one dark
" and diſmal prepared for thoſe who do
" ill; the other is pleaſant and delight-
" full, where they are to be entertained
" who promote peace among mortals. If
" therefore you believe you are to die, and
" that every man ſhall be there rewarded, HERRERA
" according to what he has deſerved here,
" you will do no harm to thoſe who do
" you none. What you have done here
" is good, for I take it to be a form of
" returning thanks to GOD. He ſaid, he
" had been in *Hiſpaniola*, *Jamaica*, and
" the farther part of *Cuba*, and that the
" lord of that country was clad like a
" prieſt.

All this the admiral underſtood by means of the interpreters, and was amazed at the old *Indian*'s ingenious diſcourſe, to which he anſwered, " He was glad that himſelf " and the natives of that country believed " the immortality of the ſoul, that he was " ſent by his ſovereigns their majeſties of " *Spain* to view thoſe countries, and ſee " whether there were any men in them " that did wrong to others, as he under-" ſtood the *Canibals* did, and to curb them, " and endeavour they ſhould all live in " peace." The old *Indian* ſhed tears hearing theſe laſt words, declaring he would go away to *Spain* with him, had he not a wife and children; and having received ſome toys from the admiral, knelt down, expreſſing much admiration, often aſking, Whether it was heaven or earth where thoſe men were born.

CHAP. XXV.

The Admiral returns to Hiſpaniola, *and finds his Brother* Don Bartholomew Columbus *there.*

THE admiral leaving that place, where the old *Indian* diſcourſed him, the winds and ſtorms of rain ſeem'd all to have conſpired to fatigue him, and among the reſt, ſo great a ſpout fell upon him, as almoſt laid his deck under water, ſo that it ſeem'd to be a ſpecial providence that they could ſtrike their ſails, and at the ſame time drop their ſheet anchors. They took in ſo much water above the deck, that they could ſcarce diſcharge it with the pumps; nor was it the leaſt part of their trouble, to be now reduced to no other allowance but a pound of rotten biſket a man, and half a pint of wine, there being no other proviſions, unleſs they took ſome fiſh. With theſe difficulties he came, on the 18th of *July*, to cape *Cruz*, or croſs, where he reſted three days, becauſe the *Indians* entertained him very lovingly, carrying him of their fruit and proviſions. On tueſday the 22d, the winds being contrary, he returned towards the iſland of *Jamaica*, which he called *Santiago*. He ran along its coaſt to the weſtward, admiring its delicioufneſs, and the ports he found at almoſt every league's diſtance: abundance of *Indians* following in canoes, who freely gave their proviſions, which the *Spaniards* thought better than thoſe of the other iſlands; but he never miſſed every evening of heavy rains, which he ſaid were occaſioned by the many woods. He ſaw a very beautiful bay, with ſeven ſmall iſlands, on the edge of the ſea, one of which was extraordinary high land, and had abundance of towns. The admiral thought it very large, but afterwards it appeared to be *Jamaica* itſelf, being eighty leagues in length, and fifty in breadth. The weather growing calmer, he turned to the eaſtward, towards *Hiſpaniola*, and the utmoſt land of it, being a cape that ſtretches out towards *Jamaica*, which he called *Cabo de Ferol*, or cape Lighthouſe; and on wedneſday the 20th of *Auguſt* ſaw the weſtermoſt cape of the iſland *Hiſpaniola*, which he named *St. Michael*'s, and is now called cape *Tiburon*, being twenty five or thirty leagues from the eaſtermoſt point of *Jamaica*. On ſaturday the 23d, a *Cacique* came to the ſhips crying, *almirante*, *almirante*, that is, admiral, admiral, whence he inferred that muſt be the point of *Hiſpaniola*, for till then he knew it not. At the end of *Auguſt* he anchored at a ſmall

The admiral diſtreſſed.

Jamaica, called *Santiago*.

HERRERA *Alto Velo* iſland. iſland, which looks like a ſail, becauſe it is high, and called it *Alto Velo*, being twelve leagues from *la Beata*. The other two ſhips being out of ſight, he cauſed ſome men to go up to the top of the iſland to diſcover them, and the ſeamen killed five ſeals that lay aſleep on the ſands, knock'd down many birds with ſtaves, and took ſome with their hands, for that part not being inhabited, they fled not from them.

La Beata iſland. After ſix days, the other ſhips came up; they proceeded to the iſland *la Beata*, which is ſmall, and thence coaſt it along *Hiſpaniola* to a river, on which lies a curious plain, very populous, now called *de Catalina*, that is *Catherine*'s, from a lady it belonged to. The *Indians* came aboard in canoes, ſaid the *Spaniards* of *Iſabela* town had been there, and were all well. *Columbus* ſail'd on eaſtward, and diſcovered a great town, towards which he ſent the boats for water. The *Indians* came out armed, and their arrows were poiſoned, threatning to bind the *Spaniards* with cords they ſhewed, and this was the province of *Higuey*, whoſe natives were the moſt warlike of any in *Hiſpaniola*, and uſed poiſon'd arrows; yet as ſoon as the boats came up, they laid down their arms, enquired for the admiral, and carried proviſions. Sailing ſtill on to the eaſtward, they ſaw a large fiſh, like a ſmall whale, with a ſhell as large as that of a tortoiſe on the neck, and that is as big as a target. The head, which it held above water, was like a caſk, or pipe, the tail like that of the tunny fiſh, very large, and two vaſt fins on the ſides; by this fiſh and other tokens in the ſky, the admiral gueſſed the weather would change, and therefore endeavoured to put into a ſmall iſland, which the *Indians* call *Adamanoy*, and the *Spaniards Saona*, between which and *Hiſpaniola* is a ſtreight little above a league over, and the iſland is about two leagues in length. There he anchored, and the other two ſhips not being able to get in, run great danger. That night the admiral obſerved the eclipſe of the moon, and declared the difference between that place and *Cadiz* was five hours and twenty three minutes; he ſtayed there eight days, and the other ſhips having joined him, they ſailed away on the 24th of *September* and arrived at *Cabo de Ergario*, or Cape Deceit, in *Hiſpaniola*, which the admiral called of *St. Raphael*; then touched at the iſland *Mona*, ten leagues from *Hiſpaniola*, and eight from *St. John*'s, itſelf ſix in compaſs, where moſt delicious melons grow, as big as a two gallon veſſel.

Higuey warlike province in *Hiſpaniola*.

Saona iſland.

Mona iſland.

Departing *Mona*, near *S. John de Puerto Rico*, he was ſeized by ſo violent a lethargy, that he quite loſt his ſenſes, ſo that it was concluded he could not live; for which reaſon the ſeamen made the beſt of their way, and all the ſhips arrived together at the port of *Iſabela*, on the 29th of *September*, without any more aſſurance of *Cuba*'s being an iſland, than what the *Indian* had told them. Here the admiral underſtood that his brother *Don Bartholomew Columbus* was in the town, and that the *Indians* of the iſland were in arms againſt the Chriſtians.

Bartholomew Columbus, the admiral's brother.

The admiral was wonderfully pleaſed with the arrival of his brother, of whom it may be acceptable to give an account, before we proceed, ſince he went to offer this diſcovery to the king of *England*. He was long on his way to that kingdom, and ſpent much time in learning the language, the manner of ſoliciting at court, and gaining admiſſion to the miniſtry; ſo that after ſeven years ſpent, he agreed and articled with king *Henry* the 7th then reigning, and returned towards *Spain*, to find out his brother, who having heard nothing of him in ſo long a time, concluded him dead. At *Paris* he was informed, he had made the diſcovery, and was already admiral, which was told him by king *Charles*, called the headſtrong, who gave him 100 crowns towards his journey; and tho' he made haſte, his brother was gone the ſecond time, with the ſeventeen ſail before mentioned, and received inſtructions left him by the admiral. He went to kiſs their majeſties hands, and to viſit his nephews *Don James*, and *Don Ferdinand* at *Valladolid*, where the court then reſided, and they were pages to prince *John*. Their catholick majeſties did him much honour, and ordered him to go to the *Indies* with three ſhips, that carried proviſions for the admiral. He arrived there in *April* this ſame year, and found his brother was gone to diſcover *Cuba*. The admiral thought his brother would be ſome eaſe and comfort to him, and gave him the title of *Adelantado*, being as much as lord lieutenant, which their catholick majeſties were offended at, declaring it was not in the admiral's power to make him ſo, it belonging only to them to give that title; yet ſome years after they confirmed it. *Don Bartholomew* was a diſcreet man, and as ſkilful in ſea affairs as his brother, ſomewhat harſh in his temper, very brave and blunt, which made ſome men hate him; he had other commendable qualities becoming a reſolute and wiſe man.

CHAP.

CHAP. XXVI.

The Indians *grow weary of the* Spaniards, *and* Alonſo de Ojeda *ſecures the* Cacique Caonabo.

TO return to the affairs of *Hiſpaniola*, the admiral having left the council to govern there, and *Don Peter Margarite* to command the 400 men abovementioned, to the intent aforeſaid; he marched away with them to the *Vega Real*, or Royal Plain, 10 leagues from the town of *Iſabela*, and quartered them in the towns, where they lived without any order, or diſcipline, undoing the *Indians*, for one of them would eat more in a day, than a native in a month. The council reproving *Don Peter Margarite* for not curbing the diſorderly ſoldiers, he began to cavil with them, refuſing to obey their commands, either in this particular, or in marching about the iſland, as the admiral had directed him; and now fearing to be puniſhed for his offences, he reſolved to imbark on the three ſhips which brought *Don Bartholomew Columbus*, and return to *Spain*, and with him *F. Boyl* and ſome others of that party. Being come to court, they gave an account that there was no gold in the *Weſt-Indies*, and that all the admiral ſaid was a meer fraud and fiction. The ſoldiers being left without their commander, diſperſed themſelves about the country, living like men under no government; whereupon a *Cacique*, whoſe name was *Guatiguna*, and who had a large town on the banks of the great river, killed ten Chriſtians there, and privately ſent to ſet fire to a houſe, where ſome ſick men lay; and ſix more were killed by the *Indians*, in ſeveral parts of the iſland, throughout all which the fame of their miſbehaviour was ſpread: ſo that all the *Indians* generally hated them, tho' they had not ſeen them, and eſpecially the four principal kings, or *Caciques*, who were *Guarinoex*, *Caonabo*, *Behechico*, and *Higuanama*, and all thoſe that ſided with, and were ſubject to them, being an infinite number, were deſirous to drive the *Spaniards* out of the country. Only *Guacanagari* king of *Marien* made no commotion, but kept 100 *Spaniards* in his country, giving them ſuch as he had, and entertaining them friendly.

Diſorders of *Don Peter Margarite.*

He and *F. Boyl* inform falſly in *Spain.*

Inſurrection of *Indians.*

Some days after the admiral's return, *Guacanagari* went to viſit him, expreſſed much concern for his indiſpoſition and troubles, ſaid, he had no hand in the death of the Chriſtians, but was their friend, and therefore all the natives bore him ill will, and particularly thoſe who were in arms in the plain and other parts; then calling to mind the *Spaniards* left at firſt in the town of the *Nativity*, he wept, becauſe he had not been able to preſerve them alive till the admiral's return; and he being reſolved to take the field, to diſperſe thoſe natives, and pacify the iſland, *Guacanagari* offered to attend him with his ſubjects; but before *Columbus* went out in perſon, he ſent others to make war on *Guatiguana*, who had ſlain the ten Chriſtians, that the puniſhment might not be delay'd, or he grow the bolder. The *Spaniards* killed many of his men, took many more, ſeveral of which were ſent into *Spain*, and the *Cacique* fled. *Caonabo* was the moſt potent prince in the iſland, perſonally brave, and had three valiant brothers, being king of the province called *Maguana*, of whom the admiral made moſt account, and thinking it moſt convenient to reduce him by art, becauſe it would be difficult to do it by force; he reſolved to ſend *Alonſo de Ojeda* a horſeback, with only nine *Spaniards*, under colour of carrying him a preſent. The *Indians* valued lattin above gold, and were much taken with it, and other metals carried out of *Spain*, as if they came from heaven; and when the bell of the church in the town of *Iſabela* rang, and the inhabitants repaired to the ſaid church, they thought it ſpoke, the fame thereof had reached *Caonabo*, who had often thoughts of begging it of the *Adelantado*, or lord lieutenant, that he might ſee the *Biſcay Turey*, for they called lattin *Turey*, ſignifying heaven, and they put ſuch a value upon it and other metals, that they called it by the ſame name of *Turey*, and the *Spaniards* added of *Biſcay*, whence it was called *Turey* of *Biſcay*.

HERRERA

Guatiguana routed.

Value the *Indians* put upon *European* metals.

Ojeda being come into the province of *Maguana*, which was about ſixty or ſeventy leagues from the town of *Iſabela*, the *Indians* wondering to ſee him a horſeback, as believing the horſe and man to be all of a piece, told *Caonabo*, there were Chriſtians come, ſent by the admiral, whom they called *Guamiquini*, and brought a preſent, of that they called *Turey* of *Biſcay*, which he much rejoiced at. *Ojeda* was admitted, kiſſed his hands, the reſt doing the like, and ſhewed him the preſent, which was fetters and hand bolts ſo curiouſly poliſhed that they looked like ſilver. He told him, the kings of *Spain* uſed to wear them, becauſe they came from heaven, and put them on at the *Arcitos*, or balls, and it would be proper for him to go along with them to waſh himſelf in the

Caonabo treacherouſly taken by *Ojeda.*

Herrera

the river *Yaqui*, which was half a league diſtant, and there he ſhould put them on, and return a horſeback, and appear before his ſubjects like the king of *Spain*. He went away one day along with *Hojeda*, attended only by a few ſervants, to the river, little imagining that nine or ten men ſhould attempt any thing againſt him, where his power was ſo great. There he waſhed and cooled himſelf, and being very eager to fit on the preſent, the *Indians* being ordered to ſtand off, tho' they always took care to keep far enough from the horſes, he was ſet up behind *Ojeda*, and the fetters and hand bolts put on him, the *Cacique* taking great notice of what they did. *Ojeda* took two turns about with him to diſguiſe his deſign, and at the third made off, with the *Spaniards* about his horſe, till the *Indians* loſt ſight of them. Then they drew their ſwords, and threatned to kill him if he ſtirred, whilſt they bound him faſt with ropes to *Ojeda*, and making the beſt of their way, came ſafe to the town of *Iſabela*, and delivered him to the admiral; who kept him in his houſe fettered, and he never paid any reſpect to the admiral when he came in, but only to *Alonſo de Ojeda*; and being aſked, why he did ſo? anſwered, that the admiral durſt not go to his houſe to ſeize him, as *Ojeda* had done. The admiral reſolved to ſend him into *Spain*, and when he was aboard with other *Indians*, there aroſe ſuch a ſtorm that the ſhip was caſt away, and he with the reſt drowned. *Columbus* ordered there ſhould be two caravels built with ſpeed, that he might not be without ſhipping.

Succeſsful villany is called virtue. *Seneca.*

CHAP. XXVII.

Their Catholick Majeſties Letters to the Admiral; he routs a great Army of Indians, *and impoſes a Tribute on them.*

THE return of *Antony de Torres* into *Spain*, with the twelve ſhips, was highly pleaſing to their catholick majeſties, which they ſignified to the admiral by his brother *Bartholomew Columbus*, giving him their thanks for his toils, promiſing always to ſupport him, expreſſing much concern for the affronts offer'd him, and ordering him to ſend away *Bernal de Piſa* in the next ſhips, and to put into his place ſuch a one as he and *F. Boyl* ſhould think fit. And their majeſties deſiring to give ſatisfaction to the admiral, and to promote the affairs of the *Weſt-Indies*, ordered the dean *John Rodriguez de Fonſeca*, to fit out immediately four ſhips, with ſuch things as the admiral deſired, and appointed *Antony de Torres* to return with them, to whom they gave letters for *Columbus* dated at *Segovia* the 16th of *Auguſt*, wherein they thanked him for the pains he took in their ſervice, promiſing to ſhew him all favour, ſince he had performed all he undertook, as punctually as if he had known what he was to diſcover. That they had received the relation he ſent them, yet they could wiſh he would particularize how many iſlands he had diſcovered, what names they bore, and thoſe he had given them, the diſtance there was between them, what every one afforded, how the ſeaſons of the year anſwered in thoſe parts, every month, and that ſome ſaid there were two ſummers and two winters; that he ſhould ſend them all the faulcons he could take, and ſeveral ſorts of birds; as they ſent him all the things he had deſired by his inventories; and that in order to receive frequent news from him, they thought fit a caravel ſhould be ſent from *Spain* every month, and another return from thence, the controverſy with *Portugal* being adjuſted; and as for the government of the people there, their highneſſes approved of what he had practiſed till then, and directed he ſhould continue the ſame method, giving them all poſſible ſatisfaction, without encouragement to commit the leaſt diſorder. That as to the town he had founded, they had no objection to make againſt it, for had they been there preſent themſelves, they would have taken his advice, therefore they referred all to him, and ſent him a copy of the articles concluded with *Portugal*, that he might know and obſerve them; and as for the line of partition that was to be drawn, in regard it was a difficult matter, and of conſiderable truſt, there highneſſes deſired, if it were poſſible, that the admiral ſhould be preſent at, and fix it, with thoſe the king of *Portugal* was to employ to that purpoſe; and in caſe he could not come himſelf, he ſhould ſend his brother *Don Bartholomew*, or ſome other able perſons with inſtructions and draughts, and his opinion of what was to be done, and this to be with all expedition, to be there in time, and not diſappoint the king of *Portugal*.

What their majeſties writ to *Columbus.*

The impriſonment of *Caonabo* much alarmed his brothers, who reſolved to make the moſt vigorous war they were able upon the Chriſtians; and the admiral, obſerving that great numbers of men began to rendezvous, and all the country had recourſe to arms; took the field with 200 foot, 20 horſe, The *Indians* riſe in arms.

An. 1595.

horſe, and 20 maſtiffs: the reſt of the men being ſick, and the dogs making great havock among the naked *Indians*. He marched out on the 24th of *March* 1595, taking along with him his brother, the *Adelantado*, or lord lieutenant *Don Bartholomew*, and king *Guacanagari*, with his forces. They entered upon the *Vega Real*, or Royal Plain, and diſcovered the enemies army, in which king *Manicatex* had numerous forces, and the whole ſeemed to amount to 100000 men. The admiral's brother gave the firſt charge, and men, horſes, and dogs acted ſo vigorouſly, that they were ſoon routed, great numbers ſlain, and the priſoners being no ſmall number condemned to ſerve as ſlaves; many whereof were ſent into *Spain*, in the four ſhips commanded by *Antony de Torres*. The admiral ranged about the iſland nine or ten months, ſeverely puniſhing thoſe he found guilty; and meeting with ſome oppoſition from *Caonabo*'s brothers, who made their utmoſt efforts, till finding themſelves too weak, both they and *Guarinoex*, who were the prime kings in the iſland, thought fit to ſubmit to the admiral.

100000 of them routed.

He perceiving that all the towns were now brought under their obedience to catholick majeſties, ordered they ſhould pay tribute, after this manner; that all the inhabitants of *Cibao*, the *Vega Real*, or Royal Plain, and others near the mines, from fourteen years of age upwards, ſhould pay a little hawkſbel full of gold every three months; all other perſons a quarter of an hundred weight of cotton each, and only king *Manicatex* gave monthly half a gourd, or calabaſh full of gold, which was worth 150 pieces of eight. A new ſort of copper, or braſs medals was coined every time the tribute was paid, for every tributary *Indian* to wear one about his neck, that ſo they might know who had paid. At this ſame time *Guarinoex*, king of the Royal Plain, offered the admiral to ſow corn fields for him from the town of *Iſabela* to *Santo Domingo*, that is, from ſea to ſea, being full 55 leagues, which would ſuffice to maintain all the people in *Caſtile*, provided he would demand no gold of him, becauſe his ſubjects knew not how to gather it; but the admiral being a ſingle ſtranger, and as ſuch not acceptable to their catholick majeſties miniſters, and wiſely concluding that he muſt be ſupported by the treaſure he ſent over, preſſed for gold: he was of himſelf a good Chriſtian, and feared GOD, and therefore moderated the tribute, perceiving it could not be paid, which made ſome abandon their houſes, and others range about from one province to another. Theſe hardſhips, and the want of hopes that ever the Chriſtians would leave the country, becauſe there were no ſhips in the harbour, and they built ſtone and mud houſes aſhore, afflicted the *Indians*, who aſked, whether they ever intended to return home; and having found by experience, that the *Spaniards* were much greater eaters than themſelves, and thinking they only went thither to eat, and perceiving many of them were ſick, and wanted proviſions from *Spain*, ſeveral towns reſolved to find ſome means to put a ſtop to theſe growing evils, contriving they ſhould all either periſh, or return into *Spain*.

HERRERA

First tribute paid by the *Indians*.

CHAP. XXVIII.

Their Catholick Majeſties hearing ſome Miſinformations againſt Columbus, *ſend* John Aguado *to enquire into the Truth; he behaves himſelf inſolently, and the Admiral reſolving to return into* Spain, *erects ſeveral new Forts.*

THE beſt expedient the *Indians* could think of, to be rid of the *Spaniards*, was not to ſow, that there might be no harveſt, they themſelves withdrawing into the mountains, where there is plenty of good roots to eat, that grow without planting, and vaſt numbers of *Utias*, like rabbits, with which they might ſhift. This contrivance availed them little, for tho' the *Spaniards* ſuffered to extremity, through hunger, and ranging after the *Indians*, yet they went not away, but many died, hunger obliging them to eat filthy and loathſome things; ſo that all the calamity fell upon the *Indians* themſelves, through the inſcrutable judgments of GOD; for they wandering about with their wives and children, pinched by hunger, without being allowed to hunt, fiſh, or ſeek proviſions, lying hid in the damp grounds along the rivers, and on the mountains, a violent diſtemper came among them, which, together with the wars, by the year 1496 carried off the third part of the people in the iſland.

The *Indians* deſign to ſtarve the *Spaniards*, and deſtroy themſelves.

F. Boyl, and *Don Peter Margarite* before mentioned, as they agreed to go away together, without leave, ſo they joined in ſpeaking ill of the *Indies*, and diſcrediting that enterprize; becauſe they did not find gold laid up in cheſts to lay hold on, or growing on the trees. They alſo gave an account that the admiral did not behave himſelf well, as not having been full four months in the iſland *Hiſpaniola*, after his ſecond voyage, till he returned from his diſcovery

Informations againſt the admiral.

HERRERA diſcovery of *Cuba*; and there being other letters againſt him, from thoſe who went in the four ſhips under *Antony de Torres*, for there never is want of malecontents; almoſt at the ſame time that the admiral was taking the field againſt the *Indians* of the Royal Vale, their majeſties diſpatched *John Aguado*, a native of *Sevil*, their page of the bedchamber, to go enquire into what was doing in the iſland *Hiſpaniola*, and under his command four ſhips with proviſions, and other neceſſaries for the ſupport of the people there.

John Aguado ſent to enquire into the affairs of *Hiſpaniola*

John Aguado carried with him credentials, containing theſe words, *Gentlemen, yeomen, and other perſons reſiding in the* Indies *by our command, we ſend you our page of the bedchamber* John Aguado, *who will diſcourſe you in our name, we do command you to give full credit to him.* Madrid, April the 9th. He arrived at the town of *Iſabela* about *October*, when the admiral was in the province of *Maguana*, carrying on the war againſt *Caonabo*'s brothers; and there he let fall words, and behaved himſelf ſo as to ſignify his power and authority was great, medling in the government, impriſoning ſome perſons, and reproving the admiral's officers, without any reſpect to *Don Bartholomew Columbus*, who was left during his abſence to govern at *Iſabela*. *John Aguado* reſolved to go after the admiral, taking horſe and foot along with him, and they by the way gave out, that another admiral was come, who would kill the old one; and the natives being diſſatisfied, becauſe of the war and the gold tribute, they were much pleaſed with the news, and ſome of the *Caciques* met privately in the houſe of a king called *Manicaotex*, whoſe lands were near the river *Yaqui*, where they agreed to complain againſt the admiral, and demand redreſs of the new commander. The admiral being informed, that *John Aguado* was coming to him, thought fit to return to the town of *Iſabela*, where, in the preſence of all the people, he received their highneſſes letters with ſound of trumpets, and all other ſolemnities. *John Aguado* did not fail immediately to ſhew his indiſcretion, intermeddling with many things, without reſpect to the admiral, which gave an ill example to others, and made them not regard him, tho' the admiral honoured and entertained him generouſly, and bore with him very modeſtly. *John Aguado* ſaid he had not received their majeſties letters with the due reſpect, and required affidavit to be made of it ſome months after, requiring the notaries to come to his houſe to make it; but they inſiſted that he ſhould ſend them in his vouchers, which he ſaid, he could not truſt in their hands, and at laſt the affidavit was made very favourable for the admiral.

His ill behaviour.

John Aguado's example being ſo prejudicial to the admiral, by reaſon of the threats he haughtily let fall, and the people being diſſatisfied, on account of their ſufferings and ſickneſs; for they had nothing then to eat, but the allowance given them out of the king's ſtores, which was a porringer of wheat, every one was to grind in a hand-mill, and many eat it boiled, and a raſher of ruſty bacon, or rotten cheeſe, and a few beans, or peaſe, without any wine; and they being all in the king's pay, the admiral commanded them to work at the fort, his own houſe, and other ſtructures; theſe things made them like men in deſpair complain to *John Aguado*, and theſe were the ſick men, for thoſe who were in health rambling about the iſland fared better. Theſe complaints *John Aguado* thought were ſufficient for him to lay before their majeſties. At this time the four ſhips which carried him over were caſt away in the port, by thoſe ſtorms the *Indians* call *hurrancans*, ſo that he had no veſſel to return in, but the admiral's two caravels; who obſerving his diſreſpectful behaviour, and that he bore him no good will, beſides that he was laviſh and ſaucy in his expreſſions, and being alſo informed of what *F. Boyl* and *Don Peter Margarite* had reported at court, where he had no other ſupport but his own virtue, he reſolved to appear in perſon before their majeſties, to clear himſelf of ſo many calumnies, and at the ſame time acquaint them of what he had found in his diſcovery of *Cuba*, and what he thought fit to be done in relation to the partition of the ocean, between the two crowns of *Spain* and *Portugal*. That all might be left behind the more ſecure, he thought fit firſt to leave other forts he had begun to erect, beſides that of *St. Thomas*, in a good poſture, for the defence of the country, and were thoſe of *St. Mary Magdalen*, called the lower *Macorix*, in the Royal Plain, and lands of the *Cacique Guanazonel*, three or four leagues from the place where the town of *Santiago* now ſtands, the command whereof was given to *Lewis de Artiaga*, another called *St. Catherine* was committed to *Ferdinand Navarro*, native of *Logronno*; another on the banks of the river *Yaqui*, towards *Cibao*, named *Eſperonza*, or *Hope*; a fourth in *Guarinoex*'s kingdom in the Royal Plain, called the *Conception*, commanded by *John de Ayala*, and after him by *Michael Balleſter*. The *Caciques* finding themſelves much burdened with the taxes, declared to the admiral, that there were good gold mines to the ſouthward, adviſing him to ſend his

Four ſhips loſt in the harbour.

Forts erected in *Hiſpaniola*

Chriſtians to ſeek them, and the admiral being concerned to find much of it, to ſupport his reputation, and this happening opportunely, when he was about returning to *Spain*, he ſent *Francis de Garay*, and *Michael Diaz*, with ſome men, and the guides provided by the *Indians*. They went from the town of *Iſabela* to the *Magdalen* fort, and thence to the *Conception*, all the way over the Royal Plain, then through a paſs on the mountains, two leagues in length, had a view of another Plain, whoſe lord's name was *Bonao*, went on ſome leagues along the ridges of *Bonao*'s hills, came to a great river called *Hayra*, a very fertile place, where they were told there was much gold, and in all the brooks, which they found true; for digging in ſeveral places it proved ſo well, that one labourer could take up above three pieces of eight every day. Theſe mines they called *St. Chriſtopher*'s, from a fort the admiral left orders to build; but they were afterwards called the old mines. At this time ſome inhabitants of *Sevil* were at the court of *Spain* aſking leave to make new diſcoveries. HERRERA. New rich mines.

CHAP. XXIX.

I have been very particular in theſe two voyages of *Columbus*, and what was previous to them for the greater ſatisfaction of the reader, and to ſhew by what ſteps the diſcovery of *America*, and of thoſe *Caribbee* iſlands firſt came on, and was afterwards improved. It would ſwell this volume too much to proceed in that manner, therefore that we may not break off abruptly the reſt of that great man's actions ſhall be briefly run over, that we may return to our proper ſubject, the abovementioned iſlands, and draw to a concluſion of this work.

Columbus, as has been ſaid before, having left all things in the beſt poſture he could, returned to *Spain*, very ſick, and loaded with accuſations; but their majeſties conſidering his mighty ſervices and extraordinary ſufferings clear'd him in ſpight of all his adverſaries, only adviſing him to be kind to the *Spaniards*; and having heard his relation of all the new diſcoveries, and the immenſe wealth of thoſe countries, for proof whereof he brought a quantity of gold, ſent him back honourably to *Sevil*, where eight ſhips were provided for his third voyage, two of which he ſent before to his brother *Bartholomew Columbus*, who had then begun to build the city of *Santo Domingo*, capital of *Hiſpaniola*, on the ſouth ſide of the iſland and at the mouth of the river *Ozama*. The admiral himſelf ſailed with the other ſix from *San Lucar de Barrameda* on the 19th of *May*, 1497 and ſtanding to the ſouth weſt till he came under the line, had ſuch dead calms and violent heat that the men thought they ſhould all have periſhed; but the winds coming up he proceeded and on the firſt of *Auguſt* diſcovered the iſland by him called *la Trinidad*, or the Trinity, near that part of the continent now called *New Andaluzia*, then ran along that coaſt trading with the natives for gold and pearls, giving names to all places of note, till thinking his preſence neceſſary at *Hiſpaniola*, he ſailed back the ſame way to the iſland of the *Trinity*, found that he called *Margarita*, and arrived at the new town of *Santo Domingo*, in *Hiſpaniola*.

Several private adventurers fitted out ſhips in *Spain*, after this 3d voyage of *Columbus*, as particularly *Alonſo de Ojeda*, in 1499, and with them went *Americus Veſpuſius*, who as has been ſaid gave his name to *America*; but their diſcoveries do not belong to this place. To return to *Columbus*, at his return, the *Indians* all in arms, were ſeveral times defeated by the *Spaniards*, and particularly under the conduct of *Bartholomew Columbus*, who took fifteen *Caciques* and their general *Guarinoex*, all whom he releaſed upon their promiſe that they would be ſubject to the king of *Spain*. Next ſome *Spaniards* mutinied and ſeparated themſelves from the reſt, which proved more pernicious than all the natives were able to do. The diſcontented party ſent complaints to the king of *Spain* againſt *Columbus* and his brother; his majeſty ſent over *Francis de Bovadilla*, knight of the order of *Calatrava*, who upon very ſlight informations put the admiral and his brother aboard two veſſels, in irons, to be ſo carried over into *Spain*. As ſoon as arrived in *Spain*, their majeſties ordered them to be ſet at liberty and to repair to them to *Granada*, where tho' they cleared themſelves, the government of the *Weſt-Indies* was taken from them, and they fed with fair promiſes. *Bovadilla* was afterwards caſt away returning to *Spain*.

On the 9th of *May* admiral *Columbus* ſailed again from *Spain*, upon diſcovery with four caravels fitted out by the king and 170 men in them, and on the 29th of *June* arrived before *Santo Domingo*, in the iſland *Hiſpaniola*, where the then governor *Nicholas de Ovando* would not permit him to enter into the harbour; whereupon on the 4th of *July* he ſailed to the weſtward, and

HERRERA and after ſtruggling ſome time with the currents, in calms, had 60 days of violent ſtorms, and then diſcovered the iſland *Guanaja*, northward of cape *Honduras*, in 19 degrees of north latitude. He ſent his brother aſhore, who met with a canoe, as long as a *Spaniſh* galley and 8 foot wide, covered with mats, and in it men, women and children, with abundance of commodities to barter; as long cotton cloths of ſeveral colours, ſhort cotton ſhirts, or jerkins, without ſleeves, curiouſly wrought; clouts of the ſame to cover their privities, wooden ſwords edged with flint, copper hatchets, horſe bells of the ſame metal, broad flat plates of it, crucibles to melt copper, cacao nuts, bread made of *Indian* wheat, and drink of the ſame. *Columbus* exchanged ſome commodities and diſmiſſed them, and having enquired for gold, and they pointing to the eaſtward, made him alter his courſe and ſteer that way. The firſt land he came to was *Caſinas*, in the province of *Honduras*, where his brother landed and took poſſeſſion, the natives coming down peaceably, wearing ſhort cotton jackets and clouts of the ſame before their privy parts and bringing plenty of proviſions. Sailing thence ſeveral days eaſtward againſt the wind, he came to a great point, and perceiving the ſhore there run to the ſouthward, he called it *Cabo de Gracios a Dios*, or *Cape Thanks to* GOD, becauſe the eaſterly winds would carry him down the coaſt, along which he ran trading with the *Indians*, and touched at *Porto Belo*, *Nombre de Dios*, *Belen*, and *Veragua*, where he heard of gold mines, and ſent his brother up the country, who returned to him with a conſiderable quantity of it, exchanged for inconſiderable toys.

On this encouragement he would have left his brother there, with 80 *Spaniards* and began to build houſes, but the *Indians* oppoſing and his own men growing mutinous, he took them aboard again and ſailed for *Hiſpaniola*. His caravels being ſhattered with ſtorms and all worm eaten, could not reach that iſland, and he was obliged to run them aſhore at *Jamaica*; ſhoring them up with piles, and building huts on the decks for his men, all below being full of water. There he lay near a year, ſuffering many hardſhips, till having ſent over to *Hiſpaniola* in a canoe, he was at laſt tranſported to that iſland, and thence into *Spain*. This was his laſt voyage, after which he ſpent the ſmall remainder of his life at *Valladolid* and died on the 8th of *May*, 1506, aged 64 years. His corps was carried to *Sevil*, as he had ordered in his will, and there honourably interred, in the church of the *Carthuſians* called *de las Cuevas*, with a *Latin* epitaph ſuitable to his great actions. Thus much of *Columbus* and the firſt diſcovery of *America*, or the *Weſt-Indies*, of which the *Caribbee* iſlands, we are next to ſpeak of, are a part.

A brief

A brief Deſcription and hiſtorical Account of the *Caribbee* Iſlands in North *America*, and their preſent State.

IT may perhaps ſeem ſuperfluous to ſome perſons, that I here add this account of the *Caribbee* iſlands, in regard there has been much writ of them already, both in *French* and *Engliſh*; but I muſt deſire any ſuch firſt to read, before they paſs their cenſure, for in comparing this with other relations they will find here are many things which other writers have not taken notice of, and which are of uſe and inſtruction. I ſhall not go about to prepoſſeſs the reader any farther, but leave him to the liberty of his own judgment.

By whom inhabited.

The *Caribbee* iſlands, by the *French* called *Antilles*, lye in a bow, from the coaſt of *Paria* to *St. John de Puerto Rico*, and are at preſent inhabited by four ſeveral nations. The firſt being the original natives, who are *Canibals* or man eaters, from whom the iſlands have their general name; the others are *French*, *Engliſh*, *Danes* and *Dutch*, who have ſettled on them ſince the year 1625. as ſhall be obſerv'd hereafter, and ſince then are grown very numerous. The *French* are poſſeſs'd of eight of them, *viz. Deſeada*, *Granada*, *Martinico*, *Guadalupe*, *Santa Lucia*, *Marigalante*, *St. Bartholomew* and *Santa Cruz*, beſides part of *St. Martin* with the *Dutch*, as they had alſo part of *St. Chriſtopher* with the *Engliſh*, which is now yielded up by the treaty of *Utrecht*. The *Engliſh* are maſters of *Barbada*, *Monſerratte*, *Redonda*, *Nieves*, *Antigua*, *Barbouda*, *Anguila*, and now all *St. Chriſtopher*, as by the treaty abovemention'd. The *Dutch* have *Saba*, *St. Euſtachius*, and part of *St. Martin* with the *French*, and had formerly *Tabago*, which they have abandon'd by reaſon of the wars. The *Danes* are ſettled on *St. Thomas*, next the eaſt ſide of *St. John de Puerto Rico*. The *Caribbes*, or *Canibals* remain poſſeſs'd of the reſt.

Product.

The air in theſe iſlands is ſomewhat hotter than in the great ones of *Hiſpaniola*, *Cuba*, *&c.* The ſoil is not altogether ſo fruitful, tho' it produces plenty of *Indian* wheat, yuca, ſugar, tobacco, indigo, cacao, mandioca, potatoes, ananas, accajou, lemons, citrons, oranges both ſour and of a ſort between *Sevil* and *China*, of a very fragrant ſcent. Sugar, tobacco and indigo are ſo plentiful in ſome of theſe iſlands, that they are commonly uſed by way of barter for other neceſſaries, inſtead of money.

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The inhabitants eat a ſort of very large lizards, whoſe fleſh is delicious, as alſo tortoiſes of a prodigious bulk.

They know nothing of ice, ſnow or hail, but there are frequent hurricanes and earthquakes, but for which they would be very delightful places, by reaſon of the perpetual verdure, and are healthy enough when people are once ſeaſon'd to the climate; eſpecially in *Barbadoes*, *Martinico*, *Guadalupe* and *St. Chriſtopher*, the heats are not reckon'd to be much greater than in the ſouthern parts of *France*.

Structures.

There are no encloſed towns in theſe iſlands, except *Bridge-Town* in *Barbadoes*, and *Cul de Sac Royal* in *Martinico*; but there are ſome villages, or boroughs. However the planters generally build their houſes about the country of timber, and cover them with palmito leaves, or barks of trees. The houſes of ſome governors are built of ſtone or brick, like caſtles; and of late ſome factors and planters build after the ſame manner.

Forts.

There are ſeveral forts, redoubts and batteries on the coaſts, generally fenc'd round with double paliſadoes.

Mills.

In moſt of the *French* iſlands they uſe water or horſe-mills for their ſugar; but in *Barbadoes* the *Engliſh* generally have wind-mills.

Indian villages.

The *Indians*, whom the *Europeans* there call ſavages, live in large huts, whereof there are twenty or thirty together in ſome places, and theſe villages they call *Carbets*. Theſe natives are bloody and inhuman man eaters, and as ſuch were dreaded by the inhabitants of the great iſlands of *Cuba*, *Hiſpaniola* and *Jamaica*, who were harmleſs people, and on whom they prey'd, coming over in their *piraguas* or great canoes and carrying off many of them to devour. The *Spaniards* having ſuch a vaſt extent of land to ſubdue, as is from the north of *Mexico* to the ſouth of *Chili*, never had leiſure to think of theſe inconſiderable iſlands, at which they only touch'd ſometimes for freſh water, and ſet aſhore on them ſome ſwine, which in proceſs of time multiply'd prodigiouſly. Beſides, theſe *Indians* being, as has been ſaid, *Canibals* or man eaters, all ſuch as they could take of them they ſold as ſlaves.

About the latter end of the ſixteenth and the beginning of the ſeventeenth century, the *Engliſh* and *French* begun to ſhew them-

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themſelves in thoſe ſeas, which encourag'd ſome of their countrymen to think of making ſettlements there. Some *Engliſh* and *French* pyrates firſt of all took up their dwellings in the iſland *Martinico*, which was without any authority, or form of government. In the year 1625. two adventurers, the one a *Frenchman* called *d'Enambuc*, of the family of *Vaudereques*, in *Normandy*, the other Mr. *Warner*, an *Engliſhman*, arriv'd on the ſame day, upon the ſame deſign, and without knowing of each other, at the iſland of *St. Chriſtopher*, and both ſettled there. *D'Enambuc* had been before this at *Martinico*, where thoſe outlaws abovemention'd had promis'd, if he would return to them with neceſſaries for a colony from *France*, they would join and ſubmit to him, as their commander. He propos'd his deſign to the cardinal *de Richelieu*, repreſenting ſo many advantages from his project, that in 1626. many perſons of worth formed a company of the iſles of *America*, under the king of *France*'s authority.

First *French* and *Engliſh* in the *Caribbees*.

Engliſh at *Nieves*.

In 1627. the *Engliſh* poſſeſs'd themſelves of the iſland the *Spaniards* call *Nieves*, and the others corruptly *Nevis*. In 1632. when they had a little recovered themſelves from the blow given them by *Don Frederick de Toledo*, with the *Spaniſh* fleet, they ſent colonies into *Monſerratte*, *Antigua* and *Barbauda*, and from *St. Chriſtopher* to that of *Barbada*, now corruptly *Barbadoes*, which is ſince grown one of the moſt flouriſhing colonies in the world for its extent.

First *French* Colonies.

The *French* encourag'd by this example, tho' but weakly aſſiſted by the company abovemention'd to have been form'd in *France*, in 1626. for carrying of colonies into *America*, reſolve to enlarge their poſſeſſions in *America*. With this intent the ſieurs *l'Olive* and *du Pleſſis* ſailed from *Normandy*, carrying a good number of men, and peopled *Guadalupe*, afterwards ſtretching out to the little iſlands of *Saintes*, and that of *Marigalante*.

Du Parquet, who was in *St. Chriſtopher* and had intended to make himſelf maſter of *Guadalupe*, being thus prevented, reſolv'd to people *Martinico*, which he perform'd with ſo much prudence and conduct, and govern'd his people with ſuch prudence and equity, that it became the moſt flouriſhing of all the *French* colonies in the *Caribbee* iſlands, and reduc'd thoſe of *Granada* and *Santa Lucia*.

Wars with the *Caribals*

The *French* and *Engliſh* could not ſettle in theſe iſlands without much oppoſition from the *Indians*, and wars which laſted ſeveral years; till the few *Indians* that ſurviv'd were oblig'd to withdraw themſelves into *Dominica*, *St. Vincent*, *Bequia*, and other iſlands, excepting ſome few who voluntarily were content to remain in *Martinico* and *Granada*: Thoſe who retir'd and their poſterity watching all opportunities to annoy the *Engliſh*, of whom they have ſlaughter'd and eaten great numbers.

Dutch colonies.

In the year 1635. *Vanree*, a *Dutchman*, and company ſettled a colony in the iſland of *St. Euſtachius* and part of that of *St. Martin*; and *Lampſen* of *Middleburg*, another in that of *Tabago*, by the *Dutch* call'd *Walcheren*.

More *French*.

The *bailly* of *Pointy*, a *French* knight of *Malta*, ſome years after, laid the foundation of a *French* colony in the iſland of *St. Bartholomew*, and the other part of that of *St. Martin* which the *Dutch* had not, dividing it betwixt them; and in 1650. began to ſettle that of *Santa Cruz*, which has been hitherto maintain'd with much difficulty; but now gives hopes of anſwering all expectation, ſince the *French Weſt-India* company has been careful to ſupply it plentifully with all neceſſaries, ſo that it yields conſiderable returns of its product.

After the *French* had ravaged the *Engliſh* ſettlements at *St. Chriſtopher* in 1666. the *Engliſh* that remained ſettled themſelves in the iſland *Anguila*.

Danes.

The *Danes* have alſo ſettled a colony of their nation in the little iſland of *St. Thomas*, one of thoſe call'd the *Virgins* near *St. John de Puerto Rico*; but this being ſuch a ſmall ſpot of ground, can ſcarce afford its inhabitants a comfortable maintenance, beſides that they are but ſorrily ſupply'd from *Denmark*, and therefore not likely to become very conſiderable. However, as it lies ſo near the *Spaniſh* iſlands, the *Danes* have had there a good underhand trade with that and other *European* nations, eſpecially ſince the late elector of *Brandenburg* was allow'd a ſtorehouſe there in the fort, for the uſe of his *African* company, which has ſent thither a conſiderable number of ſlaves yearly, from *Guinea*, and ſeveral ſorts of goods from *Europe*, M. *Barbot de la Porte*, a relation of mine, being then chief agent there for the *Brandenburg African* company.

Ebb and Flood.

The ebbing and flowing of the ſea is very inconſiderable about theſe iſlands, but greater at thoſe which are neareſt the continent, and conſequently more viſible at *Granada* than at *Martinico* and more at this laſt than at *St. Chriſtopher*; for at this the difference between high and low water is not above a foot, whereas it is two foot at *Martinico*.

Remarks.

It is to be obſerved, that in all the *French* iſlands the leeward ſide is call'd *baſſeterre*, and the windward ſide *cabeſterre*. The hills in general are named *mornes*, with each its particular diſtinctive name. The little rivers they call *ravines*. Another re-

mark is, that whereſoever there are ſuch *mornes* or hills to the leeward, there ſometimes come from them on a ſudden ſuch fierce guſts of wind, that it behoves all ſailors who paſs by any thing near, to keep a watchful eye upon their ſails, for they may very well overſet a ſhip, and immediately follows a dead calm. This the *French* call *pezant* or *raphal.*

Having given this ſhort account of the firſt eſtabliſhments of the *Europeans* in the *Caribbee* iſlands, I ſhall now proceed to other particulars which are uſeful to ſuch as reſort to that part of the world, being their true poſition and extent, and the diſtance between them, beginning with thoſe which lie neareſt to the continent, and proceeding regularly along to the moſt diſtant; adding a geographical and hiſtorical account of the wars and other tranſactions of moment which have happened there ſince they have been poſſeſs'd by *Europeans.*

TABAGA, *by the* Dutch *call'd* WALCHEREN, *and by the* French TABAC.

In the year 1678. this iſland was taken from the *Dutch* by marſhal *d'Eſtrees*, after two of the ſharpeſt ingagements that have been known; and is now abandon'd, and only reſorted to by birds. It is about twenty eight leagues in compaſs, the land on the eaſt ſide low, and lies in 11 degrees 15 minutes north latitude to windward of all the other iſlands, that is the moſt eaſterly of them.

Tabago is encompaſſed with rocks and ſhoals, which render the acceſs to it very difficult, and has no havens for ſhips of above a hundred tons. The Country is very marſhy, and therefore the air unwholſome, and there is but little freſh water in it. The incurſions of the *Indians*, as well from the iſland of *St. Vincent*, as from the continent always, made it a place of little ſafety, and may hinder its being poſſeſs'd by *Europeans* hereafter. The *Zealanders*, after the peace of *Breda*, were at a great expence to repair all the habitations the *Engliſh* had deſtroy'd, when they took the iſland from them, and the *French* of the iſland of *Granada* a year after drove out the *Engliſh*; but not being able to keep their ground, they abandon'd it, carrying away the beſt moveables and ſome cannon, having burnt the little fort and houſes. However they ſtill claim the property of the iſland, as yielded up to *France* by the treaty of *Nimeguen*; but the *Engliſh* pretend to the ſame right.

The ſoil is very proper for tobacco, *Indian* wheat, indigo, ſeveral ſorts of grain and *American* fruits.

GRANADA

HERRERA

Is forty leagues diſtant from the continent, and lies in 11 degrees 50 minutes of north latitude and about thirty leagues to leeward of *Tabago*, being about twenty five or twenty eight leagues in compaſs; a very hilly country, every where watered with brooks and rivulets. The hills are not very high, pretty eaſy of aſcent, and generally fruitful in moſt parts. It has a very good harbour againſt all ſorts of weather, and contains twenty ſtout men of war, having every where five fathom water; beſides another advantage it enjoys, which is that this iſland is quite free from hurricanes, which rage ſo violently in the other *Caribbee* iſlands. The *French* colony there begins to increaſe, and is like to turn to good account.

Formerly the *French* at *Granada* drove a trade with the *Indians* on the oppoſite continent, by means of ſome of the natives of *Dominica*, whom they kept ſeveral years in that ſervice and who brought them from the ſaid continent ſome cochineal, balſam of *Tolou*, capachu oil, parrots, and other rarities of the country. It has been obſerved, that the *Caribbees* of *Dominica* and thoſe of *St. Vincent* and *Santa Lucia* ſcarce underſtand one another's language, nor much of thoſe other *Canibals* on the continent over againſt them, whence it is ſuppoſed that they have little communication among themſelves.

GRANADILLA

Lies north by eaſt of *Granada*, with ſeveral ſmall iſlands about it; betwixt which there is ſcarce any paſſage, but for ſloops and barks, and even thoſe muſt be well acquainted with the channels. Their nearneſs and the rocks and ſhoals about them break the force of the current, which there ſets with the wind, and it is adviſeable in ſailing by them to keep to the windward.

BEKIA

Lies betwixt *Granadilla* on the ſouth and *St. Vincent* on the north, having a deſart anonymous iſland on the north-eaſt of it, much of the ſame bigneſs and beyond that again the Iſle of Birds, not half ſo big, but ſo call'd from the vaſt multitude of ſea birds reſorting to it. The compaſs of *Bekia* is about twelve leagues, having a very good harbour, but little freſh water, and is inhabited by a few *Caribbees.*

St. VINCENT

Is moſt of it one high round mountain ten or twelve leagues in compaſs, lying on the

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the ſame parallel with *Granadilla*, in 13 degrees 20 minutes north latitude, diſtant thirty two leagues from *Granada*. On the lee ſide of it is a very fine port, which the *Engliſh* ſome years ſince would have made themſelves maſters of; but the *Indians*, who are wholly poſſeſſed of the iſland, prevented their making a deſcent, with ſhowers of poiſoned arrows, and the aſſiſtance of the Blacks, who then revenged themſelves for all the ill uſage they had received from the *Engliſh*.

Thoſe Blacks being about twelve or fifteen hundred, living on the coaſt of *St. Vincent* are fled thither from the neighbouring iſlands, and eſpecially from *Barbadoes*, whence they made their eſcape with a fair wind in their maſters canoes. The other ſide is peopled by two or three thouſand *Indians*, who trade with thoſe about the river *Oronoque*, on the continent, going over in their piraguas or large canoes, as they do to any other iſlands in the gulf of *Mexico*; and what is ſtrangeſt, they ſeldom miſcarry by foul weather, but are commonly aware of hurricanes a conſiderable time before they come. Theſe two ſorts of inhabitants being ſo numerous, take care to till their lands, that they may afford them ſufficient proviſions, which makes it look like a very fine country in ſailing by, at about half a league diſtance. It abounds in fruit, fowl, goats and ſwine.

Barbadoes,

So commonly called by the *Engliſh*, but more properly *Barbada*, being the name given it by the *Spaniards*, who were the firſt diſcoverers lyes in 13 degrees 20 minutes north latitude, and is between twenty and thirty leagues in compaſs, twenty five leagues diſtant eaſtward from *Santa Lucia*, and ſomewhat more from *Martinico*. The *Engliſh* have been poſſeſſed of it ſince the year 1627, and ſo well improved the ſoil, that it is become the moſt wealthy colony they have in *America*, being extraordinary populous, and having a very great trade, not only to *Great Britain*, but to *North America*. It is ſaid to contain 10000 Whites able to bear arms, beſide 40000 Blacks employed about the plantations of ſugar, cotton, indigo, ginger and other fruits, which make the wealth of the inhabitants, many of whom are very rich, and live very decently. There are abundance of fine houſes built with brick and ſtone, well furniſhed, and a conſiderable number of well furniſhed ſhops, eſpecially in *Bridge Town*, otherwiſe called *St. Michael*'s, which is the capital, the reſidence of the governor, the magiſtracy, the gariſon, and ſeveral eminent merchants and factors. The great reſort from all parts of *England* and *North America* makes it abound with all neceſſaries and conveniences for life. The town is reckoned to contain about 1500 houſes, and is built in the form of a creſcent, or half-moon, with good fortifications at both ends to defend the road, where a conſiderable number of ſhips rides all the year about.

Bridge Town.

There are three other towns in the iſland, *viz. Charles Town*, *James Town* and *Little Briſtol*, each of them containing above two hundred houſes, beſides many fine ones all about the country. All this, together with the roundneſs of the iſland, the evenneſs of the land, which is pretty high, without hills or mountains, the great variety of trees, the curious hedges and the many wind-mills, affords a delightful proſpect in ſailing along the ſhore, as we did in our paſſage from *Cayenne*. There are alſo ſeveral forts on the coaſt, for its greater ſecurity.

This is obſervable, that there are no rivers, and yet there is no want of freſh water, which is every where to be had without digging very deep. There is a ſufficient ſtock of cattel and poultry. A prodigious quantity of ſugar is yearly brought from thence, and better than that of the *French* iſlands near to it. Some is refined there, of which there are two ſorts, and three of the moſcovado. Sugar.

The multitude of black ſlaves kept in the iſland has ſeveral times brought the *Engliſh* inhabitants into danger of being maſſacred; thoſe wretches having ſeveral times conſpired againſt their maſters, and particularly a few years ago, when their deſign was diſcovered but a few days before it was to have been put in execution; ſeveral of the ringleaders were put to moſt cruel deaths, and ſome hundreds made their eſcape to the iſland of *St. Vincent*, as has been before obſerved, where they continue to this day among the *Indian* inhabitants. Since then, ſuch order has been taken, that we have not heard of any mutiny.

The iſland is divided into eleven pariſhes, and has fourteen churches and chapels, being again ſubdivided into many plantations, ſome great and ſome ſmall, the whole continent of it being reckoned about 126000 acres, naturally fortified with rocks and ſhoals on the north and north-eaſt, where ſhips can only anchor at two or three places; but for the ſouth-eaſt and weſterly part, it is all a long road, where ſhips may ride, eſpecially in four principal places or bays. The chief of them is called *Carliſle* bay, in the ſouth-weſt part of the iſland, about the middle of it, a very good road, where five hundred ſhips of any burden may be ſafe, except from ſouth and weſt

weſt winds, which very ſeldom blow in thoſe parts, being generally eaſt, inclining either to north or ſouth, and therefore the eaſt part of the iſland is called the windward, and the weſt the leeward part. There alſo lies *St. Michael*'s, or *Bridge Town*, with the two forts at the points above-mentioned. The chiefeſt of them is called *Charles Fort*, ſtanding on *Needham*'s point, lying out in the ſea, to the windward of the bay and town, ſo that an enemy keeping out of command of it, cannot do the town or ſhipping any harm. The fort is ſtrong, built with lime and ſtone, and has ſeventeen great guns, with room for more, ſufficiently gariſoned and commanded by a captain.

Forts.

The platform joins to the windward part of the town, made for fifteen guns, and the other fort is at the leeward part capable of fifteen great guns.

The ſecond road and town is called *Charles Town*, ſtanding on *Oyſton Bay*, about two leagues weſt from *Bridge Town*, and has alſo two forts and a platform; the forts one to the windward and the other to the leeward, and the platform in the middle. Tho' this town be not much reſorted to by ſhipping, there are in it ſeveral ware-houſes for trade.

Charles Town.

The third is *James Town*, formerly called the *Holl*, about two leagues to the leeward of *Bridge Town*, and has only one platform, but is otherwiſe well fortified with breaſt-works. Few ſhips come to it, but it has a trade with the inhabitants of the adjacent parts.

The fourth being *Little-Briſtol*, or *Spight's Bay*, is about four leagues to leeward of *Bridge Town*, and has two forts. Many ſhips reſort to it, eſpecially from the city of *Briſtol*, and it is the ſecond place of trade in the iſland to *Bridge Town*.

Little-Briſtol.

The iſland is inhabited by *Engliſh*, *Scots* and *Iriſh*, and ſome few *Dutch* and *French*, as traders and planters, beſides ſome few *Jews*, and a multitude of Blacks and Mulattoes.

All accounts are adjuſted in *Moſcovado* ſugars, by which all other commodities are regulated; and the ſame is done in all the other *Engliſh* and *French Caribbee* iſlands. The potatoes of *Barbadoes* are generally reputed the beſt of all thoſe iſlands.

Santa Lucia

Lies N. by E. of *S. Vincent*, that is, of the point, called *les Pitons*, which is formed by two very high ſteep mounts like ſugar loaves, ſtanding on the weſtern part of the iſland, whence a very ſtrong current ſets to the weſtward, and ought carefully to be avoided, when ſailing thence for *Martinico*. This iſland is in 14 degrees of north latitude, and about twenty leagues in compaſs, high, and divided into plains and mountains covered with wood; are reckoned good, but ſcarce habitable, by reaſon of a multitude of ſerpents, of the ſame ſort and as venomous as thoſe in *Martinico*. However, there are two or three *Indian* carbets in it, and ſome *Frenchmen*, who carry tortoiſes from thence to *Martinico*. On the ſhore grow abundance of *manſanilla* trees, not tall, but the wood of them fine, the leaves like thoſe of the pear tree, the fruit a ſort of ſmall apples, whence the *Spaniards* gave them the name; of ſo fine a colour and pleaſant ſcent, as will eaſily invite ſuch as are unacquainted to eat them; but containing a mortal poiſon, againſt which no antidote has any force. The very leaf of it cauſes an ulcer, where it touches the fleſh, and the dew on it frets off the ſkin; nay the very ſhadow of the tree is pernicious, and will cauſe a man to ſwell, if he ſleeps under it.

Herrera

Manſanilla.

Beſides tortoiſes, it ſupplies *Martinico* with many wild ſwine and fowl, the former whereof is excellent food, and eaſily taken, there being great plenty. Several ſhips touch there for wood.

The paſſage between the two moſt weſterly points of *Santa Lucia* and *Martinico* is about eight leagues, but to the middle of the latter, which is the *Cul de Sac*, is about ten leagues.

Martinico.

By the *Indians* called *Madanina*, is a large iſland, about fifty five leagues in compaſs, eighteen in length, and the breadth very unequal in ſeveral places, lying in 14 degrees 50 minutes north latitude; high land, eſpecially in the middle, where ſtands the great high mountain called *Peleé*, the top whereof riſes above the clouds, and therefore there is always a gathering of clouds about it, whence above forty rivulets ſpread themſelves all about the iſland, ſome of them navigable a conſiderable way up the land. It has the conveniency of three ports, where above a hundred ſhips may lade every year, *viz.* the *Cul de Sac Royal*, the borough of *St. Peter*, by many called *Baſſe Ville*, or *le Mouillage*, and the *Cul de Sac de la Trinite*, of which ports more hereafter.

Ports.

The iſland lies between that of *Dominica* on the north and *Santa Lucia* on the ſouth. Its principal capes are thoſe called *des Tourmentes*, facing the north-eaſt; *des Salines*, at S. S. E, and *Solomon*'s, at S. S. W, and betwixt the two latter the diamond rock.

Capes.

All *Martinico* is hilly, and the middle part ſo mountainous that it is not inhabitable.

HERRERA Product.

bitable. However all the reſt is very fertile in ſugars, which are now refin'd there; cotton, indigo, caſſia, rocou, cinnamon, cocoa, mandioca, potatoes, ranonas, plantanes, ananas, accajou, apples, lemons, oranges, and many other ſorts of fruits and plants. The ſugar, tho' very plentiful, is brown. There is alſo a fine ſort of wood called *gayac*, of which they make pullies and other things for ſhips. The lemon tree is no other than a large thick buſh, very thorny, and grows every where wild; the fruit very ſmall, but yielding much juice, of which they preſs out great quantities to ſend abroad in caſks.

Cattel.

Theſe and other fruits, tranſported thither from *France*, thrive there very well; and ſheep, oxen and horſes multiply apace.

Cocoa.

The cocoa-nuts grow no where but in moiſt places, and ſuch as are but little expoſed to the ſun. The tree is ſmall, and the fruit grows in a long cod, which when ripe they gather and dry in the ſun; the ſaid cod is a rind like that of the pomegranate, and contains about twenty five or thirty of thoſe nuts, of which chocolate is made.

Along the banks of the river of *St. Peter*'s town, of late years has been obſerved a quantity of ruſhes, growing pretty thick and round, about three feet high; the leaves whereof are long, narrow and ſharp pointed. The boughs of theſe buſhes being broke into many ſhort pieces, there runs out of each little ſtick two, three or four drops of a white, glutinous ſap, or liquor, much like that of unripe figs, which has been found a ſovereign medicine againſt all ſorts of intermitting fevers, taking two ſpoonfuls of it at a time, and excellent againſt the country cholicks. Some ſuppoſe it to be the white balſam ſo much commended by chemiſts. The people there gather it in ſmall vials, and it is much valu'd in *France*.

Balſam.

Its advantageous ſituation, and great number of ſubſtantial merchants and planters, give this iſland a great ſhare of trade at *Bourdeaux*, *Rochelle*, *Nantes*, *Dieppe*, *Marſeilles*, and other ſea port towns of *France*, which ſend thither yearly great quantities of all ſorts of commodities, as wine, brandy, meal, corn, ſalt-meat, cloth, linen, ſilks, haberdaſhery of all ſorts, hats, ſhoes, paper, laces and houſhold goods, as alſo all things requiſite for rigging and fiting out of ſhips, barks and boats; whence in return they bring away ſugars, brown and refined; cotton, rocou, caſſia, indigo, cocao, gayac wood, and other product of the iſland; and during the war they had many adventurers in privateering, who during the laſt wars took abundance of very rich ſhips, as well *Dutch* as *Engliſh*, inſomuch, that ſeveral of the inhabitants have got conſiderable eſtates by that means, and the planters in the mean time have made a very good hand of their ſugars and other commodities of their growth, the value whereof has been much enhanc'd by the wars and other caſualties. Thus many families there now make a very ſplendid appearance, being a very civil and affable people; and *France* may be known there by the fineneſs of the people, the women being as handſome as any in *Europe*, well faſhion'd and genteel, thro' the great number of well-bred perſons reſorting thither from *France* and other parts, this being the rendezvous for the officers of men of war, and of the garriſon, and the reſidence of the general, the governor, the intendants, the magiſtrates, and of the ſovereign court of judicature, on which depend the iſlands of *Santo Domingo*, *Guadalupe*, *Marigalante*, *Saintes*, *Santa Crux* and *Santa Lucia*. Here are alſo the agents of the *French African* company, and thoſe of many ſubſtantial merchants and factors in *France*.

Trade.

Wealth and politeneſs.

In my time I knew there ſome planters, who had above four hundred black ſlaves of their own, each of them to work in their plantations.

Baſſeville.

The *Baſſeville* being the reſidence of all the moſt faſhionable people, is a pretty large and popular town, otherwiſe called *St. Peter*, conſiſting chiefly of one winding ſtreet, n *Engliſh* mile in length, all in aſcents and deſcents, lying along the beach, and in ſeveral places croſſed by many curious rows of orange trees, towards that part of the town called *le Mouillage*, that is, the anchoring place, becauſe the ſhips uſually ride before it, about a muſket ſhot from the ſhore, in about thirty five fathoms water; beſides the river which croſſes the middle of the town, and has excellent water, over which is a little bridge, and at the end of it the governor's houſe. This river comes down from a great valley that is behind the town, in which are many plantations, affording a very pleaſant proſpect. At one end of the town is the monaſtery of the *Jeſuits*, curiouſly built; and at the other, towards the *Mouillage*, in the midſt of the orange tree walk, which is eight hundred paces in length, with double rows of orange and lemon trees, and the fineſt perhaps in the world, were it not for the continual fear a man is there in of ſome ſnakes lurking about; and in the middle of this walk is the convent of the *Dominicans*. There is alſo a ſmall nunnery of *Urſelins*; beſide an hoſpital in the care of thoſe they call the brethren of the charity. Moſt of the houſes in the town are built with timber, though there are ſome of ſtone, all of them very handſome,

1 The Part of the Town call'd la Gallere
2 Lyme Keel
3 The Market place
4 Landing place
5 The Cathedral (Jesuitte)
6 The Fort St Peter
7 The River and Bridge St Peter
8 The Mountain, la Pellée

The Prospect of the Town an
one of the French-Carribees of America, dr
Fort St. Peter bet

Fort S.t Peter in ye Isl.d Martinico
from the Road call.d le Mouillage, the
t N.N.E.

9 The Intendants house
10 The Convent of the Hospitalieres Nuns
11 The Part of the Town Call'd les Pecheurs
12 The Fine long Orange tree Walk
13 a Large Savannah
14 The White Fryers Convent
15 The Part of the Town Call'd le Mouillage
16 The Plantation of Marquess Maintenon

T. Kip fecit

handſome, which together with the plow'd lands between the town and the mountain, aſcending gradually for a great diſtance up the land, renders the proſpect of that part of *Martinico* ſo very delightful by the view of the ſaid hills and the great variety of woods, trees and greens, that I thought it well worth preſenting the reader with a draught thereof, as it appeared to me from aboard a ſhip, riding in the road, the cut here inſerted repreſenting it to the life.

PLATE 35.

St. Peter's fort. The fort of *St. Peter*, which in my time ſtood at the mouth of the river, to obſtruct any deſcent that way, and hinder boats and ſloops from running up the freſh water river, has been ſince ruin'd by hurricanes. It was formerly erected by the *Sieur du Parquet*, and was as ill contriv'd to repulſe an enemy from without, as to oppoſe any attempt from within, not commanding the road, nor hindring the approach of ſhips to the coaſt; it was of no uſe againſt an enemy, beſide that it was commanded by a higher ground overlooking it, within muſket ſhot, ſo that the defendants lay wholly expoſed, for which reaſon it could not hold out twelve hours, if attacked on the land ſide, and therefore it has not been thought fit to be ſince rebuilt. There are ſtill two batteries, one at each end of the town, with other fortifications raiſed there ſince the *Engliſh*, in 1693, with a fleet of ſixty ſail, attempted to make a deſcent at the point *du Preſcheur*, a little above the town, but were repulſed with conſiderable loſs by the inhabitants, who were ſeaſonably joined and ſuſtained by the count *de Blenac*, their general, who march'd thither with two hundred men, from *Fort Royal* in one night, the diſtance being ſix leagues.

Cul de Sac Royal. *Cul de Sac Royal* is a large bay on the ſouth ſide of the iſland, at the bottom whereof ſtands a pretty town, containing near three hundred families, where the general reſides, and the courts of juſtice are kept. The ſtreets are ſtrait, and the houſes regular, moſt built with timber. The *Capuchins* have a fine monaſtery there.

Fort Royal. *Fort Royal* commands the town, being very advantageouſly ſeated on a large, long and high peninſula. It is no way acceſſible on the ſea ſide, but along the rows of rocks which encompaſs it. There is no other avenue to the town but by a long and very narrow cauſeway, flank'd by a half moon and two baſtions, lin'd with good ſtone work, and defended by a wet ditch. There are eighteen and twenty four pounders mounted every way on it, and ſix companies of mariners in gariſon. There is alſo a good magazine of powder, and a ciſtern, both of them bomb proof, ſo that the fort is now in a good condition and may withſtand a conſiderable army; and even before it was brought to this perfection, admiral *de Ruyter*, in the year 1674, attack'd it in vain with three thouſand men, under count *Horn*, and was forced to draw off with great precipitation, leaving nine hundred of his ſoldiers dead on the ſpot. I here inſert the cut of this fort ſo ſtrong by art and nature, as it was in the year 1679. The trees which then ſtood on the riſing ground in the center of the fort, have been ſince cut down, and the fortifications conſiderably improv'd.

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PLATE 34.

Cul de Sac harbour. I have added a plan of the harbour called *Cul de Sac*, which is the beſt careening place throughout the *Caribbee* iſlands; the entrance into it is well ſecured by the cannon of the batteries in the fortreſs, and by ſeveral rocks and ſhoals, ſo ranged that there is no other paſſage for great ſhips, but within piſtol-ſhot of the water-battery. This harbour can contain fifty tall ſhips, and is the common refuge of *French* ſhips in the time of hurricanes; the water in it being always ſtill, becauſe it is ſurrounded almoſt on all ſides with high hills. About the middle, or the latter end of *July*, the general orders all commanders to carry their ſhips in thither for ſhelter. The royal magazine ſtands almoſt oppoſite to the fort, on the other ſide of the river.

Cul de Sac de la Trinite. *Cul de Sac de la Trinite*, ſtanding on the other ſide of the iſland, is a much ſmaler harbour, and leſs frequented than thoſe before ſpoken of.

Cul de Sac Maria, at the *Cabeſterre* and ſeveral other ſmall places along the coaſt, ſerve only for barks and boats to take in their lading of ſugar and other goods of the product of the iſland, and ſo to bring it about to the ſhips lying at *Baſſeville*, *le Preſcheur*, or *Cul de Sac Royal*, which is very troubleſome, becauſe it muſt firſt be carried from the ſhore to the barks in canoes, and the ſea on that windward ſide is always very rough.

Diamond Point. The *Diamond Point*, in the ſouth part of the iſland, has its name from a large, high, round rock, lying out at ſea, about a mile from the point, becauſe perhaps at a great diſtance it look'd like a diamond. It gives ſhelter to a vaſt number of ſea-fowl of ſeveral ſorts, which increaſe prodigiouſly, it being forbid to kill them. However, in the year 1671, five perſons going from *Martinico* to this rock to catch thoſe birds, for above a quarter of an hour had a full view of a fiſh reſembling human ſhape, or a mermaid, within piſtol-ſhot of the ſkirts of the rock, which they all atteſted upon oath, before the clerk of the council of the iſland; and ſeveral people at *Martinico* aſſerted it to me as a certain truth. This might to be the ſame ſort of fiſh I

mentioned

Herrera mentioned in the ſupplement, ſo common in the river *Zaire*, of the kingdom of *Congo*.

Inhabitants. It is computed that there are now above three thouſand Whites able to bear arms in *Martinico*, and above fifteen thouſand black ſlaves.

Air. The high-lands make the air unwholeſome, and few ſhips go thither, whoſe crews do not feel the effects of it; ſome dying in a few hours, without any ſickneſs appearing. Beſides they are much tormented with ants, gnats and *chiques*; this laſt is a ſort of worm, which cuts into the heels and ſoles of the feet, and are the more troubleſome in that they are ſcarce to be got out, if they have had time to Vermin. lay their eggs there. I have ſeen ſome Whites, but much more the Blacks, ſo peſtered with that almoſt imperceptible ſort of vermin, that their feet have been ſo ulcerated and ſwell'd, as not to be able to go or ſtand, and others brought in danger of their lives, a gangrene following the ulceration.

Snakes. Another great annoyance is from the ſnakes, which are ſo common, that they crawl into the houſes, and ſometimes into the very beds. There are ſeveral ſorts of them, and their ſting is very dangerous, but of late years the Blacks have diſcover'd ſome ſimples which cure it immediately. Among them is a weed that runs up the trees like our ivy, there called *liane*. One morning as I was ſitting with the marquis *de Maintenon*, in his hall, a large ſnake crept into his kitchen, and was killed there, which he told me he would cauſe to be dreſſed by his cook, throwing away the head and entrails, and eat it as a delicate diſh. It is very dangerous walking about the woody parts of the iſland, on account of thoſe creatures, or ſo much as in the beautiful orange-walk by the *Mouillage*, or anchoring-place, of whoſe beauty I have ſpoken before.

Clergy. As to ſpirituals, there are both ſecular and regular clergy. The *Jeſuits* and the *Dominicans* have their houſes, where the former commonly keep four prieſts, and the latter two. The pariſhes are ſerved by ſeculars. There is alſo a monaſtery of *Capuchin* friars at *Fort Royal*, and one of nuns at *St. Peter de la Baſſeterre*.

Juſtice. As for judicial affairs, the general and his twelve counſellors decide all matters civil and criminal, throughout the *French Caribbee* iſlands, an appeal lying from the councils of all the others to that of *Martinico*, as alſo from that of *Santo Domingo*.

This iſland is much hotter than that of *Guadalupe*, not only becauſe of its lying more to the ſouthward, but by reaſon it is alſo more mountainous and woody, and the ground dryer and more gravelly, which alſo makes it more fruitful in tobacco and mandioca. The ſea affords abundance of tortoiſes, caouannes and machorans, or cat-fiſhes, eſpecially of thoſe repreſented in the cut; beſides other ſorts of fiſh, as trezahar, bequne, *&c.* Some of the machorans are unwholeſome and dangerous to eat, which is thought to proceed from their feeding on the poiſonous *Manzanilla* apples, which drop into the creeks. There are alſo ſeveral ſorts of ſea-fowl, and among them thoſe two ſorts repreſented in the cut, called *fregats* and *paille en cul*; the former of them is by the *Engliſh* call'd *a man of war*, from their ſwift flight and large ſpreading wings; the other has its name ſignifying a ſtraw in the britch, from one long ſingle and pointed feather, which is all the tail it has, and at a diſtance looks like a ſtraw ſtuck in its rump. The men of war naturally fly ſeveral leagues out at ſea, and are a mark for ſhips to know when they are near the iſland; but the *paille en cul* commonly plies about the ſhore. Plate 19, 20. Fiſh. Plate 16. Fowl.

This iſland is not ſo ſubject to hurricanes as the others, and is the general rendezvous of all ſhips coming from *France*, as lying more to the windward than the reſt, and therefore they can ſail thence to the ſeveral iſlands they are bound to.

Martinico was at firſt inhabited by ſome *French* and *Engliſh*, who reſorted to it, as well as to others, on ſeveral accounts, being generally ſuch as fled thither for ſhelter for their pyracies. They lived there ſome time at peace with the ſavages, but after the ſettlements made by *d'Enambuc* and *Warner* before-mentioned, on the iſland of *St. Chriſtopher*, they reſolved to maſſacre thoſe intruding gueſts, and the deſign being diſcovered, the ſlaughter fell upon themſelves.

The old *French African* company, with the king's leave, ſold this iſland, *Santa Lucia*, *Granada* and *Granadilla*, in the year 1650, for 60000 livres, to the then governor for the king, being a knight of *Malta*, for himſelf and partners. The new *Weſt India* company bought the ſame again of that gentleman's heirs in 1665. the two firſt for 120000 livres, and the others for 100000 livres of another gentleman, who had bought them of the before-mentioned governor, and appointed governors of their nomination in the ſame, that very year: but at preſent all the governors are appointed by the king of *France*, who claims the propriety of *Martinico*, and all other *French Caribbee* iſlands, where he has erected forts, and keeps good gariſons, and they yield him a large annual income by the tolls and cuſtoms impoſed on all goods of their product and manufacture.

Every ſhip that loads there being obliged to give ſufficient ſecurity to the king's agent there, under a great penalty, that ſhe will deliver the ſaid lading at no other ports in *Europe* but thoſe of *France*; and upon a due certificate returned from thence, that it was performed accordingly, the bonds are cancelled, and the ſecurities diſcharged; and the ſubjects of *France* and of theſe iſlands are allowed to employ any foreign bottom, eſpecially ſince the laſt war, *Swedes*, *Danes* or *Dutch*, for their commerce too and fro, which ſaves abundance of men to the *French* nation, that are otherwiſe employed by the government. And it were to be wiſh'd our act of parliament in *England*, for encouragement of ſhipping and navigation, which perhaps was neceſſary at the time it was paſſed, had been long ago repealed, according to the opinion of ſome able merchants of *Great Britain*, which they prove would have ſpared many thouſands of our *Engliſhmen*'s lives, during this preſent long and expenſive war, to carry on our trade to the *Eaſt* and *Weſt Indies*, which takes up the beſt of our mariners employed in thoſe long and hazardous voyages; one third part, if not more, never returns home, either by deſertion or mortality, whilſt our fleets are often at a ſtand, for want of hands enough to fit them out timely on emergent occaſions. Beſide that it ruins abundance of private adventurers and merchants, who to get men enough to ſerve in their veſſels, are obliged to allow indifferent ſailors very extravagant wages, which has undone ſeveral good merchants in progreſs of time, when voyages have proved long and tedious through any unforeſeen accidents, and their goods come to a bad market.

It will not be amiſs in this place to give ſome account of the behaviour of the *French* towards their ſlaves in the *Caribbee* iſlands, to illuſtrate what I have before ſaid in the deſcription of *Guinea*, of the particular care that nation takes of their ſpiritual as well as temporal welfare, and at the ſame time to make out what I ſaid in the ſame place of the neglect of Proteſtants in that reſpect.

Choice of ſlaves.

As ſoon as the ſlave ſhips arrive at the *French* iſlands, the planters and other inhabitants flock aboard to buy as many as they have occaſion for. The price being agreed on, they ſearch every ſlave limb by limb, to ſee whether they are ſound and ſtrong, and it is diverting enough to ſee the examining even of thoſe parts which are not to be named. This done, every buyer carries away his own ſlaves, and immediately provides for their nouriſhment, cloathing and health, which is done with extraordinary care. The new ſlaves ſeldom miſſing in their maſter's houſes of meeting with ſome others, who are of their own country and language; thoſe have commonly a particular charge given them to look after their new fellow-ſervants. HERRERA

Next the *Jeſuits*, who apply themſelves to the converſion of thoſe poor wretches, make uſe of the old ſlaves to infuſe the principles of Chriſtianity into the minds of the new ones. This is not done without much labour and difficulty, in which they are ſo zealous, that ſome of them often ſuffer in their own health, through the pains they take in that pious work. Care of their converſion.

When theſe poor people have been often inſtructed, by the means of interpreters, they are baptiſed with much ſolemnity, and ſoon after their maſters take care to marry them to their minds, giving them their choice, either at home or aboard the ſhips that come in; and in this laſt caſe, the maſter buys the woman his man ſlave likes beſt, allowing them full liberty to match to their own liking; inſomuch, that it is an eſtabliſhed law in the *French* iſlands, that when one perſon's male ſlave has a mind to marry another inhabitant's woman ſlave, and ſhe approves of it, one of the two owners is obliged to diſpoſe of his ſlave to the other, by ſale, exchange, or otherwiſe, that they may cohabit in the ſame houſe. Of marrying them.

This care of marrying and ſettling them together in a family, allowing them ſome little parcels of ground to till and make gardens, endears them to their maſters, and makes them add to their ordinary labour, and to produce many things of uſe to the inhabitants in general, and to themſelves in particular, to add to the conveniency of life and cloathing. Thus we ſee among the planters and maſters of ſugar-mills, two or three generations of families of ſlaves, who are very fond of one another, obſerving as much paternal affection and filial duty as any among us; and living as contentedly in their bondage, as the peaſants in *Europe*. The maſters, on their part, are very careful not to ſeparate thoſe families, and to allow the parents the ſatisfaction of educating their children.

It is pleaſant to ſee their little huts, or cottages ſtanding about their maſter's ſugar works, like little villages, each cabbin ſeparated from another by a little garden belonging to it and appropriated to the uſe of the ſlaves inhabiting it. Theſe villages are under the inſpection of a *French* overſeer, called there *Commandeur des Negres*, or Commander of the Blacks, who is to take care they obſerve good order among themſelves, to ſet them to work as the maſter has occaſion, and to chaſtiſe thoſe that are faulty; the puniſhment being more Government.

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or leſs, according to the offence, but always ſevere, they being naturally diſorderly and ſlothful. The greateſt puniſhment I once ſaw inflicted on a ſlave, who had ſeveral times run away from his maſter's houſe, was chopping off both his feet on a block in the publick market-place at *la Baſſeterre* of *Guadalupe*.

Inſtruction.

The *Jeſuits* do not only apply themſelves to convert the new comers; but go daily into the gardens and grounds, where they are at work, and having procured half an hour's relaxation from their labour, catechiſe them, enquire into their wants and intercede with their maſters to grant them what is moſt neceſſary. They alſo take care on ſundays and holy days to aſſemble them in publick places, where they keep their little markets, that they may hear maſs, which is celebrated on purpoſe, and therefore at *Martinico* called *la Meſſe des Negres*, or the Maſs of the Blacks. In the afternoon they are again obliged to come to be inſtructed, and nothing is omitted that may confirm them in the belief and exerciſe of religion.

Good uſage.

In ſhort, it is impoſſible to expreſs the joy and ſatisfaction thoſe poor ſlaves conceive to ſee themſelves ſomewhat tolerably dreſſed on ſundays and feſtivals, aſſiſting at the ſame maſs with their maſters, equally well treated by the prieſts, when they go to confeſſion, admitted without diſtinction to communion, to ſee their fellow ſlaves, when they die, decently buried, and in fine, to perceive that religion makes no difference between them and their maſters, which the *Jeſuits* make good uſe of to work upon their heavy capacities, inſomuch, that it is not poſſible to expreſs more zeal for the precepts and ceremonies of religion than thoſe ſlaves generally do, and they value themſelves much more among the *French* than thoſe do who live among the *Dutch* and *Engliſh*; the former admitting them indifferently with themſelves to communion and all other ſervice of the church, and the latter excluding them from the religious equality, which keeps them always dejected and brutal. This may be ſaid to be the reaſon there never happens any ſuch deſertion of ſlaves from the *French* iſlands, as we have often heard among the *Engliſh*, eſpecially at *Barbadoes*, as was mentioned in the deſcription of that iſland.

Poiſonous fiſh.

To conclude with *Martinico*, I think proper to warn travellers to be very cautious of eating two ſorts of fiſh, at this or any other of the *Caribbee* iſlands, *viz.* The *cat-fiſh*, above ſpoken of, and that which the *French* commonly call *bequene*. Theſe two ſorts before they come to be well known, did much harm, ſuch as did eat them being generally afflicted with painful ſwelling, or elſe ſeized with vomiting and racking colicks, ſuppoſed to proceed from thoſe fiſhes feeding on the poiſonous *manzanilla* apples, which fall into the ſea, as has been hinted before. It has been alſo found by experience of late years, that the teeth of thoſe fiſhes which have fed on the *manzanillas* are black, and therefore they always look into their mouths and ſuch are always thrown away; but thoſe whoſe teeth are white are eaten, as not being infected with that poiſon, and very good food. The wood of the *manzanilla* tree is proper to make tables, chairs and other houſhold goods.

Oranges.

The large and delicious oranges this iſland produces, in great plenty, deſerve to be taken notice of. Moſt of them grow between the town of *St. Peter* and the hill called *la Montagne*, the road to it, aſcending for three miles, being all along ſet on both ſides very thick with thoſe fine orange trees, intermixed with lemon trees, growing wild, always green the whole year about, with the bloſſom and both green and ripe fruit hanging at the ſame time. The curious green of the leaves, the milk white leaves and the lively red of infinite numbers of oranges, make a delightful mixture to the eye, and the fragrancy of the bloſſoms perfuming the air raviſhes the ſcent, in riding along that ſhady lane, eſpecially in the morning early before the heat of the ſun comes upon it. The horſes often tread on thoſe excellent oranges, which fall from the trees.

Humming birds.

Another diverting object is the vaſt number of thoſe very little birds, by the *French* called *colibris*, but by the *Engliſh humming* birds, flying about from tree to tree. They have a charming fine plumage, and are thought to feed on the dew that lies on the orange and lemon flowers. Another opinion concerning them is, that they fix themſelves on the boughs about *October* and there ſleep without waking till *April* following, which I cannot aſſert. The common ſort of women and girls hang them in their ears for pendants.

DOMINICA.

Another of the *Caribbee* iſlands, is eight leagues diſtant from *Martinico*, between point and point. *Columbus* gave it the name becauſe he diſcovered it on a ſunday. It lies in 15 degrees 40 min. north latitude, N. by W. and N. N. W. from *Martinico* and has *Guadalupe* N. by W. of it. The whole compaſs of it is about eighteen or twenty leagues, and in it are very large high mountains, which occaſion the great calms ſhips frequently meet with under it, thoſe

that

that ply to the northward iſlands being obliged to coaſt as near the ſhore as conveniently may be, to prevent a more tedious paſſage, if carried out to ſea by the N. E. winds which generally blow there.

This iſland is inhabited by none but native ſavages or *Indians*, and it was aſſigned them, together with *St. Vincent* and *Bebia*, to retire to from the other *Caribbee* iſlands, in 1660. It has not much ground proper for plantations, but a great bay in the weſtern part of it, affords a good ſafe road.

The *Indians* inhabiting this iſland conſtantly trade with the *French*, *Martinico* and *Guadalupe*, where I have ſeen many *piraguas* full of them, and they have ſo great a kindneſs for the *French*, that when they are at war with the *Engliſh*, thoſe ſavages will kill and eat the latter, becauſe they are enemies to their good friends the *French*, who cannot prevail with them to give the others quarter.

The *Jeſuits*, and other religious men ſettled in the *French* iſlands, do from time to time go over to thoſe *Indian* iſlands, to inſtruct thoſe people in the principles of Chriſtianity, which they hear with great attention, but do not profit much, being naturally tenacious of their ancient ſuperſtition.

Their language is the ſame as that of the *Galibis* in *Guiana*, whence it is believed theſe iſlands were firſt peopled, and therefore it will be needleſs to ſay any thing of their manners, wars, *&c.* being much the ſame, as deſcribed in ſpeaking of thoſe people in *Guiana*. But theſe natives of *Dominica* are reputed the moſt warlike of any of the *Caribbee* iſlands.

The land crabs of *Dominica* are much eſteemed in the *French* iſlands for their ſweetneſs and excellent meat, and there is great plenty of them about all the woods, which cover the greateſt part of the iſland. The natives carry abundance of them to market in the neighbouring *French* iſlands, and ſell them cheap enough, for ſeveral toys of very ſmall value, as they do alſo ananas, figs, parrots and monkeys. The ananas there are eſteemed the beſt of all the iſlands.

Los Santos, *by the* French Les Saintes:

That is *the Saints*, are ſeveral little iſlands lying five leagues north of *Dominica*, and three leagues ſouth of *Guadalupe*, to whoſe government they are ſubject. They are no way conſiderable, on any other account than that they form by their ſituation an indifferent good harbour, to ſhelter ſhips in bad weather, ſome of the largeſt being inhabited by a few poor people, fiſhermen and mariners, but their product is inconſiderable. Theſe iſlands have been famous ſince the remarkable expedition of *M. du Lion* their governor, in *Auguſt* 1666, who after ſeveral attacks made 500 *Engliſh* ſoldiers and officers priſoners there, as has been mentioned before. Herrera

Marigalante

Had its name from the ſhip *Columbus* was in, when he diſcovered it, at his ſecond voyage to *America*. It lies in 16 degrees 20 minutes of north latitude, N. N. E. and N. E. by N. of *Dominica*, and E. of *Guadalupe*, has no mountains, but raiſes itſelf in a heap in the middle, and thence deſcends every way towards the ſea, which makes it look at a diſtance like a flat.

There are few ſprings and brooks, but many ſtanding pools of freſh water, which are of great uſe to the inhabitants. The ſoil is good, eſpecially for ſugar canes, which is the reaſon the number of inhabitants daily increaſes; but it has no manner of port, ſo that the ſhips trading there ride in open roads. The whole compaſs of it is about 18 leagues, the diſtance from *Dominica* 8, and from *Guadalupe* 6 or 7. The *French* have had it ever ſince the year 1648. *Jacob Binks*, admiral of *Zealand*, took it from them on the firſt of *June* 1677, but the *French* ſoon recovered it, and have ſince erected a fort there for its ſecurity. The colony, which is indifferently large, is under a *French* governor. The late marques *de Maintenon*, mentioned by me in the deſcription of *Martinico*, was one governor of it. The *Carmelite* friars attend the ſpiritual functions.

La Desseada

Is another *French* iſland and colony, 6 leagues eaſt of *Guadalupe*, tho' not very large, fertile and well cultivated by the *French* inhabitants, producing ſugar and all ſorts of *American* fruits. *Chriſtopher Columbus* gave this iſland the name of *la Deſſeaſa*, or the Deſired, or wiſh'd for, at his ſecond voyage, it being the firſt of thoſe iſlands he diſcovered.

Guadalupe

Is a *French* iſland in 16 degrees 10 minutes north latitude, and 315 deg. 40 minutes longitude, about 70 leagues in compaſs, is divided into two iſlands, almoſt of an equal bigneſs, by a channel, or ſmall arm of the ſea, called *The Salt River*,

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ver, which overflows an iſthmus of about 5 leagues in length, from end to end, ſo that barks may paſs up, when the tide is in.

The greateſt of theſe two parts of the iſland is that which the *French* call *la Grande Terre*, being about 50 leagues in compaſs. This is the true *Guadalupe*, ſo named by the *Spaniards*, when they diſcovered it, becauſe its mountains reſemble thoſe of *Our Lady of Guadalupe*, in the province of *Eſtremadura* in *Spain*. Its *Indian* name is *Karukera*, or *Carucueira*. The *French* corrupting the *Spaniſh* name call it *Guardeloupe*.

Whether the *French* have found the ſoil barren, or for what other reaſon I know not, but it is thinly inhabited, there being ſcarce an hundred families in it. Moſt of it is taken up with high inacceſſible mountains, excepting only on the ſide of *Cabeſterre*, beſides that it wants freſh water.

The other part of the iſland, which lies to the S. W. is about 40 leagues in compaſs, and ſubdivided into two parts, or territories. The middle is taken up with high mountains, on ſome of which are boiling hot ſprings, and wholeſome mineral waters. Among the other mountains

Burning mountain.

is one called *la Souffrere*, or the Sulphureous, which caſts out thick ſmoke ſometimes mixed with flames, at the mouth or opening there is on the top. The *Blacks* gather ſome ſmall quantity of brimſtone thereabouts, which they ſell for a ſmall matter to ſailors, but it is very foul and full of droſs, which were eaſily remedied, if they knew how to refine it.

The ſoil is fertile in ſugar, which is better than that at *Martinico*, but not ſo fine as that of *St. Chriſtopher*, alſo *roccou*, or anotto, tobacco, indigo, yuca, cotton, caſſia, cacao. Fruit and fowl are very plentiful, eſpecially turkeys, much cheaper than at any other of the *Caribbee* iſlands. There is a ſort of birds about the ſulphureous mountain, which they call *diabolins*, very large and as good as chickens. They live altogether upon fiſh and fetch them up out of their craw to feed their young. The *Blacks* commonly catch them, but are themſelves ſometimes ſo pierced by the ſharp cold air of that mountain, that they languiſh and have much difficulty to ſurmount it.

In the two *Cul de ſais*, or inlets of the ſea, which ſeparate *la Grande Terre* from the other part of the iſland more peculiarly called *Guadalupe*, they take tortoiſes, manaties and all ſorts of common fiſh.

Baſſeterre town.

The town, called *la Baſſeterre*, lies on the weſt ſide of this part of *Guadalupe*, where we uſually come to an anchor, tho' the ground is very rocky, and it is a very indifferent open road for ſhips, which ride there about a muſket ſhot from the beach, or little more. It is the moſt conſiderable town of the iſland, pretty large, ſeated on a riſing ground and along the reach, ſomewhat ſtraggling, leaving a large place of arms in the middle, at the eaſt end whereof ſtands the governor's houſe. The houſes, which as has been ſaid ſtand ſcattering, are moſt built of ſtone, only ſome few of timber. At the north end of the town is a large ſugar-bake-houſe, all of free ſtone, where much work was done, when I was there, and near it runs a ſmall river athwart the town, coming down from the ſulphureous cavity above ſpoken of. About the middle is a battery of eight pieces of cannon, which commands all the road, and is called the *Iron Gate*. At the ſouth end of the town, on the bank of a rapid torrent, ſtands a little fort, mounted with eight pieces of cannon and lined with good ſtone work. There are chapels of *Jeſuits*, *Dominicans*, and *Carmelites*, beſides two or three pariſh churches ſerved by the ſecular clergy. The *Jeſuits* and *Dominicans* have conſiderable ſettlements. There are alſo ſome *Iriſh* families about *la Baſſeterre*, and elſewhere in the iſland.

The other town of *Guadalupe* is called *le Bailly*, ſtanding two or three *Engliſh* miles from *la Baſſeterre*, where in my time was a ſugar-bake-houſe. This town is inconſiderable, as having no great number of houſes, but there is a chapel at ſome diſtance for the private uſe of a conſiderable planter, and the landing place is pretty eaſy, being a ſmooth flat gravelly ground, not of large black pebbles, as is uſual at moſt places where the wind perpetually beats upon the ſhore; the ſea rowling up thoſe ſtones, and at ſuch places it is difficult to land without being wet, and much ſugar is damaged or loſt in ſhipping off, which often retards the diſpatch of trading ſhips.

The *Engliſh* made a deſcent at *la Baſſeterre*, in 1691, burnt the town, deſtroy'd the battery that ſtood in the middle of it, and only the fort beforementioned was made good by the inhabitants, till Mr. *D' Uragny*, then general of the iſlands, came with three or four men of war and ſome merchant ſhips, fitted up in haſte to raiſe the ſiege: when the *Engliſh* reimbarked with precipitation; leaving near 200 of their men in the woods, to the mercy of the *French*.

The inhabitants of the ſide of *Guadalupe* have the advantage, on occaſion of an invaſion, from enemies, to ſecure their beſt goods, furniture, cattle and even their perſons in the mountains, where among the

woods they have prepared a ſufficient quantity of clear ground to ſubſiſt for a time: the avenues of which on all ſides are ſo well ſecured by the thickneſs of the wood and the many trees lying ready cut to fill it up, that it is inacceſſible, much in the ſame manner as it was formerly practiſed at *Santa Cruz*, as I ſhall hereafter obſerve.

There is a little *Cul de Sac*, or inlet which affords a pretty ſafe harbour, in the worſt weather, to ſhips retiring into it.

I have taken notice before that the iſland is ſubject to frequent *hurricanes*, and that about the year 1656, it felt three of thoſe raging tempeſts, in the ſpace of 15 months, the laſt of which was extraordinary as was there particularly mentioned; however the air at *Guadalupe* is far leſs unwholeſome, than at *Martinico:* the inhabitants whereof ſend their ſick people thither for change of air, and many ſoon find benefit by it. The country all round the town is grubbed up and open, in the ſhape of an amphitheatre from the foot of the hills down to the beach, and contains ſeveral good plantations of ſugar and other private houſes; a freſh breeze blowing all day till ſun ſet. Fiſh, fouls, poultry and fruits of the climate are much cheaper there than at any of the *French* iſlands, as being very plentiful, and conſequently the inhabitants live more comfortably, there being ſeveral planters who keep very good houſes; and I may freely ſay the late *Chevalier Hinſelin*'s table was as plentiful and ſumptuous, as any nobleman's table in *England*; having always twelve coverts and three courſes, each of three and ſometimes four diſhes, and as good and nice a cook as can be imagined. The publick eating houſes, are alſo very well ſerved; and good chear at half a crown a day, dinner and ſupper with good claret.

This iſland with *Marigalante*, the *Deſſeada* and *Saintes*, were ſold for 61500 livres, to a private perſon, by the directors of the firſt *American* company, with the king of *France*'s approbation. One of the directors, who was brother-in-law to the purchaſer of theſe iſlands, went half in that purchaſe; but the former happening to die, and the latter being at variance with the nephews of the deceaſed, the king of *France* being informed of their differences, ordered the contracts of acquiſition to be brought to the council, as alſo thoſe of all the other purchaſers of the iſlands made by the *company*, to be reimburſed their money. The heirs of the firſt acquiſitor yielded up their half ſhare of *Guadalupe*, *Marigalante* and *Deſſeada* to the new company, for 120000 livres, which were not payed till the year 1668. But the other having declined to ſell his half ſhare of *Guadalupe*, the new company nevertheleſs took from him the government he had obtained of it, and ſet up a governor of their own in the year 1665. HERRERA

Formerly they had in this iſland five or ſix ſmall forts, at preſent there are but three, and five or ſix churches and chapels, or pariſhes. There are ſeveral good plantations about the iſland, which yield a good quantity of ſugar, indigo, cotton, *&c.* yearly; enriching ſeveral of the planters, who as they grow wealthy, make remittances to *France*; and at laſt retire thither with their families, which hinders the advancement of the colony, and yet it is pretty conſiderable. At the firſt ſettling of it, which was about the year 1635, the chief product of the country was tobacco, and ſometime after it was much increaſed, by the breaking up of the *Dutch* colony of *Arrecife* in *Braſil*; by whoſe aſſiſtance they fell to cultivating of ſugar canes, which has turned to much better account than tobacco did before.

The *Spaniſh* hiſtories make mention of two *Spaniſh* miſſioners, who paſſing to the *Philippines* to preach the goſpel, were martyred in *Guadalupe* in 1603, and the following year ſix others, who were to have gone to *China* and *Japan*, by the way of *Acapulco*.

The woods are full of ſmall land-crabs, as alſo of very ſmall lizards, very troubleſome to the inhabitants, entring their houſes in the night time and even into their beds. I found one night by the moonſhine a crab ſtuck faſt with both claws to my ſheets, which weighed above a pound and a half. But what is yet a much greater annoyance, is an incredible multitude of large ants, crawling in multitudes about the houſes, which obliges the inhabitants to contrive convenient cupboards to preſerve their proviſions from them. The rats do much miſchief to the ſugar canes and other plants, as well in *Martinico* as the other iſlands. The ſnakes are not ſo venomous or troubleſome as there.

The inhabitants are ſubſiſted partly by proviſions of their own growth, and partly by others from *Europe*, as at *Martinico:* ſugar, cotton and indigo being there, as well as in all the other iſlands, the ſtaple commodities to deal with ſhips by way of exchange.

I have before given a ſhort account of the wreck of the lord *Willoughby*'s fleet, betwixt *Marigalante* and *Saintes*, by a fierce hurricane, about the beginning of *Auguſt*, 1666, after the loſs of *St. Chriſtopher's*, which I ſhall mention in another place. A little *Engliſh* ſhip, having eſcaped the fury of that hurricane, ſoon after put into the port of *Antigua*, and informed lieutenant

Herrera general *Willoughby* of the diſaſter befallen his uncle's fleet, and of the four veſſels that were drove upon *Saintes*; whereupon he reſolved to paſs over thither immediately, to reinforce or bring off the *Engliſh* there; and to hear farther concerning the fate of the reſt of the fleet. To this effect, he fitted out ſeven ſmall veſſels, putting aboard them what forces he could gather, and imbarked for *Saintes*; ſteering his courſe to the leeward of *Guadalupe*. Four *French* ſhips that lay in the road of that iſland, ſpying him off at ſea, took ſome ſoldiers aboard and falling in with that little *Engliſh* ſquadron the next day totally defeated it: taking four of the veſſels, with 230 men in them; but lieutenant general *Willoughby* ſeeing his ſhips taken and diſperſed, made his eſcape in a bark.

Monserrate,

Is an *Engliſh* iſland, conſiſting of one very large mountain, and reſembling the famous mountain of the ſame name in the province of *Catalonia* in *Spain*, about a league diſtant from *Manreſa*, and nine from *Barcelona*, much reſorted to on account of the devotion pay'd to our Lady there, in a monaſtery of *Benedictine* monks, ſtanding in the middle of the mountain: and from that reſemblance the iſland was ſo called.

It is about eight leagues in compaſs, almoſt round, in 17 degrees of north latitude, N. N. W. from *Guadalupe*, and diſtant from it eight or nine leagues. It is obſervable, that in the tract of ſea between thoſe two iſlands, the current ſets ſwiftly to the weſtward for the moſt part, only ſome odd days it turns back to windward, the reaſon for which extraordinary motions no man has been yet able to find out. This is one of the moſt extraordinary things to be taken notice of about thoſe iſlands.

Monſerrate has no port or harbour, and but a very bad road for ſhips; nor does it afford any great quantity of ſugar, or other commodities for trade.

In the year 1667, the *French* general *de la Barre*, with 26 ſhips and 2500 men, took this iſland and ranſacked it, after a vigorous reſiſtance made by 900 inhabitants. The *French* ſent away 300 *Engliſh*, fit to bear arms to *Jamaica*, and permitted 500 *Iriſh*, who were there and with their wives and children made 2000 ſouls to remain, taking an oath of fidelity to the king of *France*. The general carried off from thence ſixteen pieces of cannon, a great number of ſlaves, and abundance of horſes and cattle, which he diſtributed among his men. He alſo deſtroyed about forty ſugar mills and houſes, and burnt ſeveral warehouſes full of valuable commodities. All this was done in ſix days. The *French* had with them ſome *Caribbee Indians*, with whoſe help they drove ſome hundred *Engliſh* from a very high and almoſt inacceſſible hill, which is the laſt refuge of the people in all thoſe iſlands, when beaten from their forts and intrenchments. The *Indians* are the propereſt for ſuch enterpriſes, being bred in the woods, and uſed to climb the mountains like wild beaſts.

The ſouth eaſt point of *Monſerrate* is very ſound and deep all about, ſo that ſhips may ſail by within piſtol ſhot. The fort is on the weſt ſide of the iſland. The *French* landed in a little bay about a muſket ſhot to the windward of the fort. The iſland was reſtored to the *Engliſh* by the treaty of peace concluded at *Breda*, *July* 31, 1667.

Santa Maria Redonda,

So named by admiral *Columbus*, when he firſt diſcovered it, in the year 1493, in memory of the church ſo called at *Rome*, is a little *Engliſh* iſland, lying N. N. W. of *Monſerrate*, being only a little round mount, as it appeared to me in ſailing by it at a diſtance, and therefore *Columbus* gave it the name. It is very rocky, overſpread with weeds, and therefore of no conſiderable product, nor well peopled, and moſt of the inhabitants are *Iriſh*. It abounds in a ſort of ſea fowl, by the *French* called *Foux*, that is Fools, becauſe they were formerly ſo ſtupid as to ſuffer themſelves to be taken by hand, on the yards and maſts of ſhips at ſea, and ſome of them ſtill continue ſo very tame, as I have obſerved in the account of the navigation from *Guinea* to *America*, where the figure of the bird is annexed.

Nieves,

By the *Engliſh*, to whom it belongs, corruptly called *Nevis*, is a great high mountain of an eaſy aſcent every way; ſo that it has all round about three miles of improveable land, which the inhabitants induſtriouſly cultivate for ſugar and other *American* productions, being very fertile. It lies N. N. W. of *Monſerrate*, about 7 leagues diſtant, and the ſame number of leagues in compaſs, but has no other port than a good road, on the ſide next *St. Chriſtopher*. The colony was firſt ſettled there in the year 1628, ſome of the inhabitants being *Iriſh*. It is in 17 degrees, 20 minutes of north latitude, well peopled, and has a good trade with *England* and *New England*, for ſugar, rum, ginger and other *American* commodities, in exchange for which it receives all ſorts of

proviſions, cloathing and other neceſſaries. The ſugar it affords is indifferent good.

The coaſt being eaſy of acceſs, it has been often invaded by the *French*, and therefore there are forts and batteries erected in ſeveral parts, to prevent the like attempts. In *May*, 1666, the *French* having conquered the *Engliſh* part of the iſland of *St. Chriſtopher*, of which I ſhall ſpeak in its place, and received a ſupply of ammunition and ſome forces, by four large ſhips, the *French* company had furniſhed at *Rochel*, and being joined by a little ſquadron of *Zealand*, under the command of *Creiſſen*, they reſolved in a council of war to ſeek out the fleet commanded by the lord *Willoughby*, which was then before *Nieves*, expecting Sir *John Harmont* with a reinforcement of ſhips, and men from *England*. To this purpoſe they laboured day and night at *Martinico*, and having imbarked 600 men, ſet ſail the 15th of the aforeſaid month. The 16th they came to *Guadalupe*, where 600 men more were put aboard, with *Monſ. du Lion*, the governor and *Chevalier Hinſelin*, his lieutenant. The 18th at night they left *Guadalupe*, being thirteen *French* and four *Zealand* ſhips, with two fireſhips. The 20th at break of day, this fleet being between *Redonda* and *Nieves*, ſpied the *Engliſh* guard ſhip, which being an excellent ſailor, got clear of them and retired under the fort of *Nieves*, giving notice to the *Engliſh* fleet, by continual firing, of the approach of the *French*, who were advancing to get about the W. S. W. part of the iſland and found the *Engliſh* ſtanding out full ſail from under that point and conſiſting of 17 ſhips, the admiral whereof carried 52 guns, the vice and rear admirals, 48, the other 12 from 28 to 36 and 2 fireſhips. General *de la Barre* was aboard the *Lilly* of 40 guns, as admiral; the vice and rear admiral 32 each, the other *French* ſhips from 18 to 32 each; beſides a flyboat, a galliot and ſeveral barks, laden with all ſorts of proviſions, to throw into *St. Chriſtopher*'s, during the ingagement, which was done accordingly. The *French* admiral, having given the ſignal of battle, the *Engliſh* made a line from the point of *Nevis* weſtward, in order to cut off the paſſage to *St. Chriſtopher*. The *French* formed their line ſhorter than their enemies to cut through their fleet, and by that means put one half to the leeward, betwixt *St. Chriſtopher*'s and their own ſecond diviſion. The *Engliſh* admiral made his ſignals, after which, part of his fleet ranged *Nevis* nearer, to keep the wind and fall the eaſier on the firſt diviſion of the *French*, when ingaged, which obliged general *de la Barre* to alter his firſt order of battle, to prevent the enemies deſign; and inſtead of ſailing up directly to them, he cauſed his ſhips to fill, ranging as near as he could the *Cayes*, or ſhoals of *Nevis*, thus keeping the advantage of the wind. In this manner the two fleets ingaged for ſome hours, both admirals being for a time in great danger; but at length, the *French* forced one of the *Engliſh* frigats aground and blew up another, a ſhot having fallen into its powder room. They both kept a ſort of running fight far into the bay of *Nevis*, continually cannonading each other, till the *Engliſh* tacking on a ſudden, ſtood to the ſouthward: whereas before their heads were to S. E. as if they would all have run aground under their forts, and at the *Cayes* of the weſt point of *Nevis*. The *French* and *Zealanders* tacked at the ſame time; but fearing to be aground, came not up ſo near the ſhore as the *Engliſh*, who ran into three fathom water: both fleets endeavouring to gain the wind, but ſtill within ſhot of one another; but the *Engliſh* being the beſt ſailors, the *French* perceived it was impoſſible to get the wind of them: and therefore the night drawing on they made for the iſland of *St. Chriſtopher*, having gained their point, which was to ſupply that iſland with men and proviſions: the flyboat, galliot and barks being ſafely arrived there, and the whole *French* fleet anchored at ten at night in *St. Chriſtopher*'s road. The fight laſted from eight in the morning till three in the afternoon. Above 600 ſhot were made at the *French* admiral, of which 50 reached his ſhip, which killed and wounded ſeveral men, not one man being killed in all the reſt of the ſquadron, and only ſixteen wounded. The *Engliſh*, beſides the two ſhips loſt, as was ſaid above, owned they had eighty men killed or wounded. The *French* give out, that had it not been for the ill working of two of their ſhips at the beginning of the ingagement, they would certainly have gained the wind upon their enemies, and having cut off their retreat towards *Nevis*, their fleet had been quite deſtroyed, and *Nevis* taken without any oppoſition.

Fight betwixt *Engliſh* and *French*.

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Antigua.

This iſland was by *Chriſtopher Columbus*, the firſt diſcoverer, called *Santa Maria la Antigua*, in honour of a church of the ſame name in *Sevil*; the *Engliſh* to whom it belongs calling it only by the laſt word. It is about 20 leagues in compaſs, ſtretching out eaſt and weſt, in 17 degrees, 20 minutes north latitude, and about 10 leagues to the eaſtward of *Nevis*. The length of it is 7 leagues, the breadth very unequal, the acceſs to it is very difficult, becauſe

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becauſe of the many rocks and ſhoals about it, but has ſeveral good harbours againſt all weather, among which is that of *St. John of Pope's Head.* The colony there is pretty conſiderable, tho' much incommoded by want of freſh water, there being no ſprings, and only two ſmall rivulets. The inhabitants take care to ſave all the rain water they can and ſell it to one another upon occaſion. A factor's wife of that iſland told me, ſhe had ſold much rain water at nine pence the pail. They alſo gather water in holes they make in the earth, or ponds, for the uſe of their cattle. However the ground is very fertile, divided into plains, hillocks, and ſmall mountains, and producing abundance of indifferent good ſugar, indigo, tobacco, ginger, cotton, and other commodities of the product of *America*, which afford them a briſk trade with the dominions of *Great-Britain* both in *Europe* and north *America*, eſpecially with *Boſton*, from which places it receives in return all ſorts of proviſions, apparel and other neceſſaries.

Among the inhabitants are ſeveral *Iriſh* families, deſcended from ſome of thoſe the uſurper *Oliver Cromwell* ſent over from that kingdom to the *Britiſh* colonies, making ſlaves of many thouſands of thoſe unfortunate people.

Taken by the *French*

In the year 1666. the *French* general *de la Barre* invaded *Antigua.* He enter'd the port of the ſeven iſles with his ſquadron, ſounding all the way, and turn'd it up by direction of ſome deſerters, making himſelf maſter of two forts, whereof that on the left hand had ſix pieces of cannon, and the other in the middle of the harbour ſeven, all eight and twelve pounders. He anchor'd within piſtol ſhot of them, and with his cannon ruin'd their batteries, whereupon they were abandon'd by the *Engliſh.* Next he attack'd a large houſe built with free-ſtone, ſtanding about five miles up the country, in which colonel *Carding* the governor had intrench'd himſelf with his garriſon, which made a vigorous reſiſtance, but in the end moſt of them fled, and the governour and about twenty officers were made priſoners of war. The next day the *French* attack'd another parcel of the *Engliſh* at another ſtrong houſe, and after ſome oppoſition enter'd the houſe by force, putting to the ſword moſt of thoſe that were in it, only colonel *Queſts* and about twenty five others remaining priſoners. Then they ruin'd all the batteries and took away the guns. The whole iſland ſubmitted upon articles, one of which imported, that whereas the iſland *Barbuda*, diſtant from this ten leagues north by eaſt, being dependent on *Antigua*, the one half of it ſhould remain in propriety to ſuch inhabitants as would take an oath of fidelity to the king of *France.*

Antigua was reſtored to the *Engliſh* by the treaty of peace concluded at *Breda*, the 31th of *July* 1667.

Barbuda,

An *Engliſh* iſland, as well as *Antigua* and *Barbadoes*, lies ſomewhat out of the chain of *Caribbee* iſlands, about ten leagues north by eaſt from *Antigua*, and depends on its government, being in 18 degrees of north latitude. It is flat and level, but wants freſh water, and was almoſt abandon'd during the wars between the *Engliſh* and *French* in 1666. but has been ſince peopled from *Antigua.* The acceſs to it is dangerous, being all beſet with banks and ſhoals, eſpecially on the eaſt ſide, which makes all thoſe avoid it who ſail about thoſe parts.

St. Christopher,

So call'd by *Chriſtopher Columbus*, the firſt diſcoverer of it, in the year 1493. from his own name, lies about three leagues north-weſt from *Nevis*, in 17 degrees 30 minutes north latitude, and 314 degrees 53 minutes longitude from the meridian of *Ferro* or *Hierro*, ſtretching out from north-weſt to ſouth-eaſt about nine leagues in length, the breadth unequal, but all together makes about twenty or twenty five leagues in compaſs.

The native *Caribbee Indians* call'd it *Liamaiga.* It has been for many years divided between the *French* and *Engliſh*, the former poſſeſſing the two ends of it, at north-weſt and ſouth-eaſt, the latter the middle part between them, whereof only about one league in breadth and four along the coaſt are inhabited. This intermixture of quarters was occaſion'd by the *French* and *Engliſh* arriving there on the ſame day, in the year 1625. to ſettle colonies of their ſeveral nations, as has been mention'd before. The middle part of the iſland is not habitable by reaſon of the ſteep mountains, with dreadful precipices, ſeparating the other parts from each other, and in thoſe mountains are hot ſprings and mines of ſulphur and alom.

The form of the iſland is almoſt oval, if we take from it that which is there call'd *les ſalines*, or the ſalt-pits, being a tract of land, about a cannon ſhot in breadth, and a league and a half in length, jutting out towards *Nevis.* The oval part is cut in two in length by the aforeſaid ridge of high mountains of difficult acceſs, taking up but little ground in breadth. From the ſhore to the place where theſe mountains begin to be impaſſable for carts, the ground riſes gently for the ſpace of three

three quarters of a league in the broadeſt, and half a league in the narroweſt part. That ſpace is divided by ſeveral rivulets form'd by the waters falling from the mountains, and contains the dwellings of thoſe who have ſettled on the iſland. The *French*, as has been ſaid, poſſeſs the two points, and the *Engliſh* the middle parts. The *French* quarter of the ſouth-eaſt end is called *la Baſſeterre*, where is the beſt road; the other at the north north-weſt end *la Cabeſterre*. Theſe quarters have no communication without paſſing through the *Engliſh* quarters, who being under the ſame inconveniency on their ſide, becauſe of the mountains ſeparating them, have made a foot road over the hills, not paſſable for horſemen without extraordinary difficulty and danger.

The principal quarter of the *Engliſh*, call'd the *good road*, looking weſt ſouth-weſt, being the uſual reſidence of the governor and the only anchoring place they have, is alſo the place where they generally aſſemble their auxilliary forces from the other adjacent *Engliſh* colonies in time of war. The river *Cayonne* parts the *French* from the *Engliſh* territories; the deſcent of it on the *French* ſide is pretty eaſy, and the aſcent on the *Engliſh* ſide more difficult. Beſides the *Cayonne* laſt mentioned, the moſt conſiderable river in the iſland is that of *Pentecoſt*, the others ſcarce worth taking notice of.

The air is more temperate here than in *Martinico* or *Guadalupe*, but the ground not more fertile. At the firſt ſettling it yielded a good quantity of tobacco and ginger, but they have now left off planting thoſe two ſorts, and now employ all the ground in ſugar, mandioca, potatoes, and other ſorts of fruit and roots for the ſupport of life. The ſugar is better than at *Guadalupe*, tho' that is alſo better than at *Martinico*.

There are three good ports, but the iſland is much more ſubject to hurricanes than the others, and they ſometimes make mighty havock in it, which does not however obſtruct its being well peopled by *French* and *Engliſh*, ſome of both nations being very wealthy, and living in plenty; as do alſo the inferior ſort of inhabitants in proportion to the richer, there being in the iſland a good number of genteel, faſhionable people, and driving a conſiderable trade to *England*, *France*, *Ireland*, and ſeveral ports of *New-England*, and other *Engliſh* colonies of north *America*; which in exchange for its ſugars, indigo, and other product, ſupply it with all ſorts of eatables, liquors, cloathing, *&c.* It would have been far more rich and beautiful, had it not been ſo often invaded and ranſack'd during the wars that have happened ſince it began to make a figure, betwixt the two nations that poſſeſs it in common. HERRERA

I will here give the reader a brief account of the war in that iſland between the *Engliſh* and the *French*, in the year 1666.

Wars between the *French* and *Engliſh*.

The Lord *Willoughby*, *Engliſh* general at *Barbadoes*, had no ſooner information that the war was declar'd between *France* and *England*, but forgetting all thoughts of neutrality he had flatter'd the *French* with, he wholly apply'd himſelf to make all advantages of the weakneſs they had reduc'd themſelves to, by too much relying on his word, and ſuppos'd it would not be difficult for him to drive the *French* out of the half of *St. Chriſtopher*'s they poſſeſs'd jointly with his nation. He ſent away to colonel *Watts*, governor of the *Engliſh* part, to be inform'd by him of the ſtate of the *French* and *Engliſh* in that iſland, and of the number of forces requiſite to carry on his deſign. *Watts* being of a covetous temper and poor, thought this an opportunity to enrich himſelf with the ſpoils of the *French*, concluded it an eaſy matter to ſubdue them, and ſent word to that lord, that he could never miſs in this project, and that he had occaſion for no other forces but what he might draw from *Nevis*, and *St. Euſtachius*; which laſt had been of late taken from the *Dutch*, and where three hundred *Engliſh*, moſt of them *Buccaneers*, had been planted; and, that whilſt his lordſhip provided for his project he would diſpoſe all things for the execution and ſucceſs of that enterprize.

As ſoon as *Watts* had return'd this anſwer to the lord *Willoughby*, he reſolv'd himſelf to ſurprize the *French* before his general ſent him any forces from *Barbadoes*, fearing he would employ ſome other to execute this deſign, and thereby deprive him of the booty, with which he hoped to enrich himſelf. Following his firſt thought, he entertain'd the *French* of the iſland of *St. Chriſtopher*, eſpecially the commander *de Sales* their governor, with great hopes of neutrality; whilſt to compaſs his projects, he adviſed *Ruſſel* governor of *Nevis*, what number of forces he ſhould want from that iſland, and ſent word to colonel *Morgan*, then commanding the new *Engliſh* inhabitants in *St. Euſtachius*, to hold himſelf in a readineſs to come over to him with his beſt men. He was ſomewhat thwarted in the execution of his enterprize which he had communicated to ſeveral of the chief of the *Engliſh*, ſome of whom would not conſent to break thus with the *French*; which obliged him to write to colonel *Remes*, commanding in the north quarter of the iſland, to ſecure thoſe who ſhould be againſt his deſign. Whilſt he was thus contriving in *St. Chriſtopher's*

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ſtopher's, the lord *Willoughby* cauſed the drum to be beaten in *Barbadoes*, and having there liſted ſeven or eight hundred men. appointed his nephew lieutenant general *Henry Willoughby*, to command in the enterprize of *St. Chriſtopher*'s, and ordered veſſels to be got ready for tranſportation.

At the ſame time the governors of *Nevis* and *St. Euſtachius*, purſuant to their advice from *Watts*, had ſhip'd off and ſent the beſt men of their reſpective iſlands into that of *St. Chriſtopher*.

The *French* governor *de Sales* being informed of theſe tranſactions of the *Engliſh*, by a *Frenchman* who had been at *Nevis* ſome weeks before, and acquainted him he had much trouble to come out of that iſland, where the *French* were already treated as enemies; and that there was no other diſcourſe, than of the preparations made to invade the *French* quarters in *St. Chriſtopher*; for which effect the lord *Willoughby*, their captain-general, made levies at *Barbadoes*, took the alarm, and reſolv'd to prevent them, notwithſtanding the freſh aſſurances *Watts* had lately given him when he ſent him the printed copy of the declaration of war by the king of *England* againſt *France*, that he was reſolved to obſerve the neutrality ſettled betwixt the two nations, as it had been practiſed during *Cromwell*'s uſurpation, when no manner of hoſtilities had been committed in thoſe iſlands on either ſide; the lord *Willoughby* himſelf having alſo ſhewed a great inclination to entertain that neutrality in *America* which he had renewed with him, and promis'd that whatever rupture ſhould happen between *France* and *England*, they ſhould not make war in that iſland, without firſt having reſpectively informed each other of the reſolution they ſhould take, purſuant to what ſhould be tranſacted in *Europe*.

To this effect, *de Sales* having confer'd with the *ſieur de St. Laurent*, who was his lieutenant, he ordered about ſeven hundred of the beſt forces of the quarter of the iſland he was in, to keep themſelves in a readineſs; and on the 19th of *April* was informed that nine ſloops had been ſeen paſſing by in the night loaden with ſoldiers from *Nevis* to *St. Chriſtopher*'s, who were landed there at *Palm Tree* point, one of the *Engliſh* quarters; and immediately he received another advice, that the day before two hundred and fifty *Engliſh buccaneers*, with colonel *Morgan* at the head of them, from the iſland of *St. Euſtachius*, with ſome ſoldiers from *Barbadoes*, were alſo arrived at the *Engliſh* quarter called *la Grande Rade*.

De Sales being convinced by all theſe preparations of the *Engliſh*, that the loſs of his iſland was unavoidable, and that he had no hopes of ſaving it, but by preventing them: that he might do what he had reſolved with the more right and juſtice, he ſent his aid-major with an officer to colonel *Watts* the *Engliſh* governor, to know of him on what deſign he gather'd ſo many forces, contrary to the agreements made between the two nations: the anſwer was, that he had ſent to him to declare war, and that he allow'd but three days to prepare himſelf.

This anſwer did not only determine the *commandeur de Sales* to attack the *Engliſh*, but to do it ſo ſpeedily that he might ſurprize them before they had given their orders, either for an attack upon him or for their own defence. To this purpoſe he diſpatch'd an expreſs to the *ſieur de Poiney*, commanding in the quarter of the point *de Sable* and *Cabeſterre*, to inform him, that on the night betwen the 21ſt and 22d he would attack the enemy on their north quarter, next *Cayonne*, and that he ſhould do the ſame then on the ſide of *la Cabeſterre*, that the *French* forces of the two diſtant ſeparate quarters might join; but the expreſs could not paſs.

This order ſo given, he judged it neceſſary to deceive the enemy by a ſtratagem, and therefore, on the 21ſt he cauſed all the forces of *la Baſſeterre* to aſſemble on the heighth of the river *Pentecoſte* in the ſouthern quarter, where he drew them up in battel, in the ſight of the enemy; and juſt at night, having cauſed ſeveral fires to be lighted, and left in that place about a hundred of his weakeſt men, with a number of Blacks, and moſt of his drums, to cover his deſign and amuſe the enemy in that place, he marched towards *Cayonne* with all his forces, being about ſix hundred and fifty ſoldiers, and fifty volunteers.

I ſhall not mention all the particulars of the diſpoſition he made of his forces, and of his attacks; but think it ſufficient to ſay, that the firſt engagement was at the river *Cayonne*, which ſeparates the *French* from the *Engliſh* quarters, as has been obſerved, which is near a church, 1200 paces higher up the land; after which they penetrated into the *Engliſh* quarter, and the Blacks ſet fire to all the ſugar-canes, houſes and ſugar-works of the *Engliſh*. Next they paſſed the deep rivulet of *Nicholſton* without any oppoſition, and having gain'd the upper end of the rivulet in the plain, that lyes betwixt it and the five *combles*, they halted to breathe a little, having already ſuffer'd very much by the heat and the ſmoak. After a little reſt, they march'd along a road, hemm'd in on one ſide with a great ditch and a hedge, and on the other with ſhrubs and canes very cloſe and thick,

thick, which leads to the place of arms before the aforeſaid church of the five *combles*, and by it found an ambuſcade in the ditch and ſhrubs, lying at the entry of that place, which ſtopp'd them awhile, till being reinforced, they charged the *Engliſh* muſqueteers ſo warmly, that they retired to the place of arms, where they were ſuſtained by the fire of two companies of *Engliſh* that had not yet engaged, poſted within and without the church. There the *commandeur de Sales* was killed by a ſhot in the head, and ſome other officers wounded: his death diſorder'd the *French* forces, but the chevalier *de St. Laurent* coming up and heading them afoot, with ſword in hand, overthrew the *Engliſh*, and purſued them to the end of the rivulet. The road being then free for the joining of the forces of *la Cabeſterre*, they marched directly that way, and found the *French* of that part of the iſland of the *Lance a Louvet* having been attack'd by the *Engliſh*, led by colonel *Remes*, had ſo vigorouſly repulſed them, that they were forced to retire towards the mountains, after eighty of their men had been killed on the ſpot. The runaways, as well of the north quarter as of this place, gaining a paſſage acroſs the mountains, which leads to their quarter of *la grande Rade*, got away to their governor *Watts*, who was aſtoniſh'd to hear of the progreſs the *French* had made, and reſolved to take revenge. To that effect he ſent orders to the *Engliſh* of the two frontiers of the *Palm Tree Point*, and that of *de Sable*, to hold themſelves ready to aſſault the *French*; and being arrived with their body on the banks of the little rivulet of the *Sandy Point*, which divides them from the *French*, found their men there ſkirmiſhing with them in a ſavanna or paſture ground, on which ſtands the houſe of *L'Eſperance*, captain of that quarter, and cauſed them to march by the heighths, and thence ſending their detachments, they attack'd the advanced guard of the *French*, poſted in a little ſavanna at the head of thoſe huts, ſuſtained by three hundred men under *de Poiney*, and drove them from that poſt, retiring to the firſt houſes there; but being aſſiſted by the two ſmall batallions of *Poiney*'s, they charged the *Engliſh*, and repulſed them beyond the poſt they had juſt taken of the *French*. Here *de Poiney* was mortally wounded.

The *Engliſh* being there ſuſtained by freſh forces, renew'd the charge very furiouſly, and retook the houſes; but were ſoon beaten from them by the *French*, who had the advantage of the ground, and could make two diſcharges for one, becauſe the *Engliſh* were above them.

The *Engliſh* governors, *Watts* and *Morgan*, ſeeing their forces repulſed from thoſe poſts, reſolved to make a general attack with all their troops, being about 1200 men. Accordingly *Watts* put himſelf on the right, and *Morgan* on the left, filling up all the front of the riſing ground of the huts and ſavanna's of the *ſieur L'Eſperance*; moving thence orderly to all the places where they judged they might be attack'd in front, in order to face and charge the enemy every way; but the *French* perceiving by this diſpoſition of the enemy, that they ſhould infallibly be forced from thence if they did not advance ſome ſmall forces before them, to ſuſtain the firſt brunt; they ſlided fifty fuzileers along a defile which the *Engliſh* had not obſerved, on the left of their firſt attack, and behind ſome trees ſtanding along the great road, cauſing them to file off by ten at a time, with orders not to fire till within piſtol-ſhot, and then to retire to their body if they were preſs'd. This was executed ſo exactly, and the *Engliſh* received their firſt volley ſo fully, that *Watts* their chief, with three of his captains, fell down dead, and colonel *Morgan* mortally wounded, which ſtopp'd the motion of the *Engliſh* troops, and gave time to the *French* to make a ſecond diſcharge; and to the two ſmall batallions to come out of their poſts, and charge the enemy with ſo much ſucceſs, that being diſmay'd by the loſs of their chiefs, they betook themſelves to flight, and were purſued by the *French* a great way up into their territories. HERRERA

About ten at night an *Engliſh* trumpeter came to demand the body of their governor, but it was rather to obſerve the poſture of the *French*; for though they had obtain'd the permiſſion of taking him away, they did not do it.

The next morning when the officers were making the diſpoſition to attack the *Engliſh* quarter of the great road, where they had formed a body of two thouſand men; an officer came from them, deſiring to ſpeak to the chevalier *de St. Laurent*, who then commanded the *French* in chief upon the death of the *commandeur de Sales*, and propoſed to him an accommodation, which obliged *de St. Laurent* to aſſemble his officers, who knowing their forces wanted powder, were of opinion to propoſe to the *Engliſh* ſeven articles; the firſt of which imported, that they ſhould immediately deliver up their forts, cannons, arms and ammunition; the third, that the inhabitants, who ſhould take an oath of fidelity to *France*, ſhould live and enjoy their eſtates; the ſixth, that they ſhould have liberty of conſcience, but no publick exerciſe of the *Proteſtant* religion; and not be allowed any arms, nor ſo much as ſwords. *St. Chriſtopher taken by the French.*

The

HERRERA

The officer was ſent back with theſe conditions, and the *Engliſh* allowed only four hours to accept of them, which they did, and ſigned them within the time; and hoſtages were deliver'd for the execution of that ſhameful capitulation, purſuant to which, the *French* were made maſters of the *Engliſh* forts and arms. Many of the *Engliſh* withdrew from the iſland, and the *French* allowed but a few of thoſe that were fit to carry arms to retire into *Nieves*, *Monſerrate* and *Antigua*; the moſt were ſent to *Jamaica*, *Carolina*, *Virginia*, *Bermudas*, the *Azores*, and ſome to *England*.

Whilſt this was tranſacting at *St. Chriſtopher*'s, lieutenant general *Willoughby* was on his paſſage with eight ſhips from *Barbadoes* to *Nevis*; and betwixt the great land of *Guadalupe* and *Antigua*, met a *French* bark going from *Marigalante* to *St. Chriſtopher*'s, which he ſoon took, and was ſtrangely ſurpriſed, when aſking the *French* crew, What news; they told him they had heard of none ſince the conqueſt their nation had made of the parts of *St. Chriſtopher*'s belonging to the crown of *England*; only that the *ſieur de Chambray*, agent general of the *French Weſt India* company, was gone over to that iſland with three large ſhips, to carry away the *Engliſh* to other parts. This account made him reſolve to throw the forces he brought from *Barbadoes*, into *Antigua* and *Nevis*, to defend thoſe iſlands againſt the attacks of the *French*; and as to himſelf, to expect at *Antigua* freſh orders from the lord *Willoughby*, his uncle.

The eight hundred men this lieutenant general was bringing from *Barbadoes*, were in their paſſage to be reinforc'd by about five hundred more from *Antigua*, and all to be join'd to thoſe prepar'd in *St. Chriſtopher*'s by Colonel *Watts*, in order with that number of forces, which were to exceed five thouſand men, to undertake the attack of the *French* quarters at *St. Chriſtopher*'s with the greater ſucceſs; but they who deſign'd to take, were taken themſelves.

Engliſh attempt on *St. Chriſtopher.*

In *June* following, the lord *Willoughby* having projected not only to recover the *Engliſh* quarters in the iſland of *St. Chriſtopher*, but even to diſpoſſeſs the *French* of theirs, came before it with his fleet, aboard which were three thouſand men of regular troops and militia, detach'd from *Barbadoes*, *Antigua* and *Nevis*, commanded by his nephew *Henry Willoughby* and lieutenant colonel *Stapleton*. The fleet paſſed by the fort at point *Palm Tree* at break of day, and made ſuch expedition, that before the chevalier *de St. Laurent*, who then commanded in the iſland, could oppoſe it; the *Engliſh* boats landed above ſix hundred men on the beach at the river *Pelan*, a quarter of a league above the *Engliſh* fort, tho' the place was not very convenient for making a deſcent; for notwithſtanding it was eaſy enough to land on the beach, yet the entrance into the river was defended by a little ſteep clift, about twelve feet high, encloſed with ſmall thorny buſhes, acceſſible only by a little narrow foot path, which a ſingle man had enough to do to ſcramble up between the buſhes, with two rivulets full of rocks at the two ends, very difficult to paſs. The *Engliſh*, inſtead of gaining that heighth, drew up in order of battel on the beach, and by that means gave time to the chevalier *de St. Laurent*, with about twenty five horſe to place themſelves before that little foot path, and to repulſe the detachments ſent from the beach to gain the heighth, notwithſtanding the fire of the main body that was on the beach, and that from the men of war and barks, riding within piſtol-ſhot of the ſhore.

The *Engliſh* being repulſed from that road, extended themſelves to the right and left to advance among the rocks and ſtones in the mouth of the river *Pelan*; but the *French* forces by that time increaſing there, charg'd them in front and flank, whilſt ſeveral boats continually landed more men to ſuſtain the former; ſo that there was a continual ſkirmiſhing for ſeveral hours, and many men killed, the particulars whereof being tedious; but in concluſion, the *Engliſh* were ſo preſſed, that they reimbark'd, after having canonaded a long time from their ſhips, leaving eight hundred of their beſt men, either killed or drowned, among whom was the lord *Bellamont* and ſeveral officers, beſides five hundred and fifty priſoners, of which number was colonel *Stapleton*, who commanded the deſcent, colonel *Bonely* and colonel *Colter*, and twenty other officers. The *Engliſh* fleet returned to *Nevis*. Defeated.

By the peace of *Breda*, concluded *July* 31, 1667. their quarters in the iſland of *St. Chriſtopher* were reſtored to the *Engliſh*, who in a few years put their colony into a good condition again; but were again driven out of it by the *French* in 1690, and reſtored by the peace of *Ryſwick* in 1697, when they once more re-eſtabliſh'd all things, but were ſince expell'd again during the laſt war; but by the peace, concluded at *Utrecht* in 1712, *France* has yielded up the whole iſland to the *Engliſh*.

Beſides the frequent calamities of war, the iſland is more ſubject to hurricanes and earthquakes than any other of the *Caribbees*, as has been hinted before; but for which it would be a very pleaſant and advantageous place.

The *Commandeur de Souvre*, with the king's permiſſion, bought the propriety of the iſlands of *St. Chriſtopher*, *Santa Cruz*, *St. Martin*, and *St. Bartholomew* of the *French American* company, for the ſum of 40000 crowns. The king ratified the treaty in 1653, and yielded up all the right to them to the order of *Malta*, they only paying an acknowledgment of a gold crown, worth 3000 livres, to every king at his acceſſion to the crown of *France*, and the great maſter was obliged to ſend no other perſons governors of thoſe iſlands, but *French* knights.

The new *Weſt India* company redeem'd the ſaid iſlands from the knights of *Malta*, for the ſum of 500000 livres in 1665, ſending over thither the *Sieur de Chambray*, their agent-general, to take poſſeſſion of them in their name, who ſettled their governors in them, that ſame year; notwithſtanding the *Commandeur de Sales*, governor of thoſe iſlands for the knights of *Malta*, made ſome oppoſition. The inhabitants were alſo ſomewhat uneaſy at this change, and the prohibition of commerce with the *Dutch* was as little agreeable to them, as to thoſe of *Guadalupe* and *Martinico*. Theſe diſcontents were heighten'd by the apprehenſion of a rupture between *France* and *England*, when they ſhould be expoſed to all the miſchiefs of war; whereas if they had continued ſubject to the knights of *Malta*, they would have been out of all danger, as being neuters.

St. Eustachius,

Is about nine leagues in compaſs, lies in 17 degrees 40 minutes north latitude; three leagues N. W. from *St. Chriſtopher*, and to the ſouthward looks like a high mountain, but ſtretches out to the northward in an indifferent good country. It is poſſeſſed by a *Dutch* colony, as has been obſerved before, ſince the year 1635. The chief product is cotton, beſides ſome ſugar plantations. It has no harbour, but a good road. The land is mountainous and wants water.

The *Engliſh* from *Jamaica*, took it from the *Dutch* in 1665, and having ſent them away, repeopled it for the moſt part with *buccaneers*, under the command of colonel *Morgan*, who was killed the next year at *St. Chriſtopher*, as was ſaid above.

The *French* having, as is there alſo related, poſſeſſed themſelves of *St. Chriſtopher* in 1666, invaded *St. Euſtachius*, together with the *Dutch*; and being landed with little or no oppoſition from the new *Engliſh* poſſeſſors, who retired to their fort, advanced under their commanders the *Sieur Dorvilliers* of the *French*, and *Vanderburg* of the *Dutch* to ſtorm that work; but the *Engliſh* ſent out colonel *Sedborough* to capitulate, and they were allowed to depart the iſland without any arms; only to carry off their equipage to *Jamaica*, without landing on any of the *Engliſh Caribbee* iſlands, which was executed accordingly; and to prevent their retiring to any of the neighbouring iſlands, the ſhip lent to carry them off had no main top-maſt. The confederate forces took poſſeſſion of the ſaid fort, in which they found ſixteen pieces of cannon mounted, a braſs mortar, twelve bombs, a hundred and fifty muſkets, ſome ammunition, and a conſiderable number of Blacks. The iſland being at that time of war look'd upon by general *de la Barre*, as very ſerviceable to ſhelter the little ſhips, that ſhould have occaſion to go to *St. Chriſtopher* by the ſide of the *Cabeſterre*; and that it would be a great annoyance to the *French* there, if the *Engliſh* ſhould be maſters of it again and keep ſome ſmall frigats there, to hinder the reſort to *St. Chriſtopher* without being expoſed, as they muſt be at *Nevis*; he reſolved to keep a good gariſon of *French* in *St. Euſtachius*, to ſecure the fort, which, tho' but of earth, is one of the beſt in the *Caribbee* iſlands; and to leave in it a governor of reſolution and experience. The *Sieur de Roſe* was pitch'd upon for that employment, with eighty men of regular troops; and all the ſlaves the *Engliſh* had left, who were employ'd at repairing and improving of the works. Afterwards, by the treaty of *Breda*, the iſland returned to its firſt poſſeſſors.

In 1689, the *French* took it again from the *Dutch*, but reſtored it by the peace of *Ryſwick*, in 1697.

St. Bartholomew,

So call'd from *Bartholomew*, brother to *Chriſtopher Columbus*, which laſt diſcover'd it in the year 1493, is ten leagues in compaſs, lyes in 18 degrees north latitude, eight leagues N. N. E. from *St. Chriſtopher*, and belongs to the *French* ſince the year 1648. The colony is not conſiderable, having but a few inhabitants, becauſe it wants freſh water and the ſoil is none of the beſt. However it abounds in fowl, as hens, turkeys and ducks, and alſo in ſheep and goats, which the inhabitants trade with to *St. Chriſtopher*. It alſo produces plenty of *mandioca*, whereof the *caſſabi*, or ordinary bread of thoſe iſlands is made.

This *mandioca* is a buſh, full of crooked knots, and ſeldom grows quite ſix foot high, *Mandioca.*

high. There are ſix or ſeven ſorts of it, the violet colour is the beſt. It is reduced to a ſort of meal, as has been ſaid elſewhere, and they bake it in large flat cakes.

This iſland produces plenty of tobacco, and has a pretty good harbour for veſſels under a hundred ton burthen.

St. Martin,

Belongs to the *French* ever ſince the year 1645, is in the ſame longitude as the former, in 18 degrees 25 minutes latitude; its compaſs about twenty five leagues, diſtant from *St. Chriſtopher* nine leagues north, and is ſeated between *St. Bartholomew* on the ſouth, and *Anguila* on the north.

It is inhabited by *French* and *Dutch*; one *Vanree*, a *Hollander*, having enter'd upon it, as well as the *French* in 1635, and each nation has its ſeparate quarter. Before the wars in 1666, it abounded in cattel and had ſome ſugar mills; but having been almoſt abandon'd, it will not be eaſily reſtor'd, as well on account of its unwholeſome air, as of the diſtempers thought to be occaſion'd by the badneſs of the water, which is alſo ſcarce, and taken out of a lake there is in it; beſides that the land is barren. It lyes alſo too much to leeward, which renders the commerce with the windward iſlands the more difficult. Nor has it any harbour; and the ſouth ſhore, being the paſſage from it to that of *S. Bartholomew*, is very rocky and dangerous.

Anguila,

Is a long flat iſland, north of *St. Martin*, in 18 degrees 30 minutes north latitude; eight leagues long, and but of a ſmall breadth, whence the name of *Anguila* is deriv'd, ſignifying an eel in *Spaniſh*. It is inhabited by *Engliſh*, ſeveral families having retired thither after the *French* had conquered their quarters in *St. Chriſtopher* in the year 1666. Their chief product is tobacco, which has not enrich'd them, but they continue generally poor. The acceſs to the iſland is very dangerous, and many ſhips have been loſt about it, nor has it any harbour to ſhelter them.

Saba,

Is a ſmall iſland, conſiſting of one great mountain, lying N. W. from *St. Euſtachius*, in 17 degrees 50 minutes north latitude, inhabited by the *Dutch*; but is a colony of ſmall value and thinly inhabited, though there are now ſome *Engliſh* on it, as well as *Dutch*. It is not ſo large as *St. Euſtachius*.

Santa Cruz,

By the *Indians* called *Ay Ay*, ; is about thirty leagues in compaſs, in 17 degrees 40 minutes north latitude, forty leagues to the weſtward of *St. Chriſtopher*, conſiſting altogether of ſmall hills; of good acceſs even for carts, and proper to produce all things of *American* growth. The ſoil in ſome places is nitrous, for which reaſon the water is not every where fit to drink, as taſting of that mineral, which defect is ſupplied by ciſterns for the uſe of mankind, the cattel drinking that of the wells, which ſerves alſo for other common uſes. It has been obſerved, that the deeper they dig the wells, the ſweeter the water is. That of ſeveral rivulets is alſo very good, and ſerves thoſe places through which they paſs. The iſland being no higher in the middle than in other parts, as moſt of the *Caribbees* are, ſeveral of the little rivers ſtagnate towards their mouths, for want of a deſcent. They abound in fiſh, but the water ſometimes ſtanding ſtill there, occaſions infectious vapours and exhalations, which render the place unhealthy, as I ſhall again obſerve.

This iſland, ever ſince the year 1650, has belonged to the *French*, who have there a little colony. The air was reckoned bad for many years, but it has been obſerved to grow more wholeſome as the woods are cut down, and the inhabitants live pretty well in it, and have good proviſions, which makes the number of people increaſe; and it is like to become a conſiderable colony, there being ſeveral ſugar-mills on it already. The ſoil produces plenty of tobacco, ſugar and indigo, and there is good paſture ground for feeding horſes, cows and ſheep. In the year 1680, it was reckoned to contain 800 inhabitants. It formerly belonged to the knights of *Malta*, as was obſerved before, but now to the new *French Weſt India*, or *American* company. The *Dominicans* have the charge of ſpiritual affairs: The king appoints a governor.

There are three ports in it, the beſt in all the *Caribbee* iſlands, eſpecially one of them, which is a very ſafe harbour, but ſomewhat difficult to get in, having two very narrow channels among the rocks, not above ſix fathom broad, and the one fifteen, the other ſixteen foot water. Within thoſe narrow channels the depth increaſes to four and five fathom, all within the port very cloſe to the ſhore, the ſhips commonly lying ſo near a ſmall iſland there is within it, that they make uſe of the trees growing on it, to bring them down on a ſide and careen.

There

There is a little fort, mounted with cannon; beſides which the inhabitants have a ſafe retreat, in caſe of being attacked by too great a power, which they provided in the midſt of the woods, in the year 1666, when they apprehended being attacked by the *Engliſh*; the place being big enough to breed and maintain cattle, with other conveniences for themſelves, their families and effects. That natural fortreſs is ſecured on all ſides either by the thickneſs of the trees ſtanding, or by many others cut down and lay'd athwart to ſtop up the avenues, ſo that 20 men who were well acquainted with the place, may keep off 500 in thoſe parts which are eaſieſt of acceſs.

Thoſe woods are full of queeſts and ring-doves, very good to eat, beſides abundance of land crabs. They alſo ſwarm with gnats, chikas and other troubleſome inſects, which much annoy the inhabitants at certain times of the year. The crabs are of ſuch a nature, that if trod on, or otherwiſe cruſhed, they fill the air with a loathſome ſtink: beſides they ſpoil all the freſh water of the wells or brooks they reſort to, in incredible multitudes, at a certain time of the year, when they go down from the inland hills to the ſea ſide to ſpawn; after which they return again ſeveral miles up the country, crowded ſo cloſe that they take up half a league in breadth, crawling over one another. The gnats cauſe violent pain and ſwelling knots where they ſting, and it is difficult to ſleep quiet for them in the houſe, and impoſſible to avoid them in the woods.

The Virgins,

Are ſeveral ſmall iſlands in 18 degrees 50 minutes north latitude, lying in a cluſter, north of *Santa Cruz*, of ſeveral ſizes, their ſoil barren, and therefore very thinly inhabited by *Danes*, who live there very poorly. The neareſt of them to *Santa Cruz* is 10 leagues diſtant, and the moſt weſterly of them, within a few leagues of the great *Spaniſh* iſland of *St. John de Puerto Rico*. This is the chiefeſt of them all, where the *Danes* and *Pruſſians* have a tolerable ſettlement, to carry on an underhand trade of ſlaves from *Guinea* and ſome *European* commodities, with the other *Caribbee* iſlands, and with the *Spaniards*, as I have obſerved before.

Anegada,

Is a deſert iſland, in 19 degrees north latitude, about twelve leagues to the northward of the *Virgins*, very difficult of acceſs, by reaſon of the ſhoals lying about it, and therefore carefully avoided by all ſhips coming from the windward iſlands to proceed to *Europe*, many ſhips having been formerly loſt there. It is about as big as the iſland of *St. Bartholomew*, or perhaps ſomewhat larger. There is no account of its ſoil or product.

Sombrero,

Is a little iſland lying betwixt the laſt ſpoken of and *Anguila*, ſerving for a landmark to get out ſafe from among the *Caribbee* iſlands.

The great iſlands of *St. John de Puerto Rico*, *Hiſpaniola* and *Cubæ* belonging to the *Spaniards*, and *Jamaica* to the *Engliſh* are not of the number of the *Caribbees*, and therefore nothing ſhall be ſaid of them.

Bermudas.

Theſe iſlands are not of thoſe we have above ſpoken, but very remote, yet in regard they lie in the way for ſhips returning from *Guinea* and the *Caribbee* iſlands, and are often reſorted to upon accidents, ſtreſs of weather, or want of proviſions, it may not be improper to ſay ſomething of them.

They are in 32 degrees, 25 minutes north latitude, and 270 degrees longitude from the meridian of *London*, about 300 leagues diſtant from *Carolina*, which is the neareſt continent. Their firſt diſcoverer was *John Bermudo*, a native of *Galicia* in *Spain*, whoſe name they retain, about the beginning of the 16th century. In 1552, the king of *Spain* had reſolved to ſend thither a colony of his ſubjects, becauſe it is a place convenient for the ſhips returning to *Spain*, through the channel of *Bahama*, and accordingly granted great privileges to *Ferdinand Camelo* a *Portugueſe*, but that deſign took no effect.

In 1593, *Barbotiere* a *French* captain was ſhipwrecked on them, through the overſight of his pilot, twenty ſix of his men got aſhore, among whom was *Henry May*, who afterwards publiſhed an account of that ſhipwreck. In 1609, Sir *George Sommer* an *Engliſhman* was drove thither by the violence of the winds, and ſome of his men returning into *England*, ſo much commended the iſlands, then called *Sommer*'s iſlands, from Sir *George Sommers*, that in the year 1612, a ſociety of *Engliſh* gentlemen and merchants, having obtained a grant from king *James* the firſt, ſent over ſixty men to begin a colony, under the direction of *Richard More*, who built eight forts in ſeveral places.

More was ſucceeded in the government, *anno* 1616, by *Daniel Tucker*, who ſet his men

men to cultivate the ground, to plant trees and tobacco. In 1619 *Butler* ſucceeded *Tucker*, having carried over above 500 inhabitants, and found as many there. He divided thoſe iſlands into parcels, which were ſoon peopled, for in 1623, there were above 3000 *Engliſh* inhabitants.

There is but one large iſland, four or five ſmaller, and ſeveral little ones: all of them ſurrounded with rocks, ſhoals and ſands, which render the acceſs extraordinary difficult, and are their greateſt ſecurity, there being only two clear channels, with good fortifications to ſecure them. The rocks may be ſeen at low water, but not at flood, when the water riſes about five foot. *May*, in his deſcription of theſe iſlands ſays, the biggeſt is about fifteen *Engliſh* miles long, and ſix or ſeven in breadth; all over ſtocked with trees and plants of ſeveral ſorts. The cedars there are very beautiful, with which the inhabitants build houſes and veſſels, the timber being the beſt in the world.

The ſea affords tortoiſes of a prodigious bulk. The prickly pears grow all the year about, and there are red and white mulberries, and ſilk worms. There are alſo abundance of a ſort of palm trees bearing a fruit like acorns, which ſerve to feed ſwine, whereof there are great numbers. The ſea alſo yields ſome good pearls and ambergreeſe. *Indian* corn comes twice a year, a ſingle grain producing a pound weight each time. The firſt ſowing is in *March*, and the harveſt in *July*; the ſecond ſowing in *Auguſt*, which is reaped in *December*. There are abundance of whales all round the iſlands, of divers ſorts and other ſea monſters, which play about the ſhores from *January* till *May*, and are a profitable fiſhery.

The air is clear, temperate, moiſt and moderately hot, which renders the ſoil fit to produce any plants or ſeeds, and tho' the trees loſe their leaves, they are always green. Freſh water is ſomewhat ſcarce, for which reaſon the *Engliſh* have dug many wells, which ſupply them.

The worſt of thoſe iſlands is that they are very ſubject to horrid ſtorms of thunder and lightning, except in the months of *April* and *May*, when the weather is very delightful. It is obſervable that few ſhips paſs by the iſlands without meeting ſome tempeſt, tho' at 70 or 80 leagues diſtance. Notwithſtanding which boiſterous weather, in the year 1616, five men, in an open boat of about 3 tons burden, ventured to ſail thence to *Ireland*, at the moſt tempeſtuous time of the year, and arrived there ſafe, after a paſſage of ſeven weeks, and eſcaping infinite dangers.

The arms of *Bermudas* are, a ſhip ſplitting againſt a rock in the ſea, to denote how thoſe iſlands were made known to the *Engliſh*, by *Barbotiere* and Sir *George Sommers* being ſhipwrecked on them, as has been mentioned.

The End of the Account of the Caribbee *Iſlands.*

I have thought fit to ſubjoin the following diſcourſe, taken out of the reflections upon the conſtitution and management of the trade to *Africk*, through the whole courſe and progreſs thereof; from the beginning of the laſt *Century*, to this time; as it was offered in print, to the *Houſe of Commons*, by the *Royal-African-Company*, *anno*, 1709.

An

An Account of the Riſe and Progreſs of our Trade to *Africa*, preceding the Year 1697.

ABOUT the latter end of queen *Elizabeth*'s, and in the beginning of her ſucceſſor king *James*'s reign, ſome *London adventurers* made ſeveral attempts ſeparately, for carrying on a Trade to the coaſt of *Africk*, call'd *Guinea*; yet all that can be found any of them ever gain'd thereby, was merely a bare diſcovery, and dear bought experience, that probably an advantagious trade might have been carried on thither, provided they had had a ſtock and power ſufficient for that end, and had known how to preſerve their men from the dangerous influence and effects of the peſtilential air of that ſtrange climate; and from the barbarous cruelties of the treacherous natives: but theſe adventurers wanting proper means for the aforeſaid purpoſes, and meeting with ſome ſevere rebukes upon that account, did by degrees lay aſide all thoughts of making any farther attempt that way.

Whereupon king *James* in the 16th year of his reign, granted a charter under the great ſeal of *England*, to Sir *Robert Rich*, and other citizens of *London* therein mentioned, together with ſuch other perſons as they ſhould think fit, to aſſume and incorporate into one body politick, for raiſing a joint ſtock, to carry on a Trade to *Africk*; and that excluſive to all his majeſty's other ſubjects, under no leſs penalty than the forfeiture of both ſhip and cargo, to the uſe of thoſe joint adventurers for their encouragement.

But ſcarce had that infant company of joint adventurers made the experiment of two or three ſeveral voyages, when ſome other private merchants envying their fellow citizens apparent view of ſucceſs, would alſo needs try their fortunes, by interloping clandeſtinely upon the ſame coaſt; upon diſcovery whereof ſome diſputes aroſe between them and the company, which proceeding ſoon after to an open rupture, the company inſiſted upon the privileges of their charter; the others on their natural right: and both parties at laſt growing weary of ſuch debates, as well as of their mutual loſſes, withdrew the ſhatter'd remains of their ſeveral and reſpective ſtocks; by which means that trade was again wholly neglected for ſome years.

In the mean time ſome other *European* nations, but more eſpecially the *Dutch*, ſtill purſuing their deſign of fixing and ſecuring to themſelves the trade of *Africk*, by cultivating a friendſhip with the natives, building of forts, and ſettling of factories on the coaſts of *Guinea*, and by ſupplanting the *Portuguezes*, who were ſettled long before them: Some of our moſt intelligent merchants repreſented the ſame to king *Charles* I. as alſo the conſequences which they thought might naturally attend the ſupine neglect of that trade. Whereupon his majeſty did, in the ſeventh year of his reign, grant a new charter under the great ſeal of *England*, to *Humphrey Slaney*, *Nicholas Criſp* and company, with ſuch ample privileges, excluſions, prohibitions and penalties, as in the former charter were contain'd: which laſt charter was, in the year 1651, confirm'd and exemplify'd to *Rowland Wilſon* and company, by the governing power at that time.

But conſidering the many convulſive fits and diſtractions which in thoſe days embroil'd and confounded the government both of church and ſtate throughout this iſland, we need not wonder that our trade to *Africk* fell at the ſame time into very great diſorders; for the unreſtrain'd liberty which interlopers aſſum'd for trading as they pleas'd, without any regard to the rights of the company, ſet them and the company together by the ears; and then the *Dutch* and *Daniſh* companies laying hold of the opportunity which our domeſtick commotions and diviſions did adminiſter to their advantage, they increaſed the number of their forts, factories and ſhips of war on the coaſt of *Africk*; by which they not only encourag'd, advanc'd and defended their own trade and navigation, but alſo wholly obſtructed that of their neighbours; inſomuch, that beſides demoliſhing the forts, and quite ruining the ſtock of that company, they took the ſhips and goods of other private *Engliſh* traders to the value of about 300000 *l.* as appear'd by their Petitions to the parliament, after the reſtauration of king *Charles* II.

How far theſe loſſes were any ways conſider'd or repair'd by that parliament, I know not; but upon a repreſentation

made ſoon after to king *Charles* II. that the *Britiſh* plantations in *America* were by degrees advancing to ſuch a condition as neceſſarily required a greater yearly ſupply of ſervants and labourers, than could be well ſpared from hence, without the danger of depopulating his majeſty's native dominions; his majeſty did, for the ſupplying of thoſe plantations with Blacks, publickly invite all his ſubjects to ſubſcribe to a new joint ſtock, for recovering and carrying on the trade to *Africk*; and the then deſign'd ſubſcription being compleated accordingly, his majeſty did, in the year 1662, grant a new charter to the ſubſcribers of that joint ſtock, by the name of the *Company of Royal Adventurers of England* for carrying on a trade to *Africk*; with the ſame excluſions, prohibitions, penalties, forfeitures and immunities, which were contain'd in the ſeveral charters formerly mention'd *.

But ſcarce had that new company put themſelves into a condition of trading, when a war breaking out with the ſtates of *Holland* in the year 1664, the *Dutch*, who ſeldom or never neglected the taking hold of any opportunity for engroſſing to themſelves as much as they could of either that or any other beneficial trade, did, in the very beginning of the war, ſend orders to their admiral *de Ruyter*, lying then at *Gibraltar* with a ſquadron of thirteen men of war, to ſail for the coaſt of *Guinea*, and to ſet upon the *Engliſh* there; which he ſo effectually perform'd, that in the year 1665, he not only deſtroy'd moſt of their factories, took *Cormentyn Caſtle*, *Tocoravy Fort*, and the other places on that coaſt, but likewiſe ſeiſed on ſeveral ſhips and goods belonging to the *Engliſh* company, inſomuch that their loſs thereby was computed at above 200000 *l.* by which means that company's ſtock was ſo much reduced, that they were quite diſcourag'd, as well as diſabled, from making any farther conſiderable efforts for retrieving and carrying on that trade to any purpoſe, without ſome new help.

Whereupon his *majeſty* conſidering, that the ſaid trade was in imminent danger of being wholly loſt to the nation, and conceiving, that the eſtabliſhing a new company, and a new ſtock, upon ſurrender of the former company's charter, would be the moſt effectual means for recovering and carrying on that trade, did, in the year 1671, publickly invite all his ſubjects reſiding in foreign plantations, as well as here at home, to ſubſcribe what ſums they pleaſed towards carrying on the aforeſaid trade; and thereupon many of the nobility, gentry and merchants having, in the compaſs of nine months, ſubſcribed and compleated their deſign'd ſtock; his majeſty granted a new charter in the year 1672, to thoſe new ſubſcribers, diſtinguiſh'd by the denomination of the *Royal African Company of England*; with the ſame excluſions and privileges which the former company had: it being previouſly ſtipulated, that out of this laſt ſtock, ſatisfaction ſhould be given to the former company, for the eſtimated value of the remains of ſuch caſtles, forts and ſettlements, as were then in their poſſeſſion on the coaſt of *Africk:* which was done accordingly.

The trade of *Guinea* being thus ſettled again, and carried on by the uniform influence, direction and management of a ſociety of perſons, who had the countenance and protection of the government at that time; they introduced and encouraged the making of ſeveral ſorts of woollen, and other goods, proper for the trade of *Guinea*, not formerly manufactur'd in *England*, and reduc'd the making thereof to a ſtaple and ſettled goodneſs; they exported yearly above ſeventy thouſand pounds worth of the ſaid woollen, and other manufactures; and gave far better prices for the ſame, than what uſually is now given for the like; they furniſh'd the weſtern plantations with frequent ſupplies of conſiderable numbers of ſlaves, at very moderate rates; and in ſo encouraging a manner, that they ſometimes truſted the planters to the value of a hundred thouſand pounds and upwards, till they could conveniently pay the ſame; they imported beſide, *elephant-teeth*, *red-wood*, and other goods, fit for being manufactur'd at home; ſuch quantities of *gold-duſt* from the coaſt of *Africk*, that they frequently coin'd thirty, forty, or fifty thouſand guineas at a time, with the elephant on them, for a mark of diſtinction; and in effect they managed matters ſo, as that, for ſeveral years ſucceſſively, that trade did not only produce an annual dividend of certain profits to all the particular adventurers in the joint ſtock, beſide an increaſe of their capital; but alſo ſeveral other publick and national advantages to the whole kingdom, and the *Britiſh* plantations in general.

But ſome time after the late revolution, ſeveral private traders, then properly called *interlopers*, aſſuming again a liberty of trading ſeparately to *Africk*, without any regard to the company's charter, few or none of them had any other conſideration in view, than barely the ready diſpoſal of all ſuch cargoes as they carried along with them, no matter to whom or which way, and

* *Note*, The *African Company*'s Patent contains from the *Straights* mouth, to the *Cape of Good-hope*.

and the ſpeedy procuring of Blacks, or any other commodities which they could get on that coaſt, whether by purchaſe or otherwiſe, ſo as not to ſtay long there: for accompliſhing of which deſign they ſtuck at nothing; but were too frequently guilty of ſuch ſiniſter practices, as proved not only very injurious to the private intereſt of the company, but likewiſe diſgraceful and pernicious to the *Britiſh* intereſt in general among the natives; inſomuch that the company's agents were frequently oblig'd to vindicate the company, by making the natives ſenſible, that they were none of the company's ſhips or ſervants. And as the impunity of ſuch practices did encourage the authors to perſevere for ſome time in ſuch like courſes; ſo others taking their views and meaſures from the ſeeming ſucceſs of the former, without any regard to the conſequences of trading in that manner, join'd in an out-cry againſt the privileges of the company, as a monopoly inconſiſtent with the liberty of the ſubject, and not eſtabliſh'd by act of parliament; and that therefore they would exerciſe their natural right of trading to *Africk*, as well as the company.

Thus they went on for ſome time; and to give the more colourable title to ſuch their proceedings, they never fail'd to magnify and improve any accidental loſs or misfortune which happened to the company, during the late war; as if that had been the natural effect of trading by a joint ſtock; inſomuch, that whoſoever could contrive the moſt effectual methods for leſſening the company's credit and intereſt, either at home or abroad, whether by detraction or otherwiſe, was among them accounted the braveſt adventurer.

Nor were the agents of other nations, particularly thoſe of the *Dutch Weſt-India Company*, ever wanting in cheriſhing, upon all occaſions, the authors and fomenters of any diviſions in the *Britiſh* intereſt on the coaſt of *Guinea*; but endeavoured with all their art and skill, to make ſuch improvements thereof, as they thought might beſt ſerve their ends with the natives upon that coaſt.

Whereupon, after long forbearance, the company at laſt addreſs'd the parliament by petition for relief: but ſome others, at the ſame time, alledging very confidently, that if the trade to *Africk* were laid open to all ſuch perſons as had a mind to trade thither, the ſame would not only be more agreeable to the natural liberty of the ſubject, but alſo, that thereby ſeveral new diſcoveries would be made, many places then unknown traded to, much greater quantities of the *Engliſh* manufactures exported of courſe; and that the plantations would be furniſh'd with ſlaves in greater numbers, and at cheaper rates, than could be expected from the company alone. By which alluring ſuggeſtions, and plauſible pretences, the parliament was, in the year 1697, induced to make an experiment, by giving permiſſion to all perſons whatſoever, as well as the company, to trade to *Africk*, for the term and ſpace of thirteen years; they paying to the company a duty of *ten per cent.* towards defraying the charges of their forts and caſtles, for the defence and preſervation of that trade to the nation.

The *company* in the following chapter gives an account of the progreſs of the trade to *Africk*, ſince the year 1697, and a view of the ſtate thereof, which I ſhall briefly abſtract.

The novelty of laying the trade to *Africk* open by act of parliament, ſays the company, induced many to trade thither, who ſoon repented it. *Page* 8.

Several particular abuſes are repreſented as committed by the ſeparate traders. *Ibid.*

The *Dutch Company*'s agent cajole the private traders, and inſtigate the *natives* againſt the *Royal African Company*. *Page* 9.

The *Royal African Company* raiſe and advance 180000 *l.* of additional ſtock. *Ibid.*

The *natives* advance the price of ſlaves, and beat down the prices of our *Britiſh* manufactures; the merchant impoſes theſe ſlaves on the planters at exorbitant rates; and the planters muſt advance the prices of ſugars, *&c.* *Page* 10.

In the year 1707, the *Royal African Company* petition'd the queen to recommend their caſe to the lords commiſſioners for trade and plantations, who prepar'd a report thereupon. *Page* 11.

That report was laid aſide; but copies of it being ſpread abroad, ſiniſter uſes, ſays the *company*, were made thereof. *Ibid.*

The *third* chapter contains a detection of the falſe notion inculcated by the ſeparate traders; with a continuation of the ſtate of the *African* trade.

The *fourth*, Some conſiderations on the nature and uncommon circumſtances of the *African* trade.

The *fifth* chapter has ſome arguments, ſhewing that the conſtitution of the *Turkey* company pleaded by ſeparate traders, or any other regulated open trade, cannot be ſuited to the nature and circumſtances of the trade to *Africk*.

The *ſixth* brings ſeveral arguments to prove that the trade to *Africk* cannot be preſerv'd and carry'd on effectually by any other method than that of a conſiderable joint ſtock, with excluſive privileges.

The *ſeventh* lays down ſome popular objections againſt ſettling and carrying on

the trade to *Africk* by an excluſive joint ſtock, fairly ſtated and anſwer'd.

The *eighth* contains ſome reaſons humbly offer'd for committing the management of the *African* trade, to the *Royal African Company*; as having an equitable claim to it preferable to that of any other pretender.

At the concluſion of theſe reflections, *p.* 27. the *company* brings in an eſtimate of the charge of building the *thirteen* forts, caſtles and factories, they have actually erected, and maintain on the coaſt of north and ſouth *Guinea*, viz. *James Fort* in *Gambia*, and *Sherbrow Fort* in north *Guinea*, *Dickie's Cove*, *Succundee*, *Commendo*, *Cape Corſo Caſtle*, *Fort Royal Anniſham*, *Annamaboe*, *Agga*, *Winnibah*, *Accrà*, and *Whidah*, in ſouth, or *Guinea-propria*, with the number of men, and the time requiſite for building of them.

The company adds, that as to materials for building, there are to be had in *Guinea* oyſter ſhells to make lime, tho' bought of the *natives* at great rates; as alſo timber and planks: But out of *Europe* is carry'd lead, tarras, iron-work, proviſion, ſtores, and all other neceſſaries; as alſo artificers of all ſorts, with working tools, *&c.* The continual charge whereof, with that of tranſport ſhips, and the needful recruits of men to ſupply the places with ſuch conſiderable numbers as commonly die there, by reaſon of the contagiouſneſs of the climate, together with the expence of great guns, ſmall arms, ammunition, *&c.* muſt needs amount to very great ſums of money, far exceeding the 150000 *l.* at which the company very moderately, as is there ſaid, eſtimated their preſent forts and ſettlements, as the foundation of a new ſubſcription; provided the wiſdom of the parliament think fit now to ſettle the trade to *Africk*, upon the foot of a conſtitution ſuitable to the nature and circumſtances thereof. It ſays farther, In making an eſtimate of the charges of thoſe forts, regard muſt be had to the having about 600 officers and ſoldiers for manning them, 200 artificers of all ſorts, beſides labourers, for keeping them in repair, and four or five veſſels conſtantly on the coaſt, ſubſervient to the aforeſaid ends.

All this concludes with ſome general reflections on the damages accrued to the company, by the preſent war with *France*; as likewiſe by means of ſeparate traders abroad, under the denomination of *pirates*, *buccaneers*, *interlopers*, and ſuch like: the under-hand dealings of the other *European* nations ſettled at the coaſt of *Guinea*, but more eſpecially the *Dutch*, and the craftineſs of the *native Blacks*. And finally, the company ſaith, that from the foregoing accidents and occurrences, opportunity and importunity have made many rogues and thieves in their ſervice for twelve years paſt; ſeveral of their ſervants having been tempted to prove treacherous to the truſt repos'd in them, being ſeduc'd and debauch'd by temptation and example, with an aſſurance of impunity, without regard to rules of *Chriſtianity*, or morality, every one doing what ſeemeth good in his own eyes; not only tranſporting their perſons, but alſo ſuch of the company's effects as they call'd their own, and altering the property thereof in ſuch manner, that the company can ſcarcely ever expect to get any fair or tolerable account of them, and commonly picking groundleſs quarrels with the company, as a pretence for not adjuſting or clearing with them: ſo that indeed the company concludes they can have no hopes of ever raiſing their head again, ſince their ſtock is actually ſold and bought daily at three *per cent.* nor the trade of flouriſhing, but by ſome uniform management, under the happy influence and protection of the queen and parliament.

A RE-