

HISTORY  
of the  
KINGDOM of CONGO

FILIPPO FIGAFETTA

ROME 1591.





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*With the Compliments of*  
*Sir J Howell Buxton*

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*A REPORT*  
OF THE  
KINGDOM OF CONGO.

LONDON :  
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*A REPORT*  
OF THE  
KINGDOM OF CONGO,  
AND OF THE  
**Surrounding Countries;**

*Drawn out of the Writings and Discourses of the Portuguese,*

DUARTE LOPEZ,

BY FILIPPO PIGAFETTA, IN ROME, 1591.

*Newly Translated from the Italian, and Edited, with Explanatory Notes,*

BY  
MARGARITE HUTCHINSON.

With Facsimiles of the Original Maps, and a Preface by  
SIR THOMAS FOWELL BUXTON, BART., F.R.G.S.,  
ETC., ETC.

“There lies the Congo Kingdom, great and strong,  
Already led by us to Christian ways;  
Where flows Zaire, the river clear and long,  
A stream unseen by men of olden days.”

*The Lusads, v. 13.*

LONDON:  
JOHN MURRAY, ALBEMARLE STREET.

1881.



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## PREFACE.

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THE last twenty-five years have seen the veil drawn back from a great part of the continent of Africa. The labours of many travellers following in the steps of Livingstone have combined to throw a light on the Dark Continent, of which we knew as little as the inhabitants knew of us. We have learnt much of the physical features of the country, and of the character of the tribes with whom explorers have made acquaintance, but we have also learnt that much that has appeared to us so new was, in fact, only rediscovered.

The maps of the 16th century fairly illustrate the knowledge of that time. If we compare them with the maps of the beginning of the 19th century, we cannot fail to observe how much of that knowledge was lost, although more recent explorations showed how much of truth was contained in them.

The translation that is now offered to the public will have its use in showing the kind of information that was to be had in Europe in the 16th century, and the character of the men who obtained it.

It may do more. It may stimulate research into this long-neglected portion of history; and possibly the investigation of libraries in Portugal and Spain may yet throw more light on the condition of Central Africa at that time, and on the nature of the Portuguese Government over it; and, perhaps, give us some answer to the questions how that government was formed, and how it came to be lost. Such questions

could not fail to be of interest to any nation that possesses or has possessed authority in Africa. It would be information full of interest to us if it enabled us to know by what steps the authority was gained—whether in consequence of the deliberate intention of the Government at Lisbon, or by the efforts of Portuguese settled in the interior. Again, it was lost—utterly forgotten—leaving no traces behind it, unless the Indian corn and the tobacco plants are such. We should gladly welcome any information that showed whether the reins of government were drawn too tight, till they broke, or whether they fell from the hands of rulers who ruled without diligence.

The accounts of the travels of Pigafetta, as narrated by Duarte Lopez, give a valuable insight into the knowledge then existing in Europe. They also supply a further illustration of the activity then displayed by the Courts at Rome and Lisbon in sending out missionary expeditions to Africa; but they tell us nothing to explain how it is that the interior of the country to this day shows no signs of the results of those efforts.

The translation, and the notes that accompany it, make it unnecessary for me to allude to the laborious research and prolonged study which they have required. That labour has been willingly given, and will meet its reward if it contributes something to the materials for the History of Africa which has yet to be written.

THOS. FOWELL BUXTON.

*Warles,  
Waltham Abbey.*

## INTRODUCTION.

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IT was in the summer of 1878 that my attention was first directed to the work of Filippo Pigafetta. I was assisting my husband in the preparation of a short work on Africa, which he has termed "The Lost Continent and its Rediscovery," and it became necessary to examine, as far as possible, into the records of the dealings with Africa of European nations. Mr. Major's work, "Prince Henry the Navigator;" Captain Burton's "Lands of Cazembe" and translation of "Dr. Lacerda;" and Captain Elton's translation of the "Chronicles of the Mozambique," have shown us the important part Portugal had played in tropical Africa. But our author, Pigafetta, we had not yet come in contact with.

Every student of African bibliography is, of course, acquainted with the work by name, but not many in these days have had the opportunity of studying the work for themselves. As may be seen, by reference to the Bibliographical Note, the work was, very soon after its publication, translated into English by Abraham Hartwell, Rector of Toddington, Beds, and dedicated to Archbishop Whitgift. This quaint dedication I have placed at page xxiii. Hartwell's translation forms the basis of some portion of "Purchas, His Pilgrims," and "John Ogilvy's Account of Africa." A still more interesting use was made of it by Daniel De Foe. A writer in Macmillan's Magazine, in the year 1878, gives an account of the remarkable "Travels of Captain Singleton," and

expresses his surprise that the discoveries of Stanley and others seem to have been anticipated so far back as 1791. Apparently, unaware of the existence of our author's work, he supposes that Daniel De Foe had come in contact, personally, with Portuguese travellers. To any one who has read both works it is manifest that De Foe carries his hero, Captain Singleton, through the scenes, and surrounds him with the events which Lopez describes in the pages of Pigafetta. The last edition of the *Encyc. Brit.* states that, in a paper read before the Bombay Branch of the Asiatic Society, in 1863, Dr. Birdwood commented on the surprising anticipation of recent discoveries in Africa contained in the narrative of Captain Singleton. However, it is but fair to admit that the work of Pigafetta in the original Italian, and in the translation by Hartwell, is extremely scarce; and we were indebted to the kindness of the Council of the Royal Geographical Society for permission to make free use of the Italian copy belonging to them. So much of interest was revealed as the translation proceeded that, at Sir T. Fowell Buxton's request, it was resolved to translate the whole for private circulation. It was, however, thought that the book, with a certain amount of explanation and notes, would be interesting to a larger circle, and it is, therefore, given in its present form. Its preparation has involved an unexpected amount of labour in consulting and verifying authorities, and the translator asks the kind forbearance of the reader, for she feels that to do justice to her task, required a skilled and practised hand. It was manifest, on perusal of the work and study of the large map prepared by Lopez, that some considerable portion of information had been obtained from other sources, which our knowledge of Portuguese records was not sufficient to enable us to trace. Fortunately, however, at the very time that we were considering this question, the

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materials needed were being prepared by a most competent authority, and the following extracts from M. Luciano Cordeiro's "*L'Hydrographie Africaine*" show who the authors were whom Lopez must have studied.

The Lyons Geographical Society had written for information to the Geographical Society of Lisbon. M. Cordeiro's reply takes the form of an essay; he says:—

“ LISBON.

“ SIR,

“ THE Geographical Society of Lisbon has been agreeably surprised in hearing that the Geographical Society of Lyons is occupied in the study of a globe which, for many years, has remained forgotten in the principal library of your city.

“ This globe, according to your courteous letter of the 23rd of February, 1878, and to which our Society directs me to reply, places the African Equatorial Lakes in an approximate position to that made known by the latest modern discoveries.

“ Being aware that the Portuguese, Duarte Lopez, had greatly contributed, by his voyages in Central Africa, towards furnishing the Dominicans, who made the Lyons globe (to which you give the date 1701), with the information which enabled them to construct it, you wish to have sent you the works of Duarte Lopez, or, better still, complete accounts of the Portuguese voyages, which, at the end of the 17th century, determined up to a certain point the theory which is in full vigour to-day, regarding the hydrographical system of Africa and of the sources of the Nile, a theory formerly forcibly combated on this last point by the French and other academies.

“ Our Society will endeavour, with much pleasure, to aid you in your interesting research, as well as to furnish you with all the information, historical and geographical, which



can be procured regarding the points to which you refer. Nevertheless, I regret being unable to send you the works, or, rather, the work of Duarte Lopez, or, more correctly, of Philip Pigafetta, in consequence of its being so scarce, that I hardly know of two copies in Portugal, and those incompletely printed, and belonging to the Government. . . .

“The full information you require, respecting Portuguese travels in Africa before the 18th century, would necessarily involve too much labour. In order to satisfy your immediate wants on the subject, I shall confine myself, therefore, to giving you hastily gathered details on the point occupying your attention at this moment. . . .

“Certainly, I can only attribute to entire ignorance of our language, and of our African geographical literature, the unjust assertion of the eminent geographer, Monsieur Petermann, which says, ‘that the work of the Portuguese in the exploration of Africa is almost nil, and their information incomplete and inaccurate.’ . . . You doubtless know, sir, that it was in Portugal, in the 14th century, the long and arduous campaign commenced for opening up Africa to science, civilization, and commerce, and that with an ardour which has, perhaps, never been surpassed. If the Infante Dom Henrique inaugurated the discoveries, King Dom João II. (1481—1495) was the real initiator of geographical exploration in the interior of Africa. It was, indeed, one of his chief designs to make known the interior of the dark continent, to open a passage across Africa as far as the Indian Ocean, and to find, in fact, in those vast regions what was then called the Empire of Prester John. To this end, numerous expeditions were sent out, so that the Portuguese might discover new parts of the coast, and establish themselves there; and trustworthy men were to remain, by order of this illustrious prince, amongst the natives, to cultivate



friendly relations with them, and to push on into the interior under their guidance, so as to collect information of the people and country of those parts. With this design, the king put in action the unceasing desire and zeal he had for the propagation of the Christian religion, and gave preference to those missionaries who had mathematical knowledge. But before that, our nation had already furnished modern African history with the first European explorer—*João Fernandes* (1445). Amongst other expeditions, I will specially refer in passing to those of *Pero d'Evora* and of *Gonçallo Eannes* to *Tucoral* and *Tumbuctoo*, of *Mem Rodrigues* and *Pero d'Astuniga* to Timbuctoo and to Temala, King of the Foullahs; of *Rodrigo Rebello*, *Pero Reinel*, *João Collaco* first, and afterwards, in 1534, by command of the historian, *Barros*, of *Pero Fernandes*, to the interior of Senegambia, where the country is called *Mani-Manfa*—the *Mani-Mana* which Lopez places on the Upper Niger; of *Rodrigo Reinel*, *Diogo Borges*, and *Gonçalo d'Antas* to *Huadem*, in Adrar; of *Lucas*, an Abyssinian, on the east coast, in the country of Mofes, which was supposed to be the frontier of Abyssinia, or Nubia; of *João Lourenço*, *Vicente Annes*, and *João Bispo*, and of others to *Songo*, and to various parts of the interior of the country of the Mandingas and Foullahs. And at this point I may add, we possess very old and most interesting works relating to expeditions across Senegambia and in the interior of Africa. One of these, written by the clever explorer, *Captain Andre Alvares d'Almada*, dates from the second half of the 16th century. . . .

“If to some extent the serious events of the reign of João II., and, later, the discovery of India, somewhat weakened interest in African discoveries, on the other hand, the growing settlement of the Portuguese on that continent gave rise, under commercial and religious influence, to wonderful ex-

plorations, which have continued, almost without interruption, to our own day. I may specially refer to that of *Père Gonçalo da Silveira* to the interior of Monomotapa, in 1560; of *Francisco Barreto* and *Vasco Fernandes* to Chicova and Manica (1570—1573); of *Lopez* to the interior of Congo; and of *Rebello de Aragão* to the Kingdom of Angola, of which he was one of the first conquerors. In the 16th and 17th centuries, another important source of information on the interior of Africa is to be found in our extensive navigation of the Atlantic and Indian Oceans, and from the large number of shipwrecks which occurred on the African coasts. Frequently the shipwrecked sailors remained for years amongst the natives, accompanying them in their far-off expeditions. We find the King of Portugal already, in 1521, sending an explorer—*Gregorio de Quadra*—to Congo, to go to Abyssinia across the continent; and in 1526, a Portuguese, *Balthazar de Castro*, who had lived for some time in Angola, sending news to the King of Portugal from Congo, of an expedition being formed for the discovery of the principal source of that river, and begging to be entrusted with the conduct of it. In 1537, another Portuguese, *Manuel Pacheco*, who evidently knew the country of Congo well, wrote on an identical project. . . . Two things should be noticed—one is, that from 1516, the King of Congo became subject to Portugal; the other, that at the time of the Portuguese settlement at Congo and Angola, the former kingdom extended much farther south and east than the actual territory bearing that name.

“Let us return to our subject, and see how Portuguese geography of the 16th century understood and taught the chief elements of the hydrography of Africa, or what were the views on this subject which it enunciated.

“On a map, ‘*L’Insularium illustratum Henrici Martelli*

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Germani,' which shows the Portuguese discoveries on the western coast of Africa up to 1489, the hydrography of the Nile retains the position Ptolemy gave it, but the *Rio Poderoso*, which falls into the Atlantic with a large mouth, near the *póta de padron*, recedes from, and approaches one of the central lakes of the Nile. These lakes are fed by streams of water from the Mountains of the Moon, situated in the middle of the continent.

"In the celebrated portulan of Juan de la Cosa (1500) we see a great lake, south of the equator, giving rise to the Nile, which flows direct north, having no communication with two lesser lakes to the E. and N.E. of the other. *Duarte Pacheco Pereira*, who is supposed to have written in 1505, and who went to India, in 1503, with *Affonso de Albuquerque*, says, in an interesting nautical treatise, that the Zaire has its source in some mountains 50 leagues from the coast, but that it becomes very large from other rivers flowing into it. He says that the Nile rises to the south of the equator, that it forms two lakes near its source, and divides into two branches, which join again, forming the Island of Meroe. He says, also, of the Niger, that its course is long and its source unknown, but that it was believed to rise from a lake of the Nile, near Tombouctoo.

"In the middle of the 16th century, when the colonization of Africa by the Portuguese had greatly extended, the map of *Diogo Homem* (1558) has on it the Nile flowing by three principal branches from three lakes, two of which are in the middle of Ethiopia, between the Tropic of Capricorn and the equator, and almost in the same parallel of latitude; the third is under the equator to the N.E. of the others, and near the coast of Melinde, and on the frontier of the empire of Prester John. . . .

"On one of the maps of the interesting atlas arranged in

1563 by the Portuguese, *Lazaro Luis*, one sees a large lake as high up as the Kingdom of Quiloa, from which the Cuama, or Zambesi, flows towards the S.E. by two arms; towards the S.E., the River Manhife; and towards the S., another river, without name, falls into False Bay. . . .

“On the beautiful map of the world of Fernão Vaz Dourado, made at Goa in 1571, the same features are represented to a certain extent, with some modern modifications.”

The next map to which M. Cordeiro draws attention is that of *Duarte Lopez*, which is described in the “Note.” He passes now to the text of the geographers.

“One of the oldest and most interesting sources of information we possess relating to the East of Africa is, doubtless, that given by *Francisco Alvares*, chaplain to the King of Portugal, and a native of Coimbra, who went to Abyssinia, in 1520, with the embassy of *Dom Rodrigo de Lima*. . . . Already, before this, *Pero da Covilhan* had penetrated farther, and, according to Alvares, he had even been to the sources of the Nile in the Kingdom of *Goyame*. Some who accompanied Alvarez—*Jorge d’Abren*, *Diogo Fernandes*, *Affonso Mendes*, and *Alvarenga*—followed Prester John in an expedition to the Kingdom of *Adea*, and almost got as far as Mogadoxo. . . .

“When, in 1552, Barros published his *Asia*, our empire already extended along all the African coast, from Guinea to the entrance of the Red Sea, and the centres of Portuguese colonization and exploration on the Ethiopian continent were already numerous and in a great state of activity. Intercourse with the interior was also carried on from the coast far inland, and the information thus directly, or indirectly gained, necessarily constituted an important basis. In whatever else they might differ, these accounts seemed to agree persistently on one point, and that was, the existence of a great inland lake, or, rather, of a chain of great lakes,

giving origin it might be to the Nile, or to the Zaire, or to the Zambesi. . . .

“On the south-east side, the idea of a great inland lake, with several rivers flowing out of it, and falling into the sea on that coast, dates from the first relations of the Portuguese with the natives of the Bay, which, after its exploration by Lourenço Marques, received the name of that navigator, instead of Bay of Lagoa, which the English have preserved under the odd name of Alagoa Bay. . . . We find stated in a work of the 16th century, the relation of the course of the Upper Nile to that of the Blue Nile, and, also, the origin of this last (Lake Tsana). This is the short history of *Miguel de Castanho*, who was with the famous expedition of *Dom Christovão da Gama* in Abyssinia. A contemporary of Castanho, *Dom João Bermudes*, and who was in those regions at the same period (1565), says, ‘The Moorish king (of *Zeilah*) lives in a kingdom called *Dembia*, which the Nile crosses, and where it forms a lake 30 leagues long, and  $5\frac{1}{2}$  leagues broad. In this lake are several islands.’ This is the Lake Tsana. Bermudes says of it, ‘And this lake is not the one from which the Nile issues, as that river comes from much farther off; even more than 200 leagues above Damute.’ It should be remarked that Bermudes lived in Damute, in his calling as a missionary. . . . In 1578, a Portuguese went to Africa, who, by his cultivated intellect, his boldness in refuting the geographical prejudices of his day, and the zeal he carried into his study of the interior of the great continent, was not so much an adventurer as a real explorer, animated with a desire to know and to unveil the mysterious heart of Africa. That Portuguese was Duarte Lopez.

“His revelations naturally caused less astonishment in Portugal than in the rest of Europe. Only a short time



before the publication of "Pigafetta," *João dos Santos*, for example, had travelled over Eastern Africa, and actually corrected some of the matters contained therein. Yet the fact remains, that the observant talent of Lopez has given us one of the most remarkable maps of Africa. To all who have seen that map, the actual contour of African cartography, having regard to its central hydrography, is admirably laid down in its general features. . . .

"From what has been said above, it would seem that the several notions of Portuguese geography in the 16th century might be summed up as follows:—

"1. The lacustrian and general origin of the great African rivers—the Zaire, the Zambesi, and the Nile; identity of origin by the simple supposition of the connexion of these rivers, or the lakes from which they flow, by a central stream flowing in the direction N.S., like the Lualaba in modern maps.

"2. Correction of Ptolomean geography; assertion of two great central lakes in a relative position N.S., besides other lakes on N.E., near or under the equator; sources of chief branches of the Nile, and others also on the N.S. and W., which explain the formation of the Niger, and of the Kaffai, or Guango.

"3. Lengthened course of Zaire towards equator and southwards, its first source in a southern lake, or its identity with the central river S.N. (Lualaba).

"4. Approximate position of Nile basin, extinction of the Nile of the Blacks, or of its connexion with Egyptian Nile. In looking at Lopez's map, one is inclined to say, 'This northern lake, under lat. 12° S., is the Bembe (Bangeweolo); this farther N. Tanganyika; Colve is the Ukerewe; Abiami the Abiad, or White Nile—as Barcena is Bahr Tfana; and Abagni, the Abavi, or Blue Nile; Tacuy, or the Nile, which flows from one to the other of the central lakes, is the

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Luapala, or Lualaba, which Livingstone also thought was the principal course of the great Egyptian river; the lake Chinonda, near Linzama, is the Tchad, &c.' Can all this destroy, in any degree, the glory of the great explorers? Not in the least degree. . . ."

We believe that Mr. Major, one of the Hon. Secretaries of the Royal Geographical Society, was the first who drew attention to the work of Pigafetta, in a paper read by him, in June, 1867.

The above list of authorities, quoted by M. Cordeiro, is sufficient to show that Portuguese travellers have penetrated the continent in almost every direction.

The map of Lopez shows, as a result of *their* observations, those general features with which we have become familiar, as the result of *modern* travel.

The imperfect scientific knowledge of these earlier travellers, however, prevented their determining with accuracy the position of their various discoveries, and led them into errors with regard to the hydrography of the continent, which are apparent on their maps, and have led many to suppose that the information professed to be given was largely drawn from their own imagination.

A general review of the travels and observations of the Portuguese in Africa, supports those who consider that the work of modern travellers may be correctly termed the "Re-discovery of a Lost Continent."

M. H.



## ERRATA.

- Page 15, line 10, *read* "south" *for* "south-west."
- Page 20, line 15, *read* "shells" *for* "pigs."
- Page 28, line 20, *omit* "even."
- Page 29, line 1, *omit* "except."
- Page 29, line 10, *for* "like the Africans" *read* "according to African custom."
- Page 32, *read* "João" *for* "Joan."
- Page 33, *read* "Dom João" *for* "Don Juan."
- Page 33, line 16, *read* "de Novaes" *for* "di Novais."
- Page 33, line 18, *read* "Dom" *for* "Don."
- Page 41, line 23, *insert* "it" *before* "in."
- Page 44, line 19, *omit* "they buy from."
- Page 44, line 20, *insert* "buy" *after* "year."
- Page 89, line 17, *read* "banishment of" *for* "dissensions among."
- Page 98, line 14, *read* "Govea" *for* "Gova."
- Page 114, line 24, *read* "horns" *for* "a horn."
- Page 115, line 10, *read* "is" *for* "was."
- Page 120, line 15, *read* "from India to Europe" *for* "to Europe from India."

*To the most Gracious and Reverende Father in God, John by the providence of God, Lord Archbishop of Canterbury, Primate and Metropolitaine of all Englande, and one of the Lordes of her Majesties most honorable Privie Councell.*

*Most Reverend Father, my singular good and gracious Lorde: In all humble dutie I do offer to your grace this poor and slender present, in auspiciū nascentis armī, which I doe most hartely pray, may be as happie and prosperous both for your health and quiet governement as (thanks be to God) your latter yeares have beene. It is a description of a certain Region or Kingdome in Africa, called Congo, whose name is as yet scarce knowen to our quarters of Europe, neyther is there any great or solemne mention of it in any bookes that have beene published of that Third parte of the old World. And because this treatise doeth comprehend not onely the nature and disposition of the Moci-Conghi, which are the naturall inhabitantes and people of Congo, together with all the commodities and trafficke of that countrey, very fitte and pleasaunt to be reade, but also the religion which they professed, and by what meanes it pleased God to draw them from Paganisme to Christianity, I thought good thus to make it knowen to my countreyemen of England, to the end it might be a president for such valiant English, as do earnestly thirst and desire to atchieve the conquest of rude and barbarous nations, that they doo not attempt those actions for commodity of Gold and Silver, and for other transitorie or worldly respectes, but that they woulde first seeke the Kingdome of God, and the salvation of many thousand soules, which the common enemy of mankind still detayneth in ignorance: and then all other things shall be put in their mouthes abundantly, as may bee seene by the Portingalles in this narration. Written it was by one Philippo Pigafetta, an Italian, and a very good Mathematician, from the mouth of one Lopez a Portingall, together with two maps, the one particular of Congo, the other generall of all Africa, and especially of the Western Coast, from 34 degrees beyond the Æquinoctial northwardes, downe along to the Cape of Good Hope in the South, and so upwardes againe on the Easterne Coast by the great Island of Madagascar, otherwise called the Isle of S. Laurence, til you come to the Isle of Socotora, and then to the Redde Sea, and from Ægypt into the inland Southwards to the Empire of Presbiter-John. I beseech your grace to accept of this my poore travell, and I will not cease to pray to Almighty God, according to my dutie, that hee will multiply many good years upon you, under the happy governement of our most gracious and Sovereigne Lady Queene Elizabeth: whereunto the Church of Englande is bound to say, Amen. From your Graces house in Lambeth, the first of Januarie 1597.*

*Your Graces most humble Servant at commandement,*

*ABRAHAM HARTWELL.*



TO THE  
MOST ILLUSTRIOUS AND MOST REVEREND  
MONSIGNOR ANTONIO MIGLIORE,  
BISHOP OF ST. MARK, AND COMMANDER OF THE ORDER OF  
THE HOLY GHOST.

IN the great day of punishments and rewards, our Saviour, of all the works which man in this world is expected to do, will not demand an account of any in comparison with those which relate to mercy, and the pious care and protection of the needy. And truly it seems innate in the human heart, and common even to uncivilized nations to have compassion on the afflicted and infirm, and to act towards them as benefactors. Moreover, the poor being found everywhere, so also hospitals and public refuges are raised for their benefit. Surpassing all others, however, in works of this kind is the City of Rome, where without doubt a greater number of charitable institutions and refuges for the destitute have been raised than not only in any other city but in any other part of the world. Pre-eminent amongst hospitals is that called the Hospital of the Holy Ghost, and of which Your Most Reverend Lordship was made Commander by the Holy Father Pope Sixtus V of happy memory, after your recall from the City of St. Mark, to which Bishopric he had previously promoted you. That most wise prince saw such an institution needed the supervision of one who, in addition to high birth, was distinguished for his prudence, moderation,

and knowledge of the world ; and who would also, in a spirit of strict integrity, undertake to see finished and restored all those Houses of Charity which from previous neglect had fallen into a state of disrepair, and place them thenceforth under rule and discipline. This work Your Most Reverend Lordship has excellently carried into effect. And truly it was providential that His Holiness did impose on you this charge, not only on account of the above-mentioned matters, but also as for some years past, and particularly in the present one, the seasons having been so bad, famine has prevailed to such an extent that men fell by the wayside, weak from lack of food. In such overwhelming numbers have they crowded into this hospital, coming there from all parts, that never since its foundation, nor even during the time of pestilence, was it remembered to be necessary before to close the porches leading from the streets, in order to make place for the beds of the sick, which were not less than eight hundred in number. The number of infants increased in an incredible manner, so that even those born in wedlock, in order that they should not die of hunger, were by their own mothers, who were unable from weakness to give them natural nourishment, left secretly at the house of mercy. Some of these afterwards, when the ears of corn were ripe, and the time of the abundant harvest had come, asked for them back again. During which arduous straits, when many died of contagious diseases, none the less did you personally visit that great multitude of sick and suffering people, taking care that each day they should be tended both in body and soul ; being greatly upheld in this dangerous work by the praise bestowed on your labours. Your forethought provided for the sustenance at that time not only of the ordinary population, who, in consequence of banditti infesting the neighbourhood, lacked food, but also for the most miserable and wretched in

that crowd of suppliant. It was an act of charity also when, shortly before the above events happened, your Most Reverend Lordship presented the Portuguese Hermit, who had returned from Congo, to his Holiness Pope Sixtus V of holy memory, commanding myself at the same time to arrange under certain heads the History of the Kingdom of Congo, and of those remote regions, where he had lived for twelve years, in order that they might be printed for public use. But for this gracious act we should have been deprived of a very curious history, and one but little known to us. The Portuguese related everything in his own tongue, from which, *viva voce*, it was translated by myself into Italian; so that it is not matter of surprise if now and then the sense of the words is altered from that used by authors in our language. His idiom not being well known, and his narrative much interrupted during its delivery, no doubt several words are used which do not belong to the court language. In short, the account of subjects mentioned in these Books is singular, and such as will prove useful to statesmen, learned professors, philosophers, and geographers. The hermit promised fuller information on his return, to those who might desire it; and in the meantime we must be satisfied with this descriptive record, which I dedicate to your Reverence, who has spared neither fatigue nor assiduity in thus graciously procuring it for us. From Rome the 7th of August, 1591.

Your Most Reverend Lordship's Servant,

FILIPPO PIGAFETTA.





# BOOK THE FIRST.

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## CHAPTER I.

### VOYAGE FROM LISBON TO THE KINGDOM OF CONGO.

IN the year 1578, when Don Sebastian, King of Portugal, set sail for the conquest of the Kingdom of Morocco, Duarte Lopez, a native of Benevento, which is twenty-four miles distant from Lisbon, near the south bank of the Tagus, also sailed in the month of April for the Port of Loanda, in the Kingdom of Congo, going in a ship called S. Antonio, belonging to an uncle of his, which was laden with various merchandise for that kingdom. It was accompanied by a pataccio (which is a small vessel), to which he gave continual help, guiding it at night with lights, in order to prevent its missing the way his ship took. He arrived at the Island of Madeira, belonging to the King of Portugal, which is about 600 miles from Lisbon, and there remained 15 days in order to furnish himself with provisions and wine and also with various sweetmeats, which are made there in great quantities and of excellent quality. There is an abundant supply of wine in this island, being perhaps the best in the world, which is shipped to various countries, but particularly to England. Leaving Madeira and passing by the Canaries, all belonging to Castile, he went into harbour in one of the Cape Verde Islands, called S. Antonio, which was not seen till they came upon it. From thence he sailed to another, called S. Giacopo (St. Iago), which bears rule

over the rest, and is governed by the Bishop and Governor, who reside there; and here he took in provisions. It is not our intention in this history to relate the number of the Canary Islands, which are many, nor to speak of the Cape Verde Islands, nor to give their position, especially as there is no lack of records affording a full account of those regions. We aspire to reach the Kingdom of Congo, and this ship was only here for a time on its passage. I shall merely add that these Cape Verde Islands were shown by Ptolemy to be the principal ones westward in the maps of his geography, together with the Cape called by him the Hesperium Cornu, and those Macarie, or Blessed Islands, which we call the Fortunate Islands. The Portuguese traded here with various merchandize, such as coloured glass balls, and other little things much fancied by the people of those parts, besides Holland cloths, caps, and knives, and in exchange, took back with them slaves, wax, honey, and various products, as well as linen cloths of many colours. Beyond these places, and right opposite them, on the mainland, are the countries and rivers of Guinea, and Cape Verde, also Sierra Leone, or Lion Mountain, so famous for its great size.

From the above-mentioned Island of St. Iago, they directed the ship's course towards Brazil so as to catch the wind, at the same time taking note of the weather prevailing in those seasons in order to accomplish the voyage. There are two routes from the Island of St. Iago to Loanda, the port of the Kingdom of Congo; one being by the coast of Africa, the other by the high sea. Sailing with the Tramontana wind, which blows in those months, generally called North wind by the Portuguese, Spaniards, French, and all the people of the North Sea, and directing the ship's course south and south-west, leaving behind the

Kingdom of Angola, to return there later, we attain the 27th or 29th degree beyond the equinoctial line in a direction opposite to that of our Pole, which in this history is styled Antarctic, that is to say in opposition to the Arctic, which is our north, the Antarctic on the contrary being towards the south. In this latitude of the opposite pole, navigators meet with winds known as Generali, or prevailing winds. These, blowing during nearly the whole of our summer, and called by them North-easters, are with us in Italy between North-east and East in the spring. They were known to the Venetians as Easters, and to the Greeks and Latins as Etesii, or blowing at stated seasons.

Sailing to within 29 degrees of the Antarctic, with the north wind, great advantage is gained; for, immediately the winds prevailing in those parts are felt, they turn the sails, and steer the ship in a straight course for Angola. Frequently, however, they lose the track, having failed to catch these winds. It is best to go some time before and wait for this strong wind, turning back afterwards, for in this way the longed-for haven will be gained. It is a remarkable fact that these winds blow steadily from the north to 29 degrees below the equinoctial line, and here still more furious winds may drive one back, this occurring for six months of the year.

Now, on the above voyage, the ship *St. Antonio*, meeting these prevailing winds, steered north and north-west towards the Kingdom of Congo, and hauling the wind arrived after 12 days and nights at the Island of *S. Elena* (*St. Helena*), not looking for or even thinking of it. This island is so called from having been first discovered by the Portuguese on the 3rd of May, the Feast of *St. Helena*. It is situated 16 degrees towards the Antarctic, is nine miles in circumference, being as small as it is singular, and far from the mainland. From the sea its mountains may be descried

at thirty miles distance, and it is truly a miracle of nature, rising out of that vast and tempestuous ocean, small and alone, and affording safe anchorage to ships when they arrive disabled and short of water from India. It abounds also in provisions.

The woods are thick with ebony-trees, which are used by the sailors who come to the island. They also leave their names cut in the bark, the letters becoming larger with the growth of the trees. Very fine fruits grow without any cultivation, but the Portuguese brought the vine there. Particularly in the vicinity of the little church, and of the sailors' inns, there are groves of wild oranges, citrons, lemons, and large figs, and also of a peculiar kind of apple, which all the year round bears ripe and unripe fruit, like the orange-tree. It resembles the pomegranate, with its large red seed and juicy pulp. This gift of being ripe all the year round Homer says is shared by divers fruits in the Island of Corfu. Wild goats, kids, and wild boars abound in the island, besides other four-footed animals. There are also partridges, wild fowl, doves, and many kinds of large and small birds. Both animals and birds are so tame as to have no fear of man. Thus they are constantly caught and killed, being afterwards salted with the salt formed by the waves of the sea in natural caves in various parts of the island. In this way they are preserved as food for the sailors who land there.

The soil of this island is crumbled like red ashes, but it is rich and fertile, and as soft under the feet as sand, the trees shaking with the strength of a man. But little labour is carried on, as after rain the fruits spring up from former seed. Radishes grow wild, and as large as a man's leg, being used as food. Cauliflowers, parsley, lettuce, pumpkins, peas, beans, and various kinds of pulse abound in this fruitful spot, multiplying of them-

selves, and needing no cultivation. Every ship brings fruits and herbs to the island, which, taking root, benignant nature gives the reward with usury, preserving them for the use of the sailors. There are small rivers of good water in this island, as well as safe anchorage for ships. Near the principal port stands a small church, where the ornaments of the altar are taken care of; also the vestments of the priests, and other things pertaining to the service of Mass. When ships pass that way the priests go down to celebrate divine service.

Here is also a retreat, where certain Portuguese almost always live, two or three, or even one only remaining there; either on account of illness or misdeeds. Some even voluntarily lead the life of a hermit in this solitary place, as penance for their sins.

Excellent fish is found in abundance, the sea seeming crowded with them, so that as soon as hooks are thrown into the water, great loads are brought out continuously.

Asking why the Portuguese had not taken care to fortify the island, it being so well placed for sailors, and as if by the Providence of God planted there for the benefit of the Portuguese navigators, which is fully told by Granata in the *Symbol of Faith*, written by him in Spanish and translated by myself into Italian, I was told that it would serve no purpose to do so because this island lies out of the way in going to India and is very difficult of access, but in returning it lies in the way and is easily seen; so that it was not worth while to spend time and money and keep soldiers there to no profit, none but Portuguese ships trading with it. To my reply, that the English for two centuries have, nevertheless, penetrated into these seas, one expedition being led by Drake, and the other during this year, 1588, by another pirate, also English, even more courageous than he, and named



Cavendish, who returned laden with riches; they said that such an undertaking could not be carried into effect in such far-off seas, as everything of building material must be brought from Europe.

In fine, besides all the above-mentioned advantages, the climate of this island is temperate, and the air pure and healthy; the winds are soft, and when men reach it ill and half-dead from the toils of the sea, they speedily recover and regain their former strength.

From the Island of St. Helena they set sail with the same weather, and arrived at the Port of Loanda, in the Province of Congo, in seventeen days, the wind having moderated a little. This port is a safe and very large one, being formed by an island of the same name, of which we shall speak shortly. We have said there are two passages from Cape Verde to Loanda. One has been now described, which, though not used afterwards, was for the first time navigated by that same ship which conveyed Duarte Lopez, and guided by Francesco Martinez, the king's pilot, who knew these seas well and was the first to go by this way. The other is by the coast of the mainland. Sailing from the Island of St. Iago, and onwards to Cape delle Palme (C. Palmas), they reach the Island of St. Thomas, so called because it was discovered on the feast of that apostle. It lies under the equinoctial line, and is 180 miles from the mainland, right opposite the River Gaban or Cloak (R. Gaboon), which has that shape, and whose port is foreclosed by an island lying at the mouth of the river. The Portuguese come to this river in small boats from the Island of St. Thomas, bringing such commodities as they carry to the coast of Guinea, and taking in exchange ivory, wax, honey, palm oil, and negro slaves. Near the Island of St. Thomas, towards the north, lies another, called Il Principe (Prince's Island), 105 miles distant from the main-

land, having the same products and trade as that of St. Thomas, but less in size. The Island of St. Thomas is somewhat round in form, being sixty miles broad, and 180 in circumference. It is very rich, carries on a large trade, and was taken possession of by the Portuguese when they commenced the conquest of the Indies. It has many ports, but the principal one and where most ships enter is close by the city.

The island produces a vast amount of sugar and nearly every kind of food. In the city are several churches, and a bishop resides here, with numerous priests and a chaplain. A castle with a garrison and artillery is near the port, to which it forms a battery, and this harbour can accommodate numerous ships. It seems strange that when the Portuguese first arrived here they found no sugar planted, yet they brought it from other parts, together with ginger, which also took root and flourished abundantly. The soil is moist and suitable to the growth of sugar-cane, which flourishes and ripens with no other watering than the dew which falls in the morning like rain, and moistens the earth. There are in the island more than seventy buildings, or rather presses, for preparing sugar; and every building has several houses round it, so forming a village, with nearly 300 persons given to this work. About forty large vessels are laden with sugar every year. It is true that since that time the worm like some plague—has destroyed the roots of the sugar-cane, so that now from forty, five or six vessels only are laden with sugar, and thus it comes to pass that it is so dear in those countries.

The Island of St. Thomas trades with the people of the mainland, who frequent the mouths of the rivers. The first of these rivers is that called after Fernando di Poo, who first discovered it, and lies 5 degrees towards our pole. Over against its mouth rises an island of the same name, 36

miles off. The second river is Bora, or Dregs, the next, del Campo, the fourth, S. Benedetto, the fifth, the River Angra, at the mouth of which is an island called Corisco, that is to say, thunder; and all these traffic in the same kind of merchandize as those already mentioned.

But to return to the voyage from St. Thomas. Sailing south from thence we find Cape lupo Gonzale (Cape Lopez), which is 1 degree beyond the equinoctial line, towards the Antarctic Pole, and 105 miles from the above-mentioned island. From thence ships sail with winds off land, and constantly hugging the coast, and casting anchor every day in a sheltered place, or behind some point, or in some port, they at last reach the mouths of the greatest river in Congo, called Zaire in that tongue, but which signifies I know, that is Sapio in Latin. From this point to the Port of Loanda is a distance of 180 miles. These are the two passages by sea from the Island of St. Iago (which is one of those Cape Verde Islands already mentioned), the first having but a little while ago begun to be frequented.

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## CHAPTER II.

### OF THE KINGDOM OF CONGO, AND ITS INHABITANTS.

It is now time to speak of the Kingdom of Congo, and of all that relates to it. The centre of the Kingdom of Congo is situated 7 degrees and two-thirds from the equinoctial line, towards the Antarctic pole, at the point where the City of Congo lies; so that it is in the region considered uninhabitable by the ancients, and known as the Torrid Zone; that is, the girdle of the earth, burnt by the heat of the sun.



This, however, is a mistake, for the situation is good, the climate temperate beyond belief, and the winter much like the autumn season in Rome. The inhabitants do not wear furs, nor change their apparel, neither have they fires, nor is it colder on the mountains than in the plains. The winter is generally warmer than summer, on account of continual rainfall; and especially about two hours before and after midday the heat is almost insupportable.

The men and women are black, some approaching olive colour, with black curly hair, and others with red. The men are of middle height, and, excepting the black skin, are like the Portuguese. The pupils of the eyes are of various shades, some black, others of the colour of the sea. Their lips are not large like the negroes, and their countenances vary, like those of people in our countries, for some are stout, others thin, and they are quite unlike the negroes of Nubia and Guinea, who are hideous. The days and nights there are nearly equal, only varying a quarter of an hour all the year round. The winter in that country, speaking generally, commences at the same time as our spring, that is to say, when the sun enters the northern signs, in the month of March; and when our winter commences, and the sun enters the southern signs in the month of September, then their summer begins. During their winter the rain falls for five months almost continually, that is in April, May, June, July, and August, with few days of intermission from tremendous showers, for even the drops are so large as to be extraordinary; and by this means the earth is refreshed after the dry season, when no rain falls for six months. And when the earth is soaked with moisture, then the rivers become filled again beyond all belief, and their streams run through all the land.

The winds which blow in those regions during the above-

named months are the same which Cæsar calls by the Greek word Etefii, that is, occurring annually. These winds are marked in the compass as blowing from north to west and also south-west. They drive the clouds to the tops of the high mountains, where, being hurled together with great force, they naturally are resolved again into water, from which it is seen that clouds settle on the loftiest heights at the time when it usually rains. Hence occurs the overflow of those rivers which rise in Ethiopia, especially that of the Nile and others, which run into the eastern and western oceans. And in the Kingdoms of Congo and Guinea, through which the Niger flows (so called by the ancients, but known in modern times as the Senegal), this river overflows at the same time as the Nile, and pours its waters towards the west, to the right of the Cape Verde Islands. The Nile flows northward from the Island of Meroe, in Egypt, watering those regions where barrenness and solitude prevail. Now as it only rains in Congo and Ethiopia at certain seasons of the year, the overflow of the rivers is not extraordinary, being no new event. But in the far off and dry countries, like Egypt, where (excepting Alexandria and that region), it never rains, it is considered marvellous that such an enormous quantity of turbid water should come from distant regions, at a set time, and without fail; thus refreshing the earth, and giving food to man and beast. On this account the ancients sacrificed to the Nile, calling it, as is told in the 4th Book of Ptolemy, ἀγαθὸς δαιμόνιος, or the good god. Even to this day certain Christians consider it a miracle, since without these waters the people would perish from hunger, as (says St. John Chrysostom) their lives depend on the rising of the river.

So that these Etesian winds, known to the Portuguese as Generali, and which blow during our summer and in those

countries in winter, drive the clouds to those very high mountains, where they are dispersed again in rain. By reason of these rains, the winter there (as has been said) is less cold, the water in those hot regions generating warmth.

This is, then, the cause of the overflow of the Nile, and of other rivers under those skies, concerning which the ancients, however, were in so great doubt, that they invented many fables about them. But in their summer, which is our winter, the winds blow diametrically opposite to those above mentioned, that is, from south-west to north-east according to the compass. Without doubt, they must be extremely cold, coming from the opposite Antarctic pole, but on that very account they afford cooling breezes to those regions, as do our own winds in summer in our country.

And although there these winds temper the heat of the atmosphere, yet to us they bring torrents of rain. All this happens through a certain natural disposition of the earth, which is regulated by the skies, and climate, under the Providence of God, who has ordered the heavens and the course of the sun and of the other planets in suchwise, that every country in the world participates in their light, in equal proportion, both in cold and heat, all the year round. It is certain, also, that the heat would be insupportable in the countries of Ethiopia and Congo, and those adjacent to them, if these winds did not so refresh and cool, that at night it is necessary to use two coverings. The same benefit is experienced from them by the people living in the island of Candia, and by those in the Islands of the Archipelago, of Cyprus, of Asia Minor, of Syria, and of Egypt, who are invigorated by these winds, so that they may well be called, as they are in Greek, *ζοήφοροι*, that is, bringers of life.

It must also be remembered that in the mountains of

Ethiopia, of Congo, and of the surrounding regions, no snow ever falls, not even on the summits, excepting towards the Cape of Good Hope and on certain mountains spoken of by the Portuguese, as Sierra Nevada, that is, snow mountains. Neither snow nor ice are found in the Kingdom of Congo, where they would be esteemed more costly than gold, to mix with drinks of various kinds.

So that the rivers are not swollen by melting snows, but by the clouds pouring down rain during the five months of April, May, June, July, and August. These rains commencing sometimes fifteen days earlier, and at others fifteen days later, is the reason why the rising of the Nile, so longed for by the people in Egypt, takes place late or early.

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### CHAPTER III.

CONCERNING THE COLOUR OF THE CHILDREN OF PORTUGUESE WHOSE MOTHERS ARE NATIVES OF CONGO.

It was thought by the ancients that the colour of the skin when black was caused by the heat of the sun, as the nearer one approached the hot countries of the south, mankind became darker, and on the contrary towards the north they became fairer, like the French, Germans, English, and others. Nevertheless, it is a fact that under the equinoctial line one finds people of light complexion as for instance in the kingdoms of Melinda and Mombasa, and in the island of St. Thomas. The last has the same climate as those places, and was first peopled by the Portuguese, being formerly uninhabited. For more than 100 years their descendants have not only been fair, but have become more and more so.

So that as the children of the Portuguese, whose mothers were natives of Congo, have this complexion, Duarte Lopez gives it as his opinion that the black skin is not a result of the sun's influence, but has its origin in the blood, and, assuredly, his opinion is confirmed by Ptolemy, who, in his map of Libia, makes the Ethiopians white, and in his language they are called *Λευκαίθιοπες*, or White Ethiopians. Elsewhere he makes mention also of white elephants being found in those parts.

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## CHAPTER IV.

OF THE CIRCUMFERENCE OF THE KINGDOM OF CONGO, ITS  
DIVISIONS, AND BOUNDARIES.

THE Kingdom of Congo has four divisions. The western bathed by the ocean, the northern, eastern, and southern. Its boundary by the sea-coast commences at the Bay called *feno delle Vacche*, 13 degrees on the antarctic side, and following the coast-line towards the north side reaches to  $4\frac{1}{2}$  degrees, near the equinoctial line, a distance of 630 miles. This Bay is a moderate-sized port, but good, and capable of holding several vessels. It is so called because all round that region herds of kine are pastured; the land is flat and yields abundance of produce. Several kinds of precious metals, especially silver, are found and publicly sold, and the kingdom is subject to the King of Angola.

Farther on flows the river Bengileli, where a vassal of the King of Angola rules, and around the said river extends a region similar to the above-named country. A little farther



is the River Songa, so called by the Portuguese, because for a distance of 25 miles the river presents no variety. The River Coanza follows next, and issues from a small lake, fed by a certain river flowing from the great and first lake, which gives origin to the Nile, of which in another part of this book we shall speak. This river is two miles wide at its mouth, and navigable with small boats against the current of the river for nearly 100 miles, but has no harbour.

It is worthy of remark that all this country which used to be subject to the King of Congo, is now under the absolute rule of the governor of the province we have described, who professes to be an ally and not a vassal of the king, but to whom he sends presents from time to time by way of tribute. The Port of Loanda, beyond the River Coanza, at an altitude of 10 degrees, is said to be made by an island called Loanda, meaning, in the native tongue, flat country, and devoid of mountains, as it hardly rises out of the water, and is formed from the sand and mud which are deposited by the sea and the River Coanza, whose streams meet here. It is about 20 miles long, and at the most a mile wide, in some parts the distance across being only a bow-shot. A curious thing is that when digging in the sand at the foot of two or three palm-trees, growing on it, the sweetest water in the country is found. More than this, when the tide recedes this water becomes brackish, but on the tide flowing again it regains its sweetness. The same thing happens in the island of Cadiz, in Spain, according to the testimony of Strabo.

This island furnishes the money used by the King of Congo and the neighbouring people; for along its shores women dive under water, a depth of two yards and more, and, filling their baskets with sand, they sift out certain small shell-

fish, called Lumache, and then separate the male from the female, the latter being most prized for its colour and brightness.

These Lumache are found along all the coasts of Congo, but those of Loanda are finest, being transparent, and in colour somewhat like the chrysolite, with other kinds, not as greatly valued. It must be remembered that gold, silver, and other metals are not valued, nor used as money in these countries; and so it happens that with gold and silver in abundance, either in mass or in coin, yet nothing can be bought except with Lumache. In this island are seven or eight towns, known in the language of the country as Libata. The principal one, called il Santo Spirito, is where the Governor resides, who is sent from Congo to administer justice, and amasses riches from these Lumache. Here are also goats, sheep, and wild boars, which though at first tame have become wild, and live in the woods. A large tree, called Enzanda, grows here; it is always green, and endowed with wonderful qualities, as from its branches, which spread upward, descend others, like threads, and these, forcing themselves into the earth and taking root, other trees multiply in like manner. Inside the outermost bark of this tree a substance is found, which, when cleansed and prepared for use, makes clothes for the poorest of the people. In this island the boats are made from the trunks of palm-trees joined together. They have prow and stern, oars and sails, and are used by the natives for catching fish, which abound along these coasts; they also sail in them to the mainland. In that part of the island looking towards the mainland trees grow in certain shallows near the shore, which are seen when the tide ebbs; and oysters cling to their roots, containing very good food. They are as large as a man's hand, and well known to the people of the country, who call them Ambiziamatare, that is, rock-fish.



From the shells of the oysters, when burnt, good lime is made for building material; and from the bark of the tree called Manghi, which resembles cork, skins of oxen are tanned and made into soles for shoes. In short the island produces no corn, or vines, but provisions are brought from the parts round about and given in exchange for these Lumache; for although in other parts barter is with metals, here it is with Lumache. So that from this one can understand how not only in the Kingdom of Congo, but in Ethiopia, Africa, and China, and in some parts of India, money is used of a different kind from gold, silver, or copper, or a mixture of these. For in Ethiopia pepper is the currency, in Timbuctoo, which is near the River Niger called Senegal, they use cockle-shells, amongst the Azanaghi Porcellette are money, and in the Kingdom of Bengal pigs and metals together form the currency. In China, certain shell-fish, also called Porcellette, and in other places paper stamped with the king's seal, and bark from the mulberry-tree take the form of money. So that metal is not the standard for obtaining the value of merchandise in every part of the world, as it is in Europe, and in some other parts.

This island, in its narrowest part, is near the mainland, and the people sometimes swim across its channel. Several small islands situated in this strait are uncovered at low water and again covered by the tide. Large trees grow in them, and it is said oysters are found on their roots.

Near this island, and towards the coast, numerous black whales are seen swimming. These fight with each other, and when dead are thrown by the waves on the beach, like a stranded vessel. The natives then go with their boats to fetch and to take the oil from them, which they mix with pitch and use for their vessels. On the backs of these creatures grow quantities of shell-fish, like snails and whelks, and Don

Lopez affirms having seen this himself, adding that he does not believe they produce amber, for along all the coast of Congo, where so many of them exist, neither ambergriz nor any other amber is found, and if furnished by these creatures some must, of necessity, be found on these shores.

The entrance of the principal port is towards the north, being on that side half a mile large, and of great depth. On the mainland, to the right, is the city of S. Paulo (St. Paul de Loanda), entirely inhabited by Portuguese, with their wives, whom they brought from Spain. It has, however, no fortrefs.

All this channel is very full of fish, especially of sardines and anchovies; and in winter the number is so great that they even leap on land. There are also soles, sturgeon, barbel, and every kind of excellent fish, including large crabs in great abundance, and so wholesome that the greater part of the people on these shores make them their chief food.

The River Bengo, which is large and navigable for 25 miles, runs into this channel, and, together with the River Coanza, of which we spoke before, forms the Island of Loanda, their waters meeting and depositing sand, and so this island is raised. Farther on flows another and larger river, called Dande, which can float vessels of 100 tons; and beyond it the River Lemba, which has no harbour, and into which no ships enter. Very near to this is the River Ozoni, which flows from the same lake as the Nile, and has a port. Next comes the River called Loze, without a port; and another great one with a harbour, called Ambriz, flowing four leagues from the royal city of Congo. Last of all is the River Lelunda, signifying trout fish. It bathes the foot of the mountain on which stands the royal city of Congo, called Oteiro by the Portuguese. This River Lelunda, issuing from the same small lake as the Coanza,

and another river running into it, which comes from the great lake, can be crossed on foot in the dry season. The great River Zaire (R. Congo) comes next, being the largest in the Kingdom of Congo. It takes its rise from three lakes, one source coming from the large lake out of which the Nile issues, the second from the small lake above mentioned, and the third from the second great lake formed by the Nile. Assuredly it needs no smaller streams to increase its size, being at its mouth 28 miles wide. When at its full height, it sends fresh water into the sea a distance of 40 or 50, and at times even 80 miles, which serves as refreshment to travellers, who know the place from the turbid waters. It is navigable for 25 miles, with large boats, till it reaches a strait between rocks, where the waters pour down with such tremendous noise as to be heard nearly eight miles off. This place is called by the Portuguese Cachivera, that is, a fall or cataract, as it resembles that of the Nile. Between the mouth of the river and the fall are many large islands, covered with well-inhabited towns, the rulers of which are subject to the King of Congo. These lords, when at enmity with one another, fight amongst themselves from time to time. They use their boats to fight from, which are hollowed out of the trunk of a very large tree, called Lungo. Their largest vessels are cut out of the wood of a tree called Licondo, which is so enormous that six men cannot compass it with their arms, being long in proportion, so that one of them will carry about 200 persons. They row these boats with their oars, which are not tied to loops, but are held in the hand, and with them they strike the water quickly. Every one has his oar and his bow, and whilst fighting they lay down the oar and take the bow, but have no other way of turning and managing their boats than by using these oars. The first of these islands, and a small one, is l'Isola de

Cavalli, because here are found several of those animals called by the Greeks Hippopotami, that is, river-horses. The Portuguese live in a small town in this island, by way of security, and their boats pass to the mainland, on the south side of the river, to a place called the port of Pinda, and where all vessels coming there anchor.

In this river are various kinds of creatures, and amongst them large crocodiles, called by the natives Caiman, also the river-horse above mentioned, and a similar one, having as it were two hands, with a tail like a target. It is called Ambize Angulo, that is, fish pig, for it is fat like the pig, and the flesh is very good, lard being made from it; nor does it taste of fish, although it is one. This pig never leaves fresh water, but eats grass on the banks, having a mouth like the muzzle of an ox. Some of these fish weigh as much as 500 pounds. The fishermen chase them in their boats, observing where they feed, then stick them with hooks and forks, and, when dead, draw them out of the water. When cut in pieces they carry them to the king, upon pain of life to whoever omits to do so. The same occurs when trout and tench are caught, and also another kind of fish, called Cagongo, which resembles salmon, although its colour is not red. This fish is so fat as to put out the fire whilst being cooked. Other fish found here, and called royal fish, is all carried to the king; any one omitting to do so being under penalty of very severe punishment. To these fish many more might be added which it is not necessary to name. Beyond the River Congo is another, called by the Portuguese la Baia de las Almadias, that is, Gulf of Boats, because great numbers of boats are built there, the thick forests furnishing excellent timber, of which the neighbouring people make use for that purpose. At the mouth of this bay are three islands; a large one in

the middle of the channel, which serves as a port for small vessels, and two lesser, none of which are inhabited. Still farther on we find a small river, called de las Boreras Rossas, as it passes between mountain rocks whose soil is vermilion colour. Here rises a very high mountain, which extends inland, and is called by the Portuguese la Sierra Complida, that is Long Mountain. Continuing onwards we find two bays of the sea in the shape of a pair of spectacles, where is a good harbour, and this is called Baia d'Alvaro Gonzales, that is Bay of Alvaro Gonzales. From this point are mountains and shores not worthy of mention, which extend as far as the cape called Caterina by the Portuguese (Cape S. Catherine), which is the boundary of the Kingdom of Congo, towards the equinoctial line, and distant from the latter two and a half degrees, equal to 150 Italian miles.

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## CHAPTER V.

### OF THE NORTHERN SIDE OF THE KINGDOM OF CONGO AND ITS BOUNDARIES.

Now, another boundary of the Kingdom of Congo begins at Cape Caterina on the north side, and terminates on the east at the junction of the Rivers Vumba and Zaire, a distance of more than 600 miles. Beyond this boundary northwards, and under the equinoctial line, along the sea-shore, and for about 200 miles inland, including the afore-mentioned Gulf of Lope Gonzales, the people called Bramas inhabit a territory now known as the Kingdom of Loango, and their king is called Maniloango, that is, King of Loango. The country



abounds in elephants, and their teeth are exchanged for iron, of which the people make arrowheads, cutlasses, and similar weapons. Here also they weave cloth from the leaves of the palm-tree, to which we shall refer later in this history. The King of Loango is at amity with the King of Congo, but it is said was formerly his vassal. The people use the rite of circumcision like the Hebrews, as is the custom of all heathen in those countries. They are friendly amongst themselves, but fight with the neighbouring tribes at times, resembling the people of Congo in every particular. Their weapons are long shields, which almost entirely cover the body, and are made from the tough skins of a certain animal called Empachas, which is smaller than the ox, with horns like a goat, and is still found in Germany, where it is called Dant. From these parts and from Congo the skins are taken to Portugal, and from thence to Flanders, where they are dressed and made into jerkins, corselets, and cuirasses, to which they give the name of Dant. As weapons of offence this people use long iron spears, resembling a partisan or the old Roman pilum. This spear is of a convenient length for throwing, and, to secure greater force, a wooden knob is placed in the middle of the weapon to hold it by. They also carry daggers or poniards made like an iron dart.

Beyond the Kingdom of Loango the people called Anziques live, of whom truly strange stories are told, and well-nigh incredible from their horrible character, for they eat human flesh, and even their own relations if necessity occurs.

This country is bounded on the west coast by the region inhabited by the people of Ambus, on the north by the Nubian Desert, and certain African tribes, and on the east by the second great lake from which the River Congo takes its rise in the Anzicana region, and is divided by that

River from the Kingdom of Congo. In the River Zaire are many islands (as has been said) scattered from the lake downwards, some of which are under the rule of the Anziquez, who trade by means of this river with the people of Congo.

In this Kingdom of the Anziques are several copper-mines, and a great quantity both of red and grey sandal-wood. The red is called Tavilla, and the grey, which is most valuable, Chicongo. A powder is made from it, which emits a delicious perfume. Medicines also are prepared from it, the natives mixing the powder with palm oil, and anointing the entire body to preserve themselves in health. They put it on the pulse, and use it as a remedy for the French malady, called in that tongue Chitangas. The Portuguese, however, dissolve it in vinegar for their own use. Some assert that this grey sandal-wood is the very *Lignum Aquila*, which grows in India, and Duarte Lopez affirms that the Portuguese proved it to be so by putting it on burning coals, and inhaling the fumes when suffering pain in the head. The virtue is only in the pith and innermost part of this tree, the rest being of no value.

The Anzichi make linen cloths from the palm-tree in various forms and colours; and also silk stuffs, of which we shall speak later. They are subject to a king who has several princes under him, and are a very active, warlike, and bold people in battle, fighting on foot. Their weapons differ from those of all the surrounding people, and are short wooden bows, covered with serpents' skins of divers colours, being of such wonderful workmanship as to seem made of one piece, and this is done to strengthen the bow and give firmer hold. The strings are made of small wooden twigs, like canes, but as firm and pliable as those which the cavaliers of Portugal use for beating their palfreys. These canes, which are red,



and also somewhat black, grow in the country of the Anzichi and also in Bengal, through which kingdom the River Ganges flows. Their arrows are short and slender, made of hard wood, and are carried in the bow hand. These people shoot with such dexterity that 28 arrows, and more, are discharged before the first falls to the ground; and it is said, at times, their skilful archers can kill a bird flying. Besides these weapons they use also a sort of poleaxe of curious shape, the handle being half the length of the blade. At the lower end is a knob by which to hold it securely in the hand, also covered with the snake-skin above mentioned. The head shines brightly, being fastened with copper pins in the wood, and at one end it has a sharp edge like a hatchet, in the form of a half-circle, and at the other a hammer. In fighting, they defend themselves from their enemies' arrows with this weapon instead of a shield, and turn it every way with such readiness that they ward off the shafts aimed at them. They wear also short daggers, in scabbards covered with serpents' skins, and made like knives with a haft, which they carry slung across them. Their belts are of various kinds, but warriors use those made of elephants' hides, three fingers broad, and two thick. They are difficult to make, having to be put through great heat to make them round, and are fastened with buckles cross-ways. These people are wonderfully active and nimble, leaping up and down the mountains like goats, very hardy, without fear of death, simple, sincere, and loyal, and, indeed, the Portuguese have greater confidence in them than in any other tribes. So that Duarte Lopez well says, If these Anziquez became Christians (being thus faithful, truthful, loyal, and simple, giving themselves even to death for the glory of the world and their flesh to their princes for food, if it would please them), how much more from their hearts would they suffer martyrdom for the name of our Redeemer,

Jefus Chrift, and nobly defend our faith and religion, both by testimony and example, in prefence of the heathen.

Duarte Lopez alfo tells us that in confequence of this people being fo cruel, they were not traded with, excepting in fo far as they came to Congo, bringing flaves of their own tribes and from Nubia, a boundary of their country, with fuch things befides, for barter, as linen cloths, and elephants' teeth. They carry back with them falt, and the Lumache, ufed as money, alfo a larger kind of Lumache, found in the Ifland of St. Thomas, of which they make themfelves ornaments and charms, as well as goods brought from Portugal, including filk, linen cloths, glafs, and fuchlike. They ufe the rite of circumcifion, and one of their customs is, for every child, both male and female, to be marked on the face with various devices cut with a knife, nobles and common people bearing the fame marks; of which we fhall fpeak in due order.

They have fhambles for human flefh, as we have of animals, even eating the enemies they have killed in battle, and felling their flaves if they can get a good price for them; if not, they give them to the butcher, who cuts them in pieces, and then fells them to be roasted or boiled. It is a remarkable fact in the hiftory of this people, that any who are tired of life, or wifh to prove themfelves brave and courageous, efteem it great honour to expofe themfelves to death by an act which fhall fhew their contempt for life. Thus they offer themfelves for flaughter, and as the faithful vaffals of princes, wifhing to do them fervice, not only give themfelves to be eaten, but their flaves alfo, when fattened, are killed and eaten. It is true many nations eat human flefh, as in the Eaft Indies, Brazil, and elfewhere, but to devour the flefh of their own enemies, friends, fubjects, and even

relations, is a thing without example, except amongst the Anzichi tribes.

The usual dress of these people is as follows: Men of the lower class are naked above the waist, wearing nothing on the head, but their locks are long and wavy. The nobles wear silk and other garments, and on the head small red, and black caps, also velvet caps from Portugal, as well as others used in the country, and all are envious of being well dressed as far as they are able. The women are entirely covered from head to foot like the Africans, the poorer sort having garments from the waist downwards. The noble ladies, and those who are able, wear certain mantles, which are wrapped round the head, leaving the face free. These also wear shoes and walk very nimbly, and are of fine stature, and pleasant countenance. The poor go bare-footed. Their language is quite different from that of Congo, and the Anziquez always easily learn the Congo tongue, because it is plain and clear, but the Congo people find it very difficult to learn that of the Anziquez. Having asked what is the religion of this people, I was told they are pagans, but could find out nothing more about them.

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## CHAPTER VI.

### OF THE EASTERN BOUNDARIES OF THE KINGDOM OF CONGO.

THE east side of the Kingdom of Congo begins, as has been said, at the junction of the Rivers Vumba and Zaire, and a line drawn towards the south, equally distant from the River Nile, which is on its left, takes in the high and uninhabited summits of the mountain called Crystal, great quantities of crystals of all kinds being found there. Passing on still farther, it includes the heights called the Sun Mountains;

for although so high, they are never covered with snow, and are utterly destitute of vegetation. On the left rise the Saltpetre Mountains, so called from that mineral being found there; and after crossing the River Berbela, which issues out of the first lake, there terminate the ancient limits of the Kingdom of Congo on the east. Thus the eastern boundary of this kingdom extends from the junction of the above-named River Vumba with the Zaire to Lake Achelunda and the country of Malemba, a distance of 600 miles. From this line which is drawn along the eastern boundary of Congo to the River Nile, and to the two lakes, of which we shall make mention presently, a well-populated country extends for 150 miles, with mountains abounding in various metals, and where different kinds of cloth are made from the palm-tree. At this point of our history it is necessary to relate the wonderful manner in which the people of this and the adjacent countries make various kinds of stuffs, such as velvets with and without nap, brocades, satins, taffetas, damasks, and suchlike. None are made of silk as they have no knowledge of the silk-worm, and when silk robes are worn they are brought from our parts. But they weave their cloths from the leaves of the palm-tree, keeping the latter growing near the ground, and cutting and watering them yearly, so that every season they may become more tender.

From these leaves, when prepared after their own manner, very fine threads are drawn, and delicate to a degree in structure. The longest are most valuable, as from them are woven the largest pieces of cloth, on which various patterns are worked, the material having the appearance of velvet on both sides. Damasks also are made from them, worked in various patterns, as well as brocades, which are called high and low, and reckoned much more valuable than our brocades. The king only, and those he pleaseth, are per-



mitted to wear this cloth. The largest pieces are used for brocades, as they are four or five spans long and three or four broad. They are called Incorimbas, which is the name of the country where they grow, and lies near the River Vumba. The velvets of the same width and length as the above are called Enzachas, the damasks, Infulas, the fatins, Maricas, the taffetas, Tangas, and others, Engombos.

The largest pieces are made from lighter stuffs by the Anzichi, some being as much as six spans long, and five wide. Every one who possibly can dresses in these garments, for they have the quality of resisting water, and are very light. The Portuguese also use them for tent cloths, as they are wonderfully proof against both rain and wind.

The above-mentioned boundary shuts in the Kingdom of Congo lying west of it, from which coast, with a line of equal distance farther east, the Nile flows for about 150 miles, enclosing a country abounding in the afore-mentioned products, the territory of numerous lords, some of whom are subject to Prester John, and others to the great King Moenemugi. Of this country we have nothing more to relate, excepting that it is said the people on the west of the Nile trade with the Kingdom of Congo, and along its sea coasts; and those on its eastern side go through the Kingdoms of Moenemugi as far as the Gulfs of Mombasa and Mozambique.

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## CHAPTER VII.

### OF THE BOUNDARIES OF THE KINGDOM OF CONGO TOWARDS THE SOUTH.

THIS eastern coast terminates, as has been said, at the great mountain, called dell' Argento, and there begins the fourth

and last border of the Kingdom of Congo towards the south, reaching from the aforefaid mountain to il Golfo delle Vacche on the west, a distance of 450 miles.

This line passes through the middle of the Kingdom of Angola, having the Silver Mountains on its left. Beyond them, towards the south, is the great Kingdom of Matama, independent and powerful, at times friendly and at other times at enmity with Angola.

The King of Matama is a pagan, and his kingdom extends from the above-mentioned boundaries to the River Bavagal on the south, and very near the base of what are commonly called the Mountains of the Moon. On the east it is bounded by the western side of the River Bagamidri, and crosses over the River Coari. The country abounds in mines of crystal and various minerals, and in every kind of food, for the climate is good. Notwithstanding the people traffic with the neighbouring tribes, none the less do the Kings of Matama and Angola very often go to war with each other, as we have before mentioned.

This River Bagamidri divides the Kingdom of Matapa from that of Monomata, which lies towards the east, and of which Joan de Barros has fully written in the first chapter of his tenth book.

Towards the sea-coast are many lords who, although of inferior rank, usurp the title of king. Not many harbours of importance are found along these shores. As we have frequently spoken of the Kingdom of Angola, it is now time to treat of it more fully, for, as has been said, though formerly ruled by a governor under the King of Congo, this governor has, since the king became a Christian, made himself absolute ruler. Having usurped all those countries over which he bore rule, and in process of time conquered some of the surrounding provinces, he is now a great and rich prince, and hardly less

powerful than the King of Congo, to whom he pays tribute or not, according as he chooses.

It came to pass that after Don Juan II., of Portugal, planted the faith of Christ in the Kingdom of Congo, and the king became a Christian, the Lord of Angola was always friendly towards him, being to some extent a vassal, and their people trading together. He sent tribute every year to the King of Congo, and trade was carried on at the Port of Loanda between the Portuguese and the people of Angola by permission of the King of Congo. Slaves were bought and exchanged for other merchandize, all being sent to the Island of St. Thomas, the trade here being united with that of St. Thomas, ships first calling at that island, and then going on to Loanda. Trade becoming successful, they began to send vessels themselves from Lisbon to Angola, and also a governor, Paulo Diaz di Novais by name, to whom belonged this privilege on account of his ancestors having first discovered this trade. To this Paulo Diaz, Don Sebastian, King of Portugal, conceded the power of conquering 33 leagues of country, beginning at the River Coanza, and going southward inland, where he was to take all he could gain for himself and his heirs. Many other ships went with him, thus opening a great trade with Angola, which, however, was always directed to the Port of Loanda, where the above-mentioned vessels unloaded. By degrees he penetrated to the mainland, forming a station at a village called Anzelle, a mile from the River Coanza, so as to be more convenient and near to the Angola traffic. The trade having increased so far, and the Portuguese and Congo people freely bringing their goods to sell and barter at Cabazo, a place where the Lord of Angola lived, and about 150 miles from the sea, the said lord ordered that all the merchants should be killed, and their goods forfeited, affirming that they had come there as spies, and to



seize on the place. It was thought, however, he did it to gain possession of their goods, for these people were not dressed as warriors but as merchants. And this happened in the same year that King Don Sebastian was defeated in Barbary. On account of this Paulo Diaz took up arms against the King of Angola, and, with the people he could assemble from amongst the Portuguese whom he found in those parts, and two galleys, and other ships which he had in the River Coanza, he went still farther on both sides of the river, conquering and subjugating numerous lords by force of arms, making them friendly and subservient. But the King of Angola seeing his vassals submitting themselves to Paulo Diaz, and the latter gaining territory, he gathered a great army to destroy him. Therefore Paulo Diaz appealed to the King of Congo for help, which he gave, by sending him an army of 60,000 men, commanded by his cousin, Don Sebastian Manibamba, and also a captain, with 120 Portuguese soldiers, who were in the country, and whom he paid for this enterprise. This army arranged to join that of Paulo Diaz, in order that they might together encounter the King of Angola, but arriving at the shore where they were to cross the River Bengo, 12 miles from Loanda, and where they expected to find boats to carry the soldiers over, they found these boats were delayed, and as much time would have been lost in conveying so many people across, the army took the road on the opposite side of the river, where some distance in front they met the Angola people, posted there to prevent their entrance into the country. The order of battle of the Mociconghi (for so the natives of Congo are called, as those of Spain are called Spaniards) and of the Angola people is almost the same; for they both fight on foot, dividing their army into several companies, accommodating themselves to the battle-field, wherever it may be, and

carrying their banners and colours in the way we have already spoken of.

The movement of their troops in battle is regulated by various sounds and rattling of arms, directed by the captain-general, and which, when heard in the midst of the battle, signify if the troops are to attack, or to retire, to move forward, or wheel to left or right, or any other military movement. By these sounds the orders of the general are distinctly understood, in the same manner as the drum and trumpet are with us. They use three principal sounds in war. One proceeds from large kettle-drums, whose cases are made from a single piece of wood, and covered with leather, which they strike with small clubs of ivory. Another sound is made by an instrument in the shape of a pyramid, but turned upside down, as they are pointed at the bottom and wide at the top. This instrument has thin plates of iron, hollow inside, and is like a bell turned upside down. They are struck with rods of wood, this being done incessantly to produce as hoarse and warlike a noise as possible; even, at times, cracking them, to increase the horrible sounds. The third instrument is made from elephants' tusks, both large and small ones, which being hollow they blow through a hole at the side like a flute, and not from the top, and they are arranged so as to sound like a cornet, producing military and agreeable music, and such as inspires the soldiers with courage. These three warlike instruments are large and small, the large ones being carried with the captain-general, so that he may give the signal to the whole camp, the different corps and each captain of a troop having smaller ones, and sounding the drums with their hands. So that on hearing the kettle-drums, or the cornet, or the third instrument, every part of the army responds with its own instruments, to show the signs were understood, the under officers

doing the same. And not only were these sounds used as a general thing, but also in the act of fighting; for, during the skirmishes, brave men went with these instruments in front of the soldiers, dancing and beating the drums to encourage them, at the same time giving warning of any danger which threatened by the various sounds.

The military dress of the Mociconghi lords is as follows: On the head a cap ornamented with cock's, ostrich's, peacock's, and other feathers is worn, which makes the men seem taller and very formidable. Above the waist they are entirely naked, and hanging from both sides of the neck are chains of iron with rings the size of a man's little finger, which they wear as if for military pomp. Below the waist they wear breeches of cloth, or thin stuff, and over that a robe down to the feet, with the folds turned back, and tucked under the belt. This belt, as we have said, is of exquisite workmanship, with bells attached to it, similar to the instruments mentioned above, and so arranged that when fighting with their enemies the sounds give them courage. Their buskins are the same as those worn by the Portuguese. We have already spoken of their weapons, which consist of bows, arrows, swords, daggers, and targets; these are distributed in such manner that he who has a bow carries also a dagger, but not a target, these two last not being suitable to carry together, but only the sword and shield. The common soldiers wear nothing above the waist, and for the rest have bows, arrows, and daggers. These first begin the skirmish attack, advancing in scattered groups, and provoke the enemy to fight, leaping quickly round from one side to another to avoid the enemies' blows. Young men also as has been said, run swiftly in front, beating the drums, as if to encourage their comrades; and when it seems to the captain-general these are already weary, he recalls them

by founding one of the instruments. When thus withdrawn from the combat they wheel round, and are succeeded by others in the fight, so that the army in this manner brings all the forces to bear in fighting the battle out.

In this battle various assaults were made by the contending armies, and in the first encounters the Congo people were victorious; but afterwards, both sides having suffered great loss, and as from lack of supplies the men were ill and dying, the camp of the King of Congo was broken up, and all returned home. Paulo Diaz being thus unable to join his allies, went forward, and crossing the river entrenched himself in Luiola, a strong natural position, where he could resist the King of Angola. Luiola is thus strong because the Rivers Coanza and Luiola joining 105 miles from the coast, and approaching each other again within a bow-shot a little above their confluence, make a sort of island between them. In this island, at the meeting of the two rivers, a hill rises, which was taken by Paulo Diaz, and, to make it more secure, fortified. Formerly it was not inhabited, but has now become a small country, peopled by the Portuguese. From Luiola the river is navigated as far as the sea in small boats; and one can go, without risk, for 105 miles by land. Near it are the Cabambe Mountains, producing much silver, which the said Diaz was always trying to secure for himself. And it was on account of these mountains that the quarrel between himself and the people of Angola took place, for the latter, knowing the Portuguese set great value on the mountains, because of their silver mines, did all they could to prevent them coming there. They fought against each other, also, in other parts, for as the Portuguese navigated the River Coanza they were continually making inroads into the countries subject to the King of Angola. The weapons used by this people are bows, six spans long,



with strings made of the bark of trees, and arrows of light wood, less than a man's little finger, also six spans in length, with iron heads made like a hook, and feathers of birds on the top. Of these they carry six or seven in the same hand with the bow, and without any quiver. The handle of their daggers resembles that of a knife; and these they carry in the left side of the belt, and use with the hand uppermost. In military movements they use the stratagems of war and its various manœuvres, for when fighting against the Portuguese it was seen they knew their advantage over the enemy, attacking them at night, or during rainy weather, when the guns and bombs would not take fire, and dividing their forces into several troops. The king does not go to war in person, but sends his captains. These people flee directly they see their captain slain, and no argument can stop them, from giving up the advantage. They are all infantry soldiers, and have no cavalry. The captains, when not wishing to walk, are carried by slaves in one of three manners, of which we shall speak hereafter. These people go to battle in great numbers, and in great disorder, no one remaining behind who is at all fit for action. They make no such provision as is necessary for a camp, and those who do take any victuals have them carried on the shoulders of their slaves. Nevertheless, there are many animals which they could domesticate and adapt for drawing and carrying, and about which we shall speak in another part of this history. Thus it comes to pass that arriving at a certain place, with the whole army, their provisions consumed, and nothing left for food, and just when the need of the expedition is at its height, they are obliged to return to their own country, being overcome with famine.

These people are very superstitious, and if a bird chance to fly on their left hand, or cries in a certain manner, which



they profess to understand predicts danger or ill-luck, or that they are to proceed no farther, they turn back at once, a custom also observed by the Romans in early times, and by other heathen nations at this day. And if it appears strange that the few Portuguese soldiers who followed Paulo Diaz, with others of the same nation who traded in that kingdom, and gave him aid to the number of 300 at the most, and who, together with their slaves, and the malcontents and fugitives who fled from Angola to join him, and at no time exceeding the number of 15 thousand men, could possibly make such gallant resistance to these innumerable hosts of negroes, amounting, it is said, to a million of souls, and subjects of the King of Angola, I reply, that might easily happen, seeing that the negroes wore no clothing, neither had they any defensive weapons, and their offensive ones, consisting only of bows and daggers, as has been said; whereas our small numbers were well covered with quilted jerkins, lined with cotton, double-sewn, which protected them from the arms down to the knees, their heads being covered with caps of this same material, which was proof against arrows and daggers. Besides this, they used long swords, some of their cavalry carrying spears. One cavalry soldier is equal to a hundred negroes, who are greatly afraid of horsemen, and, above all, of those who fire the guns and pieces of artillery, which cause them extreme terror. So that the few, if well-armed and skilfully disposed, easily conquer the larger hosts.

This Kingdom of Angola is populated to an incredible extent, the men taking as many wives as they wish, and the people multiplying without end, which is not the case in Congo, for there they live as Christians. So that as Duarte Lopez said, and believed, the Kingdom of Angola has nearly a million fighting-men, for every man having many

wives, so also many sons are born to them, and all go willingly to battle in the service of their prince.

The country is peculiarly rich in mines of silver and copper, and there is a greater abundance of various metals than in any other country in the world. It also abounds in all manner of produce, has various animals, and, particularly, herds of cows. It is a fact that these people prefer dog's flesh to any other food, and the animals are fattened on that account, and cut in pieces and sold in the public shambles. It is asserted that a very large dog, resembling a bull, is sold in exchange for 22 slaves, which at 10 ducats a head, would cost 220 ducats; so greatly are these animals prized. The money used in Angola differs from the Lumache of Congo, for it consists of glass beads, the size of a nut, and smaller, of various forms and colours, which are made in Venice. These are used not only as money, but for ornaments, both by men and women, who wear them on the neck and arms, and are called in their tongue, Anzolos, but when threaded in the form of a rosary, Mizanga.

The King of Angola is a pagan, worshipping idols, like all his people. It is true he wished to become a Christian, after the example of the King of Congo, but as up to this time it has been found impossible to send priests to instruct him, he has remained in darkness. The above-named Duarte Lopez records, that in his time this king sent ambassadors to the King of Congo, asking for priests to instruct him in the Christian faith, but, there being none with him, he was unable to do so. These two kings have now made a treaty of peace, the Angola ruler being forgiven the attack and carnage committed by him on the people of Congo, and on the Portuguese, at Cabazo.

The language of Angola is the same as that of Congo, for, as we have said, it is all one kingdom, the only difference

being such as is frequently seen between neighbouring countries. For between Portuguese and Castilians, or between Venetians and Calabrians, the dialects are so various, and the words twisted into such different forms (although all have the same idiom), that it is with difficulty they understand one another.

We have said that il Seno delle Vacche divides the Kingdom of Angola in the middle, one half of which only has been referred to. Now we shall describe the second half, which extends from il Seno delle Vacche to the south. From il Seno delle Vacche to the cape called Black Cape (Cape Negro), by way of the coast, extends 200 miles of country similar to that described above, and is the territory of lords subject to the King of Angola. A line drawn towards the east from Black Cape cuts through the mountains called Monti Freddi, which in certain parts, higher up towards the equinoctial line, are known as Monti Nevosi, to the Portuguese, and this line ends at the base of other mountains, called del Cristallo. From these Monti Nevosi come the waters of Lake Dumbea Zocche. The above line extends from Montagna del Cristallo northward, through the Monte del Argento, as far as Malomba, where, as we have said, the Kingdom of Congo is divided, the River Coari parting in the middle. Such is the kingdom ruled over by the King of Angola, of which we have nothing more to say, nor anything relating to the king himself or his Court.

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## CHAPTER VIII.

OF THE EXTENT OF THE KINGDOM OF CONGO IN POSSESSION  
OF THE REIGNING KING, ACCORDING TO THE ABOVE  
FOUR DIVISIONS.

STARTING from the Coanza River, and traversing a distance of 375 miles towards the equinoctial line, we find the river called las Bareras vermeглиas, for the ruins of certain rocks worn by the sea falling into it give it that colour. From thence, in a direct line, the king has 450 miles of territory, and this line, going onwards towards the south, passes the Mountains del Cristallo (which are not those of Angola, already referred to, but others), and the Mountains del Salnitro, and, crossing the River Verbela, at the foot of the Mountains del Argento, terminates, at a distance of 500 miles, in the Lake of Achelunda. The fourth line takes the course of the River Coanza, which flows from the said lake, a distance of 360 miles, so that the entire extent of the kingdom at present ruled over by King Don Alvarez of Congo measures 1685 miles. But the way for crossing over this country commences at the mouth of the River Zaire, at the point known to the Portuguese as Padraon, and cutting right through the Kingdom of Congo, and crossing the Sun and Crystal Mountains, ends at a distance of 600 miles, and 150 miles from the Nile. It is true that formerly the ancestors of this prince ruled over many neighbouring countries, which, in process of time they lost, though they still retain the titles of all those regions now governed by others, as, for example, Don Alvarez, King of Congo, and of Abundos, and of Matama, and of Quizama, and of Angola, and of Angoi, and of Cacongo, and of the seven Kingdoms of Congere

Amolaza, and of the Pangelungos, and Lord of the River Zaire, and of the Anziquos, and of Anziquana, and of Loanga, &c.

*Provinces of the Kingdom of Congo.*

This kingdom is divided into six provinces, called Bamba, Sogno, Sundi, Pango, Batta, and Pemba. That of Bamba, which is the largest and richest, is governed by Don Sebastian Manibamba, cousin of King Don Alvarez, lately deceased, and is situated by the sea-coast, reaching from the River Ambize to that of Coanza on the south. This prince has many lords under him, the names of the principal being Don Antonio Mani Bamba, who is lieutenant and brother of Don Sebastian, and another, Mani Lemba, and Mani Dandi, Mani Bengo, and Mani Loanda, Governor of the Island of Loanda; and Mani Corimba, Mani Coanza, and Mani Cazzanzi. All these govern the sea coast line; but in the interior, where the land belongs to Angola, the Ambundos are made rulers, who, living on the borders of Angola, are also subject to the same Manibamba, and are the Angazi, Chinchengo, Motollo, Chabonda, and many others of lower rank. Note that this word Mani means Lord, the second half referring to the country and government under his rule; as for example, Mani Bamba means lord of the country of Bamba, and Mani Corimba, which is part of Bamba, lord of Corimba, and so with the rest. This Province of Bamba is bounded by Angola on the south, and on the east, towards the Lake Achelunda, lies Chezzama, a country which is under a republic, and divided into many lordships, the people not being in subjection to the King of Congo, nor, indeed, to the King of Angola. Ultimately, after having greatly resisted Paulo Diaz, these Chizzama lords became subject to him, in order to escape the yoke of the King of Angola; and Diaz made use of them himself against the said



king. Now, this country of Bamba, as has been said, is the principal one in the Kingdom of Congo; its key, buckler, sword, and defence, and the barrier against its enemies. So that it is able to resist every rebellion in those parts, having brave people always ready for war, resisting its Angola enemies, and helping the king in quelling disturbances caused by other countries. When necessary, they can bring into the field four hundred thousand armed men, although that is only the sixth part of the kingdom, but the best and largest. The principal city of this province lies in the plain between the Rivers Loze and Ambrize, and is called Panza, a name common to every territory. The governor lives here, and it is a hundred miles from the sea. In this province, the mountains, stretching out to the Angola Kingdom, first begin to appear, where silver mines, and those of all other metals are found. It is very rich, for along its seashores are found the Lumache which serve as money in the Congo kingdom. Here also is the largest traffic in slaves, who are brought from Angola, for they buy from the Portuguese every year more than five thousand negroes, and then take them to various parts for sale. The people of this province are the bravest in the whole kingdom, and are armed with long and large swords, like those of the Slavonians, which are brought them from Portugal. Mighty men also are amongst them, who at one blow cut a slave through the middle, and take off the head of a bull with the stroke of one of these swords, and more than this (a thing which seems incredible), one of these valiant men can hold on his arm a vessel containing the fourth part of a butt of wine until the vessel has emptied itself. They use bows and arrows with great skill and dexterity; and besides these weapons they have long shields, made of Dant's skin, of which we have already spoken, as used by the Anzichi.

*Animals found in the Province of Pamba.*

The animals found in this region are, first, elephants, which abound in all the Congo kingdom, but chiefly in Pamba, on account of forests, pastures, and water being more abundant there than in any other part of that country, so many rivers flowing through it, and thus furnishing food for these enormous creatures. Lopez said he had often measured the size of an elephant's foot in the dust of four spans in width, from which one can (by making a circle) guess the size of the whole body of this beast. The foot is called *malo manzao*, that is, foot of an elephant. When in our time, in Portugal, Italy, or Germany, these animals are found much smaller in size than those we have referred to, it is because they are young ones, and were taken to those countries at an early age, in order to domesticate them. They are reckoned in these regions to live 150 years, and only cease growing at middle age. In support of this statement Lopez added that he had seen teeth, not of horn, as some think, which weighed 200 pounds 12 ounces. In the Congo tongue they are called *Mene Manzao*, or tooth of the elephant. The young elephant is known as *Moana Manzao*, or son of the elephant. Their ears are bigger than the largest Turkish shields, being six spans long, and egg-shaped, and narrower and more pointed towards the shoulders; and with them they chase away flies, as well as with their trunk and tail. It is said, that when they cannot reach the offenders with these they curl up their skin, and so kill them.

In their tails are long filken hairs, sprinkled with black and shining ones, those in the older animals being strongest and finest, and most highly prized by these people, both noble men and women in Angola, and in the adjoining country of Ambundo, using them as ornaments for the neck, and esteeming

them not only for their beauty, but as the produce of these large animals. They are very thick, like a rope, and cannot be pulled apart with all the strength possible, the hands being injured even in the attempt. To procure them many lie in wait for the elephants as they ascend narrow and steep paths, going behind them, and with sharp knives cutting off their tails. One such tail is equal in value to two or three slaves. The beasts cannot turn to revenge themselves in these narrow defiles, nor can they reach their enemies with their trunks. Some, who are agile and brave, attack the elephants by stealth from behind, whilst they are feeding, and try, with one blow, to cut off the tail, saving themselves by running round and round, for, notwithstanding the size of these creatures, they run very swiftly in a straight line, and take long steps, though slow ones. In an open plain they are swifter than the fleetest horse, but when turning they lose time, and so the hunter escapes. Many, however, are caught and killed by the elephants when pursued by them on a straight road.

The ancients, who were ill-informed on the subject, assert that elephants could not lie down, but leant upon trees, which, when fawn down by hunters, the elephants fell with them, and being thus rendered helpless were caught as they lay on the ground. But Duarte Lopez says that they not only lie down, but also kneel, and leap with their forefeet on trees to feed on leaves, and stoop to drink water, which is often found in their caves. Their joints resemble those of other animals, although differing in some respects, for from the fore feet to the shoulders they have only two joints. Whilst feeding they root up large trees with their shoulders and back, but take smaller trees between their teeth, twisting and dragging them, in order to feed on the leaves. Sometimes it happens that one of their teeth is broken, and thus

many are found scattered over the open plains who have lost their teeth. They eat with short teeth, which are not seen as the two long tusks are, and take their food into the mouth with their trunk, as if it were a hand and arm, the end of which is formed like a finger; with this they can take up the smallest things, such as nuts, straw, and wheat, and put them into the mouth, as I, Filippo, have seen myself at Lisbon.

As the young elephant cannot be reared quickly, being slow of growth, the milk is kept from it, and it soon learns to feed itself. Mother nature has so provided that only once in seven years these animals bring forth their young. Their skin is hard beyond belief, being four fingers thick, and impossible to pierce, even with a gun. Lopez records that with a small gun, called a Petreraa, he hit one without wounding it, but it was badly bruised, and went three days' journey in a dying condition, when meeting some slaves by the way, in its maddened state, it threw them down and killed them. The natives do not know how to tame these animals, of whom so much use might be made in transporting merchandize, and in many other ways. They are captured by drawing them into deep trenches in parts where they are accustomed to feed. These trenches are narrow at the bottom, and larger above, so that the animals cannot help themselves, and when leaping forward, fall down again. Earth, grass, and leaves are covered over these trenches, which act as a blind, and the animals passing over them fall into the trap. Lopez said he had, with his own eyes, seen a very wonderful thing in Coanza, for a young elephant, following its mother, having fallen into a pit, from which she failed to draw it out, though using all the strength possible for its rescue; whereupon she buried it therein, and covered it with grass, branches, and young shoots of trees, filling up



the hole, so that the hunters should not have the satisfaction of its capture, preferring rather to kill it than allow it to fall into their hands. This tender mother, not fearing the crowd who stood around with various weapons, and angry sounds directed against her, confident in her own strong nature was unwearied from morning till night in trying to drive them back, and failing to do so acted as we have related. The elephant is a gentle beast, and, trusting in its great strength, has no fear, doing injury to none when unmolested, and approaching dwellings without any sign of ill-will. They do not attack, unless interfered with, only sometimes they will gently hoist with their trunk into the air any one they may meet by the way. They delight in water, and may best be seen by the rivers and lakes, where it is their habit at noontide to go and drink and refresh themselves, bathing and standing up to their middle in water, and throwing over the rest of the body great quantities of water by means of their trunk. On account of the large pastures and number of fords in the Kingdom of Congo great numbers of these creatures are found there. Duarte Lopez says he has seen them pass from Cazanze to Loanda through a small grassy valley to the number of 100 (going in companies, like cows, camels, and suchlike animals, and not alone, like lions, and other wild beasts), large and small, the latter following the mothers, and being the first young ones he had seen. Abundance of ivory being found here, must be the produce of the great number of elephants; and besides, ivory was not accounted valuable till after the Portuguese begun to trade in these regions. As it must have accumulated to a great extent for centuries, it is, even to this day, to be had for a small price.

It is not known if there are any other animals as large as the elephant in these countries, nor if the rhinoceros, similar



to it, and called Bada in India, exists here. But it is well known that the horns which grow on the nose of that beast are brought to the country of the Anzichi, and greatly prized there, being used for divers maladies, so that it is possible some may be found in these parts. The lions in the Anzichi country are similar to those found in different parts of the world, but they are not seen in Bamba, where, however, tigers of the very same form as those seen by Duarte Lopez at Florence are found in great numbers, who testified to their being really tigers. He told also of a curious habit amongst them, which is, that they do not molest white men, but only black ones, and even kill and eat black men whilst asleep, sparing white ones. If unable to satisfy their hunger in the open country, they fearlessly drag from the very courts of the houses any animals they find there, sparing none. In the Congo tongue they are called Engoi. These beasts are as fierce as lions, roaring in the same manner, and resembling them in all respects, except the skin, that of the tiger being spotted, whereas the lion is all of one colour. Tigers are caught and killed in various ways, poison being sometimes mixed with their food. Snares also are laid, in which a kid is placed, and when the hungry beast seeks for prey he is suddenly caught in one of these snares, and, trying to release himself, becomes more and more entangled, and so is secured. Another mode of capture is to attack him with arrows, spears, and fire-arms. The tiger is an enemy to the negro, to sheep-folds, and even to cattle. Notwithstanding, Duarte Lopez tells of one reared by himself from 15 days old, and fed on goat's milk. When full-grown it followed him like a dog, being quite tame, but allowed no one to touch it but its master. Nevertheless, this creature roared, and its eyes glared fearfully. In process of time it killed a favourite dog, and also a pet

Zebra belonging to its master, who, seeing the tiger was a dangerous animal, shot him. He adds that in this region the whiskers of the tiger are considered deadly poison, and when given in food cause death, as if from madness. Therefore, whoever brings a skin of this animal without the whiskers, the king causes to be punished.

In this country another animal is found, called the Zebra. It is common also to some parts of Barbary and Africa, and, though in all respects like a mule, still is not one, as it produces male progeny. It has a very peculiar skin, and different from all other creatures, inasmuch as from the back bone round towards the body it is streaked with three colours, black, white, and dark brown. These large stripes are three fingers' length from each other, and meet in a circle, every row with its own colour. The neck and head are marked in the same manner, as well as the ears and legs; so that a streak beginning with white is invariably followed by black, and then by dark brown, always maintaining the same regularity of colour. The mane is not long. The tail, like that of the mule, is very glossy, and of good colour. The feet and hoofs are also like those of the mule. This animal resembles the horse in its fleetness, for so rapid is its motion that, in Portugal and Castile, they still say, as swift as a zebra, to denote extreme speed. These animals bring forth their young every year, and are found in large numbers quite wild. When tamed, they are used for riding, for transport service, and also as good war-horses, as well as in many other ways. From all this we see that mother nature has provided in every country for the convenience and necessities of man a variety of animals, of food, and of climate, so that nothing is lacking for his comfort. Not having, however, horses in any part of the Kingdom of Congo, nor knowing how to train oxen to the yoke or the

pack saddle, for drawing or carrying, neither how to tame zebras with bridle and saddle, or, indeed, in any way to transport their merchandise from place to place by means of these animals, they are of necessity obliged to employ men instead of beasts of burden. And so, lying down in a sort of litter, or seated in them, and protected from the sun with umbrellas, the people are carried by their slaves, or else by men who are stationed at various posts for hire. Whoever wishes to travel quickly must take many slaves with him, and when the first carriers are tired a second set take up the load, so changing continually, in the same way as the Tartars and the Persians do with their horses. These men travel very rapidly, being accustomed to their burdens, and, by constant changing rival a postillion's gallop. Of the manner in which these people are carried, whilst travelling, we have furnished pictures, and also of the zebra, of the dress of men and women, of soldiers, of military instruments, and of the palm-tree.

Other animals are found in these regions standing about four feet less than oxen, with red-coloured skins, and horns like a goat, black, smooth, and glistening, of which they make pretty ornaments, such as are made also from buffalo horns. Their heads and hair resemble those of the ox, and their skins are much prized, being taken to Portugal, and from thence to Germany to be dressed, and are called Dants. The King of Congo was desirous of having workmen skilled in the art of dressing and cleansing these skins, so as to make them into weapons of defence. Nevertheless, these people use them as shields and targets against the blows of different weapons, and especially against arrows. These animals are killed both with guns and arrows, but if they espy the hunter they attack him, and, being fierce and courageous, will injure him with their feet and muzzle,

not being able to do so with their horns, and leave him almost, or indeed altogether dead. Innumerable herds of wild buffaloes, wander about the deserts of the Anzicana Kingdom, as well as numbers of wild asses, which the Greeks call Onagri. Besides these, one finds also other beasts called Empalanga, which resemble the ox in bigness and form, except that they hold the head and neck aloft. Their horns are broad and crooked, three spans long, and divided into knots, but sharp at the points; and from these fine sounding horns are made. Although these creatures live in the forests they are quite harmless. The skins of their necks are used for shoe soles, and their flesh for food. They might be taught to draw the plough, and also serve in various ways for husbandry. Large herds of kine and tame oxen feed here. There are also pigs, wild boars, and flocks of sheep and goats. These sheep and goats, Don Lopez says, bring forth two, three, or four lambs, or kids, at a time, but never only one. On account of the pastures being so rich these animals are all brought up by their own dams, and Lopez proved this to be the case, as he had several head of them in his own dwellings.

Wolves, too, live in these regions, who are beyond measure fond of palm oil, and scent it afar off, as they possess the same sense of smell which Virgil attributes to dogs, *odora canum vis*. The oil, as has been said, is made from the palm-tree, and is thick and hard like butter; and it is wonderful how these wolves can take a gourd full of it between their teeth and carry it away on their shoulders, in the same way as wolves carry off sheep with us. Foxes abound here, which also, like those in our own parts, steal poultry. In this Province of Pamba there are innumerable animals for the chase, such as stags, fallow deer, roebuck, and gazelles, of which last Lopez said he had seen great



herds, and also numbers of rabbits and hares, there being no hunters to kill them.

In this same province are many wild civet cats, called by the Portuguese *Algazia*, and some had been tamed by the people of the country for the sake of their perfume, in which they greatly delight. This was before the Portuguese traded in those parts. In *Manibatta* a great number of fables are caught, which have exceedingly fine grey hairs. They are called *Incire*, and no one is allowed to use the skins of these creatures except by permission of the prince of the province, their value being such that one skin is equal to the price of a slave. Towards the *Anzicana* region martens also are caught, and their skins made into garments, to which we shall refer in due time.

Apes, monkeys, and similar animals of every description, both large and small, are found in the country of *Songo*, which lies by the *River Zaire*. Some of these creatures are very amusing, and are kept by the Lords in those parts for pastime, but especially for sport; and although without reasoning powers, yet they imitate to a great extent the actions and manners of mankind. In all the above-named regions these different animals are found in greater or lesser numbers.

The snakes and serpents here are of an entirely different species from those of our own countries, being enormous and frightful in form, and some measuring 25 spans long, and 5 broad. The stomach and mouth of these creatures are so large that they can swallow a stag, or any other animal of equal size. They are called \* \* \* \* \*, that is, a large water-snake, which comes on land to feed, and then returns to the river, living in both elements alike. They cling to the branches of trees, and lying in wait for animals who come to feed near, when they are sufficiently close that they can drop on to them they wriggle down, and catching



the animal by the tail, crush and strangle it to death, after which they drag it to some solitary wood, or other spot, where they slowly devour it, even to the skin, the horns, and the claws. Now, when thus gorged they remain in a state of torpor, and might be killed by a child, being satisfied with this food for five or six days, and then again seek for prey. They change their skins at certain seasons, and even sometimes after having eaten largely, which skins are found afterwards and collected as specimens of the size of these creatures. This snake is much prized as food by the heathen natives, even more so than fowls and like delicate flesh, and they eat it roasted, finding great numbers of them lying burnt on the ground, when they set fire to their thick woods.

Besides these there are vipers, well known to be so poisonous that any one bitten by them dies in 24 hours, yet the negroes know of a certain herb which heals their wounds. There are certain other creatures about the size of a ram, which have wings and tails like dragons, and a long snout, with divers rows of teeth, and which eat raw flesh. Their colour is azure blue and green, their skin having the appearance of scales, and they are two-footed creatures. The pagan natives worship them as gods, and to this day some are preserved as wonders by these people. To make them still more valued, the nobles have them in their own keeping, in order to obtain from those who come to worship them gifts and oblations. Four-footed chameleons are found here on the rocks, about the size of lizards and such-like creatures, with pointed heads, and tails like a saw. They are mostly of dark bluish and greenish colours, and even whilst looking at them one sees their colours change rapidly. They live chiefly on high rocks and trees, to breathe the air, with which they are nourished. Other venomous serpents

found here carry at the end of their tails a sort of ball, like a bell, which rings as if nature had placed it there to warn those who were approaching to beware of danger. These bells and the heads of the serpents are remedies for fever and palpitation of the heart. Such are the kind of creatures found in these regions, with others also common to other countries.

It remains now to speak of the Birds, and first of Ostriches, as being larger than any other. These are found in those parts of Sundi and of Batta bordering on the Muzombi, the young ones issuing from an egg warmed by the sun. Their feathers are used as standards and banners in battle, and are mixed with those of the peacock in the form of a sun umbrella. And as we are talking of peacocks I may say that in these parts of Angola peacocks are reared in a wood surrounded by walls, the king not permitting any one to have these birds but himself, on account of the royal standards above mentioned. One reads in the ancient histories of Alexander the Great, that this bird was as highly prized when it was first seen in Europe. Here also are the cocks called Indian ones, and hens, geese, and ducks of every kind, both wild and tame, and partridges in such numbers that children can catch them with a noose. There are also other birds like pheasants, called Gallignoles, doves, pigeons, and great numbers of those birds called fig-peckers. Birds of prey, such as Royal eagles, falcons, goshawks, sparrow-hawks, and others found here are not used for hawking. Sea-birds, such as large and white Pelicans, so called by the Portuguese, swim under the water, whose throats are so large that they swallow a fish whole, and whose stomachs are so strong, and so hot by nature, that they easily digest fishes entire. Their skins are so warm that the people of the country use them as covering, and prize them greatly. Great numbers of white herons and grey

bitterns, called royal birds, feed here in the fords. There are certain birds also, resembling cranes with red beaks, red legs, and as large as swans; their feathers are for the most part red, the rest white, and some have dark-coloured crests. These birds, called by the people of the country Flamingoes, which they resemble, are very beautiful; and are also used for food.

Large grey parrots, which are good talkers, abound here, as well as small green ones, which do not talk much. There are certain small birds, too, called birds of music, larger than canaries, with red feathers and beaks, others being green, with black feet and bill. Some are all white, others grey, or all black. These last sing more beautifully than the rest, and seem almost to speak in their songs. There are others which sing in various ways, but all so sweetly that the lords of this country have for centuries kept such birds in cages, and prized them highly for their song.

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## CHAPTER IX.

OF THE PROVINCE OF SONGO, WHICH IS THE COUNTRY OF  
THE RIVER ZAIRE, AND OF LOANGO.

THIS province is bounded seven and a half degrees north by the River Ambrize, and, after crossing the Rivers Lelunda and Zaire, its confines terminate at the Red Rocks, which are on the borders of the Kingdom of Loango. In the centre of this province is a territory of the same name, called Songo, where the governor of the country lives. The lords ruling this country are called Mani Songo, or Lords of Songo, and are usually of the blood royal. He who now

reigns is Don Diego Mani Songo, and under him are several lesser lords and provinces, which in old time were free, like the people of Mombalas, living nearer the City of Congo, but who are now under this government. On the other side of the River Zaire, towards the north, is the Province of Palmar, so called from the number of palm-trees growing there. Other lordships border on the territory of the King of Loango, who formerly was subject to the King of Congo, but in process of time became independent, and now professes to be a friend of that king, but not a vassal. The people of this country were called Bramas in former days, and lived inland eastward, under the equinoctial line, as far as the borders of Anzicana, all along the mountains which divide them from the Anzichi on the north. These Anzichi are called Congreamolal by the people of Loango, because they were formerly subject to Congo.

Many elephants are found in Loango, and also much ivory. Ivory they exchange for iron, and even a nail from a ship is taken in exchange for a whole elephant's tooth. This must be either because no iron is found here, or the working of it is unknown. These people use it as points for arrows, and for other weapons, as we have said before, when speaking of the Bramas. They make also cloths from the palm-tree, such as we have spoken of above, but smaller and finer ones. Cows and other animals of the kind abound.

The people are pagans, and their dress is like that used in Congo. They go to war with their neighbouring enemies, who are the natives of Anzicana; and when fighting against them they ask help from Congo, thus preserving themselves partly independent. They worship what they please, their chief deity being the sun, as representing the male, and the moon as the female. For the rest each chooses his own idol, which he worships according to pleasure. These people

would gladly embrace the Christian faith, as many of them who live on the confines of Congo are already converted to it, and the rest, only from lack of priests and of others to teach them the true doctrine, remain in error.

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## CHAPTER X.

### OF THE THIRD PROVINCE, CALLED SUNDI.

THIS Province of Sundi is the one nearest to the City of Congo, called San Salvador, although quite beyond that territory, and 40 miles distant from it. It extends to the River Zaire, and over the same to the other side as far as the Caduta, or Fall, of which we have spoken above. It stretches along both sides of the river, bordering on Anzicana northwards, and towards the south extends along the said river to its junction with the River Bancare, and along its banks as far as the foot of the Monte del Cristallo. Its principal town is on the confines of the Province of Pango, where the governor of the province bearing the same name lives, that is to say, of Sundi; and it lies a day's journey to the south of the falls of the river. This province is the chief one, forming almost the patrimony of the whole Kingdom of Congo, and therefore always governed by the eldest son of the king and the princes who are first in succession, as it came to pass in the time of the first Christian king, Don Juan, whose eldest son, Don Alfonso, having previously been governor here, succeeded his father. All successive kings have observed the same custom, giving the government to the princes who were next in seniority, and in the same way the present King Don Alvarez was himself



formerly governor, and called Mani Sundi. It must be observed here that in the Kingdom of Congo, no one having property can leave it to his heirs. Everything belongs to the king, and he divides the government, riches, and territory to whomsoever he pleases, his own sons being subject to the same law. In consequence of which law, if any one omits to pay tribute every year, the king takes away their governorship, giving it to another, as happened to the king who now reigns, at the time when Duarte Lopez was at this court; for wishing, when governor, to be liberal, and even boundless in generosity to his vassals, who were dissatisfied with the burdens put upon them, he was for this disobedience removed from his governorship and from the king's favour, which last is known in the language of this people as Tambocado, to which we shall allude fully in other parts of this book. A great number of Lords are under the rule of the Governor of Sundi. The people trade with the countries adjoining, selling and bartering salt and different kinds of cloth brought from India and Portugal and using Lumache as currency. They receive in exchange cloths made from the palm, ivory, fables, and belts made from the leaves of the palm, beautifully worked, and much valued in these parts. Great numbers of crystals are found, and also several metals; but iron is most valued, and from it the people make knives, fire-arms, swords, and similar instruments useful to mankind.

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## CHAPTER XI.

### OF THE FOURTH PROVINCE, CALLED PANGO.

THE country of Pango was formerly an independent kingdom. On the north it is bounded by Sundi, on the

south by Batta, on the west by Congo, and on the east by the Montagne del Sole. Its chief city, which is the residence of the governor, has the same name, and is situated on the west bank of the River Barbela. Originally it was called Pangelungos, which has in time been corrupted into Pango. The River Barbela runs through the middle of it, this river taking its rise in the great lake from which the Nile flows, and also from a smaller lake, called Achelunda, and falling into the Zaire. Although the smallest province, nevertheless it does not yield less tribute. It was conquered after that of Sundi, and became subject to the princes of Congo, and now all have the same language and dress. The present governor is called Don Francesco Manipango, and belongs to the oldest nobility of the chiefs of Congo. In councils of state he is always present, being already an old man and of great prudence; and for fifty years he has governed this kingdom without any outbreaks, or having once had to be recalled by the king. The trade of this province resembles that of Sundi.

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## CHAPTER XII.

### OF THE FIFTH PROVINCE, CALLED BATTÀ.

THIS country is bounded on the north by the Province of Pango, on the east it crosses the River Barbela, to the Monti del Sole and to the foot of the Salnitro range, and towards the south of the said mountains is bounded by a line passing from the junction of the Barbela and Cacinga Rivers to the Monte Bruciato. Within these limits lies Batta and its principal city, the residence of the governor, likewise

called Batta. Formerly it was known as Aghirimba, afterwards the name was changed to Batta. The kingdom formerly was powerful and great, and voluntarily joined itself to that of Congo without any war, doubtless to avoid diffensions amongst its chiefs, and has in consequence greater advantages and freedom than any other province in the Congo Kingdom. The government of Batta is always therefore given to one of the blood royal of this country, according to the king's pleasure, not having regard more to one than another, beyond keeping to the royal line. Neither the eldest nor the second son inherit this post, but the King of Congo gives it, as we have said, according to his pleasure, in order that there shall be neither usurpation nor rebellion. This governor ranks nearer the king than any other in Congo, being second person in the kingdom, nor can any one alter his decrees as they can those of others, and on the failure of the royal line the succession devolves upon him, and he is styled Don Pedro Manibatta. Sometimes he eats at the king's table, but at a lower place, which is a privilege not granted to any other governor in Congo, nor even to the king's sons. His court and attendants are little inferior to those of the king himself, for when he goes abroad on any public occasion he is preceded by trumpets, drums, and other martial instruments. He is commonly called Prince of Batta by the Portuguese, because, as has been said, if the kings of Congo lacked heirs this kingdom would pass to one of his blood. The neighbouring heathen tribes always go with him to battle, and he can bring into the field seventy or eighty thousand men. As he is at continual warfare with the neighbouring tribes, he is allowed to have native fusiliers, the king permitting no other governor, nor even his sons, to employ native troops, but only Portuguese soldiers. And Duarte Lopez having once asked the king

why he did not permit other governors to have these fusiliers, he replied that if there happened to be a rebellion amongst them, and they came against him with one or two thousand armed men, he would have no power to resist them. And as we have mentioned that the king only permits the use of native troops to the Prince of Batta it is right to add that it is necessary for him to do this, as towards the east of Batta, beyond the Mountains del Sole and Salnitro, on the west and eastern sides of the Nile, and on the borders of the Kingdom of Moenhe Muge, live a people called Jaggas in Congo, but known in their own country by the name of Agag. They are a very savage and warlike people, much given to warfare and robbery, making constant raids into the neighbouring countries, and sometimes into that of Batta, so that it is not surprising if the people of the latter country are constantly on their guard, and keep armed soldiers, wherewith to defend themselves. The Prince of Batta has many Lords under him, and the natives are called Monfobos, their language being understood in Congo. They are a much ruder tribe than the Mociconghi, and slaves coming from them prove extremely obstinate. The trade is the same as amongst the people of whom we have spoken, but the revenue which the king draws from Batta amounts to double that of the two provinces above mentioned.

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### CHAPTER XIII.

OF THE SIXTH AND LAST PROVINCE, CALLED PEMBA.

THE Province of Pemba is situated in the very centre of the Kingdom of Congo, being surrounded by, and comprised

within, the limits described above. The governor is Don Antonio Manipemba, second son of the late King Alvarez, and brother of the reigning sovereign. So much was Don Antonio beloved by his father that he assigned this governorship to him, not knowing what better to give, unless it were the royal kingdom itself, which he had desired to do, for he was more after his own heart than the eldest son; but this was not according to the royal law, and could not have been permitted. This province is the centre of the Kingdom of Congo, and the cradle of the ancient kingdoms, and in consequence of its being at the head of the other princedom, the royal city is placed in its midst, of which we shall later give full particulars.

The above-named Governor of Pemba lives in a territory of the same name, situated at the foot of the Monte Bruciato, and extending along the River Coze, which issues from the lake and flows through the region of Bamba into the sea. The courtiers, Lords, and vassals of the King of Congo have their riches and possessions in this province, in order to be near the court, and also as more convenient for conveying articles of food and clothing to the court. Some of these Lords, and particularly those in the parts bounded by Bamba, are obliged to fight against and defend themselves from their nearest neighbours, the people of Chizzama, who, it is said, have revolted against the King of Congo, and profess to be independent.

Here we shall conclude the First Book, which consists in a general description of the Kingdom of Congo and its boundaries, and particularly of the provinces within it. It remains for us to proceed still farther in the Second, when we shall treat of the site of the City of Congo, and its territory; also of the prince to whose baptism the king came, and of his customs and court, and other things pertaining to the



civil and military government of these people. Later, we shall describe the surrounding kingdoms and regions, reaching as far south as the Cape of Good Hope, and even beyond the rivers and countries of the Indian Ocean; referring also to the interior of the country in which are the kingdoms of Prester John, besides touching on the sources of the Nile and the reason of its wonderful overflow, which by the ignorant is regarded as miraculous.

## BOOK THE SECOND.

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### CHAPTER I.

#### OF THE SITE OF THE ROYAL CITY OF THE KINGDOM OF CONGO.

ALTHOUGH the Royal City of the Kingdom of Congo is to a certain extent included in the region of Pemba, nevertheless as the government thereof, and of its surrounding territory, which extends for about 20 miles, belongs to the king himself, let us treat of it separately.

This city is called San Salvador, and was formerly known as Banza in the language of the country, which generally means Court, where the king or governor resides, and is situated 150 miles from the sea, on a large and high mountain, almost entirely of rock, in which nevertheless is a seam of iron-stone, of which large houses are built. This mountain has on its summit a plain, entirely cultivated, and furnished with hamlets and villages, extending for about ten miles in circumference, where more than 100,000 persons are located. The land is fruitful, and the air healthy, and fresh, and pure, and there are springs of moderately good water, but never injurious. Here, also, are many animals of every description. The summit of the mountain is separate, and distinct from all others around it; and therefore the Portuguese call it Oteiro, that is to say, vedette, and singular height, whence the whole country round can be seen. 'Tis

true that only towards the east and the river it is precipitous, and very craggy.

For two reasons the earliest lords of the country placed this territory on the said summit; first, because it lies in almost the very middle of the kingdom, whence subsidies could be quickly sent to every part; and, then, because the natural elevation gives good air, a secure position, and one not to be taken by force. By the north-west ascent, which looks towards the sea, and which, as has been said, is 150 miles off, the summit is reached by a five-miles' walk along a winding, broad, and well-made path. On the east side a river runs along the base of the mountain, to which women descend, by a path a mile long, to wash clothes. In some parts there are planted and cultivated valleys, nor is any region left without tillage, on account of its being the country where the Court resides. The city is placed in a corner or angle of that summit, towards the south-east, and was enclosed with walls by King Dom Affonso, the first Christian, who gave the Portuguese their own separate part shut off with a wall, and enclosed his palace in the same way, as well as the other royal houses. A large space was left between these two enclosures, in which stands the principal church, with its square in front, the gates of the houses of the nobles and of the Portuguese being built so as to face the said church, and where the square commences live certain great nobles of the Court. Behind the church, the square ends in a narrow street, which has its own gate, outside which are several houses facing east. Beyond these walls, in which the royal residences and the city of the Portuguese are enclosed, there are several buildings belonging to nobles, every one taking the site most agreeable to him near the court. So that it is impossible to determine the size of this City, the whole country beyond the two boundaries

of the walls being covered with houses and palaces, each noble having his houses and lands enclosed like a town. The Portuguese occupy a circuit of nearly a mile, and other buildings, such as the royal houses, about the same extent. The walls are of great thickness; the gates are not shut at night, nor even are sentinels posted. There is no lack of water-springs on this high plain, but the Court and the Portuguese drink from a continually-flowing fountain, on the north side, to which they descend the distance of a gunshot down hill, and carry the water into the city in vessels of wood and terra cotta, and also in gourds on the shoulders of slaves. The whole plain is fruitful and cultivated, having verdant meadows and large trees, and produces grain of various kinds. The best grain is called *Luco*, which is like mustard seed, but larger. This is ground in a handmill, and from the white flour excellent bread is made, and such as is not even inferior to corn, although only the latter is used in the celebration of mas.

These different kinds of grain have been plentiful throughout the Kingdom of Congo for a little while past, the seed being brought from that part of the River Nile where it falls into the second lake. Here is also the best white grain, called *mazza di Congo*, that is, grain of Congo, and maize, which is of so little value that they give it to pigs, rice being likewise little thought of. Maize is known as *mazza Manputo*, that is, Portugal grain.

The variety of trees is so great as to produce sufficient fruit to supply nearly the whole population with food. Amongst them are citrons, lemons, and, above all, luscious orange-trees, whose fruit is neither sweet nor acid, but is eaten without harm. The aforesaid Duarte Lopez relates (to show the fertility of the country), that he had seen a kernel of the citron left in the rind of that fruit, from which in four

days a small stem was springing. There are other fruits called Bananas, which are supposed to be the Muses of Egypt and Syria, but in those countries they grow as large as trees, and are cut every year to increase their fruitfulness. They are delightfully fragrant, and very nutritious. Various species of palms grow likewise in these plains, one being the date palm, and another, the Indian nut, called Cocos, as within the latter is a head resembling an ape; and they have a custom in Spain, when wishing to frighten children, to mention the word Cocola. Another palm similar to the above grows here, from which oil, wine, vinegar, fruits, and bread are all extracted. Oil is made from the pulp of the fruit, which is of the colour and substance of butter, but of a greenish hue; and this oil the people burn. It also serves as butter, and to anoint the body. They press the oil from these fruits in the same way as it is got from the olive, and then preserve it by boiling. Bread is made from the kernel of the said fruit, which is like an almond, but harder, and within it is the marrow, good for food, wholesome and nutritious. This fruit, together with the pulp, is entirely green, and is eaten either in that state or cooked. Wine is found in a hollow at the top of the tree, where it forms a sort of trough, and from it is distilled a liquor resembling milk, which for a few days is sweet, then becomes acid, and in process of time bitter, and is used with salad. When drunk fresh it acts medicinally, and, in consequence, the people of those countries do not suffer from gravel or stone. It causes intoxication to any who drink too freely of it, but otherwise is very nutritious. Other trees here produce a fruit called Cola, about the size of a pineapple, within which are other fruits, like chestnuts, containing four separate pulps of red and carnation colour. These are held in the mouth, and by mastication and eating assuage thirst, and taste like water.



They preserve and strengthen the stomach, and, above all, are valued in liver disease. It is said that if the liver of a fowl or any similar bird is sprinkled with the juice of this fruit, it becomes quite fresh again even after decomposition. This fruit is in common use, and being so abundant is very cheap. Other wild palms, also producing fruits for food, are here, whose leaves are woven into mats, and made into coverings for houses, and also into baskets, and similar articles of everyday use. Trees called Ogheghe produce a pale yellow plum, of good flavour, and very sweet perfume. From these trees they cut off the branches, and plant them in such manner that they take root, and grow up very large, making ornamental palisades round the houses. On them they place woven mats, which, forming an enclosed court-yard, serve as a shade from the heat of the sun. In the midst of these enclosures are wooden houses covered with thatch, not having stories, but a ground floor, which is divided into convenient rooms, lined with mats of delicate make, and ornamented in various manners. And, here it must be remarked, that these people do not build their houses in this pastoral manner from lack of materials, for the mountains of Congo furnish quarries of various valuable stones, from which might be cut columns, architraves, bases, and other large blocks, for building anything that was required. Indeed, it is said some masses are of such enormous size, that a whole church might be cut out of a single piece of the stone like that which forms the obelisk, now standing before la Porta del Popolo. Besides these, there are the mountains producing porphyry, jasper, and white and coloured marbles, which in Rome are known as Numidian, African, and Ethiopian marbles, some columns of which are in the Gregorian Chapel. Other marbles are found here, and amongst them very fine ones inlaid with jacinths, which

are gems, and form veins on the mother stones, and these, when separated and arranged in small pieces, can be formed so as to look like pomegranates. Columns, obelisks, and such-like works of art can be made from this marble, which sparkles as if studded with beautiful jewels. Besides these are other precious stones, having an appearance of metal, of various colours, some green and sparkling, others copper-coloured, and from which statues and other objects of great beauty might be made. There is, therefore, no lack of material, for the mountains abound in the above-mentioned stones, and with others also, there being more here perhaps than in the whole world beside. Here are also lime, timber, animals for drawing and carrying, and every other requirement for building purposes. But architects, masons, carpenters, and all such workmen are wanting, and for the building of churches, walls, and other structures in these countries, men are brought from Portugal. Tamarind, cassia, and cedar-trees grow to such an extent on the banks of the River Congo, that ships without number can be built from them, and these and other large and high trees are used also in house-building. The gardens produce every kind of vegetable and fruit, such as melons, water-melons, cucumbers, cauliflowers, and many others of like kind, which will not flourish in our European climates.

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## CHAPTER II.

OF THE ORIGIN OF CHRISTIANITY IN CONGO; AND IN  
WHAT MANNER THE PORTUGUESE ACQUIRED THE  
TRADE OF THAT COUNTRY.

KING DOM JOÃO II., wishing to discover the East Indies, sent several ships along the coast of Africa, which, having

found the Cape Verde Islands and the Island of St. Thomas, and running all along that coast, reached the River Zaire, already spoken of, where the natives proved friendly and civil, and did good trade with them. Later, he sent other vessels also to traffic with Congo, and, finding the merchandise open and profitable and the people amicable, several Portuguese remained there to learn the language, and to trade, amongst whom was a priest from Messina. The Portuguese, meeting with the Lord of Sogno, uncle of the king, a courteous man, who at that time lived at the port of Praza, which is the mouth of the Zaire, were looked upon and revered by him almost like gods come down to live on the earth. But the Portuguese told him they were men like himself, and Christians, and seeing themselves so much esteemed by the people, the priest and the rest began to reason with the Prince about the Christian faith, and to show the errors of paganism, and by little and little to teach him our religion, so that the prince, being much pleased with what the Portuguese told him, became a convert. In this spirit of trust and devotion, the Prince of Sogno went to Court to tell the king of the doctrines of the Christian Portuguese, and to encourage him to receive the Christian faith. Then the king sent for the priest to Court, that he might hear from himself what the prince had told him, and he, also, when he had heard, expressed his wish to become a Christian. At this time those vessels returned to Portugal, by which the King of Congo sent petitions to King Dom João II., of Portugal, begging for priests to be sent him to propagate Christianity, and the priest wrote at length also, by request of the king, giving full information of all that had occurred. So the king sent him priests, ornaments for the churches, crosses, images, and everything else necessary for such service. Meantime the Prince of Sogno ceased not day

and night to discourse with the Portuguese priest, having him in his house and at his table, to teach himself, and also the people, the Christian religion, favouring Christianity in every way in his power, so that it might grow and take root in that country; the people and the king persevering in the desire to be purged of all their abominable superstitions, and awaiting the Portuguese vessels, with provisions for baptism, and other necessaries for this object. At last, the ships arrived with the expected means, which was in the year 1491 of our era, and anchored at the mouth of the Zaire. The Prince of Sogno, with demonstrations of great joy, met them with all his followers, and saluted and took them to his own house. The next day that prince, by advice of the priest who had remained there, began to build a church of trunks and boughs of trees, which he, in person, with his servants went to the wood to cut down, and covered with them a site for a church, in which were reared three altars, in honour of the Most Holy Trinity, and where he was baptized, with his infant son, calling himself Emmanuel, the name of our Saviour, and his son Antonio, after the patron saint of Lisbon.

Now, if any one asks by what names the people of these countries called themselves before becoming Christians, it will certainly seem incredible to be told that neither men or women had proper names, such as are used by rational beings, but adopted those belonging to plants, stones, birds, and beasts. The lords took the names of the several provinces over which they ruled. As for example, the above-named lord, and first convert to Christianity in Congo, was called Mani Sogno, that is Lord of Sogno, although known by the name of Emmanuel after his baptism; but now nearly all bear Christian names learnt from the Portuguese.

After the Celebration of High Mass, one of the priests who



had come from Portugal ascended a pulpit, and gave a short sermon in Portuguese on the chief points of the new religion and faith which they were receiving, which sermon the priest, who had remained there and learnt their language, interpreted more fully to the nobles assembled in the church. The people, owing to their prince's conversion, were gathered together in such numbers, that, not being able to get into the church, the prince went outside to them, and repeated what had been said, beseeching them with much emotion to embrace with him the Christian faith.

After this all the Portuguese went to the Court to baptize the King, who expressed a fervent desire for that rite, and the Prince of Sogno ordered many of his own nobles to attend them with trumpets, and singing, and other honours; he also commanded the people to provide victuals along the roads for their use. So great was the multitude who ran to see the Portuguese Christians, that it seemed as if the whole country were covered with people, who loaded them with kindnesses, singing and making sounds with cymbals and trumpets, and other instruments of the country. And it is pleasant to add that for 150 miles between the sea-coast and San Salvador the roads were all clean and swept, and abundantly furnished with food and other provisions for the Portuguese. It was the custom in those countries, when the King and his Nobles went out, to clean and prepare the roads, but on this occasion it was specially done, the Portuguese being honoured as heroes for bringing the King the gift of faith, for the welfare of his soul, and to every one alike the light of God and eternal salvation. After being three days on the road they met the king's escort, who presented them with all manner of refreshments, and paid them great honour, as did other nobles sent by the king to meet the Christians, the bearers of so much blessing.



Within three miles of the city, all the Court came to meet the Portuguese with great pomp, and with music and singing, such as is used in those countries at solemn festivals; and so great was the crowd that not a tree or a raised place but was covered with people running together to see these strangers who had brought this new and life-giving religion. The king awaited them at the gate of his palace, seated on a throne, above a raised platform, and received them publicly, as is the ancient custom with the kings of those countries when ambassadors arrive, or when tribute is brought, or on any other royal occasion.

First, the ambassador explained his mission from the King of Portugal, using as interpreter the priest above-named, and who was the chief means of the conversion of these people. After this the king rose from his seat, and showed by words and countenance the great joy he felt at the arrival of the Christians, and sat down again in presence of his people. These last, immediately after the speech of the king, with songs and music, and other signs of delight, also manifested their satisfaction with the embassy, and as an act of submission, prostrated themselves three times on the ground, and lifted their feet, according to the custom of those countries, praising and approving what their king had done, and cordially accepting the Gospel which had been sent to them from God, by the hand of these strangers. Afterwards he was shown all the gifts sent by the King of Portugal, and the vestments of the priests, ornaments for the altar, crosses, pictures of the saints, and banners. He listened with great attention, as, by his own desire, they were all described one by one. Then the king retired and gave lodging to the ambassadors in a palace set apart for them, and the rest were lodged in various houses of the nobles, with every provision for their comfort.

Next day the king sent privately for all the Portuguese, when they devised the manner in which the baptism of the king was to take place, and how to effect the conversion of these people to the Christian faith. After much discourse, it was decided first to build a church, in which to celebrate with great solemnity the rite of baptism and other services, and meanwhile to instruct the king and the people of the court in the truths of the Christian religion. The king sent to make great preparations with all sorts of material, in the form of wood, stone, lime, and bricks, which the workmen and builders asked for, who had come from Portugal to do the work. But the devil, who never ceases to mar good works, sowed discord, and plots and hindrances arose against this growth of the Christian faith, which threatened, by planting the cross and the religion of the Gospel, to destroy the devil's power in this kingdom, for the Anzichi, and also the people of Anzicana, living on both sides of the River Zaire, from the falls before spoken of, and on towards the lake belonging to the King of Congo, began at this time to rebel. Now, this great river, being restrained by these falls, is greatly swollen there, and expands into a large and deep channel, from whose widest part rise large and small islands, one of which contains about 30,000 souls. In these islands, and in the places adjoining the river, the people rose and turned against the government of the king, killing the governors sent by him; so that during this rebellion, the spread of Christianity was interrupted. The king then sent his eldest son, named Maniundi, who was governor of that region, to quell the rebellion, but it being necessary for the king to go in person, as the tumult increased, he wished at once to be baptized, and so the work of the stone church ceased, and one of wood was hastily raised. Together with the Portuguese, the king in person gave orders how it was to be built, and

within it he received the rite of Holy Baptism, taking the name of Dom João, and the queen the name of Leonora, after the King and Queen of Portugal, and that Church was dedicated to the Saviour. This rebellion arose amongst the above-named people, and not with those who live in the Islands of the Great Lake, as is recorded in the first book of the History of India, recently written in Latin; for that lake is nearly 200 miles distant from the borders of Congo, and nothing was known of it in those days (and very little at present) except from hearsay. Besides, in that history, from lack of records, the revolting people are called Mundi-queti, whereas the Portuguese rightly call them Anziqueti.

Following the example of the king, many great nobles were baptized at the same time as himself, having first embraced some of the principles of the Christian faith. After this the king went in person to put down the rebels, against whom the prince his son, and Manibatta, were already fighting. On arrival of the king the enemy submitted, and the king returned in triumph to the City of Congo, accompanied by his son, who soon also became a Christian, taking the name of Affonso, after the Prince of Portugal; and with him many noblemen and cavaliers, and other subjects of his province embraced Christianity. Now the enemy of the Christian faith still pursuing his wicked efforts to impede the spread of Christianity, and seeing he had gained nothing towards it by the war, put it into the mind of the second son of the king not to agree to the new religion which his father, mother, brother and many of the nobles had embraced. Thus he sowed tares in his heart, and in those of other nobles who favoured his views, and who were more inclined to the vices of the flesh than to any virtue, being opposed to the Gospel command, now begun to be preached, that a man shall have but one wife; which law to these

people, accustomed to take as many wives as they pleased, was more difficult to accept than any other.

Thus the two brothers were separated, each maintaining his own cause. The eldest, Dom Affonso, defended the Christian faith with great zeal, sweeping away all the idols from his province; but his brother, who was called Pango, being governor of that province, opposed him so far as to enlist most of the nobles on his side, amongst them being some who had already been baptized, and whose wives, seeing themselves separated from their lords on account of the Christian laws, spoke evil of the new religion, and spread snares around Dom Affonso, trying to get rid of him, and so to stop the Christian faith being spread abroad. All these, together with Pango, gave the king to understand that Affonso favoured the Christian religion in order to usurp his place, and by means of it would rebel so far as to banish him from the kingdom. The king listened to these stories, and deprived the prince of the province he governed. But Divine providence, preserving him for a great purpose, upheld his cause by means of certain people, who begged the king not to be moved to anger till he had first examined the proofs of guilt against the prince. He was especially persuaded to this by the counsels of Manisogno, whom we have already said was the first to become a Christian, and took the name of Emmanuel, and who happened to be at court at this time. By his skilful reasoning (being also the oldest courtier and lord of that time, and much beloved by the king and people), he got the king to retract the sentence against Dom Affonso. The king having afterwards inquired into the actions of his son, and finding the charges against him were false and malicious, restored him to his governorship, commanding him, however, not to proceed with too much rigour against the pagans,

whilst exalting the Christian religion. But he, full of love and of the Divine Spirit, ceased not to spread the Gospel faith, and to put into practice the commandments of God.

Therefore, his enemies never ceased pouring into the ears of the king all manner of deceit, in order to destroy what this good prince had built up, especially as Manisogno was now away governing his own province. Thus it came to pass that there being no one left to defend the Christian laws, the king began to doubt the faith which he had before so warmly embraced, and sent again to recall the prince to court, to render account of the revenues received from the province he governed, intending after that to depose him from his governorship. But the prince, enlightened by his good angel, and discovering the ambushes of the enemies of God, delayed his departure, and soon his father, already old and infirm, passed away. His mother, however, who always remained firm in the Catholic faith, and dearly loving her eldest son, kept the death of the king concealed for three days, and, aided by her faithful friends, gave it out that the king had ordered no one to be admitted to him. Then in a secret manner she informed her son by runners (who, placed at convenient distances, like posts, are always ready to carry the commands of the king throughout the kingdom) of the death of his father, and that she would keep it secret till he arrived, begging him to come without delay, and with as great haste as possible to the court. Therefore (by means of these same posts, and being carried by slaves, according to the custom of the country, day and night), in one day and two nights, he accomplished with marvellous speed, the journey of 200 miles, and suddenly appeared in the city.



### CHAPTER III.

DEATH OF KING DOM JOÃO, FIRST CHRISTIAN KING—THE  
SUCCESSION OF HIS SON, DOM AFFONSO, AND THE WARS  
AGAINST HIS BROTHER—OF THE MIRACLES WHICH  
HAPPENED, AND THE CONVERSION OF THIS PEOPLE.

Now together with the death of the king, was announced the succession to the throne of Dom Affonso. He followed his father to the tomb, accompanied by all the nobles of his court, and the Portuguese, who, with funeral pomp not before seen by this people, performed the Christian offices, and offered prayers for the dead. But those who had before been adverse to the new king, not feeling safe at court, united themselves to Pango, who lived in the province of his government, and who, whilst his father was still living, was at war with the Mozombi and other rebellious tribes. Hearing of the death of his father, and that his brother was already on the throne, Pango conferred with the enemy. He then collected a great force, and came armed against his brother, bringing with him the greater part of his subjects, to the number of nearly 200 thousand men. King Dom Affonso awaited him in the royal city with the few who were friendly to him, supported by the good old man, Prince of Sogno, who was with him by reason of the Holy Religion of Christ, and of the allegiance he owed. He having made a list of friends ready to defend the place, found the number did not exceed 10 thousand men, amongst whom were about 100 Christians of the country, besides a few Portuguese who happened to be there. These people were but little prepared for such an encounter, and not being resolute, proved doubtful and timid, on account of the great army Pango brought with

him. But the king, confident and unshaken in his faith, and of aid from Heaven, reassured his men, together with the old chief, who ceased not day and night from his work, or from giving words of encouragement to those who feared the assaults of the enemy, assuring them that God would be their help. Therefore, whilst these awaited the approach of their adversaries, the latter spread themselves around the city to besiege it, with so great a noise of trumpets, and tumult, and cries, and terrific threatenings, that the few who were inside the city, losing heart, the Christians with the rest, came to the king saying, they had no strength to resist such a powerful army, and that it seemed better to them to make peace, and abandon the new religion so lately embraced, in order not to fall into the hands of their cruel enemies. But the king, full of religious zeal, reproved them for their perfidy, calling them cowards, and faithless, but said if they wished to go over to the enemy they were to do so; notwithstanding he would, with the few who followed him, trust in God's help, knowing human aid was vain against such an immense army; and without asking them to join hands with him, or to risk their lives, he only begged them to remain and see what would happen. Yet they, being still faint-hearted, determined to leave the king, and gathering together, went forward outside the city, where they met the good old Prince of Sogno, who, with a few of his men, had come out to reconnoitre the enemy's camp, and to make necessary provision. To him they told what they had already said to the king, declaring it was madness to imperil their lives with so few men against a great multitude, and that, without doubt, it was better to surrender, and so be safe. To which the old man replied, with Christian courage, that they must not so suddenly lose hope, but do as the king had told them and trust in Jesus Christ, the Saviour

of the world, whose faith they had but lately received with so much zeal, and who would infallibly succour them; nor would he have them, from fear of man, turn from the holy doctrine which they had embraced with so much fervour, reminding them that they would not have to fight with strangers, nor with people of remote countries, but with their own relations and countrymen, so that they should not lose any opportunity of reconciliation and friendship.

He also said to them, Behold, my age is now one hundred years, and yet I take arms, being zealous for the religion which I have adopted, and for the homage and honour I owe to my king, and do you, who are in the flower of your age, show timidity and so little fealty to your lawful sovereign? At least, if you will not fight yourselves, animate your vassals, and do not discourage them, but let us await the first encounter of the enemy, and we shall have time after that in which to make plans for our safety. With these comforting words he re-assured the fallen spirits of these men, and they turned back with him to seek the king, who was in the church praying, and asking help from God. They waited until he came out, and then fell on their knees before him, entreating pardon for their weakness and cowardice in having wished to abandon their prince in this hour of extreme peril, saying, also, that they resolved constantly to defend him and the laws which they had received, and that they would fight for him even unto death. But the king, who saw that this aid came straight from God, gave thanks silently in his heart, at the same time vowing to sacrifice himself to maintain his faith. Then, with a smiling countenance, he turned and said, I believe, O Lord, that Thy greatness is infinite, and that Thou canst do all things, making much from little and little from much, when it pleaseth Thee, and I doubt not that Thou canst bring to aid

my weakness Thine own invincible strength, so that by Thy favour, even with these few weak ones, I may become conqueror, not only of this army, but also of far greater ones if need be. And I promise (O my God), in addition to what I have said, to exalt Thy true faith, Thy holy name, and the doctrine of Thy salvation all the days of my life. In witness of which confession he at once caused a cross to be placed in the middle of the square opposite the church. It was constructed by the priest, and measured eighty hands high, with a cross-beam of proportionate width. Now the Eternal God, recognizing the faith which had prompted this vow of the good king, was pleased to comfort him with a heavenly vision, in the form of a bright and beautiful light, at sight of which he fell on his knees in tears, lifting his eyes and hands to heaven, not being able to speak for weeping, but showing by signs that his spirit was in a state of rapture from what he saw. All present did the same, and lost their eyesight for the space of nearly an hour by reason of the brightness of the light; then, by degrees, lifting their eyes to heaven, they saw five flaming swords engraven thereon, which for the space of about an hour, remained fixed in a circle, but could never be understood or described by those who saw them. Which swords the king took for arms, as is seen on the royal seal, used from that day to this, and even by the king who now lives and reigns. The cross itself, placed there on account of a vow, and of the miracle which happened, may be seen still on the same site in front of the church, which derives its name from it, of Holy Cross.

This cross (the old one being much worn by time, and fallen down) the late king, Dom Alvares, father of the present one, restored to its former condition, in memory of that miracle. The vision greatly confirmed the minds of the citizens, who were before wavering, whilst it struck terror into



those of the opposing party, when they heard of it. Notwithstanding, Pango sent to tell the king, and all who were with him, that if they did not immediately surrender, give up the city, and make him king by oath, and also abandon the new religion, they must all be slain, but if they complied with his demands they would be pardoned. To which the lords who were with the king sent answer that they were ready to die in defence of their prince, and for the Christian religion. The king especially sent word that he was not afraid of his threatenings, at the same time that it grieved him to the heart, as his brother, to see him walking in darkness, and far from the way of light; adding that the kingdom belonged to him of right, not having usurped it, and the law which he had received came of a certainty from God, who would defend and succour him. He besought him to put away his false faith taught by the devil, and to be baptized so as to become a son of God, and merit eternal salvation. Then the king sent for jewels, and rich robes from his house, and in order to encourage those lords who took part with him, graciously distributed them amongst them all, thereby giving so much satisfaction that they resolved to follow the king's instructions with renewed courage. The same night almost half the baser people bearing arms rebelled, and fled to the camp of Pango, giving him to understand that the king and all who were with him had lost heart, and already thought of saving themselves, but that they could only do so by taking the road to the river, which, as we have said, was a mile in descent from the city.

At the end of that road, between the river and the mountain, was a small marsh on the right, two feet deep; and on the left were the mountains, and the garrison of Pango, who besieged the aforesaid mountain so as to leave no other means of exit but by passing over this marsh, which was



the length of a gunshot, and led directly to the river. Pango, believing what he had been told, sent at once to stop up that passage with sharp stakes driven firmly into the marsh, covering them with water, so that when the enemy fled in the darkness of night, they might suddenly be ensnared thereby and undone. The same night Pango and his army waited eagerly for the dawn, in order to assault the city, pondering how best to do so. But Dom Affonso, confessing himself and communicating, together with his faithful allies, awaited the foe, who, secure of victory, had already made over to the chief men of his army the possessions of those left in the city, and the various governments of the kingdom. In the early morning Pango led the assault with furious impetus on the side of the city that faces to the north, where the great plain, sinking through a narrow gorge, becomes a basin, almost circular, and surrounded by hills, with an exit distant a gunshot from the site of the city, which is a level space two miles in circumference, on which lies, as we have before said, the city, the church, the residences of the nobles, and the court of the king. Here Dom Affonso, and his handful of men, were ranged against the pagans and his brother; but before the latter had come face to face with the king, he was suddenly and entirely routed, and put to flight. Seeing himself conquered, Pango was greatly amazed, not understanding the cause of his defeat. Notwithstanding, he returned next day to the assault in the same place, and again was discomfited in like manner, but took refuge in flight, clearly recognizing that his defeat was not from the valour of his enemies, but the result of a miracle. Therefore, the people in the city mocked at the pagans, and taking heart from such a victory, no longer feared, but became eager to attack their adversaries, who told them that they had not won the day themselves, but

owed their victory to the presence of a lady in white, whose dazzling splendour blinded the enemy, whilst a knight riding on a white palfrey, and carrying a red cross on his breast, fought against and put them to flight. On hearing this, the king sent to tell his brother that these were the Virgin Mary, the mother of God, whose faith he had received, and St. James, who were sent from God to his aid, and if he would become a Christian he would have the like favour. Not in any way consenting to this, Pango spent the night in arranging for the conquest of the city from two positions, one being by the narrow pass we have already spoken of, with part of his army; the other by way of the river where no guards were, and which he attempted to pass with another division of his men, led by himself. The latter made the first onslaught and were routed, and Pango, hoping to push on to the other side whilst his enemies were defending the pass, fell into a trap, for those who were in the city, hearing that Pango was coming by that way, hastened thither to repulse him and his forces. They fought with such fury against him, that being overcome by fright, he rushed headlong into the ambush covered with stakes, which he had himself prepared for the Christians, and there, almost maddened with pain, the points of the stakes being covered with poison, and penetrating his flesh, he ended his life.

With this victory, and the death of his brother, the king was freed from farther opposition, and knowing that his followers were wandering about, and afraid of appearing before him on account of their misdeeds, he sent, like a good prince, to announce to them that he pardoned their former ill-conduct, and would receive them with favour. They all submitted, except the captain-general, named Manibunda, who, fearing to come before the king on account of his treachery, at length obtained pardon, and did

deeds of penance by helping in the work of building the church. He afterwards became so devoted and humble a Christian, that the king wished to lessen his punishment, but Manibunda resolved to continue his labours until the edifice was finished. Peace being established in the kingdom, the king commanded the principal church, called Holy Cross, to be finished, which was so called as a remembrance of the cross planted there, and because the foundation stone was laid on the feast of Holy Cross. He ordered, besides, that the men should carry the stones, and the women the sand, which they fetched from the river. The first to carry stones on his shoulders and throw them into the foundation was the king, the queen doing the same with the sand, as an example to the lords and ladies of the court, and to encourage the people in the holy work. Thus the building, being helped forward by all manner of workpeople, was quickly raised, and masses and divine service celebrated with much solemnity. Many became Christians, and so great a number of nobles and others asked for baptism that there were not found priests sufficient to perform the service. After these events the king sent the ambassador of the King of Portugal, who had been detained till now at the court by these disturbances, and with him another ambassador of his, named Dom Rodrigo, and also some of his own and this ambassador's relations to Portugal, that they might learn the Christian doctrine and also the language, and give an account to the king of the past events. Besides this, he assembled the governors from the different provinces at a place arranged for them to meet in, and told them publicly, that whoever possessed idols or anything else contrary to the Christian religion, must give them up to the deputies appointed to receive them, and that all who kept them back would be burnt, and receive no pardon. This threat being at once put into execution, in less than a

month were brought to the court all the idols, forcery books, and magic writings, which had been worshipped as gods. And truly great numbers of these things were collected, for each person worshipped what most suited his taste, apart from any sense of rule or reason, so that there were numerous demons of strange and frightful forms. Many held in great reverence winged dragons, which they nourished in their private houses, giving them the most costly viands to eat; others serpents of horrible shape, large goats, tigers, and various monstrous animals; and the more they were ugly and deformed the more they held them in honour, regarding as sacred, unclean birds, such as bats, screech-owls, and the like. In fine, they chose for gods, serpents, beasts, birds, plants, trees, various kinds of wood and stone, carving also on wood and stone, representations of the above to form pictures. And not only did they worship living animals, but also those stuffed with straw.

The act of adoration was performed in various ways, but always in the direction of humility, sometimes throwing themselves on their knees and taking up mouthfuls of earth, covering the face with dust, and making prayer to the idols both in words and gestures, and offering sacrifices of the best things they possessed. They had also their forcerers, who told these simple people that the idols spoke to them, and deceiving them so far that if any sick presented themselves and were healed, the forcerers ascribed the cure to the idols, but if they were not healed they said the idols were angry. This was the sort of religion practised amongst the people of Congo before they received baptism and the knowledge of the living God. Now the king having collected together from the different houses in the city all these false gods, commanded, that in the same place where, a short time before, he had fought and conquered his brother's people, every



one should bring a piece of wood, till a great pile was raised, and there cast in the idols and all other things which they had treated before as sacred, so that all might be burnt. Then he assembled all these people together, and in place of their idols gave them crosses and images of the saints, which he had received from the Portuguese, and commanded each of his lords to build a church, and erect crosses in the city of the province where they ruled, as he had given them example. After this he announced to them and to the people, that he had sent ambassadors to Portugal, to bring back priests who would teach them religion and administer the holy sacraments, and show the way of salvation; also to bring images of God, of the Virgin Mary, and of the saints, to distribute amongst them, and that they must meanwhile remain steadfast in the faith. This was, however, so rooted in their hearts already that they no longer thought of the idols and false gods which they had given up. He ordered them also to build three churches, one of which was dedicated to the Saviour, in gratitude for the victory given, and in which the kings of Congo are buried; and from it the royal city takes the name, as has been said, of San Salvador. The second church, dedicated to the Virgin Mary, was called Our Lady of Help, in remembrance of the succour given against their enemies. The third was dedicated to St. James, in honour and memory of the miracle effected by that saint, who fought on the side of the Christians, appearing amongst them on horseback.

Meanwhile the Portuguese ships arrived, bringing numerous teachers of the Holy Scriptures, with friars and priests of the Orders of St. Francis, St. Dominic, and St. Augustine. These all, with much charity and zeal, disseminated the catholic faith, which was received alike by every one in the kingdom. The priests themselves were treated with as great reverence as if they were saints, being worshipped by the



people on their knees, who kissed their hands and asked for benediction every time they met them.

These priests on arriving in the provinces instructed the people in the Christian faith, and taking back with them some of the natives, taught them the heavenly doctrine, so that they might tell it to the people of their own tribes in their own tongue. In this manner, in process of time, the Catholic faith took root in those regions, and continues even till now, although it has suffered not a little damage, to which we shall allude later.

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#### CHAPTER IV.

DEATH OF KING DOM AFFONSO, AND SUCCESSION OF DOM PEDRO—FIRST COLONIZATION OF THE ISLAND OF ST. THOMAS—OF THE BISHOP SENT THERE—OF THE DEATH OF TWO PRINCES THROUGH CONSPIRACIES OF PORTUGUESE, AND OF CONGO NOBLES—HOW THE ROYAL LINE BECAME EXTINCT—DISSENSIONS AMONG THE PORTUGUESE—AND VARIOUS GREAT EVENTS RELATING TO RELIGION.

WHILST these matters were progressing for the service of God, and Christianity also was spreading with rapid growth, it pleased God to call to Himself King Dom Affonso, who, at his death, gave tokens of the sincerity of his past life, for he died in great faith, declaring his hour was come, and speaking of the Christian religion with so much love and trust, as left no doubt that the cross and true faith of our Saviour Jesus Christ were imprinted in his heart. Above all, he commended to Dom Pedro, his son and successor, the Christian doctrine, which he, following the

example of his father, took care to defend and maintain. In this king's time a greater number of vessels began to arrive in those parts, and the Island of St. Thomas was occupied by the Portuguese, by command of the King of Portugal, for before those days it was all barren inland, and its shores only inhabited by a few sailors, who came from the neighbouring countries. This island being in process of time well populated by the Portuguese and other people, who went there by permission of the king, and having a large trade, for the land, as has been said, was well cultivated, the king sent a bishop, to rule over the Christians living in the island, and also over those in Congo. Now, on his arrival in the Kingdom of Congo, it was wonderful to see the joy with which he was received by its king and people, as, all the way from the sea to the city, a distance of 150 miles, the roads were prepared and swept, and covered everywhere with mats. The people were particularly ordered, at certain spaces severally appointed to them, to prepare the roads in such manner that the bishop should not set his foot upon any undecorated ground. But the most curious sight was the immense multitude of people, men and women even climbing trees and other high places where they might see the bishop, whom they looked upon as a holy man sent from God. Some offered him sheep and goats, others fowls, game, fish, and various kinds of food in such quantities that the greater part had to be left behind. In this manner, these newly-made Christians showed their zeal and obedience.

Above all, one must remark that as the bishop passed along, numbers of men, women, and children of all ages, as well as old men of eighty years and upwards, pressed forward with every sign of real faith, to ask for the water of holy baptism. Nor would they allow the bishop to pass until he

had given what they required; so that in order to satisfy them he was greatly stayed on his way, and obliged to carry water with him in certain vessels, as well as salt, and other provision necessary for the rite. Not to mention all the welcomes given to the bishop wherever he went, or the lively joy universally, as well as peculiarly shown on his arrival at each place, we shall only say that the bishop arrived at last at the City of San Salvador, having been met by the priests, the king, and the whole court, with whom he went in procession to the church, and after giving thanks to God, was conducted to the house assigned him by the king. He commenced at once to set in order and reform the church itself, and to give good rules to the priests and friars who lived there. He also constituted the said church to be the Cathedral Church of Holy Cross, which had at that time attached to it about twenty-eight canons, various chaplains, a chapel master, and choristers, besides being provided with an organ, bells, and everything else necessary for Divine service. But this bishop labouring in the Vineyard of the Lord, now in Congo, and now in the Island of St. Thomas, going and coming by ship between the two in twenty days, and always leaving vicars in his absence, at last died, and was buried in the Island of St. Thomas.

To him succeeded a negro bishop in Congo, a descendant of the royal house, who had been sent by King Dom Affonso first to Portugal, and afterwards to Rome, where he learned Latin and the doctrines of Christianity; and, having returned to Congo, after disembarking, he set out for his bishopric of San Salvador, but died on the way. Now many years having passed since a bishop was appointed to this kingdom, and the above-named king being dead and leaving no son, he was succeeded by his brother, Dom Francisco, who also only lived a short time. The fifth

in succession, and also nearest the royal line, was King Dom Diego, a man of noble mind, witty, intelligent, prudent in counsel, and, above all, an upholder of the Christian faith. He was also a great warrior, so that in a few years he conquered many of the neighbouring countries. This king was greatly attached to the Portuguese, adopting their dress, and giving up his native attire. He was magnificent both in his own clothing and the arrangements of his palace; he was also liberal and courteous, giving freely, both to his own people and the Portuguese. He paid large sums for anything that pleased him, asserting however that costly things should only be worn by kings, and after wearing a dress two or three times he gave it to his followers. Whereupon, the Portuguese, seeing this king valued cloths of gold, tapestries, and suchlike rich stuffs, they brought him them from Portugal; and from that time the people of this kingdom began to set great value on tapestries, cloths of gold and silk, and all suchlike lordly furniture.

In the reign of this king there was a third Bishop of St. Thomas and of Congo, a Portuguese by birth, who was received with all the usual ceremonies on the way, and at the Court of San Salvador. Now the enemy of the Christian faith being greatly troubled at the happy progress of the Catholic religion, began to sow dissension amongst the friars and priests, and their bishop, which arose from the long liberty they had enjoyed without the supervision of a pastor, for each one considered himself not only as good as the bishop, but even a better man than he was, and would yield no obedience to their prelate, thus causing grievous scandal and wicked example amongst them. But the king, like a true Catholic, always took part with the bishop, and to make an end of these disturbances sent some of the priests prisoners to Portugal and others to the Island of

St. Thomas. Some also went away of their own accord, taking their possessions with them. So that instead of the Christian doctrine growing, it rather diminished, and this from the fault of those who taught it. Nor did the adversary stop here, for he also spread discord amongst the subjects and their rulers, three princes starting up, after the death of this king, to claim the succession at the same time. The first was the king's own son, who was not favoured by many of the people, as they wished for another; therefore he was killed at once. There remained two others of royal blood, one of whom was made king by his followers, with the consent of the greater part of the people, and against the will of the Portuguese and certain lords, who aimed at placing the other on the throne. Whereupon, the above-mentioned lords, together with the Portuguese, went to the church to kill the newly-elected king, thinking that if they did so the other must of necessity reign. At the same time the opposite party killed the king chosen by the Portuguese, persuading themselves that he also being dead there would be no difficulty in obtaining the kingdom for their king, because there was none other left to whom the royal sceptre belonged by law. So that, at the very same hour, but in different places, both these kings were murdered. In the midst of these conspiracies and slaughters, the people, seeing that there were no longer any legitimate successors to the royal crown, and blaming the Portuguese for all the evils which had happened, turned against and slew as many as they found there, not however touching the priests, either in that or in any other places where they lived.

There being therefore no one of royal blood upon whom to bestow the government, a brother of the late King Dom Diego, Dom Henrique by name, was chosen. He, going to a certain war against the Anzichi, left as Governor, with



the title of King Dom Alvares, a young man twenty-five years old, who was the son of his wife by a former husband. This same Dom Henrique died shortly after the war was ended, and the above-named Dom Alvares was by common consent chosen King of Congo, to whom all paid allegiance. With the death of Dom Henrique the royal line of the ancient kings of Congo became extinct.

But Dom Alvares being a just and wise and mild ruler, it was not long before the tumults of the kingdom were at an end. He gathered together all the Portuguese who had been scattered throughout the neighbouring provinces during the past rebellions, as well the priests as the laity, and by this means did much to establish the Catholic faith, for he vindicated them, and clearly showed to all that the Portuguese had not brought about the past troubles. Having also determined to write a full account of all that had happened to the King of Portugal, and also to the Bishop of St. Thomas, he despatched certain people with these letters. The Bishop, who had been afraid to go to the Kingdom of Congo during the height of the late rebellion, on receiving these tidings set out at once for that country, where he used his authority in appeasing dissensions, giving instructions at the same time for Divine service, and the office of the priests. Soon after this he returned to his Bishopric of St. Thomas, and there being attacked with illness died, and thus for a third time these parts were left without a bishop.

It came to pass in consequence of there being no bishop, that the king, his nobles, and people began to grow somewhat cold in the Christian faith, and to indulge greatly in the sins of the flesh. The king especially was led to do this by some young men of his own age, with whom he was intimately associated, and particularly by one of the nobles,

who was a relation of his own, called Dom Francisco Bullamatare, that is to say, catch stone. This man, taking great liberties on account of being a great noble, and having for some time kept aloof from Christian instruction, gave out in public that it was a foolish thing for men to have but one wife, and that it was better to return to their former customs in this matter; and so the devil by means of this man opened the door for the destruction of the temple of Christianity in that kingdom, which till then had been established at the cost of so much labour. All these young men went so far from the way of truth, that, going on from sin to sin, they almost entirely gave up the true faith.

Meanwhile, the above named Dom Francisco died, and, being a great noble, was buried in the Church of Holy Cross, although he had clearly not forsaken his false religion. But it came to pass (marvellous to say, and as a sign to confirm the righteous in their holy faith, but to terrify the wicked) that at night evil spirits took off part of the roof from the Church of Holy Cross, where this man was buried, and with horrible sounds, heard throughout the whole city, dragged his body from the grave, and carried it away. In the morning the gates of the church were found shut, but the roof was broken open, and the tomb of that man empty.

By this sign the king was first warned of the grave error he had committed, as well as his associates. Nevertheless, there being no bishop in that kingdom, and although the king remained firm in the Christian faith, yet being still young, and unmarried, he continued to indulge in the sins of the flesh, until punished by God with other severe discipline.

## CHAPTER V.

INCURSIONS OF PEOPLE CALLED JAGGAS INTO THE KINGDOM  
OF CONGO — THEIR CUSTOMS AND WEAPONS — THE  
SEIZURE OF THE ROYAL CITY.

FOR there came unexpectedly to devastate the Kingdom of Congo certain people living like Arabs, and ancient Nomads, who are called Jaggas, and have their dwellings near the first lake of the River Nile, in a province of the Empire of Monemugi. They are a cruel and murderous race, of great stature and horrible countenance, and eat human flesh, but are very courageous and valiant in battle. Their weapons are paves, darts, and daggers. In their customs and everyday life they are very savage and wild, and go entirely naked. These people have no king, and live in huts in the forest, after the manner of shepherds. They went wandering up and down, putting to fire and sword, and spoiling and robbing every part of the country through which they passed, till they reached Congo, which they entered through the province of Batta. Overthrowing those who were first to resist them, they then went on to the City of Congo, where the king was, and who had lost heart from the victory gained by his enemies in Batta. Nevertheless, he went out with such foldiers as he had against these adversaries, and in the very same plain where Pango in former years fought with King Dom Affonso, this king joined battle with his foes. In this encounter, the king being partly discomfited, retired into the city, where not feeling safe, but forsaken of God on account of his sins, for he lacked the same trust in Him which King Dom Affonso had, he resolved to leave the city a prey to his

enemies. He then fled to a certain island on the River Zaire, called Horfe Island, accompanied by the Portuguese priests and the principal nobles of the kingdom. The Jaggas being thus left in possession of the royal city, and indeed of the whole kingdom, the inhabitants fled for safety to the mountains and desert places, whilst the enemy set fire to the city and the church, destroying all before them, and slaying without mercy all who came in their way; so that after dividing themselves into several armies, they got the mastery, now in this province and now in that, all over the country.

In this persecution every one in the kingdom suffered, the king, the people, the Portuguese, and their priests, each according to his degree; so that the poor people wandering about the country died from lack of food and all other necessaries. The king also and his followers who had taken refuge in the above-named island, it being a small one, and the people many, all suffered so terribly from lack of provisions, that the greater part died of famine and pestilence. The price of a small quantity of food rose to that paid for a slave, who was sold for at least ten crowns.

Thus, forced by necessity, the father sold his son, and the brother his brother, every one resorting to the most horrible crimes in order to obtain food.

Those who were sold to satisfy the hunger of others were bought by Portuguese merchants, who came from the Island of St. Thomas with provisions, the sellers saying that they were slaves, and in order to escape farther misery, these last confirmed the story. In this manner great numbers of slaves, natives of Congo, are found in the Island of St. Thomas, and in Portugal, who were sold during that time of distress, and amongst them some of royal blood, and others chief nobles. Therefore the king clearly knew that it was on account

of his misdeeds so much misery had come upon them, and although as king he had not to suffer hunger, yet he did not escape the terrible malady of dropsy, his legs swelling enormously, and this disease was caused by the bad air and food, and dampness of the island, which infirmity remained with him till his death. Grieved to the heart by these calamities, the king was converted to God, asking pardon for his offences, and doing penance for his sins. He sent ambassadors, by advice of the Portuguese, to ask for help from the King of Portugal, to whom they were to relate all these recent misfortunes. This happened in the beginning of the reign of King Dom Sebastian, who with much kindness immediately sent succour by a captain, called Francisco de Gova, who had fought in divers wars in India and Africa. He took with him 600 soldiers, and besides them a great number of gentlemen adventurers who joined the expedition.

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## CHAPTER VI.

THE KING OF PORTUGAL SENDS HELP AND AN AMBASSADOR TO THE KING OF CONGO—THE LATTER REFUSES TO ALLOW THE MINES OF CONGO TO BE DISCOVERED BY THE KING OF PORTUGAL—THE KING OF CONGO SENDS AMBASSADORS TO SPAIN TO ASK FOR PRIESTS, AND TO CARRY SPECIMENS OF METALS FROM THE MINES—THE EVENTS WHICH BEFELL THEM—THE VOW OF DUARTE LOPEZ.

THE captain bore commands from the king, that the Island of St. Thomas should provide him with ships, victuals, and all things necessary for this enterprize. On arriving with these provisions at Horfe Island, where the king still was, the Portuguese took him away with them, and gathering



together all the armed people in the country, they marched against the enemy as quickly as possible, and after fighting with them from time to time in the field, at the end of a year and a half the king was restored to his throne; yet they conquered by the noise and power of the guns, rather than by numbers, the Jaggas being greatly terrified by those fire-arms.

Thus, in spite of their resistance these foes were driven out of the Kingdom of Congo, and but few returned to their homes. The Portuguese captain, after remaining a quarter of a year to see the king restored to his possessions, returned to Portugal, bearing letters from the King of Congo, to ask for priests in order to establish the Christian religion, but several Portuguese who had accompanied the captain to these parts remained behind, where they are to this day, having gained great wealth and possessions. Being again at the head of his kingdom, and peace restored, the king became a good Christian and married Donna Caterina, who still lives; and by her had four daughters, and by one of his own slaves two sons and a daughter. Females not succeeding to the throne in those countries, the eldest son inherited it, also called Dom Alvares, who reigns to this day. Whilst the aforesaid captain was in Congo, King Dom Sebastian hearing that there were mines of gold, silver, and other metals in that country, sent two skilled workmen, who had been employed by the Castilians for the same purpose in the West, to search for these mines, and make some profit out of them.

But a Portuguese, called Francisco Barbuto, the intimate friend and confessor of the King of Congo, persuaded him not to allow these mines to be discovered, assuring him that if this happened, by degrees he would lose his independence in the kingdom. For this reason the king directed the artificers to be led by ways where he knew they would find no mines.

And as the king forbade the working of metals in the Kingdom of Congo, and such things were greatly prized in Europe, any farther large trade ceased to be carried on with those countries, the Portuguese merchants not caring to venture there, and consequently but few priests either. For these reasons, and others of which we have already spoken, the Christian religion became very lukewarm in Congo, till at last it almost died out. But King Dom Alvares, as has been said, after so many troubles sent him by God in punishment for his misdeeds regarding religion, saw his error, and became a good Christian. He was also very friendly to the Portuguese, calling them his sons, and doing whatsoever they wished. Above all, he never relaxed his endeavours to secure priests and others learned in the Scriptures, sending ambassadors again to Portugal, to ask for such aid as would secure the maintenance of the Catholic faith, which from lack of priests to teach the people and to administer the sacraments, was almost forgotten in the kingdom. And this, moreover, not from any fault on the part of the people, they being marvellously well inclined towards the holy faith.

The above-named captain having arrived in Portugal, and presented these requests to his king, had no other answer than words, the king, who was still a young man, promising to do what he asked, but taking no farther trouble to send priests or teachers to Congo.

Therefore the king of Congo sent another ambassador, a relation of his own, Dom Sebastian Alvares by name, together with a Portuguese, to ask for priests, and also to gather together the natives of Congo, who we have said had been sold as slaves from sheer necessity, and taken to the Island of St. Thomas, and to Portugal. Some of these remained, however, of their own free will in slavery, but a great number were ransomed and brought home to their own country, by whose means,

and especially by the help of many lords and nobles found amongst them, the king was enabled to re-establish the Christian religion, which had suffered great loss, and also to employ them as valuable counsellors and ministers of state in his kingdom, their long captivity having given them much experience of the world. The King of Portugal graciously promised the above-named ambassador that priests should be sent to Congo, yet he also returned there without any. Three years after this King Dom Sebastian sent a bishop, called Dom Antonio de Gilova, chiefly for the Island of St. Thomas, but also gave him a commission to visit the Kingdom of Congo. On his arrival at St. Thomas's Island he found the governor opposed to him, and so failed to Congo. Here also he was persecuted by the said governor and his friends in Congo, who gave the king to understand that the bishop was a man of ambitious and haughty spirit, and very obstinate, and therefore ill-affected towards himself and his Court. The king at first was induced by these accusations to forbid the bishop entering his kingdom; nevertheless, afterwards he received him with great honour, sending one of his sons to meet and accompany him to the city. There he remained nearly eight months, and then went away, leaving two friars and four priests behind him; and this was before the King of Portugal went to Africa. This king having been overthrown in Africa, and the bishop gone, the King of Congo wrote to Dom Henrique, the Cardinal, now raised to the throne of Portugal, to beg that priests might at once be sent him, but he obtained nothing at his hands, as the Cardinal only lived a short time.

To Dom Henrique succeeded Don Felipe, King of Castile, who sent to announce his accession to the throne, to the Governor of St. Thomas's Island, giving him letters also for the King of Congo to the same purpose. Thereupon the

governor despatched Sebastian de Costa, with title of ambassador, to convey the royal letters to the King of Congo. Having delivered the letters, and concluded all necessary affairs of state, the King of Congo sent him to the Court of King Don Felipe, with a reply to his letters, at the same time offering to show him the mines of metal, to which the Portuguese kings, his ancestors, had been denied access, and also sent various specimens of those metals. He particularly added a request, that the king would at once send him a sufficient number of priests, and gave a full account of the miserable condition to which his people were reduced as regarded the Christian religion, by reason of the past disturbances in the country. This Ambassador, Costa, died on the way, his vessel being wrecked on the coast of Portugal, which sad news was learnt (all the men being drowned) from letters found in a chest, cast on the shore by the waves, and which also contained the particulars of his embassy to the king.

Having heard what befell Costa, the King of Congo, never relaxing in his pious endeavours to preserve the Christian religion in his kingdom, determined to send another ambassador to Spain; and after various obstacles, several lords of his court competing for the honour, the king at last, in order not to give offence to any of them, chose Duarte Lopez, a Portuguese, from whose lips Pigafetta took this present history, and put it in writing.

This Lopez having lived for some time in those parts, was well experienced in the ways of the people, and happening to be at court just then, was employed at once by good favour of the king, who gave him full instructions in writing, with regard to his mission to his Catholic Majesty in Spain, and to His Holiness the Pope, at Rome. He also furnished him with letters of credit and authority to both, and passports,



and all things essential to his position, especially recommending him to all other Christian princes, and begging them to bestow on him the consideration befitting an ambassador.

The sum of his embassy was, that he should convey letters to King Don Felipe, and relate to him fully the condition to which the Kingdom of Congo had been reduced in consequence of the late wars, and from lack of priests, and that he should ask his Majesty to send a sufficient number of confessors and friars to establish the Gospel in those remote regions, where the people had so lately been converted to Christianity. Besides this, he was to present him with various specimens of metals, and other things, and proffer to him in the name of the King of Congo a free traffic in the same, although this right had been denied to his ancestors.

Duarte was also, on behalf of the King of Congo, to kiss the Pope's feet, and deliver his credentials. At the same time he was to recount the great misery and loss his people had gone through for the sake of the Christian religion, and to commend these souls to His Holiness, praying him, as Supreme Head of all Christians, to have compassion on so many of the faithful, who, from lack of priests to teach the Christian faith, and administer the Blessed Sacraments of the Church, were gradually going to perdition.

Having received his despatches, Duarte quitted the court, and spent nearly eight months in transacting various matters for the king in those parts; but at last, in January, being then summer in Congo, he embarked in a certain vessel of 100 tons burden, which was bound with its cargo for Lisbon. Now sailing along, he reached the ocean where the Cape Verde Islands lie, and there the vessel, which was an old one, sprang a leak in the prow. Therefore, as a strong wind was blowing in front, and they were unable to reach the above-named islands, or the mainland of Africa, much less to continue



their voyage, failing with the ship close to the wind, and straining a vessel which already leaked so much, the pilot thought it better to turn his course, and taking the wind in the poop, run for shelter to the Islands of New Spain. In fine, after terrible disasters, and great danger of being lost, or perishing for lack of provisions, with much toil they reached the Island of Cubagoa, which lies over against the Island of St. Margherita, where they fish for pearls. From thence, after hastily repairing the ship, and taking in provisions, they sailed by a short route to the mainland, going into harbour at Cumano, or as it is called, the New Kingdom of Granada in the West Indies. This battered vessel having reached a place of safety, sunk at once to the bottom, the passengers however being saved, though scarcely alive after the hardships they had endured from hunger and thirst, and above all, from the horrible storms of that tempestuous ocean.

Whilst the aforefaid ambassador was trying to regain his health, the fleet of ships failed, which went every year from those shores to Castile, so that he was obliged to wait for the next fleet, and spend a year there, besides having nothing to do. In the meantime the King of Congo, having received no tidings of his Duarte, nor heard of his being driven by stress of weather into the West Indies, but regarding him as dead, was still steadfast in his purpose to restore Christianity in his kingdom. Therefore he sent another ambassador, called Dom Pedro Antonio, who was second person in the realm, with the same demands. He was accompanied by Gasparo Diaz, the chief Portuguese, and richest and oldest inhabitant in the kingdom; so that no means were left untried whereby the King of Spain might be induced to grant these requests. The ambassadors had special commands if they found Duarte Lopez, to confer with him in their negotiations.

But this expedition had a sad end, for their ship was captured by Englishmen, whilst being towed towards the English coast, and afterwards wrecked. Dom Pedro Antonio and his son were drowned, but a few were saved, and amongst them Gasparo Diaz, who arrived in Spain when Lopez had already entered on his embassy at court. Now this Gasparo wrote to tell Duarte he wished to return to Congo without going to court, whether on account of the death of the cardinal king, or for some other reason, one cannot say, but so he did.

During the time our Duarte was in the West Indies, where the climate is in all respects the same as that of Congo, he noticed the people of those parts differed in the colour of their skin from those in Congo. For in Congo the people are usually black, but in the West Indies almost white, that is to say, between white and black, and are called Mulattos by the Spaniards. This clearly shows the colour of the skin is not owing to the heat of the sun, but to some natural cause, which to this day has never, either by ancient or modern writers, been fully understood.

His health being restored, Duarte sailed to the port of the City of San Domenico, in the Island of Hispaniola, that he might take passage by the first ship to Castile. He happened to find a Portuguese vessel amongst those ready to join the fleet going to Castile, as in that way it went in greater safety.

The wind being favourable, all these ships arrived in company at Terceira, one of the islands called Azores, which means Sparrow Hawks, and from thence sailed to San Lucar de Barrameda, the harbour at the entrance of the River Guadalquivir, and so on to Seville. Duarte Lopez then set out for Portugal to see his own family, and to provide himself with all things necessary, finally arriving at Madrid, where

the court at that time happened to be. Here he was courteously received by his Catholic Majesty, to whom he declared the object of his embassy. But now many difficulties arose, and various accidents crossed and hindered the course of affairs which he had to accomplish in the name of the King of Congo. For soon after his arrival the sad news reached him of the death of the King of Congo, by whom he was sent, and added to that, King Dom Felipe was occupied in the conquest of England, so that his negotiations were not forwarded, but only delayed from time to time, nor did he see any means of despatching them; and, indeed, he was given to understand that at that time he would gain no attention.

Now this same Duarte, overcome by so much adversity, and calling to mind his past perils and grievous sufferings, endured during a long and terrible voyage, and seeing that at one time he was making progress, but at another going back in his negotiations, felt also that in this world there is no comfort except in God Almighty. He was continually oppressed with grief at the thought of being unable to relieve the people of Congo in their present extremity, knowing assuredly in what danger they were of going to eternal perdition, and the heavy burden of daily expenses incurred by himself and his family at court was another source of distress. In fine, he had no hope of ever bringing to effect the matters which had been entrusted to him by the King of Congo, and so made choice of another course, which was as profitable in itself as it was healthful to his soul. For the Good Angel having touched his heart, with manly courage, he abandoned the sword, and took up the cross, renouncing the world and its deceitful pomps. Habited in a grey coarse dress, he left Madrid, and went to Rome, in order to lay before Pope Sixtus V. the matters of his embassy, for he would not neglect the wishes of that king who had sent him, although he

had ascended to a better life. He was graciously received by His Holiness, to whom he related the miserable condition of the people of Congo, touching the worship and service of God, from lack of priests to teach them the Christian doctrine, and to administer the sacraments of the Church; for an innumerable multitude of people presented themselves every day for baptism, instruction, confession, and communicating. Moreover, Lopez, in addition to the vow he had made, determined to use the wealth with which God had blessed him in Congo (and that was by no means small) for building a house, wherein for the service of God certain learned men, and sundry priests should reside, to instruct the youth of those countries in different languages, in liberal arts, in the doctrine of the Gospel, and the mysteries of our salvation. From which house, as it were, out of a holy school, there might come forth learned men from time to time, well instructed in the divine laws, who should be able in their own tongue to arouse anew, and spread abroad the Christian faith, now almost asleep and dried up in those regions, thereby proving fruits of blessing, and souls vigilant for the Christian faith. Hereto he meant to add a hospital, which should be a shelter for God's poor, who, arriving from foreign countries, would be received into that hospice to be healed of their infirmities.

With this purpose, therefore, he went to Rome, and to obtain license from His Holiness to build this seminary and hospital, at the same time beseeching him to grant jubilees, indulgences, and other dispensations requisite for such good and Christian works, in those countries so far remote from Christendom.

Having presented himself to the Pope, and delivered his letters of credit, he then fully recounted the tenor of his mission, and had a gracious hearing. But the Pope gave

him to understand that the Kingdom of Congo belonging to the King of Spain, he would refer the matter to him.

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## CHAPTER VII.

OF THE COURT OF THE KING OF CONGO—OF THE DRESS OF THE PEOPLE OF CONGO BEFORE, AND AFTER THEY BECAME CHRISTIANS—OF THE ROYAL TABLE AND THE MANNERS OF THE COURT.

HITHERTO we have clearly seen how the Christian religion took rise in Congo, and the successive strange disasters which befell it. Now it is time to describe also the manners and customs of the court of this kingdom. In ancient times the king and his courtiers, as we said before, wore garments made from the palm-tree, which hung from the girdle downwards, and were fastened with belts of the same material, of beautiful workmanship. In front also, they wore as an ornament, and made like an apron, delicate skins of civet cats, martens, and fables, and also by way of display, a cape on the shoulders. Next the bare skin was a circular garment, somewhat like a rochet, reaching to the knees, and made like a net, from the threads of fine palm-tree cloths, tassels hanging from the meshes. These rochets which were called Incutto, they threw back on the right shoulder, so as to leave the hand free, and on the same shoulder carried a zebra's tail, fastened to a handle, according to an ancient custom in those parts. They wore very small yellow and red caps, square at the top, which scarcely covered the head, and were used more for show than as a protection from the sun or atmosphere. For the



most part the people went barefoot, but the king and some of his nobles wore fandals, after the antique, like those seen in Roman statues, and these were also made from the palm-tree. The poorer sort and common people wore the same kind of garments, from the middle downwards, but of a coarser cloth, the rest of the body being naked. The women wear three kinds of aprons; one long, reaching from the waist to the feet, the second shorter, and a third shorter still, each apron having a fringe round it. Another garment is like a doublet, and reaches to the waist. They have also capes for the shoulders, all these coverings being made of cloth from the palm-tree. The women leave the face uncovered when out of doors, and wear the same kind of caps as the men. The common people dress in like fashion, but in much coarser materials. Slaves, and the lowest of the people only wear garments from the waist downwards, the rest of the body being entirely naked.

But since this kingdom received the Christian faith, the nobles of the court have begun to dress according to the Portuguese fashion, wearing cloaks, capes, scarlet tabards, and silk robes, every one according to his means. They also wear hoods and capes, velvet and leather slippers, buskins, and rapiers at their sides. Those not rich enough to imitate the Portuguese, retain their former dress.

The women also have adopted the Portuguese fashions, wearing veils over the head, and above them black velvet caps, ornamented with jewels, and chains of gold round their necks; but this only refers to the ladies of the court, as the poorer women keep their former dress. After the king's conversion to Christianity, his court was to some extent regulated like that of the King of Portugal, and specially so for his service at table. When the king eats in public, a throne with three steps is set up, covered with Indian

carpets, and thereon are placed a table and chair of crimson velvet, the latter being studded with bosses of gold. He always eats alone, no one ever sitting at table with him, and the princes stand around with heads covered. His vessels of service are gold and silver, both for eating and drinking.

He maintains a guard of the Anzichi and other tribes, who stand around his palace, armed with the weapons already mentioned; and, when he goes abroad, the drums are beat, which can be heard five or six miles off, so making it known the king has left his palace. All his lords accompany him, and also the Portuguese, in whom he puts great trust, but he seldom quits his palace. Only twice a week he gives audience in public, and then he speaks to none but the great men. No one possessing estates or lands, but all belonging to the Crown, they have no disputes, beyond a few words, nor have they any writing in the Congo tongue. Criminal cases are treated lightly, being very seldom punished with death, and the crimes committed by the Mociconghi (for so the people of Congo are called in their own tongue) against the Portuguese, are judged by Portuguese law. When any great wrong happens between them, the king banishes the offender to some desert island, esteeming it a greater punishment to exile a man from his fellows to the end he may do penance for his sins, than to execute him at once. And if it happens that any thus banished live for ten or twelve years, the king usually pardons them if they are worthy of it, and even employs them in the service of the state as men who have been well schooled and humbled by suffering. In civil disagreements it is arranged that if a Portuguese has any dispute with a Mocicongo it must be referred to a Congo judge, but if a Mocicongo sues a Portuguese, the matter is brought before the Portuguese consul and judge, for the king has granted this post to one of their

own nation in that country. No writing is used in transactions, either between these people themselves, or with the Portuguese, nor have they any legal instruments, but all matters are transacted by word and witness. They preserve no history of their ancient kings, nor any memorial of past ages, not knowing how to write. They usually measure the seasons by the moons, being ignorant of the hours of day and night, and are accustomed to say, in the time of such an one, such a thing happened. They do not reckon distances by miles or suchlike measurements, but by the number of days men travel, laden or unladen, from one place to another. Touching their marriage or other feasts, they celebrate them by singing love ballads, and playing on lutes of curious fashion. These lutes in the hollow and upper part resemble those used by ourselves, but the flat side, which we make of wood, they cover with skin, as thin as a bladder. The strings are made of very strong and bright hairs, drawn from the elephant's tail, and also from palm-tree threads, which go from the bottom to the top of the handle, each being tied to a separate peg, either shorter or longer, and fixed along the neck of the instrument. From these pegs hang very thin iron and silver plates, fitted to suit the size of the instrument, which make various sounds, according as the strings are struck, and are capable of very loud tones. The players touch the strings of the lute in good time, and very cleverly with the fingers, having no key like the harp, but I do not know if I should call the sounds they call forth a melody, but merely such as pleases their senses. More than this (and very wonderful), by means of this instrument they indicate all that other people would express by words of what is passing in their minds, and by merely touching the strings signify their thoughts. They also dance and clap their hands together in time with the music. Pipes

and flutes are also played with great skill at the king's court, whilst the people dance somewhat in Moorish fashion, with gravity and dignity. The common people use little rattles and pipes, and similar instruments, which are harsher and ruder in sound than those used by the nobles.

In this kingdom simple medicines are made from herbs, trees, oils, waters, and stones, which Mother Nature has shown the people how to use. Fever is the most common malady, and prevails more in winter than summer, the rains bringing both heat and moisture. Besides, there is also what we call the French disease, known in the Congo tongue as Chitangas, but this is not so dangerous or difficult to cure in those regions as with us. Fever they cure with a powder of red and grey sandal-wood, which is the *lignum Aquila*. This powder is mixed with palm oil, and after anointing the sick person two or three times with it, from head to foot, he recovers. For head maladies they apply certain small horns to the temples, first piercing the skin a little, and then sucking the blood into the horn till it is full, using the same means for drawing blood from any other part of the body, when in pain, as a cure. This manner of blood-letting was practised also in Egypt.

The disease mentioned above as Chitangas, they cure with the same sandal-wood ointment, the red being called Tavilla, and the grey Chicongo. The grey is most valuable, even a slave being given for a small quantity of it. Purgatives they make from bark of trees, ground to powder, and taken in some kind of potion. Wounds are cured with the juice of herbs, and by applying the herbs themselves, and Lopez relates having seen a slave who was pierced with seven mortal wounds from arrows, entirely restored by the juice of certain well-known herbs in that country.

So that these people are not encumbered with many

physicians for surgery, drugs, syrups, electuaries, plaisters, and suchlike medicines, but simply heal and cure themselves with such natural plants as grow in their own country. Nor even of these have they great need, for, living as they do, under a temperate climate, and not gorging themselves with a variety of food to please their appetites, nor taking much wine, they do not suffer from diseases which are commonly the result of indigestion from over eating and drinking.

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## CHAPTER VIII.

OF THE COUNTRIES BEYOND THE KINGDOM OF CONGO  
TOWARDS THE CAPE OF GOOD HOPE, AND OF THE  
RIVER NILE.

HAVING described the Kingdom of Congo, the features of its situation, the people who inhabit it, and the neighbouring tribes, it remains for us to speak briefly of the remaining portion of the coast-line of Africa, towards the Cape of Good Hope, which is the route to India as far as the Red Sea. Afterwards, when describing the interior of the country, we shall refer to the River Nile, and to Prester John and his kingdoms, in order, as far as possible, to give some knowledge of regions hitherto but little known. Beyond the Kingdom of Congo we may remember, is the country of the King of Angola, and farther towards the Cape of Good Hope that of King Matama, and the provinces ruled over by him, called Climbebe. This kingdom, as we have said, extends from the first lake and the confines of Angola to the River Bravaghul, which rises in the Mountains of the Moon, and unites with the River Magnice, which also springs from the first lake. The above-named mountains are divided from the Tropic of Capricorn towards the Antarctic pole, and



beyond this Tropic lie the country and boundaries of the Cape of Good Hope, which are not governed by a single king, but by several princes. In the interior, between this Cape and the Tropic, are the Mountains of the Moon, so greatly celebrated by the ancients, who believed the sources of the Nile were to be found in them, which, however, is an error, as the position of the land indicates, and of which we have already spoken. This country has several high, rugged, and uninhabitable mountains, where the people are few, living like Arabs, in the open country, in small huts, and clad in the skins of animals, being a wild and rude people, with but little honesty, and permitting no strangers near them. They use bows and arrows, and their food is fruits of the earth and flesh of their cattle. Among these Mountains of the Moon lies a lake called Gale, whose western side is small, and from it flows the River Camissa, called by the Portuguese Sweet River, which falls into the sea at the Cape of Good Hope, near the point called False Cape. Inasmuch as vessels coming from India first sight a large cape called Agulhas, and afterwards a smaller one, the latter is called False Cape, it being hidden from view by the real and great one. Between these two promontories the distance is 100 miles, showing the size of this famous cape, which, divided into two points like a horn, forms a gulf, and here Portuguese sailors frequently take in water from the river they named Sweet. The people on the coast living between these two points are black, although the Antarctic pole here reaches 35 degrees, and the people living high up in the coldest of the Mountains of the Moon are also black, a curious fact, and one for the information of those who investigate the effects of nature, and for philosophers who speculate whether the black colour is produced by the sun, or by some other hidden cause, which I now leave undetermined. As this Cape is the largest,

and extends farther into the sea than any other in the world, and is difficult of passage, (as are all promontories) the ocean here also being fearfully tempestuous by reason of winds which blow off shore, causing many Portuguese ships of extraordinary size to founder; moreover, not being known even by report to ancient Historiographers, and some time having elapsed since its discovery by the fleets of the King of Portugal, this seems a suitable place in which to give its dimensions, and also such information as may serve to show how great was the passage between Portugal and India; the coast-line round the Cape of Good Hope alone extending nearly 6000 miles, of which we shall treat presently.

Seeing that from the river of Fernando Poo, whence the above-mentioned cape begins to stretch into the sea as far as the point called Cape Agulhas, it has a coast-line of more than 2200 miles from north to south, and from the other side of the same point, as far as Cape Guardafuy, opposite the Island of Socotra, it reaches for more than 3300 miles from south to north, the distance from Lisbon, along the coasts of Africa and the Cape of Good Hope, as far as the Kingdom of Goa, is more than 15 thousand miles. From thence to Malacca and China, and even farther, a long passage remains, so that at no time was greater or more perilous navigation undertaken, both with large and small vessels, than by the Portuguese.

The Cape of Good Hope is so called, because all who make its passage, both going and returning, chiefly consider how they shall round it; and that being accomplished, the danger is considered past, and on account of this longing it is called the Cape of Good Hope.

Now to return to our subject, and to speak of the Coast of Africa. Beyond Cape Agulhas there are also many safe ports and harbours, chief of which is the Bay of Formoso. Next

it is the Bay of the Lake, where the sea forms a gulf, in which are islands and harbours. Beyond this the River St. Christopher flows into the sea, and at its mouth rise three small islands. From thence the coast-line skirts along a country called by the Portuguese the Land of the Nativity, because on that festival the land was first discovered, as far as Cape Peshiera. Between this cape and the River Magnice lies the Kingdom of Buttua, which extends from the base of the Mountains of the Moon northwards to the River Magnice, and the country of Monomotapa; towards the west from the River Bavagul, and towards the sea along the banks of the River Magnice. In this kingdom are several gold-mines, and the people resemble those of Monomotapa, as we shall hereafter show. And so passing along the sea-coast we find the River Magnice, on the frontier of the Kingdom of Sofala and of the Empire of Monomotapa.

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## CHAPTER IX.

### OF THE KINGDOM OF SOFALA.

THE entrance to this kingdom is at the River Magnice, which flows from the first lake, out of which also the Nile rises, and falls into the sea between Cape Peshiera and that called Cape Corrientes, situated 23 degrees and a half south, under the Tropic of Capricorn. Three celebrated rivers run into it near the sea, and the principal one, St. Christopher, was so called by the Portuguese, from having been discovered on that saint's day, although known to the natives as Nagoa. The second took the name of Lourenzo Marques, who first discovered it. These two rivers rise in the Mountains of the Moon, which were held in great repute by the ancients, and called by the people of the country Toroa. In these

mountains the sources of the famous River Nile were supposed to be, but it was an error, inasmuch as the first lake is not formed by waters from these mountains, being indeed very far off, and a low plain lying between it and them. The waters issuing from them, flow towards the east, and increase the size of other large rivers, so making it impossible for these waters to be distributed either as far as the lake spoken of above, or to the Nile. Above all, the Magnice, issuing from the first lake, takes a different course from that of the Nile, as it goes towards the east, and unites with the two above-mentioned rivers. The third river, Atroe, takes its rise on that side of the mountains, in which are the gold-mines of Monomotapa, and in some parts of this river gold-dust is found in the sand. These three rivers enter the great Magnice near the sea, and all four together unite in one stream, which flows into the sea, forming a very wide estuary. From the mouths of this river, the Kingdom of Sofala extends along the sea-coast, as far as the River Cuama, which takes its name from a castle and fortress so called, belonging to Mohammedans, and heathen. This river is known to the Portuguese as the mouths of the Cuama, for at the sea it divides itself into seven mouths, out of which rise five islands. Many others lie higher up the river, and are all well populated by heathen. This river flows from the same lake and sources as the Nile. Thus the Kingdom of Sofala lies between the two rivers, Magnice and Cuama, on the sea-coast. It is small in size, and has but few villages and towns, the chief place being an Island, lying in the river, also called Sofala, and which gives its name to all that country. It is peopled by Mohammedans, and the king himself belongs to the same sect. He pays allegiance to the crown of Portugal, in order not to be subject to the government of Monomotapa. On this account the



Portuguese have a fortrefs at the mouth of the River Cuama, trading with those countries in gold, amber, and ivory, all found on that coast, as well as in slaves, and giving in exchange silk stuffs and taffetas, which they bring from Cambaia, where they are worn. The Mohammedans now living in those regions are not natives of the country, but before the Portuguese came into those parts carried on traffic there, going in small vessels from the coast of Arabia Felix. When the Portuguese became rulers of the country, the Mohammedans whom they found there remained, and at this day are neither heathen nor of the sect of Mohammed. From the shores lying between these two rivers, Magnice and Cuama, stretches out inland the Kingdom of Monomotapa, which abounds in gold-mines, the metal being carried into all the neighbouring provinces, to Sofala, and to other parts of Africa. It is said, that from these regions the gold was brought by sea which served for Solomon's Temple at Jerufalem, a fact by no means improbable, for in these countries of Monomotapa are found several ancient buildings of stone, brick, and wood, and of such wonderful workmanship, and architecture, as is nowhere seen in the surrounding provinces.

The Kingdom of Monomotapa is extensive, and has a large population of Pagan heathens, who are black, of middle stature, swift of foot, and in battle fight with great bravery, their weapons being bows and arrows, and light darts. There are numerous kings tributary to Monomotapa, who constantly rebel and wage war against it. The Emperor maintains large armies, which in the provinces are divided into legions, after the manner of the Romans, for, being a great ruler, he must be at constant warfare in order to maintain his dominion. Amongst his warriors, those most renowned for bravery, are the female legions, greatly valued by the Emperor, being the sinews of his military



strength. These female warriors, whose weapons are bows and arrows, burn the left breast with fire, in order to prevent it being a hindrance in shooting, as was the custom of those Amazons of olden time, so greatly lauded by the writers of early profane history. They are extremely agile and rapid in their movements, and above all show great daring and courage whilst fighting. In battle they resort to very warlike manœuvres, retiring at times as if put to rout, and taking flight, yet turning round to assail their adversaries with arrows; and, on seeing the enemy, elated with victory, already beginning to disperse, they suddenly turn and repulse them with great slaughter. So that on account of their wiles and cunning, as well as rapidity of action in battle, they are held in great dread in those regions. The king grants them certain lands, where they live alone, but at various periods they mix with men chosen by themselves; and any male children born amongst them are sent to these men's houses, but the females are kept apart by themselves, and brought up in the arts of war.

This Kingdom of Monomotapa lies as it were on an island formed by the sea-coast, by the River Magnice, by a portion of the lake from which the latter flows, and by the River Cuama. Towards the south it borders on the territory of the Rulers of the Cape of Good Hope, before mentioned, and on the north is bounded by the Kingdom of Mone-mugi, as we shall show presently.

Now returning to our subject, which is a survey of the sea-coast, we find, after crossing the River Cuama, the small kingdom of Angoche, on the sea, so called from some islands of that name, situated right opposite to it, and inhabited by the same people, both Mohammedans and heathen, as are in Sofala; merchants who traffic in small boats along this coast with the same kind of goods as do those of Sofala.

A little beyond we come suddenly upon the Kingdom of Mozambique, situated 14 degrees and a half south, which takes its name from three islands lying at the mouth of the River Meginchate, where is a safe and large port, capable of accommodating ships of every size. The kingdom is small, but abounds in every kind of food, and is touched at by all the vessels coming from Portugal and India to that country. In one of these islands, called Mozambique, which is the principal, and gives name to all the rest, as also to the whole kingdom, and to the above-mentioned port, stands a fortress garrisoned by the Portuguese, from which are provisioned, and on which depend all the other fortresses on the coast. The fleets which sail from Portugal to India if delayed in their passage, winter at Mozambique; and those which come to Europe, from India, necessarily touch at Mozambique for provisions. This island, when the Portuguese discovered India, was the first from which they drew any knowledge of the Indian language; and where they found the pilots, who directed their course. The people of this kingdom are heathen, black, naked, and very rough, but excel in archery, and are excellent fishermen. Following the coast-line, we come upon another Island called Quiloa, not of great size, but singularly excellent in position, for the climate is temperate; it has trees always green, and produces every kind of food. It lies at the mouth of the River Coavo, which, issuing from the same lake as the Nile, flows for seventy miles towards the sea, where it becomes a wide stream, and at its mouth forms a large island, peopled by Mohammedans and heathen. Westwards, towards the coast, lies the said Island of Quiloa. The latter is peopled by Mohammedans, who are almost white, and well clad in silk and cotton garments. Their women wear ornaments of gold and jewels on the arms and neck, and have large quantities of

silver vessels; they are less dark than the men, and their forms finely proportioned. The houses are well built of stone, lime, and woodwork, and the architecture also is good. The gardens and orchards produce various herbs and fruits. From this Island the kingdom takes its name, which extends along the coast from Cape Delgado, situated nine degrees south, and as far as the above-named River Coavo.

In former times the Kingdom of Quiloa was chief of all the surrounding provinces, as well as of those near the sea; and, when the Portuguese arrived in the country, the King was not only confident of being able to defend himself against them, but also of driving them from the places which they had already taken. Yet, the contrary happened, for on giving battle, the king was completely routed and put to flight, by the Portuguese, who took possession of the island, and obtained thereby great spoils and wealth. They built there a fortress, which, however, was afterwards destroyed by command of the King of Portugal, who considered it unnecessary, there being others already along the coast.

But we must not leave unnoticed the Island of S. Lorenzo, so called from having been discovered by the Portuguese on the feast of that martyr. It is nearly 1000 miles long, and lies right opposite the coast of which we have written, commencing on the right of the mouths of the Magnice, 26 degrees south, and extending north till it terminates at the mouths of the River Coava, in the Kingdom of Quiloa. This island forms a channel between itself and the mainland, which at its entrance on the west is 340 miles wide, becoming narrower in the middle towards the Island of Mozambique, where the width is 170 miles, and the remaining part expands to a considerable extent towards India, several islands rising out of it.

Ships going between Spain and India almost always, when not prevented by stress of weather, pass through this

channel. Truly this Island is worthy of a better population, for it has many good and safe harbours, and is watered by numerous rivers, so that the land produces every sort of food. Rice, and other grain; vegetables, oranges, lemons, and various fruits, every kind of flesh and fowl, wild boar, stags, and similar animals, are all found here, so great is the fertility of the island. The fish also is excellent. The inhabitants are heathens, with a few Mohammedans, of olive-coloured complexion, that is, between brown and white. They are much given to war, their weapons being bows and arrows, and darts of light wood, tipped with iron, in the form of hooks. These last they throw with great dexterity. They use swords also, and have leather cuirasses, made from skins of animals, which protect them from the blows of the enemy. This Island is divided into various chiefdoms, enemies to one another, and all at perpetual warfare. Mines of gold, silver, copper, iron, and other metals are found here; but these barbarous people do not go beyond the Island, only coasting along its shores in canoes, made from the trunk of a single tree, and, for the most part, permit no stranger to come near to trade, or to have any dealings with them. Notwithstanding, the Portuguese trade at some of their ports without disembarking, taking back Amber, wax, silver, copper, rice, and other things. In this channel lie several large and small Islands, peopled by Mohammedans. The principal one is the Island of St. Christopher, then that of San Spirito, and another, called Magliaglie; the rest are those of Comoro, Anzoame, Maiotto, and some others. But, again returning to the sea-coast, and passing along from Quiloa, of which we have spoken, we find the Kingdom of Mombaza, situated 3 degrees and a half south, which takes its name from an island peopled by Mohammedans, and also called



Mombaza, where a fine City stands, whose houses for the most part are high, and furnished with sculptures and pictures. The King, who is a Mohammedan, having resisted the Portuguese, it happened to him as to the King of Quiloa, for this City also fell a prey to them, and they found in it gold, silver, and pearls in abundance, besides cotton cloths, gold and silver stuffs, and other valuables.

This kingdom, which lies between the confines of Quiloa and Melinda, is inhabited by Heathen and Mohammedans, and is subject to the government of Monemugi. Still farther it stretches into the Kingdom of Melinde, which, equally small, extends along the sea-coast to the River Chimanchi, in latitude two degrees and a half; and on the other side of that river reaches 100 miles into the interior as far as Lake Calice. Near the sea, and along the banks of this river, is an extensive country, peopled by heathen and light-coloured Mohammedans, whose houses are built after our own fashion. The sheep are peculiarly large, being double the size of those in our country, therefore they divide them into five quarters, counting the tail as one, which weighs 25 or 30 pounds.

The women are fair, and adorn themselves in Moorish fashion, with great display, wearing silk robes, and on their neck, arms, and feet, chains of gold and silver. Out of doors they are covered with a thin silk veil, so that unless they wish it, they are not recognized. In this territory ships find good harbours and anchorage. As a rule, the people are friendly, truthful, and familiar with strangers, and have at all times received and made much of the Portuguese, confiding in them, and never doing them harm in any way. Near these two capes of Mombaza and Melinde, three Islands rise out of the sea, one called Monfia, another Zanzibar, and the third Pemba, all peopled only by white-



complexioned Mohammedans. These islands are very fruitful, like those of which we have already spoken, the people being little given to warfare, and more ready to cultivate the land, especially as sugar is grown here, which they take for sale in small vessels to the mainland, together with other products of that country.

Beyond the three above-mentioned Kingdoms of Quiloa, Melinda, and Mombaza, and inland westwards lies the large Kingdom of Monemugi, which is bounded on the south by Mozambique and the Kingdom of Monomotapa, as far as the River Coavo, on the west by the River Nile, between the two lakes, and on the north by the Kingdom of Prester John. Near the sea-coast this Emperor is friendly with the kings of Quiloa, Melinde, and Mombaza, by reason of the trade carried on, and to insure traffic with the coast, from whence great quantities of cotton cloth, silks, and other merchandize, arriving from various parts, are conveyed into these countries, being greatly valued there. These people particularly prize the small red glass beads, made in the Kingdom of Cambay, which they hang round their necks in strings like necklaces, and use also as money, gold not being valued. Silk robes, which they wear below the waist, they also greatly prize; gold, silver, copper, and ivory being given in exchange for all these things.

But, on the other side, towards Monomotapa, such sanguinary wars are waged continually, that it is difficult to know who has the victory; for within this boundary are two rival powers, the greatest and most warlike in all these regions. Those going out to battle on the part of Monomotapa are the Amazons of whom we have spoken, and on that of Monemugi, the Jagas, so called by the Mociconghi, although known in their own tongue as Agagi, and who we have said in former times greatly harassed the

Kingdom of Congo, being not less courageous and warlike than the Amazons. They are black, and of formidable appearance, and mark the upper part of the lip and cheeks with lines burnt in with hot iron. They also have a custom of turning their eyelids inside out, the skin of which, being black, the whites of the eyes give a terrifying and diabolical expression to the countenance. They are large in stature, but ill-proportioned, and live like wild beasts, and feed on human flesh. When fighting they show great courage, and use frightful noises to terrify their enemies. Their weapons are darts, and they defend themselves with leather shields, which cover the entire person. Sometimes they encamp behind these shields, when stuck into the ground, to form a palisade; and, on advancing to fight, take refuge under them, whilst harassing the foe by throwing darts. Thus by warlike stratagems they torment the enemy, inducing him to bring out his arrows to no purpose against their targets, and, when they see them all spent, the Agagi renew the fight with redoubled vigour, putting to flight and killing their adversaries. And these are the artifices they use towards their enemies and towards the Amazons.

But these last, as we have said, are well disciplined in military stratagems, and overcome by their swiftness and skill in battle, being well assured if taken by their foes, they would be devoured. Therefore they fight with redoubled vigour so as to conquer, and by all means escape from such a savage and cruel multitude; nevertheless, the warfare causes great slaughter on both sides. These Agagi live at the source of the River Nile, where it flows northwards from the lake, and are found also within certain limits along both sides of the river, as well as on the western banks of the Nile as far as the second lake, and the boundaries of the Kingdom of Prester John. Touching these Agagi, it was

considered convenient to add in this part of the history what before was omitted. Between the confines of the Monemugi and of Prester John dwell many inferior rulers, and light-coloured people, who are subject sometimes to one, and sometimes to the other of these two principedoms, and are people of far greater stature than the rest of the inhabitants of those countries.

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## CHAPTER X.

OF THE REST OF THE SEA-COAST AS FAR AS THE RED SEA  
—OF THE KINGDOM OF PRESTER JOHN, AND ITS  
BOUNDARIES—OF THE FAMOUS RIVER NILE, AND ITS  
SOURCE.

Now resuming our description of the coast, next to the Kingdom of Melinde, and towards Cape Guarda Fuy there are several places with good harbours along the shores, inhabited by Mohammedans of white complexion, and where ships from various countries trade in the above-mentioned merchandise. The first of these places is called Patee; the second, Brava; the third, Magadoxo; and the fourth, Affion. Still farther is the famous promontory of Guarda Fuy, which, on account of its size and jutting out so far into the sea, is well known to sailors coming from India, Ormuz, and Arabia Felix. It is the place where the Portuguese usually wait and watch every year with their fleet for the Mohammedan vessels, which sail laden with valuable merchandise in those parts without licence, the Portuguese themselves being masters of the trade and wares, both in spices and every other merchandise they bring from India;

so that every year the Portuguese fleet makes great spoils of these merchant vessels, in the same way as do the English and French at Cape St. Vincent.

Now on rounding the said Cape of Guarda Fuy, there are many other territories and ports of the Mohammedans, in the direction of the Red Sea, the first of which is called Meth, and the next, Barbora, where the white skin is no longer seen, but the people are all black. Then follow Ceila, Dalaca, Malaca, and Carachin.

This coast, in the language of the country, called Baragiam, is inhabited by a black race, who are valiant in arms, and wear cotton cloths from the waist downwards. The better sort wear over their shoulders a cloak with a hood, called Bernuffo, which is indeed the Roman Sagum. This region abounds in gold, ivory, metals, and every kind of food. Next follow the two mouths or entrances to what is well-known as the Red Gulf, or Sea, and which are formed by an island called Babelmandel. That towards the west is fifteen miles wide, and of sufficient depth for all large vessels to anchor in. The other is small, being only five miles wide, and full of shallows and sand-banks, so that the entire entrance extends a distance of thirty miles. The cape on the African side of the gulf is called Rosbel, and the other, towards Arabia Felix, Ara. From thence the western coast of said gulf extends as far as Suez, which is its farthest point northward, and 1200 miles from the entrance. All this gulf, on both sides, near the banks, is thickly studded with small islands, and has very little depth of water, so that only in the middle of it navigation is safe, for the current setting in from the ocean with great swiftness, keeps the middle of the channel clear and deep, throwing the sand back on the shores.

As we must now speak of the Empire of Prester John,

who is the greatest and richest prince in all Africa, we shall briefly say that his territory at this time extends from the mouths of the Red Sea to the Island of Syene, which is under the Tropic of Cancer, excepting the shores of the said sea, which, through supineness, he has lost for fifty years past, the Turk having despoiled him of them. So that the boundary of his dominion towards the north-east and east is the greater part of the Red Sea; on the north, Egypt and the deserts of Nubia; and on the south, the country of Moenemugi. In round numbers the empire of this Christian king has a circumference of about 4000 miles. The principal City, and where he chiefly resides and holds his Court, is called Belmalechi, and forms the seat of empire of many provinces, which are themselves ruled by kings. The territory is rich, and abounds in gold, silver, precious stones, and every kind of metal. The people vary in complexion, being white, black, and tawny, and are of good height and pleasant countenance. The courtiers and nobles are splendidly attired in silk robes, gold, and jewels; and there is a law for dress, according to the different degrees of rank, some being allowed to wear nothing but dressed skins. These people are to some extent Christians, inasmuch as they observe certain ceremonies of the Hebrew law. On the feast of Our Lady, in August, all the Kings and principal nobles assemble in the above city to celebrate it, every one bringing the tribute he owes to the Emperor. The people also come on pilgrimage from all parts to join in this celebration.

A solemn procession is formed, and from the church whence it issues is carried a life-size image of the Virgin Mary, made entirely of gold; the eyes of the said image being formed of two large and magnificent rubies, and the whole of the rest of the figure adorned and covered with



jewels and various ornaments. This image is carried on a stage of gold, of wonderful workmanship.

In this procession Prester John, similarly adorned with jewels, and like precious and rare things, and dressed in cloth of gold, appears in public either in a golden chariot or on an elephant. So great is the multitude who run to see this Image, that many die of suffocation in the crowd. This king is called by a corrupted word Prester John, for the complete name is Bel Gian. Bel signifies supreme, perfect, and most excellent; and Gian means Prince, or Lord, and appertains to any one having territory or jurisdiction. Bel Gian therefore signifies Chief Prince, and thus conjoined pertains only to the King, who also bears the cognomen of David, in the same manner as the Emperors took that of Cæsar.

It remains for us now to speak of the Nile, which does not rise in the country of Bel Gian, nor in the Mountains of the Moon, nor, as Ptolemy writes, from two lakes lying east and west of each other, with about 450 miles between them. For in the same latitude in which the above author places these two lakes, lie also the Kingdoms of Congo and of Angola, on the west; and the Empire of Monomotapa, and the Kingdom of Sofala, on the east, the distance from sea to sea being 1200 miles. Now in this region Lopez asserted there is but one lake, which lies on the borders of Angola and Monomotapa, and is 195 miles in diameter. Of this lake the people of Angola give information respecting its western side, and those of Sofala and Monomotapa of its eastern. So that whilst we have a full account of this one, and they make no mention of any other lakes, we may conclude there are no others in that latitude.

It is true that there are two lakes, but situated in quite a contrary direction to that of which Ptolemy writes; for he, as has been said, places his evidently from west to east, and

those we now see lie almost in a direct line north and south, and nearly 400 miles apart. Some in those countries think that the Nile issuing from the first lake flows underground and then reappears. Others deny this, but Lopez asserts as a reliable fact that the Nile does not flow underground, but running through desert and lonely valleys without inhabitants, and having no settled channel, is therefore said to flow underground.

The Nile certainly flows from the first lake, which lies in latitude 12 degrees south, and is like a shell, and surrounded by very lofty mountains, the largest of which, called Cafates, are on the east, and on both sides are mountains producing saltpetre and silver. The Nile flows thence 400 miles due north, and enters another very large lake, which the natives call a sea. It is larger than the first, for it is 220 miles across, and lies under the equinoctial line. Regarding this second lake very certain information is given by the Anzichi, near Congo, who trade in those parts, and say there are people who sail on the lake in large ships, and who write, and use weights and measures, such as they have not in Congo, and that their houses were built of stone and lime, and their customs resembled those of the Portuguese. Hence it might be supposed the Empire of Prester John was not far off. From this second lake the Nile flows to the Island of Meroe a distance of 700 miles, other rivers running into it, the principal of which is the River Colves, so called because it issues from a lake of that name on the borders of Melinde. When the Nile reaches Meroe it divides into two branches, and encompasses a high land, called Meroe, to the right of which on the east, is a river named Abagni, which rises in the Lake Bracina, and traverses the Empire of Prester John, till it reaches the aforesaid island. On the western side flow other rivers, one of which is the Saraboe.

The Nile, therefore, having received these rivers, and encircled that island, becomes again a still larger stream, running through Ethiopia, (already spoken of as Egypt) as far as the falls, which are formed by a very high valley, that contracts here, and shuts the river into a narrow channel, from which the water pours down with terrific noise near the Island of Syene. From thence the Nile, after watering Egypt, discharges its waters into the Mediterranean directly over against the Island of Cyprus, by two principal branches, that on the east at this present time being called Damietta, and that on the west Rosetta. And, since we have come to the end of this history, with the Nile for our subject, it is a suitable place in which to sum up the cause of its overflow. As we have narrated above, the chief cause of the rise of the Nile is the great quantity of water poured down from the skies at the season when winter commences in those countries, and spring in our own parts, which, generally speaking, is at the beginning of April. The rain does not fall there as it does in Europe, but copiously, and as it were by bucketful instead of small drops. Falling thus in torrents, the earth cannot drink it in, for, being steep and rocky, the water rushes with great force into the rivers, causing them to rise, and swell, and overflow beyond all conception, particularly as the rains continue during the five months, of April, May, June, July, and August. The greatest fall of rain, however, is in May, June, and July. Thus it happens, that the country having lofty mountains, and consequently abounding in torrents, rivers, and lakes, these waters all meeting in the beds of great rivers, increase their size so as to make them larger than any others in the whole world. The Lakes also formed by them, as is seen in the sketch of the Cape of Good Hope and of Congo, and the surrounding kingdoms,

are of such marvellous size as to be called seas in those regions.

And thus we see how the Nile in the above-mentioned seasons rushes through those countries northwards to water Egypt, the Rivers Zaire and Niger doing the same towards west and east. Southwards are other very large rivers, which never fail to rise at certain seasons in like manner as the Nile. Now this occurs every year, but particularly at Cairo, and throughout Egypt, where the Nile begins to rise about the end of June, and continues to do so till the 20th of September, as I myself have seen.

But the cause of such overflow has up to the present time remained very obscure, and although almost all the ancient writers, beginning at Homer, have left on record their belief that the rise of the Nile was caused by the rains, nevertheless, they have not so distinctly declared it as does now Duarte Lopez, from having witnessed it.

Some again assign its overflow to rains coming from the Mountains of the Moon, others to the melting of the snows on those mountains, although the Nile does not rise near the Mountains of the Moon, but a long way south of them. Besides, the winter season brings snow itself, rather than heat to melt it.

Now I, having diligently inquired of Duarte Lopez concerning the above-mentioned matters, with certain previously formed designs, and he also himself propounding other subjects, like a man of high condition, which he is, and giving me such answers as are set down in this discourse, yet I feel assured that every one will not therewith be fully satisfied or contented, and especially the curious, the scientific, or those skilled in matters of the world. The geographer would desire to know more, and the physician, and the worker in metals, and the historiographer, and the merchant, and

the mariner, and the preacher, with perhaps others differing from these in respect of their callings.

But Duarte Lopez promised to return with as great speed as possible to Rome from Congo, whither he sailed soon after

he had furnished this account, which was in May of the year 1589, and to bring full information

of what is lacking here touching

the source of the Nile, and other

matters. In the meantime, that

which these leaves contain

is by no means in-

significant; and if

in them any-

thing else

shall be

found that is useful, or strange, or agreeable, or that

drives away melancholy, let it be wholly ascribed

to the Most Noble and Very Reverend

Monsignor Antonio Migliore,

Bishop of St. Mark,

and Commander of the Order of the

Holy Ghost, who has caused

this work to be pub-

lished for the

p u b l i c

good.

*Finis.*



## DEDICATION ON MAP OF AFRICA.

To the Most Illustrious and Most Reverend Monsignor Antonio Migliori, Bishop of St. Mark, and Commander of the Order of the Holy Ghost.

Up to the present time there has been no such correct representation of Africa, of the Cape of Good Hope, of the Lakes, of the Nile, and of the Mountains from whence it flows, of the kingdoms of Prester John, and of Congo and the surrounding countries, as that which our Duarte Lopez has furnished in his large Map, and which your Reverence has had reduced to this lesser size. Now I confidently assert that in no printed Map of the present day is the true position of Egypt from Cairo southwards so correctly shown as in this one, which (having twice travelled over the same ground) I have carefully arranged as far as the limited space will allow. The places are denoted by letters on the little Chart placed above, by means of which the names may be attached to each.

From your Reverence's Servant,

FILIPPO FIGAFETTA.

*From Rome, 2nd week of April, MDXCI.*

"No Rose without a Thorn."

DEDICATION ON MAP OF CONGO.

FILIPPO FIGAFETTA to the Most Illustrious and Most Reverend Monsignor Antonio Migliore, Bishop of St. Mark and Commander of the Order of the Holy Ghost. These descriptions and maps being chiefly designed to show the situation of the Kingdom of Congo, which for lack of space could not be included in the ordinary map of Africa brought from those countries by Duarte Lopez, we have engraved the said kingdom on a separate map on an enlarged scale, whereon are distinctly seen the Royal City and the other dependencies, the rivers, mountains, lakes, coasts, harbours, and the boundaries of the countries of the Abyssinians. There are also added the degrees of longitude according to Ptolemy, which were not on the other map, the Portuguese geographers having no record of them. Nevertheless they are an extremely ingenious invention, for by means of them and of the degrees of latitude, without any other measurement, the distances between one place and another can be determined. We have also engraved the arms and seal of the King of Congo, adopted by him after the vision we have recorded, it not being the custom of those kings, or of their nobles, to use as in Europe devices, or letters, or writing, or any other marks on their swords.

*From Rome, 1591.*

Pope Sixtus V., a magnanimous Prince, and born for the benefit of the Commonwealth, drove the thieves from the States of the Church. He placed four of the most perfect and remarkable obelisks that were ever set up, on pedestals with a cross on the top. He consecrated the two Columns of Trajan and Antoninus, and set upon them the Images of St. Peter and St. Paul. He built two churches, and four

Papal palaces, and the Balcony of Benedictions, and the Holy Staircase, and the Beggars' Hospital, and the Vatican Library, and the wonderful Cupola of St. Peter. He brought the water called Aqua Felix into Rome by an aqueduct twenty miles in length, conveying it into fundry fountains, and cisterns, and lavatoria, in the Esquiline, Quirinale, and Capitoline Hills. He beautified and restored the famous statues made by Praxiteles and Phidias. He appointed twelve galleys for the safeguard of the Roman coast, and furnished the port of Civita Vecchia with water by a canal six miles long. He made five straight streets that lead to the principal churches of ancient Rome, by filling up valleys and levelling hills. He transferred the body of Pope Pius Quintus from St. Peter's to Santa Maria Maggiore, into a tomb he had himself set apart for it. He numbered amongst the Doctors of the Church St. Bonaventura, and amongst the Saints Didaco, a Spaniard, and a minor friar of the Observantes. He added three Bishopsrics to the Ecclesiastical Dominion, that of Loretto which he fortified with bulwarks, that of Montalto in his own country, and that of San Severino. He founded the School of Sciences at Fermo, and two Colleges—one in Bologna, called de Marchiani, and that of St. Bonaventura, in Rome. He raised the Tower of the Belvedere, and restored the church of St. Sabina. He built a fulling-house for the trade of wool. He collected together the treasure of the See Apostolic for very necessity of famine, pestilence, and war. Therefore, as Pope Sixtus IV. was accorded the title of Romulus, so is it fit that Sixtus V., who in the space of five years wrought such great matters, should have that of Augustus, who, having found Rome made of brick, left it of marble. His intent was to perform other works but that it pleased the Lord God to call him to a better life; for he was minded—with materials all in readiness—to make the

Flaminian Way meet by a bridge over the Tiber; and from the information given by this report he wished to open the way and traffic to the Kingdom of Congo, and to the King of the Abyssinians, called Prester John, and by means of him to convert all Africa to Christianity; and to put in execution divers other matters which are not here to be made mention of.

FILIPPO FIGAFETTA,  
*Natalis Bonifacius Incidebat.*

## MAP OF DUARTE LOPES.

"MAP OF DUARTE LOPES."—"Suivant la dédicace à Antoine Migliori (25 avril 1591) de la carte de l'Afrique qui accompagne l'œuvre de Pigafetta, Duarte Lopes dressa une grande carte de '*l'Africa e il Capo de Buonna Speranza e il laghi del Nilo e il monti donde scende e il Reami de Prete Janni e di Congo e le contrade uicine*,' carte dont Pigafetta donne une réduction faite par ordre de Migliori. Sur cette réduction on voit au centre du continent et sous l'Equateur un grand lac avec six îles, qui reçoit au S. une grande rivière à travers les contrées indiquées sous le nomme de *Ambian* et *Cotia* (à l'E.) et de *Coda* et *Goyame* (à l'O.); cette rivière sort d'un autre lac de la grandeur du premier à peu près, située sous la même longitude et sous le 12° parallèle austral, couvert également d'îles et peuplée d'hyppopotames, *cavalli marini*. Dans la partie méridionale de ce lac se jette, à ce qu'il paraît, un cours d'eau qui semble être le premier tronçon de la rivière indiquée; qui naît sous la 22° parallèle S. entre des hautes montagnes, et qui a une source commune avec le fleuve *Manhice*. Ce fleuve se dirige vers l'océan indien et reçoit la rivière *Bavagul*, qui vient des montagnes du SO., terre de *Butva*. De ce même lac méridional descend le Zambeze ou *Cuama*. Avant d'arriver au lac central, cette première rivière, que par convention nous pourrions appeler le Lualaba de Lopes et qui dans son opinion est le Nil même, détache un bras qui va concourir à la formation du *Rio du Congo* (Zaire), lequel, par un autre bras, moins considérable, se relie à ce lac central. Le Zaire reçoit du N. et du S. différents affluents, dont le plus important semble être celui qui vient d'un lac nommé *Aqueluna*, situé sous le 11° parallèle austral. Ce lac communique avec le lac central-Sud, qui, d'un autre côté, donne également naissance au Quanza et au Dande, et qui, enfin, reçoit du S. un autre cours d'eau, qui vient d'un petit lac du pays de *Quinbebe*. Cet affluent, le plus important du Zaire, peut correspondre au Kaffabi des cartes modernes. En regardant cette partie de la carte, on croirait avoir sous les yeux un dessin grossièrement tracé, mais assez ressemblable, du Bemba, du Lualaba de Stanley et du Tanganyika, dans leur position relative et en mettant de côté les contours actuellement connus des lacs et les rapports aujourd'hui repoussés par les géographes, du Lukuga. Du lac équatorial ou central s'élance dans la direction NE. le Nil ou mieux un bras du Nil, attendu qu'un autre cours d'eau, qui le rejoint au



10° parallèle N. nommé *Rio Golus* (qui a pour affluent le Tacatj), prend sa source très à l'E. sous l'équateur et dans le lac Colue ; que un second cours d'eau, qui le rejoint à la hauteur de Meroe, a également sa source à l'E. sous le 5° parallèle N. au lac Barcena, qui communique avec la mer par le *Rio de Jeila*,—et que, enfin, un troisième bras vient de l'O. d'un lac également situé au N. du grand lac central, sous le 11° parallèle N. Ainsi, le Nil, outre sa source prise dans le grand lac central, possède trois autres sources dans trois lacs principaux situés entre l'Equateur et le 11° parallèle N.; de ces trois lacs le moyen est situé sous la ligne équatoriale ainsi que le Victoria Nyanza. Le Zaire très rapproché de l'Equateur, reçoit ses eaux de la grande rivière qui vient du lac le plus méridional du centre de l'Afrique, et aussi du grand lac équatorial, comme cela arriverait si le Lukuga moderne était un véritable fleuve (en considérant le lac comme correspondant au Tanganyika), et cette rivière était le Lualaba."

"Voici encore quelques indications qui offrent, me paraît-il, un certain intérêt.

"Près du confluent de la rivière que nous nommerons le Lualaba de Lopes avec le Zaire, sous le 1° parallèle austral, on trouve le mot *Uangé* ou *Vangé* (VANGVE) dont la prononciation portugaise ou italienne se rapproche singulièrement de *Nyangwe*, surtout si nous le faisons précéder de la particule *n*, ce qui n'est pas une opération trop arbitraire.

"A l'extrémité méridional de l'Afrique, sous le 27° parallèle se dessine un petit lac désigné sous le mot *Gale* et qui pourrait raisonnablement correspondre au Ngame ou Ngmi des cartes modernes.

"Au nord de l'Equateur on trouve encore un système hydrographique curieux. Un bras du Vieux Calabar prend sa source dans un *Lac Noir* (*Lago Negro*) et l'on voit dans le bassin un peu confus du Niger quatre autres lacs, dont l'un, situé sous le 14° parallèle, près du bassin du Nil, dont il est séparé par une haute chaîne de montagnes, se nomme *Lago da Nubia*, tandis qu'un second, sous le 19° parallèle porte le nom de *Lago Chinonde* et rappelle par sa situation relative le *Tchad*."

"Le Zambèze, cela est certain, prend sa source dans un lac méridional qui pourrait correspondre à notre lac encore peu connu, le Bembe (*Bangweole*), mais il reçoit du Sud et du Nord de nombreux et forts affluents, et, l'un des premiers, s'approche du fleuve qui vient du Sud vers ce lac et par conséquent des affluents que ce fleuve reçoit de l'Ouest.

“Or il est nécessaire de remarquer que l'étude de la région du Bangweolo, du Loanje, du Kafue, du Kobongo ou Cubango, &c., est encore en grande partie à faire, et que l'on ne peut affirmer que celle du haut Zambèze soit entièrement faite.

“De ce premier lac fort, vers le Nord, une autre fleuve qui, se rencontrant avec le Zaire et avec le Nil, constitue certainement une communauté d'origine entre ces deux fleuves et le Zambèze; mais d'un autre côté ce fleuve s'identifie avec le Nil seulement parcequ'il va se jeter dans le second lac ou lac équatorial, d'où le Nil sort vers le Nord. Il n'est pas hors de propos de rappeler que Livingstone admettait l'identité du Lualaba avec le Nil. Ensuite le Nil ne naît pas seulement dans ce lac central; il naît aussi de trois autres *nyansas* (j'emploie ce mot pour désigner trois lacs importants). Donc cette liaison avec le lac central et, à cause de cette liaison, son identité avec le *Lualaba*, qui vient du S., n'est pas un facteur essentiel dans l'hydrographie du Nil de Lopes. Et tellement que ce même Nil qui vient du grand lac va se réunir à l'autre qui sort du lac *Colue de Lopes* (il convient de distinguer, comme nous le verrons plus bas) situé à l'E. et également sous l'équateur, formant avec lui une seule des trois grandes branches originaires du véritable Nil.

“Le Zaire, enfin, naît dans le grand lac central de l'équateur, mais d'un autre côté il est identique au *Lualaba* qui vient du S., ou plutôt celui-ci coïncide avec lui avant d'entrer dans ce lac, ce qui signifie que la liaison du Zaire avec ce lac pouvait correspondre au Lukuga, suivant l'hypothèse de Cameron, tout en laissant subsister l'identité du *Lualaba* avec le Zaire, suivant les informations de Stanley. Sur les cartes plus haut indiquées, on s'achemine évidemment vers ce *desideratum* de l'hydrographie africaine de Lopes, et personne ne pourra nier que les révélations des explorations modernes ont avec cette hydrographie un rapport plus logique que ne l'ont certaines doctrines et hypothèses enregistrées sur des cartes de l'Afrique relativement récentes.”—*L'Hydrographie Africaine, par M. Luciano Cordeiro*, p. 23—27.

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THE CARTOGRAPHY OF AFRICA FROM 1492 TO 1600,  
AS ILLUSTRATIVE OF THE NOMENCLATURE  
OF THE CONGO.

The following is a list of upwards of thirty maps and globes, the

originals of which were, for the most part, made during the 15th century. The initials refer to authors, the titles of whose works are given at the end of the Note :—

AUTHOR.	TITLE OF MAP OR GLOBE, AND REFERENCE.	PLACE.	DATE.	NAME OF RIVER.
1. Martin Behaim	Globe. B. H. J. K. M. S.	Nuremberg	1492	R. di Parto. Rio Pedoroso
2. Henrici Martelli	"Forma Africe Secundum Descriptionem Portugalensium." Add MS. 15,760. S.	Brit. Mus.	c. 1495	Rio Poderoso. (Pota de Padron)
3. Juan de la Cosa	Mappemonde. H. J. S.	Madrid	1500	Rio del Padron
4. Johann Ruysch	Map in "Ptolemæi Geographia." S.	Rome	1508	Padron F.
5. Ptolemy	"Charta Marina," and two Charts of Africa, in Geography. S.	Argentorati	1513	Rio de Manicogo
6. Anonymous	Globe. J.	Frankfort-on-the-Main	1520	Manicongo
7. Fern. Columbus	Carta Universal, for Emp. Char. V. S.	Weimar	1527	Manicongo
8. Diego Ribero	Carta Universal "	Weimar and Rome	1529	R. de Manicongo
9. Oronce Finé	Orbis Descriptio, from Grynaeus, 1532	Paris	1531	R. Manicogo
10. Gerard Mercator	Globe	Louvain	1541	R. Manicongo
11. John Rotz	Portolano, 20 E IX. M.	Brit. Mus.	1542	Manicongue
12. Sebastian Cabot	Mappemonde. J.	Paris	1544	Monicongo
13. Pierre Desceliers	Mappemonde (Lord Crawford's Copy). M.	Made at Arque	1545	R. di Manicogue
14. Diogo Homem	Portolano (add. MS. 54154). H. S.	Brit. Mus.	1558	R. de Mancongou
15. Ant. Florianus	Map of the World	Udine or Venice	c. 1560	R. de Manicongo
16. Ant. Sal [amanca]	Orbis Imaginem	Rome	c. 1560	R. de Manicogo
17. Paulo Forlani	Descrittione dell' Africa. (Map)	Venice	1562	Zaire F.
18. Giacomo Gastaldi	Large Map of Africa	Venice	1562	Zaire F.
19. Niccolo Nelli	Map of Africa	Venice	1564-5	Zaire F.
20. P. Cimerlini	Cosmographia Universalis	Verona	1566	R. Manicogo
21. J. Martines	Map of Africa. S.	Messina	1567	Manicongo
22. Gerard Mercator	Large Mappemonde. J.	Duisbourg	1569	Manicongo
23. Abraham Ortelius	Map of Africa in Theatrum	Antwerp	1570	Zaire
24. Fernao Vaz Dourado	Portolano (lamina 10)	Made at Goa. MS. B. Mus.	1573	Comgo
25. André Thevet	Africa in La Cosmographie Universelle	Paris	1575	Manicongue
26. Rumold Mercator	Map of World in Atlas	Antwerp	1587	Manicongo
27. M. Liv. Sanuto	Map of Africa, tab x. in Geografia	Venezia	1588	Zaircs Fluvius
28. Johann Duetchum	Tabula Aphricæ	Deventer	1590	R. Zaire, R. de Manicongo
29. Fil. Pigafetta	Tavola generale dell' Africa. B. H. M.	Rome	1591	Zaire Incolis Rio de Congo and Zaire
30. "	Tavola del Reame de Congo. B. H. M.	Rome	1591	Rio de Congo, Rio Zaire
31. Petrus Plancius	Orbis Terrarum Typus	Amsterdam	1594	Zaire
32. A. F. a Langren	Typus. Manicongo and Angola	Amsterdam	1596	Rio de Manicongo, Zaire Incolis
33. Jodocus Hondius	Map of World, Drake and Cavendish	Amsterdam	1596	Manicougo
34. "	Typus Orbis Terrarum	Amsterdam	c. 1597	Zaire
35. E. Wright and Molyneux	Hydrographical Description, or "New Map"	London	1600	R. de Manicougo
36. J. Pory.	Map of Africa in Lco Africanus.	London.	1600	Zaire and Baucare.

## AUTHORS QUOTED IN LIST OF MAPS.

- (B.) Burton, Capt. R. F. "Gorilla Land and the Cataracts of the Congo," 1876.  
 (H.) Hutchinson, Edward. "The Lost Continent," 1879.  
 (J.) Jomard. "Monuments de la Geographie."  
 (K.) Kiepert, H. "Beitrag zur Entdeckungs-Geschichte Afrika's," 1873-4.  
 (M) Major, R. H. "Prince Henry the Navigator," 1868.  
 (S.) Santarem. "Essai sur la Cosmographie" (Atlas), 1849.

I am indebted to Mr. C. H. Coote, of the British Museum, for the following exhaustive note on this subject:—

The earliest document of any importance to our inquiry is, the celebrated globe of 1492, made by Martin Behaim, of Nuremberg, who accompanied Diego Cam in his first discovery of the Congo. The evidence afforded us by this and the three succeeding maps is, that the earliest name of this river was *not* the Congo, as stated by Burton, but either the "Rio de Padraõ," the River of the Pillar, or "Rio Podorofó," the Mighty River, which last, to say the least, is significant. Behaim writes them thus: "R. di Parto," and "Rio Pedorofó;" these, it is evident, are corruptions at the mouth of a German, of the names that are found on the contemporary map of c. 1495. On this last is to be seen the "Pöta de Padron," the *point* on the southern shore of the mighty river, where Diego Cam erected the pillar in 1484, as related by De Barros.

We observe for the first time on the maps or charts of 1513, the change of the name to "Rio de Manicongo," which held its own without intermission upon subsequent maps, as a glance at the list will show, down to 1560. This change we believe to be due to Spanish influence. These maps of 1513 have been regarded by some as the actual work of the great Columbus, but a comparison of them with the previous map of 1500, by Juan de la Cosa, the pilot of Columbus, does *not*, so far as the name of our river is concerned, favour the theory of a family resemblance with the earlier map.

It will be convenient here to draw attention to a work which we believe has entirely escaped the notice of modern writers upon the Congo, Burton excepted. Not only is it the earliest book on geography printed in Spain, but it also may be regarded as the first book on navigation. It affords us one of the earliest, if not the earliest printed account of the river and Kingdom of Manicongo, which is as curious as it is interesting. The book referred to is the "Suma de Geografia," by Martin Fernandez de Enciso, published at Seville in 1519, fol. The mighty river is called



here the "Rio de Manicongo," and to this book we attribute the maintenance of the name upon subsequent maps and works on geography for nearly half a century. Describing the use of money in Manicongo, Enciso writes: "En Manicongo vsan caracolicos por moneda: & assi cõprã & vëdẽ con ellos como nostros cõ la plata y el ora" (fol. v.).—*Trans.* In Manicongo they use shells for money, and also buy and sell with them as we do with silver and gold.—For further facts relating to the author, his book, and its contents, we refer the reader to the valuable Bibliography of Navigation, which is appended to the "Voyages and Works of John Davis," edited for the Hakluyt Society, by Captain A. H. Markham, R.N., 1880, p. 345.

We now come to the name Zaire, which was first used by De Barros in his two first decades, published at Lisbon, in 1552. His use of the name exercised no influence over map-makers until ten years later. In 1561 these two decades were for the first time translated into Italian, and published at Venice in 1562. The results of this translation are shown in the Map of Forlani, the famous large Map of Africa by G. Gastaldi, published the same year, and in all the maps subsequently published in Venice down to the end of the century. It will be observed that this example was followed by the famous Abraham Ortelius, and nearly all of the geographers of the Low Countries, with the remarkable exceptions of the younger Mercator and Peter Plancius. Ortelius, in his African geography, avowedly followed De Barros and Ramusio. The name of Pigafetta has been associated with the Parergon of Ortelius, but upon what ground it is not quite clear. This much is clear, that he in no way modified the African geography of Ortelius.

According to the evidence afforded us by our list, the first to use the name Congo upon a map was not Pigafetta, as might be reasonably supposed, but a fellow-countryman of Duarte Lopes, named Fernão Vaz Dourado, born at Goa, in the East Indies. In the beautiful Portolano made by him, we find the name *Congo* used as early as 1573 (if not earlier, as this is only a copy), thereby anticipating its use by Pigafetta at least eighteen years.

In the Geografia of M. Liv. Sanuto, Venice, 1588, we observe a reversion to Zaires Fluvius, due to the translation of Barros into Italian, as before mentioned.

We now arrive at the period of the appearance of the work of Pigafetta. All that is necessary to notice is, the use of two names,



the Congo and the Zaire, on the map. In direct opposition to Burton, we find Pigafetta applying the name Congo to the mouth and lower parts of the river, and the Zaire to the upper portion towards the equator. It has been stated that in his geography Pigafetta found no success; this is hardly accurate. He found an imitator in Peter Plancius, in 1594, who not only gives the Zaire, but also the two equatorial lakes. This map is sometimes found in 17th century editions of Linfchotens' Voyages in Dutch.

In the map of 1600 we observe a return to the old form of R. de Manicongo, which is due to Spanish sources.

As we have seen, the influence of the geography of Pigafetta was only transient as shown by the solitary example of Plancius. The book itself, however, has not been without its influence on English literature, as witnessed in the "Voyages of Captain Singleton," written by the prince of story-tellers, Daniel Defoe.

"Tales of African Travel Three Hundred Years Ago," based upon an imperfect knowledge of Ortelius, and stories of "Across the Dark Continent in 1700," or "Stanley Anticipated," are, without a comparative study of the old maps of the 15th and 16th centuries in their proper sequence, and some knowledge of the text of our old friend Pigafetta, just so much idle speculation and guess-work.

The question of the etymology of the name of the "Zaire," or "Nyadi," is best left in the hands of Burton, Stanley, and others, who have at least some knowledge of the languages of the countries bordering upon the "mighty river," Congo.—*C. H. Coote.*

In connexion with Mr. Coote's last remark, it is worthy of notice that Stanley, in his descent of the River Zaire, first met with the name of Congo, in lat.  $1^{\circ} 40' N.$ , long.  $21^{\circ} 50' E.$  He was kindly received, after various encounters with savages, by the chief, Rubunga; and he says, "Before leaving the Chief of Rubunga's presence, I asked him the name of the river, in a mongrel mixture of Ki-Swahili, Kinyamwezi, Kijiji, Kiregga, and Ki-Kufu. He understood after a while, and replied, it was 'Iburi.' But after he had quite comprehended the drift of the question, he replied in a sonorous voice, 'Ikatu ya Kongo.'"—*Through the Dark Continent*, p. 283.—*Tr.*

Merolla, who went to Congo in 1682, says, in referring to that region,—"Hence, in consequence of its (Zaire) waters being somewhat yellow, the river is known for a hundred miles as it flows into the sea, and by means of it many large kingdoms were discovered, hitherto unknown.

For the King of Portugal, Don Juan II., having sent a fleet of ships, under Diego Cam, to this southern coast of Africa, that experienced admiral conjectured he was near land from the waters of the Zaire. After entering it, he asked the negroes what river and country it was, who replied, as if not understanding him, "Zevoco," which, in the Congoean tongue, is as much as to say, "I don't know," and from thence, through a corruption the name is called Zaire.—*Viaggio nel regno di Congo*, p. 48.

Alli o mui grande reino está de Congo,  
 Por nós ja convertido á fé de Christo,  
 Por onde o Zaire passe claro e longo,  
 Rio pelos antigos nunca visto.

*Lusiads of Camoens, canto v. 13.*

That lucid river, the long-winding Zaire,  
 Flood which the roving ancients never saw,  
 Through Congo runs, a realm extending far,  
 Where erst our nation sow'd the Christian law.

*Quillinan.*

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#### BIBLIOGRAPHICAL NOTE UPON THE 16TH-CENTURY EDITIONS OF PIGAFETTA.

It has been thought that the appearance of the present translation would be none the less welcome if accompanied by a short notice of the labours of others in this direction. We therefore append, for the guidance of those who may be interested in the subject, a bibliographical note of the first four 16th-century editions of Pigafetta, as showing the estimation in which our author's narrative was held by his contemporaries at this most interesting period in the history of geography. This appreciation can only be fully realized by an examination of the sumptuous 4th edition by the brothers De Bry, of 1597, in German. The title-page, maps, and plates are masterpieces of the engraver's art, and ought to be better known. They are superior to, and more in number than, the originals done in Rome.

#### BIBLIOGRAPHY OF PIGAFETTA.

I. *Relatione del Reame di Congo et delle circonvicine contrade tratta dalli Scritti & ragionamento di Odoardo Lopez Portoghefe per Filippo Pigafetta con disegni vari di Geografia, di piante, d' habiti, d' animali & altro.* Al molto Ill<sup>re</sup>. & R<sup>mo</sup>. Mons<sup>re</sup>. Antonio Migliore Vescouo di S. Marco, & Commendatore di S. Spirito.

In Roma Appresso Bartolemeo Graffi (1591. 4to).

Collation. Title-page engraved, surmounted with the arms of Migliore, dedication and tavola del capitoli, 3 leaves, text of 83 pp.

Maps. 1. "Il disegno dell' Africa:" t. r., arms of, and dedication to Sixtus V.; b. r., arms of Migliore, with dedication to same; below, arms of Pigafetta. Size 25 in.  $\times$  17 $\frac{1}{2}$ .

2. "Tavola del Regno di Congo:" b. l., arms of 1st King of Congo, Sixtus V., and Migliore, with dedication to latter; below, arms of Pigafetta with his motto, "Il n'est rose sans espine." 17 in.  $\times$  20.

Plates.—1. Spetie di Palma. 2. Zebra. 3. Habito del Nobile. 4. Habito del Soldato. 5. Habito dell donna. 6. Modo di far Viaggio. 7. Atro modo d' andar attorno. 8. Atro modo d' andar in posta; each 8 in.  $\times$  11 $\frac{3}{4}$ .

Three examples in Brit. Mus., Gren. Lib. 7151. 566. e. 20. 146. b. 4; the last imperfect, "dissegno dell' Africa" wanting.

II. De beſſchryvinghe vant groot ende vermaert Coninckrijck van Congo, ende de aenpalende oft ommegeheleghen Landen, mit verclaringhe van veel fonderlinghe faken ende gheſchiedeniffen van den ſelfden Coninckrijcke. Ghenomen wt de ſchriften ende mondelicke t' famen ſpraecken, van Edoart Lopez, Portegijs.

Befchreven door Philips Pigafetta in Italiaens, ende overghet in ons Nederlantſche ſpraecke: Deur Martijn Everart-B.

*(Description of the great and celebrated Kingdom of Congo, and of the surrounding countries, with the explanation of many things and singular histories touching the same kingdom. Taken from the writings and discourses of Edward Lopez, Portuguese.*

*Written in Italian by Philip Pigafetta, and translated into Dutch by Martin Everart B.(ruges)*

t'Amſtelredam, by Cornelis Claefz. Opt Water int Schrijfboek, by De Oude Brugh. M.D.XCVI. 4to.

Collation. Map of Congo, by Jodocus Hondius, on title-page; neither dedication or pagination. Plates reduced and inserted in text; Zebra (2) omitted.

Note.—Curious as being the first translation of Pigafetta, but of no real value. Everart was a well-known translator into Dutch of early Spanish works on Navigation.

III. A Report of the Kingdom of Congo, a Region of Africa, and of the Countries that border round about the ſame, &c.

Drawn out of the writings and diſcourſes of Odoardo Lopez, a Portingall, by Philipppo Pigafetta. Translated out of Italian by Abraham Hartwell.

London: printed by John Wolfe, 1597. 4to. Title in duplicate.

Collation. Verso of first title-page, arms of John Whitgift, Archbishop of Canterbury. Dedication to the same, 5 pp. "Translator to the Reader," 11 pp. text, 217 pp.; and table, 3 pp.

Maps. 1. Map of Africa: t. r., arms of Sixtus V., in place of dedication, explanation of map; b. r., arms of Pigafetta. 2. "A Mappe of the Kingdome of Congo," t. r., arms of first King of Congo; b. l., dedication to Sixtus V., translated and transposed (cf. No. 1 of original).

These two rare maps were executed by William Rogers, one of the earliest known English engravers. The eight plates are rough reduced wood engravings from the originals.

IV. Regnum Congo hoc est Warhafft und Eigentliche Beschreibung defz Königreichs Congo in Africa, und deren angrentzenden Länder, darinnen der Inwohner, Glaub, Leben, Sitten vnd Kleydung wol und aufzführlich vermeldet vnd angezeigt wirdt.

Erfliclich durch Eduart Lopez, welcher in diefer Navigation alles Persönlich erfahren, in Portugaleifcher Spraach gestellt, Jetzo aber in vnfer Teutſche Spraach transferieret vnd vberſetzt durch Auguſtinum Caſſiodorum.

Auch mit ſchönen und Kunſtrichen Figuren gezieret und an Tag geben durch Hans Dietherich und Hans Iſrael von Bry Gebrüder und Bürger zu Franckfurt.

Getruckt zu Frankfort (*ſic*) am Mayn durch Johan Saur. . . Im Jahr M.D.XCVII. Fol.

*(A true and correct description of the Kingdom of Congo, in Africa, and the adjoining territories, in which the religion, mode of life, customs and dress of the inhabitants are fully set out. First put forth in the Portuguese language by Edward Lopez, who learned all personally in this navigation, but now translated and published in the German language by Augustine Cassio.*

*Also adorned with beautiful and artistic figures, and set forth by John Theodore and John Israel De Bry, brothers, and citizens of Frankfort. Painted at Frankfort-on-the-Mayn by John Sauer, M.D.XCVII. Fol.)*

This edition of Pigafetta forms the first part of the famous "Petits Voyages of De Bry." (M. Sobolewski's set of the "Grands et Petits Voyages," of 55 vols., was sold for 19,000 fr. (£750).)

Collation. 73 pp. Maps, copies of originals without dedications. 1. Africa: t. r., two cartouches blank; b. r., description of map beginning, "Tabulam hanc Aegypti." 2. "Tabula Geogra Regni Congo:" b. l., arms of 1st King of Congo, and Migliore, with address to reader, within cartouch.

Plates. The great interest attached to this edition is, that it has six more plates than the first. Plates 4 to 10 are copied from the originals, the remainder are seven plates, ubiquitously illustrative of various scenes in the narrative. Plate 1 shows the first landing of the Portuguese at the mouth of the Congo, the building of the first church, and the baptism of the Mani Sogno and his son. Plate 11 is as ludicrous as it is beautifully executed. The engraving of the maps and plates is superior to the original. In this edition the narrative of Pigafetta reached the zenith of its fame, in

the 16th century. It has not received the attention it deserves. Example in Brit. Mus., Gren. Lib. <sup>6607</sup><sub>1</sub>. See also Catalogue of the Huth Library, vol. ii. p. 440.

It was republished in Latin in the following year (1598). Second German Edition, 1609; Second Latin Edition, 1624.

The only remaining translations that call for notice are those of Linschoten (1598), and Purchas (1617-25), Part 2. The latter is a reprint from Hartwell, with the map by Hondius inserted (cf. 2nd edition of 1596). These have been copied more or less correctly in the various subsequent "Collections of Voyages and Travels," down to our day.



## NOTES.

(P. 21) "AMBER."—This is evidently a confusion of names, and here means Ambergris, or Grey Amber, which is now known to be a morbid secretion formed in the intestines of the spermaceti whale, and is found floating upon the sea, on the sea-coast, or in the sand near the sea-coast. It is met with in the Atlantic Ocean, also on the Coast of Africa. There are curious early legends in the pages of Olaus Magnus, regarding the Ambergris found floating on the North Sea.—*Tr.*

(P. 23) "AMBIZE ANGULO."—Merolla, a Capuchin priest, who gives an account of the Kingdom of Congo in 1682, states that all through the River Zaire is found the "Pefce Donna," which has a resemblance to the human form. His description of its appearance and habits seems to identify it with the "Ambize Angulo" of Pigafetta. *John Ogilby* says, that by the inhabitants it is called Ambis Angalo, but by the Europeans, Meremen, and Meremaids. This fish is probably the creature known as the Manatee, which is found in the rivers of the West African Coast. Its resemblance to the human form is not a Portuguese story, for the same description is given of it by the natives at the present time. In the account of the ascent of the River Binué by the "Henry Venn" Mission steamer, as narrated in Petermann's Mittheilungen for May, 1880, is the following description of the capture of the Manatee: "Zwei Tage vor unserer Ankunft auf der Rückreise war hier ein Ajú (Manatus Vogellii) gefangen worden, dessen Schädel der Leiter unserer Expedition aus dem Dunkel des Fetischhauses erlöste. Von diesem Thiere geht am Niger wie am Benuë die Sage, daß es einen ganz menschgleichen Kopf und zwei volle runde Brüste habe. Deshalb auch mußte ersterer sofort abge schnitten und vergraben oder dem Fetisch gewechet werden, weil niemand, der den Kopf gesehen, das Fleisch des Thieres essen würde."—*Tr.*

"We proceeded on our voyage up the River Coanza, which is deep and rapid, and abounds with crocodiles, also the hippopotamus and phoca—which the people call Peixe Mulher, or fish-woman—which is an amphibious, cetaceous animal, very harmless. It grazes along the banks of the river without leaving the water; it is from seven to eight feet long, with two small paws or feet, between which there are two

large teats. There is a certain bone of this animal to which the people ascribe great medicinal virtue; from its hide are made the whips wherewith the slave-drivers flog the unfortunate slaves.”—*Six Years in W. Africa*, by F. T. Valdez, p. 131.

(P. 18) “ANGOLA.”—On devrait écrire *Ngola* ou *NGola*. La cour du roi d’Angola était primitivement *Loanda* (plutôt : *Luanda*, de *luanda* ; partie basse) mais à la suite de l’invasion portugaise elle se transporta à l’endroit où est aujourd’hui le fort de *Pongo-andongo* (*Pungu-à-ndongo*, de *Pungu* : grande idole, et *ndongo* : grand village) dont il est résulté que cet endroit a pris le nom de *Cabanza* ou *NBanza-ia-cabaça*, c’est-à-dire : *seconde cour*, seconde résidence, ou seconde *NBanza* (*Cabaça* est une corruption de *Cabanza*). L’ancienne cour de Luanda était appelée : *NBanza-ia-Caculu* (*Caculu* : premier ; *Cabanza* ou *Cabaça* : second).—*Vid. Ann.do. Cons. Ultr. art. Angola. Obs. de J. V. Carneiro*, 1861, sec. ii.

(P. 39) “ANGOLA NEGROES.”—They would laugh to scorn our military expeditions, were it not for our field-pieces, of which they stand in great fear. During our war with the interior, in 1787, I saw 17 men and a field-piece put to flight the Sova of Quiaca and his 12,000 negroes, who dropped all the loot which they had just taken from the Cobaes.—*Lands of Cazembe*, p. 26.

(P. 26) “ANZICHI AND ANZICANA.”—En parlant du premier établissement définitif des Portugais au Congo, *Barros* l’était rapporté à une révolte des peuples du lac d’où sort le *Zaire*, et avait assuré que quelques Portugais accompagnèrent le roi Africain dans sa marche contre ce peuple. L’illustre chroniqueur avait dit auparavant : “Et attendu que presque lors de l’arrivée des nôtres parvint au roi (du Congo) la nouvelle que les peuples *Mundequetes* qui habitent près d’un grand lac d’où sort le *Zaire*, qui parcourt toute cette contrée, s’étaient révoltés.” “Il nous apprend également, et *Resende*, aussi, que quelques Portugais accompagnèrent cette expédition contre les *Sufdits Mundequetes*, ou plutôt contre les *Anzikos*. Cette campagne avait été déjà racontée par *Garcia de Resende* qui disait simplement que les peuples révoltés étaient des “*Vassaux du Roi du Congo qui lui défobéissaient, et qui habitaient quelques îles Situées sur le Rio do Padrão.*”—*Livro das obras de Garcia Resende*, 1<sup>me</sup> Ed. 1536. Il est à remarquer dès à présent que l’objection de *Lopes* me semble évidemment née d’un quiproquo, et qu’il se rapportait au lac le plus méridional, tandis que

*Barros* fait naturellement allusion au lac central, puisque *Lopes* avoue que les *Anzikos* révoltés habitaient au dessus de la cataract les deux rives du Zaire, jusqu'au lac appartenant au ré di Congo, et qu'il ajoute "Hor questo fiume, &c." Les renseignements relatifs à ces *Anzikos* sont très curieux. Suivant l'opinion générale ce pays des *Anzikos* ou *Anzicana*, *Nteka* ou *Grande-Angeka*, suivant d'autres, est le pays de *Mikoko* ou *Makolo* (à la confluence du Nyalé ou *Mikoko Sala*), et la ville principale *Monsul* est, suivant *Drapper* à 300 lieues de la côte. *Stanley* dit que *Anzico*, *Monsul*, *Concobella* et autres dénominations locales des cartes (anglaises) sont inconnues des indigènes qu'il a interrogés, mais que *Monsul* peut correspondre à *Mossul* (ou *Little River*) ainsi nommé par les indigènes. Le fait n'a rien d'extraordinaire et ne détruit pas les renseignements directs et positifs que nous possédons depuis le commencement du XVI<sup>e</sup> siècle au sujet des *Anzikos*. Il ne faut pas croire cependant que *Lopes* soit le premier qui ait parlé de ce peuple étrange : déjà au commencement du XVI<sup>e</sup> siècle *Duarte Pacheco* disait que au N.E. du Congo fort avant dans l'intérieur, on connaissait une contrée nommée *Anzica* habitée par des noirs comme ceux du Congo, mais antropophages et qui se marquaient le front de dessins en spirales.—*MS. Esmeraldo de situ orbis* (1505), à la Bibl. de Lisbonne. Serait-ce une trop grande audace que de voir dans ces peuples les ancêtres de ces féroces guerriers qui, à la hauteur du 1<sup>o</sup> de lat. N. où vient déboucher du côté du N. un large fleuve que *Stanley* croit être le Welle de Schweinfurth, attaquèrent la valareuse expédition Anglo-Américaine ou, ne serait-elle, la notre *Anzica* la *Nganza* de *Stanley*? Que l'on compare le récit de *Lopes* en 1591 avec celui de l'héroïque explorateur du Zaire en 1877.—*M. Luciano Cordeiro, L'Hydrographie Africaine*, pp. 12, 54, 57.

(P. 26) "AQUILARIA AGALLOCHA."—(Aloe-wood tree—Black Agallocha—Eagle-wood tree—Agila-wood tree—as English synonyms). Described by Roxburgh as an immense tree, a native of mountainous tracts, E. and S.E. of Sylhet, in lat. 24° to 25° N. Supposed to be one of the trees that furnish the eagle-wood of commerce.—*Fancy Woods of India*, p. 35, *Ed. Balfour, Madras*, 1862.

(P. 49) "BADA."—The Abada is called by the Africans Pembère, and by the Portuguese Unicorn.

(P. 116) "BAY OF LOURENÇO MARQUES."—Cette baie fut découverte par nous avant 1506 ; déjà au temps de *Barros* (1552) et de *Mesquita*

*Prestrello* (1554) le nom de "*rio da lagoa*" donné au fleuve de l'Espirito Santo (Saint Esprit) que les Anglais nomment *English River* (?) depuis 1823, était regardé comme ancien, mais foit sur la carte de *Ribero* (1529) foit sur celle de *Diogo Homem* (1558) et bien aussi sur d'autres cartes encore, l'ancien nom qui représentait les premiers renseignements obtenus au sujet de la naissance de ce fleuve dans un lac intérieur :—*Alagoa Grande*, est conservé à la baie.—*L. Cordeiro*, p. 46. Il faut distinguer les deux faits de la découverte et de l'exploration pour ne pas attribuer à Lourenço Marques la découverte que d'autres Portugais en firent avant lui. . . . La découverte en doit avoir eu lieu entre le premier voyage de Vasco da Gama (1497) et l'année 1506 (voyage de *Barbudo* et *Quaresma*) Baie de *L. Marques*.—*Question entre le Portugal et la Gr. Bretagne*.—*Première Mémoire*, 1873.

(P. 44) "BEMBE."—The mines of Bembe were given to the Portuguese by the King of Congo towards the end of the 16th century. These mines remained unattended to till 1855, when the King of Portugal established the præsidium of Pedro V., and gave instructions for the working of the mines. The malachite found in them is of superior quality and great beauty.—*F. T. Valdez*, p. 81.

(P. 41) "CAPO NEGRO."—Here Bartholomew Diaz placed his second Padrão, or Memorial Pillar. It was in lat. S.  $15^{\circ} 40' 42''$ , and long. E. (Greenwich)  $11^{\circ} 53' 20''$ , between Mossamedes or Little Fish Bay, the Bissungo Bitlolo of the natives, to the north (S. lat.  $15^{\circ} 13'$ ), and Great Fish Bay to the south (S. lat.  $16^{\circ} 30' 12''$ ).

Not many years ago, there stood, at Cape Negro, a column of jasper, having on it the national arms of Portugal. In the year 1786, Sir H. Popham and Captain Thomson, being appointed to examine the West Coast of Africa, state that they found a marble cross, near to Angra Pequena, lat.  $26^{\circ} 37'$ , on which were the arms of Portugal. This they rightly supposed to be one of the ancient Pedrões.—*F. T. Valdez*, p. 91.

(P. 18) "CADIZ."—Gadeira, or Gades. Strabo quotes Polybius, who relates that there is a spring within the Temple of Hercules at Gades, having a descent of a few steps to fresh water, which is affected in a manner the reverse of the sea-tides, subsiding at the flow of the tide, and springing at the ebb.—*Strabo. Bohn's C. Library*, page 258.

(P. 28) "CANNIBALS."—Cannibals all, especially the savage Ganguelas (a large tribe between the Gango River, a southern branch of the



Coanza of St. Paulo de Loanda, and the Cubango), they devour those slain in their ceaseless, causeless wars; they kill for food the old and valueless captives, whilst the young are carefully preserved for sale.—*Lands of Cazembe*, p. 17.

“CONGO.”—Congo was discovered by Diego Cam, probably in 1484. He erected a stone pillar at the mouth of the river, which accordingly took the title of Rio de Padrão, and established friendly relations with the natives, who reported the country was subject to a great monarch, Mwani Congo, or Lord of Congo, resident at Ambasse, Congo. The Portuguese were not long in making themselves influential in the country. Goncalo de Sousa was despatched on a formal embassy in 1490, and the first missionaries entered the country in his train. The religion, if such it can be called, of the Congolese is a gross fetishism, and almost the only trace of their former Christianization is the superstitious value attached to some stray crucifix, now employed as a charm. Circumcision is practised by all the tribes. Polygamy prevails, every man having wives according to his wealth and rank. The costume of the men and women varies considerably with rank and the degree of European influence, but in general it is very slight. The climate of Congo is, in comparison with that of most tropical countries, remarkably cool and agreeable. In the hot season, the thermometer is seldom more than from 80° to 86° Fahrenheit in the shade, and in the “Cacimbo,” or cool season, it usually ranges from 60° during the night, to 75° during the day. This low temperature is principally due to the westerly breeze, which sets in from the Atlantic about nine or ten o’clock in the morning, and continues blowing, not unfrequently with considerable violence, till after sunset.—*Endy. Brit.*, Ed. ix., vol. vi., p. 266.

(P. 25) “DANT.”—Dant or Lant in zoology, called by the Africans Lampt, is an animal of the figure of a small ox, but having short legs. It has black horns, which bend round, and are smooth. Its hair is whitish, and its hoofs are black and cloven. It is so swift that no animal except the Barbary horse can overtake it. These dants are common in the deserts of Numidia and Libya, and several northern provinces of Africa. Buffon supposes that this animal is the same with the dwarf ox or zebu.—*Rees’ Cyclo.* vol. ii. D. Face rather narrow, forehead very flat, with the horns on the side of the high occipital ridge; withers with a small



but distinct hump. It is the *Bos elegans et parvus Africanus* of Belon ; *Juvenca Sylvestris* of Alpinus ; *Bos Bubacus Africanus* of Brisson ; *Salam Buffalo*, *Dwarf Bull*, and *Egyptian Zebu*, of various writers.—*Knight's Eng. Cyc. Nat. Hist.* vol. i. page 621. Two skulls from the Gambia were presented to the British Museum by the late Lord Derby. A white male was in the Zoological Gardens, London, in 1850. Purchas describes them (ii. 1002) as yellow.—*Tr.*

(P. 33) "DIAZ DE NOVAES, PAULO."—This man was grandson to the famous Bartolomeo Diaz, who discovered the greater part of the West Coast of Africa, and the Cape of Good Hope.

(P. 9) "DRAKE AND CAVENDISH."—With reference to the hatred naturally enough shown towards these two English heroes by Spanish and Portuguese, Abraham Hartwell, the first translator, in his somewhat pedantic address to the Reader, has the following : "Among others that made these motions unto me, one there was, who being a curious and a diligent searcher and observer of Forreine adventures and adventurers, as by his good paines appeareth, came unto me, and presently presented me with this Portingale Pilgrime lately come to him out of the Kingdom of Congo, and apparelled in an Italian vesture : intreating me very earnestly that I would take him with me, and make him English : for he could report many pleasant matters that he saw in his pilgrimage, which are indeed uncouth and almost incredible to this part of Europe. But within two houres conference, I found him nibbling at two most honourable gentlemen of England, whom in plaine tearmes he called Pirates : so that I had much ado to hold my hands from renting of him into many mo (sic) peeces, then his Cofen Lopez the Doctor was quartered. Yet, my second wits stayed me, and advised me, that I should peruse all his Report, before I would proceede to execution : which indeed I did. And, because I saw that in all the rest of his behaviour hee conteyned himselfe very well and honestly, and that he used this lewd speech, not altogether *ex amino*, but rather *ex vitio gentis*, of the now inveterate hatred, which the Spaniard and Portingale beare against our nation, I was so bold as to pardon him, and so taught him to speake the English tongue." This "Cofen" was no other than Dr. Roderigo Lopez, private physician to Queen Elizabeth, who was hanged and *quartered* at Tyburn, in 1593. The evidence for the relationship rests wholly with Hartwell, who, probably,

did not intend it to be taken literally. This day, June 7th, 1593, Lopus (*sic*) was executed, and two Portugals more, at Tyborne.—*Royal Commission of Historical MSS, 7th Report, Appen., p. 253.—Tr.*

It is interesting to learn from this address to the Reader that the “diligent searcher and observer of Forreine adventures and adventurers” was Hakluyt. I am informed by Mr. C. H. Coote, of the British Museum, that he has succeeded in tracing the parentage of Hakluyt. He belonged to a family of Welsh extraction, not Dutch, as has been supposed.—See *Encyc. Brit.* page 378, *sub voce.—Tr.*

(P. 5) “DUARTE LOPEZ.”—In the note on Pope Sixtus V. will be found mention of one Lopez, who, being at Rome at the very period when Duarte Lopez arrived there, it is more than pardonable to indulge in the thought that he may have owed, in part, his introduction to the Pope to his namesake, if not his relative. Anyhow, the coincidence of time and name is too striking to pass over in silence.—*Tr.*

(P. 25) “EMPACHAS.”—The fierce wild cattle which extend down the West Coast of Africa. Paul du Chaillu brought home a specimen from the Gaboon, where it is called the Nyare. Mr. Cooley (*Inner Africa laid Open*, p. 47) translates it “Gnu,” which is locally called Nhumbo.—*Lands of Cazembe*, p. 25, n.

(P. 52) “EMPALANGA.”—This is a great beast like an ox, having two horns, and very favoury. They are of several colours, some brown, others red, and some white.—*John Ogilby, Africa*, page 530.

(P. 114) “GALE.”—Sur la carte de Duarte Lopes à l’extrémité méridional de l’Afrique, sous le 27° parallèle se dessine un petit lac désigné sous le mot *Gale* et qui pourrait raisonnablement correspondre au Ngame ou Ngmi des cartes modernes.”—*M. L. Cordeiro*, page 25.

(P. 1) “HOLY GHOST, HOSPITAL OF THE.”—This hospital is the oldest and largest in Rome. It is situate on the right bank of the Tiber, not far from St. Peter’s, on the site of an earlier hospital built by Ina, King of the Saxons in 717; thence its name in Saffia or Saxia. Erected by Innocent III. in 1207, it attained its present imposing dimensions on both sides of the Borgo S. Spirito, through the fostering care of succeeding Pontiffs down to the time of Pius VII., c. 1818.

The high altar in the chapel is by Palladio, and is the only genuine specimen of his architecture to be found in Rome.

Attached to the hospital is the famous collection of surgical instruments and library bequeathed by the celebrated physician, J. M. Lancisi.

Since the suppression of the Order of the Holy Ghost in Rome in 1847, the several sections of the hospital have been served by medical students and sisters of mercy, under the direction of doctors and professors attached to the University.—*Donovan's Rome*, vol. iii. page 839, and *Nibby's Itineraire de Rome*, 1876, page 333.

(P. 1) "HOLY GHOST, ORDER OF THE."—This order of *Hospitallers* must not be confounded with the two orders of *Chivalry* of the same name. (The first, founded by Louis d'Anjou in 1352, the second by Henry III. of France, in 1578.—See *Larousse, Grand Dict.* vol. xiv. page 65.)

The order with which we have to do, is that of the *Hospitallers* of the Holy Ghost instituted by Innocent III. in 1207, aided by Gui or Guido, the founder of the parent order of Montpellier in France in 1195. Guido was the first Commendatore of the Hospital in Rome, from which place the affairs of the order were directed. At least ten of these hospitals were to be found in Italy, six in France, three in Poland; they were also to be found in Germany, Spain, and the Indies.

As was usual with these and other Hospitallers and Templars, they followed the rule of St. Austin, their clergy not being Monks, but Canons Regular. At a later period the Commendatore was generally an ecclesiastic. The office has produced one Pope, seven or eight Cardinals, two Archbishops, and twelve Bishops. Antonio Migliore was the 47th Commendatore of the order. He had previously held the office of "Cappelano" to Sixtus V.—See *Abbé Migne, Encyclopédie Théologique*, tome xx., pages 202—222. The office of Commendatore of the Holy Ghost, as has been well said, is now much like the Abbot of Glastonbury, "a remembrance," but hardly a hope, as the community was suppressed by Pius IX. in 1847.—*Tr.*

(P. 96) "JAGGAS."—Nos auteurs conservent la tradition d'une grande invasion ou d'une fuite d'invasions, dont l'une pendant la première moitié du XVI<sup>e</sup> siècle, de peuples très barbares et antropophages venus de l'intérieur de l'Afrique et qui étendirent leur domination jusqu'à Gambia et au Congo. Ces peuples étaient, suivant Almada (1594) les *Mandimanças* ou plutôt les *Manes* plus connus sous le nom de *Sumbas*.

Dans la *Rélation ann.* des Jésuites (Guinée) relative à 1602—1605 (Ed. de 1605) il est dit que ces envahisseurs l'appelaient au Congo *Iacds*, à Angola *Gindas*, dans l'Inde (?) *Zimbas*, dans l'Ethiopie du Prête, *Gallas*, et dans la Guinée, *Cumbas* "nom qui fut changé en celui de *Manes*" qui parvint jusqu'à *Serra Leoa* (Sierra Leone.)

Almada (1594) suppose que le nom de *Mandi* vient des *Mandingas*, celui de *Casa*, des *Casanges*, &c. Dans une autre occasion je réunirai quelques données concernant cet important sujet. Ce qui est certain, c'est qu'au temps d'Almada le *Mandi-mansa* était l'un des plus grands, sinon le plus grand potentat du continent Africain à l'O. et au N. du Congo. *Mansa* en langage *Mandinga* ferait, paraît-il, l'équivalent de *Muene* dans celui du Congo. De là *Mandi-mansa*, maître, roi, empereur. Ce *Mani-manfa* est, sans doute, le *Musameli* de Leardus (1448).—*M. L. Cordeiro*, p. 9.

(P. 30) "LAGO ACHELUNDA."—D'où part un affluent du Zaire qui est peut-être le Kaffabi ou le Guango des cartes modernes.—*L. Cordeiro*, Note, p. 52.

(P. 44) "LIBATA."—The Libata, or Libatta, is a small, the Banza a large village; the Cubata is a single hut.—Burton's *Lands of Cazembe*, p. 17, n.

(P. 67) "LUCO."—I can only suggest that Luco or Mofango means either the *Pennisetum*, or the East Indian Nagli or Nanchni (in Portuguese Naxerim), the Arabic Dukhun, the Kisawahili Uwimbi (*Elcusine Coaracano*). Maize is locally known to the Portuguese as "Milho Burro."—*Lands of Cazembe*, p. 17, n.

(P. 19) "LUMACHE."—From Limax, a snail. The native name is Simbo.—John Ogilby, Master of the Revels to Charles II., thus describes the Simbo or Cowrie: "Simbos, or little horn shells, are of two kinds in Angola, and serve in lieu of money. Pure simbos are found near the Island of Loanda, and others, called Brazil, and brought from Rio de Janeiro, are used in Congo and Pinda, and also among the Jagas. The simbos of Loanda are also of two sorts, a finer and a coarser, which are separated by sifting. The latter are called Simbos Sifados, the other Fonda and Bomba. Both kinds are sent to Congo in sacks made of straw, each sack weighing two Arobas, that is, three score and four pounds."—Burton states that the Arabs call the Simbo, Kaure,



and gives particulars of the trade in the shell carried on between Zanzibar, where they are of comparatively little value, and the West Coast, where they are used as currency.

(P. 117) "MAGNICE AND CUAMA RIVERS."—Santos, the Portuguese missionary, says,—“This River Cuama, which is so celebrated, and also boasted of for its riches, is called Zambezi by the Kaffirs. It rises so far inland that its origin is unknown. The Kaffirs relate that they learn from their ancestors that this river takes its rise in a large lake in the middle of Ethiopia, from whence issue other large rivers, which flow in various directions, each with a different name; and that in the middle of this lake there are a great many islands, peopled by Kaffirs, which are fertile, and abound in game. This river is called Zambezi, because, on issuing from the lake, it passes by a large Kaffir town of the same name.”

I had the opportunity of showing the Copy of Pigafetta to Dr. Holub, whose travels to the South of the Zambezi are well known. He expressed his interest at seeing in this old map the two rivers with which he is so familiar—the Limpopo and the Zambezi, laid down under the names of Magnice and Cuama. Of the transition from Magnice to Limpopo we have no information.—*Tr.*

(P. 43) "MANI-CONGO."—C'est par erreur que l'on dit et que l'on écrit *Mani-Congo*. La dénomination véritable est *Muène-Congo* et par abréviation *Ne Congo*. Ces mots signifient “principal maître, principal propriétaire de la terre” (*Muene ixi* ou *Muène xi*: quelque propriétaire de la terre). Sur presque toutes les cartes modernes on voit encore la ville du Congo ou de *S. Salvador* (*Saint Sauveur*) portant la désignation de *Ambassi* ou *Ambassa*, comme nom indigène. C'est une erreur qui vient des mots *M. Bazi-áncanu*, dans le langage du Congo et *M. Bagi-á-mucanu* dans celui d'Angola (Ngola), ou plus proprement de *M. Bazi* dans le premier et *M. Bagi* dans le second, et qui signifie lieu ou place où le roi du Congo donne audience et rend justice.—*Vid. Obs. de J. V. Carneiro; Ann. do. Cons. Ultr. 1861.*

(P. 71) "MESSA."—A town on the Atlantic Coast of Morocco, midway between Mogadore and Cape Non.

(P. 124) "MONEMUGI."—Sans vouloir discuter l'identification établie par Burton et généralement acceptée, du *Momomugi*, *Munimugi*, ou *Mone-mugi*, d'alors avec le Ounyamoesi ou *Unyanuézi* actuel, ce qui en tout cas ne représente pas une identification absolue et qui se soit conservée



fans modification par rapports aux limites, nous ferons observer que Lopes (comme les autres géographes portugais du XVI<sup>e</sup> siècle) le place déjà au S. de l'Equateur et de son *Colve*, entre son Lualaba ou son Lualaba-Nil et la côte de Quiloa, Melinde et Mombaça. Si l'on admet que ce *Mænemugi* du XVI<sup>e</sup> siècle est réellement l'*Unyamuezi* de notre temps, sa place sur la carte de Lopes ne contraire pas entièrement la situation qui lui est assignée de nos jours, et nous ne pourrions établir que cette situation, ou plutôt la contrée de l'*Unyamuezi* d'aujourd'hui, soit exactement le même qu'elle était au temps de Lopes, ou qu'il le croyait :—la confrontation de ses calculs avec les révélations des voyageurs modernes à ce sujet semblent s'opposer à cette extraordinaire stabilité de limites et d'étendue d'un état africain. Depuis, c'est précisément au grand lac centrale de Lopes qu'on remarque, d'après sa description, des individus semblables aux Européens, et c'est la région de Tanganyika que les marchands arabes ont dès longtemps exploitée. Quant aux richesses métallurgiques, Lopes les indique partout, et les voyageurs modernes les dénoncent également du côté du *Bemba*. Ce que je crois, d'accord avec Major (Proceed. of R.G.S., June, 1867), c'est que le lac de Lopes, correspondant au *U-Keréué* (lac Victoria) est son *Colves* (*Kolvé*), placé sur l'équateur. Le *Bracina* (Barcena, de Barros et d'autres) correspond évidemment au *Bahr-Tsana* ou Dambia. L'autre lac au N.O. du Colve, et près duquel on lit le nom *Abiami*, peut correspondre au Muvatan d'où sort le *Abiad*, et le *Saraboe* est très probablement le *Sobat*, malgré une certaine confusion d'éléments hydrographiques, comme le *Tacazii* de Barros est sans doute le Tacazze ou l'*Atbara* des Arabes. L'hypothèse que le lac au N.O. pourrait être une modeste indication du *Muvtan* (lac Albert) ferait-elle trop audacieuse ? Ce qui me semble incontestable c'est que l'on ne doit point dédaigner cette situation des lacs, et que la carte du célèbre explorateur portugais est réellement fort remarquable. Et l'on remarquera l'insistance de ces informations et de ces cartes à désigner un grand région lacuste au centre du grand continent, et à placer les sources du Nil dans quelques . . . *nyansas*, c'est-à-dire, dans quelques "lacs grands comme des mers" (*Alvares*, 1520, 1540), ou dans quelques lacs que les indigènes nomment des mers (*Barros, Lopes, &c.*, 1552—1591).—*M. L. Cordeiro*, pp. 31, 63—65.

(P. 116) "MONOMOTAPA."—Monomotapa and its "Emperor" are referred to by Livingstone and Macqueen (see *R. G. S. J.* xxvii. pages 112, 117 ; xxvii. pages 383, 384 ; and xxx. page 154). The

older Portuguese applied the name Monomotapa to the whole extent of country lying behind the sea-board of Mozambique. The derivation is from Mwene, a lord, and Mutapa, the name of the chief district. The modern name is Chedima. See *Burton's Lands of Cazembe*, page 22, note; and Gamitto and Monteiro, who give an account of Monomotapa, *Davis's Voyages* (Hak. Soc. 1880), page 130, note.

The modern Kingdom of Umzila is also regarded as a portion of the Kingdom of Monomotapa.

Fifty or sixty years ago, a Zulu chief, named 'Cnaba, crossed the Limpopo River, conquered the natives up to the Zambesi, and established his capital in the salubrious highlands a hundred miles from the coast. Not long after, he was in turn overthrown by Manikufa, one of the generals of "the great Napoleon of the Zulu supremacy." The present ruler, Umzila, is the son of Manikufa, and reigns with the despotic sway of the Kaffir kings. In modern times, this province has hardly been visited by Europeans. In 1871, Carl Mauch entered it from the west. The same year, St. Vincent Erskine, an envoy of the Colonial Government, visited Umzila, at his invitation, and subsequently made three journeys to the king, which made him better acquainted with the country than any other European. From him we learn that the S.W. frontier of the Zulu chief Umzila is now at the commencement of Manhlin, in 22° 50' S. How numerous the Zulus proper are in Umzila's kingdom is not known. Along the south bank of the Zambesi they are not in very good odour. Umzila, however, is paramount ruler of the region in South-East Africa, which has for its northern boundary the lower Zambesi River, and for its southern the Uncomasi, or St. George's River, which empties into the Indian Ocean at Delagoa Bay. The coast-line exceeds 600 miles in length.—*Tr.*

(P. 68) "MUSES OF EGYPT."—Musa, a genus of plants, the type of the natural order of the *Musaceæ*. This genus is one of the most important of those found in tropical countries, to which the species are confined in a wild state. The *Musa Sapientum*, or Plain-tain, of which the Banana is a slight variety, has a fruit used to a prodigious extent by the inhabitants of the Torrid Zone. The Banana of hot countries is called by botanists, *Musa Paradisiaca*, in allusion to an old notion that it was the Forbidden Fruit of Scripture; it has also been supposed to be what was intended by the grapes, one bunch of which was borne upon a pole between two men, that the spies of Moses brought out of the Promised Land. The only argument in support of

the latter opinion is, that there is no other fruit to which the weight of the fruit of Scripture will apply. All the genus is Asiatic.—*Knight's Cyclo. Nat. Hist.* vol. iii. p. 967.

(P. 111) MUSICAL INSTRUMENTS. The musical instruments now used by the Congolese are such as the Portuguese have introduced, such as the trumpet, cornet, French horn, and fife; but the common people are contented with their fifes and tabors at their weddings and other rejoicings. They have also stringed instruments, which, by their rude construction seem to be natives of the country; such are their “nfambi” resembling the Spanish guitar, and the “marimba,” consisting of fifteen or sixteen small calabashes of different sizes fastened to a flat board by strings that pass across their mouths, and which being touched by small pieces of wood, like the sticks of our dulcimers, yield an agreeable variety of sounds. Their drums are made of a long hollow trunk of a tree, with a single skin stretched over one end of it, the other being left open. They are beat either with the fists, or by sticks of heavy wood, and are used at their festivals, as well as in the army. They are called “ngambo,” or “ngombo,” and give but a dull, heavy sound, which is raised by that of the fife, or the “longa,” which consists of two or more small bells.—*Rees' Cyclo.* vol. ix. It is interesting to notice that a similar name is used for the drum among the Waganda people, viz., the “ngomba.”—*Tr.*

(P. 116) “NILE SYSTEM.”—*João de Barros*, le célèbre historien portugais du XVI<sup>e</sup> siècle ébauchait rapidement et incidemment de la manière suivante dans son *Asie*, l'hydrographie africaine :

“Toute le pays que nous avons désigné sous le nom de royaume de *Sofala* est une grande contrée gouvernée par un prince idolâtre appelé *Benomotapa*.

Cette contrée est ceinte comme une île par les deux bras d'un fleuve qui sort du lac le plus considérable qu'il y ait dans toute l'Afrique, lac que les anciens auteurs désiraient beaucoup connaître comme étant la tête mystérieuse du célèbre Nil et d'où sort également le Zaire qui coule à travers le royaume de Congo. Et pourquoi nous pouvons dire que ce grand lac est plus voisin de notre mer occidentale que de la mer orientale suivant la situation (long., etc.) de Ptolomée, car de ce même royaume du Congo débouchent dans ce fleuve six rivières : Bancare, Gamba, Luylu, Bibi, Mariamaria et Zanculo, qui sont des fleuves fort abondants en eaux, sans compter d'autres fleuves sans nom qui en

font *presque une mer navigable* pour de nombreuses embarcations. Dans ce lac il y a des îles d'où fortent des hommes en nombre de plus de trente mille et qui viennent combattre ceux de la terre ferme. Et de ces trois grands fleuves qui, *dit-on présentement*, proviennent de ce lac et qui viennent déboucher dans la mer à une si grande distance les uns des autres, celui dont le cours est le plus étendu *est le Nil que les Abyssiniens du Preste-Joan nomment Tacuij et qui reçoit deux autres fleuves remarquables* appelés par Ptolomée *Astabora et Astapus et par les naturels Tacazii et Abanhi* (ce qui suivant eux ou parmi eux veut dire père des eaux, à cause de la grande quantité d'eaux que ce fleuve contient). Quoique ce fleuve vienne d'un grand lac nommé *Barcena*, et *Coloa* par Ptolomée, et qu'il contienne des îles, *il n'a rien de commun avec notre grand lac, car d'après les renseignements que nous avons au moyen du Congo et de Sofala* ce dernier a plus de cent lieues de longueur. Le fleuve qui descend dans la direction de Sofala, après être sorti de ce lac parcourt une grande étendue et se partage en deux bras dont l'un vient déboucher en-deçà du Cap des *Correntes*; ce bras est le même que les nôtres ont *anciennement* appelés fleuve de *Lagoa* et appellent *maintenant Espirito Santo*, nom qui lui a été donné par Lourenço Marques qui est allé l'explorer en l'année quarante cinq. L'autre bras débouche au dessous de Sofala vingt cinq lieues et est appelé *Cuama* quoique vers l'intérieur d'autres peuples lui donnent ce nom de *Zambere*." L'erreur de Barros, en 1552, correspond à celle d'Erhardt en 1856, reproduite encore sur quelques cartes françaises en 1860. L'un réunit les origines fluviales dans un grand lac, l'autre confond ensemble les lacs Ukereue, Tanganyika et Nyaffa dans une immense mer intérieure.—*L. Cordeiro*, p. 43.

The Portuguese missionary, Santos, has the following curious theory regarding the Nile:—"Into this kingdom" (of Bagamidri, which he makes stretch from the equator northwards), he says, "the Nile flows, which takes its rise in a great lake, called *Barcena*, in a desert of Ethiopia, *lat. 12° S.* (according to the most correct information I can gather). The lake is surrounded by high and steep mountains, particularly towards the east, from whence this river flows, and which is the country inhabited by pagan Kaffirs, called Cafates, who are very powerful savages, and much given to hunting wild beasts. From thence this river flows north-east *as far as the second lake*, situated under the equator, and going still further east and north-east, after crossing some of the kingdoms of Prester John, it reaches the Island of Meroe,



from whence it flows towards the north-east as far as the kingdom of Dambia, which is peopled by Abyssinian Christians. In this kingdom the Nile forms a large lake, 30 miles long, and 20 miles wide.

(P. 130) "NILE FOUNTAINS."—"Cæterum priores affirmant Nilum maximo impetu ex montibus præcipitem ni subterraneos meatus ferri, eosque fontes efficere. Utraque harum opinionum falsa est: neque enim quisquam vidit unde Nilus trahat originem."—*Leonis Africani de Africa descrip.*, Lugd. Bat., 1632, 16mo, pt. ii., p. 742.

(P. 3) "PIGAFETTA."—Our author was in the suite of the Legate Caetano, who played an important part during the siege of Paris in 1590; and it was in that position he remained in that city during the whole time of the siege. *De Thou* ("Memoires de la Société de l'Histoire de Paris et de L'Ile de France."—Liv. 99, page 190) thus refers to him:—"Il y avait alors dans Paris un homme connu par ses longs voyages, nommé Philippe Pigafetta. Il était venu avec le Cardinal Caëtan, et, quelques années auparavant, Philippe II. l'avait déjà envoyé en Angleterre pour reconnaître les côtes et les ports de ce royaume. Nous avons les memoires qu'il publia depuis à ce sujet. Cet auteur qui eut lui-même beaucoup à souffrir pendant ce siège, nous a laissé plusieurs traits de la misère extrême où les Parisiennes furent alors réduits. P. Pigafetta était le parent, peut-être même le fils (car les dates semblent autoriser cette conjecture) d'Antonio Pigafetta, qui fit le tour du monde avec Magellan (1519—1522). Les biographes nous apprennent que Philippe Pigafetta naquit à Vicence en 1533, et qu'il mourut dans cette même ville le 24 Octobre, 1603. Il se distingua d'abord comme ingénieur militaire, et plusieurs des villes du nord de l'Italie lui doivent leurs fortifications. Il parcourut ensuite le Levant, et revint à Malte où il fut reçu Chevalier, de l'ordre de Saint Jean de Jerusalem. Sixte Quint, dans le but de former une ligue contre les Turcs, l'envoya en mission tantôt d'abord en Perse, puis auprès de différente cours d'Europe. Il fut Ambassadeur, tantôt guerrier, car les mêmes biographes nous disent encore, qu'il combattu en Croatie, en Hongrie, en Pologne, et sur différents points de la Méditerranée. Lui-même nous apprend qu'il fit la guerre dans Abruzzes en 1557, et qu'il connut Biron au siège de Civitelle où échoua François de Guise. En 1591 le Pape, Innocent IX., le nomma son camerier, et Ferdinand I<sup>er</sup> de Medicis, grand duc de Toscane, en fit son conseiller intime. Comme Écrivain, Pigafetta a laissé plusieurs ouvrages. Il a écrit un discours sur l'histoire et l'usage de la boussole, paru à Rome



en 1586, et un opuscule relatif à la fameuse armée Espagnole. Mais son ouvrage le plus considérable est certainement la traduction Italienne du traité de tactique de l'Empereur Grec Léon VI. le Philosophe. Il fit aussi paraître vers 1600, la traduction de la '*Roma illustrata*,' de Juste Lipse, et celle du *Theatre d'Ortelius*. Sa correspondance avec J. A. Cornaro (1574—1603), est à la Bibliothèque Royale de Berlin, Il a laissé en manuscrit une histoire de Vicence."

(P. 20) "PORCELLETTE."—The Portuguese traveller, Fernão Mendes Pinto, in his travels, calls these Porcellette, Porcellana, which is a species of univalve shell.—Cap. 55, v. 65.

(P. 128) "PRESTER JOHN."—This mythical personage is assigned by some writers to Asia, and by others to Africa. According to the historian, Mosheim, the first account of this potentate is to be found in Abulpharajius, on the authority of a letter from Ebed Jesu, the Metropolitan of Maru, to the Nestorian Patriarch, John, in which he describes the conversion of the king of the Tartar people, called Berit, who was baptized by the name John. The chiefs of this tribe seem to have joined the priesthood with their kingly office, and to have gradually extended their sway. The people over whom they ruled came to be known as the Ung people, and at last one of the chiefs was created Ung Khan by the Emperor of China. In the time of this khan began the strife, so long waged between the Romanists and Nestorians in Tartary; and in the year 1177, Pope Alexander III. sent a medical missionary, Bishop Philip, with a letter, which has come down to us, to this chief. No trace of the results of this mission, however, can be found. In 1202, the rule of these priestly khans was overthrown by the great conqueror, Jingis Khan, who married the daughter of the last khan.

Colonel Yule says, "The idea that a Christian potentate of enormous wealth and power, and bearing this title, ruled over vast tracts in the far East, was universal in Europe from the middle of the 12th to the end of the 13th century; after which time the Asiatic glory seems gradually to have died away, whilst the Royal Presbyter was assigned to a locus in Abyssinia, the equivocal application of the term *India* facilitating this transfer. Indeed, I had a suspicion, contrary to the view now generally taken, that the term may from the first have belonged to the Abyssinian Prince, though circumstances led to its being applied in another quarter for a time. The first notice of a conquering

Afiatic potentate, so styled, had been brought to Europe by the Syrian Bishop of Gabala (*Jibal*, south of Laodicea, in Northern Syria), who came, in 1145, to lay various grievances before Pope Eugene III. He reported that not long before, a certain John, inhabiting the extreme East, king and Nestorian priest, and claiming descent from the three wise kings, had made war on the Samiara kings of the Medes and Persians, and had taken Echatana, their capital. He was then proceeding to the deliverance of Jerusalem, but was stopped by the Tigris, which he could not cross, and compelled, by disease in his host, to retire."—*Marco Polo*, V. I., cxlvi. p. 205.

In Mr. Arber's reprint of "Edward Webbe, Chief Master Gunner, his Travailles, 1590," we find the following account of Webbe's personal experience of Prester John's Court. The narration does not impress one with the idea of Master Webbe's truthfulness, but rather suggests that, if a master gunner, he was also a master of the long bow, yet the narrative bears witness to the fact that at that time it was the fashion for travellers to know something personally of the mythical Prester John.

"From Damasco we went into the land of prester John who is a Christian, and is called *Christien de Sentour*: that is, the Christian of the Gerdell; against this prester John, I went with the Turks' power, and was then their master Gunner in the field, ye number of Turkish Souldiers sent thither, was five hundred thousand men who went thither by land, and pitched themselves in bataille ray at Saran, neere to the place wher the son of prester John keepeth his Court. There Prester John with his power, slew of ye Turks the number of 60 thousand onely by policie of drawe bridges to let forth water, made as secret slewfes for that purpose, in which water so many Turks perished. The next day following, the Turkes' power did incomparse Prester John's sonne and tooke him prisoner, and sent him for a present to ye great Turks' Court then being at Constantinople, but soone after, prester John himselfe made an agreement betweene the greates Turk and his sonne, that the one should not demand tribute of the other, and so his sonne was released and sent home againe.

"This Prester John of whom I spake before, is a king of great power, and keepeth a very bountifull Court, after the manner of that Cuntrey, and hath every day to serve him at his Table, sixty kinges, wearing leaden Crownes on their heads, and those serve in the meat unto Prester John's Table: and continually the first dish of meat set upon his Table, is a dead man's skull cleane picked and laide in black Earth:

putting him in minde that he is but Earth, and that he must die, and shal become Earth againe.

"I have seen in a place like a Park adioyning unto prester John's Court, three score and seventeene Unicornes and Eliphants all alive at one time, and they were so tame that I have played with them as one would play with young Lambes.

"When Prester John is served at his Table, there is no falt at all fet one in any falt fellar as in other places, but a loafe of Bread is cut crosse, and then two knives are layde a crosse upon the loafe, and some falt put upon the blades of the knives and no more."

Mr. Arber, in a Note on Prester John, after citing the "Encyclopædia Britannica," gives the following interesting information:—

"Among the curious descriptions of this fabulous empire is a small work, printed in French at Rouen in 1506, of which the title is simply 'Perrester Iehan,' while the imprint runs thus: *Cy finent la diversitie des hommes, des bestes et des oiseaux qui sont en la terre de prestre Iehan, Imprimées a Rouen Pour Richard rogerie demourant a Morletz.* It purports to be a letter from Prester John himself to the Emperor of Rome and the King of France, and is dated "from our holy palace, in the year of our birth 506." It is a tissue of marvel after marvel: so as to render it hardly credible that it was ever seriously believed in. A few sentences will show its character.

"'Prester John, by the grace of God all powerful king of all the Christians: to the Emperor of Rome and to the King of France, our friends, greeting. We wish you to know of our state and of government, that is to say, of our people and the different kind of our animals. And because you say that our people do not agree in worshipping God as you do in your country, we wish you to know that we adore and believe in the Father, the Son, and the Holy Spirit, who are three persons in one Deity, and one God alone. And we certify and send to you by our letters sealed with our seal concerning the State and manner of our land and of our people. And if you will come into our country, for the good that we have heard of you, we will make you lord after us, and will give you large lands and lordships.

"'Know then that we have the highest crown in all the world. Also gold, silver, and precious stones, and cities, castles, and towns. Know also that we have in our country forty-two kings, all powerful and good Christians. Know also that we support with our alms all the poor in our land, whether native or foreign, for the love and honour of Jesus

Christ. Know also that we have promised in good faith to conquer the Sepulchre of our Lord Jesus Christ and also all the Land of Promise.'"

Sir John Mandevile, knight, tells us (*Voyages and Travels*, &c., London, 1670) that the "Emperor Prester John is christened, and a great part of his land also . . . they believe well in the Father, the Son, and the Holy Ghost. . . . The Emperor Prester John, when he goeth to Battel, hath no banner borne before him, but he hath borne before him three Crosses of fine Gold, large and great, and richly set with precious stones . . . and when he hath no battel, but rideth to take the air, then hath he borne before him but a cross of a tree. . . . Prester lived in a city called Suse."

Professor Bruun identifies the mysterious personage known as Prester John with Prince Ivanè, of the house of Orpeliani. He was of the royal race of Djeneftan, the chiefs of a Turanian people from that part of Asia which lies between China and the Ural, and, in 1123, delivered the country from Tiflis to Ani out of the hands of the infidels. He died in 1145. According to Professor Bruun, another Ivanè, who overthrew Sokman II. in a great battle near Ani, in 1161, was the same Prester John who corresponded with several potentates in Europe, and the receiver of the letter addressed by Pope Alexander III. in 1177. In the chronicles of Ibn-Alathir, it is recorded that in the year 1155-56 (a date, however, that does not accord with that given in the Armenian chronicles) the city of Ani was taken from the Emir Cheddad, *by the priests of Armenia*. In the Ivanè called *Juanus rex Georgianorum*, Bruun sees the Prester John of 1219, who wrote to the Pontiff, Honorius III. In 1247, another Prester John appears, viz., Taiyang Khan. The Prince George of Marco Polo, and of Giovanni de Montecorvino, was a descendant of Taiyang Khan.

The strife between the Romanists and the Nestorians caused the latter to be regarded as unbelievers, and all interest in them seems to have died out in the western world. Then arose the idea that the traditional king-priest was to be found in Africa. The first reports which were brought to Europe of the existence in Africa of the fabulous Prester John came from the West Coast to Portugal. Mr. Major, in "Prince Henry the Navigator," p. 337, gives an account of a great monarch living some 350 leagues east of Benin, the search for whose kingdom, in 1487, made by command of the King of Portugal, led to the great discovery of the route to India.

Professor Zarncke, in his *Abhandlungen der Philologisch-Historischen*



*Classe der Königlich Sächsischen Gesellschaft der Wissenschaften*, Leipzig : bei S. Hirzel, 1879, regards Yeliulinya as the founder of the Karakhataian Empire in Turkestan, and as the real victor over the Sultan Sandjar, in 1141, and, consequently, as the actual Prester John, But, inasmuch as Chinese historians represent Yeliulinya as a Pagan. and Zarncke himself is compelled, whilst not denying the possibility of Yeliulinya having been baptized by the Nestorians, to ascribe his fame as a Christian and a priest, to the unfounded hopes and lively imagination of the Christians, whose disappointed hopes assumed the garb of a myth ; it does not appear that Zarncke has thrown further light on the historical truth of Prester John than have earlier writers.—*Tr.*

It is interesting to notice that all the traditions as to the existence of a Christian potentate in the interior of Asia connect themselves with the spread of Christianity under the Armenians, and the extent of their enterprise in this direction is shown by the well-known stone, which is still in existence, to the north of the Wall of China. It is not impossible that the legends respecting Prester John, and the story of his letters to the Pope and European kings, may be merely mediæval repetitions of the patristic traditions regarding King Abgar of Edessa, and his letter to our Lord, and subsequent letters to the Emperor Tiberius, and to the Kings of Assyria and Persia.—*See Tr. of Syriac Documents acquired by British Museum from the Nitrian Monastery in Lower Egypt, by Rev. B. P. Pratten, pub. by T. Clarke, Edinburgh.—Tr.*

(P. 127) "PRESTER JOHN, EMPIRE OF."—The following extracts from Cordeiro's work I have introduced, not so much in connexion with the kingdom of Prester John as for the purpose of throwing light on the map compiled by Pigafetta.—*Tr.*

Il ne faut pas toutefois exagérer outre mesure l'erreur attribuée aux géographes du XVI<sup>e</sup> siècle pour ce qui a trait à l'étendue qu'ils donnent à l'empire du *Prestês-João*, et ne pas trop nous préoccuper des limites plus ou moins bien déterminées de l'Abyssinie actuelle. Voyons qu'elle était l'étendue assignée, au XVI<sup>e</sup> siècle et même plus tard, au fameux empire : Longtemps après (Lopes) Jérôme Lobo (*A Short Relation of the River Nile, of its Source and Current (Trans.)*, London, 1798) faisait cette remarque :

"This Empire (of Prester John) anciently commanded many kingdoms and provinces ; its own annals and some historians count above twenty, with almost as many provinces. What at present passeth for



current is that its greatness was notorious, though now limited to five kingdoms, each about the size of Portugal, and to six provinces, every one differing little from Beyra or Alemtejo."

Voyons quels étaient les pays et royaumes limitrophes du *Prestes-João*, au dire d'Alvares (Francisco Alvares, Chapelain du roi et natif de Coimbra, partit pour l'Abyssinie en 1520 avec l'Ambassade de *Dom Rodrigo de Lima*), et à son époque :

"On the coast of the Red Sea and towards the south is a pastoral people, who move in tribes (*alarves*) of from 30 to 40 families; farther still is the Moorish Kingdom (sic) of *Dangalli*, and next it that of *Adel*, which belongs to Zeilah and Berberah, and extends to Cape Guardafuy, and borders on the kingdoms of Fatigar (Harrah) and Xoa (Choa), which belong to *Prester John*. Next to Adel is the kingdom of Adea (*aduch?*), which is peopled by Moors, and reaches to *Mogadoxo*. To the west of the kingdom of Adea are the pagan kingdoms, of which the two first, very large ones, are *Gause* and *Gamu*. To the south-west of this last lies the kingdom of *Gorage*. Still farther west is a very large province which forms the kingdom of *Damute*, and in it is the principal slave-market. West of this, bordering on a part of the kingdom of Xoa, are the territories of the *Cafates*. *Now passing from the south and going westwards*," adds Alvarez, "another kingdom belonging to *Prester John* appears, called *Goyame*. This kingdom borders on the Cafates on one side, and towards the north on the kingdom of Bagamidri." Alvares did not know its boundaries on the other side (W.?) ; "but it is said," he again asserts, "that they are barren mountains." Alvarez also writes, "And they say that in this kingdom (of Goyame, which, as we have seen, he places towards the west, or rather south-west) rises, or flows, the River Nile, which is called in this region *Gion* (and not Abagni, it must be observed, a corresponding term in Castanhoso, Barros, &c.), and that lakes as large as seas are found there. And in the Kingdom of *Damute*, it is said, rises a great river contrary to the Nile, for each flows in an opposite direction, but it is supposed this flows to *Mani Congo*."—*Verdadera*, inf. Ed. 1549, C. 129.

Cette dénomination de *Gion* correspond à l'hypothèse sacro-érudite du Géon, Gehon, *fluvius Gion*, sous laquelle, déjà sur la carte du Cosmas l'Indico-pleustes (VI<sup>e</sup> siècle) paraît le Nil venant du Paradis terrestre, et qui se retrouve encore sur la carte de Leardus (1448)? C'est possible. Mais Alvares l'enregistre à peine comme une dénomination locale

ou indigène et nous trouvons le terme : *gion* (portugais *gião*) avec ce dernier caractère dans d'autres écrits sur l'empire du *Preste*. Lopes dit que le vrai nom de ce souverain est *Bel-gian* ; *gian* signifiant : prince, &c., et Santos affirme que le côté du Guardafuy à la mer Rouge l'appelle *Baragião* (Bahr-el . . ?). *Duarte Barbosa* (1516) écrit *Barayam* en appelant ainsi la côte de l'Arabie.

Lobo attribue au Abagni l'identité avec le *Gihon* biblique : "In this territory of Toncua is the *known head and source* of the River Nile by the natives called *Abani*, i. e. the father of the waters, from the great collection it makes in the kingdoms and provinces throughout which it passeth . . . This is the river the scripture in Gen. ii. calleth Gihon . . ."

Quelques compagnons d'Alvares suivirent le *Preste* dans une expédition au royaume d'*Adea* et parvinrent, "prés Mogadaxo." "And they say," adds Alvares, "that there is in this kingdom (*Adea*) a lake as large as a sea, whose shores cannot be seen from it, and in the lake is an island." *Pero da Covilhan* qui était déjà parvenu à cet endroit confirme l'indication qui est postérieurement répétée par d'autres écrivains. Le Mogadaxo (Mogadoxo) est à peu près placé sur les cartes modernes comme sur celle de Lopes (1591) à 2 lat. N. et de ce côté du *fertão* on voit sur les premières, seulement le supposé *Baringo* ou plutôt le *Ukereue*. —*L. Cordeiro*, p. 30-39.

(P. 13) "RAINS, THE."—In his account of the enormous rainfall of Central Africa, and the reasons he assigns for it, we have a remarkable testimony to Duarte Lopez's thorough knowledge of the interior of the continent. He is not, however, entirely accurate in the periods he indicates for chief rainfall. Those who wish to follow this subject should refer to Keith Johnston's exhaustive treatise in his Handbook on Africa. It is worthy of notice also that Pigafetta calls attention to that which all travellers in Central Africa have found so trying, viz. the contrast between the temperature of day and night.—*Tr.*

(P. 130) "RIVER NILE."—La théorie de Santos à l'égard du Nil est très curieuse. "Dans ce royaume (de Bagamedri, qu'il étend dès l'équateur vers le N.), dit-il, entre le fleuve du Nil qui naît dans un désert de l'Ethiopie d'un grand lac nommé *Barzena*, situé à 12° du côté du Sud (d'après les renseignements les plus sûrs que j'ai pu obtenir), lac entouré de hautes et abruptes montagnes, surtout vers l'E., par où sort ce fleuve ; qui est le pays habité par des Cafres idolâtres, nommés Cafates, barbares

très robustes et addonnés à la chasse des bêtes fauves. De là ce fleuve court au N.E. jusqu'au second lac qui se trouve sous la ligne, puis il continue vers l'E. et le N.E. en traversant quelques royaumes du Preste, jusqu'à ce qu'il arrive à l'île Meroe, d'où il se dirige vers le N.E. jusqu'au royaume de Dambia, peuplé par des chrétiens abyssiniens. Dans ce royaume le Nil forme un grand lac qui a 30 lieues de longueur et 20 de largeur."—*L. Cordeiro*.

(P. 7) "ST. HELENA, ISLAND OF."—Captain Cavendish, who visited the Island of St. Helena in 1588, confirms the account given by Pigafetta of the discovery of the island, and of its fertility and productiveness.—*Hakluyt*, vol. iii. page 823, edit. 1600.

In the Commentaries of Afonso Dalboquerque, p. 239, occurs the following interesting allusion to the Island of St. Helena, where another Lopes is mentioned as being amongst the renegades who took part in resisting an attack upon Benestarin, a fortress on the mainland, due west of the Island of Goa:—"This Fernão Lopes, who was the ring-leader of the renegades, set out on his return to Portugal after the death of Afonso Dalboquerque, but when he had got so far forward on the voyage as the Island of Saint Helena, he made up his mind to stay there with a slave, who belonged to him, and there he ended his days. He was the first who made a habitation in this island, establishing a hermitage, and planting many trees; and he bred a great number of hogs and goats, so that the site became a very commodious place of shelter for our ships which touched there on the homeward voyage from India." *Castanheda*, lib. iii. ch. xciii., and *Correa*, pp. 315, 316, both give information of great interest to the political geographer regarding the settlement of this man on the Island of St. Helena, where, after living for a long time, he died in the year 1546.—*Hakluyt Soc. Edit. of Alboquerque*, 1880, pt. 3, p. 229.

(P. 104) "S. MARGHERITA, ISLAND OF."—At Margarita, in the West Indies, was kept the King of Spain's pearl chest, and the Earl of Cumberland, in 1598, failed to attack Margarita. Contrary winds, however, prevented the execution of the design.—*Athenæ Cantabrigiænsis*, vol. ii. p. 418.

(P. 1) "ST. MARK, CITY OF."—A small city in N. Calabria—pop. 500, formerly 25,000—ancient name Argentanum. The see was founded in 1156; the Bishop was exempt from the local metropolitan, and subject to the Pope only. Antonio Migliori was presented to the see by

Sixtus V., 13th Oct., 1586, but resigned it towards the close of 1591. He was the 34th Bishop.—See *Ughelli, Italia Sacra*, vol. i. page 881.

(P. 10) "SAN THOMÉ, OR ST. THOMAS'S ISLAND."—This is a Portuguese possession, and was first seen by João de Santarem, and Pero de Escobar, two noble Portuguese, who had Fernandez (of Lisbon) and Alvaro Esteves (of Lagos) as pilots. They saw it on December 21st, 1470 (the Feast of St. Thomas).

It was first colonised by João de Pava, in virtue of a warrant from King João II., dated September 24, 1485, which gave large privileges. One of the chief causes of the subsequent desolation of St. Thomas was the discovery and colonisation of Brazil, the superior climate of which and its vast extent soon attracted all the colonists of St. Thomas. Its chief productions were indigo, sugar, and coffee; and fostered by royal care, this island became the chief emporium of the Portuguese colonial commerce.—*Findlay's S. A. Ocean*, p. 560.

It is one of the five volcanic islands in the Gulf of Guinea, which are evidently a continuation of the volcanic range of the Cameroon Mountains. The highest point on these mountains is 13,000 feet. Next comes the Island of Fernando Po, with its peak 10,190 feet high; next is Prince's Island, a volcanic flower-garden. St. Thomas has a peak 7000 feet high, and a small village, called Santa Anna de Chavas. Last, the little island of Annobon, crossed by bold, rugged basalt masses of wondrous forms, with an extinct crater in the interior of the island filled by a picturesque lake.—*Keith Johnston's Africa*.

Its discovery is thus alluded to by Camoens:—

"The illustrious isle, allied  
By name with one who touched the Saviour's side."

*Lusiads of Camoens, canto v. f. xii.—Tr.*

(P. 17) "SENO DELLE VACCHE."—South of Catumbella, is Bahia das Vacas, or Santo Antonio, contiguous to which the capital of the kingdom of Benguela has been established.

(P. 1) "SIXTUS V., P."—This Pope was born on the 18th of December, 1521, at Grotto a Mare, near Fermo, and was called Felix Ferretti. The indigent circumstances of his family may be gathered from many little incidents of the child's life; such as his falling into the pond where his aunt was washing, his watching fruit, and even tending swine. Fortunately, there was one member of the family in the



Church, Fra Salvatore, a Franciscan, who, at last, suffered himself to be prevailed upon to pay the money for his schooling. When in his twelfth year he entered the Franciscan Order, and retained the name of Felix. Young Felix went to school, and carried with him a piece of bread, and at noon sat down and ate it by the side of a spring of water, at which he quenched his thirst. Fra Salvatore kept him under very severe discipline. Felix often passed his evenings fasting, and studying by the light of a lantern in the cross-ways, or, if that went out, by the lamp burning before the host in the church. We find no record of a marked indication of an innate spirit of devotion. We learn only that he made rapid progress at the schools and universities of Ferrara and Bologna, where he carried off the academic honours with great credit. He won the entire confidence of Pius V., who appointed him Bishop of St. Agatha, and, in the year 1570, Cardinal. Robed in the purple of the Church, Peretti returned to his native place, as Bishop of Fermo, where he had once tended cattle. He was elected Pope in 1585. Immediately on ascending the throne he declared his determination of exterminating the banditti and public malefactors, and proceeded to the execution of this arduous work with inflexible resolution. One of his chief sources of gain was the sale of offices. He compelled the just reviving industry of the country to minister indirectly to his advantage. His great adviser in these matters was a Portuguese Jew, named Lopez, who had fled from Portugal from fear of the Inquisition. He had gained the confidence of the datarius, of the Signora Camilla, and, eventually, of the Pope himself, who entrusted to him these and similar operations.—*Ranke's Popes of Rome.*

One of the most egregious of all literary blunders, is that of the edition of the Vulgate, by Sixtus V. His Holiness carefully superintended every sheet as it passed through the press; and, to the amazement of the world, the work remained without a rival—it swarmed with errata! A multitude of scraps were printed to paste over the erroneous passages, in order to give the true text. The book makes a whimsical appearance with these patches, and the heretics exulted in this demonstration of Papal infallibility! The copies were called in, and violent attempts made to suppress it. A few still remain for the raptures of the biblical collectors; and at a late sale the Bible of Sixtus V. fetched above 60 guineas—not too much for a mere book of blunders! The world was highly amused at the bull of the editorial



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Pope prefixed to the first volume, which excommunicates all printers who, in reprinting the work, should make any alteration in the text !—*Curiosities of Literature*, by I. D'Israeli, p. 30, Ed. 1866. We would, however, refer the reader to the Catalogue of Bibles in the Caxton Exhibition, No. 991.

Sixtus V. is best known in English history as the Pope who excommunicated Queen Elizabeth, at which sentence her Majesty was irreverent enough to laugh, very much to the perplexity of his Holiness. He died August 24th, 1590, one year and three months after the final departure of Duarte Lopez from Rome for Congo.—*Tr.*

(P. 51) "WE HAVE FURNISHED PICTURES."—This refers to the original copy, but the pictures are not reproduced in this translation.

(P. 51) "LITTER."—The *typoya*, a description of hammock or sleeping-net, suspended from bamboos, and which is very comfortable, is still used in Angola.

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