

| D | Image Title | Image Ref |
|---|---|-----------|
| | Maroon Chief Meets British Officers, Jamaica, 1738 | Dallas01 |
| | Transporting Sugar Hogsheads by Boat, St. Vincent, West Indies, 1847 | Dav 1 |
| | Indigo Production, South Caroline, 1757 | LOC2 |
| | Sugar Cane Harvest, Jamaica, 1820s | NW0055 |
| | View of a Sugar Plantation, French West Indies, 1762 | gazz02 |
| | Domestic Slave with Planter's Family, Virginia, ca. 1659-64 | Dugan-1 |
| | Sugar Works, French West Indies, 17th Cent | Pomet-57 |
| | Sugar Making, Hispaniola, Late 16th Cent | LCP-25 |
| | Mining, Hispaniola, Late 16th Cent | LCP-52 |
| | Slave, Farmer, Fisherman, Gold Coast, Late 16th Cent | BRY01 |
| | Male clothing styles, Gold Coast, Late 16th Cent | BRY02 |
| | King Greet European Visitors, Cape Lopez (Gabon), Late 16th Cent | BRY07 |
| | Burial of a Chief, Gold Coast or Angola, Late 16th Cent | BRY08 |
| | Market, Cabo Corso (Cape Coast), Gold Coast, Late 16th Cent | BRY03 |
| | Courts and Administration of Justice, Gold Coast, Late 16th Cent | BRY04 |
| | Ceremony of Electing or Appointing a Noble man, Gold Coast, Late 16th Cent. | BRY05 |
| | Funeral Ceremony, Gold Coast, Late 16th Cent | BRY06 |

Slaven en Schepen

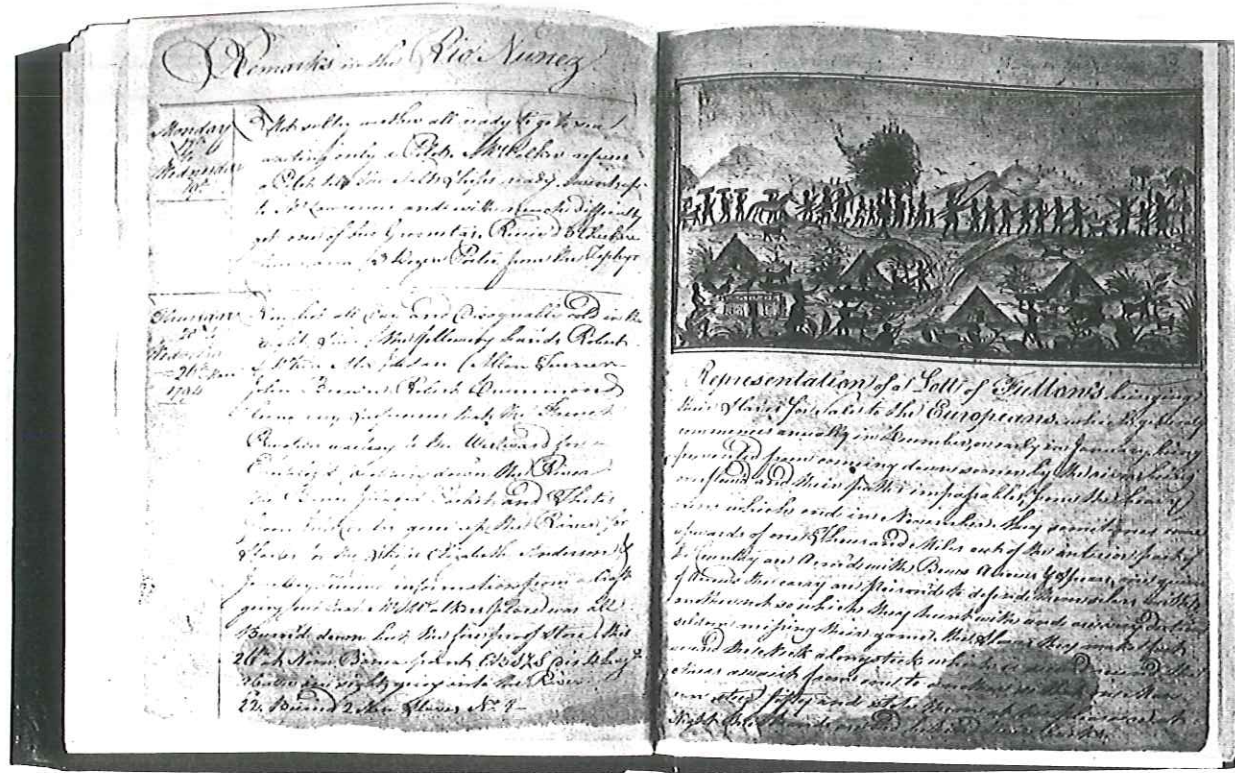
Enkele reis, bestemming onbekend

Onder redactie van Remmelt Daalder, Andrea Kieskamp en Dirk J. Tang

Primavera Pers, Leiden

Stichting Nederlands Scheepvaartmuseum Amsterdam

2001



Slaven op weg naar de kust van Sierra Leone, 1793. In zijn journaal heeft de kapitein van het Engelse slavenschip Sandown deze tekening opgenomen van de manier waarop een slaventransport over land plaats vond. National Maritime Museum, Greenwich

gewoonte hun krijgsgevangenen als slaven te verkopen. Het westelijke kustgebied wordt doorsneden door grote rivieren, de Niger en de Senegal. Het was vruchtbaar en daardoor in staat om grote gemeenschappen van voedsel te voorzien. De staatkundige organisaties van die gemeenschappen vertoonden een sterke overeenkomst met Europese koninkrijken. Er was echter één groot verschil met West-Europa: slavernij werd er als een normaal verschijnsel beschouwd.

De Arabische slavenhandel

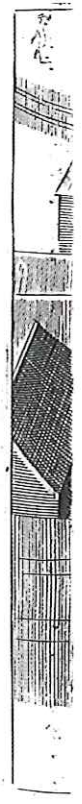
Ook in de Arabische wereld was men van oudsher vertrouwd met slavernij. De introductie van de islam rond de zevende eeuw bracht weliswaar enige verbetering in het lot van de slaven, maar leidde niet tot afschaffing van de slavernij. De Koran verbiedt het mede-islamieten tot slaaf te maken, maar niet alle gelovigen hielden

zich aan deze regel. Net als overal elders in de wereld konden geloofsvoorschriften worden «opgerekt» en aangepast. Het verbod bracht echter wel met zich mee dat men in de behoefte aan slaven moest voorzien door deze elders, in niet-islamitische gebieden, te halen. Arabische kooplieden maakten daarbij gebruik van de eeuwenoude handelsroutes naar en door Afrika. Dwars door de Sahara liepen karavaanroutes die de Oost- en West-Afrikaanse kustgebieden verbonden met de havens aan de Middellandse Zee. Metalen voorwerpen, zout en dadels werden uit het noorden per kameelkaravaan naar het zuiden gebracht. Kolanoten, goud, slaven en ivoor gingen van zuid naar noord. Via deze karavaanroutes werden rond het jaar 800 de eerste Afrikaanse slaven vanuit Oost-Afrikaanse havens overgebracht naar gebieden buiten het Afrikaanse vasteland. Daarmee waren de Arabieren de eersten die op georganiseerde wijze gebruik gingen maken van de Afrikaanse slavenmarkt. Door het ontbreken van een omvangrijke plantage-economie was de behoefte aan slaven in het Midden-Oosten en in Noord-Afrika beduidend minder groot dan later in het Atlantische gebied. Slaven in Arabische landen werkten in de huishouding, als soldaten of als

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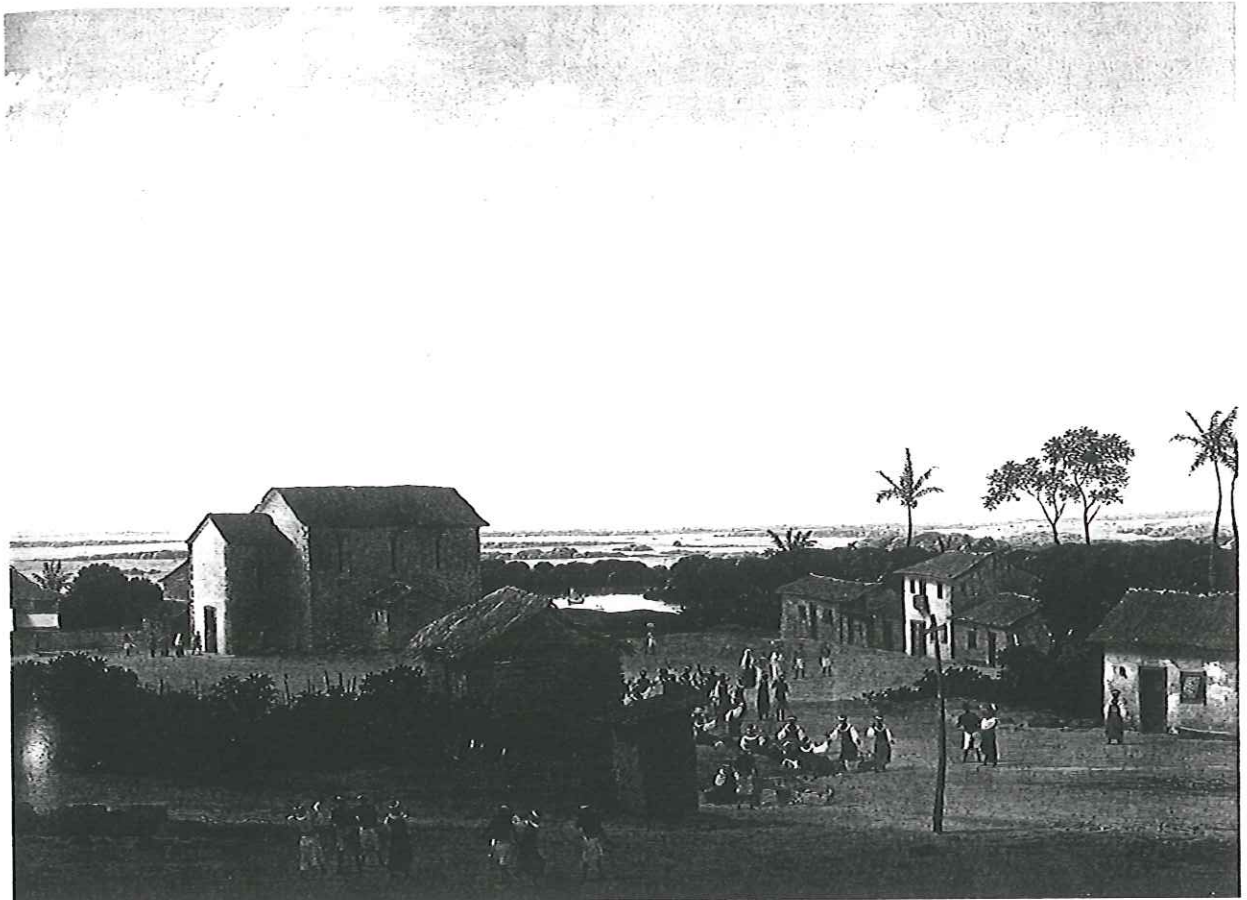


neerde, vier jaar later konden de plannen om delen van het binnenland op de Portugezen te veroveren worden gerealiseerd. Het Portugese verzet tegen de Nederlandse aanwezigheid kreeg daarna het karakter van een guerrillaoorlog.

In dit Braziliaanse avontuur speelde één persoon een belangrijke rol: Maurits de Braziliaan – Johan Maurits van Nassau-Siegen (1604-1679). Hij arriveerde er in 1637 als gouverneur en begon dadelijk de verdediging van het gebied te verbeteren. Een belangrijke steun vormde

vervoerde slaven ging aan ook in de periode 1630 tot 1650 vooral naar Brazilië. Naar schatting ging het daarbij om ongeveer 25.000 slaven. Met de aanvoer van deze werkkrachten kon de suikerproductie in het gebied

Nederzetting in Brazilië, schilderij door Frans Post, gedateerd 1654. De gouverneur van deze Nederlandse kolonie, Johan Maurits van Nassau, liet in 1637 een aantal Nederlandse kunstenaars overkomen om het land in beeld te brengen. Nederlands Scheepvaartmuseum Amsterdam



Ze droegen tensteyn, tsaemheit en aanvanachtige 1). In 1625 ehorende . Dat werd in de troe-50 zwarte l door de

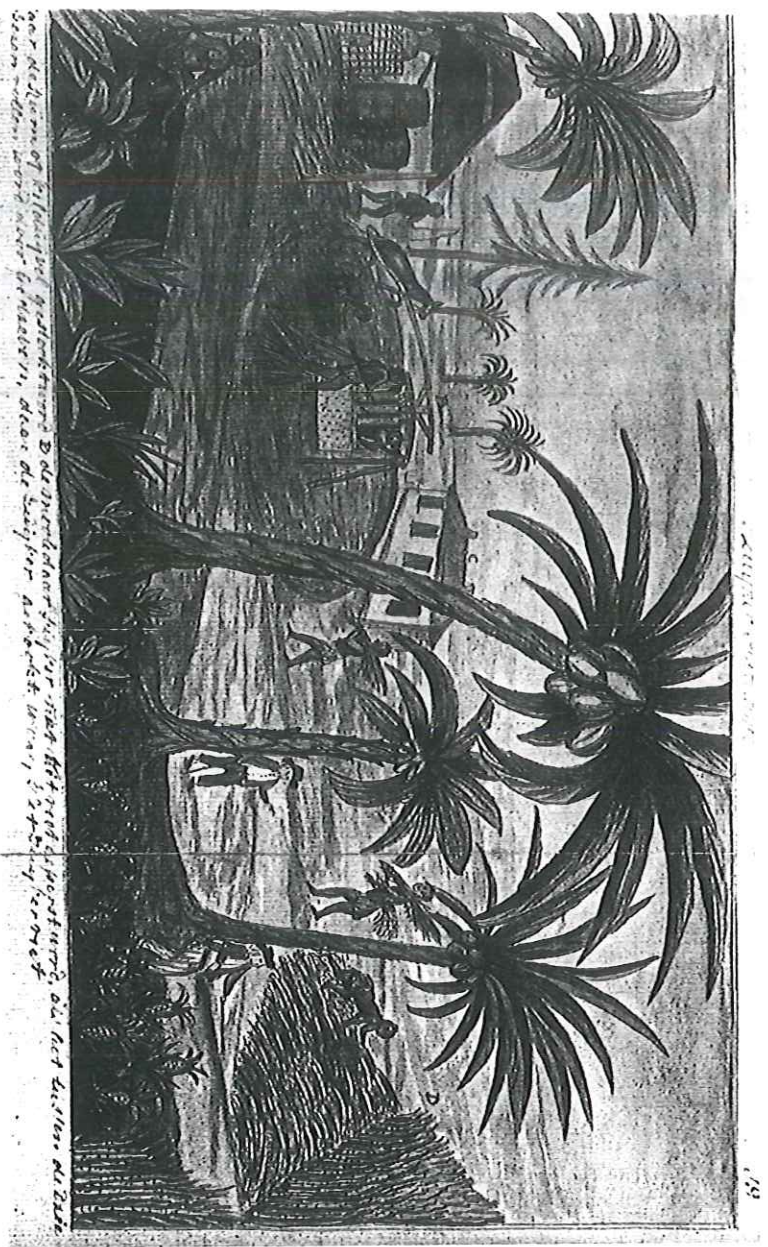
Oceaan iegemonie ob Willekens eiligenbaai roveren. ortugezen rde tot 1630

de verovering van het zo lang begeerde Afrikaanse fort Elmina in hetzelfde jaar. In 1641 volgde de inname van de belangrijke slavenmarkt Loanda in Angola. Afrika en Brazilië waren door deze veroveringen met elkaar verbonden. Zo ontstond een gesloten transatlantische slavenketen waarin vraag en aanbod op elkaar konden

goed op gang komen. Uiteindelijk kon de WIC zich echter niet staande houden tegen de voortdurende aanvallen van de Portugezen. Ondanks het maritieme overwicht werd zij toch gedwongen het Braziliaanse avontuur in 1654 op te geven.

Het verlies van Brazilië leidde tot stagnatie bij de

p. 24



Tekening van op een suikerplantage op Sint-Eustatius. Tekenning uit het journaal van de zee-man Jan Velkamp, 1761. Oud-Indisch Scheepvaartmuseum Amsterdam

aven hun eindbestemming in het Caribisch gebied via eiland Curaçao gevonden. Het grootste deel, ongeveer 50.000 personen, arriveerde in de zeventiende eeuw. Aruba en Sint-Eustatius werden betrekkelijk at door de WIC opengesteld voor particuliere exploitatie. De WIC vestigde zich op Bonaire in verband met exploitatie van de daar aanwezige zoutpannen en de erbouw van de zogenoemde «kleine maïss». Vooral in e periode dat er veel handelslaven op Curaçao verbleen, was de extra voedselproductie op Bonaire van belang. Op Aruba probeerde men een katoenplantage op z zetten. Dat mislukte echter, mede vanwege de klimatologische omstandigheden.



Berbice, Demerary en Essequibo waren kleine volksplantingen op de noordkust van Zuid-Amerika. Particuliere ondernemers kregen tegen vergoeding van de WIC toestemming om in deze gebieden plantages te stichten en handel te drijven. Over het algemeen waren deze ondernemingen geen groot succes. Na het einde van de napoléontische oorlogen werden de vestigingen blijvend door Engeland ingelijfd.

Slavernij en het recht

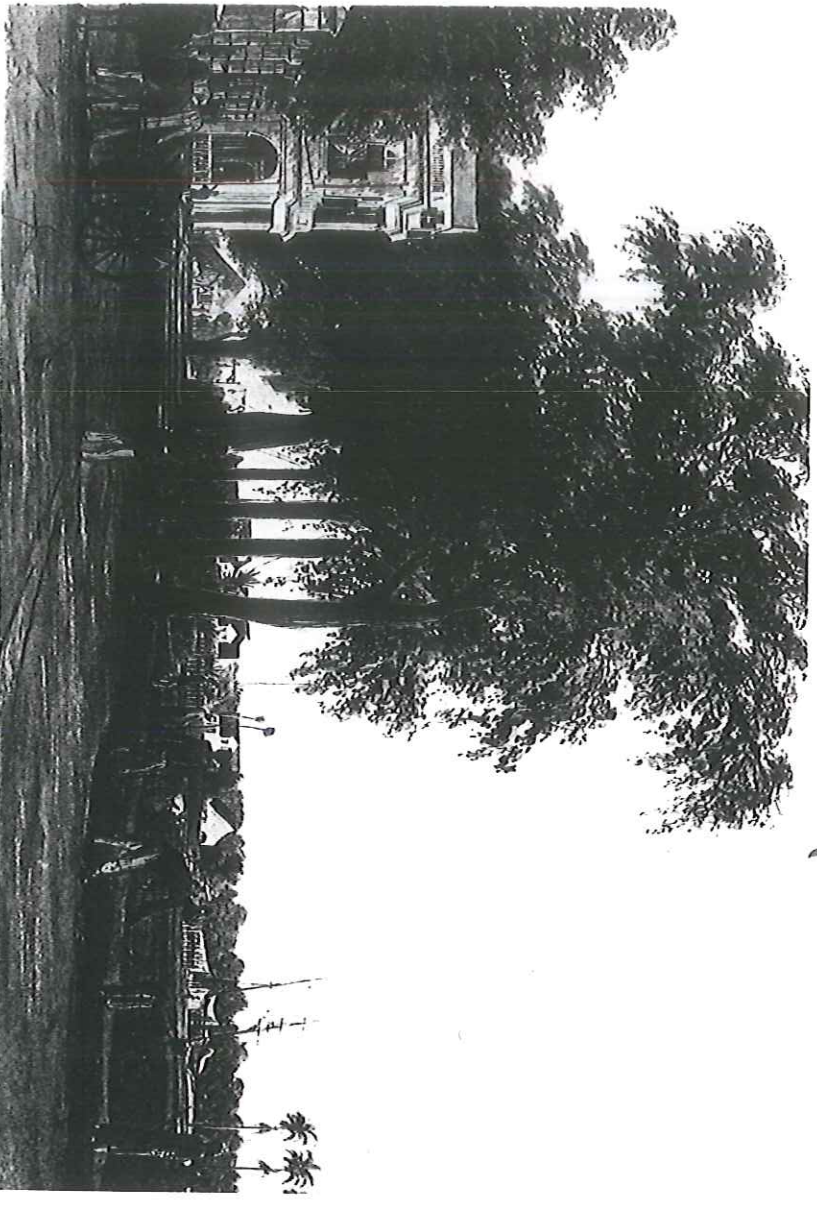
Dat in de tolerante en christelijke Republiek slavernij kennelijk werd geaccepteerd laat zich niet eenvoudig verklaren. In de Nederlanden woedde sedert het midden van de zestiende eeuw een soms verwoestende binnenlandse oorlog tegen «de Spaanse tirannie». Nog lang daarna werd generaties Nederlanders op school geleerd dat de Tachtigjarige Oorlog vooral een vrijheidsstrijd was. Maar het begrip vrijheid was klaarlijk nog niet universeel van toepassing. Zo gold dat bijvoorbeeld niet voor Afrikanen die vanaf het begin van de zeventiende eeuw door Nederlanders werden gekocht en verhandeld. Dat is des te merkwaardiger, omdat slavernij vanaf de elfde eeuw in de Nederlanden niet meer voorkwam. Hoe was het dan toch mogelijk dat deze vrijheidslevende natie de slavernij kon accepteren?

Het onderwerp slavernij was door handelcontacten met andere Europese naties al vroeg actueel. Antwerpen was vanaf het begin van de vijftiende eeuw de belangrijkste haven en handelsmetropool van de Nederlanden. Onder de inwoners bevonden zich veel kooplieden uit Italië, Portugal en Spanje. In die landen was slavernij nog een alledaags verschijnsel. Soms bevonden zich in het gevolg van deze handelaren Afrikaanse slaven, die zo in contact kwamen met een stad die de slavernij niet langer accepteerde. Dat stond althans in het eerste kapittel der *Rechten ende Costumen van Antwerpen*. Dat artikel stelde klip en klaar: «Binnen der stad ende vryheyt van Antwerpen syn alle menschen vry ende gheen slaven.»

Maar hoe moest het dan met de slaven die de kroonlic-

her Ne der recl baz bru wel kaa een en wil dat chr Hu voo sch vro Dat hui laat de l de s lett spo Raa niet slav Een 130 situ jaar sing Mo. schi en c te v Ten vrij kan

p. 36



nde dwangarbeiders aan de Tamarindelaan in
tribo, tegenover het Gouvernementshuis, tekening
ernard Voortuin, omstreeks 1860. Het is niet duidel-
iet hier om slaven of gestrafte vrije mannen gaat.
nds Scheepvaartmuseum Amsterdam

ne, B.J. Elias, steunde om het slavenreglement te
iten. In een tweetal adressen beklagden de eige-
ich over de aantasting van hun bezitsrechten.
ks deze protesten slaagde Baud erin om de
eglementen te verbeteren. In 1844 rapporteerde
en geheim rapport aan de koning: «Emancipatie
Suriname een maatregel van materiële nood-
heid, zonder welks Suriname onvermijdelijk zal
geruïneerd.» De ontwikkelingen in het aan-
ne grenzende Guyana, waar de slavernij in 1834
eschaft, speelden uiteraard een belangrijke rol in

Emancipatie

De gebeurtenissen van 1848, het «Europese Revolutie-
jaar», drongen de discussie over slavenemancipatie
naar de achtergrond. Wel hielp de beginnende demo-
cratisering in Nederland om in Suriname het reglement
ten aanzien van manumissie, de vrijwillige vrijlating
van slaven door hun eigenaren, te vereenvoudigen.
Twee boeken hebben een belangrijke rol gespeeld in de
vorming van de publieke opinie in ons land. In de
eerste plaats de Amerikaanse bestseller van Harriet
Beecher Stowe, *Uncle Tom's Cabin*. De Nederlandse
vertaling, *De negerhut van oom Tom*, verscheen in 1853.
Geheel van vaderlandse bodem was het boek dat een
jaar later verscheen: *Slaven en vrijen onder de Neder-
landse wet* door Wolter R. Baron Van Hoëvell. Het was
vooral bedoeld om de staatscommissie die zich bezig-

bewering is overigens nooit door feiten gestaafd. Beide
boeken veroorzaakten bij het lezende deel van de Ne-
derlandse bevolking, en daarmee bij het kiezersvolk,
een golf van verontwaardiging. Van Hoëvells boek
vormde de opmaat voor zijn activiteiten als kamerlid,
waarbij hij zich buitengewoon inzetten voor de eman-
cipatie van de slaven.
Tegenstanders van de afschaffing van de slavernij be-
riepen zich vooral op economische argumenten. Zij
meenden dat er verband bestond
tussen de dramatische achteruit-
gang van de Engelse en Franse
plantage-economieën en de afschaf-
fing van de slavernij. Negatieve en
racistische vooroordelen over de
capaciteiten van het «negervolkje»
speelden echter ook een rol. Alleen
een zekere mate van verplichte ar-
beid en het uitstellen van de eman-
cipatie waren bespreekbaar. Indien
onverhoopt toch mocht worden
besloten tot afschaffing van de sla-
vernij, dan zou er een lange over-
gangperiode moeten komen.

Rond 1860 was de discussie over de
afschaffing in een impasse geraakt.
Dat veranderde pas toen de libera-
len de post van minister van kolo-
niën gingen bezetten. De noodzaak
om tot snelle resultaten te komen
werd prangend toen steeds meer
berichten over onrust in de kolonie
de Kamer bereikten. De commissie
deed het voorstel om de afschaffing
van de slavernij te koppelen aan de
mogelijkheid van contractarbeid.
Minister G.H. Uhlenbeck bood in
1862 het parlement een voorstel
aan om de slavernij af te schaffen.
De belangrijkste punten van het voorstel waren dat elke
eigenaar per vrijgelaten slaaf een vergoeding zou krij-
gen en dat er een overgangsperiode van tien jaar zou

Manumissie

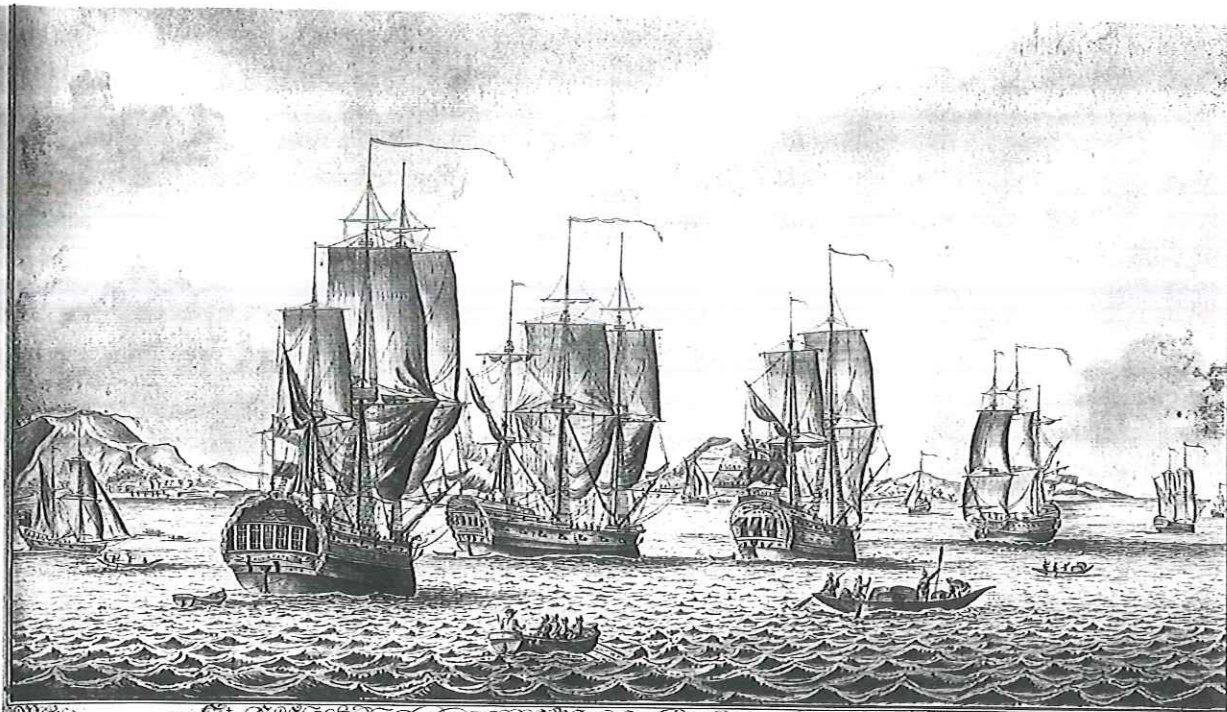
Het Latijnse woord *manumissio* t
letterlijk: uit de hand wegzenden.
Romeinse recht wordt er de invri
stelling van slaven mee aangeduid
waren verschillende redenen om sla
vrijheid te geven. Dat kon op gro
een bijzondere verdienste, een bij
relatie tussen meester en slaaf of
neer de arbeidskracht van een sla
ouderdom of gebrek niet meer vo
de rendement opleverde. Uir ondi
is gebleken dat voornamelijk huis
en ambachsslaven werden gemar
teerd. Onder de huisslaven bewon
zich nogal wat concubines van sla
eigenaren. Deze vrouwen leverde
hun kinderen (uit de verbintenis
eigenaar) het grootste aandeel in
totaal. Het kwam in de loop van d
ook steeds meer voor dat slaven zi
vrijkochten. Dat was mogelijk do
zij soms in staat waren om geld te
nen in de periode dat zij niet voor
meester moesten werken. Daarna
den slaven «kostgrondjes», waar g
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W. Weijster
Gustasius, en het Handelen der Slaven aen de Hollandsche en Engelsche Schepen

Hollandse en Engelse slavenschepen op de rede van Sint-Eustatius, tekening door J. Weuijster, 1764. Vanuit Sint-Eustatius werden in de achttiende eeuw veel slaven naar Noord-Amerika vervoerd. Atlas Van Stolk, Rotterdam

De grootste schepen die de Compagnie gebruikte, waren fluiten, pinassen, fregatten en jachten (zie tabel 2). Dergelijke vaartuigen waren 100 tot 120 voet lang. Ze waren bewapend met vijftien tot twintig kanonnen en hadden een bemanning van 45 tot 60 koppen (zie tabel 3). Ook

Tabel 3. Categorieën slavenschepen van de WIC.

| Categorie | Bemanning | Afmeting in voeten | Aantal slaven |
|-------------|-----------|--------------------|---------------|
| Klein | < 30 | < 80 | 200-167 |
| Middelgroot | 31-45 | 81-100 | 400-334 |
| Groot | > 46 | > 101 | 600-501 |

Bron: Den Heijer, *Goud, ivoor en slaven*, Tabel 5.10

NB. Onder aantal slaven staan twee getallen. Het eerste getal vertegenwoordigt de export uit Afrika en het tweede de import in de Nieuwe Wereld. Het verschil tussen beide getallen geeft de gemiddelde sterfte weer onder de slaven van 16 1/2 %.

hier zijn evenwel weer uitzonderingen te noemen. Bijvoorbeeld het schip *Phenix* (123 voet) dat tussen 1722 en 1730 drie slavenreizen maakte, met een bemanning van negentig koppen.

Voor het vervoer van kleinere aantallen slaven maakte de WIC gebruik van galjoten, snauwen, kleine jachten en kleine fregatten. Deze middelgrote schepen hadden een bemanning van dertig tot vijfenveertig koppen en een bewapening van niet meer dan tien stukken.

Een enkele keer rustte de Compagnie een klein schip uit voor het vervoer van honderdvijftig tot tweehonderd slaven naar Essequibo of Berbice. Daarvoor werden vaartuigen gebruikt van minder dan tachtig voet. Meestal werden hiervoor opgebrachte lorrendraaiers (smokkelaars) ingezet. Het kleinste aantal slaven werd in 1675 vervoerd door het fregat *Tholen*. Met dit schip werden 103 slaven van Cabo Verde en Elmina ingenomen, waarvan er 86 de tocht overleefden. Kleine slavenschepen telden tussen de twintig en dertig bemanningsleden en hadden minder dan tien kanonnen.

Op grond van opgedane ervaringen ontstond aan het eind van de zeventiende eeuw in de slavenhandel een tendens om tot een gemiddeld soort schip te komen,

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Tried wrong

A BATTLE OF TITANS: THE SLAVE REVOLUTION IN THE AMERICAS

by
Fritz Daguillard

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Museum of African American History
Detroit, Michigan: March 15 to May 19, 1991

The National Afro-American Museum and Cultural Center
Wilberforce, Ohio: October 20 to December 1, 1991

FOREWORD

The year 1991 marks the bicentennial of the revolt of the slaves in the French colony of Saint Domingue, which led twelve years later to the creation of the first black republic, Haiti. This large scale uprising of 1791, which resulted in the burning and devastation of the richest plantations in the New World, constitutes one of the most important episodes of the French Revolution. Organized subsequently into fearless battalions under the leadership of such revolutionary heroes as Toussaint Louverture, Dessalines, Petion, and Christophe, the former slaves and free men of color fought bravely and successfully against the armies of Napoleon Bonaparte, who had triumphed on the battlefields of Europe. Victor Hugo called their struggle "A Battle of Titans."

General Pamphile de Lacroix, an officer with the French army who witnessed part of the revolt, later remarked that long before the burning of Moscow, the slaves of Saint Domingue, in their desperate fight, had provided an example of "a general system of war." From that he concluded:

Regular armies, however well-trained or large in number they may be, can never overcome a unified campaign waged by resistance fighters, who are ready to sacrifice their own interests for the cause of national independence.

The Saint Domingue revolt was therefore to serve as a model for wars of liberation in the centuries that followed.

This exhibit, entitled *A Battle of Titans*, brings to life the deeds of the Haitian heroes and illustrates the resistance of black slaves to oppression throughout the Americas. Plans for the exhibit were developed over two years by Detroit community leader Julio Bateau and Washington art collector Fritz Daguillard. Mr. Bateau is Vice President of the Haitian American organization "Espoir," whose main purpose is to provide direct relief to the people of Haiti. Art collector Fritz Daguillard, a physician and ardent student of black history, has gathered over 25 years an important collection of portraits of blacks by European artists. Within the framework of the celebration of the bicentennial of the French Revolution, numerous works from his collection have been exhibited in various museums here and abroad.

Both Julio Bateau and Fritz Daguillard believe that the rich cultural heritage of Haiti should be shared with the rest of the community. The exhibit,

A Battle of Titans, is the fruit of their collaboration. Mr. Bateau knocked on every door to secure funding, and called on each and every one of us in the community to ensure participation. Dr. Daguillard has prepared a scholarly catalog with detailed explanatory captions for each entry. His introduction provides a concise history of these titanic struggles for Liberty and Equality.

We are happy to be able to present this comprehensive overview of the slave revolution in the Americas on the occasion of the bicentennial of the slave uprising in Haiti. We would like to particularly dedicate this exhibit to those black heroes who fought so courageously in the name of Liberty and who inspired many struggles for freedom throughout the ensuing two centuries.

Nelda Rudolph
President of Espoir

ACKNOWLEDGEMENTS

The trustees of the host museums and the members of the Exhibit Steering Committee wish to express their gratitude to the many people who have helped to provide our community with the opportunity to view this historically important show: Dr. Fritz Daguillard wrote the text of the catalog and loaned to the museum all the works included in the show; Rita Daguillard edited the manuscript; and Robert Daguillard, Robert Jones, and Tom Eichler proofread the final text. Lori Bellanti was responsible for the design and production of the catalog.

The staff of Espoir, and especially Julio Bateau and Dr. Jean Alce, worked tirelessly to raise funds for this project. They were assisted in their efforts by Charles Grimmet and Carol Upshaw-Anderson. The implementation of the project was wholeheartedly supported by the President and faculty of Wayne State University. The entire staff of the Museum of African American History, especially registrar Patrina Chatman, chief designer Kevin Davidson, and graphic artist Tajuana Tang, collaborated in organizing the exhibit. The efforts of curator Floyd R. Thomas of the National Afro-American Museum and Cultural Center in Wilberforce, Ohio, were instrumental in bringing the exhibit to that institution.

This project was made financially possible by the Michigan Council for the Arts, the Detroit Council of the Arts, and Espoir.

Adam Shakoor, Deputy Mayor of Detroit
Chairman of the Steering Committee

Marian Moore, Director, Museum of African American History
Detroit, Michigan

John E. Fleming, Director
The National Afro-American Museum and Cultural Center
Wilberforce, Ohio



Cat. 21. Bonatti, *The Guyana Slave Rebellion*

other countries. Such isolation curtailed the development of the country, which needed both financial assistance and know-how to rebuild its economy, destroyed by 12 years of war.

The independence of Haiti finally was recognized by King Charles X of France on April 17, 1825, in exchange for reparations which the young republic pledged to pay the former French colonists.

Slavery continued throughout the rest of the Indies, Brazil, and the United States. It was abolished in the South American countries liberated by Bolivar, who, upon receiving aid from Haitian President Petion, had promised freedom for the slaves wherever he triumphed. In 1833, the British Parliament passed a law abolishing slavery in the colonies. The second French Republic abolished slavery in 1848. Two years later, a strong abolitionist movement swept the United States and gained momentum with the publication of *Uncle Tom's Cabin*, an account of plantation life by Harriet Beecher Stowe. Slavery was abolished in the United States during the civil war in 1865, and in Brazil in 1888.

Historians estimate that by the time the slave trade had been eradicated, more than 10 million slaves had been taken from Africa to plantations in the Americas.

1. Victor Hugo, *Preface to the Second Edition of Bug Jargal*, Paris, 1832.
2. Victor Hugo, *Bug-Jargal*, Paris, 1826.
3. Mme. de Stael, *Dix années d'exil*, Paris, 1821.
4. Jurien de la Graviere: *Souvenirs d'un Amiral*, 2 vol., Paris, 1860.
5. Alejo Carpentier, *The Kingdom of This World*, New York, 1957 (originally published in Spanish under the title *El Reino de Este Mundo*, Mexico, 1949).

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Pamphile de Lacroix, *Memoires pour servir a l'histoire de la Revolution de Saint-Domingue*, 2 vol., Paris, 1819.

Victor Schoelcher, *Toussaint Louverture*, Paris, 1889.

Pauleus Sannon, *Histoire de Toussaint Louverture*, 3 vol., Port-au-Prince, 1920-1933.

Pierre Pluchon, *Toussaint Louverture*, Paris, 1989.

18. P. Audinet (1766-1837) after Brunias, English

***A Negro Festival Drawn from Nature
in the Island of Saint Vincent***

Engraving, 21x18 cm

This print engraving of a Brunias painting was published by J. Stockdale for Bryan Edwards' *History of the British Colonies in the West Indies* (London 1794-1800). Altogether, the book contained four prints after works by Brunias from the collection of Sir William Young, Governor of Dominica. Brunias visited the Island of Saint Vincent, where Governor Young owned a large estate. There, he executed several paintings which were later inherited by Young's son, the second Baronet, who lived a lavish life in England on the enormous income derived from his West Indian plantations.

19. Nicolas Ponce (1746-1831), French

Slave and Free Women of the West Indies

Engraving, 23x17 cm

This print is based on an original work by Brunias. Half of the island of Dominica, which Brunias visited, was French, and the costumes shown here most likely reflect the styles worn in the French West Indies at that time. Free women of the French colonies were known for their elaborate and elegant attire.

20. Alexandre-Gabriel Decamps (1803-1860), French

A Slave Longing For Freedom

Lithograph, 17x12 cm

This picture, in the best romantic tradition, shows a slave chained to a rock and facing the sea, his arms outstretched toward his lost homeland. In this setting, the subject looks more like a mournful hero of Shelley or Byron lamenting his fate, rather than the suffering chattel of a cruel master.

21. D. K. Bonatti (Active late 18th-early 19th Century)
after G. Bramati, Italian

The Guyana Slave Rebellion

Engraving, 17x23 cm

This is an image of the rebellion of 1763 in Guyana, in which slaves, under African-born leaders, almost succeeded in expelling the Dutch from the colony. The uprising failed because of the division between creole slaves (those born in the colony) and the newly arrived Africans. The most outstanding rebel leader, Cuffee, committed suicide and his troops joined forces with the Dutch to fight his rival, Atta, who had tried to establish a kingdom and reduce the creoles to servitude.

22. Philibert-Louis Debucourt (1755-1832), French

The Kindliness of Virginie

Aquatint, 43x51 cm

The maroon, or runaway slave, has seldom been depicted

by important artists. This remarkable print illustrates a scene from the celebrated novel by Bernadin de Saint Pierre, *Paul et Virginie*, in which Virginie displays her natural good-heartedness by sharing the family meal with a runaway slave. This is a moving scene, designed to stir late-18th century sensitivity. Its tranquility is far removed from the real-life experience of most fugitive slaves, who were commonly pursued by dogs and riflemen.

23. Henry Linton (1815-1899) after Riou, English

Runaway Slave Hunted by Rifleman and Dog

Wood engraving, 27x36 cm

This print, published in France during the 19th century, depicts a scene which occurred in the United States, where the story of runaways hunted by dogs had been popularized by the publication of *Uncle Tom's Cabin*. In a powerful episode, Harriet Beecher Stowe narrates how the master of a runaway slave *mustered out a party of some six or seven, with guns and dogs, for the hunt...The dogs bayed and howled...but at last he (the slave) got caught in an impenetrable thicket of sugar cane...* The scene here, set nearby a waterfall resembling Niagara Falls, might indicate that the slave was trying to flee to Canada.



Cat. 28. Midy, *African Dance*



Cat. 33. Voyez, *Jean Baptiste Gerard*



Cat. 32. Tesier, *Remi Armand LeVasseur de Ville Blanche*

sac in the early 19th century and entitled *Flore Antillaise*. A rich Saint Domingue planter, Tussac called upon the best artists of the time to help illustrate his book, whose two volumes contain 100 plates. Begun before the slave revolt, the work was originally intended to include more prints. When visiting Saint Domingue during the government of Toussaint Louverture, the naturalist Descourtilz met with Tussac and admired the preliminary drawings, which were mostly destroyed during the war waged by France against Louverture.

28. A. Midy (1797-1874) after Vallou de Villeneuve, French

African Dance
Lithograph, 28x20 cm

Dancing was a passion shared by the slaves and free men of color. Many prints of the period, such as this one, depict them engaging in their favorite pastime.

29. Auguste Hadamard (1823-1886), French

The Saint Domingue Slave
Lithograph, 29x21 cm

Prints such as this one gave the impression that the slaves in the colonies led an idyllic life. Executed long after France's loss of the colony of Saint Domingue, this lithograph offers an unrealistic image of a lost paradise that never existed.

30. Jeanne-Francoise Ozanne (1735-1795) after N. Ozanne, French

Port-au-Prince
Engraving, 20x36 cm

The central position of Port-au-Prince caused it to be designated the capital of Saint Domingue in 1751. Progressively, several institutions previously situated in the City of Cap were dismantled, one of the last being the Cap's high court. This action caused much resentment among some of the northern colonists. Port-au-Prince's wonderful natural harbor made it especially suitable for maritime traffic and at certain times more than 100 ships could be seen in its port.

31. E. Bovinet (1767-1832) after N. Ozanne, French

The City of Cayes
Engraving, 21x35 cm

Cayes, capital of the southern province, was to become the stronghold of the free men of color and their leader, Rigaud. Throughout most of the South, there were few absentee owners and local white planters were more inclined to compromise with the free men of color, who constituted a large and wealthy group. This, plus the relative isolation of the province, saved it from the devastation which affected the rest of the colony throughout the revolutionary struggles.

FIN TP BATTLE OF TITANS# - Cluster 1 of 1

DER

Daguillard, Fritz.

A battle of Titans : the slave revolution in the Americas / by Fritz Daguillard. -- [Michigan? : s.n.], c1991.
52 p. : ill. ; 28 cm.

Catalog of an exhibition organized by Julio Bateau and Fritz Daguillard, and held at the Museum of African American History, Detroit, Mich., from March 15 to May 19, 1991, and at the National Afro-American Museum and Cultural Center, Wilberforce, Ohio, October 20 to December 1, 1991.

1. Haiti--History--Revolution, 1791-1804--Exhibitions. 2. Slavery--America--Exhibitions. 3. Slavery in art. 4. Blacks in art. 5. Graphic arts--Europe--Exhibitions. 6. Slavery--Anti-slavery movements. 7. Public opinion--Europe. I. Bateau, Julio. II. Museum of African American History. III. National Afro-American Museum and Cultural Center (U.S.) IV. Title.

ID: NYPG92-B23425

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First Last

Handwritten notes: ✓ JCB, D 803, D 145, (over)

Format: Book

Author: Dallas, Robert Charles, 1754-1824.

Title: The history of the Maroons, : from their origin to the establishment of their chief tribe at Sierra Leone: : including the expedition to Cuba, for the purpose of procuring Spanish chasseurs; and the state of the island of Jamaica for the last ten years: with a succinct history of the island previous to that period. : In two volumes. / By R.C. Dallas, Esq.

Imprint: London: : printed by A. Stra[h]an, Printers-Street, for T.N. Longman and O. Rees, Paternoster-Row., 1803.

Description: 2 v., [4] leaves of plates : ill., maps (some folded) ; 23 cm. (8vo)

Notes: With both frontispieces, both appendices, and "Directions to the binder" (v.2, p. [xii]).

Notes: Includes "A succinct history of Jamaica" by John B. Cutting, of Boston p. [xv]-cxiv, v. 1 (Cf. v. 1, p. x for authorship attribution).

Citations: Ragatz, L.J. Brit. Caribbean history, p. 197

Citations: Lib. Company. Afro-Americana, 2899

Local Notes: Imperfect: lacking map of Jamaica.

Local Notes: Printer's name (Strahan) lacking "h" in v. 1 only.

Subject: Maroons.

Subject: Blacks --Jamaica.

Subject: Slave insurrections --Jamaica.

Subject: Jamaica --History --Maroon War, 1795-1796.

Subject: SP3 Afro-Americana.

Co-Creator: Cutting, John B. Succinct history of Jamaica.

Local Entry: Imprint:ENG. London. 1803.

System No.: PALR92-B2938

Handwritten note: LCP 10/28

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Handwritten note: vol 1 only

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JCB

6/26/02

vol. 1

Facing title page: Old Cudjoe making Peace

make slide

~~map~~ map

vol 2 - working for website, maybe make map of
Jamaica, showing area of Mendenham wars
(~~has~~ fold out, page p.1)

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Call number: F1884 .D14 1968

Author: Dallas, Robert Charles, 1754-1824.

Title: **The history of the Maroons, from their origin to the establishment of their chief tribe at Sierra Leone, including the expedition to Cuba for the purpose of procuring Spanish chasseurs and the state of the island of Jamaica for the last ten years with a succinct history of the island previous to that period, by R. C. Dallas.**

Publication info: **London, Cass, 1968.**

Description: **2 v. maps. 23 cm.**

1803 edition

Subject: Blacks--Jamaica.

Subject: Jamaica--History--Maroon War, 1795-1796.

Series: Cass library of West Indian studies, no. 5

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History of the Maroon
London 1803
2 vols

Codde leader of western maroons - signs
Treaty w/ British in 1739

See Kopytoff dissertation

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K

See website image

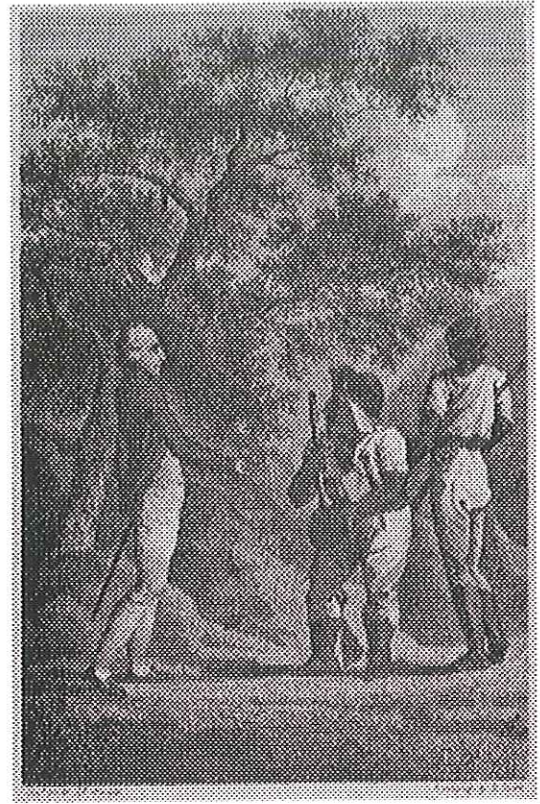
Maroon Captain, Jamaica, 1803

portrays the leader of the western
maroons agreeing to signing of a
peace treaty with the British in 1739

Robert C. Dallas, history of maroons

The Atlantic Slave Trade and Slave Life in the Americas

Maroons & British Army 18th Cent.
Maroon-Captain, Jamaica, 1803 COMPLETE



Click on the image to open a larger version in a new window.

Source

Robert C. Dallas, The history of the Maroo
(London, 1803), reprinted Cass (London,
1968), vol. 1, facing title page.

Comments

Caption, "Old Cudjoe making peace," portr
the leader of the Maroons, agreeing to treat
with the British. COMPLETE CONTEXT

western

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See pp 53 ff for description of Cudjoe

See pp 58 for treaty signed

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Book of the gods and rites and The ancient calendar

Durán, Diego, d. 1588?

Author: Durán, Diego, d. 1588?

Uniform title: Libro de los dioses y ritos. English

Title: Book of the gods and rites and The ancient calendar. Translated and edited by Fernando Horcasitas and Doris Heyden. Foreword by Miguel León-Portilla.

Edition: [1st ed.]

Publication info: Norman, University of Oklahoma Press [1971]

ISBN: 0806108894

Description: xxiv, 502 p. illus., maps, col. plates. 24 cm.

Note: Translation of Libro de los dioses y ritos and El calendario antiguo.

Note: Bibliography: p. 478-484.

Subject: Aztecs--Religion.

Subject: Aztec calendar.

Related name: Durán, Diego, d. 1588?. El calendario antiguo. English. 1971.

Other title: The ancient calendar.

Series: The Civilization of the American Indian series, 102

Series: Civilization of the American Indian series v. 102

Book the Gods - Original written ca. 1576-79

Ancient Calendar 1580-81 (4-2008)

See p. 41 of hvm

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Title
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Location Musee Conde, Chantilly, France
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Title The First Reading of the Emancipation Proclamation
Artist Carpenter, Francis Bicknell (1830-1900)
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Image ID MGS 187684
Title Slave Market, Cairo, engraved by T.C. Bourne, 1840s (litho)
Artist Carter, O.B. and Warren, Henry (1794-1879) (after)
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Title Thomas Clarkson (1760-1846) engraved by Turner (mezzotint)
Artist Chalon, Alfred-Edward (1780-1860)
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Title Portrait of Thomas Clarkson (1760-1846) (oil on canvas)
Artist Chalons, A.E. (19th century)
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Title Blacks of Ganhoo, engraved by John Clarke, pub. by Thomas Mc Lean, 1822 (etching, engraving and aquatint with publisher's colouring)
Artist Chamberlain, Lt. of the Royal Artillery (fl.1822)
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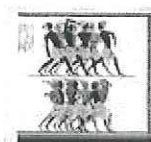


Image ID CHT 169416
Title Interpretation of the frescoes at Ibsambul depicting Nubian slaves, from 'Monuments de l'Egypte et de la Nubie' by the artist, c.1835 (colour litho)
Artist Champollion, Jean Francois (1790-1832)
Location Bibliotheque Nationale, Paris, France

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Image ID XIR 234474
Title Allegory of the Liberation of Slaves (coloured engraving)
Artist Chapuy, Jean-Baptiste (c.1760-1802)
Location Musee du Nouveau Monde, La Rochelle, France

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Call number: **HT1321 .L68 2000**

Author: **Lovejoy, Paul E.**

Title: **Transformations in slavery : a history of slavery in Africa / Paul E. Lovejoy**

Edition: **2nd ed.**

Publication info: **Cambridge, UK ; New York : Cambridge University Press, 2000.**

ISBN: **0521780128**

ISBN: **0521784301 (pbk.)**

Description: **xxii, 367 p. : maps ; 24 cm.**

Note: **Includes bibliographical references (p. 318-354) and index.**

Contents: **1 Africa and Slavery 1 -- Slavery: A Definition 1 -- Slavery in Social Formations 9 -- The African Setting 12 -- The Islamic Factor 15 -- The Trans-Atlantic Trade 18 -- 2 On the Frontiers of Islam, 1400-1600 24 -- The Medieval Slave Trade: The African Frontier 24 -- The Institution of Slavery in Muslim Africa 29 -- Origins of the Atlantic Trade: The Muslim Connection 36 -- Slavery Along the Guinea Coast 41 -- 3 The Export Trade in Slaves, 1600-1800 46 -- Volume of the Export Trade, 1600-1800 46 -- The Dominance of West-Central Africa 53 -- The Bight of Benin, 1640-1800 55 -- The Gold Coast 57 -- The Bight of Biafra 59 -- The Upper Guinea Coast and Senegambia 60 -- The Volume of the Trade Across the Sahara, Red Sea, and Indian Ocean 61 -- Demographic Implications of the Export Trade 62 -- 4 The Enslavement of Africans, 1600-1800 68 -- A Politically Fragmented Continent 68 -- The Muslim Tradition of War and State 70 -- War-Lords of West-Central Africa 76 -- Politics of Slave Trading on the West African Coast 80 -- The Dynamics of Slave Supply 86 -- 5 The Organization of Slave Marketing, 1600-1800 91 -- Muslim Networks 91 -- Administered Trade in West-Central Africa 95 -- Coastal West Africa:**

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Call number: **Z 7164 .S6 M544 1993**

Author: **Miller, Joseph Calder.**

Title: **Slavery and slaving in world history : a bibliography, 1900-1991 / Joseph C. Miller.**

Publication info: **Millwood, N.Y. : Kraus International Publications, 1993.**

ISBN: **0527636606**

Description: **xvii, 556 p. ; 29 cm.**

Note: **Updated and enl. ed. of: Slavery. 1985.**

Note: **Includes bibliographical references and index.**

Subject: **Slavery--Bibliography.**

Related name: **Miller, Joseph Calder. Slavery.**

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Call number: Z7164 .S6 S538 1999

Title: **Slavery and slaving in world history : a bibliography / Joseph C. Miller, editor.**

Publication info: **Armonk, N.Y. : M.E. Sharpe, c1999.**

ISBN: **0765602814 (set : alk. paper)**

ISBN: **0765602792 (v. 1 : alk. paper)**

ISBN: **0765602806 (v. 2 : alk. paper)**

Description: **2 v. ; 29 cm.**

Note: **Vol. 1 originally published: New York : Kraus International Pub., 1993.**

Note: **Includes bibliographical references and indexes.**

Contents: **v. 1. 1900-1991 -- v. 2. 1992-1996.**

Subject: **Slavery--Bibliography.**

Related name: **Miller, Joseph Calder.**

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Call number: **Z 7164 .S6 M543 1985**

Author: **Miller, Joseph Calder.**

Title: **Slavery : a worldwide bibliography, 1900-1982 / Joseph C. Miller.**

Publication info: **White Plains, N.Y. : Kraus International, 1985.**

ISBN: **0527636592**

Description: **xxvii, 451 p. ; 24 cm.**

Note: **Includes bibliographical references and indexes.**

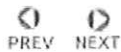
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Date: August 9, 2006 7:16:04 PM EDT

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On Aug 9, 2006, at 5:56 PM, Jane Landers wrote:

Thanks, Paula. Very helpful. Jerry's been remonstrating me about

my poor citation habits. Jane

Covington, Paula wrote:

Jane and Jerry,

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1995.
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source but wonder, Jane, if you have the book
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el conquistador negro en las Antillas, Florida,
México y
California c. 1503-1540 / Ricardo E. Alegría. (it is
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out-to you?)- think that illustration could appear in
there
with a source as well as the other one of the
hanging for
stolen chickens (didn't find that in either source)?

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--On Friday, August 04, 2006 11:46 AM -0500
Jane Landers
<Jane.Landers@Vanderbilt.Edu> wrote:

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at UVA
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has been trying to get more early
images of Africans in the
Americas and I remembered several of

Juan Garrido next to
Cortes in the Duran Codex and the
Aztitlan codex. And I also
remember that I meant to try to find
another image someone
told me about where Cortes hung two
black men for stealing
chickens. Can you be any help? The U
of Oklahoma version of
Duran by Doris Heyden doesn't have
any of these. I'll attach
the ones I have here but I didn;t have
the correct citations
to give Jerry. Thanks and see you soon,
Jane

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The Atlantic Slave Trade and Slave Life in the Americas: A Visual
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record 1 of 1 for search title "codex azcatitlan"

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[Brief Record](#) | [Full record](#)**Codex Azcatitlan**

Bibliothèque nationale (France). Manuscript. Mexicain 59-64.

Uniform title: Codex Azcatitlan.**Title:** Codex Azcatitlan = Códice Azcatitlan / introduction de Michel Graulich ; commentaire de Robert H. Barlow ...**Publication info:** Paris : Bibliothèque nationale de France : Société des Américanistes, 1995.**ISBN:** 271771944X**Description:** 2 v. (in slipcase) : col. ill., maps, facsims. (part col., part fold.) ; 25 x 30 cm.**Note:** Title from vol. [2].**Note:** A reproduction of a Mexican manuscript in the Goupil-Aubin collection of the Bibliothèque Nationale, Paris (no. 59-64)**Note:** Limited ed. of 400 copies.**Note:** Bibliography: v.2, p. 156-159.**Contents:** [v. 1]. Fac-similé -- [v.2]. Commentaire.**Subject:** Codex Azcatitlan.**Subject:** Manuscripts, Mexican--Facsimiles.**Subject:** Indians of Mexico--Languages--Writing.**Related name:** Barlow, R. H. (Robert Hayward), 1918-1951.**Related name:** Graulich, Michel.**Related name:** Bibliothèque nationale (France). Manuscript. Mexicain 59-64.**Related name:** Société des américanistes (France)**Parallel title:** Códice Azcatitlan**ALDERMAN****Location:** ALD-STKS --**Library has:** v.1-2**Holdings**

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| F1219.56 .A93 B37 1995 v.2 | 1 | BOOK | Alderman Library Stacks |

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record 27 of 37 for search author "garibay"

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Christian Denominations
Diplomatics, Archives,
Seals
History: America and
United States
History: United States
Local and America
Indigenous American,
Artificial Languages
Romance Literature
Spain, Portugal
Visual Arts (General)

[Brief Record](#) | [Full record](#)

Historia de las Indias de Nueve España e islas de la Tierra Firme
Durán, Diego, d. 1588?

Author: Durán, Diego, d. 1588?

Title: Historia de las Indias de Nueve España e islas de la Tierra Firme.

Publication info: México, Ediytorial Porrúa, 1967.

Description: 2 v. col. illus., col. facsimis. 24 cm.

Subject: Indian mythology--Mexico.

Subject: Aztec calendar.

Subject: Manuscripts, Mexican--Facsimiles.

Subject: Illumination of books and manuscripts--Specimens.

Subject: Indians of Mexico--Religion.

Subject: Mexico--History--Conquest, 1519-1540.

Subject: Mexico--Antiquities.

Subject: Mexico--History--To 1519.

Related name: Garibay K., Angel María (Garibay Kintana), 1892-1967

Series: Biblioteca Porrúa, 36-37

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(Search History)

AUTHOR Location : John Carter Brown Library

Record 24 of 48

Record: [Prev](#) [Next](#)

Author **Dampier, William, 1652-1715**
 Title **Nouveau voyage autour du monde, où l'on décrit en particulier l'isthme de l'Amerique, plusieurs côte & isles des Indes Occidentales, les isles du cap Verd ... &c ... Où l'on traite des differens terroirs de tous ces pais, de leurs ports, des plantes, des fruits, & des animaux qu'on y trouve: de leurs habitans, de leurs coûtumes, de leur religion, de leur gouvernement, de leur negoce, &c. Par Guillaume Dampier. Enrichi de cartes & de figures, et traduit de l'anglois ..**
 Published Amsterdam : P. Marret, (1698)
 Descript'n 2 v. in 1 (6 p., 315 p.; 2 p., 316, [1], 317-616, [4] p.) 7 plates (3 fold.), 5 maps (3 fold.) 15 cm. (12mo)

[Permalink to this Josiah record](#)

| LOCATION | CALL # | STATUS |
|----------|--------------|----------------|
| JCB | D698 .D166no | USE IN LIBRARY |

Note Titles in red and black
 Both v. have the same added t.p., engr., signed: J.V.D. Avele
 Translated from A new voyage round the world, 1st pub. London, 1697
 Errata, p. [1] at end
 "Catalogue des livres nouveaux de l'anneé 1698. qui se trouvent a Amsterdam. Chez Paul Marret" p. [2-4] at end
 Retrospective conversion: original entry

Other info Imprint 12698
 Netherlands Amsterdam

Rlin/oclc RIBR03-B4996

Record 24 of 48

● Start Over ● Export ● Coded Display ● Return to Browse ● Check InRhode ● Add to RefWorks
● Another Search (Search History)

AUTHOR Location : John Carter Brown Library

Record 20 of 48
Record: [Prev](#) [Next](#)

Author Dampier, William, 1652-1715
Title **A new voyage round the world. : Describing particularly the isthmus of America, several coasts and islands in the West Indies, the isles of Cape Verde, the passage by Terra del Fuego, the South-Sea coasts of Chili, Peru, and Mexico; the isle of Guam one of the Ladrones, Mindanao, and other Philippine and East-India islands near Cambodia, China, Formosa, Luconia, Celebes, &c. New-Holland, Sumatra, Nicobar Isles, the Cape of Good Hope, and Santa Hellena. Their soil, rivers, harbours, plants, fruits, animals, and inhabitants. Their customs, religion, government, trade, &c. Vol. I. / by Capt. William Dampier. ; Illustrated with maps and draughts.**
Edition The seventh edition, corrected.
Published London: : Printed for James and John Knapton, at the Crowm in St. Paul's Church-yard., M DCC XXIX. [1729]
Descript'n 2 v. : ill., maps ; 21 cm. (8vo)

[Permalink to this Josiah record](#)

| LOCATION | CALL # | STATUS |
|----------|-------------------|----------------|
| JCB | D729 .D166c v.1-2 | USE IN LIBRARY |

Note
6/26/06
vol. 1 - 2 fold-out maps - NO people
2 - fold-out maps - NO people

Title of vol. 2: A Collection of voyages. Vol. II. Containing I. A supplement to the voyage round the world: describing the countries of Tonquin, Achin, Malacca, &c. their product, inhabitants, manners, trade, policy, &c. II. Two voyages to Campeachy; with a description of the coasts, product, inhabitants, logwood-cutting, trade, &c. of Jucatan, Campeachy, New-Spain, &c. III. A discourse of trade-winds, breezes, storms, seasons of the year, tides and currents of the torrid zone throughout the world: with an account of Natal in Africk, its products, negroes, &c. By Capt. William Dampier ..

NO images

- Start Over
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- Check InRhode
- Add to RefWorks
- Another Search

(Search History)

AUTHOR Location : John Carter Brown Library Search

Record 38 of 48

Record: [Prev](#) [Next](#)

Author **Dampier, William, 1652-1715**

Title **A voyage to New-Holland, &c. in the year 1699. : Wherein are described, the Canary-Islands, the Isles of Mayo and St. Jago, the Bay of All-Saints, with the forts and town of Bahia in Brazil. Cape Salvadore. The winds on the Brasilian coast. Abrohlo Shoals. A table of all the variations observ'd in this voyage. Occurrences near the Cape of Good-Hope. The course to New-Holland. Shark's Bay. The isles and coast, &c. of New-Holland. Their inhabitants, manners, customs, trade, &c. Their harbours, soil, beasts, birds, fish, &c. Trees, plants, fruits, &c. / By Captain William Dampier.**

Edition **The third edition.**

Published London, : Printed for James and John Knapton, at the Crown in St. Paul's Church-yard., MDCCXXIX. [1729]

Descript'n [16], 260 p., [33] leaves of plates (some folded) : ill., 2 folded maps ; 21 cm. (8vo)

[Permalink to this Josiah record](#)

| LOCATION | CALL # | STATUS |
|----------|-----------------|----------------|
| JCB | D729 .D166c v.3 | USE IN LIBRARY |

Note A voyage to New Holland was first published London, 1703
 Part two has separate title page: A continuation of a voyage to New-Holland, &c. in the year 1699 ... This work was first published, London, 1709
 In vol. 3 of William Dampier's A collection of voyages, 1729
 Signatures: A-R8 S²
 Includes indexes

6/26/06 -
 Some improvements -
 NO people -
 (no scans)
 XNote - bound
 in with the

References

Sabin 18376

Volume is LIONEL WAFER, Voyage & description of the

ISLANDS of America (London 1729) See separate
 G. 611 of sheet

These editions
not checked.

Dampier, William

Voyage ...

6/2600 Chesny Brody

England. London. 1797.

D797
E26h

Edwards, Bryan, 1743-1800.
An historical ...

(Card 3)

1-SIZE

Errors in pagination: page between 207 and
213 is numbered 208--212.

Errata: p. [1], 3rd group.

Cf. Ragatz, L.J. Brit. Caribbean history,
p. 164.

REFERENCES: ESTC T109066

REFERENCES: Bissainthe, M. Dict. de bib.
haitienne, 5642

REFERENCES: Kress Lib. B.3385

REFERENCES: Brown, J.C. Cat., 1493-1800,

02-12343

(Continued on next card)

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- [Coded Display](#)
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(Search History)

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Record: [Prev](#) [Next](#)

Author Dampier, William, 1652-1715
 Title **Nouveau voyage autour du monde... Par Guillaume Dampier. Tome premier**
 Edition 3. ed. rev., corr. & augm. d'une volume
 Published Amsterdam : Chez la Veuve de Paul Marret, MDCCXI(1711)
 Descript'n 6 p.1., 340 p. 4 plates (2 fold.), 2 fold. maps, tables 17 cm. (12mo)

[Permalink to this Josiah record](#)

| LOCATION | CALL # | STATUS |
|----------|-----------------|----------------|
| JCB | D711 .D166n v.1 | USE IN LIBRARY |

Note Vol. 1
 Title in red and black
 Added t.p., engr.: Voyage autour du monde ..
 Forms v. 1 of the author's collected works, issued in 5 vols., each with a different title, Amsterdam, chez la veuve de Paul Marret, 1711-1712
 A translation of: A new voyage round the world, 1st pub. London, 1697; French translation 1st pub. Amsterdam, 1698
 Retrospective conversion: original entry
 John Carter Brown Library copy bound in contemporary calf

Other info Imprint 1711
 Netherlands Amsterdam

Rlin/oclc RIBR03-B917

Record 26 of 48

Record: [Prev](#) [Next](#)

- [Start Over](#)
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- [Coded Display](#)
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- [Add to RefWorks](#)
- [Another Search](#)

(Search History)



- Start Over
- Export
- Coded Display
- Return to Browse
- Check InRhode
- Add to RefWorks

● Another Search

Record 21 of 48
Record: [Prev](#) [Next](#)

Author Dampier, William, 1652-1715
 Title **A new voyage round the world : the journal of an English buccaneer / by William Dampier ; foreword by Giles Milton**
 Published London : hummingbird press, c1998
 Descript'n x, 294 p. : ill. (some col.), maps, ports. (some col.) ; 24 cm

[Permalink to this Josiah record](#)

| LOCATION | CALL # | STATUS |
|----------|------------------|----------------|
| JCB REF | G420 .D1735 1998 | USE IN LIBRARY |

LC subject Voyages around the world
Buccaneers
Latin America -- Description and travel
 ISBN 0953291804 (cloth)
 Rlin/oclc RIBR00-B97

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- Start Over
- Export
- Coded Display
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- Check InRhode
- Add to RefWorks

● Another Search

● Start Over ● Export ● Coded Display ● Return to Browse ● Check InRhode ● Add to RefWorks

● Another Search (Search History)

AUTHOR Location : John Carter Brown Library Search

Record 12 of 48

Record: [Prev](#) [Next](#)

Author Dampier, William, 1652-1715
 Title **Neue reise um die welt worinnen umständlich beschrieben wird: die erd-enge oder isthmus von Americâ, vielerley küsten und insuln in West-Indien, die insulin des grünen vorgebürgers, die durchfahrt an dem lande del Fuego, die mittägigen küsten von Chili, Peru, und Mexico; die insulin Guam, Mindanao und andere von der Philippinen; die ostlichen nahe an Cambodia und China gelegenen, insonderheit Formosa, Lussion, Celebes, &c. Neu Holland, die insulin Sumatra, Nicobar und S. Helena, wie auch das Vorgebürge der Guten Hoffnung. ... Herausgegeben von Wilhelm Dampier. Aus dem englischen in die frantzösische und nunmehr in die hoch-teutsche sprache eübersetzt. ..**
 Published Leipzig : Verlegts M. Rohrlachs seel. wittib und erben, (1708)
 Descript'n 7 p., 1004, [70] p. 7 plates, 5 maps (4 fold.), 2 fold. tables. 17cm. (8vo)

[Permalink to this Josiah record](#)

| LOCATION | CALL # | STATUS |
|----------|-------------------|----------------|
| JCB | [R] D708 .D166n 1 | USE IN LIBRARY |

Note Vol. 1 has added t.-p., engraved and illustrated
 Title in red and black
 Added t.p., engr.: Reise um die Welt. ...J.C. Oberdorffer sculp. Lips
 Colophon (p. [69] at end): Jena / Gedruckt bey Paul Ehrichen
 Translated from: Nouveau voyage autour du monde, 1st pub. Amsterdam, 1698, itself translated from: New voyage round the world, 1st pub. London, 1697. German translation 1st pub. Leipzig, 1702
 Vols. 2-4 pub. 1703, 1707, 1714
 Errata, at end

● Start Over ● Export ● Coded Display ● Return to Browse ● Check InRhode ● Add to RefWorks

● Another Search

(Search History)

AUTHOR Location :

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Record: [Prev](#) [Next](#)

Author Dampier, William, 1652-1715
 Title **Nieuwe reystogt rondom de werreld : waarin omstandiglyk beschreeven worden de land-engte van Amerika, verscheydene kusten en eylanden in Westindie, de eylanden van Kabo Verde, de doortogt van de Straat Le Maire na de Zuydsee, de kusten van Chili, Peru, Mexiko ... / In 't Engelsch beschreeven door William Dampier, en daaruyt vertaald door W. Sewel. Met naauwkeurige landkaarten, en kopere plaaten vercierd**
 Published In 's Gravenhage : A. de Hondt, 1698-1704
 Descript'n 3 v. in 1 : plates (part fold.), maps (part fold.) ; 21 cm. (4to)

[Permalink to this Josiah record](#)

| LOCATION | CALL # | STATUS |
|----------|------------------------------|----------------|
| JCB | D698 .D166ni | USE IN LIBRARY |

Note
 Pagination: v. 1: 3 p., 6, 184, 205-395, [11] p. : ill., 7 plates (1 fold.), 6 maps (3 fold.); v. 2: 6 p., 284, 88, [8] p. : 10 plates (2 fold.), 5 maps (4 fold.); v. 3: 4 p., 74, [5] p. : 14 plates, double map
 The Dutch translation of accounts of Dampier's voyages, 3 v. bound in 1
 First vol. translated from: A new voyage round the world, 1st pub. London, 1697
 Tweede deel ..., with t.p. dated 1700, translated from Voyages and descriptions, 1st pub. London, 1699. It includes Nieuwe reystogt en beschryving van de land-engte van Amerika ... door Lionel Wafer, with special t.p. and separate paging and signatures, translated from Wafer's A new voyage and description of the isthmus of America, 1st pub. London, 1699
 Derde deel ..., with t.p. dated 1704, translated from A voyage to New

● Start Over ● Export ● Coded Display ● Return to Browse ● Check InRhode ● Add to RefWorks

● Another Search

(Search History)

AUTHOR

dampier, william

Location : John Carter Brown Library

Search

Record 35 of 48

Record: [Prev](#) [Next](#)

Author Dampier, William, 1652-1715
 Uniform ti Voyage to New Holland. French
 Title **Voyage aux terres australes, a la Nouvelle Hollande, &c. fait en M.DC.XCIX : où l'on trouve la description des isles Canaries, des isles de Mayo & de Saint Jago, de la baye de Tous les Saints, des ports & de la ville de Bahia dans le Bresil, &c. / par Guillaume Dampier ; avec les voyage de Lionel VVafer, où l'on trouve la description de l'isthme de Darien dans l'Amerique, &c. ... Tome quatrième**
 Published A Rouen : Chez Jean Baptiste Machuel ..., M.DCC.XXIII [1723]
 Descript'n 20, 381, [14] p., [14] leaves of plates : tables, 11 plates (3 fold.), 3 fold. maps, 4 charts ; 17 cm. (12mo)

[Permalink to this Josiah record](#)

| LOCATION | CALL # | STATUS |
|----------|-----------------|----------------|
| JCB | D723 .D166n v.4 | USE IN LIBRARY |

Note Title in red and black
 Forms v. 4 of the author's collected works, issued in 5 vols., each with different title, Rouen, 1723
 A translation of: A voyage to New Holland, 1st pub. London, 1703; French translation 1st pub. Amsterdam, 1705
 "Voyage de Mr. Wafer" (p. 147-381) is an abridgment of Lionel Wafer's A new voyage and description ..., 1st pub. London, 1699
 Contains a brief vocabulary of the Cuna language (p. 278-283)
 Retrospective conversion: original entry
 John Carter Brown Library copy bound in contemporary marbled boards, vellum spine

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 Check InRhode
 Add to RefWorks
 Another Search
 (Search History)

AUTHOR
 Location : John Carter Brown Library
 Search

Record 5 of 48

Record: [Prev](#) [Next](#)

Author Wafer, Lionel, 1660?-1705?
Title **A new voyage and description of the Isthmus of America. : Giving an account of the author's abode there, the form and make of the country, the coasts, hills, rivers, &c. woods, soil, weather, &c. trees, fruit, beasts, birds, fish, &c. : The Indian inhabitants, their features, complexion, &c. their manners, customs, employments, marriages, feasts, hunting, computation, language, [et]c. : With remarkable occurrences in the South-Sea and elsewhere. / By Lionel Wafer.**
Edition The third edition. / To which are added, the natural history of those parts, by a fellow of the Royal Society: and Davis's expedition to the gold mines, in 1702. Illustrated with several copper-plates.
Published London, : Printed for James and John Knapton, at the Crown in St. Paul's Church-yard., MDCCXXIX. [1729]
Descript'n p. [261]-473, 462-463, [9] p., [4] folded leaves of plates : ill., 1 folded map ; 21 cm. (8vo)

[Permalink to this Josiah record](#)

| LOCATION | CALL # | STATUS |
|----------|-----------------|----------------|
| JCB | D729 .D166c v.3 | USE IN LIBRARY |

Note Abridged version of its first publication, London, 1699; with supplement published London, 1702
 In vol. 3 of William Dampier's A collection of voyages, 1729
 Signatures: S3-S8 T-2H8 2I²
 Contains a brief vocabulary of the Cuna language: p. 373-377
 Includes index
LC subject Indians of Central America -- Panama
Natural history -- Panama -- Pre-Linnean works

Start Over
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 Check InRhode
 Add to RefWorks
 Another Search
 (Search History)

 Location : John Carter Brown Library

Record 8 of 48

Record: [Prev](#) [Next](#)

Author Dampier, William, 1652-1715
Title **A collection of voyages. : In four volumes. Containing I. Captain William Dampier's voyages round the world ... II. The voyages of Lionel Wafer ... And Davis's expedition to the Golden Mines. III. A voyage round the world ... By W. Funnell, mate to Capt. Dampier. IV. Capt. Cowley's voyage round the globe. V. Capt. Sharp's journey over the Isthmus of Darien, and expedition into the South-Seas. VI. Capt. Wood's voyage through the Streights of Magellan. VII. Mr. Roberts's adventures and sufferings amongst the corsairs of the Levant ... : Illustrated with maps and draughts: also several birds, fishes, and plants, not found in this part of the world: curiously engraven on copper-plates.**
Published London: : Printed for James and John Knapton, at the Crown in St. Paul's Church-Yard., M DCC XXIX [1729]
Descript'n 4 v. : ill. (63 folded plates and maps) ; 21 cm. (8vo)

[Permalink to this Josiah record](#)

| LOCATION | CALL # | STATUS |
|----------|-------------|----------------|
| JCB | D729 .D166c | USE IN LIBRARY |

Note A collected issue (with additions) of Dampier's voyages, previously published in separate volumes, London, 1698 to 1709
 Title page to v. 2: A collection of voyages. Vol. II. Containing I. A supplement to the voyages round the world: ... II. Two voyages to Campeachy ... III. A discourse of trade-winds, breezes, storms, By Capt. William Dampier
 Title page to vol. 3: 'A voyage to New-Holland, &c. In the year 1699 ... Vol. III. By Captain William Dampier. The third edition'
 Title page to v. 4: A collection of voyages. Vol. IV. Containing I. A

● Start Over ● Export ● Coded Display ● Return to Browse ● Check InRhode ● Add to RefWorks

● Another Search

(Search History)

AUTHOR

dampier, william

Location : John Carter Brown Library

Search

Record 19 of 48

Record: [Prev](#) [Next](#)

Author

Dampier, William, 1652-1715

Title

A new voyage round the world. : Describing particularly, the isthmus of America, several coasts and islands in the West Indies, the Isles of Cape Verd, the passage by Terra del Fuego, the South Sea coasts of Chili, Peru, and Mexico; the isle of Guam one of the Ladrones, Mindanao, and other Philippine and East-India islands near Cambodia, China, Formosa, Luconia, Celebes, &c. New Holland, Sumatra, Nicobar Isles; the Cape of Good Hope, and Santa Hellena. Their soil, rivers, harbours, plants, fruits, animals, and inhabitants. Their customs, religion, government, trade, &c. / By William Dampier. Illustrated with particular maps and draughts.

Edition

The second edition corrected.

Published

London, : Printed for James Knapton, at the Crown in St Paul's Church-yard., MDCXCVII [1697]

Descript'n

[10], vi, 384, 387-550, [4] p., [5] leaves of plates (some folded) : maps ; 20 cm. (8vo)

[Permalink to this Josiah record](#)

| LOCATION | CALL # | STATUS |
|----------|------------------|----------------|
| JCB | D697 .D166n2 [R] | USE IN LIBRARY |

Note

First published, London, 1697
Signatures: A-2M8 2N4
"Books sold by James Knapton ...": p. [1]-[4] at end

References

Sabin 18374
Wing (2nd ed.) D162
Moraes, R.B. Bibl. Brasiliiana (1983 ed.), p. 242n

Note

John Carter Brown Library copy bound in contemporary calf; this copy

also has manuscript annotations on inserted leaves.

Provenance of the John Carter Brown Library copy: T. Satterthwaite: book plate; Anthony Merry: book stamp

LC subject

Voyages around the world

Voyages and travels

Buccaneers

Winds

Tides

Other subj

Catalogs, Booksellers -- Great Britain -- 1697

LC subject

Latin America -- Description and travel

Other info

Imprint 1697

England London

Other au

Satterthwaite, T, Former owner. RPJCB

Merry, Anthony, Former owner. RPJCB

Rlin/oclc

RIBR98-B509

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6/26/06 - D166n2 (2nd ed. corrected)

between pp 24+25 - foldout map "a map of the middle part of America"

Early American
map

record

30840-1

JCB - 30840-1

acc. 30840

Viewing record 3 of 3 from catalog.

Check here to mark this record for Print/Capture

Call number: **F1763 .D17 1859**

Author: **Dana, Richard Henry, 1815-1882.**

Title: **To Cuba and back. A vacation voyage.**

Publication info: **Boston, Ticknor and Fields, 1859.**

Description: **288 p. 19 cm.**

Local note: **One copy: Photocopy. Charlestown, Massachusetts : Acme Bookbinding, 2001.**

Subject: **Cuba--Description and travel.**

| Alderman | Material | Location |
|-------------------|-----------------|---|
| F1763 .D17 1859 | BOOK | Checked Out (Recall Item) |
| F1763 .D17 1859a | BOOK | Checked Out (Recall Item) |
| Ivy Stacks | Material | Location |
| F1763 .D17 1859 | BOOK | Checked Out (Recall Item) |

Viewing record 2 of 3 from catalog.

Check here to mark this record for Print/Capture

Call number: **PS1505 .T7 1859**

Author: **Dana, Richard Henry, 1815-1882.**

Title: **To Cuba and back. A vacation voyage ...**

Publication info: **Boston, Ticknor and Fields, 1859.**

Description: **288, 16 p. 19 cm.**

Note: **First ed., BAL 4477.**

Note: **Pub. advts. (16 p.) at end dated April, 1859.**

Local note: **Original brown cloth.**

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Author: Dapper, Olfert, 1636-1689.

Title: **Description de l'Afrique, contenant les noms, la situation & les confins de toutes ses parties, leurs rivieres, leurs villes & leurs habitations, leurs plantes & leurs animaux; les mœurs, les coûtumes, la langue, les richesses, la religion & le gouvernement de ses peuples. Avec des cartes des États, des provinces & des villes, & des figures en taille-douce, qui representent les habits & les principales ceremonies des habitans, les plantes & les animaux les moins connus. Tr. du flamand d'O. Dapper, D. M. Amsterdam, Wolfgang, Waesberge, Boom & van Someren, 1686.**

Publication info: New York, Johnson Reprint, [1970]

Description: 534 p. illus., (22 fold. in pocket), maps (12 fold. in pocket), plans (4 fold. in pocket) 32 cm.

Subject: Africa--Description and travel.

Series: Landmarks in anthropology

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~~chart~~ (see alderman)

Dapper, D'O.

F686

Description de L'Afrique.... traduite de

D212d

Flamand. Amsterdam M.DC.Lxxxvi

1686.

See attached sheet for slide to be made

Reprinted Johnson Reprint Corp., N.Y. 1970

on website

caption - De STADT Benin. In Benin.

pronunciation of Oba. facing p. 308 -

~~website~~ on website - "Benin City, 1680s" - see next slide

- 1642 - Dutch ambassadors - court of Congo -

DM ALVAZ RIX Congo - p. 353

website - DM Alvaro, King of Kongo ... in 1642

Loango - De STADT VAN LOANGO. In Loango

fact fold-out facing p. 321 -

website: "City of Loango late 17th cent"

~~map of Africa~~

~~King of Kongo~~ p. 266 (King of Kongo)

not captioned in Dapper

686. * * DAPPY - L'AFRIQUE 1686

212d * ^{DAP 2} (2) p. 218 - map Migration Regio ✓

15 * (3) p. 234 - clothing style

DAP 14 * (4) p. 235 - fur coats

13 ✓ (5) p. 265

DAP 5 ✓ (6) p. 281 - Castles del Mina: ten tyde
du Portugesen

1 * (7) p. 293 - gold

6 * (8) p. 297 - canoe making

[File: AFRICA-2]

DAP 8 ✓ (9) p. 305 -

DAP 7 ✓ (10) p. 324 - Loango - clothing

9 * (11) p. 325 Loango

10 * (12) p. 331 King of Loango

DAP 12 ✓ (13) p. 342 - map - Regna Congo et Angola

DAP 3 (top) ✓ (14) (15) p. 349 - 2 slides, one of top; one of bottom
DAP 11 (bottom)

DAP 4 ✓ (16) p. 356

FILE DAP

DECOMPILING DAPPER: A PRELIMINARY
SEARCH FOR EVIDENCE*

Adam Jones
J.W. Goethe-Universität

I

Geographical compilations used to be valued because they made things easy for those who read them: instead of being confronted with a set of barely intelligible travelers' accounts, the reader was offered their essence in a predigested form. Yet today most self-respecting historians pride themselves on using only "original" sources. In the recent historiography of Africa much useful work has been devoted to the task of showing the derivative nature of certain seventeenth- and eighteenth-century European works.

One of the victims of this growing awareness has been the monumental book on Africa by Olfert Dapper (1668).¹ Many of Dapper's sources for individual regions have been identified, notably for the Cape of Good Hope, Senegal, Sierra Leone, the Gold Coast, Allada, and Loango.² In the case of Tunis it has even been possible to show that everything in Dapper's account derived from published sources.³ Not surprisingly, some scholars have contemptuously dismissed the book as a "mere compilation."⁴

But can we really afford to relegate Dapper's book to the status of a secondary source and concentrate our attention on more important works? While I accept Henige's definition of primary sources as "those pieces of information which stand in the most intimate relationship to an event or process *in the present state of our knowledge*,"⁵ I consider it necessary to qualify his assertion that in this sense the work of authors such as Dapper "never constituted primary sources at all."⁶ Unlike Antoine François Prévost, whom Henige mentions in the same context, Dapper wrote a great deal that at present meets his criteria for primary material; and although the proportion of such material will eventually diminish as a result of further analysis, there will remain a significant amount of "primary" material, simply because most of Dapper's unpublished sources have almost certainly been lost.

The real asset of Dapper's book to historians is not that it makes things easy for them, but on the contrary that it poses almost impossible demands. As I hope to show, he used at least a hundred published sources and several unpublished ones; moreover, instead of lifting whole passages from one book, he often based a single paragraph on two or three different sources. To use Dapper sensuously, therefore, means being prepared to leave no stone unturned: we cannot assume that any given sentence is secondary until we have located its source.

The purpose of this paper is not to solve the question of Dapper's sources but to suggest directions in which the search for them could begin. In my experience the best way to proceed here is to propose working hypotheses which can later be tested. I therefore make no apologies for suggesting some sources which subsequent investigation will probably prove to have had nothing whatever to do with Dapper's book.

History in Africa 17 (1990), pp. 171-209.

file

Fortunately we do not need to start quite from scratch. For one thing, Dapper was aware of the danger that people might say "that I have published fragments or elaborations of my own imagination or, out of a presumptuous greed for praise, presented other people's work under my own name." In his preface, therefore, he named many of the authors whose work he had consulted. Secondly, in the text itself he sometimes cited such authors. Dapper's cryptic references, however, can hardly be regarded as citations in the modern sense: in at least half the cases the author's name was abbreviated or misspelled, and he seldom indicated the title of the work concerned, let alone the page number. Moreover, for most of west Africa he mentioned virtually no sources at all.⁷

Thirdly, we possess one undated autograph letter from Dapper, addressed to the humanist scholar Isaac Vossius (1618-89), probably in about 1667, when Vossius was living at The Hague:

I return the book to you with warm thanks for being allowed to borrow it for so long; and in recognition of this favour and courtesy I enclose this small gift, a description of our city of Amsterdam, written by myself. [...] The last time I was with you, you remembered a certain other author who is supposed to have written about the island of Madagascar after Francois Cauche and Flakourt; but I have not been able to obtain him here. I would wish that it might please you to take the trouble to let me know the name of that author. If you could do so directly, I should feel myself most obliged to you, as I am already engaged in having the book printed. Should you have anything else on Africa, you would do me a great service by informing me of it; or if you were prepared to write something on the River Gambia [Gambial, of which you showed [me] a map, I should consider it an honour to publish it in my writings under your name, in your own words.⁸

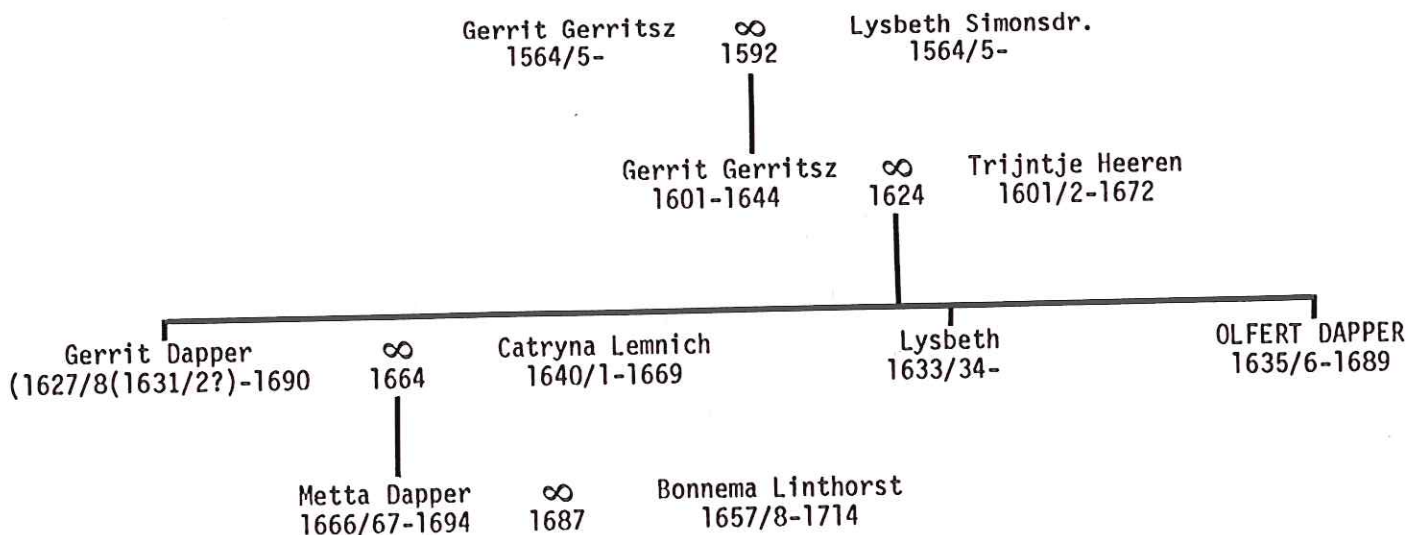
This indicates that, while writing his work on Africa, Dapper borrowed at least one book from Vossius—perhaps the latter's own remarkable treatise on the principal rivers of Africa, published in 1666. Unfortunately we do not know what other published material he lent Dapper, nor indeed where Dapper obtained any of the books which he consulted. Since he himself was probably too poor to have owned many himself, he must have had access to a number of private libraries.⁹

I propose to examine three types of material used in Dapper's book—published texts, unpublished manuscripts, and visual material (maps and plates). I repeat that I am not offering anything definitive, but merely suggesting avenues for future research.

Published Sources

II

Although in his preface Dapper mentioned only sixty-eight authors (listed in tabular form in the French translation of his book), he certainly consulted more published sources than this. In my appendix I have identified about a hundred



Principal Relatives of Olfert Dapper

Sources: Dozy 1887; Eeghen 1974

Ruyter in 1664-65,¹⁶ Several sources, such as Alexis de Saint-Lo (1637) and Richard Jobson (1623), were overlooked.¹⁷

At this point Dapper virtually gave up citing sources. For the remainder of the West African coast, including Loango, the only important authors mentioned are Jarric, Sanuto, and Le Maire (for Sierra Leone) and Leo Africanus (for the Grain Coast—hardly an area on which Leo had much to say). For Sierra Leone he relied mainly on Davy, although he also drew some material from the unpublished “Kwoja account” (see below) and provided a little information dating from the 1660s.¹⁸ The most serious omission for Sierra Leone—and to a lesser extent for Senegambia and the Grain and Ivory Coasts—was the work of Dapper’s countryman Ruiers (1623).

The description of Cape Mount and its vicinity came almost entirely from an unpublished source (see below); the only works cited are zoological and medical ones relating to the civet cat. Between Cape Mesurado (present-day Monrovia) and the Gold Coast the Dutch seldom had any traders resident on shore, preferring to conduct trade by means of yachts.¹⁹ It is less clear what sources Dapper had here. For topographical information he relied mainly on the material which Leers had added to Leo Africanus.²⁰ Other material on the Grain Coast came to a large extent from De Marees, but on the “Quaquar” inhabitants of the eastern Ivory Coast Dapper added some interesting unpublished ethnographic and economic information (1676 II: 61-63).

For the Gold Coast, which had been the main focus of Dutch commerce in Africa from the beginning of the century, there existed a relative abundance of sources from which to choose. **About one-third of Dapper’s account of the Gold Coast was based upon De Marees.** He also drew heavily upon the text accompanying an unpublished map of 1629 (see below). With regard to the activities of the Dutch he used De Laet (for the abortive attack on Elmina in 1625), Barlaeus (for the successful attack of 1637), and several other Dutch sources for the Anglo-Dutch conflict in 1664-65.²¹ This still leaves nearly half of the description of the Gold Coast unaccounted for. Probably Dapper used a combination of material written in the 1630s or 1640s and information supplied by someone who had been on the Gold Coast more recently (see below). Whoever this was can hardly have checked what Dapper wrote, since it is easy to spot anachronisms here: for example, Dapper referred to Comandin as the headquarters of the Royal African Company, although he himself recorded the capture of the fort by the Dutch in 1665.²²

Although Dapper’s description of Allada (“Arder”) is fairly brief and relies heavily on Leers, it is considered “certainly the most valuable seventeenth-century source” for this kingdom.²³ The original material must date from after the mid-1630s, when Dutch trade with Allada began, but is less up-to-date than that provided by Leers.²⁴

The major printed source for Benin and its vicinity was the brief account by “D.R.” published in De Marees’ book of 1602. However, Dapper also possessed a large amount of original material. Ryder has commented:

the material upon which he based his account of Benin does not extend beyond [the establishment of a Dutch trading post at Arbo in] 1644, and

refers back in some of its details to the beginning of the century; in the main it would appear to describe things as they were during the first twenty years of the [West India] company’s existence.²⁵

The section on Warri, which is almost entirely original, refers specifically to a king ruling in 1644 (1676 II, 134), and the information may have come from the same person as that on Benin.

For Cameroun and Gabon Dapper’s principal sources were Leers (unless he and Leers had a common source), Brun, and Linschoten. He may also have used other authors, such as Davy or De Marees. Here too he was able to add some original material,²⁶ possibly obtained from the same source as that on Loango (see below): a trader based in Loango would have been in contact with Cape Lopez and perhaps also with Rio Gabon.

Martin has named four authors whose work Dapper in her opinion consulted for Loango: Battell, Van den Broecke, Brun, and Pigafetta.²⁷ None of these authors is cited by name in the text, which refers only to Vossius (on albinos); but the last three are named in the preface. As for Battell, I have found no evidence that Dapper used him either for Loango or for other parts of West Central Africa.²⁸ The material which Dapper drew from unpublished sources on Loango will be discussed below.

When he reached Congo and Angola, Dapper began to cite his sources somewhat more often again, naming Pigafetta, Jarric, Linschoten, and Marmol. Only the first of these, however, can have been of major importance.²⁹ On the other hand, Dapper failed to cite Barlaeus, from whom he drew most of his material on the Dutch conquest of Luanda, the visit of Dutch ambassadors to the King of Congo, and the despatch of envoys from Congo to Johan Maurits in Brazil. It is possible that he consulted other literature written by Dutchmen in Brazil during the time of Johan Maurits.³⁰ He may have used Brun, Van den Broecke, De Laet, and a few Dutch pamphlets on Angola written in the 1640s. Certainly he drew material on “Maccoco,” “Muuco,” “Girburna,” and the lake “Monemugi” from Vossius, whom he did not mention here.³¹ But he ignored Capuchin sources on Congo, such as the account of Giovanni Francesco Romano (1649), which was already available in French, German, and Spanish as well as in the original Italian.³² His unpublished material for this region seems to have referred almost exclusively to the period from 1636 to 1648, when the Dutch were in a strong position.³³ There was a large amount of unpublished Dutch material that he did not use, however, such as the valuable ethnographic memoranda of Cappelle on Congo and Mortamer on Angola.³⁴

For the Cape of Good Hope and its surroundings, Dapper acknowledged material from standard geographical sources (Marmol, Sanuto, Davy) and two travelers’ accounts (Roe and Linschoten). Other travelers’ accounts mentioned in the preface, such as those of Both, Van Caerden, Van der Hagen, Lodewycksz, Matelief, Van Noort, Van Rechteren, and Spilberghen, were almost certainly used for this area. Dapper gave no indication, however, of his main published source, perhaps because the author’s name was unknown: it was the *Klare Beryyving* (1652), a compilation based upon earlier published and unpublished writings.³⁵ In

Curiously, Dapper drew extensively upon the text written alongside the map, yet did not reproduce the map itself, although it would undoubtedly have enhanced his account of the Gold Coast. This may have been merely because he left the choice of maps to his publisher, Van Meurs; but it is also conceivable that what he saw was not the original version of the map as we know it, but a manuscript copy of the text, made perhaps by Blommaert, who would presumably have had access to it as a director and would have recognized its value as a geographical/historical source. In this case it would not be necessary to assume that Dapper himself had access to company records.

It does seem, however, that Dapper possessed a little up-to-date unpublished information on certain places in west Africa, including the Gold Coast. Just how much material there is of this kind has yet to be ascertained—by no means an easy task; and we can only speculate on who his informants were. In my view the idea that Dapper sat at the quayside in Amsterdam interviewing sailors about their impression of Africa is scarcely credible. I consider it more likely that he obtained written memoranda, and that (given the uncertainties and delays involved in communication with Africa) these were composed in the Netherlands, probably in Amsterdam. As far as the Gold Coast and Allada are concerned, at least three men come to mind: Heinrich Caerloff, who had served the West India Company in west Africa virtually throughout the 1640s, helped the Swedish African Company to establish itself there in the early 1650s, and done the same for the Danes in 1657-59;⁹¹ Johan van Valckenburg, Director-General at São Jorge da Mina (Elmina) from 1656 to 1659 and from 1663 to 1667; and Dirck Wilté, Director-General from 1662 to 1663 and from 1669 to 1674. Caerloff is known to have been in Amsterdam in 1660 and in 1662, but it is uncertain where he was when Dapper was writing his book.⁹² Several long memoranda composed by Valckenburg still exist and offer considerable information about various places on the west African coast;⁹³ but they contain nothing indicating that they were written by the same person who supplied Dapper with information. Wilté seems to have written much less than Valckenburg, but he too had considerable experience of west Africa; moreover, from the end of 1665 until November 1667 he was in Amsterdam, whereas Valckenburg left Amsterdam in 1662 and died in Elmina in July 1667.⁹⁴

Assuming that Dapper did obtain information by correspondence with Dutchmen living in west Africa, Wilté seems at least as likely an informant as Valckenburg.⁹⁵

This brief survey of Dapper's unpublished sources should serve mainly to indicate the scope for further research. One thing is clear: until we have firmer evidence than we do at present, it is unwise to attach phrases such as "in about 1666," "by the 1660s..." or even "by the mid-seventeenth century" to historical statements based upon this material.⁹⁶ It is quite possible that some of the unpublished sources dated from the 1620s or even earlier.

Visual Material

Although modern scholars frequently refer to "Dapper's maps" or "Dapper's plates," there is virtually no evidence that he took much interest in what sort of visual material was to accompany his text. Responsibility lay with his publisher, Van Meurs, who probably did all the engraving himself.

Dapper's book contains a total of fourteen maps, showing the African continent, Egypt, Barbary, Fez, and Morocco, "Nigritarium Regio" (west and west central Africa), "Guinea" (the southern half of west Africa), "Aethiopia Interior vel Exterior" (southern Africa), Congo and Angola, "Abyssinia" (central and eastern Africa), Madagascar, St. Helena, the Cape Verde Islands, the Canary Islands, and Malta.

The maps are attractive and contain information which enhances the utility of Dapper's text, but they were evidently made without reference to the latter. Whereas Dapper's contemporary, the Amsterdam cartographer Joan Blaeu, tended to produce up-to-date maps accompanied by out-of-date textual information,⁹⁷ Van Meurs was content to publish what was in his day the most up-to-date textual description of Africa together with maps which contained virtually nothing that had not already been published either in Blaeu's *Atlas Maior* (1662) or in earlier works, some of them dating from the 1620s and 1630s. The map of Guinea, for instance, differs very little from those published by Blaeu's father Willem in 1635 and by Janssenius in 1636.⁹⁸

Particularly disappointing is the absence of most of the toponyms which Dapper is believed to have drawn from Blommaert's papers. In his account of Kquoja, for instance, Dapper mentioned no fewer than twenty-four toponyms, ^{for the}fluvionyms, and ethnonyms for the area near Cape Mount (today northwestern Liberia). Variants of many of these had appeared in a manuscript map drawn a decade earlier⁹⁹ and quite a few would even have been found in a printed atlas; yet only one Kquoja toponym and one ethnonym were included in the map of Guinea in Dapper's book.

Nor were the divisions of Africa outlined by Dapper clearly indicated. The map of Africa, for instance, contains a mass of detail, but the names of regions and kingdoms mentioned by Dapper are either given differently ("Zanbaga" instead of "Zeneqa," "Gambaya" for "Gambea," "Tand Cust" for "Olfantantant Kust," "Caffraria" for "Kaffrarie") or not indicated at all (e.g. Kquoja, Arder). One cannot help wondering whether Dapper felt let down by Van Meurs, who was presumably more impressed by the prestige accorded to Blaeu, the most famous cartographer of his day, than by the new data assembled by Dapper. It is still too early, however, to state exactly from where Van Meurs drew his cartographic material and whether any of his maps contain original information.¹⁰¹

Even more important than the maps, as far as prospective purchasers were concerned, were the plates, which were supposed to make it easier for readers to visualize what was described in the text. Altogether the book offers thirty-three on north Africa, seventeen on west Africa, fifteen on west central Africa, five on southern and southeastern Africa, and eight on the islands. They may be divided

place name

into three categories: those devoted to flora and fauna, often derived from engravings published elsewhere; those showing human beings, most of which simply represented Van Meurs' attempt to interpret Dapper's text; and views of mountains, towns or forts, many of them based on sketches drawn *in situ*, in some cases hitherto unpublished.

Flora and fauna feature on a dozen plates, most of which refer to north Africa. One plate in the section on the Cape includes a picture of a plant taken from a book on the East Indies.¹⁰² Another, showing an ape in Angola, was based on a portrait published in 1641 by Tulpius above the caption "Homo sylvestris, Orang-outang," although the background was new. It was apparently intended to represent a chimpanzee; one can at least understand why Van Meurs (possibly advised by Dapper) interpreted Tulpius' text as meaning that the portrait was that of an ape brought to the Netherlands from Angola.¹⁰³

For those interested in seventeenth-century black Africa rather than in the history of European perceptions, few of the plates showing human beings and artefacts are of any value. They have been used as historical evidence in modern works; but there is no reason to suppose that Van Meurs had anything to go by other than Dapper's text. The famous engraving of the annual procession of the "King" (Oba) of Benin, for instance, contains many details which are ethnographically plausible—dwarfs, leopards, finials representing birds with outstretched wings; yet it is difficult to imagine how an artist in Europe, given the references to all of these in the text, could have illustrated them very differently.¹⁰⁴ Likewise, anyone familiar with the material culture of southern Ghana will recognize that the depiction of weapons, architecture, and domestic activities bears little relation to reality.¹⁰⁵ Similar reservations apply to the engravings for west central Africa, which contain numerous inaccuracies (e.g. horns blown at the end, rather than side-blown) and were clearly nothing more than an attempt to illustrate the text.¹⁰⁶ In this respect Dapper's book on Africa resembled those of many contemporaries, but contrasted unfavorably with those of Cavazzi (1687), Cadornega (published 1940-42), and Barbot (1732).

Although the great majority of the pictures of human beings originated solely from Van Meurs' imagination (occasionally assisted by earlier pictures relating to Europe), one or two may have been influenced by earlier models relating to Africa. The picture of a Kongo "nobleman" being carried on a sort of sedan chair bears some resemblance to two engravings in Pigafetta's book.¹⁰⁷ The double-page plate of "Hotentots," copied in many later works, appears to have been partly based upon a drawing of which a copy is now in the Biblioteca Laurenziana in Florence.¹⁰⁸

The most interesting plates are those showing towns or forts. At present it is possible to identify only a few of the sources which Van Meurs used. A clue is provided in small lettering at the bottom of the plate of Algiers: "Drawn by [Gezeckent door] R. Zeeman." Renier (or Reinier) Zeeman (ca. 1623-67), an Amsterdam painter, began his career as a sailor and is known to have traveled in France; he probably also visited the north coast of Africa. Having worked in Berlin, he returned to Amsterdam before July 1652. His paintings include views of Tripoli, Tunis, Algiers, and Salee, all of them now in Amsterdam. Van Meurs

seems to have based his engravings of these four towns on the paintings, which presumably derived from sketches made in the 1640s or early 1660s.¹⁰⁹

The plates of west African forts seem to have had a different origin. Those of Fort Nassau (Gorée, in what is now Senegal), "Castel del Mina" (São Jorge da Mina, on the Gold Coast), and Cormantin (Gold Coast) resemble the much smaller plates published in the *Hollandse Mercurius* for 1665, relating to De Ruyter's expedition.¹¹⁰ Two of them—São Jorge da Mina and Cormantin—were evidently based on pen-drawings by Reynoud Borremans, who took part in the expedition.¹¹¹ Several questions, however, remain unanswered: Did Van Meurs use the version published in the *Hollandse Mercurius*, the pen drawings by Borremans, or some other related source?¹¹² Where did the view of Gorée in the *Hollandse Mercurius* come from, and did this source include the other view engraved by Van Meurs, showing the inside of the fort (Dapper 1676 III: 84)? What was Van Meurs' source for the view of Fort Wijsen at "Tacararay" (Takoradi), which, like Cormantin, was captured by De Ruyter in 1665? Since the fort was not built until the late 1650s, it is highly probable that the view was sketched from one of De Ruyter's ships just before he blew the fort up on 6 January 1665; but the original has yet to be traced.

Parts of Van Meurs' double-page plate of São Jorge da Mina "in the time of the Portuguese" are not altogether implausible; yet it shows minaret-like towers, numerous parapets (non-existent in the Portuguese period), a church spire with a weathercock (unusual on Catholic churches), and—to crown it all—two Dutch ships at anchor within reach of the castle's cannon.¹¹³ It is conceivable that Van Meurs based this engraving upon a rather crude picture originally published in 1574; but if so, he interpreted it very loosely.¹¹⁴

I have been unable to discover any source for Dapper's bird's-eye view of the capital of Loango and find it somewhat difficult to believe that this could have been based on an eyewitness sketch. The same applies to the view of Bansa-Congo (San Salvador), which, it has been suggested, might in fact—despite the presence of palm trees and Africans—be based on a contemporary view of a European river, such as the Rhine.¹¹⁵

The view of Luanda is based on an engraving in Barlaeus (1647), which in turn derives from a drawing by Frans Post made in 1645.¹¹⁶ This drawing, for which the original need not necessarily have been by Post himself, bears similarities to one made in 1642 "after drawings which have come from thence" for the directors of the West India Company by Balhasar Florisz van Berckenrode for a newsheet describing the Dutch capture of Luanda in August 1641.¹¹⁷

The view of the Cape of Good Hope appears to have been drawn from closer to the shore than the one in the Vingboons Atlas in The Hague, thought to date from about 1656, from which it differs in several details.¹¹⁸ Nevertheless, Van Meurs might have used this painting or a common source.¹¹⁹

The maps and plates in the second edition of 1676 are basically the same as in the first, but a few minor differences may be noted. Firstly, the copperplates, having been used for Ogilby's English version of 1670 and the German translation of 1670/71, had suffered some wear and tear, and the resulting quality is somewhat less distinct than in the edition of 1668. Secondly, the English captions: instead Ogilby were retained. In one case this meant a slight loss of information: instead of "T Fort Tacararay ofte Wijsen" (Fort Tacararay or Wijsen) we find merely "T

Fort Tacarary." Also, the engraving of a caravan leaving Cairo appears in the reverse: the original copperplate must have been damaged or lost after being used for the English and German versions, obliging Van Meurs to redo the engraving using the printed version as a model.

VI

Conclusion

As this paper will have made clear, I consider it important that instead of uncritically lifting information from a compilation such as Dapper's or hypercritically dismissing it as a "secondary" source, historians should give it the careful and detailed attention it deserves. What I have presented here is merely the tip of the iceberg. The next step, even more time-consuming, must be to go through the text for each region, word by word, noting the borrowings and the modifications introduced by Dapper and then trying to discover which pieces of information are truly original.¹²⁰ Having done this, we must continue to search for clues regarding the authorship, composition, and dating of this original material. Many are to be found in the text itself, for instance where it mentions an event whose date is known or draws a comparison between two regions. Other evidence, however, must be sought in libraries and archives: we need more information on Blommaert, Vossius, Van Meurs, Wreede, De Herder, Blok, Fuller, Lijnbaen, Valckenburg, Caerloff, Witlé, and many other persons.

If all this sounds as if it would offer little concrete information about Africa in relation to the amount of effort involved, let me offer a small consolation. Even if we "waste" a great deal of time searching in vain for obscure printed sources or for data on Blommaert's informants, we may in the process accidentally discover something else. For example, had I not felt it necessary to browse through seven thick volumes of Van Wassenaer's *Historisch Verhael* in the forlorn hope of spotting a passage consulted by Dapper, I would not have come across the valuable ethnographic and political information it contains on the Gambia, the Gold Coast, Benin, and Loango.

Confronting a work such as Dapper's obliges the historian to assume the mantle of a detective. We can only come closer to understanding Dapper's book if we keep proposing new hypotheses: I was wrong in thinking that Dapper must have seen Nieuhof's unpublished account of the Cape and that Blommaert resided in west Africa, but formulating and testing such hypotheses helped me to clarify what I needed to know. Moreover, the problems of source criticism cannot be solved in isolation: we need supplementary information, generally of a kind that is not fashionable among Africanist historians, such as the names of shipowners or precise data on when European companies had agents posted at particular places on the African coast.

Of course Dapper's book has its limitations: he overlooked sources, confused the available information, juxtaposed testimony from different centuries and above all gave only vague indications of his sources for particular statements. But the real trouble with Dapper is not that he did his job badly: it is that those who use him seldom possess the patience which such a work requires of its readers.

Postscript

Since completing this article I have discovered some correspondence between Dapper and the Ethiopianist scholar Hiob Ludolf (1624-1704). This consists of four letters from Ludolf and one from Dapper, all in Latin, dated from between 1675 and 1677, when Ludolf was living in Gotha (Frankfurt am Main, Stadt- und Universitätsbibliothek, Ms. Ff. H. Ludolf I Nr. 245 and II Nr. 33 H-K). In February 1676, following more or less the same policy as in his letter to Vossius, Dapper tried to persuade Ludolf to let him see the latter's *Historia Aethiopia* prior to publication (it did not appear until 1681), and he offered to translate part of it into Dutch and include it under Ludolf's name in the second edition of his own *Africa*. I have yet to ascertain whether any correspondence from an earlier date exists.

Notes

1. I am grateful to the Fondation Olfert Dapper for supporting this research and to Ezio Bassani, René Baesjou, F. Bontinck, Ernst van den Boogaart, Janneke Borgessius, S. A. C. Dudok van Heel, J. D. Fage, P. E. H. Hair, Beatrix Heinze, Robin Law, Gerhard Liesegang, G. Nováky, Robert Ross, and John K. Thornton for helpful suggestions. Quotations from Olfert Dapper's *Naukeurige Beschrijvinge der Afrikanische gewesten* are from the second edition (Amsterdam 1676), because it is more easily accessible to most scholars than that of 1668 and the text is virtually the same. Titles of works listed in the appendix are given only in abbreviated form in these notes.
2. See my "Olfert Dapper et sa Description de l'Afrique" in *Objets interdits* (Paris, 1989), 72-84, 87.
3. Isaac Schapera, ed., *The Early Cape Hottentots Described in the Writings of Olfert Dapper (1668), Willem ten Rhyne (1686) and Johannes Guilielmus de Gravenbroek* (Cape Town, 1933); Guy Thilmans, "Le Sénégal dans l'oeuvre d'Olfert Dapper," *BIFAN*, 33 (1971), 508-63; P. E. H. Hair, "Barbot, Dapper, Davy: A Critique of Sources on Sierra Leone and Cape Mount," *HA*, 1 (1974), 25-54; Adam Jones, "Semper aliquid veteris: Printed Sources for the History of the Ivory and Gold Coasts, 1500-1750," *JAH*, 27 (1986), 215-35; Robin Law, "Problems of Plagiarism, Harmonization and Misunderstanding in Contemporary European Sources: Early (Pre-1680s) Sources for the 'Slave Coast' of West Africa," *Paidexma*, 33 (1987), 337-58; Phyllis M. Martin, "Du Loango" in *Objets interdits*, 66-71.
4. André Louis and Léon Verplancke, "La Tunisie au XVIII^e s. d'après la Description de l'Afrique du Dr. O. Dapper," *IBLA. Revue de l'Institut des Belles-Lettres Arabes à Tunis*, 29 (1966), 143-213.
5. E.g. R. Raven-Hart, *Cape Good Hope 1652-1702. The First 50 Years of Dutch Colonisation as Seen by Callers* (2 vols.: Cape Town, 1971), 2:499.
6. David Henige, "The Race is Not Always to the Swift: Thoughts on the Use of Written Sources for the Study of Early African History," *Paidexma*, 33 (1987), 54, with emphasis in original.
7. *Ibid.*, 57.
8. From the point of view of modern historians he compares unfavorably with Davy in this respect: cf. Hair, "Barbot, Dapper, Davy."

8. Amsterdam University Library, Remonstr. Kerk III E 10: 352, my translation. For a transcription of the copy of this letter in Leiden University Library (Br. F. 11) see Ch. M. Dozy, "Olfert Dapper," *Tijdschrift van het Aardrijkskundig Genootschap*, 2/3 (1887), 435.
9. See Jones, "Dapper."
10. Elfrède Faust, *Arabien 1680. Olfert Dappers Arabienbuch und seine Quellen, gedruckt an Nachrichten über Kaffee, Sesam und Träumen* (Köln, 1977).
11. Cf. Thilmans, "Sénégal," 513-14.
12. I have not listed translations published after 1667, except those accompanied by a modern editorial apparatus. Nor have I included, for example, French translations of Dutch works.
13. One handicap is the lack of adequate national bibliographies for countries such as the Netherlands, Germany, and Italy, although the short-title catalogs currently being prepared will soon improve this situation. Bibliographies such as those of P. Tiele (1867, 1884, republished 1966, 1969) are useful but urgently require revision.
14. Dapper does not seem to have used the valuable information in Nicolaas van Wassenaer's *Historisch verhaal alder ghedenck-werdichste geschiedenssen...* (Amsterdam, 1622-35).
15. For a detailed discussion of Dapper's sources on Tunis see Louis and Verplancke, "Tunisic," 147-52.
16. See Thilmans, "Sénégal," 511-18.
17. The relevance of Jobson's book was recognized as early as 1624 by the Dutch West India Company, which instructed one of its officers to "browse through it and note the essentials in Dutch;" Algemeen Rijksarchief (hereafter ARA), O.W.I.C. 1, resolution of the XIX, 9.11.1624.
18. Har, "Barbot, Dapper, Daviy," 33-36.
19. See K. Rabelband, *Vijf dagregisters van het kasteel São Jorge da Mina (Elmina) aan de Goudkust (1645-1647)* ('s Gravenhage, 1953), lxxviii-lxxx.
20. Most of this seems to derive from a manuscript written in about 1647-54; see below.
21. Jones, "Semper aliquid," 216, 227. On this last subject Dapper had at least one other source besides Valckenburg and Prins—probably a contemporary newsheet; but there is no evidence that he read the account which was eventually published in the *Hollandse Mercurius*, 16. dl. (1670), 91-95, or the account in *Journal of the Daght-Register over de Reyse Gedaan door de Heer Luytenant Admiral M. A. de Ruyter in de West-Indien door A. F.* (Amsterdam, 1665). Nor did he use the journal of Reynoud Borremans (ARA, 1. Afd., Administratiecolleges XLVII 21), although two of his engravings were at least indirectly related to this source (see below).
22. Moreover, his description of São Jorge da Mina, based partly on that of De Marces (110a-112b), takes no account of the fact that the west bastion was enlarged by the Portuguese before they lost the fort in 1637; A. W. Lawrence, *Trade Castles and Forts of West Africa* (London, 1963), 127.
23. Law, "Problems," 344.
24. *Ibid.*, 343-45.
25. A. F. C. Ryder, *Berlin and the Europeans, 1485-1897* (London, 1969), 88.
26. *Ibid.*, "Dutch Trade on the Nigerian Coast During the Seventeenth Century," *Journal of the Historical Society of Nigeria*, 3 (1965), 196-99, 205; J. Marguart, *Die Berlin-Sammlung des Reichs-Museums für Völkerkunde in Leiden* (Leiden, 1913), vii, xxii-xxiii.

26. See Edwin Ardener, "Documentary and Linguistic Evidence for the Rise of the Trading Politics Between Rio del Rey and Cameroons, 1500-1650" in I. M. Lewis, ed., *History and Social Anthropology* (London, 1968), 93, 100ff., 107-09; Henry H. Bueker, "Mpongwe origins: Historiographical perspectives," *HA*, 2 (1975), 60-61, 65-66; 73; François Gaulme, *Le pays de Camé. Un ancien état côtier du Gabon et ses origines* (Paris, 1981), 164-71.
27. Martin, "Olfert Dapper," 68.
28. Cf. E. G. Ravenstein, ed., *The Strange Adventures of Andrew Battell of Leigh, in Angola and the Adjoining Regions* (London, 1901), 48.
29. Du Jarric's discussion of Kongo was itself largely a translation of Pigafetta, although for Angola the former had original material, possibly obtained from Baltasar Barreira; John K. Thornton, personal communication.
30. For instance, there is material on the natural history of west central Africa in Guillelmus Piso and Georgius Maregrave, *Historia naturalis Brasiliae* (Amstelredam, 1648).
31. See Vossius, *De Nili*, 63-65. I am grateful to François Boninck for pointing out the links.
32. Jean-François de Rome, *Breve relation de la fondation de la mission des Freres Mineurs Capucins*, ed. François Boninck (Louvain, 1964). Dapper cannot of course, have used the two major seventeenth-century descriptions of Angola, those of Gwazzi and Cadomega, although a first draft by the former existed by 1665.
33. Cf. John K. Thornton, *The Kingdom of Kongo, Civil War and Transition 1641-1718* (Madison, 1983), 24, 142. One mystery is Dapper's reference (1676 II: 238) to an account (*verhaal*) by a "Captain Fuller," who was in the service of the Dutch West India Company in Angola in 1648; I have discovered no published source under this name and therefore suppose that this must have been in manuscript.
34. For Cappelle see Louis Jadin, *L'ancien Congo et l'Angola, 1639-1655, d'après les archives romaines, portugaises, néerlandaises et espagnoles* (3 vols.: Bruxelles, 1975), 221ff. For Mortamer see S. P. I'Honoré Naber, "Nota van Pieter Mortamer over het gewest Angola," *Bijdragen en Mededeelingen van het Historisch Genootschap*, 54 (1933), 1-42. It is unlikely that these documents were still in Brazil when Dapper wrote.
35. Dapper's borrowings from this work are indicated in the edition by Schapera.
36. *Ethiopia Oriental e varia historia de couas notaveis do Oriente* (Evora, 1609).
37. See Alfred and Guillaume Granddièr, *Collection des ouvrages anciens concernant Madagascar* (7 vols.: Paris, 1903-10), vols. 1-3. It is interesting to speculate on the identity of the work which Vossius had recommended to Dapper, mentioned in the letter quoted above. If it was that of Diogo do Couto (*Da Asia portuguesa*, 1602-16), Dapper apparently did not succeed in obtaining it.
38. E.g., Marvin Thomas Owunga, "The Dutch Contribution to the European Knowledge of Africa in the Seventeenth Century: 1595-1725," (Ph.D., Indiana University, 1975), 275; Thilmans, "Sénégal," 518; Rolf Italiander, ed., *Olfert Dapper. Umständliche und eigenliche Beschreibung von Africa Anno 1668* (Stuttgart, 1964), 386. Not long after Dapper's death it was alleged that he had drawn his material from the "diaries of those who have been in foreign places, especially of seamen" (Heinrich L. Benthem, *Holländischer Kirch- und Schulen-Staat* (12 pts., Frankfurt and Leipzig, 1698), pt. 2, p. 370), but no attempt was made to substantiate this claim.
39. I am grateful to François Boninck for improving my translation of this passage.

40. G. W. Kernkamp, "Brieven van Samuel Blommaert aan den Zweedschen Rijkskanselier Axel Oxenstierna, 1635-1641," *Bijdragen en Mededeelingen van het Historisch Genootschap*, 29 (1908), 5-10; M. E. van Opstall, *De reis van de vloot van Pieter Willemz Verhoeff naar Azië 1607-1612* (2 vols.: 's Gravenhage, 1972), 292n2.
41. Amsterdam Gemeente-Archief, Notariael Archief (hereafter N. A.) 115 ff. 30-30v, J. Bruyningh 13.2.1609; States-General Resolutions, 24.8.1607, 30.7.1610, 6.8.1610.
42. Johan E. Elias, *De Vroedschap van Amsterdam 1578-1795* (2 vols.: Haarlem, 1903-05), 373.
43. Amsterdam N. A. 138ff. 97-98v, J. Bruyningh 19.12.1614; N. A. 199 ff. 134-137v, J. Bruyningh 8.4.1617; N. A. 214 f. 57v, J. Meerhout 1.12.1618; N. A. 215 f. 99v, J. Meerhout 11.2.1620; N. A. 215 f. 196v, J. Meerhout 1.6.1620; W. A. Engelbrecht & P. J. van Herwerden, eds., *De Ontdekkingsreis van Jacob le Maire en Willem Cornelisz. Schouten in de jaren 1615-1617. Tweede deel* ('s Gravenhage, 1945), 207, 209.
44. Amsterdam N. A. 201 f. 137, J. Bruyningh, July 1622; States-General Resolutions 23.9.1621. Probably Blommaert did not have agents in West Africa at this time: cf. ARA, O.W.I.C. 1, Resolution of the XIX, 26.3.1624; Amsterdam N. A. 747 ff. 160-165, J. Bruyningh 26.6.1621.
45. K. Raelband, *De westafrikaanse reis van Piet Heyn 1624-1625* ('s Gravenhage, 1959), liv, referring to 1623.
46. For Blommaert's interest in the Baltic in the 1620s see Amsterdam N. A. 219 f. 168v, J. Meerhout 24.12.1622; N. A. 229 f. 163, J. Meerhout 29.6.1626; N. A. 243 f. 5c, J. Meerhout 13.11.1630.
47. H. de la Fontaine Verwey, "Michel le Blon: Graveur, kunsthandelaar, diplomaat," 61. *Jaarboek van het Genootschap Amstelodanum* (1969), 116; E. W. Dahlgren, *Louis de Geer 1587-1652* (2 vols.: Uppsala, 1923), 212, 218, 327, 333, 401; Kernkamp, "Brieven;" further information kindly supplied by G. Nováky.
48. Amsterdam N. A. 731 f. 132, P. Carelss 13.4.1639; N. A. 320 f. 204v, F. van Banchem 9.5.1640; N. A. 956 map 3 f. 282, B. Baddel 6.8.1640. In 1646 Blommaert's son, likewise called Samuel, was reported to have gone mad in Recife: N. A. 1078 ff. 82-83v, J. van der Ven 5.2.1646. Perhaps he had lived in Africa and written reports for his father: this would explain Dapper's mistake.
49. Many references in Amsterdam N. A., 1645-51; A. J. F. Laer, ed., *Documents Relating to New Netherland 1624-1626 in the Henry E. Huntington Library* (San Marino, Cal., 1924), 269; A. Eckhof, "De Memorie van Isaack de Rasiere voor Samuel Blommaert," *Nederlandsch Archief voor Kerkgeschiedenis*, n.s. 15 (1919), 245-80; J. Jameson, *Narratives of New Netherland, 1609-1664* (New York, 1909), 184, 261; F. C. Wieder, *De stichting van New York in Juli 1625* ('s Gravenhage, 1925), 52, 99-110.
50. The error in all these works derives ultimately from Elias, *Vroedschap*, 373. See Amsterdam N. A. 1098 f. 376, J. v. d. Ven 4.12.1651; N. A. 2192 ff. 12 and 67-68, A. Lock 3.1.1652 and 16.1.1652; Amsterdam Gemeente-Archief, burial records. During the last years of his life Blommaert lived on the Keizersgracht, in the house which is now No. 343; Anne-Marie S. Logan, *The 'Cabinet' of the Brothers Gerard and Jan Reynst* (Amsterdam, 1979), 18; Amsterdam N. A. 1078 ff. 82-83v, J. van der Ven 5.2.1646.
51. Some anglophone scholars may have been misled by the distorted version of Dapper's statement in John Ogilby, *Africa* (London, 1670): "...Samuel Blomert, one long Resident there, his Observations being faithfully Collected by the Learned Isaac Vossius."

52. E.g. Marquart, *Benin-Sammlung*, III.
53. This is hinted at in the opening words of a long memorandum on New Netherland written for Blommaert by Isaack de Rasiere upon his return to Holland in about 1628: "As I feel myself much bound to your service, and in return know not how otherwise to recompense you than by this slight memoire..." (Jameson, *Narratives*, 102-15; for the original text see Eckhof, "Memorie.") Cf. Wieder, *Stichting*, 107.
54. Letter of 28.1.1640, cited in Kernkamp, "Brieven," 40.
55. There is a little evidence, albeit rather weak, that Blommaert may have seen himself as a sort of armchair ethnographer. In advocating acceptance of the South American Indians as potential allies against the Spanish, he pointed out that "although they are a barbarous nation, they have been fighting for their freedom for a century;" ARA, O.W.I.C. 2, minutes of 6 June 1642.
56. See P. E. H. Hair, "An Early Seventeenth-Century Vocabulary of Vai," *African Studies*, 23 (1964), 129-39; Jürgen Zwiememann, "Zwei Quellen des 17. Jahrhunderts über die Vai in Liberia: Samuel Brun und Olfert Dapper" in J. Lukas, ed., *Neue afrikanistische Studien* (Hamburg, 1966), 292-319; Adam Jones, "The Kpnoja Kingdom: A Forest State in Seventeenth-Century West Africa," *Paidaima*, 29 (1983), 23-43.
57. Hair, "Vocabulary," 130-31.
58. Hair, "Barbot, Dapper, Davy," 34.
59. ARA, O.W.I.C. 43, journal of the 'Neptunus,' 14.6.1625; Jones, "Kpnoja," 23, 29.
60. J. Janssonius, *Nieuwen Atlas, ofte Werelt Beschryvinge* (Amsterdam, 1638).
61. Phyllis M. Martin, *The External Trade of the Loango Coast, 1576-1870* (Oxford, 1972), viii; idem, "Du Loango," 68-69. Martin does not indicate specifically which W. I. C. documents Dapper used. For a transcription of Van den Broeck's manuscript see K. Raelband, ed., *Reizen naar West-Afrika van Pieter van den Broeke 1605-1614* ('s Gravenhage, 1950), 62-72.
62. Raelband, *Reizen*, 58. On this voyage Linbaen had conducted some trade on the Grain Coast.
63. For Senegal see Thilmans, "Sénégal," 514-15; for Allada, Law, "Problems," 343-45; for Benin, Ryder, *Benin*, 87-88.
64. Leiden University Library, BPL 927. I hope one day to transcribe and edit this document.
65. Raelband, *Dagregisters*, lxxii, lxxv-lxxxviii (he carefully avoided giving the manuscript's location!); Law, "Problems," 343n27. See also John K. Thornton, "Traditions, Documents, and the Ife-Benin Relationship," *HA*, 15 (1988), 354.
66. 1676 II: 124; Leiden University Library, BPL 927 f. 14.
67. Vossius, *de Nilii*, 69: "Porro non in Africa sola, sed & apud Indos Orientales in Insula Borneo, & Praetera in Nova Guinea..."
68. Tulpius, *Observationum*, 274-76.
69. There can be little doubt that this is true of the description of animals in Kpnoja and Angola: in a single sentence, for example, Dapper (1676 II: 231) provided the names given by the people of both these "countries" to the boa constrictor.
70. F. C. Wieder, ed., *Monumenta Cartographica* (5 vols.: The Hague, 1925-33), 3-73.
71. Hair, "Vocabulary," 130; idem, "Barbot, Dapper, Davy," 52. I wish to thank Prof. Oppeman, head of the library's manuscript department, for his patience and assistance. It is conceivable that when Wieder wrote that the papers were in the

library, he meant they were in his private collection, whose contents remain unknown to this day.

72. *Catalogus Compendarius I: Codices Manuscripti Bibliothecae Academiae Lugduno-Bataviae* (Lugdunum-Batavorum 1952), 30-31. Codices Vossiani Germano-Gallici. Particularly important in this context is a manuscript on Brazil: see José António Gonçalves de Mello, ed., *Diálogos das grandezas do Brasil. 2.ª edição integral, segundo o apógrafo de Leiden* (Recife, 1966). Although Vossius may well have known Blommaert in the Netherlands or in Sweden, he is unlikely to have obtained the papers before Blommaert's death. There is no reference to them in a list of Vossius' manuscripts made at the end of 1649: *Catalogus codicum manuscriptorum Bibliothecae regiae Holmensis c. annum MDCL ducit et auspicio Isaac Vossii conscriptus*, ed. Christian Callmer (Holmiae Suecorum, 1971).

73. Wieder, Suching, 99-110.

74. *Manuscriptis provenant des collections des Chevaliers van Rappard, de M. le Pasteur H. A. J. Lijge d'Amsterdam, e. a.* (Frederik Muller & Cie., Amsterdam, 16-17 juin 1910). Some of the Van Rappard documents were acquired from a dealer in 1911 by Henry E. Huntington; but the Huntington Library (San Marino, California) does not possess the Rueters document and its whereabouts is unknown.

75. Eckhof, "Memorie."

76. *Verzlagen ontrent 's Rijks oude archieven 1865-1877* ('s Gravenhage, 1914), 26; ARA, Archief van het Algemeen Rijksarchief 1800-1940 No. 32 #198, J. Holtrop 13.10.1866 to Rijksarchivarius.

77. A request for information may have been made by Nicolaas Witsen, with whom Dapper had close ties (cf. Jones, "Dapper," 74). It was Witsen, for instance, who obtained from Wrede a Hottentot translation of the Lord's Prayer: see P. J. A. N. Riebergen, "Witsen's World: Nicolaas Witsen (1641-1717) between the Dutch East India Company and the Republic of Letters," *Itinerario* 9 (1985), 126, 130.

78. H. C. Rogge, summary of a lecture on Dapper, *Tijdschrift van het Aardrijkskundig Genootschap*, 1/5 (1881), 2-4.

79. George McCall Theal, *History and Ethnography of Africa South of the Zambesi* (3 vols.: London, 1910), 3:376.

80. O. H. Spohr, "The First Hottentot Vocabulary, 1663," *Quarterly Bulletin of the South African Library*, 18 (1963), 27-33. Wrede's wordlist has been published in E. C. Godde Mojsbergen, *Reizen in Zuid-Afrika in de Hollandse tijd. I: Toechten naar het Noorden 1652-1686* ('s Gravenhage, 1916), 215-24.

81. Schapera, *Early Cape Hottentots*, 2-3.

82. See, for instance, Godde Mojsbergen, *Reizen*, 39n5.

83. There are a few interesting similarities between the latter and Dapper's account: both, for instance, confused the "Strandlopers" and the "Caepmans."

84. Raven-Hart, *Cape Good Hope*, 2:499. Unfortunately he does not attempt to substantiate this claim.

85. See Leonard Blussé and R. Falkenburg, *Johan Nieuhof's beelden van een Chinareis 1655-1657* (Middelburg, 1987), 15-16.

86. This, incidentally, explains why Nieuhof's account contains some details derived from the *Klare Besryving*.

87. 1676 I: 418. Cf. Thilmans, "Sénégal," 545, citing the journal of Jacob Le Maire and Willem Cornelisz. Schouten.

88. 1676 II: 217. Cf. R. Avelot, "Une exploration oubliée. Voyage de Jan de Herder au Kwango (1642)," *La Géographie*, 26 (1912), 319-28.

89. Cf. C. R. Boxer's introduction to the reprint of *Begin ende Voortgangh van de Vereenighde Nederlandsche Geocroyceerde Oost-Indische Compagnie* (Amsterdam, 1970).

90. ARA, Leupe-Collectie, VEL 743, map dated 25 Dec. 1629. A version of this, with several significant additions, was published in Claas Jans. Voogt, *De nieuwe groote ligende zefakel, 't vyfde deel* (Amsterdam, 1683). These two maps and another related one will be discussed in a forthcoming article by René Baesjou, who, unlike me, believes that Dapper's use of the 1629 text proves that he had access to West India Company records: "The Historical Evidence in Old Maps and Charts of Africa, with Special Reference to West Africa," *HA*, 15 (1988), 62.

91. Amsterdam N. A. 1289 ff. 8v-19v and 28v-19v, H. Schaaff 8.2.1644 and 5.3.1644; N. A. 1134 f. 143, J. v. d. Van 3.8.1660; Adam Jones, *German Sources for West African History, 1599-1669* (Wiesbaden, 1983), 142-44; Räteband, Dagregisters; Nicolaas de Roever, "Twee concurrenten der eerste West-Indische Compagnie," *Oudh-Holland*, 7 (1889), 195-222.

92. Roever, "Twee concurrenten."

93. Two were written in 1657-59 (Leiden, K.I.T.L.V., H65a, H65b). Another probably dates from between mid-1662 and mid-1664; J. K. J. de Jonge, *De Oorsprong van Nederlands bezittingen op de kust van Guinea* ('s Gravenhage, 1871), 51-69; see Roever, "Twee concurrenten," 206.

94. Franz Binder and Norbert Schneeloch, "D. D. Witree & Willem Godschalk van Focquembroch, geschilderd door P. de Wit te Elmina in 1669," *Bulletin van het Rijksmuseum*, 27 (1979), 17-20.

95. Moreover, following his marriage in September 1666, Witre moved to the Brouwersgracht, not far from the Anjelierstraat, where Dapper was probably living at this time.

96. E.g. I. M. Gray, *A History of the Gambia* (London, 1940), 85; Martin, *External Trade*, 18, 41, 67, 71; R. A. Kea, *Settlements, Trade, and Politics in the Seventeenth-Century Gold Coast* (Baltimore, 1982), 136, 147.

97. See, for instance, I. Blaeu, "Novissima Africae Descriptio," (1659), in the "Rostock Atlas;" *Atlas des Grossen Kurfürsten* (reprinted Stuttgart, 1971), map XXXII. The accompanying text is largely derived from Leo Africanus.

98. Baesjou, "Historical Evidence," 80. Cf. Oscar I. Norwich, *Maps of Africa: An Illustrated and Annotated Carlo-Bibliography* (Johannesburg, 1983), 822; Cornelis Koeman, *Johan Blaeu and his Grand Atlas* (Amsterdam, 1970), 82-83.

99. Österreichisches Nationalbibliothek, Vienna, Atlas Blaeu-Van der Hem, "Pascart van Cabo Monte."

100. I. Blaeu, "Novissima Africae Descriptio," 1659, in the "Rostock Atlas," map XXXII ("...emel[n]data[m] ex accuratissimis Tabulis et variis ejusdem] ore descript. Chorogr. Spectatissim. Viri D. Samuelis Blomart, dum viveret Directoris Societatis Indiae Orientalis?); Nic. Sanson, *L'Afrique, en plusieurs cartes nouvelles, et exactes* (Paris n.d., c. 1656), maps of "Guinée" and "Isles du Cap Verd" ("...titres... de Blomart...").

101. Perhaps, for instance, the map of St. Helena "by I. N." (=Johan Nieuhof?) was new. It has also been suggested (Ravenstein, *Strange Adventures*, 126n1; Avelot, "Exploration oubliée," 320-27) that certain details in the map of Congo and Angola came directly from the itinerary of Jan der Herder cited by Dapper; but this requires careful investigation.

102. Cf. Raven-Hart, *Cape Good Hope*, 1: 92, referring presumably to Justus Heurnius, *De Legatione Evangelica ad Indos capessenda admonitio* (Lugdunum Batavorum, 1618).

103. The same map featured in a map of "Guinea" included in some of the Blaeu atlases, appropriately dedicated to Tulpius. Cf. Baesjou, "Historical Evidence," 58. Several seventeenth-century authors used the term "orang-outang" to describe any

- large ape: see Edward Tyson, *Orang-Outang, sive Homo Sybestrus: or, the Anatomy of a Pygmy* [1699], facsimile, intr. Ashley Montagu (London, 1966), 10.
104. See Ezio Bassani, *Un Cappuccino nell' Africa del Setcento (=Quaderni Poro 4, Milano), 32-34*, where Bassani is more critical of this picture than in his "Ouvres d'art et objets africains dans l'Europe du XVIIIe siècle" in *Ouvertures sur l'art africain* (Paris, 1986), 78.
105. 1676 II: 100, reproduced in Timothy F. Garrard, *Akan Weights and the Gold Trade* (London, 1980), pl. 21, under the caption "Akan Family, Seventeenth Century." Another plate in the same section (ibid., 102) combines canoe making on the Gold Coast with people crossing a bridge in the Kpooja kingdom, over 1,000 kilometers away: Van Meurs evidently did not notice that Dapper had slipped in a paragraph which properly belonged to an earlier part of his book.
106. See Walter Hirschberg, "Early Historical Illustrations of West and Central African Music," *African Music*, 4/3 (1969), 10-14.
107. 1676 II: 201. Cf. Walter Hirschberg, "Der Quellenwert frther ethnographischer Bilddokumente," *Anthropos*, 63 (1968), 153-54.
108. Ezio Bassani, personal communication. He and Letizia Tedeschi are writing an article on the 'Hottentot' drawings in Florence.
109. Amsterdam, Rijksmuseum, A 1396-1399. The view of Algiers shows de Ruycers' ship in 1662, but this date need not necessarily apply to the view itself, which was also used by other engravers, perhaps via Dapper's book: see Geeraert Brandt, *Het leven en bedrijf van den heere Michiel de Ruiter* (Amsterdam, 1887). For Zeeman (alias Reinier Nooms) see E. Bénézit, *Dictionnaire critique et documentaire des peintres, sculpteurs, dessinateurs et graveurs* (10 vols.: Paris, 1976), 10:877.
110. *Hollandse Mercurius*, 16. dl. (Haarlem, 1670), 90.
111. ARA, 1. Afrd., Admiraalitscolleges XLVII 21, "Memoriael ofte korte dagelycksche Aenteyckeninge...met enige figurlyes verciert door Reynoud Borremans," 1665.
112. I consider the first alternative unlikely: a) in the *Hollandse Mercurius* the castles are partially obscured by the addition of a large number of ships in the foreground; b) (more important) this version does not show as much of the surrounding countryside as do Borremans and Van Meurs.
113. These inconsistencies are pointed out in Racheband, *Dagregisters*, lxix.
114. Georg Braun and Franz Hohenberg, *Beschreibung und Contragrad der vornehmster Stdt der Welt* (Köln, 1574), facsimile, ed. Max Scheffold, Plochingen, 1965), plate following p. 55. It was later used in Johan Theodor and Johan Israel de By, *Wartshffige historische Beschreibung dess gewaltigen golthereichen Königreichs Guinea* (Frankfurt am Main, 1603), Plate XXIV and in the *Atlas Blaeu* of 1642. Disappointingly, neither Lawrence, *Trade Castles*, nor Albert van Dantzig, *Forts and Castles of Ghana* (Accra, 1980) has much to say about the pictures of forts in Dapper's book. Since Lawrence does reproduce three mid-seventeenth-century pictures of Elmina by Dutchmen, it appears likely that he discarded Dapper's view of the castle in the Portuguese period because he considered it totally fanciful.
115. Ezio Bassani, personal communication. The engraving is related to a painting now in the possession of the Fondation Olfert Dapper in Paris, reproduced on the back cover of *Ouvertures sur l'art africain*; unfortunately nothing is known about its origins.
116. J. de Sousa-Leão, *Frans Post, 1612-1680* (Amsterdam, 1973), 155, Plate D. 49. See Wieder, *Monumenta*, 4:113; R. Joppien, "The Dutch Vision of Brazil: Johan Maurits and his Artists" in E. van den Boogaart, ed., *Johan Maurits van Nassau-Stegen 1604-1679. A Humanist Prince in Europe and Brazil* (The Hague, 1979), 299n14.

117. Sticking Atlas van Stolk, Rotterdam, Catalogue Nr. 1865, "Het Innemen vande Stadt St Paulo de Loando." Cf. K. Zandvliet, "Johan Maurits and the Cartography of Dutch Brazil, the South-West Passage and Chile" in Van den Boogaart, ed., *Johan Maurits*, 505. I am grateful to Janneke Borgesius for pointing out similarities and differences between the various versions.

118. Wieder, *Monumenta*, 1:13-14.

119. Cf. Raven-Hart, *Cape Good Hope*, 7:121. "The Fort is of course as imaginative as is the crater-like Mountain..."

120. I have already done this for the Ivory and Gold Coasts, annotating my photocopies in seven different colours. Together with P. E. H. Hart and Robin Law I am engaged in similar work on the writings of Jean Barbot.

Appendix

A Tentative Reconstruction of Dapper's Published Sources (excluding those on Egypt, the Red Sea islands, Malta, and the Canary Islands)

Note: 1. I have omitted authors whom Dapper cited solely on non-African topics, e.g. on whether the "Ophir" of the Old Testament lay in America.

2. Geographical terms are intended as rough guides only and should not necessarily be equated with their modern equivalents: "Angola" and "Libya," for instance, did not signify exactly the same regions as they do today. I have substituted modern equivalents for some names of regions (e.g. "West Africa" instead of "Negros-land"), but have retained the names "Biledulgerid" (very roughly speaking, what is now southern Algeria), "Troglodytika" (the Red Sea coast south of the Tropic of Cancer) and "Atan" (the east coast of what is now Somalia).

(1) 15th - 17th Centuries

ALDRETE, Bernardo José: *Varias antiguedades de España, Africa y otras provincias* (Amberes, 1614).

Cited for Libya as "Aldrete Antiqued."

ALVARES CABRAL, Pedro: "Navigation," in *Paezi novamente ritrovati et nuovo mondo da Alberico Vesputio...* (Vicenza 1507); republished in Ramusio, vol. 1 (1550).

Cited for Kilwa as "Pedro Alvarez."

ALVARES, Francisco: *Ho Preste Joam das Indias. Verdadera informagão das terras do Preste Joam* (N.p., probably Lisbon, 1540). Dapper probably used the French translation (Paris, 1556). German (Eiszeben, 1566). Modern English ed.: Charles Beckingham and G. W. B. Huntingford, eds., *The Prestier John of the Indies. Being the Narrative of the Portuguese Embassy to Ethiopia in 1520 Written by Father Francisco Alvarez* (2 vols.: Cambridge, 1961).

Cited for Abyssinia as "François Alvarez."

ANANIA, Giovanni Lorenzo: *L'Universale fabrico del mondo, overo cosmographia* (Veneta 1576). Vantorium ed. of the section on Central Africa: Dietk Lange and Silvio Bertoud, "L'indiferum de l'Afrique occidentale daprés Giovanni Lorenzo Anania (xvte siècle)," *Cahiers d'Histoire Mondiale*, 14 (1972), 299-351.

Cited for Biledulgerid as "Ananie," for West Africa as "Anan. Tract.," for Abyssinia as "Annan."

ANONYMOUS [=Petrus Alfonsus Malherio]: *Gesta proxima per Portugaleses in India*... (Roma, 1506). A letter from the king of Portugal, Dom Manuel, containing news on India and East Africa. German translation: Nurnberg, 1507. Probably used via another source.

Cited for Kilwa as "François Dulmarda," i.e. Francisco d'Almeida, first Viceroy of India.

BARBOSA, Duarte (Odoardo) (d. 1521, supposed author). "Livro em que dá relação do que viu e ouviu no Oriente Duarte Barbosa" (ms., written in 1516, first published in the original Portuguese in 1812). Dapper must have used the Italian translation ("Libro di Odoardo Barbosa Portoghese") in Ramusio, vol. 1 (1550). Modern edition by Augusto Reis Machado: Lisboa, 1946.

Cited by Zanibar as "O'd. Barbosa."

BARLAEUS, Caspar [=Kaspar van Baerle]: *Reum per octennium in Brasilia et alibi nuper gestarum... historia* (Amstelodami, 1647). German translation: Clevel, 1659. Modern Portuguese ed. by Cláudio Brandão: Rio de Janeiro, 1940.

Not cited; used extensively for Dutch conquests (Gold Coast, Angola, São Tomé, 1637-41).

BARROS, João de: *Asia de Joam de Barros, dos feitos [=feitos] que os Portugueses fizeram no descobrimento e conquista dos mares e terras do Oriente* (Lisboa, 1552). Written in 1530s-40s. Italian translation in Ramusio, vol. 2. See C. R. Boxer, *João de Barros: Portuguese Humanist and Historian of Asia* (New Delhi, 1981).

Cited in preface as "Johan de Barros," for Senegal as "Johan Barros," for Monomotiapa as "Jo. Barros," for Sofala as "Yosef Barros," for Zanibar as "Jan Bar." for Abyssinia as "Baros."

BATTELL, Andrew: "The strange adventures of Andrew Battell of Leigh in Essex, sent by the Portugals prisoner to Angola..." in Purchas 1625, pt. 2. No Dutch translation before 1706. Modern ed. by E. G. Ravenstein: *The Strange Adventures of Andrew Battell in Angola and the Adjoining Regions* (London, 1901).

Cited for Abyssinia as "Andreas Battell." Apparently not used for Loango or Angola.

BEGIN ENDE VOORTGANGH der Vereenighde Nederlantsche Geootroyeerde Oost-Indische Compagnie [ed. Izaak Commelin] (2 vols.: [Amsterdam], 1645/46). Reprint, intr. C. R. Boxer, Amsterdam, 1970.

Not cited directly, but includes Van den Broecke, Caerden, Van der Hagen, Verhoeven.

BREVES, Savary de: *Relation des voyages de Monsieur de Brèves, tant en Grèce, Terre Sainte et Egypte, qu'aux Royaumes de Tunis et Arger... Le tout recueilly par le S. D. C.* (Paris, 1628).

Cited in preface as "Breves," used for Tunis (and perhaps other parts of north Africa).

BROECKE, Pieter van den: *Korte historial ende journalische aenteykeninghe...* (Haarlem, 1634). Also in *Begin ende Voortgangh*.

Cited in preface; used mainly for Loango.

BRUN, Samuel: *Samuel Brun, des Wunderzeit und Burgers zu Basel Schiffarten* (Basel, 1624). Dapper must have used the Latin translation in De Bry 1625. Modern English edition in Jones, *German Sources*, 44-96.

Cited for west Africa as "Samuel Bruno." Used (in Latin translation?) for Loango and Cameroun.

BRY, Johan Theodor de and Johan Israel de: *Indiae Orientalis* (Frankfurt am Main 1597-1628). Parallel Latin and Dutch versions. Includes Brun, Marces, Pigafetta.

See the anonymous introduction to *De ontdekking van de Nieuwe Wereld*. *Gravures van Th. de Bry* (Amsterdam, 1979).

Not cited; used, e.g., for Brun.

CA' DA MOSTO, Alvise da: "Delle navigationi di Messer Alvise da Ca' da Mosto, gentiluomo Venetiano" in Fraanzano de Monalboddo, ed., *Pesi novamente ritrovati et nuovo mondo da Alberico Vesputio...* (Vicenza 1507). German translation: Nurnberg, 1508. Latin: [Milan], 1508. French: Paris, 1516. Dutch: Antwerpen, 1563. Modern variorum ed.: *Le navigazioni Atlantiche del Veneziano Alvise da Mosto*, ed. Tullia Gasparini Leporace (Venice, 1966).

Cited for Senegal as "Louys Kadamost" (and for Canary Islands as "Kadam").

CAERDEN, P. van: a) "Kort verhael ofte Journael van de reyse gedaen naer de Oost Indien... onder den Admiral P. Both..." in den iaren 1599, 1600 ende 1601" in *Begin ende Voortgangh* (1646), dl. 1.

Cited for the Cape as "Peter Both."

b) "Lofftelijcke Voyage op Oost-Indien... int jaer 1606. onder het beleyt van den Admiral P. van Caerden" in *Begin ende Voortgangh* (1646), dl. 2. Modern ed. in: Alfred de Booy, *De derde reis van den V. O. C. naar Oost-Indië onder het bevel van Admiral Paulus van Caerden* (2 vols.: 's Gravenhage 1968-'70).

Cited for Zanibar as "Paulus van Kaerden." Also includes brief descriptions of Cape Lopez and the Cape of Good Hope.

CASTANHOSO, Miguel de: *Historia das cousas que o muy esforçado Dom Christouão da Gama fez nos Reynos do Preste João, com quatrocentos portugueses que consigo leou* (n.p., 1564).

Cited for Abyssinia (via Godinho) as "Michiel Kastagnoso."

CAUCHE, François: "Relation du voyage que François Cauche de Rouen a fait à Madagascar, isles adjacentes & coste d'Afrique. Recueilly par le Sieur Moriso et avec des notes en marge," in Anon., *Relations véritables et curieuses de l'isle de Madagascar et du Brésil...* (Paris, 1651). Refers to a voyage made in 1638.

Cited for Madagascar as "François Cauche." Also refers to Cape Verde.

CURIO, Caelius Augustinus: *Caelii Augustini Curionis Sarracenicæ historiae libri III... Item C. A. Curionis Marochensis regni... descriptio...* (Basileae, 1568).

Cited in preface as "Cacl. Curio" and for Morocco as "Kurio descript. Regn. Marock."

DAN, Pierre: *Histoire de Barbarie, et de ses corsaires* (Paris, 1637).

Cited for Algiers as "Pierre Dan, Historie van Barbarye," and for Tunis as "Peter Dan, descript. de Barb."

DAVITY [=DAVITY], Pierre: *Le monde* (various editions, Paris, 1614, 1619, 1625, 1637, 1643, 1655, 1660). Dapper may have used the Dutch translation: *Wereld spiegel waer in vertoont word de beschrijvinge der rijken, staten en vorstendommen des ganssen aerdbodems... Uytgeg. door D. T. V. Y.* (Amsterdam, 1621). He certainly used the final French edition, *Description générale de l'Afrique, seconde partie du monde*, ed. J. B. Roques (Paris, 1660). See P. E. H. Hair, "Babot, Dapper, Davity: A Critique of Sources on Cape Mount," HA, 1 (1974), 25-54.

Cited for Barbary, Morocco, west Africa and Quisama as "Davity," for Algiers as "Peter Davity Estans Turc en Afrique," for the Cape as "Daviti La Basse Ethiopie," for Abyssinia as "Davity Estans du Grand Negus."

DELLA VALLE, Pietro: either *Della conditioni di Abbàs Ré di Persia* (Venetia, 1628) or *Viaggi di P. della V. ... divisi in tre parti, cioè la Turchia, la Persia, e l'India* (Rome, 1650). Dapper probably used the Dutch translation (Amsterdam,

- 1664-65). English translation (published together with Thomas Roe's account): London, 1665.
- Cited for Troglodytika as "Petro dalla Valla" and as "Della Valla, edelman van Romen."
- DURAN [=DURÃO], Antonio: *Cercos de Mozambique defendidos por D. Estevao de Alayde...* (Madrid, 1633). Describes Verhoegen's attempt to seize Mozambique in 1608. Modern ed. by E. Prestage and C. R. Boxer: Lisbon, 1937. Transcription of the original (Portuguese) manuscript (1609): A. Meyrells de Souto, "Historya dos Cercos que os Olandees puzerão à Fortaleza de Mozambique o Anno de 607 e 608," *Studia*, 12 (1963), 463-548.
- Cited for Madagascar as "K. Durant."
- FIGUEIREDO, Manoel de: *Hydrographia, exame de pilotos* (Lisboa 1614).
- Although Dapper cited this navigational guide only for the Canary Islands (as "M. Figueredo"), he may have consulted it for the mainland coast too.
- FIGUEROA, Garcia de Silva: *Garcia de Silva Figueroa...de rebus Persarum epistola v. Kal. an. M. DC. XIX. Spakani exarata ad Marchionem Bedmarii...* (Antwerpiae 1620). French: *L'Ambassade de D. G. de Silva y Figueroa en Perse... Traduite de l'Espagnol par Monsieur de Wicqfort* (Paris, 1667). First transcription of the Spanish ms.: Madrid 1903-05.
- Cited for Zanzibar as "Garcias de Silva Figueroa, in zijn Persiaensche Ambassadechapp" and for Madagascar as "Garcias."
- FLACOURT, Etienne de: *Histoire de la grande isle Madagascar composée par le Sieur de Flacourt, Directeur general de la Compagnie Françoise de l'Orient* (Paris, 1658).
- Cited for Madagascar as "Flakkourt." Refers to 1648-55.
- GIOVIO, Paolo: *Damiani a Goes aliquot opuscula...Epistolae aliquot Preciosi Ioannis P. Iovio et ipso D. Interpretibus* (Lovanii, 1544).
- GODINHO, Nicolao: *De Abassinorum rebus deque Aethiopiae Patriarchus, I. N. Barreto et A. Oviedo, libri tres* (Bugduni, 1615).
- Also wrote: *Vita parris Gonzalii Syverae...in urbe Monomolapa Martyrium passi* (Lugduni, 1612).
- Cited for Abyssinia as "Niklaes Godignus."
- GOES/GOIS, Damião de (1502-74): a) *Chronica do felicissimo Rei Dom Emanuel* (Lisbon, 1566-67); b) *Fides religio moresque Aethiopum...aliquot item epistolae... D. a Goes ac P. Iovio Interpretibus* (1541); c) *Damiani a Goes...aliquot opuscula Fides, religio, moresque Aethiopum* (Lovanii, 1544). See Francesco Leite de Faria, *Estados bibliograficos sobre Damiao de Góis e a sua época* (Lisbon, 1977).
- Cited for Madagascar as "Damiano de Goetz" for Abyssinia as "Dannian van Goetz." See "Giovio," above.
- GRAM(M)AYE, Joannes Baptista: I. B. G. *Africae illustratae libri decem, in quibus Barbaria, gentesque eius ut olim, et nunc describuntur* (Tomaci Nervorum, 1622). English in Purchas 1625, pt. 2.
- Cited for Africa, Morocco, Algiers, Tunis, Tripoli, and Biledulgerid as "Grammaye Afrik." or "Johannes Grammaye."
- HAEDO, Diego de: *Topographia e historia general de Argel* (Valladolid, 1612).
- Cited for Algiers as "Diego de Haedo Topograph. de Alg."
- HAGEN, Steven van der: "Beschrijvinghe van de tweede voygie, ghedaen met 12 schepen naer d'Oost Indien. Onder den heer admirael Steven vander Hagen" in *Begin ende Voortgangh*, vol. 2. First published in Latin in De Bry, *Indiae orientalis pars octava* (Francofurti, 1607), 107-14.
- Cited in preface as "Steven van der Hagen." Probably used for the Cape and/or Madagascar.

- HAYTON/HETIUM, Prince of Gorigos: *La flor des estoires de la terre d'orient* (?Paris), ca. 1501). Latin translation: Hagenoae [Hagenau], 1529. Italian in Ramusio 1550-59. Dapper presumably used the Dutch: Amsterdam, 1664.
- Cited for west Africa as "Hayton."
- HONDIOUS: See Klare Beschryving.
- JARRIC, Pierre de: *Histoire des choses les plus mémorables...de ce que les Religieux de la Compagnie de Jesus...ont fait* (3 vols.: Bordeaux, 1608-14).
- Mainly a French version of Fernão Guerreiro, *Relaçam annual das cousas que fyeram os Padres da Companhia de Jesus...* (5 vols.: Evora/Lisbon, 1603-11), but with some additional information. Latin translation: Colon. Agr., 1615.
- Cited for west Africa, Senegal, Gambia, Sierra Leone, Congo, Angola, Monomolapa, Sofala, Kilwa, Troglodytika, and Abyssinia as "Jarrik."
- "Jarric" or "Jarric."
- JONSTONUS, Joannes: *Historiae naturalis de quadrupetibus [sic] ..avis...piscibus et ceteris, exangulibus aquaticis, ...insectis, serpentibus...* (4 vols.: Francofurti ad Moenum 1650-53). Dutch translation: Amsterdam 1660.
- Cited for Kqwoja as "Jonsson."
- KIRCHER, Athanasius: a) *Prodromus Copius sive Aegyptiacus* (Romae 1636); b) *Arthanasii Kircheri...China...illustrata...* (2 editions, both Amsterdam, 1667, the second issued by Dapper's publisher J. van Meurs; Dutch translation: Amsterdam, 1668); c) *A. Kircheri...Lingua Aegyptiaca restituta Opus tripartitum; quo linguae Copticae...* (Romae, 1643).
- Cited as "Athanasius Kircher" or "Kircheer" for Egypt, Sofala ("in zijn boek van de Koptische of Egiptische tale"), Abyssinia ("Prod. Coptic. & China Illustrata").
- KLARE BESGRYVING van Cabo de Bona Esperanza (Amsterdam, 1652).
- Anonymous compilation of Dutch material on the Cape, published by Jodocus Hondius III. Modern bilingual edition by P. Serton: Cape Town, 1952.
- Not cited; used extensively for the Cape.
- LAET, Joannes de: *Historie ofte jaertliick verhael van de... West-Indische Compagnie* (2 pts.: Leyden, 1644. Modern edition by S. P. L'Honoré Naber and J. C. M. Wamsinck: 4 vols.: 's Gravenhage, 1931-37).
- LE BLANC, Vincent: *Les voyages fameux...qu'il a fait depuis l'âge de douze ans jusques a soixante aux quatre parties du monde...dans les royaumes de Guinée et dans toute l'Afrique intérieure...* (Paris, 1648). Refers to a voyage to upper Guinea in 1592. Dutch: *De vermaarde reizen van de Heer V. Le Blanc* (2 pts.: Amsterdam, 1654).
- Cited for Guinea-Bissau and Madagascar as "Vincent le Blanc."
- LEERS: see Leo Africanus.
- LE MAIRE, Jacob: *Spiegel der australsche navigatie* (Amsterdam, 1622).
- Mentioned (not cited) for Sierra Leone as "Jakob le Maire."
- LEO AFRICANUS, Johannes (=al-Hasan b. Muhammad al-Wazzan az-Zayyani): "Della descrizione dell'Africa et delle cose notabili che ivi sono, per Giovan Lionti Africano," in Ramusio 1550-59, vol. 1. First French translation: Lyon, 1556; Latin, Antwerpiae, 1556; English, Londini, 1600. Modern edition (French translation by A. Epanaldi, annotation by H. Lhote, R. Mauny, and Th. Monod; Jean-Léon Vafriam: *Description de l'Afrique* (2 vols.: Paris, 1956). Dapper used the Dutch version by Arnout LEERS, *Pertinente beschryvinge van Africa...getooken en vergadert wyf de reysboeken van Johannes Leo Africanus* (Rotterdam, 1665), including several chapters which in fact were not from Leo Africanus.

- Cited for Africa, Barbary, Morocco, Fez, Tunis, Tripoli, Biledulgerid, Libya, west Africa as "Leo;" for the Grain Coast as "Jan de Leeu."
- LINSCHOTEN, Jan Huygen van: *Itinerario. Voyage ofte schipvaert naar Oost ofte Portugaels Indien* (3 vols.: Amstelredam, 1555-55. Modern edition by C. P. Burger and F. W. T. Hüniger: The Hague, 1924).
- Cited for Africa, Congo, Angola, Quisama, the Cape, Monomotapa, Zanzibar, Kiwa, Abyssinia, Madagascar, Gabon ("Karakombo Island") as "Linschoten."
- LODEWYKSZ, Willem: *Deerste boeck, Historie van Indien...Door G. M. A. W. L. (Amsterdam, 1598). Modern edition by G. P. Rouffier and J. W. IJzerman: 's Gravenhage, 1915).*
- Not cited; probably used for the Cape and/or Madagascar.
- LOPEZ, Duarte: see Pigafetta.
- LOPEZ, Thome, "Navigation verso le Indie Orientali" in Ramusio 1550, vol. 1. Although Lopez wrote his account in Portuguese, it was published in Italian; the first Portuguese edition appeared in 1812.
- Cited for Sofala as "Thomas Lopez...Schipvaert naer Indien."
- MAFFEI, Giovanni Pietro: *Ioan. Peri Maffei, Bergomais, è Societate Iesu, Historiarum Indiarum libri XVI* (Coloniae Agrippinae, 1579; many subsequent editions). Italian translation: Florence, 1589. French: Lyon, 1604.
- Cited in preface for west central Africa as "Maffeus."
- MAGINI, Giovanni Antonio (=Ioannes Antonius Magnus, 1555-1617): *CI. Poemata pars secunda...* (Arnhem, 1617).
- MAREES, Pieter de: *Beschryvinge ende historische verhael van't Gout Koninkrijk van Gunea* (Amsterdam, 1602). Modern English edition by Albert van Dantzig and Adam Jones: Oxford, 1987.
- Cited in preface as "Pieter de Marce;" used mainly for Senegal and the Gold Coast.
- MARMOL CARAVAJAL, Luys del: *Description general de Affrica* (3 vols.: Granada and Málaga, 1573-99; facsimile, vol. 1, Madrid, 1953). *Segunda parte y libro septimo de la description...* (Málaga, 1599). The French translation by Nicolas Perrot (3 vols.: Paris, 1667) included maps by Nicolas Sanson (1656).
- Cited for Africa, Morocco, Fez, Algiers, Tunis, Tripoli, Biledulgerid, Libya, west Africa, Senegal, Congo, the Cape, Sofala, Aiam, Troglodytika, Abyssinia as "Marmol."
- MATELIEF, Cornelis: *Journael ende historische verhael van de treffelijke reyse, gedaen naer Oost-Indien, ende China, ...door...Cornelis Matelief de Jonge, ysghevaeren in der jaer 1605...* (Amsterdam, 1648).
- Cited in preface as "Cornelis Matelief." Probably used for the Cape, perhaps also for Cape Verde Islands and Annobón.
- MATTIOLI, Pietro Andrea (1500-1577): Dapper could have used various medical works.
- Cited for Kaouja as "Andreas Mathiolus."
- MERCATOR, Gerardus: *Atlas sive cosmographica meditationes...* (3 tom.: Dusseldorpii, 1595; many later editions).
- MONTANUS, Arnold: *Gedenckwaerdige Gesantschappen der Oost-Indische Maatschappij in't vereenichde Nederland, aan de Kaisaren van Japan* (Amsterdam, 1669).
- Cited for Troglodytika as "Arius Montanus"-a mistake: Arias Montanus (1527-98) did not write about this area, but Arnoldus Montanus did mention it (pp. 260, 373).

- MOQUET, Jean: *Voyages en Afrique, Asie, Indes Orientales et Occidentales* (Paris, 1617). Dutch translation: Dordrecht, 1656.
- Cited for Morocco, Monomotapa, Zanzibar as "Moquet."
- NECK, Jacob van: a) *Waerachtigh verhael van de schipvaert op Oost-Indien, ghegaen onder Jac. van Neck en Wybr. van Warwijck* (Amsterdam, 1648). Modern edition: *De tweede schipvaart der Nederlanders naar Oost-Indië onder J. C. van Neck en W. Warwijck, 1598-1600*, ed. J. Kenning, vol. 1 ('s Gravenhage, 1938).
- b) *Journael van de tweede Reys naar Oost-Indien, met ses Schepen in den Jaer 1600* (Amsterdam, 1660-70).
- Cited in preface as "Jacob van Nek." Probably used for Madagascar.
- NOORT, Olivier van: *Beschryvinghe vande voyagie om den geheelen werelt cloot, ghegaen door Olivier van Noort...* (Rotterdam and Amsterdam, n. d.; another edition, Amsterdam, 1618). Modern edition: *Reis om de wereld 1598-1601*, ed. J. W. Yzerman (2 vols.: 's Gravenhage, 1926).
- Cited in preface as "Olivier van Noord." Includes material on Principe, Cape Lopez, and the Cape of Good Hope.
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10/10/02 - a few

more maps in color BUT NO
illustration of people

Format: Book

Title: Das Britische Reich in America sammt dem eroberten Canada mit denen wichtigen Inseln, Gadaloupe, Martinique und andern See-Plätzen : oder, Kurzgefasste Beschreibung der Engländischen Plantstädte sammt ihrer Macht, Geschichte und Handlung in Nord-America. Nebst zuverlässiger Nachricht von denen Gränzstreitigkeiten und Kriege mit denen Franzosen : durch drey sauber illuminierte landfarten aller Engländischen Provinzien erläutert.

Edition: Dritterüber die Hälfte vermehrter Druck.

Imprint: Sorau : Bey Gottlob Hebold, 1761.

Description: [2], [5]-48, [3]-48 p., [4] leaves of plates : ill., folded maps ; 23 cm. (4to)

Notes: Signatures: A#(-1) B-F# A#(-1) B-F#

Notes: With frontispiece.

Citations: Lib. Company. Afro-Americana, 1614

Subject: Slavery --Great Britain.

Subject: Canada --History --To 1763 (New France)

Subject: United States --History --Colonial period, ca. 1600-1775.

Subject: Great Britain --Colonies --America.

Subject: SP3 Afro-Americana.

Local Entry: Imprint:GERMANY. Sorau. 1761.

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JCB 78-120
Reise Nach ... 1816
Translation of French edition
Tuy la illustrations -
6/29/02

Format: Book

Author: Dauxion Lavaysse, J.-J. (Jean-J.), ca. 1770-1826.

Title: Voyage aux iles de Trinidad, de Tabago, de la Marguerite, et dans diverses parties de Vénézuéla, : dans l'Amérique Méridionale. / Par J.J. Dauxion Lavaysse ...

Imprint: Paris, : F. Schoëll, libraire ... : De l'imprimerie de J.G. Dentu ... , 1813.

Description: 2 v., [8] folded leaves of plates : maps ; 21 cm. (8vo)

Notes: Printer statement from half-title verso.

Notes: Five leaves of plates are tables; some printed on both sides.

Citations: Ragatz, L.J. Brit. Caribbean history, p. 222

Citations: Lib. Company. Afro-Americana, 2932

Local Notes: LCP AR 1973 p. 31.

Local Notes: Acc. no. Log 2520.O: author's presentation copy to William Duane of Philadelphia, Paris, March 1813. Also inscribed by Wm. Duane.

Local Notes: Acc. no. Log 2113.O: author's presentation copy to Thomas Jefferson, Paris, June 1813. With Jefferson's ownership code, ms. "T" placed before signature "I" in lieu of alphabetic signature "I".

Subject: Indians of South America.

Subject: Voyages and travels.

Subject: Slaves --Trinidad.

Subject: Slaves --Tobago (Trinidad and Tobago).

Subject: Blacks --Trinidad.

Subject: Blacks --Tobago (Trinidad and Tobago).

Subject: Venezuela --Description and travel.

Subject: Trinidad --Description and travel.

Subject: Tobago (Trinidad and Tobago) --Description and travel.

Subject: Margarita Island (Venezuela)

Subject: SP3 Afro-Americana.

Local Entry: Provenance:Jefferson, Thomas, 1743-1826, former owner.

Local Entry: Provenance:Duane, William, 1760-1835, former owner.

Local Entry: Imprint:FRANCE. Paris. 1813.

System No.: PALR92-B2973

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tables & maps but no images

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Search Result -- Quick Search

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Call number: F 1408.3 .S515 1995

Title: Slavery and beyond : the African impact on Latin America and the Carribean / Darién J. Davis, editor.

Publication info: Wilmington, Del. : Scholarly Resources Inc., c1995.

ISBN: 0842024840 (alk. paper)

ISBN: 0842024859 (pbk. : alk. paper)

Description: xxvi, 301 p. ; 23 cm.

Note: Includes bibliographical references.

Note: Filmography.

Subject: Blacks--Latin America--History.

Subject: Acculturation--Latin America--History.

Subject: Latin America--Civilization--African influences.

Subject: Caribbean Area--Civilization--African influences.

Subject: Latin America--Race relations.

Related name: Davis, Darién J., 1964-

Series: Jaguar books on Latin America ; no. 5

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Search Result -- Quick Search

Viewing record 25 of 28 from catalog.

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Call number: F 221 v.525

Author: Davis, J. C., insurgent.

Title: The history of the late expedition to Cuba, by O. D. D. O., one of the participants, with an appendix, containing the last speech of the celebrated orator, S. S. Prentiss, in defence of Gen. Lopez.

Publication info: New Orleans, Printed at the Job Office of the Daily Delta, 1850.

Description: 1 p. l., 89 p. 23 cm.

Note: Ascribed to J. C. Davis. cf. Caldwell, R. G. The Lopez expeditions to Cuba, 1848-1851, p. 131.

Subject: Cuba--History--Insurrection, 1849-1851.

Related name: Prentiss, S. S. (Seargent Smith), 1808-1850.

Related name: Davis, J. C.

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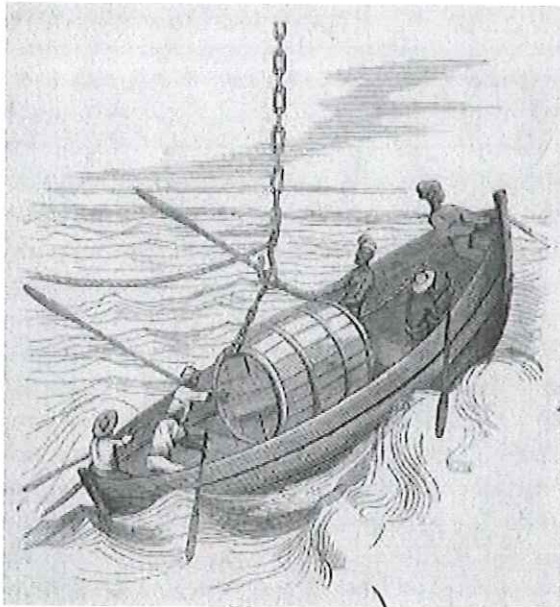
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DAY 1



Day, Charles William

Image Caption: [Six men on ship transporting sugar through waters]

In: Five years' residence in the West Indies. Vol I & II. (publish

Published Date: 1852

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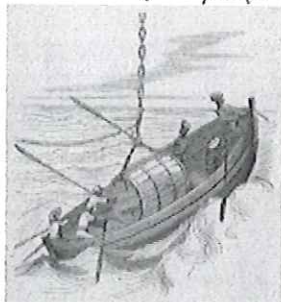


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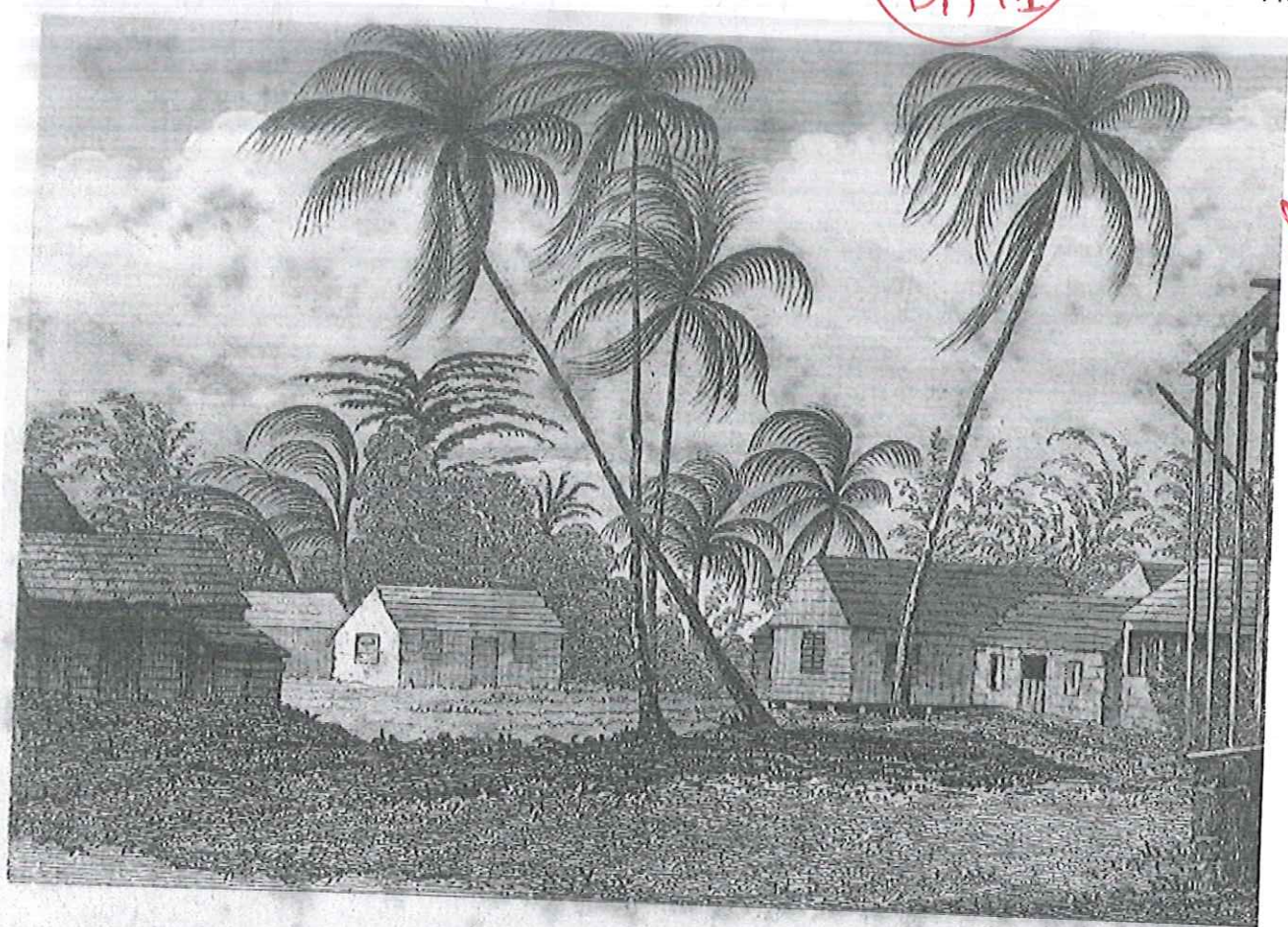
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Vol. 1 p. 95 - ST. VINCENT, shows a "mote boat"
w/ hoghead

Vol 2 -

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Title **Débarquement de la flotte française à Saint-Dominique; : faisant suite aux révolutions de cette île; révolte des nègres: événements déplorable de la guerre désastreuse qui suivit le débarquement; second incendie du Cap par les Noirs; massacre et destruction presque générale de l'armée et des colons; avec un précis historique de l'érection de cette île en royaume d'Haiti.**

Published A Paris : Chez Tiger, imprimeur-libraire, rue du Petit-Pont, no. 10, [1820?]

Descript'n 107, [1] p., [1] folded leaves of plates : ill. ; 14 cm. (18mo)

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Folded frontispiece has caption: "guerre à mort entre les Français et les noirs. Carnage horrible, incendies, dévastations, les Français chassés de Saint-Domingue"

Bookseller's advertisement: p. 2

JCB_76-63-1

References Sabin 19086

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6/28/06
Over

See also 6 CP-57

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top: Déb arquement de la Flotte Française à Saint Domingue.

Caption underneath:

"Grene a mort entre les Français et les noirs.
Carnage horrible, incendies, dévastations, les
Français chassés de Saint Domingue

Above is only illustration in this book

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1780 mtr

Duplication in lower left corner
to the Right Honorable ... George Dunk ... and the ...
Commissioners of Trade & Plantations, the map is most
humbly inscribed to their Lordships by ... William de BRAHM

JCB - ~~MAP~~ MAP ROOM, CABINET
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~~#~~
De BRAHM, JOHN GUAN WILLIAM

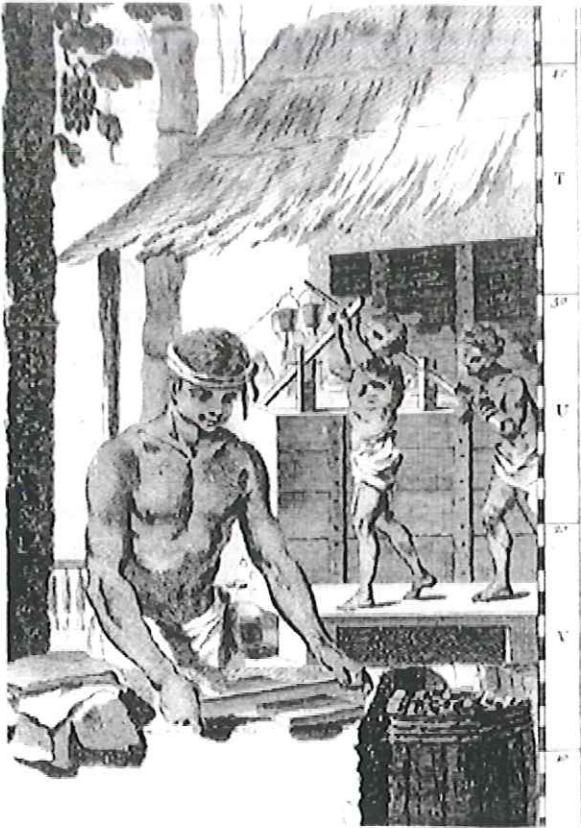
A MAP of SOUTH Carolina and a
Part of Georgia, containing the whole sea coast...
Composed from surveys taken by ... Bull ...
GASCOIGN ... and the author William de
BRAHM, London, published by
T. Jeffreys, 1757

~~query - do they contain same cartouches?~~

HAVE scan made of 1757 of engraving of
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JOHN Grand William De BRAHM, 1717-ca 1799
William Grand De Brahm (All new file on disk)
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London: W. Faden

The Atlantic Slave Trade and Slave Life in the Americas



Indigo production, South Carolina, 1750s

Click on the image to open a larger version in a new window.

Source: ^{London} ¹⁷⁵⁷ ¹⁷⁵⁷
Cartouche from William De Brahm, "A Map of South Carolina and Georgia," (1757), Library of Congress, Geography and Map Division (G3910 1780.G3 Vault).

Comments: ^{two male one}
^{END} Background shows slaves skimming off water from an indigo vat, leaving (the remaining indigo to thicken into a paste that later will be removed and dried in blocks); (the foreground, a slave is dividing indigo into blocks for shipment; The image was reproduced by the geographer William Faden in 1780 and identified in the Library of Congress map room binders as "South Carolina (& Part of Georgia)--1780--Faden."

Acknowledgement
slide of image with descriptive materials, provided by Frederick Knight

Location: JCB

Change -
See LCP 5.61.09. entry -
or the should be Faden, William 178.
The map wa
Published in a subsequent edition of the map with minor corrections

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 CABINET
 Ce 757
 1-2 (1780)

- Format:** Map
- Author:** Faden, William, 1750?-1836, engraver.
- Title:** A map of South Carolina and a part of Georgia containing the whole sea-coast; all the islands, inlets, rivers, creeks, parishes, townships, boroughs, roads, and bridges: [map] : As also several plantations with their proper boundary-lines, their names and the names of their proprietors / Composed from surveys taken by the Hon. William Bull Esq. Lieutenant Governor, Captain Gascoign [sic], Hugh Bryan, Esq.; and William De Brahm, Esqr. Surveyor General of the Southn. District of North America, republished with considerable additions, from the surveys made and collected by John Stuart Esqr. His Majesty's Superintendant of Indian Affairs, by William Faden Successor to the late T. Jeffrey's Geographer to the King.
- Imprint:** London: Published as the act directs by Wm. Faden, Charing Cross, June 1st, 1780. (JCB)
- Description:** 1 map (2 sheets): engraving, hand-colored; overall 142 x 124 cm.(56 x 49 in.)
- Scale:** Scale [1 in.:5 English miles 69 1/2 in a degree]
- Scale:** Scale [ca. 1 in.:1 English & French Leagues 20 in a degree]
- Notes:** Dedicated to Lord George Germaine First Lord Commissioner and the Lords Commissioners of Trade and Plantations, by William de Brahm
- Notes:** Relief shown by form lines and landform drawings.
- Notes:** Depth shown by soundings.
- Notes:** Prime Meridian: London.
- Notes:** Boundaries hand-colored.
- Notes:** Includes key and index of plantation property owners in South Carolina and Georgia including women proprietors Susanna Rees, Elisa Butler, Judith Debredan, and Sarah Middleton, as well as South Carolina Governor William Bull.
- Notes:** Cartouche depicts male slaves in loincloths processing indigo. In a thatch-roofed hut, two slaves beat fermented liquid indigo in a large vat. In the foreground, a slave cuts a bar of the dried dye into cubes for shipment, filled barrels standing nearby. Also contains decorative border of lush vegetation including coconut trees, a squash patch, and grape vines.
- Notes:** Published in a later edition of Thomas Jeffery's The American atlas. (What edition?)
- Citations:** Sellers, Maps and Charts of North America and West Indies 1518.

JCB

7/11/02

Compare and contrast 1757 & 1780 maps -
both have the same illustration of blacks
working with bridges

| | 1757 | 1780 |
|----------------------|------------------|---------------|
| Dedication signed by | William de BRAHM | William Faden |

* NOTE: There are one two maps bearing the
same title & having the same illustration.

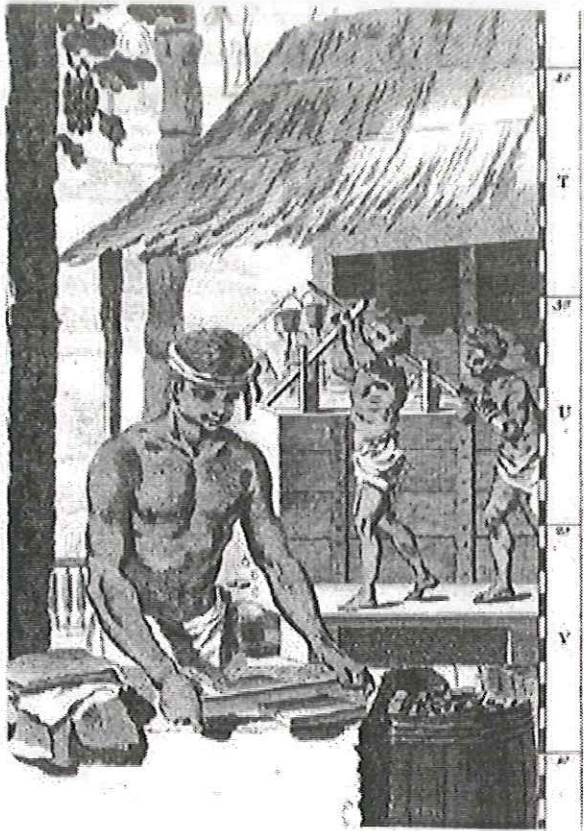
The 1757 (London) was "authored" (Surveyed) by
William De BRAHM, and engraved & published
by Thomas Jefferys - & dedicated to
the Lords of Trade & Plantations by
William De Brahm -

The 1780 (London), is a republication of the
1757 map with additional survey materials &
published by William Faden, who succeeded
Thomas Jefferys as Geographer to the King -
This map is also dedicated to the Lord of Trade &
Plantations BUT by William Faden

JCB
Ce 757
1

The Atlantic Slave Trade and Slave Life in the Americas

Indigo Production, South Carolina, 1757



one of which is
VISIBLE in the
lower right-
hand corner

Source

William DeBrahm, A Map of South Carolina and a Part of Georgia London, published by Thomas Jeffreys, 1757.

Comments

DeBrahm was the major "author" and surveyor of this map. This illustration on the map shows in the background two male slaves skimming off water from an indigo vat, leaving the remaining indigo to thicken into a paste that will be later removed and dried in blocks; in the foreground, a slave is dividing the indigo into blocks or cubes for shipment in barrels, also seen in the illustration. The same illustration was reprinted in London in 1780 in an up-dated version of this map, containing additional survey material and published by William Faden; the 1757 map is usually cataloged under DeBrahm, while the 1780 republication is cataloged under Faden. Also available in Library of Congress, Geography and Map Division (G3910 1780.G3 Vault).

in the right hand corner of the map

composed from surveys taken by . . . William Bull . . . Captain Gascoigne Bryan . . . Hugh and George De William De BRAHM . . .

Click on the image to open a larger version in a new window.

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A 1757 D 43

Acknowledgement

The John Carter Brown Library at Brown University. Frederick Knight brought this illustration to our attention and assisted with some of the descriptive details.

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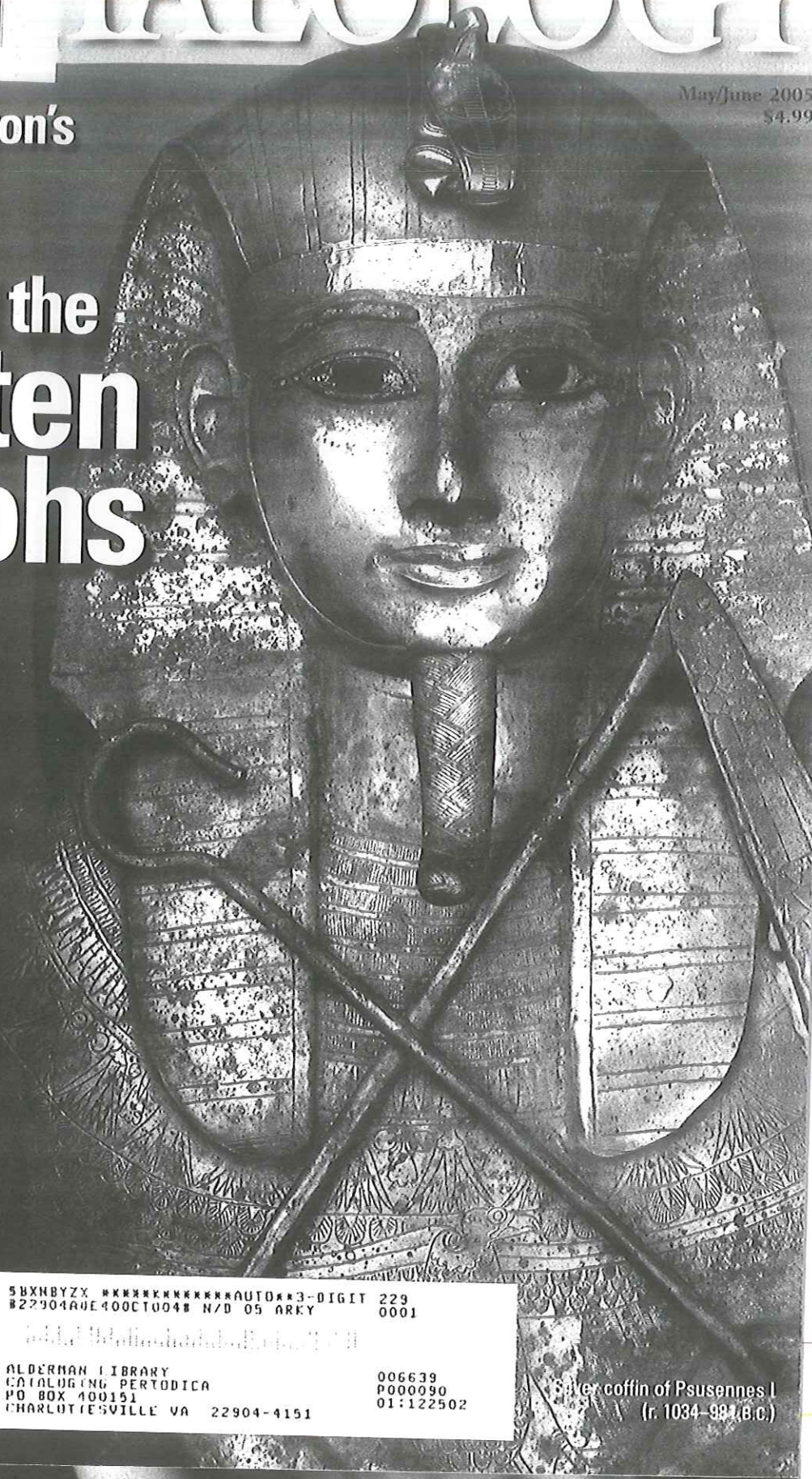
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Treasures of the Forgotten Pharaohs

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A publication of the
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Written in the Bones

Clues to human identity

In "The Creature from the Marsh," from his collection of essays titled *The Night Country*, the late anthropologist, poet, and self-described "bone hunter" Loren Eiseley recalls being asked to analyze an ancient, blackened skull.

It was my professional duty to clothe these bones once more with the faint essence of a personality, to speak of a man or a woman, young or old, as the bones might tell the story. It was my task to read the racial features in a forgotten face, stare deep into the hollow sockets through which had once passed in endless procession the days and seasons and the shed tears of long ago.

The bone hunters in this issue are no less intent on capturing "the faint essence of a personality"—from the thousands of modern-era burials in a long-forgotten potter's field straddling the New Jersey Turnpike, to the cremated remains of third-century warrior women on the British frontier of the Roman Empire, to mystifying Neolithic human bones found in a 6,000-year-old tomb in southwestern France.

What archaeologists found in the admittedly odd and very sensitive potter's field excavation, according to deputy editor Kristin M. Romey (page 42), was that extraordinary care and love were demonstrated in many of the burials, as seen both in the manner of the interments and the objects with which the individuals were buried. "It's the perfect story to tell with archaeology," says Romey. "These were people who didn't have the wherewithal to write their own history, having struggled to survive on the bottom rungs of society."

In restudying cremated remains dug nearly 40 years ago from a cemetery at a Roman fort in northwestern England (page 61), archaeologists using modern techniques made an astounding discovery: burnt scraps of bone, once considered of little importance, may be the

remains of female warriors from Danubian lands conquered by the Romans, then sent to serve with Roman cavalry on the British frontier.

Some burials raise more questions than they answer, and the older they are the more puzzling they can be. Consider the 18 partial skeletons of men, women, and children found in a French Neolithic burial (page 32). Who were they? Why were they buried there? Where are their settlements? We may never know. "The greatly altered landscape, scarcity of material culture, and the vast expanse of time," writes associate editor Jennifer Pinkowski, "conspire to keep the archaeological record thin on daily life in the Neolithic."

The same might be said of Loren Eiseley's 7,000-year-old blackened skull, about which he concludes:

The woman had endured and lived on toward some doom that had come fast upon her but was not written in the bones... Her skull had not been drawn from a grave. It had come from beneath the restless waters of a giant river that is known to keep its secrets well.



PETER A. YOUNG
Editor in Chief



Aventurier-Rosey/Cumma

Archaeologist Roger Joussaume uncovers skeletons from a tomb in southwestern France.

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The Devil in the Details

What are Brazilian war clubs and Pacific seashells doing
in 400-year-old engravings of Florida Indians?

by JERALD T. MILANICH

IT WAS ONLY A small mistake, and I was more than willing to overlook it. When you are holding a Rosetta Stone, you don't quibble about details.

The 1591 engraving of Timucua Indians that I was examining mistakenly depicted them imbibing Black Drink, a tea brewed from the parched leaves of the Yaupon holly, out of a chambered nautilus shell rather than from a cup fashioned from a whelk shell. Nautilus shells come from the Pacific Ocean, while whelks are found, among other places, on the coasts of Florida, home of the Timucua Indians. Hundreds of large whelks fashioned into drinking cups have been excavated from archaeological sites across the southeast United States.

Why was I unwilling to question the engraved rendering of the nautilus shell cup? Because there were too many other Timucua Indian artifacts depicted in that and other engravings published with it that looked similar to excavated ones. I wanted to believe the rest of them were real. As it turned out, I should have heeded that old adage, "The devil is in the details."

This story begins in 1590, when a Flemish engraver, Theodor de Bry, and his family began publishing illustrated books on the Americas. They first reprinted Thomas Hariot's *A Brief and True Report of the New Found Land of Virginia*. Originally published in 1588, the book recounted English attempts to colonize what is now eastern North Carolina (then called Virginia) from 1584 to 1588. To illustrate the text, de Bry engraved 23 images, all based on paintings by John White, one of the English colonists.

It was a bestseller, and the family quickly produced other volumes, including accounts of trav-



Left: Theodore Morris. Right: Florida Museum of Natural History

A modern painting of a Timucuan chief, left, draws on de Bry engravings like one, right, showing Florida Indians armed with Brazilian clubs and marching European-style. Real artifacts, like these metal disks, were seen as confirming de Bry's accuracy.



Service Historique de la Marine, Vincennes, France/Cirandon/Bridgeman Art Library





R. Holata Outina.



Florida, Museum of Natural History

Recovered in an excavation of a site in northeastern Florida, this club is unlike those depicted by de Bry, which instead look like those used by Brazilian tribes.

els and exploration in the West Indies, Brazil, and other places in Central and South America. All 14 books in the series contain engravings depicting scenes and people from the New World paired with information from Europeans who had voyaged to the lands across the Atlantic Ocean. De Bry himself never set foot outside Europe.

The second de Bry volume, published in 1591 in both Latin and German editions, was titled (in English) *A Brief Narration Of Those Things Which Befell The French In The Province Of Florida In America*. It focused on the southeastern United States (then known as Florida), especially the 1564–1565 French settlement of Fort Caroline on the St. Johns River east of modern Jacksonville. Prominent in the 42 engravings are Timucua-speaking Indians who lived in northern Florida and southern Georgia, especially the Saturiwa, who lived near Fort Caroline, and the Outina, who were up the St. Johns River.

The engravings, said to be based on the watercolor paintings of Jacques le Moyne de Morgues, who had accompanied the French expedition to Florida, were published by de Bry along with a narrative and a map, both attributed to le Moyne. Like the 1590 volume, the Florida book was hugely popular in Europe, and the images soon were being copied and even “colorized.”

Though well-known to scholars and bibliophiles, de Bry’s Florida engravings gained an even larger following in 1946 when American author Stefan Lorant published *The New World*, in which he translated the le Moyne text into English and reproduced the engravings and map.

For archaeologists who, like myself, work in the southeast United States, *The New World* provided an easily accessible portal to the past. The de Bry engravings, for instance, show Timucua Indian burial ceremonies, chiefs being carried in litters, the use of deerskin disguises for hunting, and, yes, Indians participating in a Black Drink ceremony using a nautilus shell cup. There also are Indian houses and palisaded villages, pottery vessels, foods, clothing, ornaments, and weapons, as well as tools and tattoos. Lorant had opened the doors to a veritable museum of sixteenth-century Indian artifacts and customs. Just as informative was the map, which gave us the locations of tens of Indian towns, many mentioned in later Spanish documents.

Since 1946, generations of archaeologists have drawn on

the de Bry Florida book to inform their own research. In the mid 1980s excavations in a mound in west-central Florida, revealed both shell cups and handfuls of stone arrow points, archaeological evidence that we correlated with one of de Bry’s engravings showing the placement of a shell cup on a mound with “arrows...planted in the ground all around it.” And those round copper and sometimes silver ornaments excavated at sites throughout Florida? They are almost exactly like those worn by Indians in the de Bry engravings.

Starved for contemporary images of Southeastern Indians at the time of first contact with Europeans, museum designers and book illustrators also have used the de Bry engravings, relying on them for book covers and exhibits. Le Moyne, de Bry, and Lorant had given us a Rosetta Stone. And the chambered nautilus? It was easy to overlook it in our quest for knowledge and parallels between artifacts we dug up and objects illustrated in 1591.

In *The New World* Lorant tells us how the engravings and narrative came to be. Le Moyne escaped the 1565 Spanish conquest of Fort Caroline and returned to France, later moving to Black Friars on the (then) outskirts of London. There he is thought to have painted the watercolors depicting the French colony and the Indians who lived nearby, intending



De Bry may have borrowed from earlier engravings of cannibals by André Thevet (above) and Hans Staden (right) in creating his own engraving of Florida Indians cooking (facing page). De Bry seems to have kept the fire tender with the fan from Staden’s work but changed the human body parts to animal carcasses.



to publish them with a narrative he was writing. After le Moyne's death in 1588, his widow sold the paintings and narrative to de Bry, who used them as the basis for the 1591 book on Florida. At least that's what de Bry says happened in the introduction to his book.

According to Lorant, two sources document the existence of le Moyne's paintings and text. One is the English explorer-geographer Richard Hakluyt, who, in the introduction to his 1587 English translation of French accounts of the Fort Caroline colony (published as *A Notable Historie Containing Foure Voyages Made by Certaine French Captaynes unto Florida*), wrote: "of chiefest importance are lively drawn in colours at your no smale charges by the skillfull painter James Morgues [Jacques le Moyne], yet living in the Blacke-fryers in London...which he meaneth to publish together with the purtraitures before it be long." The second is de Bry himself.

Scholars have long lamented the loss of all but one of Jacques le Moyne's original watercolors of Florida. That one painting, which shows Timucua Indians with the French

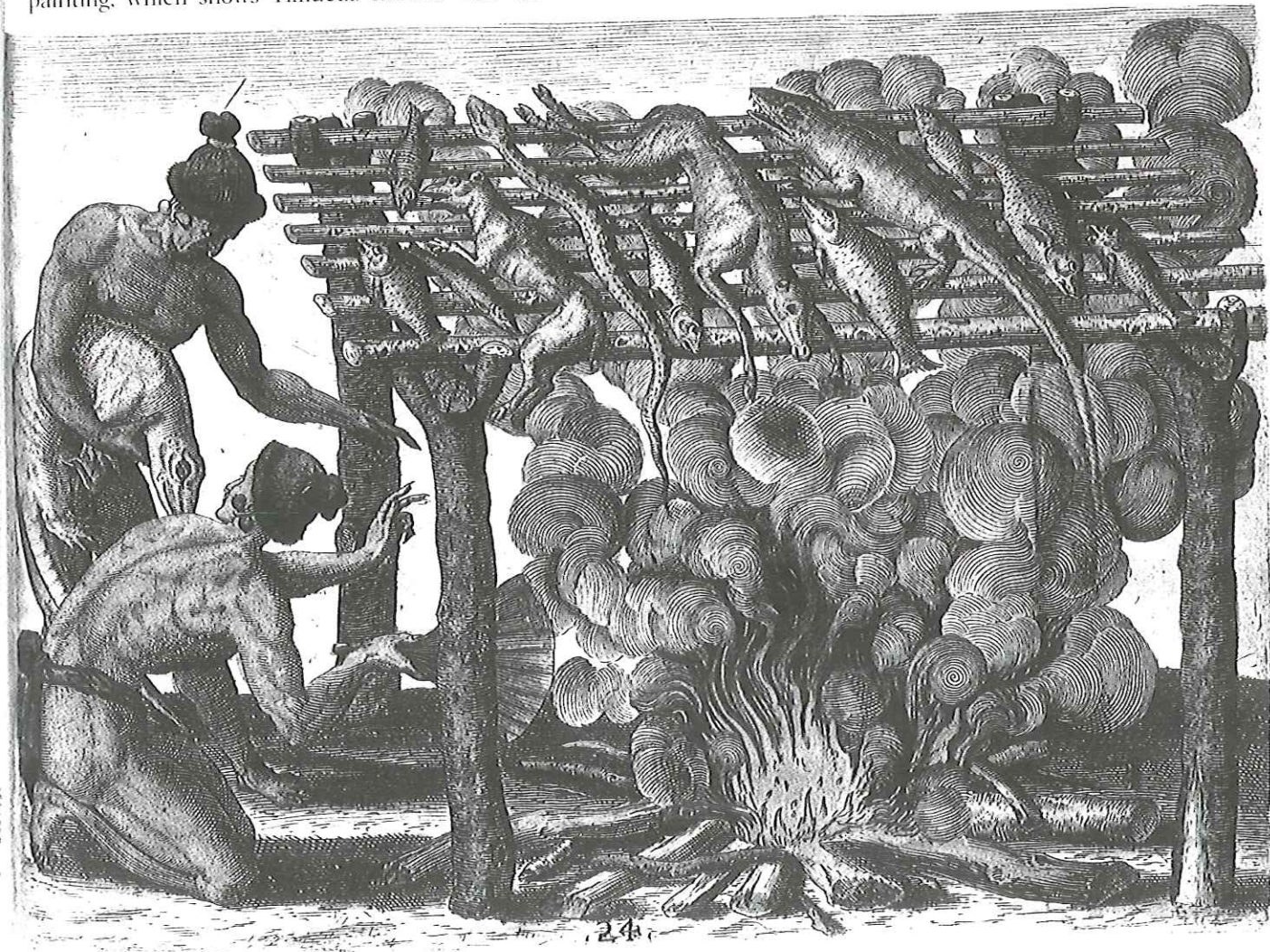


Portrait of the Flemish engraver de Bry, whose inaccurate depictions of Florida Indians have misled archaeologists

leader René de Laudonnière, is now in the collections of the New York Public Library. It measures 7 by 10 inches, about the size of the de Bry engraving of the same scene.

It is puzzling why none of le Moyne's other paintings of Florida exist, especially since today there are perhaps 200 paintings and drawings by him in museums and private collections, including works done in France before he went to Fort Caroline and others done after he returned to France and then moved to England. All of these extant illustrations depict plants (especially flowers, fruits, and nuts), insects, and other animals. None are of Florida scenes, nor, as far as I can tell, of any plant or animal species native to the Southeastern United States.

If he had le Moyne's paintings on hand, why did de Bry erroneously engrave a chambered nautilus and not a Florida whelk shell? That question first surfaced in 1972 and 1973 while I was studying the de Bry engravings on a post-doctoral fellowship at the Smithsonian Institution's National Museum of Natural History. William Sturtevant, a specialist in



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North American Indians at that institution who was mentoring my studies, pointed out that error in the engraving, along with several other puzzling things in more of the 1591 images. For instance, many of the feather headdresses worn by the Timucua Indians looked like those worn by Amazonian Indians, such as the Tupinamba from Brazil. The wooden clubs in the engravings were also straight out of the Amazon.

Another observation was that some scenes in the engravings are of events, such as the construction of a French fort on the South Carolina coast (Charlesfort), which took place in 1562 when the French first visited the coast of the southeast United States. But Jacques le Moyne was not on that expedition. How could he have made paintings based on firsthand knowledge? At the time, my answer to these perplexing inaccuracies was that de Bry and his workers had used a great deal of literary license in making the engravings. Perhaps there were not exact correlations between paintings and engravings. Looking back, I was too stubborn and too caught up in my research to consider the possibility that my Rosetta Stone was carved in something softer than basalt.

Two years later, one of my University of Florida students, Janet McPhail, began a study of the engravings, comparing scenes of the Florida Timucua with those of Brazilian Indians drawn by Europeans prior to 1591. Her discoveries were a bit startling. De Bry not only had borrowed headdresses and clubs from Brazilian

Indians for his Florida engravings of the Timucua Indians, he apparently lifted whole scenes. One source was sketches made by Hans Staden, a German shipwrecked on the Atlantic coast of Brazil in 1547. Staden later was rescued, and in 1557 published an illustrated account of his adventures. De Bry also appears to have borrowed images from three books written by André Thevet, at least one of which appears to have been taken from Staden. Thevet, a French historian, published books on his supposed travels in Brazil, the Caribbean, and east coast of North America in 1557, 1568, and 1583. De Bry would have had access to both Staden's and Thevet's works. That Rosetta Stone was turning to sand.

On the other hand, we did have the one extant le Moyne painting in the New York library. Didn't it at least weaken the claim that de Bry drew heavily on sources other than le Moyne for his Florida engravings? Alas, that particular painting now has been called into question. In a 1988 article in the journal *European Review of Native American Studies*, anthropologist Christian Feest has convincingly argued the painting is actually a copy of the engraving, not vice versa. That painting was never made by Jacques le Moyne.

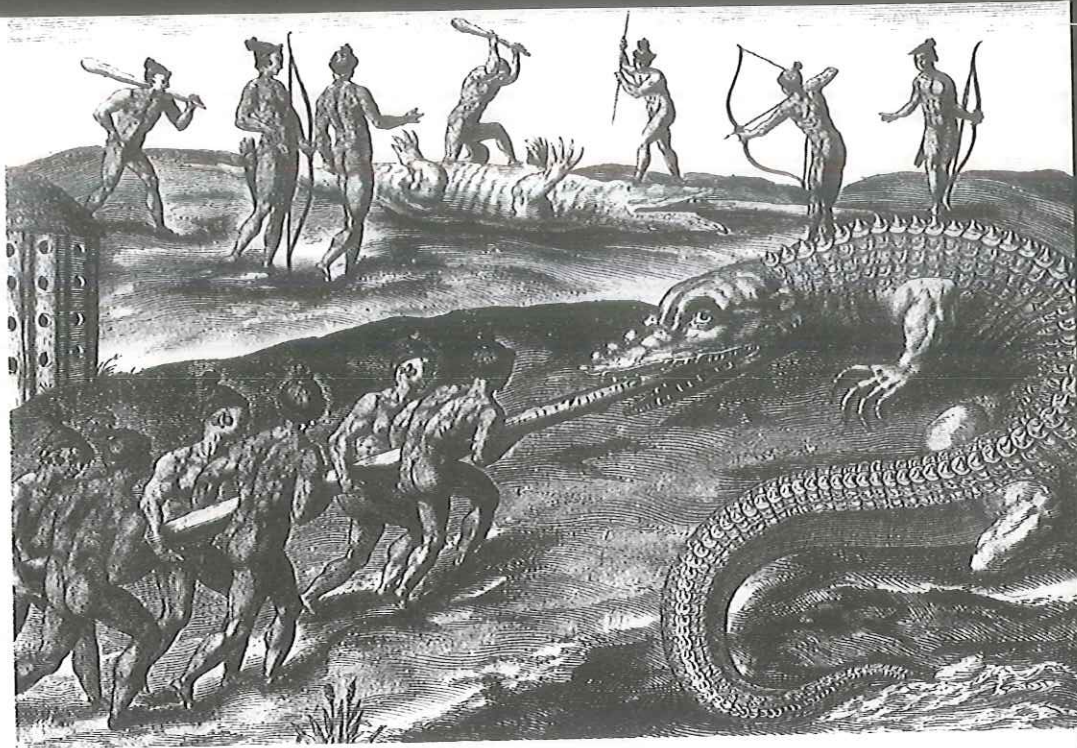
After reexamining all the evidence, I now question whether Jacques le Moyne actually

Little in this de Bry engraving is accurate: not the palisade, houses, nor nautilus shell cup. Southeastern Indian shell cups were made using whelks (left).



Pete Bastrom





It is difficult to believe that Jacques le Moyne, who painted this detailed natural-history scene, also did a painting that was a source for this de Bry engraving showing dragonlike alligators with ears.

did any paintings of Florida Indians. What if the paintings sold by his widow to de Bry were only the ones of plants, insects, and other animals, all European species? Could it be that de Bry simply engraved scenes based on the le Moyne narrative—which is itself largely cribbed from other firsthand French accounts written about Fort Caroline? Then again, we have only de Bry's account that he bought anything at all.

Not knowing what a Timucua Indian feather headdress or war club looked like, de Bry simply borrowed images from other sources, including Staden's illustrated account of his adventures among the Brazilian Indians and, I believe, John White's paintings, as well.

I am afraid there is no Rosetta Stone, no miraculous portal to the past for Southeastern archaeologists. Until someone finds an actual, documented le Moyne drawing or painting of Florida Indians, I am going to assume we have been duped.

The same thing is true of the le Moyne map that I spent hours poring over to track Indian towns, information I published in a book on the Timucua Indians. In his 1992 book *A Foothold in Florida*, author W. John Faupel concludes that much of the information contained in the map came from Spanish sources. It was a creation of de Bry, not le Moyne, and it, too, like the engravings of Indians, contains numerous errors and is hardly an accurate depiction of sixteenth-century Florida. I am even beginning to think de Bry also made up le Moyne's narrative, patching it together from the other French accounts of the Fort Caroline colony.

As one of my colleagues, who had been planning to use information gleaned from the de Bry engravings to write about prehistoric American Indian architecture, put it, "This is depressing." Another, who does paintings of indigenous Florida Indians, basing some details on de Bry engravings, was

not too happy either. But we are not the only ones who have been fooled. For more than a half century, de Bry's renderings have influenced how archaeologists, not to mention museum visitors, view Florida Indians.

For instance, I once curated a museum exhibit that featured, among other things, a life-size reproduction of a Timucua Indian house, basing the reconstruction largely on the flawed de Bry engravings. Florida Indian houses, as I've learned from newly interpreted Spanish documents and excavations at the seventeenth-century Spanish mission village of San Luís in Tallahassee, did not look like those portrayed by de Bry. Fortunately that house exhibit is now relegated to the scrap heap, and I can sleep easier.

If I feel a bit put out, just think about the student I know at a Southern university who wrote a thesis on the tattoo motifs de Bry engraved on his Indians. Those designs—like the canoes, village palisades, corncribs, handled baskets, shell cups, headdresses, clubs, and other items shown in the engravings—are all bogus. If objects appear to be accurately depicted, it is only by luck.

Can we blame de Bry for all this? I think not. When people bought the Florida volume they likely knew exactly what they were getting: entertainment. **And de Bry knew what he was doing: marketing books. It was we modern researchers who made the error of accepting the engravings as fact and unquestioningly using them as a source of information.**

If there is one thing I have learned from this, it is that other figurative land mines may be planted out there, primed to blow up in the faces of archaeologists. Where and what they are remains to be determined. If I were searching for them, I would begin with a hard look at other early European images of American Indians, starting with the de Bry family's 13 other volumes. And don't forget to look closely at the details. ■

JERALD T. MILANICH is a contributing editor to *ARCHAEOLOGY* and an archaeologist at the Florida Museum of Natural History.

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asked ... to ...
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see volume for additional ... to be scanned

Call number: F2513 .D28 1834a

Author: Debret, Jean Baptiste, 1768-1848.

Title: Voyage pittoresque et historique au Brésil, ou Séjour d'un artiste français au Brésil, depuis 1816 jusqu'en 1831 inclusivement, époque de l'avènement et de l'abdication de S. M. D. Pedro 1er, fondateur de l'Empire brésilien. Dedié à l'Académie des Beaux-Arts de l'Institut de France, Par J. B. Debret.

Publication info: Rio de Janeiro, New York, Distribuidora Record, Continental News, 1965.

Description: 3 v. plates, ports., maps, plans, facsim. 57cm.

Note: In portfolios.

Note: Edição comemorativa do IV centenário da cidade de São Sebastião do Rio de Janeiro.

Note: Fac-simile da edição original de Firmin Didot Frères, Paris, 1834.

Subject: Indians of South America--Brazil.

Subject: Brazil--Social life and customs.

Subject: Brazil--Pictorial works.

JCB
**E 834*
D 288 ✓

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all images are in b/w - see attached for ones used on website

Photo Subject
Caption

Debut images already on website / file maker

| | vol. | plate | page | Slide # |
|--|------|-------|--------------|---------|
| X Boutique de la Rue du Val-Longo | 2 | 23 | 78 | 78 |
| X esclaves Nègres, de differente Nations | 2 | 22 | 75 | 44 |
| X Differente Nations Nègres | 2 | 56 | 113 | 43 |
| X Negresses Libres, vivant... + Negresses Marchand | 2 | 52 | 100 | 170 |
| X V ? VENDEURS de LAIT | 2 | 21 | 69 | 175 |
| X Le Chirurgien Nègre | 2 | 46 | 142 | 180 |
| X Marchand de tabac | 2 | 41 | 127 | 181 |
| X Nègres de Cano | 2 | 38 | 113 | 182 |
| X Les Bâilleurs | 2 | 11 | 49 | 183 |
| X Boutique de Cordonnerie | 2 | 29 | 91 | 184 |
| X Feutons... | 2 | 25 | 83 | 239 |
| X Le Collier de Fer... | 2 | 42 | 131 | 234 |
| X Enterrement d'une Femme | 3 | 16 | 152 | 203 |
| X* Envoi Funèbre d'un fils de Roi Nègre | 3 | 16 | 152 | 203? |
| X L'exécution de la Punition Du Fouet | 2 | 45 | 139 (top) | 221 |
| X* Nègres au travaux Tronco | 2 | 45 | 139 (bottom) | 221 |
| X Nègres au Sciens | 2 | 18 | 65 | 179 |

IMAGES to DO - Sp. collection
(see attached yellow sheet)

~~18~~ This is not of vol 2 - of 14 to check vol. 1
check vol. 1 or vol. 3

X ~~NEGRO AU TRONCO~~

Canvoil = not in De Buet - error -
~~18 is not De Buet~~

From: Jerome Handler <jh3v@cms.mail.virginia.edu>

To:

Cc:

Bcc:

Subject: scans at special collections

Attachments:

Jerome Handler
Virginia Foundation for the Humanities
145 Ednam Drive
Charlottesville, VA 22903

Ann, great meeting you and regret that I had completely forgot jackie's instructions to meet you. anytime you are up for lunch and more conversation, do let me know; my schedule is generally pretty flexible. As for the volume and scans. The item is Jean Baptiste Debret, Voyage Pittoresque... (F2513. D28 1834a). There is no pagination but I would very much appreciate scans from volume 2 plate

- 5) Un employee...
- 12) Boutique de Barbiers..
- 13) Marchand de sestés
- 14)Negres Vendeurs
- 15) Retour, A la ville
- 16) Litiere pour voyager
- 17) marchand...vendeur
- 19) negres chasseurs

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ABWBN @ univ. ed

De Brit - to SCOW (with captions)

Vol. 2

Plate

- ~~1~~ 5 UN EMPLOYE... NWO126
- X 12 BOUTIERS de BARIEN, NWO346
- X 13 MARCHAND de LESTES NWO351
- X 14 NEGRE VENDEURS NWO350
- X 15 RETOUR, A LA VILLE NWO348
- X 16 LITIERE POUR VOYAGER (top) NWO349 ✓ Convoi Funer. (bottom)
- X 17 MARCHAND ... VENDEUR NWO342
- X 19 NEGRES CHASSEURS NWO343
- X 20 NEGRES, VENDEURS ... DE TURQUE NWO344
- X 27 PETIT MOULIN NWO345
- X 33 SCENE DE CARNAVAL (top) NWO353
- X 35 NEGRES MARCHANDES (top) NWO352
- X 48 BLANCHISSEUSES (top) NWO347

13

12) marchand de SAMBOURAS (top)
Vendeurs de palmito (nt)

18) bet: Negres chassers rentrant en ville
nt: le retour des negres d'un naturaliste

20) sell: Negres vendeurs de charbon
nt: vendeuses de pied de Turquie

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Call number: **F2513 .D278 1972**

Author: **Debret, Jean Baptiste, 1768-1848.**

Title: **Viagem pitoresca e histórica ao Brasil.**

Publication info: **São Paulo, Livraria Martins, 1972.**

Description: **3 v. in 2. 24 cm.**

Subject: **Indians of South America--Brazil.**

Subject: **Brazil--Social life and customs.**

Subject: **Brazil--Description and travel.**

Series: **Biblioteca historica brasileira**

Series: **Biblioteca histórica brasileira.**

b/w

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Viewing record 3 of 4 from catalog.

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Call number: F2513 .D286 1968

Author: Debret, Jean Baptiste, 1768-1848.

Title: **J. B. Debret e a Viagem pitoresca e histórica ao Brasil. Apresentação e texto: Herculano Gomes Mathias. Reproduções fotográficas: Alexandre Wulfes.**

Publication info: **Rio De Janeiro, Ed. de Ouro, 1968.**

g/w

Description: 317 p. 16 cm.

Note: "722, Coroa."

Subject: Indians of South America--Pictorial works.

Subject: Brazil--Social life and customs--Pictorial works.

Subject: Brazil--Pictorial works.

Related name: Mathias, Herculano Gomes,

Other title: Viagem pitoresca e histórica ao Brasil.

Series: Coleção brasileira de ouro

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*Images in this edition are b/w
poor reproductions of Debret drawings*

do not label as color

Color images

Added 4/20



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Call number: **ND 1950 .D38 A4 1989**

Author: **Debret, Jean Baptiste, 1768-1848.**

Title: **Viagem pitoresca e histórica ao Brasil / Jean Baptiste Debret.**

Publication info: **Belo Horizonte : Editora Itatiaia ; [São Paulo] : Editora da Universidade de São Paulo, 1989.**

Description: **26 p., [102] p. of plates : chiefly col. ill. ; 32 cm.**

Note: **Reprint. Originally published: Viagem pitoresca e histórica ao Brasil : aquarelas e desenhos que não foram reproduzidos na ed. Firmin Didot, 1834. Paris : R. de Castro Maya Editor, 1954 [i.e. 1955].**

Note: **Supplement to: Voyage pittoresque et historique au Brésil.**

Subject: **Debret, Jean Baptiste, 1768-1848. Voyage pittoresque et historique au Brésil--Illustrations.**

Subject: **Brazil--In art.**

Related name: **Debret, Jean Baptiste, 1768-1848. Voyage pittoresque et historique au Brésil.**

Series: **Coleção Reconquista do Brasil ; 3a. sér., vol. 7**

Series: **Coleção Reconquista do Brasil ; 3a. sér., vol. 7.**

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Images are in color

This is reprint of 1954 Paris edition

4/25/06 - The watercolors shown in this volume are not completely different from the images shown in website

Are there images color?

Rock Does Not have this edition

JEAN BAPTISTE DEBRET

**VIAGEM PITORESCA
E HISTÓRICA AO BRASIL**

1989

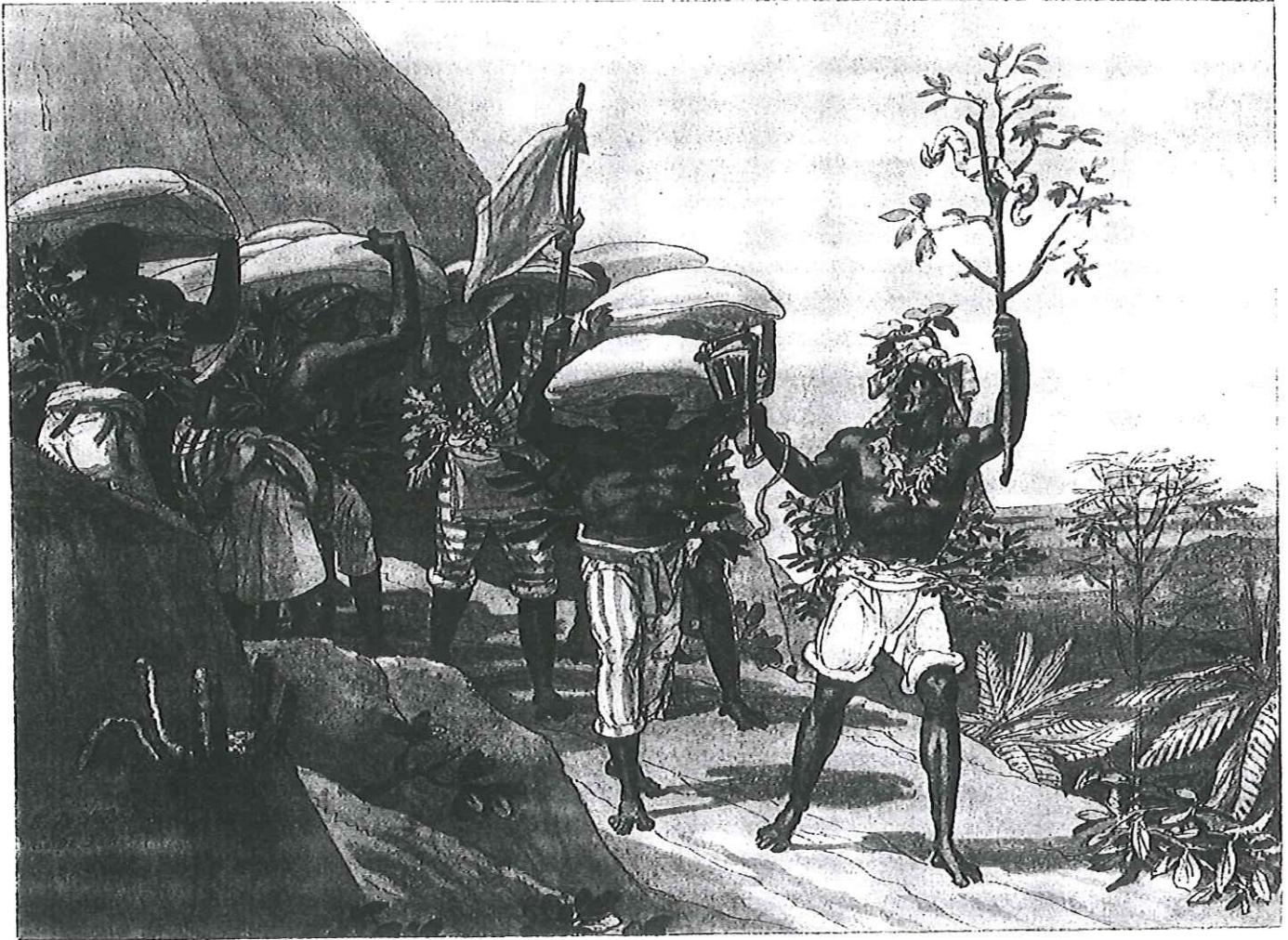
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1826

Debut - 2a



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Call number: **F2513 .D28 1834a**

Author: Debret, Jean Baptiste, 1768-1848.

Title: **Voyage pittoresque et historique au Brésil, ou Séjour d'un artiste français au Brésil, depuis 1816 jusqu'en 1831 inclusivement, époque de l'avènement et de l'abdication de S. M. D. Pedro 1er, fondateur de l'Empire brésilien. Dédié à l'Académie des Beaux-Arts de l'Institut de France, Par J. B. Debret.**

Publication info: **Rio de Janeiro, New York, Distribuidora Record, Continental News, 1965.**

Description: **3 v. plates, ports., maps, plans, facsim. 57cm.**

Note: **In portfolios.**

Note: **Edição comemorativa do IV centenário da cidade de São Sebastião do Rio de Janeiro.**

Note: **Fac-simile da edição original de Firmin Didot Frères, Paris, 1834.**

Subject: Indians of South America--Brazil.

Subject: Brazil--Social life and customs.

Subject: Brazil--Pictorial works.

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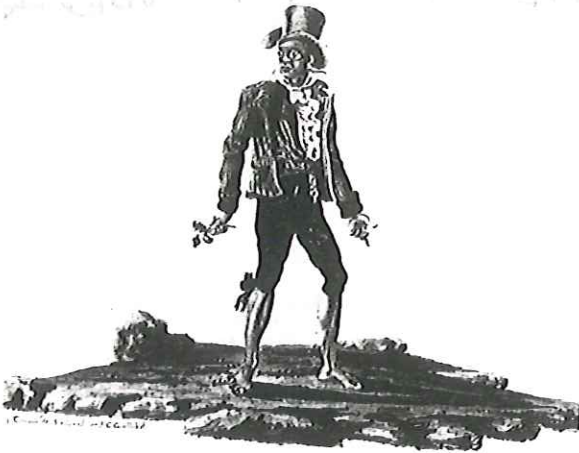
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*Anna 3/25/04
see notes on attached sheet*

19,2 x 12 CM
JANEIRO, BRASIL


(rededor de Flores)

BRASIL



469. Jean Baptiste Debret
Masque de Fer Blanc que l'On Fait Porter aux Nègres
qui Ont la Passion de Manger de la Terre. (Máscara
de Metal que Se Usa nos Negros que Têm o Hábito de
Comer Terra)

AQUARELA SOBRE PAPEL, 18,6 X 10,4 CM
MUSEUS CASTRO MAYA/IBPC, RIO DE JANEIRO, BRASIL

There were 3 volumes of this Voyage Pittoresque...
in FA special collections. Because they were special
collections, I could not check them out. I did
not find this image in any of the volumes.
It does not fit with the style of the other
illustrations. Each volume contained ~25
full page rectangle  drawings
of complete scenes. There were not any stand
alone people like → anywhere. All the
people were engaged in their landscape. The
rest of the illustrations may be of interest
to you, though. The 1st volume contained pictures of Africans



or some other native people in their home environment.
All the pictures were severe caricatures w/ exaggerated
facial features and women's breasts overemphasized.
The 2nd and 3rd volumes contained pictures of slaves
in colonial settings. None of these depictions of slaves
contained the caricature features of the 1st volume.

Plate 10

Une visite a la campagne

by Debret del.

lith: de Ch. Motte

Far left corner

File

From: <sweetj@fiu.edu>
Date: Wed Mar 31, 2004 6:50:20 PM US/Eastern
To: Jerome Handler <jh3v@virginia.edu>
Subject: Re: brazil slavery

Debret-2a

Jerry:

Sorry for the delay in getting back to you. I was out of the country for a few days and only returned late last night.

I'm afraid I can't offer much insight regarding the image. The only thing I might be able to add is that the lead guy in this coffee transport crew, the one carrying the coffee branch, appears to have a thumb piano in his right hand. These crews often sang as they worked, so the rhythm of the thumb piano would certainly make sense. Most of these gangs had a "leader" or "boss," who I presume is this same guy at the front of the crew. However, I also remember reading somewhere that only the "leaders" of coffee transport gangs carried the colored flag that you see being carried by the guy just behind and to the right of the lead guy. I have no idea where I read this; nor do I know the significance of the flag. For what it's worth, the image is used today on the package of a popular Brazilian coffee. You can see it, and a brief description of the image, at:

www.topcoffee.com.br

Hope some of this is helpful. Glad to hear you and Joe are going to push the Arago/Anastasia inquiry. I will look forward to reading it.

Best Wishes...JIM

From: Jerome Handler <jh3v@virginia.edu>
Date: 2004/03/26 Fri PM 03:14:13 EST
To: sweetj@fiu.edu
CC: Tuite Michael <mtuite@virginia.edu>
Subject: brazil slavery

Carle Haberly

jim. could you find a moment or two to check our website, image "debret-2a"....can you help interpret what is going on..I'm afraid the caption I've inserted is too superficial. no rush, but thanks. jerry p.s. miller and I are collaborating on a piece concerning Arago and Anastasia...hope to send you a draft when/if we ever get it done...

Jerome S. Handler
Virginia Foundation for the Humanities
145 Ednam Dr
Charlottesville, Va 22903
(434) 924-3296

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7



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The Graphic : an illustrated weekly newspaper.

1869-1932

English Serial Publication : Newspaper : Weekly v. : ill. ; 36 cm.
London : Graphic,

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Title: **The Graphic :
an illustrated weekly newspaper.**

Publication: London : Graphic,; Great Britain; England; London.

Year: 1869-1932

Frequency: Weekly

Description: Vol. 1, no. 1 (Dec. 4, 1869)-; Ceased with vol. 135, no. 3254 in 1932.; v. : ill. ; 36 cm.

Language: English

Standard No: **LCCN:** 2003-225521

SUBJECT(S)

Geographic: [London \(England\)](#) -- Newspapers.

Note(s): Latest issue consulted: Vol. 100, no. 2613 (Dec. 27, 1919)./ Title from cover./ Also available on microfilm from British Library and Northwestern University Library.

Class Descriptors: **Dewey:** [072](#)

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Succeeding Title: [National graphic; \(OCoLC\)1780256](#)

Material Type: [Newspaper \(new\)](#)

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record ~~Debret~~

Debret-2a



451. Jean Baptiste Debret

Convoi de Café S'Acheminant Vers la Ville (Carregadores de Café a Caminho da Cidade). Rio de Janeiro, 1826

AQUARELA SOBRE PAPEL. 15,9 X 22 CM.

MUSEUS CASTRO MAYA/IBPC, RIO DE JANEIRO, BRASIL

A obra foi reproduzida no álbum de Debret Voyage Pittoresque et Historique au Brésil, publicado por Firmin Didot frères, em Paris, 1834

Write short to interpret this word and if it is up or used

waiting for reply 3/26/04



452. Jean Baptiste Debret

Café (Café)

AQUARELA SOBRE PAPEL. 24 X 18,9 CM.

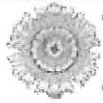
MUSEUS CASTRO MAYA/IBPC, RIO DE JANEIRO, BRASIL

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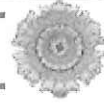
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SEARCH RESULTS: Displaying 3 of 5.

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O Brasil dos viajantes / Ana Maria de Moraes Belluzzo.

2/7/04

Uet

ore

LC Control Number: 95832124

Type of Material: Book (Print, Microform, Electronic, etc.)

Brief Description: *Belluzzo, Ana Maria de Moraes.*

O Brasil dos viajantes / Ana Maria de Moraes Belluzzo.

[São Paulo, Brazil] : Metalivros ; [Rio de Janeiro, Brazil] : Odebrecht, 1994.

3 v. : ill. (some col.), col. maps ; 31 cm.

3/10/04

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Picture books -

Vol. 1 Imaginário do Novo Mundo

Contains very early maps - depictions of
New world, mostly Amerindian & (Brazil)
e.g. De Bry

Nothing particularly useful for website

Vol. 2

Um Lugar no Universo

Nothing for website

Vol. 3

CONSTRUÇÃO da PAISAGEM

Contains several sketches / watercolours of
Chalks Landscapes

plate ~~400/401~~

view of Bahia, Recife

plate

p. 417 of people
plates 400/401 1827

86 - Debut, plate 454 - water color

92 -

reproduces a
number of the original
watercolours of
Debut that have
virtually published
- 6/4 in
in book

Vol. 3 has a few items that
might be of use on website -
not his priority

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Record: [Prev](#) [Next](#)

Author: Debret, Jean Baptiste, 1768-1848
 Title: **Voyage pittoresque et historique au Brésil, ou Séjour d'un artiste français au Brésil, depuis 1816 jusqu'en 1831 inclusivement, : époques de l'avènement et de l'abdication de S.M.D. Pedro 1er, fondateur de l'Empire brésilien. / Par J. B. Debret ..**
 Published: Paris : Firmin Didot frères, imprimeurs de L'Institut de France, libraires, rue Jacob, no 24, M DCCC XXXV-M DCCC XXXIX.. [1834-1839]
 Descript'n: 3 v. : ill., maps, port. ; 57 cm. (1o)

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Note: Date of imprint of vol. 2: M DCCC XXXV. [1835]
 Pagination: v. 1: [6], xvi, 17-56, [2], 10 p., [1], 36, 6, 6, [1] leaves of plates; v. 2: [4], ii, 162, [2] p., 49 [i.e. 41], [1] leaves of plates; v. 3: [4], II, [3]-236, xvj, 237-252 p., [1], 54 [i.e. 51], [1] leaves of plates
 Signatures: v. 1: pi4 (-pi4) 1-4² 5-251, ² 1-² 2³ 3² (-² 32); v. 2: pi4 (-pi4) 1-41² ; v. 3: pi² 1-59² a-d² 60-63²

Errata: p. v. 2, p. [1] at the end
 References: Sabin 1834
 Berger, P. Bib. do Rio de Janeiro, p. 82-84

LC subject: Indians of South America -- Brazil

Brazil -- Pictorial works
Brazil -- Social life and customs

Other info: Imprint 1834
 Imprint 1839
 France Paris

Other ti: Sejour d'un artiste français au Brésil, depuis 1816 jusqu'en 1831 inclusivement

LCCN: 05041655

Rlin/oclc: RIBR03-B1096

*JCB copy as b/w?
 APB + extra 2 -*

For website, JCB original edition used as well as UVA. Pictorial edition

See also American Archive Images & filmstrip

Record 7 of 7
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6/19/06 - JCB - looked over 3 volumes again for

image to add - see attached sheet (7 scans required)

to ~~A~~ Scan (with
caption)

Check UVA (Academy of the Disciples)

JCB

Vol. 2

- 07385-15 X plate 6 - Une dame Brés. lienne) (described on p. 33) (Bottom)
- 16 X 21 - Vendeurs de lait et de café (p. 73)
- 3 X 36 (top only) Nègres ANG. U. ROS (p. 113)

Vol. 3

- 07385-17 X plate 6 (not top only) marchand de fleurs (p. 125)
- 18 X 8 (top) "nègresses allant à l'église" (129)
- 19 X 15 (top + bottom) mariages de Nègres (149)
- 19 X 15 (bottom) convoi funéraire

-
- ✓ 5 rog. notes on Detroit - see French b.d.g. dictoman
 - ✓ bonn Paris April 1768
 - ✓ Detroit in Brazil 1816 to 1831

photo - estimate this for a # image -

Site last updated
June 2000 / Vll

6/19 / 06 - JCB

Debit - checking images that I might want
want, as some more already have - see Archive of
early American maps

See Early America Archive

- Vol. 1 - ^{plant} pictures of Americans - no blacks
- Vol. 2 - SLAVE images - the most in this vol.
- Vol. 3 also SLAVE images

Deduct vol. 2

vol. 3

5 fac

16

11 fac

33 fac

12 fac

35 fac

13 fac.

14 fac

38 fac

15 fac

41

16 fac

42

17 fac

18

45

19 fac

46

20 fac

48

22

52

23

25

56

27

29

~~to do
w/ caption~~

~~6 (one done Bröström), discuss on p. 33~~

if any of Resimti have been done on early Amer
usage use the

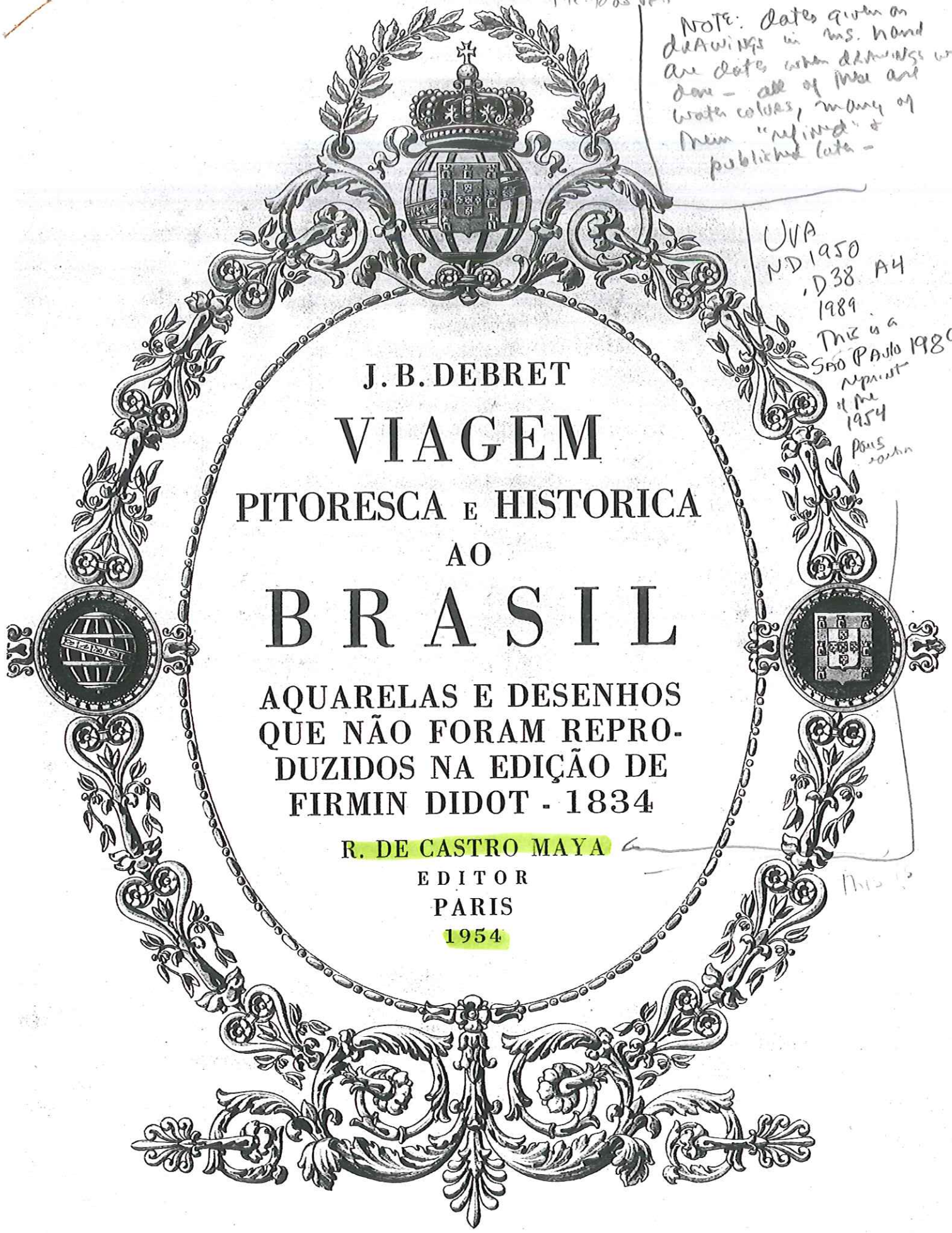
File to do VEH

NOTE: dates given on drawings in ms. hand are dates when drawings were done - all of them are water colours, many of them "refined" & published later -

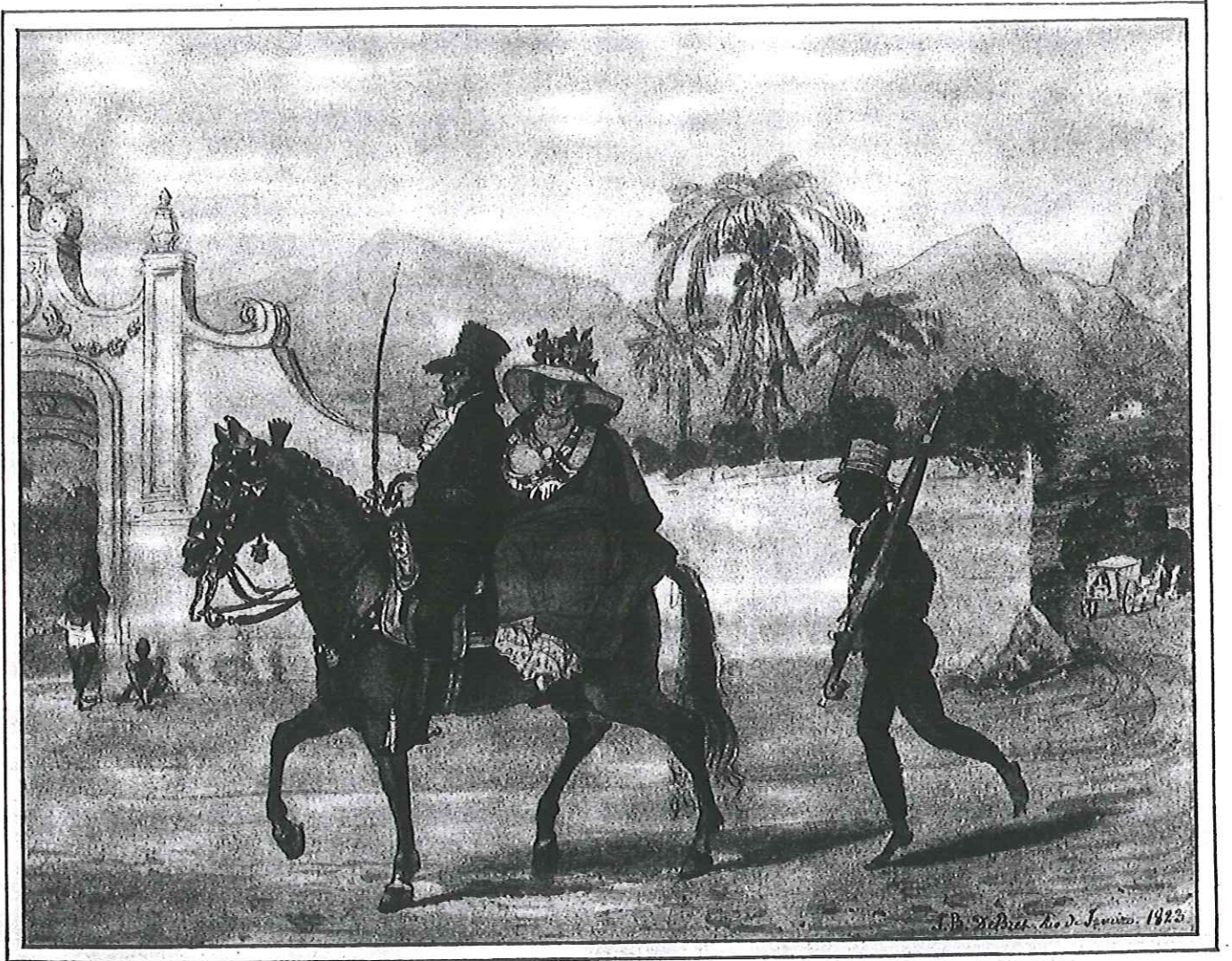
UVA
ND 1950
.D38 A4
1989
This is a
Sao Paulo 1989
Apr 1954
Paris
1954

J. B. DEBRET
VIAGEM
PITORESCA E HISTORICA
AO
BRASIL
AQUARELAS E DESENHOS
QUE NÃO FORAM REPRO-
DUZIDOS NA EDIÇÃO DE
FIRMIN DIDOT - 1834

R. DE CASTRO MAYA
EDITOR
PARIS
1954



1823



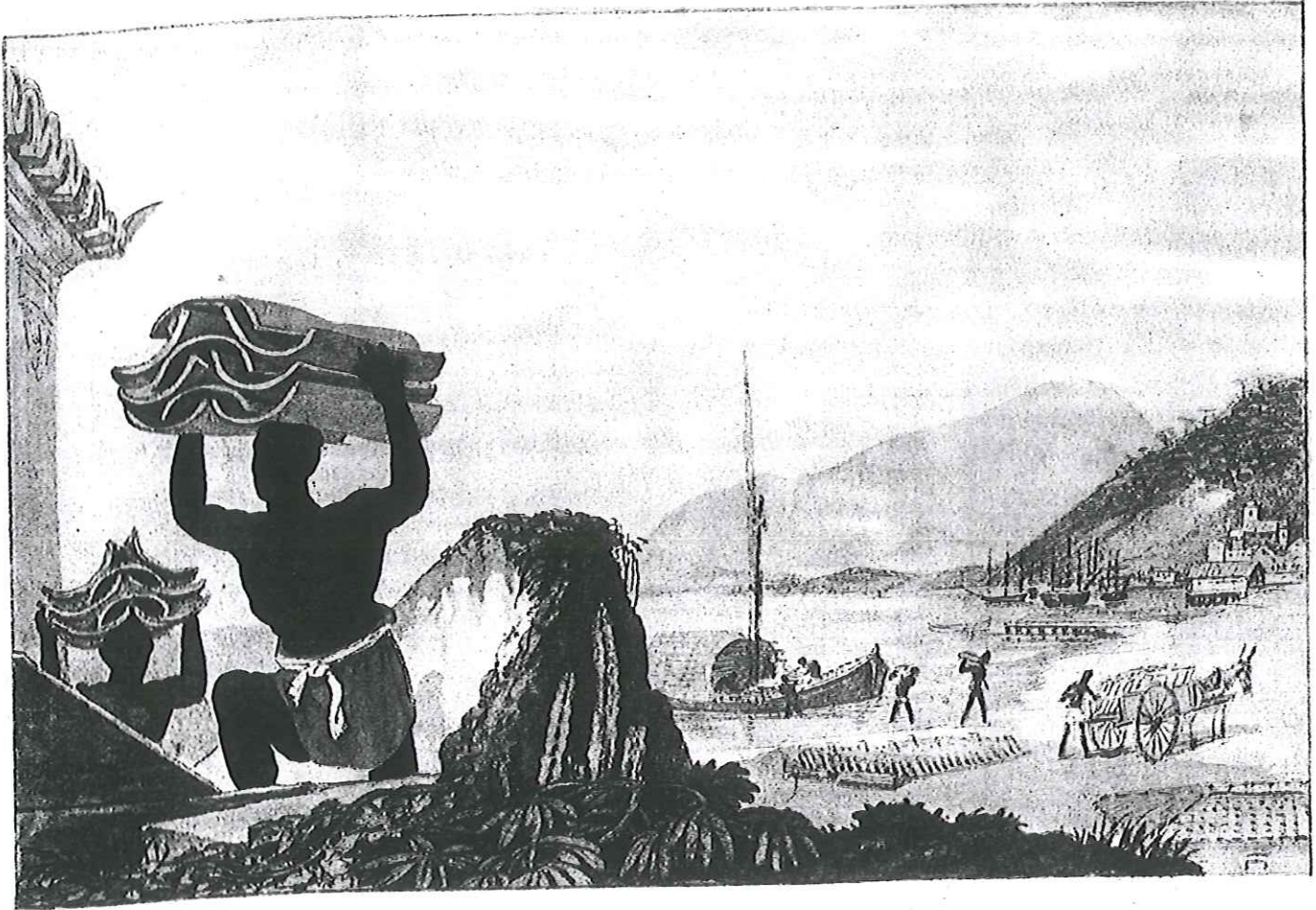
1822



1823?



1923



1827



1824



1823



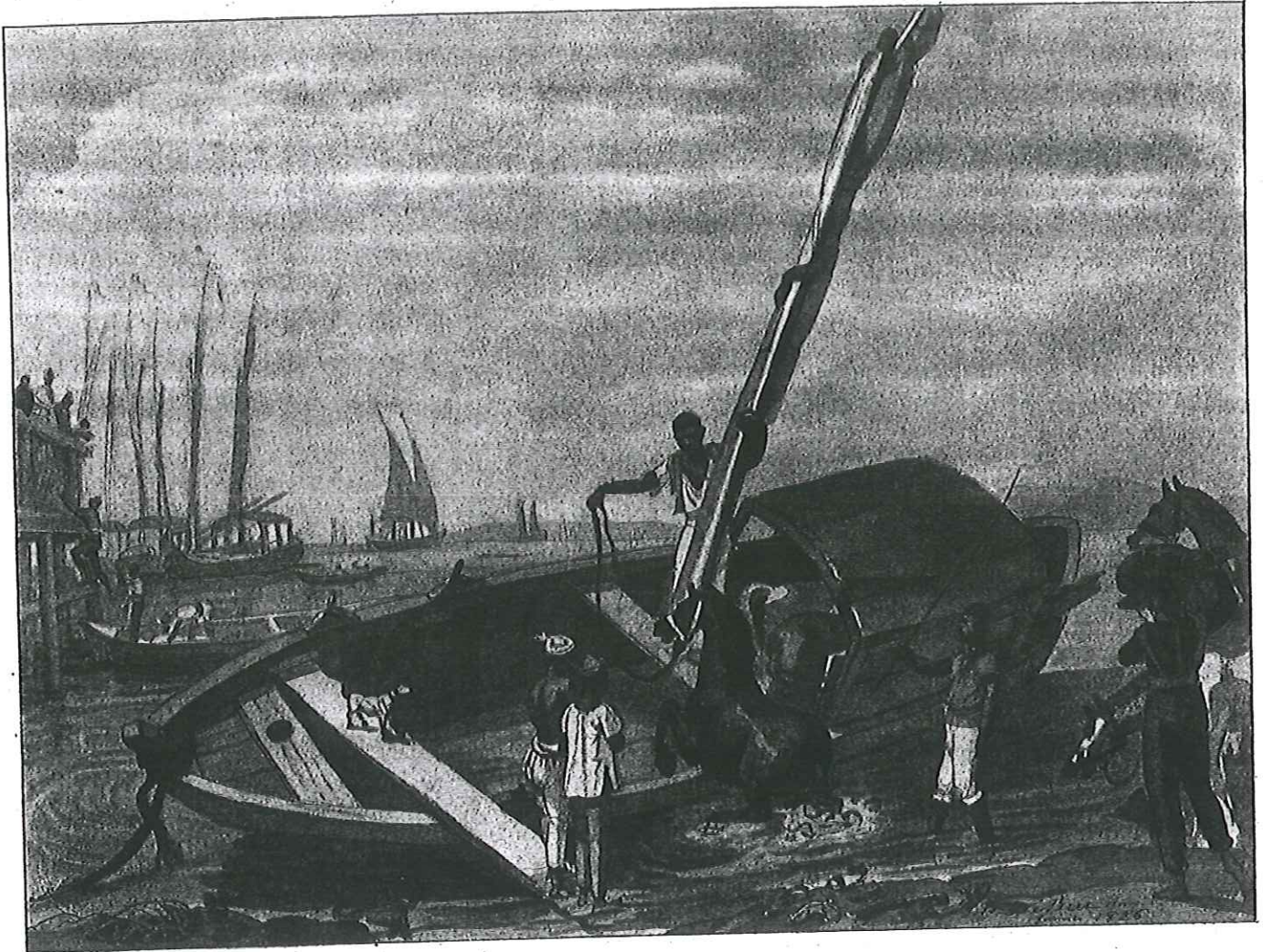
1823



1826



1826

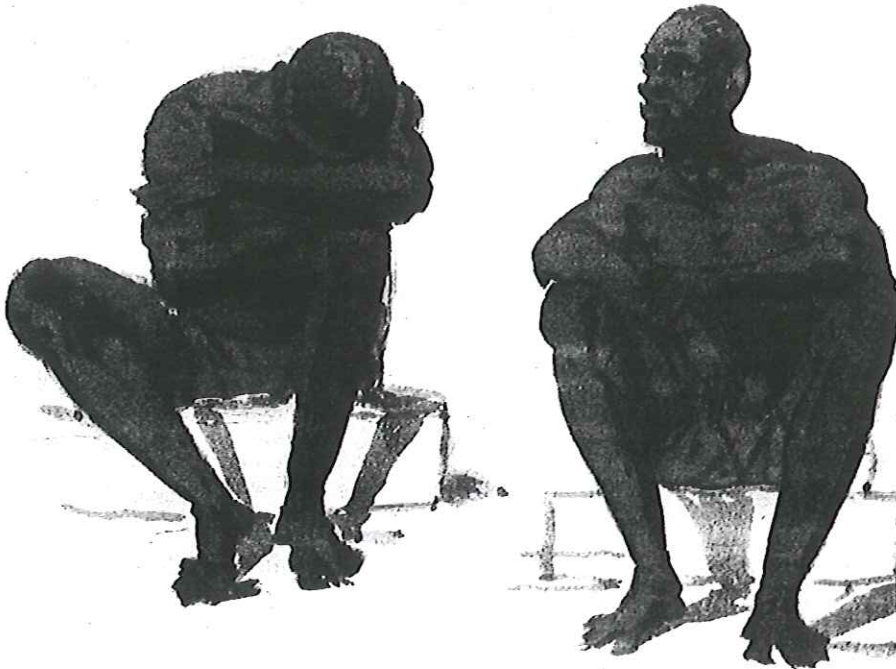


No Date

Mid 1820s



124



125

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AUTHOR Entire Collection Search

Limited to: Words in TITLES "voyage" and LANGUAGE "English" and YEAR of Publication after 1720 and YEAR of Publication before 1730 and PLACE of Publication "london" and FORMAT of Material "BOOK" sorted by YEAR

Record 1 of 2
Record: Next

Over

Author Defoe, Daniel, 1661?-1731
 Title **The four years voyages of Capt. George Roberts; being a series of uncommon events, which befell him in a voyage to the islands of the Canaries, Cape de Verde, and Barbadoes, from whence he was bound to the coast of Guiney ... : together with observations on the minerals, mineral waters, metals, and salts, and of the nitre with which some of these islands abound. / Written by himself, ..**
 Published London : Printed for A. Bettesworth, at the Red Lyon, in Pater-Noster-Row, and J. Osborn, at the ship, at St. Saviour's Dock-Head, near Horsely-Down., 1726
 Descript'n [6], 458 p. [5] leaves of plates (1 folded) : ill., maps; 20 cm. (8vo)

Permalink to this Josiah record

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| JCB | D726 .R644f | USE IN LIBRARY |

Note Attribution to Defoe is based on internal textual relationship to his works of proven authorship together with supporting external evidence (cf. Moore, J.R. Defoe (1971 ed.) p. 104)

Ordered 6/9

Signatures: A4(-A4) B-2F8 2G4 2H² (-2H2)

References

Brown, J.C. Cat. 1493-1800, 3:387
 Moore, J.R. Defoe (1971 ed.), 483
 Sabin 71888

See JSH 1971 Guide, p. 24
 note entry is misleading

LC subject

Adventure and adventurers

Other info

England London

1991 Supplement, p. 9
 reproduced in Astley

compare Astley and original

Illustrations - same copper engravings, sep map of
Cape Verde island

Between pp. 422 & 423 2 engravings

* (a man and a woman on the island of ~~St~~ St John - JCB_06513-2
a man and a " " of the island of St. JOHN in the West -
Indis -
- JCB_06513-3

St. JOHN (Cape Verde Islands)

JOSE AMOR

ⓐ Can these be put on one page

JCB_06513-2,3

file checked to Barbados



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A general history of the pyrates.

Daniel Defoe; Charles Johnson; Manuel Schonhorn

1972, ?

English Book xviii, 717 p. illus. 24 cm.

Columbia, University of South Carolina Press ; ISBN: 0872492702

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Title: A general history of the pyrates.

Author(s): [Defoe, Daniel, 1661?-1731.](#) ; [Johnson, Charles.](#); fl. 1724-1731. ; General history of the robberies and murders of the most notorious pyrates.; [Schonhorn, Manuel.](#) ; ed.

Publication: Columbia, University of South Carolina Press

Year: 1972, ?

Description: xviii, 717 p. illus. 24 cm.

Language: English

Standard No: ISBN: 0872492702 LCCN: 72-5341

SUBJECT(S)

1st ed. 1724

*✓ Barbados indexed
39, 95, 167, 436*

Descriptor: [Pirates.](#)
[Pirates.](#)

Note(s): Originally published under title: A general history of the robberies and murders o the most notorious pyrates ... by Captain Charles Johnson./ Includes bibliographical references.

Class Descriptors: LC: [G535](#); Dewey: [910/.453](#)

Other Titles: General history of the robberies and murders of the most notorious pyrates

Responsibility: Edited by Manuel Schonhorn.

Document Type: Book

Entry: 19730305

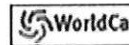
Update: 20060118

Accession No: OCLC: 595281

Database: WorldCat



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Author Defoe, Daniel, 1661?-1731. supposed author
Title **A general history of the pyrates, from their first rise and settlement in the island of Providence, to the present time. With the remarkable actions and adventures of the two female pyrates Mary Read and Anne Bonny ... To which is added, a short abstract of the statute and civil law, in relation to piracy. By Captain Charles Johnson**
Edition 4th ed
Published London, Printed for, and sold by T. Woodward, at the Half-moon, over against St. Dunstan's Church, Fleet-Street, 1726-[28]
Descript'n 2 v. engr. plates, 2 fold maps. 20 cm

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| HAY TRANSFER | F2161 .D4 1726 | USE IN LIBRARY |

Brown has HAY TRANSFER v. 1-2;
Note Vol. 2 has title: The history of the pyrates, containing the lives of Captain Misson [and others] ... and their several crews. Intermix'd with a description of Magadoxa in Ethiopia ... taken from Captain Beavis's Journal. London, Printed and sold by T. Woodward [1728]
 Attribution to Defoe is based on internal relationship to his works of proven authorship, together with supporting external evidence. Cf. J. R. Moore. Defoe in the pillory 1939. p. 126-188
 First published with title: A general history of the robberies and murders of the most notorious pyrates. London, Printed for C. Rivington, 1724. Vol. 2, dealing chiefly with the pirates of Madagascar, was first published July 25, 1728. The 1726 ed.. of v.1 and this 1728 ed. of v.2 are usually regarded as the complete 4th ed. of the History. Cf. Moore, item 458
 The fold. map in v.2 is that of "the Middle Part of America", with an inset of the Isles of Cape Verd
Rlin/oclc RIBGR04396437-B

Record 1 of 3

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Call number: **HT1081 .D46 1989**

Author: **Deive, Carlos Esteban, 1935-**

Title: **Los guerrilleros negros : esclavos y cimarrones en Santo Domingo / Carlos Esteban Deive.**

Publication info: **Santo Domingo, República Dominicana : Fundación Cultural Dominicana, 1989.**

Description: **307 p., [2] leaves of plates : 2 maps ; 23 cm.**

Note: **Bibliography: p. 299-304.**

Subject: **Slavery--Dominican Republic.**

Subject: **Blacks--Dominican Republic.**

Subject: **Maroons--Dominican Republic.**

Subject: **Fugitive slaves--Dominican Republic.**

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no ill.; no plates found in book.

anything helpful in biblio already references

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D825

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DE LA BECHE, H. T.

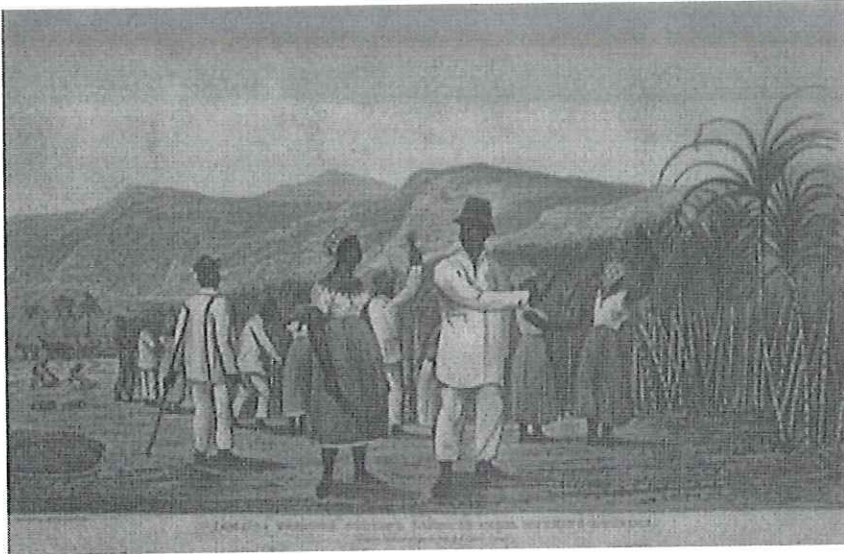
NOTES on the Present Condition of the
Negroes in Jamaica. London, 1825

Facing title page - color

JAMAICAN Negroes cutting cane in their working
Dresses.

The only illustration in the pamphlet

HAVE this on website - NW0055

The Atlantic Slave Trade and Slave Life in the Americas**Sugar Cane Harvest, Jamaica, 1820s****Image Reference**

NW0055

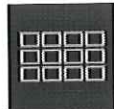
Source

H. T. De La Beche, Notes on the Present Condition of the Negroes in Jamaica (London, 1825), frontispiece. (Copy in the John Carter Brown Library at Brown University)

Comments

Caption, "Jamaica Negroes Cutting Cane in their Working Dresses"; men and women in "first gang" cutting cane; black driver.

Henry Thoreau



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Call number: **DT351 .D394 1826**

Author: **Denham, Dixon, 1786-1828.**

Title: **Narrative of travels and discoveries in Northern and Central Africa, in the years 1822, 1823, and 1824, by Major Denham, F.R.S., Captain Clapperton, and the late Doctor Oudney, extending across the great desert to the tenth degree of northern latitude, and from Kouka in Bornou, to Sackatoo, the capital of the Felatah empire.**

Publication info: **London. John Murray, 1826.**

Description: **xlvi, 335, 269 p. plates, fold. maps, facsims. 22 cm.**

Subject: **Africa, Central--Description and travel**

Subject: **Africa, North--Description and travel**

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all of these drawn by Capt. Clapperton



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illustration

*Ultraman
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all
caption*

- Facing p. 4 - "Body Guard of the Sheik of BORNOU"*
 - 46 - "Kanemba market woman" / "Immortal wound of Soudan"*
 - 166 - Kanemba spearman / Munga Bournou*
 - 229 - "On the shore of the Sheik of BORNOU Fishing Boats of the Shary"*
 - 279 - LANCE of the Sultan of BORN HARM*
- (over)*

get details on captions, + describe

D. Denham,

DT 351. D 394 1826

check captions

2nd part, p. 54 - pages

✓ 46 (L) - KANEMBOO MARKET WOMAN. (R) Unmarried
WOMAN OF SOUDAN

✓ 64 "Body Guard of the Sheikh of BORNOU"

✓ 166 (L) KANEMBOO SPEARMAN. (R) Munga Bowman.
In the service of the Sheikh of BORNOU

✓ 229 "Fishing Boats on the SHARY"

279 LANCERS OF THE SULTAN OF BEGHARMI
#

✓ 2nd part, p. 54 - pages (no caption)

top: Native of KASUNA in SOUDAN

center left: Negroes of JACOBA

" right: Negroes of NYFFEE

lower left: UMBUUM OF SOUTH KANO

" right: GOO BUR and ZAMFRA

~~Nas Cat 901~~

~~Chick~~

Chick notebook

for place name

LOVE 504

p. 44

Boo - Khaloom, p. 41

✓ p. 46 - The town of

"LARI is inhabited by the people of KANEM, who are known by the name of KANEMBOS the women are good looking..."

Somewhere in Sahel region of W. Sudan or N. Niger.

✓ p. 64 "The black chiefs and favorites... were habited in COATS of MAIL composed of iron chain which covered them from the Throat to the knees... their horses' heads were ~~also~~ also defended by plates of iron, brass, and ~~with~~ silver..."

✓ p. 229 - River Shary - where is this located? Somewhere in N. Nigeria?

Shary empties into Lake Chad -

p. 279 - Beghamir - Eastern shores of Lake Chad

"Clothed in a yellow wadded JACKET, with a scarlet cap, and mounted on the horse... [which] was one of the finest horses I had seen; and covered with a scarlet cloth, also wadded..."

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A number of photographs -
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Format: Book

Author: Dent, Hastings Charles, 1855-

Title: A year in Brazil : with notes on the abolition of slavery, the finances of the empire, religion, meteorology, natural history, etc. / by Hastings Charles Dent ... ; with ten full-page illustrations and two maps.

Imprint: London : Kegan Paul, Trench & Co., Paternoster Square, 1886.

Description: xvii, [1], 444, 32 p., [10] leaves of plates : ill., fold. maps ; 23 cm.

Notes: Publisher's catalogue, final 32 pages.

Citations: Lib. Company. Afro-Americana, 3078.

Subject: Natural history --Brazil.

Subject: Slaves --Emancipation --Brazil.

Subject: Brazil --Description and travel.

Genre/Phys. Char.: Voyages and travels.

Subject: SP3 Afro-Americana.

Subject: SP6 Natural History.

Local Entry: Imprint:ENG. London. 1886.

System No.: PALR92-B3310

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not in A&A1

Author Descourtiz, M. E. (Michel Etienne), b. 1775

Title Voyage d'un naturaliste, ..

Published Paris : Dufart, 1809

NOTE: This has plenty of illustrations -

Permalink to this Josiah record 3 vols.

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Note Retrospective conversion: original entry

LC subject Natural history
Scientific expeditions

Other info Imprint 1809
France Paris

Rlin/oclc RIBR02-B1561

6/22/04
IN UVA
not in LCP
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A 1809.D446
3 vols

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6/22/06 -

Vol. 1 - a number of colored plates, most of plants & animals, two of people -

(5 scan) front piece, title page: "Cabanes et temple des Phylans [Fulani?]" described in Vol. 3, page 163 JCB - 05686-1

(NO scan) facing 247. Charot funeraire - somewhat refers to Charleston, S.C.

Vol. 2 - deeds of St. Domingue - several colored lithographs of plants / animals -

front piece, facing title page: JCB - 05686-3

AJOU PAS du LAGAN PEINIE, appelle le Cirque des Bambous

vol. 2
p. 044

2

DESCOURTILZ 1809

Vol. 3 — Treats St. Dominique —
also has section on various African groups,
according Phylani's (see pp 160-171)
[Fulani's]

This section is titled "Essai sur les
mœurs et coutumes des habitans de Guinée,
à Saint-Dominique; pour servir à l'histoire
générale de l'Afrique" (pp. 111-234)
includes observations on blacks in St. Dominique —

end of volume a couple of "people" colored
demographic list of Spain & Southern France

✗ NO SCANS on website, but the colored
illustrations on title page on Vol. 1 is
referred to:

~~Scans~~

✓ Scans

Vol. 1, facing title page

Vol. 2, " " " "

A JOUPAS du LAGON Peintier, appelée
le Cirque des Bambons'

described on p. 44, vol. 2 — This scene is in St. Dominique



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Voyages d'un naturaliste, et ses observations faites sur les trois règnes de la nature, dans plusieurs ports de mere francais

Descourtiz, Michel Étienne, 1775-1835.

Author: Descourtiz, Michel Étienne, 1775-1835.

Title: Voyages d'un naturaliste, et ses observations faites sur les trois règnes de la nature, dans plusieurs ports de mere francais ... dédiés à S. Ex. Mgr. le Comte de Lacépède, par M. E. Descourtiz.

Publication info: Paris, Dufart, 1809.

Description: 3 v. plates (part col., part fold.) 21 cm.

Subject: Leclere, Charles Victor Emmanuel, 1772-1802.

Subject: Toussaint Louverture, 1743?-1803.

Subject: Natural history--Haiti.

Subject: Scientific expeditions.

Subject: Haiti--History.

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8/23/06 -
See bibliographic sheet on JCB scans -
check UVA volumes if there are different images - also for
any for relevant textual materials

JCB copy
Vol. 1 - Cabane - frontispiece
Facing p. 247 - NOT in UVA copy

Vol. 2 - ADAMS - frontispiece

no new scans

file

BROWN

Author **Díaz Soler, Luis M**
 Title Historia de la esclavitud negra en Puerto Rico / Luis M. Diaz Soler
 Edition [2. ed.]
 Published Rio Piedras : Editorial Universitaria, Universidad de Puerto Rico, 1965
 Descript'n 439 p. : tables ; 25 cm
 Permalink to this Josiah record
 LOCATION CALL # STATUS
 ROCK HT1086 .D5 1965 AVAILABLE
 Note Bibliography: p.403-420
 LC subject Slavery -- Puerto Rico
 African Americans -- Puerto Rico 1965 edition - no images
 Rlin/oclc RIBGR05084560-B

1970 edition

→ 6/5/06 Chessy Brady

3 illustrations: p. 97 "esclava en un barco negrero" EOH
 p. 141 "una esclava doméstica cuida del niño blanco"
 p. 193 "acto de carimbar" - Branding BLAKE 1
 1 document copy: bll 352-
 p. 353 Sept. 1870 document of Rafael Burgos Macías of Coamo, P.R.
 "una relación nominal de cédulas de esclavos depositadas en el Banco de Puerto Rico."

NO primary source given

6/7/06

Chessy:

- 1) is this image clear enough to get a good scanned copy? → don't think so
- 2) do we have a description of the image or otherwise indicate what it represents → yes, p. 151, see ^{stapled} ~~attached~~ page
- 3) check again, make sure no primary source is given
 ↳ No source given



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161

Díaz Soler Historia de la esclavitud negra en
Puerto Rico

Domestic Slaves in Puerto Rico

A Summary

Díaz Soler – pp. 151-152

6/11/06 - Brady

In the 19th century, masters often thought of their loyal domestic slaves as part of the family. Many of the female house slaves were wet nurses to the masters' children and became their primary caregivers afterwards. Díaz Soler suggest two possible outcomes for these intimate relationships between white children and their black servants. Either the children and slaves became close and affectionate so that the children were sympathetic to the plight of their slaves and readily shared their daily lessons with the slaves, or the situation created superiority complexes and in the small tyrants which increased the suffering of the slaves.

file



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Full Display -- Library Co. of Philadelphia
Author> "diderot" -- Title 16 of 16

Options: Use Labeled Format

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PREV [] [] NEXT
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Format: Book

Author: Diderot, Denis, 1713-1784.

Title: Encyclopedie, ou, Dictionnaire Raisonne des Sciences, des Arts et des Metiers / par une Societe de Gens de Lettres ; Mis en ordre & publie par M. Diderot ...

Imprint: s.l. : s.n.

Description: 35 vols. ; cm. (fol.)

Local Notes: Library has: Tome Premier.[-XVII] ... Supplement a l'Encyclopedie, ou Dictionnaire Raisonne des Sciences, des Arts et des Metiers ... Tome Premier.[-IV] ... Table Analy..

Local Notes: ... by Marc-Michel Rey, 1780 (I-II). [Planches] Paris: by Briasson, David, Le Breton, Durand, 1762 (I. 269 plts.); 1763 (II. 233 plts.-III, 201 plts.); 1764 (VI. 294 plts.); 1767 (V. 248 plts.); 1768 (VI. 294 plts.); 1769 (VII. 259 plts.); 1771 (VIII. 254 plts.-IX. 253 plts.); 1777 (X. 337 plts.-XI. 239 plts.-XII. 244 plts.).

Local Notes: Retrospective conversion record: original entry.

Local Notes: Recon note: call number : unreadable?

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Plats on Sugar, etc are in

Recueil de Planches, sur les Sciences ...

Paris 1762, vol. 1

Record #

Sugar, plate X2 (top + bottom) Science - plate 2

3 (tools, pots, distilling)

X4 (boiling house) Science - plate 4

X6 (sugar pots) Appensee - des - Sucres

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Call number: AE25 .E55 1751 Recueil

Title: Recueil de planches, sur les sciences, les arts libéraux, et les arts mécaniques, avec leur explication.

Publication info: A Paris : Chez Briasson ... : David ... : Le Breton ... : Durand ..., 1762-1772.

Description: 11 v. : ill. (engravings) ; 44 cm. (fol.)

Note: Plates (2888) illustrate the Encyclopédie of Diderot and d'Alembert.

Note: "C'est M. Besnard, graveur, qui a dirigé l'exécution des planches le quatrième volume inclusivement jusqu'à la fin de la collection"--Avertissement, v. 11, p. [ix].

Note: Vol. 2 issued in two livraisons, constituting v. 2-3; v. 4-11 also called livraison 3-10.

Note: Includes "Table alphabétique" in v. 11.

Subject: Machinery--Encyclopedias--Early works to 1800.

Related name: Diderot, Denis, 1713-1784.

Related name: Alembert, Jean Le Rond d', 1717-1783.

Related name: Benard, Robert, b. 1734.

Other title: Encyclopédie, ou, Dictionnaire raisonné des sciences, des arts et des métiers.

SPEC-COLL--

Location: SC-STKS --

Library has: v.1-11

4/30/03 - requested 5 scans

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p. 11 - Scenic (description of plates)

- I Scenic - plate 1
- ✓ II Scenic - plate 2
- III
- IV Scenic - plate 4
- ✓ V
- VI Apparence des scènes

OVER

Over

✓ Plate Not numbered - fig. 1 (top) - cotton product
Culture - arrangement

✓ Plate I (top, sugar plantation scene)
Scene - plate 1

✓ Plate II
fig. 1 - horse driven mill w/ vertical rollers } entire page
fig. 2 - water driven mill }
Scene - plate 2

5 Scans

~~plate III~~
~~fig. 11~~
~~fig. 12~~

✓ Plate IV - top (boiling house)

✓ Plate V (top) figs 1 + 2 - Jars + pots

fig. 8
fig. 9
fig. 6
fig. 7

~~Plate II~~ Description D. deerst -
Plate II Mill powered by animal
fig 2 - water mill

(over)

Plate IV - Interior of a Boiling House (Sucrerie)

B TANK (bac) that receives the cane juice coming from the mill

~~#~~
~~#~~
~~#~~

E Black qui écume la grande chaudière

~~#~~

F Another black who watches/observes le bouillai des chaudières

~~#~~

G another negro...

M Potines a sucre bouchées par la pointe

pleines du Syrop de la batterie, après qu'il a été refroidi dans le vaisseau appelé le rafraichissoir

when set Diderot was
trunk this one but put in dat

The Atlantic Slave Trade and Slave Life in the Americas

Sugar Plantation, French West Indies, 1762

own

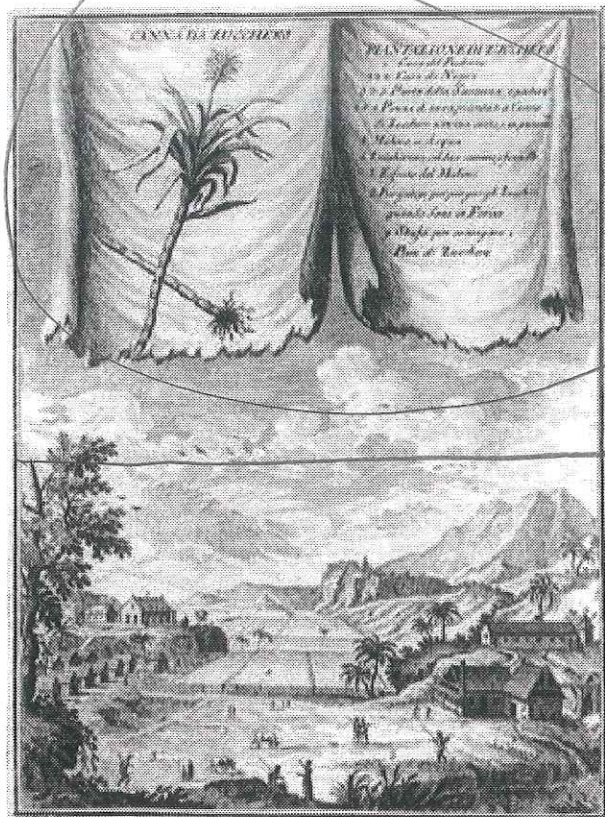


Image Reference
gazz02

Source

Il Gazzettiere Americano contenente un distinto ragguglio di tutte parti del Nuovo mondo . . . (Livorno, 1763), vol. 2, p. 111 (first Italian edition of the American Gazetteer [London, 1762]).

Comments

Illustration shows the layout of a sugar plantation. Slaves houses are on the left, above them the mansion/great house; water mill in lower right; cane field in the center. This image does not appear in the London edition of the American Gazetteer, and seems to have been included especially for the Italian publication. This is a reverse image from the original source for this illustration: Denis Diderot, Encyclopédie, ou, Dictionnaire Raisonné des Sciences, des Arts et des Metiers . . . Recueil de Planches, sur les Sciences . . . (Paris, 1762), vol. 1, plate 1; details on this illustration are given in the section treating agriculture, p. 11. (Thanks to Phil Lapsansky, Library Company of Philadelphia, for help in identifying Diderot as the original source.)

Click on the image to open a larger version in a new window.

A) In Diderot volume, this appears as separate illustration in Plate 1, figure 2 (1762)

B) In Diderot volume, sugar plantation scene is shown at top of page in the image, nos. 1-14. Identify different parts of the image (see other side for identifications which are given on page 11 of the volume)

Plate I
✓ Diderot, p. 11 - identification of numbers in Plate I

Overview of a sugar plantation - not of any specific plantation, but ~~presumably~~ based on layout of plantation in the French West Indies
average

(note plan)

1) house of the master (owner) & his dependents

2) huts of the slaves forming one or two or more "streets", depending on their number and location - note proximity to great house

3) fields & pasturage

5) sugar cane fields

6) water mill for grinding cane

7) boiling house

12) ~~area~~ bldg where sugar is dried in pots

13) ^{higher slopes used for cultivating} ~~fields where are planted~~ manioc, banana trees & other food crops

also shown are small figures of people,

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Loan Title: Slave traffic in the Age of Abolition Puerto Rico, West Africa, and the non-Hispanic Caribbean, 1815-1859 / Joseph C. Dorsey

Loan Author: Dorsey, Joseph C., 1948-

Imprint: Gainesville University Press of Florida, c2003.

6/8/05
NO
images in book

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Record 2 of 2

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Author

Dorvo-Soulastre ?

Title

Voyage par terre de Santo-Domingo, : capitale de la partie espagnole de Saint-Domingue, au Cap-Français, capitale de la partie française de la même isle. Entrepris et exécuté au mois de germinal an VI, par les ordres du Général de division Hédouville, sénateur, comte de l'Empire, grand-aigle de la Légion d'honneur, à cette époque agent particulier du Directoire exécutif à Saint-Domingue. Suivi d'un rapport sur l'état actuel des mines de la colonie espagnole; traduit de don Juan Nieto, minéralogiste de S. M. Catholique; et terminé par un relation sous le titre de Mon retour en France ... / Par Dorvo-Soulastre, ancien avocat, ex-commissaire du gouvernement à Saint-Domingue, chef de la division des Administrations civiles et Tribunaux dans cette colonie.

Published

A Paris : Chez Chaumerot, libraire, au Palais du Tribunat, Galeries de bois, no. 188, 1809

Descript'n

[6], 407, [1] p., [1] folded leaf of plates : ill. ; 22 cm. (8vo)

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| JCB | JCB E809 .D721v | USE IN LIBRARY |

Note

Engraved folded frontispiece with caption: "O maîtres blancs, vous pas tuyer moi, pauvre la Prudence, fait tous pour blancs, bon Dieu secourir nous!"

Signatures: pi4 (-pi4) 1-258 264

Errata: p. [1], 3rd group

References

Sabin 20661

Palau y Dulcet (2. ed.) 75772

6/28/06
over
JCB - 05748-1

The engraving, difficult to interpret,
facing title page -

Caption " - O maîtres blancs! VOUS PAS

TUEN MOI, PAUVRE LA PROVIDENCE,
FAIRE TOUT POUR BLANCS; BON DIEU:
SECOURIR NOUS!

Archive of Early America drawings
record # 05748-1

⊗ See Archive for explanation of this scene

~~Shaw to Foster~~

file

Josiah

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Record 3 of 7

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Uniform ti [Drake manuscript. French & English](#)

Title **Histoire naturelle des Indes : the Drake manuscript in the Pierpont Morgan Library / preface by Charles E. Pierce, Jr. ; foreword by Patrick O'Brian ; introduction by Verlyn Klinkenborg ; translations by Ruth S. Kraemer**

Edition 1st ed

Published New York : W.W. Norton, c1996

Descript'n xxii, 272 p. : col. ill. ; 31 cm

JCB - same call as Rock
NOT in UVA

[Permalink to this Josiah record](#)

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| ROCK | 2-SIZE F2171 .D7314 1996 | CHECKED OUT |

Note "Though this work is often called the Drake Manuscript, it bears on its title page (inserted when it was bound) the name Histoire Naturelle des Indes -- The natural history of the Indies. That is an accurate account of its contents, for the vol. contains 199 separate images of West Indian plants, animals and Indian life with accompanying captions written in late sixteenth-century French"--Intro
Presented in full-color facsimile with English translations

LC subject [Natural history -- Caribbean Area -- Early works to 1800](#)
[Indians -- First contact with Europeans](#)
[Manuscripts, English -- New York -- Facsimiles](#)
[Caribbean Area -- Description and travel -- Early works to 1800](#)
[Caribbean Area -- Social life and customs -- Early works to 1800](#)
[Caribbean Area -- Pictorial works](#)

Other info Natural history
Caribbean region

Other au [Drake, Francis, Sir, 1540?-1596](#)
[Pierpont Morgan Library](#)

Other ti Drake manuscript in the Pierpont Morgan Library

ISBN 0393039943

LCCN 96028780

Rlin/oclc ocm35198539

Cherry - get hold of
this & photo copies

6/8/06

Over

many lovely drawings of
 plants, fish, animals -
 Indians of Trinidad & other areas in
 Caribbe & circum caribbe -
 Caribs -
 Pacific ethnographic snippets
 accompanying drawings

only
 4 drawings show blacks -
 most of people drawings are of
 Indians

Very few of "Negros" but there are terrific
 get image or scans & get translation data

① p. 57 - canoe for pearl fishing (CANAR POWA
 (p. 261) shows blacks diving off ship w/
 basket

② p. 98-98v how emeralds grow & are mined in the
 (p. 266) mountains
 blacks climbing mtn

③ p. 100-100v How Negro starts work & look for gold in
 (p. 267) mines ... Panama

④ p. 102-102v Royal a drainage lodge
 (p. 267-268) note "Negro" in left hand corner

6/8/06 - wrote Morgan museum - requesting a
 see introduction etc of volume for info on this & date
 drawings probably done in 1590s - + reference + introduction of the book
 note translator name
 probably the earliest eye-witness drawings of blacks in New World -
 & get on with - by 1600

Drake MS.

MORGAN LIBRARY - Scans to be sent to VFH
6/27/06



From: Jerome Handler <jh3v@virginia.edu>
Subject: Re: The Drake Manuscript--A request
Date: June 27, 2006 12:12:00 PM EDT
To: Marilyn Palmeri <MPALMERI@themorgan.org>
Cc: Tuite Michael <mtuite@virginia.edu>

Marilyn Palmeri. You are being very kind and exceedingly flexible. I just discovered that Tuite is going on vacation and won't be back until July 10. He will scan the transparencies soon after he returns. Thus, if you send the transparencies sooner you will understand the delay. Whatever the case, we will give them a very quick turn around and return them to you via FedEx. The Virginia Foundation for the Humanities Fed Ex acct is: 1121-1821-7; address the parcel to me at the VFH, 145 Ednam Drive, Charlottesville, 22903-4629. phone: (434) 924-3296. Many thanks once again. Oh, one other thing: since I am currently in Rhode Island, could you please let me know when the parcel is sent; I will alert our receptionists at the VFH. Jerome Handler

On Jun 27, 2006, at 11:20 AM, Marilyn Palmeri wrote:

Dear Mr. Handler,

We can certainly send you the four color transparencies for you to scan. I have collected three of the color transparencies, all except folio 102, which is being used by another scholar. I will try to get this back as soon as possible and send it to you.

Would you be able to send me your Federal Express Account number, or your credit card number against which these charges could be billed? We will include, with the transparencies, a formal written permission to reproduce the images on the Web site. We generally grant rights for 5 or 7 years, with the option to renew.

Thank you,
Marilyn Palmeri

MA3900B57

to fundation

98
100
102

Ms. Marilyn Palmeri
Photography and Rights Manager
The Morgan Library & Museum
225 Madison Avenue
New York, NY 10016-3405

TEL: 212-590-0386
FAX: 212 685-7913
NET: mpalmeri@themorgan.org

>>> Jerome Handler <jh3v@virginia.edu> 6/27/2006 10:35 AM >>>

Dear Ms. Palmeri. Thanks for your letter and the willingness of the Morgan to be so flexible on its various conditions. One problem remains which I hope we can resolve. I realize that the Morgan is just charging us for the cost of having the drum scans made by an outside studio, but the cost for these 4 scans (\$ 85 x 4= \$340) would far exceed any remaining budget we have for digital images. As an example, I am paying about half that amount for about 50 scans we are having done at the John Carter Brown Library (where I am now), an institution with which we have worked a great deal. I realize I may be asking too much, but would you be willing to send the four 8 x 10 color transparencies to us in Virginia by registered mail/fed ex and then we would do the scanning ourselves. We would cover all costs of postage and handling, etc. and can promise you that we will return the transparencies by the same method within two days of receiving them. I hope this will pose no problems and realize I am once again imposing on your good offices. Sincerely, Jerome Handler

From: "Marilyn Palmeri" <MPALMERI@themorgan.org>
Date: June 26, 2006 5:14:32 PM EDT
To: <jh3v@virginia.edu>
Subject: Re: The Drake Manuscript--A request

Dear Mr. Handler,

The professional scans I located do not open inmy computer. I am going to try another way to open the files, but I believe the CD's are corrupted. They were made in 1994.

I do have large format color transparencies (8x10") of these images. Would you like me to have drum scans made of these images? Drum scans cost approximately \$85.00 each.

I have replied to your answers to the Terms and Conditions form of June 13 in red, below, inserted into the June 13 email.

Thank you,
Marilyn Palmeri

--

Ms. Marilyn Palmeri
Photography and Rights Manager
The Morgan Library & Museum
225 Madison Avenue
New York, NY 10016-3405

TEL: 212-590-0386
FAX: 212 685-7913
NET: mpalmeri@themorgan.org

>>> Jerome Handler <jh3v@virginia.edu> 6/19/2006 3:33 PM >>>

Ms. Palmeri. No need to apologize. Thanks for the clarification on Terms and Conditions. As for the professional hi resolution scans, sounds good. We noted our standards in a previous letter. Many thanks for your good will and cooperation. Best, Jerome Handler
On Jun 19, 2006, at 2:50 PM, Marilyn Palmeri wrote:

Dear Mr, Handler,

I apologize for not replying sooner. The Terms and Conditions are for your information only.

I found some professional high resolution scans of this material, but have not had a chance to review these scans. We are very interested in participating in your project, and I hope to have a more definitive answer to your questions by Thursday.

Sincerely,
Marilyn Palmeri

--

Ms. Marilyn Palmeri
Photography and Rights Manager
The Morgan Library & Museum
225 Madison Avenue
New York, NY 10016-3405

TEL: 212-590-0386
FAX: 212 685-7913
NET: mpalmeri@themorgan.org

>>> Jerome Handler <jh3v@virginia.edu> 6/19/2006 2:18 PM >>>

Ms. Palmeri. Not having heard from you, I am naturally curious about the Morgan Library's final decision concerning our request for images from the Drake Ms. We continue to be very interested in acquiring scans of the 4 images, and look forward to hearing from you. Best wishes, Jerome Handler

Dear Ms. Palmeri. Thanks for your quick response. I have downloaded the two forms. As best as I can tell, only the "Terms and Conditions for Reproductions on the Internet" is relevant to our request. I am not sure what I am supposed to do with it: Copy, sign and date it and return to you? or, something else?

My collaborator, Michael Tuite (Director of the Digital Media Lab at the Univ. of Virginia Library) who is in charge of all technical matters, and I do have a concern regarding the first condition for use. Our website offers three screen-resolution (72 dpi) versions of every image: a 100 pixel (long-side dimension) thumbnail for quick identification; a 400 pixel image for browsing; and, a 1000 pixel image for detailed study. Consequently, every image on our site must have a long-side dimension of at least 1000 pixels.
For this use, the Morgan would agree to these sizes.

The stipulation restricting online display to only 300 pixels would not allow our viewers to examine the images in the detail which is of maximum use for research purposes; no other library has restricted us in such a way. We have no problem with Condition 2, and with respect to Conditions 3 and 4, although watermarks on an image would detract

Drake MS - Morgan Library

From: Jerome Handler <jh3v@virginia.edu>
Subject: Re: The Drake Manuscript - A request
Date: June 12, 2006, 11:40:21 AM EDT
To: Leslie Fields <LFIELDS@themorgan.org>
Cc: Tuite Michael <mtuite@virginia.edu>



Dear Leslie Fields. Thanks so much for your very rapid response to my request; naturally, I am delighted by the Morgan Library's willingness to cooperate with us. I believe the 4 images I am requesting represent the earliest eye-witness renditions of Africans in the New World, but I'll have to do a bit more research to confirm this. In any event, the 4 images are (with the page numbers of their text):

- f. 57 (p. 261) canoe for pearl fishing
- f. 98 (p. 266) how emeralds grow and are mined in the mountains
- f. 100 (p. 267) how Negro slaves work and look for gold
- f. 102 (pp. 267-268 (royal or ordinary forge).

We would prefer TIFF scans on a CD; please mail the CD to me at my Virginia Foundation for the Humanities address (below my signature), along with the bill; or, if this work is to be done within the next 2 weeks, please mail the CD to Michael Tuite, Digital Media Lab, Clemons Library, University of Virginia, Charlottesville 22902. Please also let me know how you would like the Morgan Library acknowledged. Once again, thanks for your expeditious cooperation; we look forward to receiving the CD. Best wishes, Jerome Handler

On Jun 12, 2006, at 10:23 AM, Leslie Fields wrote:

Dear Mr. Handler,

Your email was forwarded to me by my colleague Robert Parks. We would be very glad to participate in your website of images relating to Atlantic slavery by permitting the inclusion of four images from the Morgan's Drake Manuscript.

I have spoken with Marilyn Palmeri, Head of the Department of Photography and Rights, about your project and your needs as a non-commercial venture. She will be able to assist you in obtaining scans of the Drake images at a reasonable cost. Please let us know which images you would like to use and we will move forward with your request.

With best regards,
Leslie Fields

Ms. Leslie Fields
Associate Curator
Literary and Historical Manuscripts
The Morgan Library & Museum
225 Madison Avenue
New York, NY 10016-3405

TEL: 212 590-0337
FAX: 212 768-5635
NET: lfields@themorgan.org

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||| Jerome Handler <jh3v@virginia.edu> 6/8/2006 11:06 AM >>>
Dear Mr. Parks: I am the co-creator of a large website of images relating to Atlantic slavery <<http://hitchcock.itc.virginia.edu/Slavery/>>. I have been recently browsing through "Histoire Naturelle des Indes" and am greatly attracted to four of the images; these rare pictures would be informative additions to our website. In brief, I am asking if I could obtain slides or, preferably, hi resolution scans (TIFFs) of these four images which we would then put up on our website with appropriate acknowledgement to the Morgan Library (we would phrase the acknowledgement as you would want). The website is a collaborative project between the Virginia Foundation of the Humanities and the University of Virginia Library, and is emphatically a non-commercial venture. Although we would be prepared to purchase, at reasonable cost, the scans we request, we do not pay licensing fees, and we guarantee that hi resolution copies of the images cannot be downloaded from the website; persons who wish hi

Investigate - when appropriate also - see TIFFs
Professor Peter O'Brien
late 1500s or
on 1570s
Consult with [unclear] on [unclear]
Approved [unclear]

From: Jerome Handler <jh3v@virginia.edu>
Subject: **The Drake Manuscript--A request**
Date: June 8, 2006 11:06:07 AM EDT
To: rparks@themorgan.org



Dear Mr. Parks: I am the co-creator of a large website of images relating to Atlantic slavery <<http://hitchcock.itc.virginia.edu/Slavery/>>. I have been recently browsing through "Histoire Naturelle des Indes" and am greatly attracted to four of the images; these rare pictures would be informative additions to our website. In brief, I am asking if I could obtain slides or, preferably, hi resolution scans (TIFFs) of these four images which we would then put up on our website with appropriate acknowledgement to the Morgan Library (we would phrase the acknowledgement as you would want). The website is a collaborative project between the Virginia Foundation of the Humanities and the University of Virginia Library, and is emphatically a non-commercial venture. Although we would be prepared to purchase, at reasonable cost, the scans we request, we do not pay licensing fees, and we guarantee that hi resolution copies of the images cannot be downloaded from the website; persons who wish hi resolution copies must write the repository concerned. We have made this agreement with any number of libraries, e.g., The John Carter Brown Library, the Library Company of Philadelphia, The University of Virginia Library (Department of Special Collections), Rockefeller Library (Colonial Williamsburg), and so forth. By putting your images on our website (which attracts a great deal of attention in this country and abroad from a wide variety of users), we publicize your collections to a very large audience and thus increase the possibility of your making sales of your images. You can get a better idea of our aims by looking at the website, and particularly the Conditions of Use section, as well as the Acknowledgement section. At the moment I can be reached at the John Carter Brown Library (401-863-3923) if you have any questions. If you are willing to provide scans of the four images under the above conditions, I would be very pleased to send you the particulars. Sincerely, yours, Jerome Handler

Jerome S. Handler
Senior Fellow
Virginia Foundation for the Humanities
145 Ednam Dr
Charlottesville, Va 22903-4629
(434) 924-3296

The Atlantic Slave Trade and Slave Life in the Americas: A Visual Record
<http://hitchcock.itc.virginia.edu/Slavery/>

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July 5, 2006

Mr. Jerome S. Handler
Senior Fellow
Virginia Foundation of the Humanities
145 Ednam Drive
Charlottesville, North Carolina
22903-4629

tel 434-924-3296

RE: The Atlantic Slave Trade and Slave Life in the Americas: A Visual Record: Web site

Dear Mr. Handler,

Enclosed please find four 8x10" color transparencies from the Histoire Naturelle des Indes Manuscripts, MA 3900, folios 57, 98, 100, 102.

Please scan these images as you specified, and return as soon as possible, within three weeks time.

Upon return of the color transparencies, a formal written permission will be sent to you.

Kindly credit each image as follows:

NB [The Morgan Library & Museum, New York. MA 3900, f.57.
The Morgan Library & Museum, New York. MA 3900, f.98.
The Morgan Library & Museum, New York. MA 3900, f.100.
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Thanks very much,



Marilyn Palmeri
Manager, Photography & Rights
mpalmeri@themorgan.org

225 Madison Avenue
New York, NY 10016-3405
t. 212.685.0008
f. 212.481.3484
www.themorgan.org

LC Control Number: 06008686

Type of Material: Book (Print, Microform, Electronic, etc.)

Personal Name: Drake, Philip. [from old catalog]

Main Title: Revelations of a slave smuggler: being the autobiography of Capt. Rich'd [i. e. Philip] Drake, an African trader for fifty years--from 1807 to 1857; during which period he was concerned in the transportation of half a million blacks from African coasts to America.

Published/Created: New York, R. M. De Witt [1860] —

Related Names: West, Henry Byrd, [from old catalog] ed.

Description: xi, [9]-100 p. 3 fold. pl. (incl. front., fold. plan) 24 cm.

Subjects: Slave-trade--United States. [from old catalog]

LC Classification: HT1322 .D7

Geog. Area Code: n-us---

CALL NUMBER: HT1322 .D7
Copy 1

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EMAIL: lconline@loc.gov

MAY 1 2005 - LC copy is bound & ~~is missing~~ does NOT have the front cover shown in Wood's book - it contains 3 illustrations:

- 1) Prodigy - in Gambia river (see report) also see
- 2) Scene gloria (see report) also
- 3) View of slave vessel between the decks (check if this is a reprint edition) 2 x-sides
of slave ship (check if this is a reprint edition, within a well) -
This is NOT a reprint edition

Wood
10-05

190

Date: Mon, 19 Mar 2001 14:22:16 -0500
From: Mark Dimunation <mdim@loc.gov>
To: jh3v@virginia.edu
Subject: LC Rare Books
Mime-Version: 1.0
Status: RO

Dear Dr. Handler

Thank you for your generous and understanding response to what was a regrettable situation. I have addressed the lapse in procedure on the part of our technician and will investigate whether I can do anything about your documentation on file. Please accept my apologies. Needless to say this is not the approach to service that our Division strives for.

As to your request. Drake's Revelations of a Slave Smuggler (New York, 1860) is indeed held in the Rare Book Collection (HT1322. D7 Rare). The confusion you encountered regarding its whereabouts in the system is due to a dataload problem we experienced last year when the Library shifted to the new online catalog. A certain number of records lost their location codes, and as a result several Rare Book Collection entries are appearing online as Main Stacks. The book is in a shaken condition, and the folding plates are detached, as is the title-page. It seems complete, however. Is there information about the piece that I can supply for you? I would be happy to answer any questions you might have regarding the item.

Again, thank for your considerate response.

Sincerely
Mark Dimunation

Mark Dimunation
Chief, Rare Book and Special Collections Division
The Library of Congress
101 Independence Ave., S.E.
Washington, D.C. 20540-4740

202-707-2025
mdim@loc.gov

>>> Jerome Handler <jh3v@virginia.edu> 03/15 11:43 AM >>>
Dear Irene: Would you please forward this note to Mr. Dimunation

March 15, 2001

Dear Mr. Dimunation. I appreciate your phone call of concern to Irene Chambers yesterday. There is no need for an apology. I regret the incident. I am not blameless and although I gave the fellow my name I should have been much clearer on identifying myself. It was only when I learned that he pulled a nasty trick, by leaving a message on Mr. Noonan's voice mail (and not telling me it was on voice mail)--leaving me with the impression that Noonan was to appear shortly while I waited and waited-- that I got angry. Whatever the case, his reaction by calling security was, in my opinion, way out of proportion and totally unnecessary; he could have easily called one of the librarians and the issue could have been rapidly

Date: Mon, 19 Mar 2001 14:22:16 -0500
From: Mark Dimunation <mdim@loc.gov>
To: jh3v@virginia.edu
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Status: RO

~~John~~
Jimmy Wagon

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Sincerely
Mark Dimunation

Mark Dimunation
Chief, Rare Book and Special Collections Division
The Library of Congress
101 Independence Ave., S.E.
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settled. I was leaving anyway, he was never threatened in any way, etc.
Over the past 30 years I have worked at the Rare Books room on a number of occasions and have also had contact with any number of Library staff in areas such as the Manuscript Division, Prints and Photographs, Geography and Maps, Africa section--not to mention the IPO; I have never had any incidents of any kind. Moreover, I am concerned that now I have a "record" with the Library's security, because of an emotional and, I believe, irrational reaction to a delicate situation. In any event, the incident is over. Now, can I ask your help with respect to why I came to Rare Books in the first place. I am trying to locate an item: Philip Drake, Revelations of a Slave Smuggler (New York, 1860). The Library's online catalog indicates that this item is located in the main stacks and can be read in the Jefferson or Adams Bldgs. But when a member of the IPO staff called up the book, she was told it was in Rare Books. When I came to Rare Books on Wed., I was merely trying to verify the location of the book. Thank you for your concern. Sincerely, Jerome Handler

Jerome Handler, Ph.D.
Senior Fellow
Virginia Foundation for the Humanities
145 Ednam Drive, Charlottesville, VA 22903-4629
phone: 804/923-8938
fax: 804/923-8463

<http://www.people.virginia.edu/~jh3v>
<http://hitchcock.itc.virginia.edu/SlaveTrade>

M. Wood / Blind
memory (2000)

l.s. 2.18
p. 44

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~~For...~~
~~...~~

BLIN

ian Africans should be ridiculed as foolish barbarians whose colour is on its nature risible, and a clear narrative pumped with detail is essential. One detail above all others leads Thackeray into ecstasies:

Yonder is a poor woman kneeling before a Frenchman; her shoulder is fizzing under the hot iron with which he brands her; she is looking up shuddering, and wild, yet quite mild and patient: it breaks your heart to look at her. I never saw anything so exquisitely pathetic as that face. God bless you Monsieur Biard, for painting it! It stirs the heart more than a hundred thousand tracts, reports or sermons: it must convert every man who has seen it. You British government who have given twenty million to the freeing of this hapless people, give yet a couple of thousand more to the French painter and don't let his work go out of the country, now that it is here. Let it hang alongside the Hogarths in the National Gallery; it is as good as the best of them.⁷⁷

Thackeray's praise names its own price. In this disturbing passage he sets up a peculiar parallelism between this painting and the British Parliament's remuneration of the Caribbean slave-owners upon the passing of the emancipation bill in 1833. Thackeray demands that this image be bought as

England's just inheritance in its post-abolition phase; the nation should be rewarded with the purchase of pornography. The extravagant demand is set off by the excitement, the stirring, which he feels in response to the violent abuse of a half-naked black woman. Thackeray reads the image in a way which lays bare his own corrupt narrative expectations. The extraordinary emotional contradiction in the phrase describing her agony - 'shuddering and wild yet quite mild and patient' - embodies Thackeray's voyeuristic duplicity. He wants to see real suffering, but simultaneously he wants his slaves completely passive; there must be no suggestion of rebelliousness even under torture. Where Turner demands the re-examination of English guilt, Thackeray prefers to sit back and enjoy the spectacle of imagined white domination (French not English) and wipe a tear from his eye thanking God for English decency. His call to the nation 'let the friends of the Negro buy this canvas and cause a plate to be taken from it' was rapidly taken up. The picture was purchased for the Abolition Society, and coloured engravings and lithographs circulated internationally for several

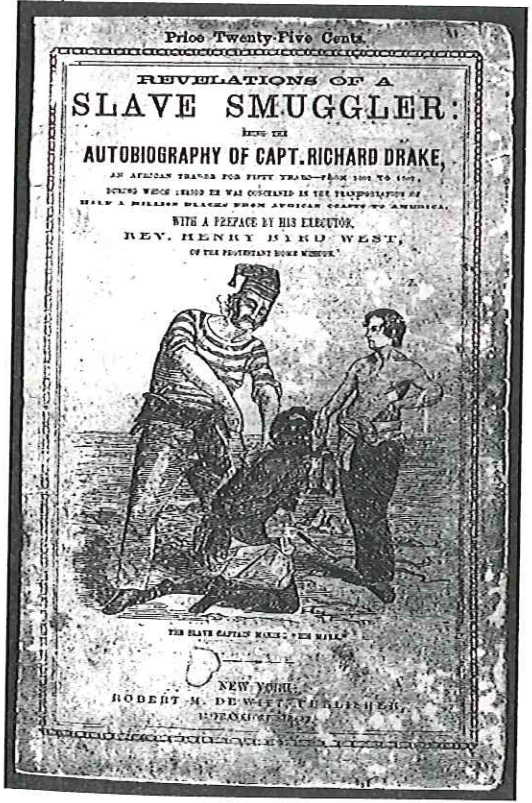
decades. Thackeray beauty as a point of from the rest of the appeared on the fro of a Slave Smuggler published in the po erotically charged c with which the bra be essential for the The inclusion of an tation atrocity bec Biard's picture is a Victorian imagery c outbreak of the Am

Turner's great market. Apart from engaged with prop erty with eroticism. The paintin

What we reme choose to rememb observation by Anc ments to the Holoc painting: 'So this s memory. For the s any other: the parti which propels the sadly at a stormy sk be contained withi smoke, the smoke expanded into a n mourning are a m look similar, and c ation of mass crem literary mourning. murders of Julius C one man in the mi this inheritance all

Turner's wate clouds, only his r trating upon the j Turner shows that forever inextricabl painting question Official monumer

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[2.18] Anon., after Auguste Biard (wood-engraving, 1860). Front cover to Richard Drake, Revelations of a Slave Smuggler



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Call number: HT861 .H59 1998
 Title: **A historical guide to world slavery / edited by Seymour Drescher and Stanley L. Engerman.**
 Publication info: New York : Oxford University press, 1998.
 ISBN: 0195120914 (alk. paper)
 Description: xxiv, 429 p. : ill. ; 26 cm.
 Note: Includes bibliographical references and index.
 Subject: Slavery--History.
 Subject: Slavery--Cross-cultural studies.
 Subject: Antislavery movements--History.
 Related name: Drescher, Seymour.
 Related name: Engerman, Stanley L.

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~~all 3 ~~reference~~ images
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 No image 1 & 3 found.~~

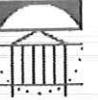
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Call number: N8243 .S576 W66 2000b
 Author: Wood, Marcus.
 Title: Blind memory : visual representations of slavery in England and America, 1780-1865 / Marcus Wood.
 Publication info: Manchester : Manchester University Press, 2000.
 ISBN: 0719054451
 ISBN: 071905446X (pbk)
 Description: xxi, 341 p., [8] p. of plates : ill. (some col.), ports. ; 25 cm.
 Note: Includes bibliographical references (p. 309-332) and index.
 Subject: Slavery in art.
 Subject: Art, English.
 Subject: Art, English--18th century.
 Subject: Art, English--19th century
 Subject: Art, American--18th century.
 Subject: Art, American--19th century.

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| Call numbers for FINE-ARTS | Material | Location |
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~~Index pp 226-227; 284, 285~~

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page 4 & 5

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Call number: **HT861 .W34 1983**

Author: **Walvin, James.**

Title: **Slavery and the slave trade : a short illustrated history / James Walvin.**

Publication info: **Jackson : University Press of Mississippi, 1983.**

ISBN: **0878051813 (pbk.)**

ISBN: **0878051805 (hard)**

Description: **viii, 168 p. : ill. ; 24 cm.**

Note: **Includes index.**

Note: **Bibliography: p. 163-165.**

Subject: **Slavery--History.**

Subject: **Slave trade--History.**

Call numbers for ALDERMAN

HT861 .W34 1983

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EJournal Lists

Ebooks, etc. Search

Call number: HT985 .T47 1997

Author: Thomas, Hugh, 1931-

Audio Search

Title: **The slave trade : the story of the Atlantic slave trade, 1440-1870 / Hugh Thomas.**

Manuscript Search

Publication info: **New York : Simon & Schuster, c1997.**

CallNumber Search

ISBN: **0684810638**

Reserve Readings

Description: **908 p., [32] p. of plates : ill., maps, ports. ; 25 cm.**

Note: **Includes bibliographical references (p.[812]-862) and index.**

Databases

Subject: Slave trade--History.

Journal articles

Newspaper articles

EBooks

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| HT985 .T47 1997 | BOOK | Clemons Stacks |

Reference Sources

| Call numbers for SPEC-COLL | Material | Location |
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| HT985 .T47 1997 | RAREBOOK | Special Collections SC-STKS |

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Viewing record 9 of 101 from catalog.

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Call number: HT861 .M24 1998

Title: **Macmillan encyclopedia of world slavery / edited by Paul Finkelman, Joseph C. Miller.**

Publication info: **New York : Macmillan Reference USA : Simon and Schuster Macmillan ; London : Simon & Schuster and Prentice Hall International, c1998.**

ISBN: 002864607X (Set : alk. paper)

ISBN: 0028647807 (Vol. 1 : alk. paper)

ISBN: 0028647815 (Vol. 2 : alk. paper)

Description: 2 v., 1065 p. : ill., maps ; 29 cm.

Note: **Includes bibliographical references (p. 983-987) and index.**

Subject: Slavery--Encyclopedias.

Related name: Finkelman, Paul, 1949-

Related name: Miller, Joseph Calder.

Related name: Macmillan Reference USA (Firm)

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Viewing record 1 of 1 from catalog.

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Call number: HT861 .R63 1999

Author: Rodriguez, Junius P.

Title: Chronology of world slavery / Junius P. Rodriguez ; foreword by Orlando Patterson.

Publication info: Santa Barbara, Calif. : ABC-CLIO, c1999.

ISBN: 0874368847 (alk. paper)

Description: xxiii, 580 p. : ill., maps ; 29 cm.

Note: Includes bibliographical references (p. 505-551) and index.

Subject: Slavery--History--Chronology.

Subject: Slave trade--History--Chronology.

Databases

- Journal articles
- Newspaper articles
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- Reference Sources

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Viewing record **9** of **203** from catalog.

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Call number: E185 .H56 1997

Title: **A history of the African American people : the history, traditions & culture of African Americans / consultant editors, James Oliver Horton & Lois E. Horton.**

Publication info: **Detroit : Wayne State University Press, 1997.**

ISBN: **0814326978**

Description: **208 p. : ill. (some col.) ; 33 cm.**

Note: **Originally published: London : Salamander Books, c1995.**

Note: **Includes bibliographical references (p. 204) and index.**

Subject: African Americans--History

Subject: African Americans--History--Pictorial works.

Related name: Horton, James Oliver.

Related name: Horton, Lois E.

Portion of title: African American people

Series: African American life series

Call numbers for ALDERMAN Material Location

E185 .H56 1997

BOOK Alderman Library Stacks

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Viewing record 11 of 82 from catalog.

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Call number: HT1322 .B78 1997

Author: Burnside, Madeleine.

Title: **Spirits of the passage : the transatlantic slave trade in the seventeenth century / text by Madeleine Burnside ; edited by Rosemarie Robotham ; foreword by Cornel West.**

Publication info: **New York : Simon & Schuster, c1997.**

ISBN: **0684818191**

Description: **192 p. : ill. (some col.), maps (some col.), ports. (some col.) ; 27 cm.**

Note: "Produced by the Bernhardt Fudyma Design Group, Inc., in association with the Mel Fisher Maritime Heritage Society."

Note: Includes bibliographical references (p. 182-184) and index.

Subject: Slave trade--Africa--History--17th century.

Related name: Robotham, Rosemarie, 1957-

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4 + 5

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Viewing record 4 of 6 from catalog.
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Call number: HT1322 .R46 1985
 Author: Renault, François.
 Title: Les traites négrières en Afrique / François Renault et Serge Daget.
 Publication info: Paris : Karthala, c1985.
 ISBN: 286537128X
 Description: 235 p. : ill. ; 24 cm.
 Note: Includes bibliographical references.
 Subject: Slave trade--Africa--History.
 Subject: Slavery--Africa--History.
 Related name: Daget, Serge.
 Series: Hommes et sociétés

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| HT1322 .R46 1985 | BOOK | Alderman Library Stacks |

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Viewing record 1 of 1 from catalog.

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Call number: HT1322 .S853 2000

Author: Svalesen, Leif.

Title: The slave ship Fredensborg / Leif Svalesen ; translated by Pat Shaw and Selena Winsnes.

Publication info: Bloomington : Indiana University Press, 2000.

ISBN: 0253337771

Description: 243 p. : ill. (some col.), maps (some col.) ; 28 cm.

Note: Includes bibliographical references (p. 238-241).

Subject: Fredensborg (Ship)

Subject: Slave trade--History.

Subject: Shipwrecks--Norway.

Call numbers for ALDERMAN Material Location

HT1322 .S853 2000 BOOK Alderman Library Stacks

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*9.28.2004:
Image 2 on pg. 98*



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Viewing record 9 of 30 from catalog.
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Call number: HT 1165 .W358 1992

Author: Walvin, James.

Title: **Black ivory : a history of British slavery / James Walvin.**

Publication info: London : HarperCollins, 1992.

ISBN: 0246138912

Description: xii, 365 p., [16] p. of plates : ill., maps ; 24 cm.

Note: Includes bibliographical references (p. [337]-355) and index.

Subject: Slavery--Great Britain--Colonies--History.

Databases

- Journal articles
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Viewing record 1 of 2 from catalog.

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Call number: HT1322 .C35 2002

Title: **Captive passage : the transatlantic slave trade and the making of the Americas.**

Publication info: **Washington ; London : Published by Smithsonian Institution Press, in association with the Mariners' Museum, Newport News, Virginia, c2002.**

ISBN: 1588340376 (alk. paper)

ISBN: 1588340171 (pbk. : alk. paper)

Description: 208 p. : ill. (some col.) ; 29 cm.

Note: "The Mariners' Museum."

Note: Includes bibliographical references and index.

Local note: **SPECIAL COLLECTIONS: Coles Fund, 2001/2002.**

Subject: Slave trade--Africa.

Subject: Slave trade--America.

Subject: Slave trade--Europe.

Related name: Mariners' Museum (Newport News, Va.)

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| HT1322 .C35 2002 | RAREBOOK | Special Collections SC-STKS |

~~photo copy pp 42~~

~~JST copy for 425~~

~~9.23.2004~~

NW 425

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WorldCat results for: **ti: pictorial and ti: history and ti: slave and ti: trade.** Record 1 of 1.

1 Mark:

A pictorial history of the slave trade.

Isabelle Aguet; Bonnie Christen

1971
 English Book 151 p. illus. 24 cm.
 [Genève] Minerva

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Title: A pictorial history of the slave trade.

Author(s): [Aguet, Isabelle.](#) ; [Christen, Bonnie.](#) ; translator.

Publication: [Genève] Minerva

Year: 1971

Description: 151 p. illus. 24 cm.

Language: English

SUBJECT(S)

*475
no 475*

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TI

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Black Peoples of America

The Effects of Slavery on Africa

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Slavery was not new to Africa. Traditionally, slavery was used as a punishment for serious crimes. However, although slavery was a punishment for criminals, they were, in the main, treated fairly well by their masters.

This was not the case once trading in slaves became 'big business'.

From about 1510, Europeans had begun capturing slaves and taking them to work in the Americas. They were easily able to do this because their weapons were much more powerful than the Africans' traditional spears and shields.

As the demand for slaves grew, the demand for slaves by Europeans grew. They exchanged guns for slaves and African chiefs, eager to possess guns which would give them power over rival chiefs, began inventing new crimes for which the punishment was slavery.

At the same time, coastal Africans were using guns to raid inland villages for the slaves that the Europeans wanted. Those who resisted capture were killed.

10.7.2004:

No images found

British Library April 11, 2003

40/27 file

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DROMILLY, JAMAICA, views

NO. CX XIII

59

title: The Mansons in Ambush on the Dromilly Estate in the parish of Trelawney, Jamaica, by J. Bourgoing; engraved by J. Meriott

CRIBB, [1801] -

~~dedicated~~ "To the Hon.ble Genl. Walpole, this plate is with permission respectfully dedicated by his obliged and obedient

servant,
Shellmark - MAPS K. top. 123.59
Robt. Crabb

This volume contains a number of very large engraved views of Jamaica, ~~some engraved~~ published in 1778

Drawn & painted by George Robertson, engraved by Daniel Jipiviere, ~~not~~ dedicated to William Beckford, publisher London 1778 -

also ~~large~~ large colored engraved views, - published London 1800
J. Meriott aquatinta

This is a very large 2 page spread showing a group of about ~~17~~ 30 mansons hiding among trees as a group of British soldiers approaches on a ~~road~~ road - manson camp rifle, one (manson) blows a horn

The Library Company of Philadelphia

Online Catalog

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Full Display -- Library Co. of Philadelphia
<All Headings> "venezuela" -- Title 26 of 58

Options: Use Labeled Format

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Format: Book

Author: Duane, William, 1760-1835.

Title: A visit to Colombia : in the years 1822 & 1823, by Laguayra and Caracas, over the Cordillera to Bogota, and thence by the Magdalena to Cartagena / by Col. Wm. Duane.

Imprint: Philadelphia : T.H. Palmer, 1826.

Description: 632 p. : plates ; 23 cm. (8vo)

Notes: Rebound.

Notes: Signatures: 1-79^[superscript 4] [with 1 plate].

Citations: Sabin 20994

Local Notes: Frontis.

Local Notes: Retrospective conversion record: MARC Link database.

Subject: Colombia --Description and travel.

Subject: Caracas (Venezuela) --Description and travel.

Subject: Venezuela --Description and travel.

Local Entry: Imprint:PA. Philadelphia 1826

System No.: lss01992626

*only 2 plates -
number of people*

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Source: Silvia Dubois, (now 116 years old) : a biography of the slav who whipt her mistress and gand her fredom.

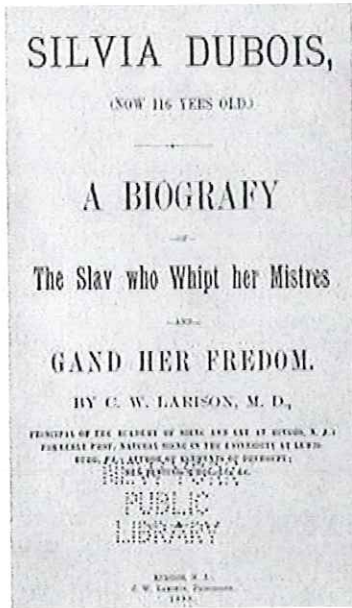


Image Caption: **Silvia Dubois, (now 116 years old)** : a biography of the slav who whipt her mistress and gand her fredom. [title page]

In: Silvia Dubois, (now 116 years old) : a biography of the slav who whipt her mistress and her fredom. (published 1883)

Published Date: 1883

Library Division: Schomburg Center for Research in Black Culture / Manuscripts, Rare Books Division

Description: 124 p. : illus., port. ; 20 cm.

Item/Page/Plate Number: title page

Specific Material Type: Prints

Subject(s): Slavery -- United States
Slaves' writings, American

Title pages

Additional Name(s): **Dubois, Silvia, 1788** or 9-1889 -- Author

Collection Guide: [Africana & Black History](#)

Digital Image ID: 1232395

Digital Record ID: 581108

NYPL Call Number: Sc Rare 326.92-D

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*UVA PE1152 . L48 1969
Negroes Univ. Press, 1969
4/11/06 - only image is part of Silvia -
facing title page - not for website*

*4/11/06
4/11/06*



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Source: Silvia Dubois, (now 116 years old) : a biography of the slav who whipt her mistress and gand her fredom.



SILVIA DUBOIS
BORN MARCH 5th, 1768.

Creator: Crosscup & West -- Engraver

Image Caption: Silvia Dubois, Born March 5th, 1768.

In: Silvia Dubois, (now 116 years old) : a biography of the slav who whipt her mis her fredom. (published 1883)

Published Date: 1883

Library Division: Schomburg Center for Research in Black Culture / Manuscrij and Rare Books Division

Description: 124 p. : illus., port. ; 20 cm.

Item/Page/Plate Number: Frontispiece

Specific Material Type: Prints

Subject(s): Dubois, Silvia, 1788 9-1889

Older people

Portraits

Slaves -- United States

Additional Name(s): Dubois, Silvia, 1788 or 9-1889 -- Author

Collection Guide: Africana & Black History

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TITLE Entire Collection Search

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Author **Dubroca, 1757-ca. 1835**
 Uniform ti Vie de J.J. Dessalines. Spanish. 1805
 Title **Vida de J.J. Dessalines, : gefe de los negros de Santo Domingo; con notas muy circunstanciadas sobre el origen, caracter y atrocidades de los principales gefes de los negros desde el principio de la insurreccion en 1791. / Traducido del frances por D.M.G.C.**
 Published Madrid : En la Imprenta real, Año 1805
 Descript'n [4], 132 p. ; 18 cm.(8vo)

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| LOCATION | CALL # | STATUS |
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Note Translation of La vie de J.J. Dessalines
 Signatures: pi² A-H8 I²
 Cf. Palau y Dulcet (2nd ed.) 21029

References Sabin 99452
 Medina, J.T. Bib. hispano-americana, 6087

Note John Carter Brown Library copy bound in contemporary sheep

LC subject Dessalines, Jean-Jacques, 1758-1806
 LC subject Haiti -- History -- Revolution, 1791-1804
 Other info Imprint 1805
 Spain Madrid

Other au D. M. G. C
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El Ciudad[a]

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Options:

order 6/29/02

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v.13

NO ILLUSTRATIONS

Format: Book

Author: Dubroca, 1757-ca. 1835.

Title: La vie de J.J. Dessalines : chef des noirs révoltés, de Saint-Domingue, avec des notes très-détaillées sur l'origine, le caractère, la vie et les atrocités des principaux chefs des noirs, depuis l'insurrection de 1791 / par Dubroca.

Imprint: A Paris : Chez Dubroca, [et] Rondonneau, 1804.

Description: 142, 2 p., [1] leaf of plates : port. ; 18 cm. (12mo)

Notes: Signatures: A B# C D# E F# G H# I K# L M#

Notes: Errata p. 142.

Notes: Last 2 pp. publisher's advertisements.

Notes: Not in Lib. Company. Afro-Americana.

Notes: Page 72 misnumbered 71.

Citations: Bissainthe, M. Bibliographie Haitienne, 5539

Local Notes: LCP AR 1977 p. 44.

Subject: Dessalines, Jean-Jacques, 1758-1806.

Subject: Haiti --History --Revolution, 1791-1804.

Genre/Phys. Char.: Biographies.

Subject: SP3 Afro-Americana.

Local Entry: Imprint:FRANCE. Paris. 1804.

System No.: PALR89-B1730

Holdings

Library Co. of Philadelphia Books: Rare Am 1804 Dub 66768.D 1 (My Library)

 First LastTop

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image date [1806]

geographic area Caribbean Islands

Image title Louverture Capitan de Guardias

Source creator Dubroca, 1757-ca.1835

Record # JCB-67-270-2

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Del. or. en M.

LOUVERTURE

*Capitan de Guardias de Piasou y despues General
en Jefe de la Isla de Sto Domingo. fue arrestado y lleva-
do á francia.*

Accession number: 67-270
Record number: 67-270-2
JCB call number: B806 D819v
Image title: Louverture Capitan de Guardias de Biasou y despues General en Gefe de la Ysla de S[an]to Domino. fue arrestado y lleva do á francia
Place image published: [Mexico]
Image publisher: [Mariano de Zúñiga y Ontiveros]
Image date: [1806]
Image function: plate; following p. 8
Technique: engraving
Image dimension height: 17 cm. (platemark)
Image dimension width: 11.3 cm. (platemark)
Page dimension height: 19.8 cm.
Page dimension width: 13.9 cm.
Materials medium: ink
Materials support: paper
Languages: Spanish
Description: Portrait of Toussaint Louverture.
Source creator: Dubroca, 1757-ca.1835
Source Title: Vida de J. J. Dessalines, gefe de los Negros de Santo Domingo
Source place of publication: Mexico
Source publisher: En la Oficina de D. Mariano de Zúñiga y Ontiveros
Source date: 1806
notes: Louverture (ca. 1743-1803), initially aide-de-camp to Biassou, was later leader of the Haitian Revolution. Originally named François Dominique Toussaint, he led the rebellion of slaves against the Spanish and French rulers of the island of Hispaniola (present-day Haiti and Santo Domingo), successfully fought for the abolition of slavery, and briefly established a black-governed French protectorate. There are no existing portraits of Toussaint Louverture drawn from the life.
Time Period: 1801-1850
Subject Area: Portraits
geographic area: Caribbean Islands
Subject headings: Haiti--History--Revolution, 1791-1804
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Fan Deum and HANDJA (see p. 87 for description of HANDJA)

Fan Blacksmiths

✓-398 ~~397~~ ~~398~~ - Decapitation scene (locus p. 398) - see p. 399
description of witch

196 CANNA MAN and woman

✓-442 Apingi man & woman MISSING - This image was not scanned

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~~and map~~

8 5 com

"communal meeting"

village men at a meeting in front of a fire

- a council? They don't seem to be eating

After baptism

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HENRI DUMONT

ANTROPOLOGIA Y PATOLOGIA

COMPARADAS

DE LOS

NEGROS ESCLAVOS

(Traducida por el Prof. I. Castellanos)

1876

HABANA

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Call number: PS1556 .S5 1909

Author: Dunbar, Paul Laurence, 1872-1906.

Title: Slow through the dark.

Description: p. [3] 20 cm.

Located in: Helm, Mary. The upward path: the evolution of a race. New York, Young People's Missionary Movement of the United States and Canada [1909] 333, [3] p., plates.

Note: Vol. also contains "Hymn" from his Lyrics of the hearthside.

Local note: Gift of C.W. Barrett.

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Call number: **G 420 .D86 1840**

Author: **Du Petit-Thouars, Abel Aubert, 1793-1864.**

Title: **Voyage autour du monde sur la frégate la Vénus, pendant les années 1836-1839, publié par ordre du roi, sous les auspices du Ministre de la marine, par Abel du Petit-Thouars ...**

Publication info: **Paris, Gide, 1840.**

Description: **4 v. in 2. 1 col. plate, fold, table. 24 cm.**

Subject: **Venus (Frigate)**

Subject: **Voyages around the world.**

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Allen Dugan, ed. - Picturing the South, 1860 to the Present, Chronicle Books, San Francisco, 1996

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Slaves record
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Portrait of a Planter's Family and Slave, New Market, Virginia
ca. 1859-64

~~New Market~~

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Shenandoah A

Slavery

need Dugan-2



ANDREW JOSEPH RUSSELL
Slave Pen, Alexandria, Virginia
ca. 1863

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Author: **Duncan, John, 1805-1849.**

Title: **Travels in Western Africa in 1845 & 1846: comprising a journey from Whydah, through the kingdom of Dahomey, to Adofoodia in the interior.**

Edition: **1st ed., new impression.**

Publication info: **London, Cass, 1968.**

ISBN: **0714618047**

Description: **2 v. illus., map, port. 23 cm.**

Note: **Facsimile reprint of 1st ed., London, R. Bentley, 1847.**

Subject: **Benin--Description and travel.**

Subject: **Africa, West--Description and travel.**

Series: **Cass library of African studies. Travels and narratives, no.49**

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Imprint: London: : Richard Bentley, New Burlington Street ... : R. Clay, printer, Bread Street Hill., 1847..

Description: 2 v., [5] leaves of plates : ill. (some col.), folded map, port. ; 20 cm.

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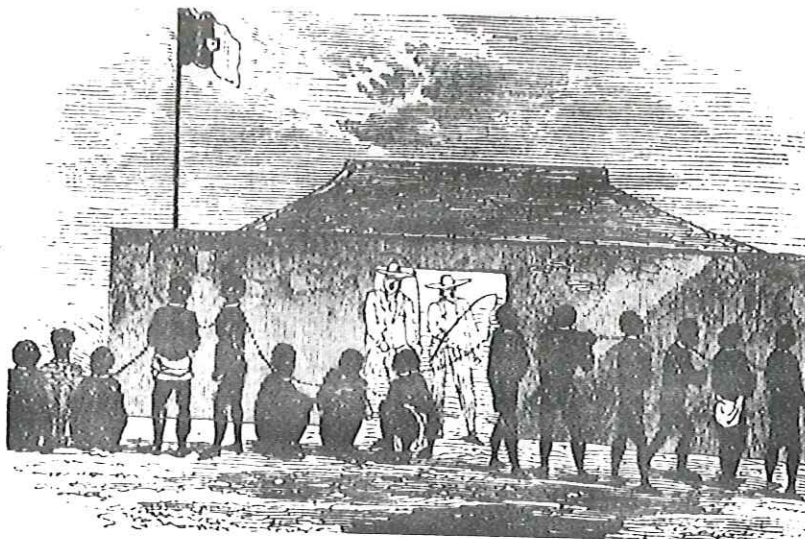


PLATE 9. Ouidah: 'We were chained together, and tied with ropes around our necks' (Biography, p. 41); 'The Slave Chain' observed on 16 March 1850, in Forbes, *Dahomey and the Dahomans*, i, 100, 117.

another man then went round with a hot iron, and branded us the same as they would the heads of barrels or any other inanimate goods or merchandize.²⁰²

When all were ready to go aboard, we were chained together, and tied with ropes round about our necks, and were thus drawn down to the sea shore.²⁰³ The ship was lying some distance off.²⁰⁴ I had never seen a ship before, and my idea of it was, that it was some object of worship of the white man. I imagined that we were all to be slaugh-

branding -
see Duncan
book
Trunks

John Duncan
Travels in
Western Africa
in 1845 & 1846

202. Slaves were branded with their owner's marks prior to embarkation. Duncan explains that, "Each slave-dealer uses his own mark, so that when the vessel arrives at her destination, it is easily ascertained to whom those who died belonged": *Travels*, i, 143.

203. Cf. Duncan, *Travels*, i, 143, 201, who describes slaves as taken for embarkation "perhaps ten or twenty on one chain, which is fastened to the neck of each individual, at a distance of about one yard apart"; "at intervals of a yard are circular links, which open to receive the neck, and are secured by a padlock."

204. Ships trading on the Bight of Benin could not approach close to the shore, owing to dangerous bars and surf, but stood at a distance from the shore, and communicated with it through African canoes. See Law, "Between the sea and the lagoons," 224-29.

London 1847 [1968],

25011



PLATE 5. 'Kong Mountains': 'The country around Efau was very mountainous, and from the city the mountains in the distance had a noble appearance' (Biography, p. 38), sketch of 'The Kong Mountains in the Neighbourhood of Logazohy [1845]', in John Duncan, *Travels in Western Africa in 1845 & 1846: A Journey from Whydah, through the Kingdom of Dahomey, to Adofoodia, in the Interior* (London 1847 [1968]), ii, 218.

pieces, we could hear them howling round about during the night; there was one around in particular, the people most dreaded; it was of the form of a cat with a long body, some were all of a color, others spotted very beautifully; the eyes of which shone like lustrous orbs of fire by night, it is there called the Goo-noo.¹⁸⁰ I presume from the description, it must be what is here known as the Leopard, as from what I understand, the description is about the same.¹⁸¹

Dohama is about three days journey from Efau, and is quite a large city;¹⁸² the houses being built differently to any I had previously seen. The surrounding country is level and the roads are good; it is more thickly settled than any other part I had passed through, though not so well as Zoogoo, the manners of the people too, were altogether different to anything I had ever before seen.

180. Although Moore understood Baquaqua to say that "goo-noo" was a local (presumably Fon) word, this must be a confusion on his part; it is actually Dendi *ginnit*, lion.

181. But Baquaqua's own description seems to relate to lions ("all of a color") as well as leopards ("spotted very beautifully").

182. The "city" of Dahomey is presumably Abomey, the capital of the kingdom. In 1850 the size of Abomey was estimated as eight miles in circumference, and its population as "not more than 30,000": see Forbes, *Dahomey and Dahomans* (London, 1851): i, 14, 68.

BAH GARDO BAQUAQUA

ite a large place,¹⁷³
n Zoogoo, and had

ch, and had a great
ge of an old slave;
ful they were going
s, and I fancied the
y; at any rate I did
was at Efau several
but as I did not like
y, and as they were

s, and from the city
nce.¹⁷⁷

e until we reached
and traveled during
lance, and we were
away the ferocious
n us and torn us to

Abomey, which Baquaqua
presumably a town to the
Duncan, *Travels*, ii, 243-44.
oper was Djalloukou, about
days (21-24 August 1845)

of Dahomey, whereas those
ua had arrived in Dahomian
nan sacrifice.

ed to keep Baquaqua in slav-
refractory. If so, Baquaqua's
common for slaves to spend
vert Klein, *The Atlantic Slave*

visible in the distance would
ist.

Abomey as "thickly wooded

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Call number: **E 441 .D84 1961**

Author: **Dumond, Dwight Lowell, 1895-1976.**

Title: **Antislavery; the crusade for freedom in America.**

Publication info: **Ann Arbor, University of Michigan Press [1961]**

Description: **x, 422 p. illus., ports., maps, facsims. 29 cm.**

Note: **Bibliographical references included in "Notes" (p.[373]-413)**

Subject: **Slavery--United States--Antislavery movements.**

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ANTISLAVERY

The Crusade for Freedom in America

BY DWIGHT LOWELL DUMOND

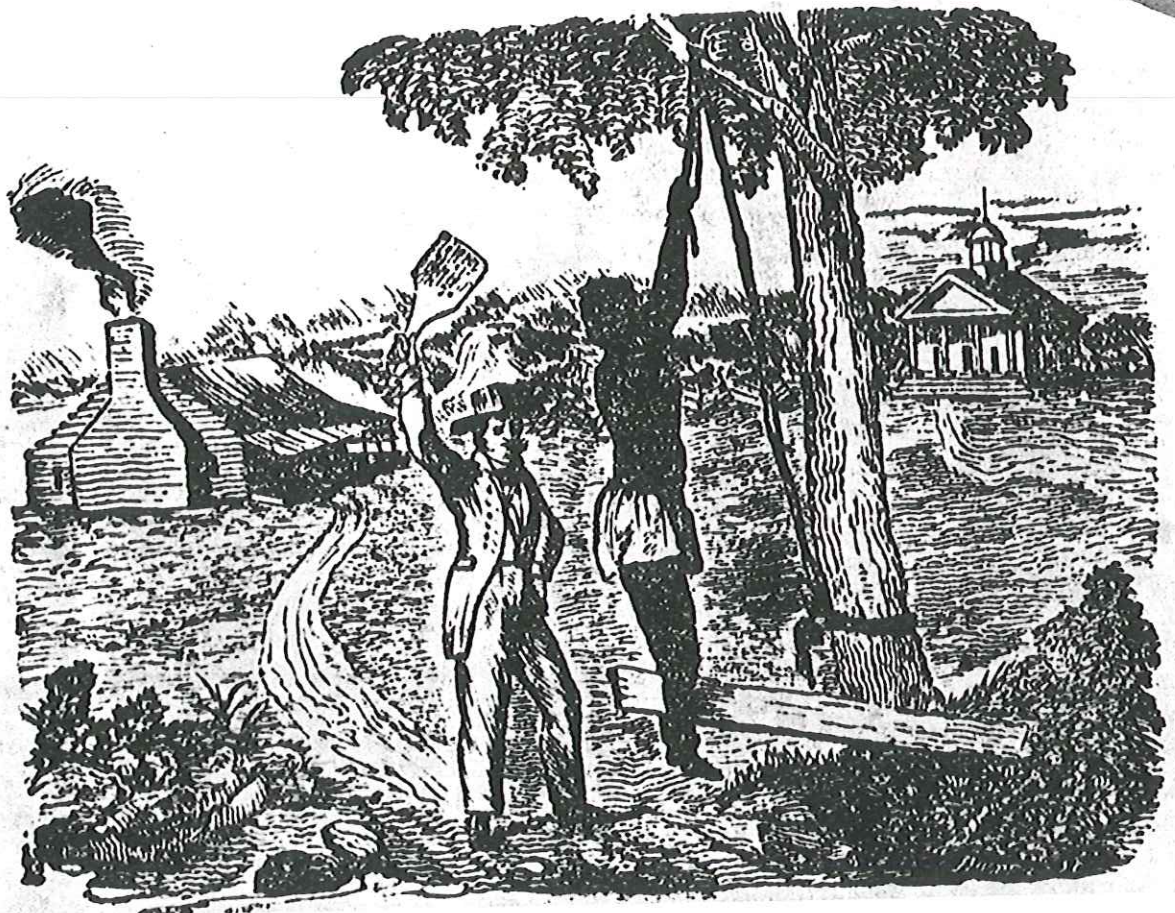
UNIV. of Michigan Press 1961

clothes, but of the nearly three million slaves, the percentage must have been small indeed. Many slaves were hired out, others were allowed to find their own occupations and turn their earnings over to their owners.²⁰

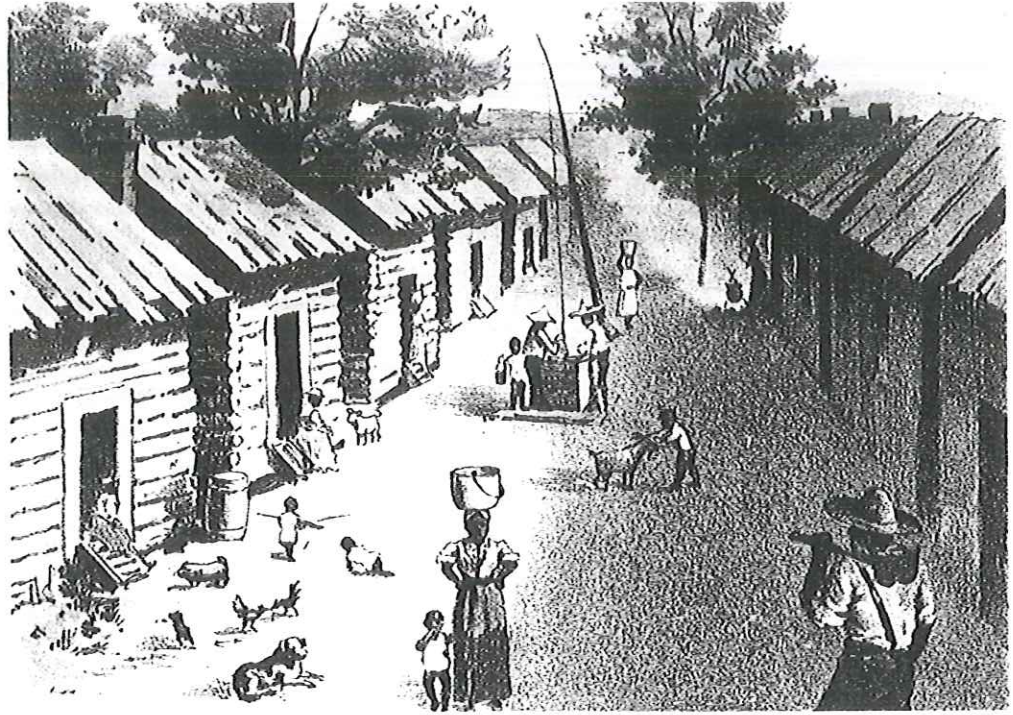
Valuable information was presented with regard to slave trading and slave breeding. The number of slaves smuggled into the United States annually in violation of the federal law was estimated by one Southern congressman at 13,000, and by another at 15,000. These estimates were also given by a planter of Louisiana to Harriet Martineau.²¹ If they were correct, the total number of slaves imported in each ten-year period was 150,000. Supporting testimony showed there

were slaves who could not speak English on plantations everywhere in the lower South. The number of free Negroes kidnapped in the Northern states and carried off to the South every year, or "shanghaied" and sold when they ventured into the South, was estimated at hundreds. Judge George M. Stroud said those kidnapped in Philadelphia, mostly children, numbered more than thirty in a two-year period.²²

American Slavery As It Is sold more copies than any other antislavery pamphlet ever written: more than 100,000 copies within a year. The British and Foreign Anti-Slavery Society distributed it to government officials, libraries, and schools. William Jay sent a copy to every lawyer in New York City.



Making sure muscles are taut



Southern Negro quarter



Southern cotton plantation

it went out to the world as "the voice of America." Thus, at one and the same time, it had uttered a "foul libel upon our freedom and our religion," and denied the sacred right of petition.

Threats of disunion, if slavery should be abolished in the District of Columbia, were dismissed by Stanton as very unlikely, because disunion would not lessen antislavery agitation, nor facilitate the return of fugitives, nor prevent insurrections. Should the South attempt disunion "the whole weight of the General Government will be precipitated upon her head."²⁶

The powerfully persuasive voice of Weld had broken under the infernal torture of mob violence and the strain of lecturing for hours at a time, night after night, under all sorts of conditions; but Weld could write as brilliantly as he could lecture. He now published in the New York *Evening Post* his examination of the power of Congress to abolish slavery and the slave trade in the District of Columbia.²⁷ The constitutional provision: "The Congress shall have power to exercise exclusive legislation, in all Cases whatsoever, over such District" was incapable of misconstruction. There were no restraints upon congressional power, and because of that grant of unlimited

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Author **Duncan, John, 1805-1849**

Title **Travels in Western Africa, in 1845 & 1846, comprising a journey from Whydah, through the kingdom of Dahomey, to Adofoodia, in the interior. By John Duncan**

Published London, R. Bentley, 1847

Descript'n 2 v. fronts. (v. 1, port.) illus., 2 pl., fold. map. 21 cm

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*Vol. 2, facing title page
mode of execution at Dahomey, the blood drinker
waiting with his calabash to drink the blood -*

IMAGE# DUNCAN1

rode, attended by some of the King's principal men, to the market-place or parade-ground in front of his palace or house. On our march to the market-place we passed along part of the walls of the palace, which covers an immense space. The walls as well as houses are made of red sandy clay, and on top of the walls, at intervals of thirty feet, human skulls were placed along their whole extent.

On approaching nearer the market-place we beheld, on an elevated pole, a man fixed in an upright position, with a basket on his head, apparently holding it with both his hands. A little farther on we saw two more men, now in a state of decomposition, hung by the feet from a thick pole, placed horizontally on two upright poles about twenty feet high. Passing close to them the smell was intolerable. The arms hung extended downwards, and at a little distance a stranger would (from their shrivelled and contracted condition) suppose them to be large sheep or goats; the skin from exposure had turned nearly to the colour of that of a white man. I found upon inquiry the bodies had been in this position about two and a half moons. All reckoning here is by the moon. The vulture was industriously endeavouring to satisfy his appetite, but the heat of the sun had dried the skin so as to render it impenetrable to his efforts.

On the opposite side of the market were two

L 2

Criminals executed - for image in
Volume II

in 18

Duncan's

more human bodies in the same position as those I have just mentioned, with the exception that the bodies had been mutilated. This excited my curiosity, for decapitation is the favourite mode of execution in Abomey. I was informed that these men had been guilty of adulterous intercourse with one of the King's wives, in consequence of which, they were sentenced to be put to death by being beaten with clubs, and after death mutilated. The King had not yet arrived at the appointed place, where a high stool and footstool were placed for him under a huge umbrella, surrounded by about twenty more of nearly the same dimensions, forming a crescent—his own being in the centre. He had requested, through Mayho, that I would salute him as I would the Queen of England, for he was anxious to become acquainted with European manners and customs. Accordingly, upon a nearer approach I saluted his Majesty according to military regulation, with which he seemed much pleased, and returned the compliment in a much more graceful manner than I expected. He then requested me to dismount and come to him. Upon which, his prime minister and four others next in rank, who were conducting me to his Majesty's presence, desired me to halt till they paid their compliment to his Majesty, forming line in front of me. They



Jile-
Duncan

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From: "Neil L Norman" <nln5a@cms.mail.virginia.edu>
 Subject: Re: P.S. HELP!
 Date: Wed, 26 Jul 2006 08:21:43 -0400
 To: Jerome Handler <jh3v@virginia.edu>



Jerry,
 Looks good. Sorry for the delay. See you in a few days.
 Neil

On Tue, 25 Jul 2006 09:59:54 -0400
 Jerome Handler <jh3v@virginia.edu> wrote:

Pop. check the following and make corrections, etc. as appropriate...this is what, with your modifications--if any--I would like to put up on the web. jerry

Caption, "Mode of execution at Dahomey, the blood drinker waiting with his calabash to drink the blood." The illustration shows a man about to be beheaded. Duncan does not refer to this illustration in particular, but in Vol. 1 he describes the bodies of people who had been executed, and notes that "decapitation is the favourite mode of execution in Abomey" (pp. 219-220). Although the caption refers to the "blood drinker," Duncan may have misunderstood what was taking place. Very rarely in sacrifices or ceremonies do the Dahomean practitioners of Vodun actually drink the blood. They were most often collecting it to pour it, usually from a gourd, onto ancestral shrines or shrines to members of the Vodun pantheon. Probably a better caption would be the blood server. More likely, this image represents a ritual specialist, who is collecting blood to be offered to an ancestral shrine or to a member of the Vodun pantheon. Numerous modern shrines throughout southern Benin contain iconographic representations of earlier (18th through 19th century) ceremonies where human blood sacrifices were presented to the deity represented by the shrine (explanatory note provided by Neil Norman).

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Call number: **F1871 .D8 1890**
 Author: **Duperly (A.) and Sons.**
 Title: **Picturesque Jamaica : with descriptive text of the island.**
 Publication info: **Kingston [189-]**
 Description: **65 p. : ill. ; 24 x 32 cm.**
 Subject: **Jamaica--Pictorial works.**

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Author: **Dupuis, Joseph.**

Title: **Journal of a residence in Ashantee.**

Edition: **2nd ed. edited with notes and an introduction by W. E. F. Ward.**

Publication info: **[London] Cass, 1966.**

Description: **1 v. (various pagings) plates (incl. maps) 26 cm.**

Subject: **Ashanti--Description and travel.**

Subject: **Ashanti--History.**

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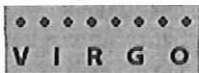
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Call number: F 1219.73 .D8713 1994

Author: Durán, Diego, d. 1588?

Uniform title: Historia de las Indias de Nueva-España y Islas de Tierra Firme. English

Title: The history of the Indies of New Spain / by Diego Durán ; translated, annotated, and with an introduction by Doris Heyden.

Publication info: Norman : University of Oklahoma Press, c1994.

ISBN: 0806126493 (alk. paper)

Description: xxxvi, 642 p. : ill. (some col.), map ; 24 cm.

Note: Translation of: Historia de las Indias de Nueva-España y Islas de Tierra Firme.

Note: Includes bibliographical references (p. 595-608) and index.

Subject: Aztecs--History.

Subject: Aztecs--Social life and customs.

Subject: Mexico--History--To 1519.

Subject: Mexico--History--Conquest, 1519-1540.

Related name: Heyden, Doris.

Series: The Civilization of the American Indian series ; v. 210

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Call number: F320 .N4 L36 1999

Author: Landers, Jane.

Title: Black society in Spanish Florida / Jane Landers ; foreword by Peter H. Wood.

Publication info: Urbana : University of Illinois Press, c1999.

ISBN: 025202446X (cloth : acid-free paper)

ISBN: 0252067533 (pbk. : acid-free paper)

Description: xiv, 390 p. : ill., maps ; 24 cm.

Note: Includes bibliographical references (p. [281]-369) and index.

Contents: Precedents for Afro-Caribbean society in Florida -- The origins of a Florida sanctuary : Gracia Real de Santa Teresa de Mose -- Transitions -- Black entrepreneurs and property-holders -- Black religious life -- The lives of Black women -- Slaves and the slave trade -- Crime and punishment -- Black military service -- Racial geopolitics and the demise of Spanish Florida.

Subject: African Americans--Florida--History.

Subject: African Americans--Florida--Social conditions.

Subject: Slavery--Florida--History.

Subject: Florida--History--Spanish colony, 1565-1763.

Subject: Florida--History--Spanish colony, 1784-1821.

Series: Blacks in the New World

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Write Landers for
suggestions on
illustration

see Black soc.
page 11 for description of
illustration with black explorer
Juan Garrido
from Diego Duran, 1581



THE HISTORY OF
THE INDIES
OF NEW SPAIN

By Fray Diego Durán

Translated, Annotated,
and with an Introduction
by Doris Heyden

University of Oklahoma Press : Norman and London

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p. cm.—(Civilization of the American Indian series ; v. 210)

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Includes bibliographical references (p.) and index.

ISBN 0-8061-2649-3 (alk. paper)

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Plate 57. The people of Tlaxcala receive Cortés in peace. (See Chapter LXXIII.)

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Format: Book

Author: Durand, Jean Baptiste Léonard, 1742-1812.

Uniform Title: Voyage au Sénégal. English.

Title: A voyage to Senegal; : or, Historical, philosophical, and political memoirs, relative to the discoveries, establishments, and commerce of Europeans in the Atlantic Ocean, from Cape Blanco to the river of Sierra Leone. : To which is added an account of a journey from isle St. Louis to Galam. / By J.P. [sic] L. Durand ... : Translated from the French, & embellished with numerous engravings.. *See reference 1814*
at least on region, people etc - filled with ethnographic info

Imprint: London: : printed for Richard Phillips, 6, New Bridge Street, by J.G. Barnard, 57, Snow Hill., 1806..

Description: [2], viii, [9]-181, [3] p., [6] leaves of plates : ill. (some folded), folded map ; 22 cm. (8vo)

Series Title: A collection of modern and contemporary voyages and travels. [1st series] ; v. 4, no. 1

Notes: Signatures: pi/ A-Z# (L2 missigned L3)

Notes: Series t.p. first [2] pages.

Citations: Lib. Company. Afro-Americana, 3360 and 3361 *9000 map - good map of W. Africa facing title page from Cape Blanco to Sierra Leone*

Local Notes: Acc. no. 3817.O bound 1st with 3 other titles; collective series title page: A collection of modern and contemporary voyages and travels ... Vol. IV (London: Richard Phillips, 1806); Ms. annotation.

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Subject: Europeans --Africa, West. *(*) facing p.10 (bottom) "catching slaves"*

Subject: Voyages and travels. *57-(bottom) dress of the negroes of Senegal at Cap Verde*

Subject: Senegal --Description and travel.

Subject: Africa, West --Description and travel. *(*) 105-(top) black marriage at Goree*

Subject: SP3 Afro-Americana. *(*) 136 (bottom) figures of moose, slaves etc*

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Durand was the former governor of the isle of St-Louis ca. 1785-86

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Call number: F2001 .D97 1973
 Author: Du Tertre, Jean Baptiste, 1610-1687.
 Title: Histoire générale des Antilles habitées par les François [par] J. B. Du Tertre.
 Publication info: Fort-de-France, Martinique, Éditions des Horizons caraïbes, 1973.
 Description: 4 v. in 3. illus. 24 cm.
 Note: "Reédition exécutée d'après l'édition de Th. Jolly de 1667-1671."
 Note: The 1st ed. was published at Paris in 1654 under the title: Histoire generale des isles de S. Christophe, de la Guadeloupe, de la Martinique, et autres dans l'Amérique.
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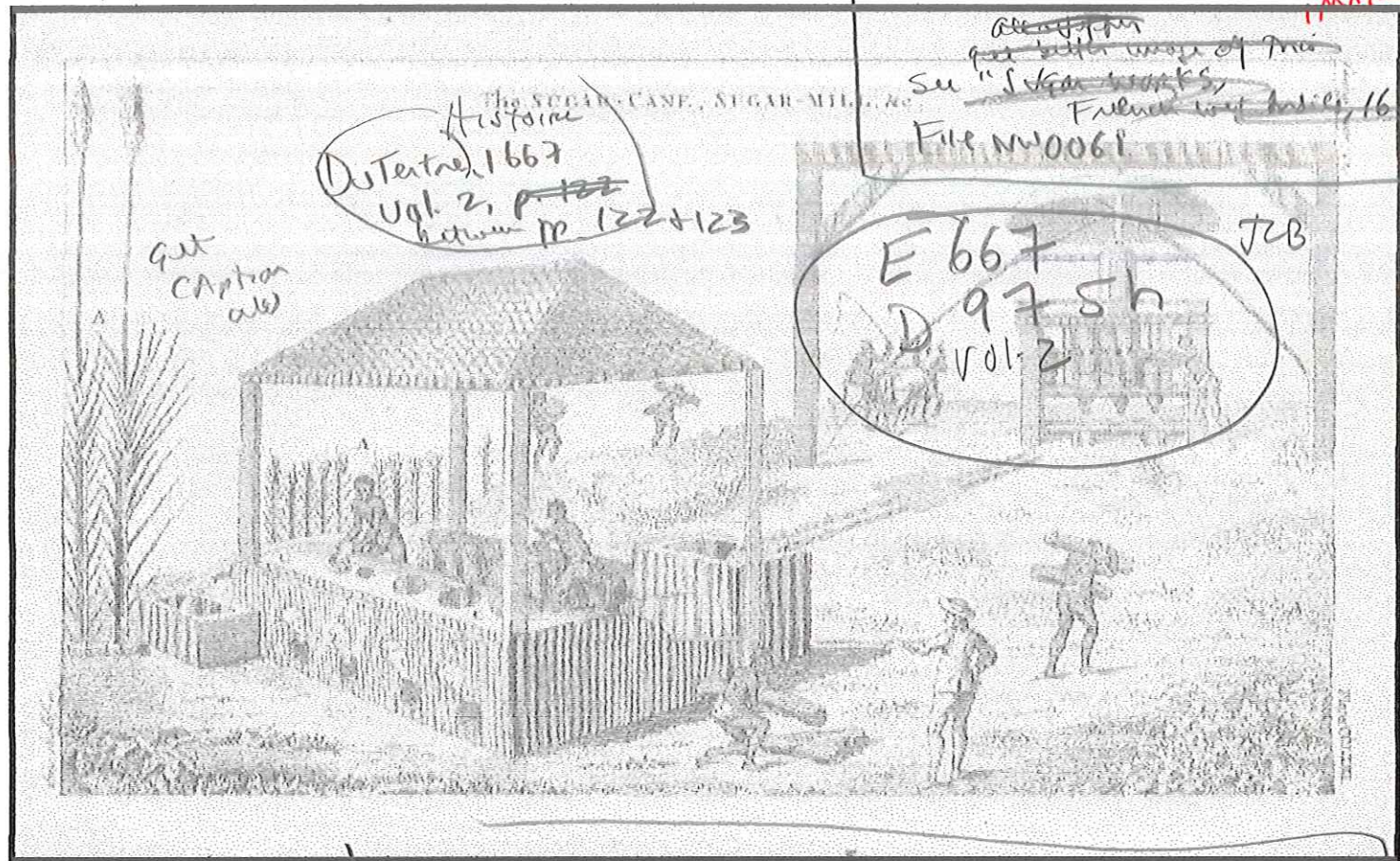
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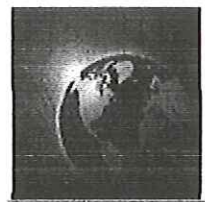


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Author: Du Tertre, Jean Baptiste, 1610-1687.

Title: Histoire générale des Antilles habitées par les François [par] J. B. Du Tertre.

Publication info: Fort-de-France, Martinique, Éditions des Horizon caraïbes, 1973.

Description: 4 v. in 3. illus. 24 cm.

Note: "Réédition exécutée d'après l'édition de Th. Jol de 1667-1671."

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Call number: G161 .P55 1st ser., 1805, v.4, no.1

Author: Durand, Jean Baptiste Léonard, 1742-1812.

Title: A voyage to Senegal; or, Historical, philosophical, and political memoirs, relative to the discoveries, establishments, and commerce of Europeans in the Atlantic Ocean, from Cape Blanco to the river of Sierra Leone. To which is added an account of a journey from isle St. Louis to Galam. By J.P. [!] L. Durand ... Tr. from the French, & embellished with numerous engravings.

Publication info: London, Printed for R. Phillips, 1806.

Description: viii, [9]-181, [3] p. front. (fold. map) 7 pl. 22 cm.

Located in: Phillips, R. (Richard), Sir, 1767-1840, pub. Collection of modern and contemporary voyages & travels. London, Printed for R. Phillips, 1805-10. [1st series] vol. IV [no. 1]

Subject: Senegal--Description and travel.

Subject: Africa, Northwest.

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6/7/05 - This item is bound into Phillips, Durand account has 8 plates, including map of Senegal - Durand, at time of publication, had been wa the former governor of isle St. Louis -

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This account is "translated from the French, & embellished with numerous engravings" -

p 10 - Shipwreck — NO USE highly fanciful — NO USE
 + "Catching stars" — highly fanciful — NO USE
 pp 56 & 57 - dresses of the Negroes — highly fanciful (

betw 104 & 105 - Black marriage -

✓ 136 - Character of Moors...

✓ 141 - Moors gathering Gum

144 - Durrant entertaining - NO USE

167 - Negroes ~~swarming~~ swarming trees..

The engravings are fanciful depictions - clearly not done on spot - & were produced by the publisher -
 Their intent is - how non-racist the portrayal of blacks are -

Have scans done -

- ✓ 1 (X) Durrant (top) betw pp pp 56 & 57 - Scan Dresses of the Negroes
- ✓ 2 (X) 104 & 105 Black marriage & Scan Collared
- ✓ 3 (X) 136 - 137 - Moorish soldiers etc.
- ✓ 4 (X) 140 - 141 - Moors gathering Gum
- ✓ 5 (X) 166 - 167 Negroes ~~swarming~~ swarming trees

140 - ~~Durrant~~ 3

104 = Durrant 4
 136 = 2

DATE: 9/25/01

TITLE: Histoire Generale des Antilles habitees par les Francois

AUTHOR: Jean Baptiste Du Tertre

LOCATED: Alderman stacks F2001.D97 V.1, V.2

NOTES:

Volume 1

- p 1 map of L'isle de Saint Christophe
- p 64-65 map of L'isle de la Guadeloupe
- p 102 map of Martinique

Volume 2

- a lot of pictures of birds, fish, insects
 - picture of L'indigoterie and La Mengerie...the pictures that you already have
-



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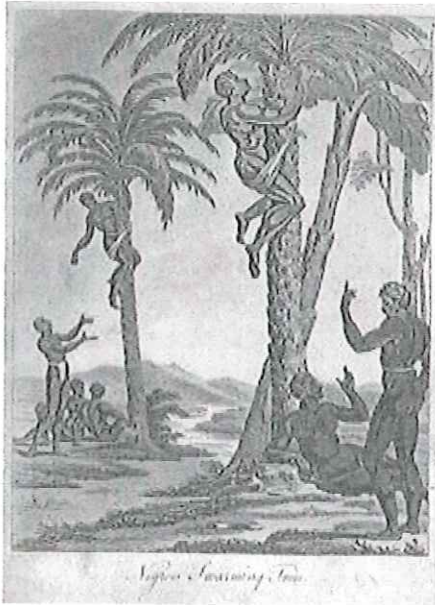


Image Caption: Negroes Swarming Trees.

In: [A voyage to Senegal; or, Historical, philosophical, and political memoir discoveries, establishments and commerce of Europeans in the Atlantic Ocean from Cape Blanco to the river of Sierra Leone.](#) (published 1806)

Library Division: Schomburg Center for Research in Black Culture / Manuscripts, Archives and Rare Books Division

Item/Page/Plate Number: opp. Pg. 167

Specific Material Type: Printed text

Collection Guide: [Africana & Black History](#)

Digital ID: 1247340

NYPL Call Number: [Sc Rare 916.6-D \(Durand, J.B.L. Voyage to Senegal\)](#)

[View Library Catalog Record](#)

Digital ID: 1247340

between pp 166 + 167

In: **A voyage to Senegal**; or, Historical, philosophical, and political memoirs relative to the discoveries, establishments and co Europeans in the Atlantic Ocean, from Cape Blanco to the river of Sierra Leone. (published 1806)

Library Division: Schomburg Center for Research in Black Culture / Manuscripts, Archives and Rare Books Division


Item/Page/Plate Number: opp. Pg. 11

Specific Material Type: Printed text

Digital ID: 1247334

NYPL Call Number: Sc Rare 916.6-D (**Durand, J.B.L. Voyage to Senegal**)

Item 499 of 5,662

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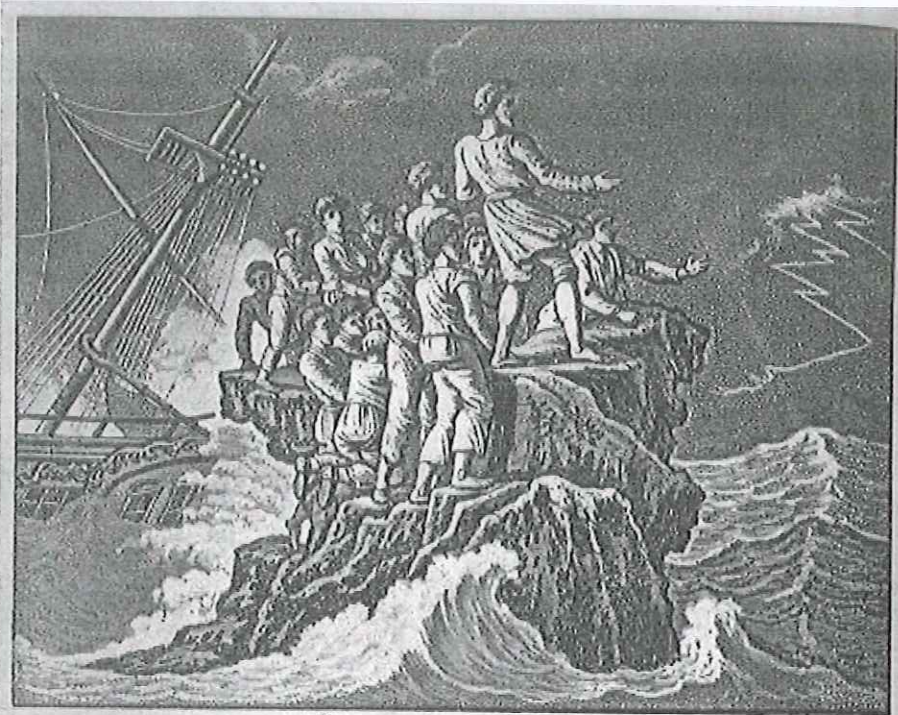
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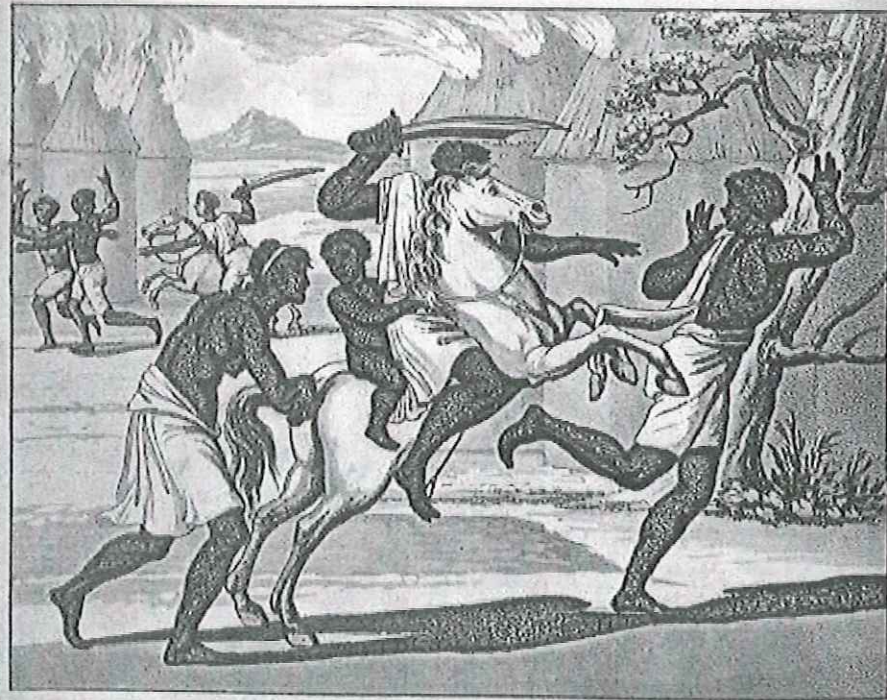
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Shipwreck at Cape Blanc.

*Durand
Loeving p. 10*



Catching Slaves.

Digital ID: 1247334

Shipwreck at Cape Blanc. Catching Slaves.

Get for TCB & replace

NW 0011 - Vol. 2

~~CORASSOLE~~
Fic: Distinct

Captions a Distinct 1667

Ménagerie

MÈNAGERIE (~~la~~ house yard)
Charentaise - rustic, wood, painted

✓ 1 Case a Petun (tobacco shed) Petun = tobacco

✓ 2 Negre qui éJAMBE le petun - strapping

✓ 3 Negre qui le torque (twisting)

✓ 4 Negre qui le monte (hangs tobacco)

✓ 5 N[egre] qui ratisse le manioc
Scape

✓ 6 Moulins a grèler le manioc
mill for grating

✓ 7 Ancienne maniere de grèler le manioc
grating

✓ 8 La Presse

✓ 9 Negres passans la farine - flour
sifts the flour

✓ 10 Negresse qui cuit la cassave

✓ 11 la case de maistre (the house of the master)

✓ 12. la cuisine (kitchen)

✓ 13. cassave qui seiche [sic - seche?] drying

✓ 14 CORASSOLE OVER

Just find
Petun
Charentaise
all this

NW 0061

get from TCBt uploc
NW 0061

✓ done

Do from 1687

Enlarge & describe scene -
see blocks carrying
Cane

SUCRERIE

- 1 moulin - mill - note - it is an ox-driven mill with to boiling house w/ vertical rollers - starts fairly.
- 2 FOUR Neux et Chaudières -
Fours - (cuprae & boiler) + boiler
- 3 FORMES - ^{forms} - but really conical sugar pots ~~in which the sugar is~~ ^{to} which molasses drained
- 4 VINAIGNERIE - vinegar making
- 5 Cannes de Sucre - sugar canes
- 6 Gros Cocos - coconut trees
- 7 LATANIE - a type of tree
- 8 PAJOMIRIOBA - some kind of plant
- 9 Choux CARAIBES - ^{Cans} Cabbage plant
- 10 Cases ~~des~~ de Negres - hut of blacks
- 11 FIGUIER (Banana Fig tree)

Indigo
pour JCS

Dartmouth 1667

NW $\phi\phi\phi$

Jan ✓

Indigofer

✓1 Fiquier d'Inde ou Raquette (plant)

✓2 GENIPA (tree)

✓3 Rocou, et les Negres qui le pillent
Rocou = annatto

✓4 Cierge Espinenc (plant)

✓5 Bois de trompette (tree)

✓6 ~~Bassin~~ Bassin

✓7 la trempoire

✓8 La Batterie

✓9 le ~~re~~ reposoir

10 CHAUSSes ou Ségoute / l'indigo

11 (NO 11)

✓12 Plante d'Indigo ~~Indigo~~ Indigo plant

✓13 ~~#~~ Negres portant Indigo aux caissons pour

le Sechen

14 - Can't read whole Mn



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Call number: **G161 .P55 1st ser., 1805, v.4, no.1**

Author: **Durand, Jean Baptiste Léonard, 1742-1812.**

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Publication info: **London, Printed for R. Phillips, 1806.**

Description: **viii, [9]-181, [3] p. front. (fold. map) 7 pl. 22 cm.**

Located in: **Phillips, R. (Richard), Sir, 1767-1840, pub. Collection of modern and contemporary voyages & travels. London, Printed for R. Phillips, 1805-10. [1st series] vol. IV [no. 1]**

Subject: **Senegal--Description and travel.**

Subject: **Africa, Northwest.**

Record Durand 1, 2, 3

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 between pp 56 & 57 - dresses of the Negroes - highly fanciful (

between 104 & 105 - Black marriage -

✓ 136 - Character of Moors...

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167 - Negroes ~~swarming~~ swarming trees...

The engravings are fanciful depictions - clearly not done on spot - & were produced by the publisher - Their intent is to show non-racist the portrayal of blacks are -

Have scans done -

- ✓ 2 (top) Durrant (1) between pp pp 56 & 57 - See Dresses of the Negroes
- 104 & 105 Black marriage & See Collage
- ✓ 3 136 - 137 - Moorish soldiers etc.
- ✓ 4 140 - 141 - Moors gathering Gum
- ✓ 5 166 - 167 Negroes ~~swarming~~ swarming trees

104 = Durrant 4
 136 = 2

140 = ~~Durrant~~ 3

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5



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Mark:

America de Bry, 1590-1634 :

Amerika oder die Neue Welt : die "Entdeckung" eines Kontinents in 346 Kupferstichen /

Gereon Sievernich; Theodor de Bry

JEB

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German Book 463 p. : ill. (some col.), maps (some col.) ; 35 cm.
Berlin ; New York : Casablanca, ISBN: 3927972002

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Title: America de Bry, 1590-1634 :
Amerika oder die Neue Welt : die
"Entdeckung" eines Kontinents in 346
Kupferstichen /

Author(s): [Sievernich, Gereon.](#) ; [Bry, Theodor de.](#); 1528-1598.

Publication: Berlin ; New York : Casablanca,

Year: 1990

Description: 463 p. : ill. (some col.), maps (some col.) ; 35 cm.

Language: German

Series: Materialien zur Geschichte der europäischen Expansion ;;
Bd. 1, T. 1;

Standard No: ISBN: 3927972002; LCCN: 95-192084

SUBJECT(S)

Descriptor: [America in art.](#)
[Indians -- Pictorial works.](#)
[Indians in art.](#)

Named Person: [Bry, Theodor de, 1528-1598.](#) [America -- Illustrations.](#)

Geographic: [America -- Pictorial works.](#)
[America -- Discovery and exploration -- Pictorial works.](#)

Note(s): "Die hier vorgelegte Ausgabe gibt alle bekannten Kupferstiche ... der vierzehn Teile der deutschsp[r]achigen Amerika-Serie mit den zugehörigen Tafeltexten wieder, nicht jedoch die originalen Reiseberichte"--Zu dieser Ausg. d.

438./ Includes facsimiles of the original title pages./ Includes bibliographical references (p. 441-444).

Class Descriptors: LC: [E141](#); Dewey: [970.01](#)

Other Titles: America.; Amerika oder die Neue Welt.

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FAX COVER SHEET

DATE: Nov. 13

TO: Carola Wessel

FROM: Jerry Handle

NUMBER OF PAGES (INCLUDING THIS PAGE): 4

I found these pages which may be helpful - they are facsimiles of an early German edition - can you ^{please} send me by e-mail a translation of the three captions and a summary of the paragraphs on pp 188 and 189 - ~~any other~~ many thanks
(DANKA) 😊
Jerry

references (p. 441-444).

Class Descript: LC: E141; Dewey: 970.01

Other Titles: America.; Amerika oder die Neue Welt.

Responsibility: bearbeitet und herausgegeben von Gereon Sievernich.

Document Type: Book

Entry: 19920930

Update: 19960124

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WorldCat results for: ti: America and ti: de and ti: Bry. Record 11 of 23

all in color

all

p. 188 - Die Nigrifen WERDEN AUS DEM MOHRENLANDE AUF DIE INSEL INS BERGWERK GESCHICKT

all

p. 189 - ALS DIE FUNDGRUBEN KEINE AUSBEUTE MEHR GEBEN WOLLTEN, WERDEN DIE NIGRITEN ZUM ZUCKER SIEDEN ANGEHALTEN

all

p. 191 - DIE NIGRITEN ENTLAUFEN VON WEGEN DER SPANIER WÜTEREI AUS IHREN DIENSTEN UND ER SCHLAGEN ETLICHE SPANIER

Translations by Carola Wessel (nov. 2002)

Translation

“Nigriten” is not used any more, it originally meant black people (from the Latin “nigra” for black), but was used for “Africans”.

The translation sounds a little awkward because I tried to keep the German syntax, and German sentences can be pretty long.

p. 188

Caption: “The Africans are being send from Africa to the mine on the island.”

Text: “After the inhabitants of Hispaniola island had died so miserably because of much and hard work that only very few of them were left, the Spaniards out of necessity had to look for other servants to work in the mine. Therefore they bought, with their own money, a high number of Africans from Guinea, being the fourth part of Africa, and had those brought to them. Those were used in the mines until, after a while, the pits were exploited. This happened because after the Portuguese had conquered this part of Africa by force, which was called Guinea by them and Genni or Genna by the inhabitants, and subdued it, they every year sold several hundred of the inhabitants to other nations, to be used instead of other servants.”

“leibeigene Knechte”: In Germany, people who have to work for a master and cannot move away without his permission, but they also have their own fields to work on, and they are not treated as badly as slaves. Therefore, I translated “servants”.

p. 189

Caption: “After the yields of the mine were exploited, the Africans are ordered to boil sugar.”

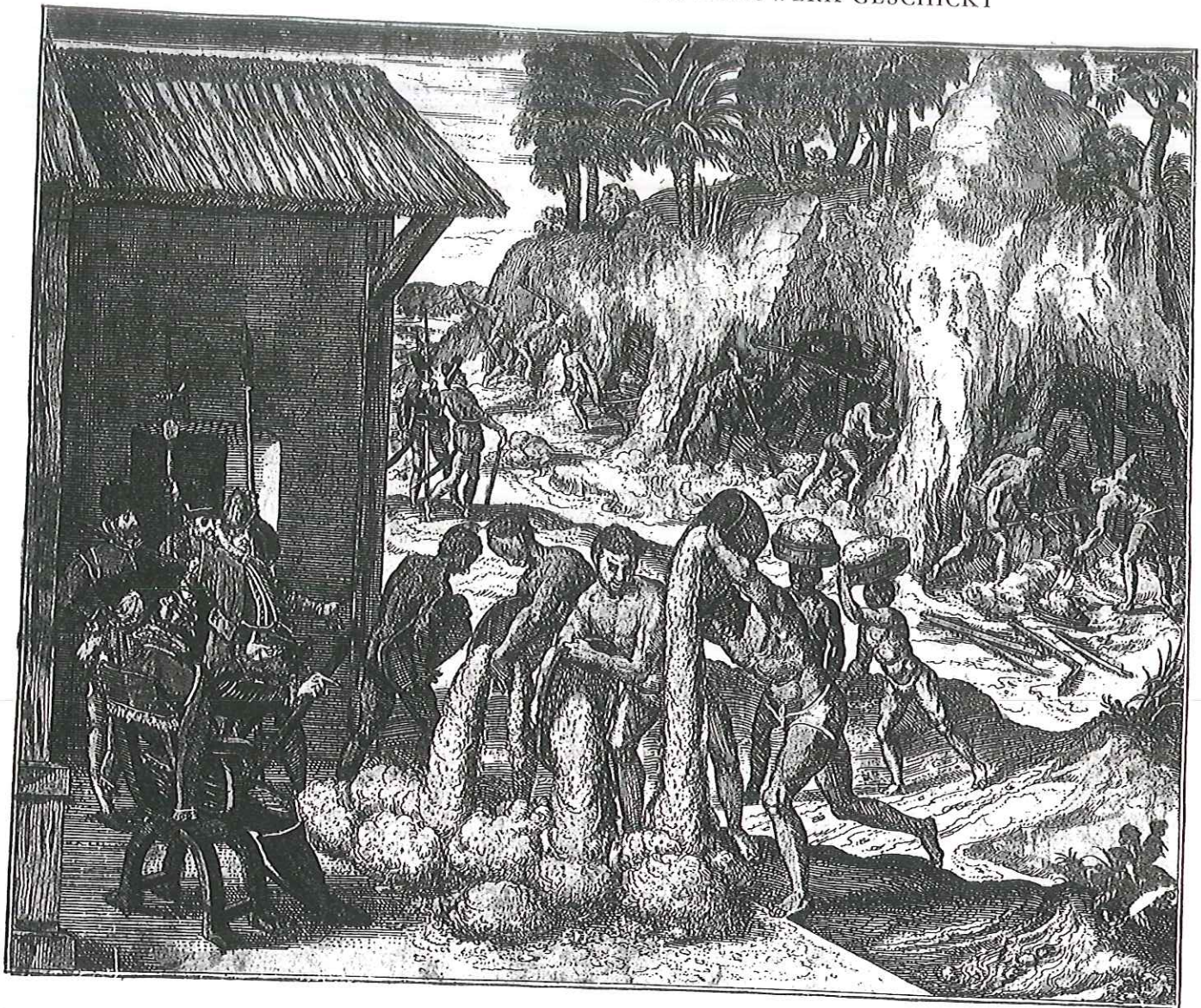
Text: “In the beginning, the Spaniards used the Africans in the mines. After these were exploited, they had to work on the pushing mills” [this is a technical term I had not heard before, sorry] “where the sugar cane is stamped/pushed, from which they boil sugar. And this is the kind of work most of them do until today. Since the island Hispaniola is humid and hot, sugar cane grows there very easily. This cane, after it was pushed, is boiled in a kettle and refined a number of times. Then they let it sit in the sun or, when the sun is not shining, store it in a closed barn, where no air is circulating, and warm it with a gentle fire, so that it dries evenly and becomes sugar, of which they get a big profit. In addition, they use the Africans to guard the cattle and for other necessary businesses.

p. 191

Caption: “Because the Spaniards treated them so badly, the Africans eloped from their service and killed several Spaniards.”

“Wueterer” could be translated as “furiousness”, but I guess here it describes the way they behaved in relation to the Africans.

I DIE NIGRITEN WERDEN AUS DEM MOHREN-
LANDE AUF DIE NEUE INSEL INS BERGWERK GESCHICKT



NACHDEM die Einwohner der Insel Hispaniola wegen großer und schwerer Arbeit dermaßen jämmerlich umgekommen waren, so daß auch sehr wenig von ihnen übrigblieben, haben sich die Spanier der Not halben mit anderen leibeigenen Knechten versehen müssen, um das Bergwerk fürbaß mit ihnen zu bestellen. Derhalben haben sie mit ihrem eigenen Geld deren eine ziemliche Anzahl aus der Nigriten Landschaft, Guinea genannt, welche das vierte Teil Africas ist, erkaufte und zu sich bringen lassen. Diese haben sie im Bergwerk gebraucht, bis daß die Fundgruben mit der Zeit keine Ausbeute mehr geben wollten. Denn nachdem die Portugaler dasselbige Teil Africas, welches sie Guinea, die Einwohner aber Genni oder Genna nennen, durch Kriegsgewalt erobert und unter sich gebracht hatten, pflegten sie alle Jahre etliche hundert der Einwohner anderer Nationen zu verkaufen, so sie anstatt der Leibeigenen als Knechte zu gebrauchen waren.

all 3 - Hispaniola

p. 188 -

sent

The Negroes from Africa to the wives of
~~New islands~~ Hispaniola

p. 189

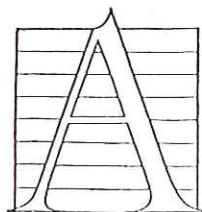
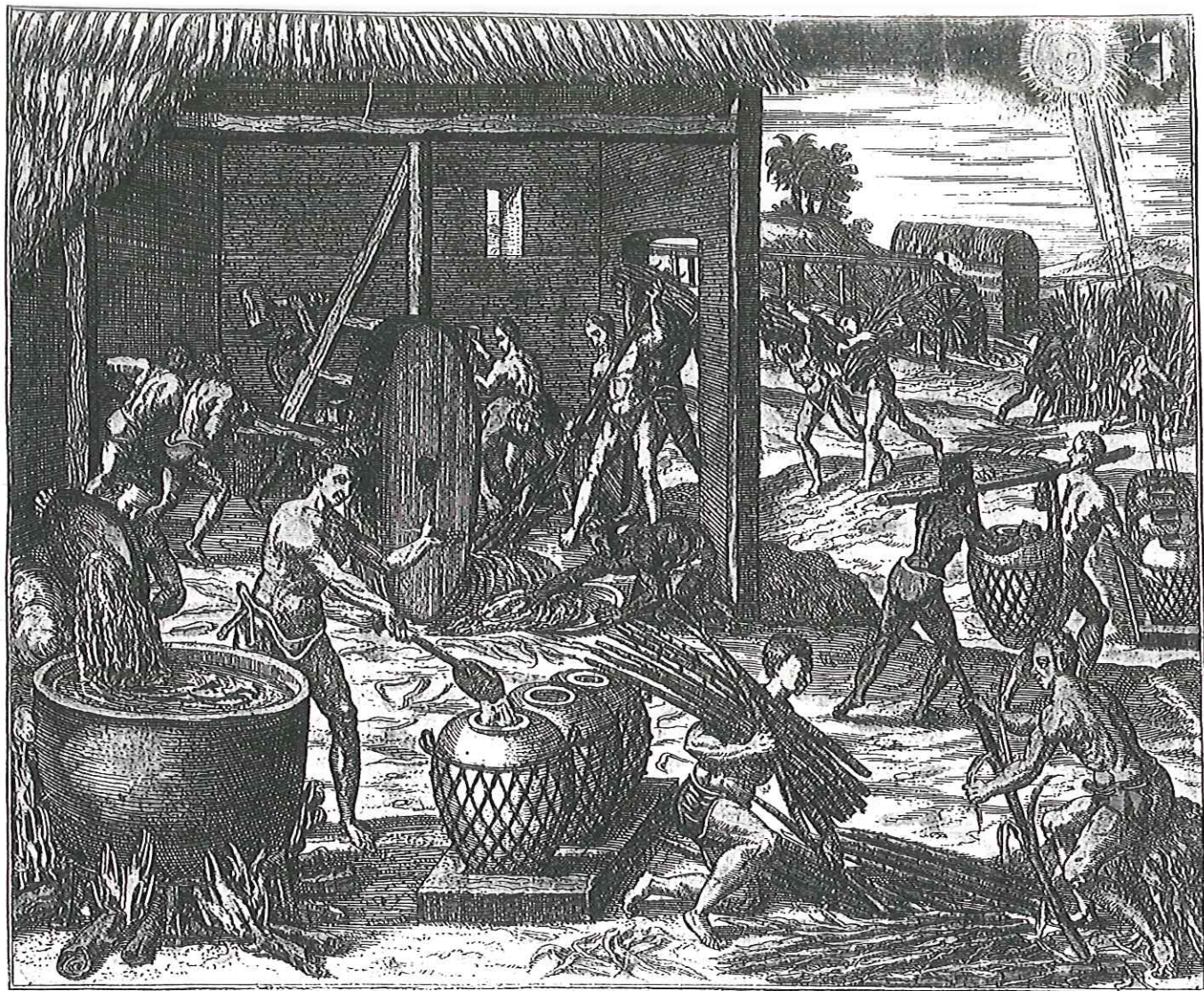
-

SUGAR WATER

191 -

describes running SLAVES who escaped from Spanish
Hispaniola because of harsh treatment &
later reported by others for the Spanish

2 ALS DIE FUNDGRUBEN
KEINE AUSBEUTE MEHR GEBEN WOLLTEN,
WERDEN DIE NIGRITEN ZUM ZUCKERSIEDEN ANGEHALTEN



ANFANGS haben die Spanier die Nigriten zum Bergwerk gebraucht. Nachdem dasselbige aber keine Ausbeute mehr geben wollte, haben sie nachmals diese auf den Stoßmühlen geübt, darauf man das Zuckerrohr stößt, aus welchem sie den Zucker sieden. Und diese Arbeit müssen sie mehrerteils noch heutigen Tages verrichten. Denn dieweil die Insel Hispaniola von Natur feucht und warm ist, so wächst das Zuckerrohr leichtlich darinnen. Dasselbige Rohr, wenn es erstlich zerstoßen, nachmals in einem Kessel gesotten und etliche Male wohl abgeläutert ist, lassen sie alsdann an der Sonne stehen oder sie verwahren es, wenn kein Sonnenschein ist, in einer geschlossenen Scheuer, da keine Luft zukommt, und welche mit einem sanften Feuer erwärmet ist, allda es gleichermaßen austrocknet und Zucker wird, davon sie dann großen Nutzen haben.

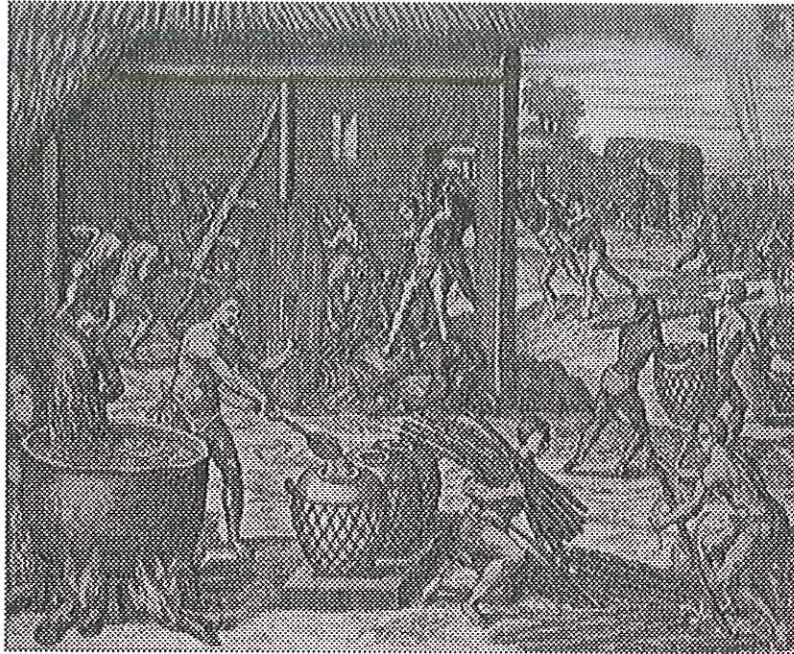
Über das brauchen sie die Nigriten als Viehhirten und auch zu anderen notwendigen Geschäften.

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The Atlantic Slave Trade and Slave Life in the Americas

COMPLETE *Sugar making, Hispaniola, late 16th cent*

rec'd: bry01



Source

Gereon Sievernich (ed.), *America de Bry, 1590-1634: Amerika oder die Neue Welt* (Berli 1990), p. COMPLETE

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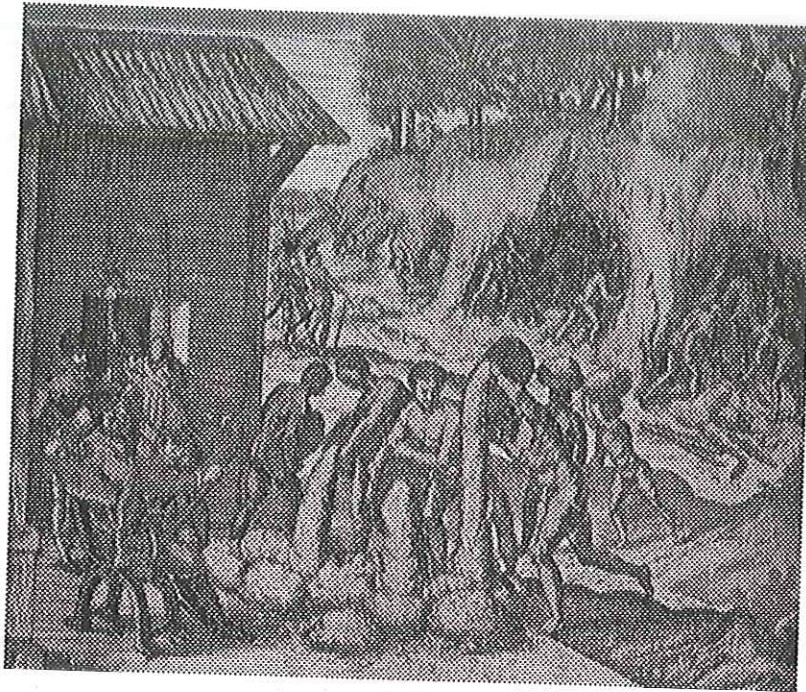
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Author: Duchet, Michele

Title: **L'Amérique de Théodore de Bry : une collection de voyages protestante du XVII^e siècle : quatre études d'iconographie / par Michèle Duchet ... [et al.].**

Publication info: **Paris : Editions du Centre nationale de la recherche scientifique, 1987.**

ISBN: 2222039339

Description: 283 p. : ill., maps ; 27 cm.

Note: **Introduction in French and English.**

Note: **Bibliography: p. [279]-283.**

Subject: Bry, Theodor de, 1528-1598. America.



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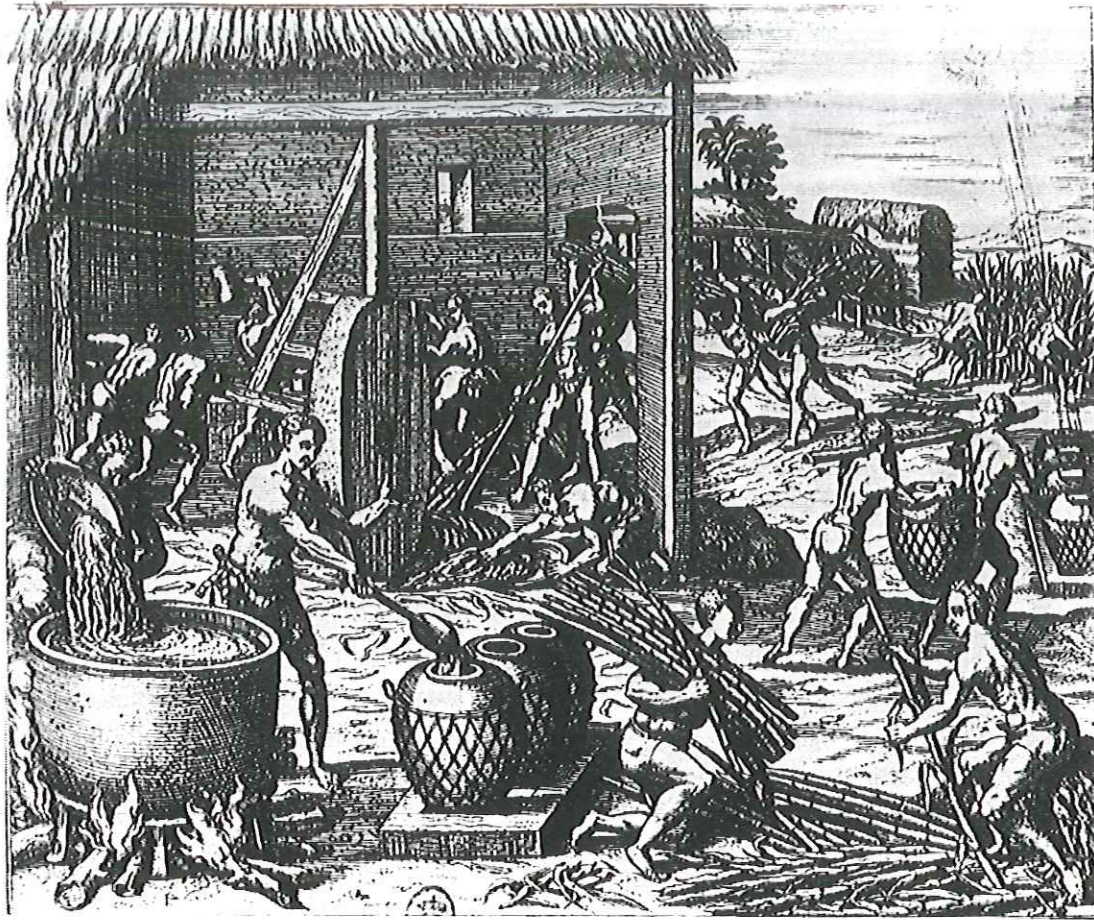
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*Blacks - 5th part
p. 204 - mining*

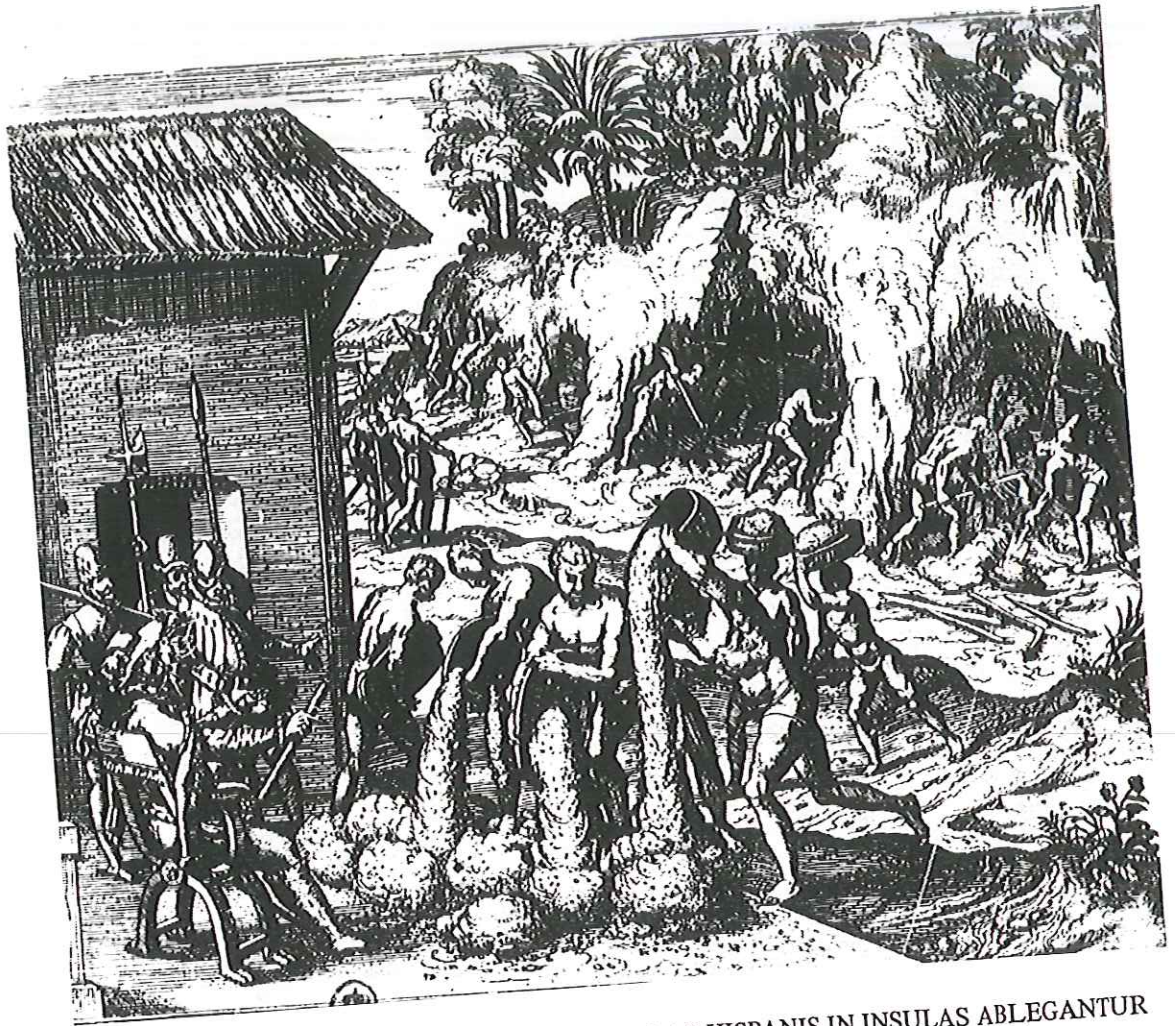
p. 205 - some material on website



NIGRITAE EXHAUSTIS VENIS METALLICIS CONFICIENDO
SACCHARO OPERAM DARE DEBENT

Les mines épuisées, les Noirs sont contraints au travail du sucre
Cinquième partie, fol. 2

Pl. 81



NIGRITAE IN SCRUTANDIS VENIS METALLICIS AB HISPANIS IN INSULAS ABLEGANTUR

Les Espagnols transportent aux îles les nègres pour la recherche des filons d'or

Cinquième partie, fol. 1

Pl. 80

NW 0057

deleted
Dr
but ~~transposed~~

The Atlantic Slave Trade and Slave Life in the Americas

Als die Zundgruben keine Lustheit mehr geben wolten... II
von der Nigraten zum Zucker seuen ausgehoben



Wiet so haben die Spanier die Nigraten zum Zuckerpferd gebracht/ Nach dem dasselbig aber
seiner Lustheit mehr geben wolte/ haben sie nach dem diese gewilt mit dem Caximilien/ darmit
man das Zuckerrohr zu saft und weichen saften Zucker haben. Und diese Arbeit musen sie nicht
verstehe noch heiligen tagen verrichten. Denn hiemit die Insel Hispaniola von Spania frucht
zum Zucker nicht so weilt hat/ das ist recht leichtlich zu tun.
Das ist die Arbeit der Nigraten/ nach dem sie in einem alle gefesselt/ und recht weit el gelen
vertheilt/ als dann an der Pflanzung gefesselt/ oder sie kein Caximilien musen/ von weichen saft zu tun/ die
schlechten Coloceras/ da sie die Luft zu heupt/ und weichen saft zu tun/ saften Zucker zu tun/ das ist
das ist man den weichen saft zum Zucker werden darmit sie dann ein eroffen haben. Die
das heuchen sie die Nigraten für Hirten zum Zucker/ nach ja anders sein
Denn weichen saft zu tun.

Source

DeBry, Americae.... (COMPLETE, 1590), part 5, plate 2

Comments

Woodcut depicts human-powered sugar mill and various phases of sugar manufacture at a very early period. Note cauldron in left-hand corner for boiling the sugar, and the pots into which the unrefined sugar was placed; background shows sugar cane reaping. It is difficult to ascertain if the figures in this image are intended to be Africans or Amerindians--or, perhaps, both.

Acknowledgement

Library of Congress, LC-USZ62-68966

sugar making, Hispaniola, late 16th cent.

Click on the image to open a larger version in a new window.

Answered J/20/02

File: BRY 01
BRY 02

June 15, 2002

Jerry,

This one's fun. You query, Africans or Amerindians. Its Africans. We have this in DeBry's Latin version, Frankfurt, 1590 to around 1600, printed in several parts. This illustration is in *Pars Quinta* published in 1595. The text is actually Girolamo Benzoni's *Historia del Mondo Nuovo* (Venice, 1565 & many editions thereafter). Happily, I have the Hakluyt Society translation (London, 1858) and its likely you do too. Wherein, Book II begins with his description of the use of blacks from Guinea as slaves, mining gold & silver, then manning early sugar plantations. He also writes of the Spaniard's sadistic punishments inflicted on their slaves, and of an attack on a rebel slave settlement. All these are illustrated and you should have from this source three other illustrations. You have No. II showing sugar harvesting. No. I shows them mining; No. III shows the various punishments; and No. IV shows the attack on a maroon settlement. Benzoni arrives in 1541 and is writing about developments in place at that time. Are these the earliest printed graphics depicting African slave labor in the New World?

These of course might already be on your site. I have got to stop visiting there and get to my report writing. While I am learning a lot on your site, it is becoming, right now, a major distraction. Its fun and educational and thus the perfect rationale for procrastination. I expect this new-found resolve to last maybe a day or two.



The Atlantic Slave Trade and Slave Life in the Americas

Als die Zundergruben keine Ausbeute mehr geben wollten, wer- II
den die Negeren zum Zucker schneiden angehalten.



Als die Zundergruben keine Ausbeute mehr geben wollten, werden die Negeren zum Zucker schneiden angehalten. Die Negeren haben die Zundergruben schon lange, haben sie nachmals desto mehr zu dem Ende, weil man das Zuckerrohr nicht mehr so leicht schneiden kann, als es ehemals war, sondern es jetzt sehr schwer ist, so werden die Negeren sehr leichtlich daran ge-
halten. Die Negeren sind sehr geschicklich, nach dem sie einen Kessel gefüllt, und recht viel abgekochet, lassen sie dann, an der Stenken auflegen, welche kein Eisen enthält, sondern sie es aus dem schmelzenden Eisen, da keine Lufft zu kommen, und welche mit einem kleinen Feuer erhitzen, obdies gleiches müssen aufrecht sein, Zucker wird darvon so dann ein großer Nutzen haben. Aber das brauchen sie die Negeren für ihren eigenen Zucker, auch so unter ihren eigenen annehmlichen Beschäftigen. 3 u 22

DeBry, Americae... (COMPLETE 1590), part 6, plate 2

Woodcut depicts human-powered sugar mill and various phases of sug manufacture at a very early period. Note cauldron in left-hand corner for boiling the sugar, and the pots into which the unrefined sugar was place. Background shows sugar cane reaping. It is difficult to ascertain if the figures in this image are intended to be Africans or Amerindians—or, perhaps both.

Library of Congress, LC-USZ62-889

sugar making, Hispaniola, late 16th cent.

Click on the image to open a larger version in a new window.

The Atlantic Slave Trade and Slave Life in the Americas

Sugar Making, Hispaniola, late 16th cent.

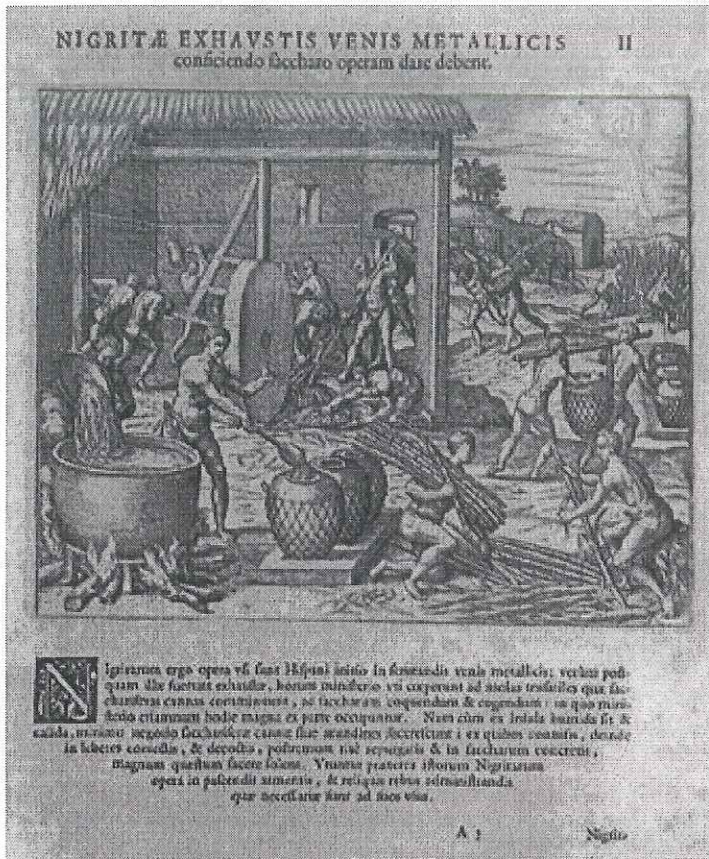


Image Reference

LCP-25 - also LCP-52
LCP-53

Source

Girolamo Benzoni, Americae pars quinta nobilis & admiratione (Frankfort, 1595), part V, fig. 2. (Copy in Library Company of Philadelphia; also, Library of Congress, Prints and Photographs Division, LC-USZ62-68966)

Comments

Title, "Nigritae exhaustis venis metallicis conficiendo saccharo operam dare debent . . . II." ("The veins of gold ore having been exhausted, the Blacks had to work in sugar") thanks to Connie King, LCP, for the translation).

The woodcut depicts human-powered sugar mill and various phases of sugar manufacture at a very early period. Note, cauldron in left-hand corner for boiling the sugar, and the pots into which the unrefined sugar was placed. This is one of the earliest known illustrations of sugar making in the New World, and is the fanciful depiction by DeBry, the illustrator, based on a brief passage in Benzoni (and, perhaps, other voyagers): "When the natives of this island (Española) began to be extirpated, the Spaniards provided themselves with blacks (Mori) from Guinea . . . and they have brought great numbers thence. When there were mines, they made them work at the gold and silver [Benzoni, fig. 1]; but since those came to an end they have increased the sugar-works [Benzoni, fig. 2, above], and in these and in tending the flocks they are chiefly occupied, besides serving their masters in all else" (See History of the

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Thedder

Dea Flemish engraver

Thedder de Bry
Flemish engraver

who never visited the new world

De Bry never set foot outside of Europe

New World by Girolamo Benzoni, of Milan. Shewing his travels in America, from A.D. 1541 to 1556 Now first translated, and edited by Rear-Admiral W.H. Smyth [London: Printed for the Hakluyt Society, 1857; original published in Venice, 1565]. p. 93). For this illustration in color, with the accompanying description in German, see Gereon Sievernich (ed.), *America de Bry, 1590-1634: Amerika oder die Neue Welt* (Berlin, 1990), p. 189.

(Thanks to Phil Lapsansky for assistance in identifying this and other illustrations by DeBry; and to Carola Wessel for translations from the German.)

and to Connie King,
LCP, for the Latin
translation).

Note - UVA does not have

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[India Orientalis. pt. 2. Latin] II. pars Orientalis, in qua Iohan. Hvgonis Lintscotani Nauigatio in Orientem, item regna ... mores*que Indorum & Lusitanorum pariter in Oriente degentium ... proponuntur
 Bry, Johann Theodor de, 1561-1623?

Author: Bry, Johann Theodor de, 1561-1623?

Title: [India Orientalis. pt. 2. Latin] II. pars Orientalis, in qua Iohan. Hvgonis Lintscotani Nauigatio in Orientem, item regna ... mores*que Indorum & Lusitanorum pariter in Oriente degentium ... proponuntur. Ea Lintscotvs ... primùm ... Belgice in publicum dedit ... nunc ... Latine ... reddita enunciauit Tevcrides Annævs Lonicervs. Additæ sunt passim D. Paludani annotationes: item icones is ære factæ per Ioh. Theodorum, & Ioh. Israelem de Bry, quorum sumptibus opus ipsum recens iterum foras datum.

Publication info: Francfordii, Ex officina W. Richteri, 1599.

Description: 114 p. 39 plates, port., 3 fold. maps. 31 cm.

Note: Contains chapters 1-44 of Linschoten's Itinerario.

Note: Translation of: Reys-geschrift vande navigatien der Portugaloyzers in Orienten.

Note: First ed. Cf. Church Cat. of books relating to ... America, 207.

Subject: Voyages and travels.

Related name: Linschoten, Jan Huygen van, 1563-1611. Navigatio in Orientem.

Related name: Bry, Johann Israel de, d. 1611.

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maps at least in part w/ Africa (Madagascar) has maps & plans - image at end of book -

Note - UVA ~~edit~~ copies are in LATIN - Boogaart ~~Boogaart~~ 15th German edition

over

Scan - Plate I (BATAVOUM GABAM) - no
Caption

Boogabur, p. 103; Text p. 114
fig. 44

Note -

on all scans

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[India Orientalis. pt. 6. Latin] Indiae Orientalis pars VI. veram et historicam descriptionem avriferi regni Gvineae ... continens, qua situs loci, ratio vrbium & domorum, portus item & flumina varia, cum variis incolarum superstitionibus ... linguis & moribus ... explicantur
Bry, Johann Theodor de, 1561-1623?

Author: Bry, Johann Theodor de, 1561-1623?

Title: [India Orientalis. pt. 6. Latin] Indiae Orientalis pars VI. veram et historicam descriptionem avriferi regni Gvineae ... continens, qua situs loci, ratio vrbium & domorum, portus item & flumina varia, cum variis incolarum superstitionibus ... linguis & moribus ... explicantur ... Latinitate ex Germanico donata, studio & opera M. Gotardi Arthvs. Illustrata in aes incisus iconibus, inque lucem edita à Iohanne Theodor & Iohanne Israel de Bry.

Publication info: Francofurti ad Moenum, Ex officina W. Richteri, sumptibus I. T. & I. I. de Bry, 1604.

Description: 127 p. 26 plates. 31 x 20 cm.

Note: Sole edition, first issue, with coat of arms of Johann Adam, abp. of Mayence on sig. (?); the texts for plates II and III interchanged; and the arabic numeral 2 on plates 22 and 24 reversed.

Note: Church 213.

Note: Translated, with some changes, from the account of Pieter de Marees.

Subject: Guinea--Description and travel.

Related name: Marees, Pieter de. Indiae Orientalis pars VI.

Related name: Arthus, Gotthard, 1570-1630?

Related name: Bry, Johann Israel de, d. 1611,

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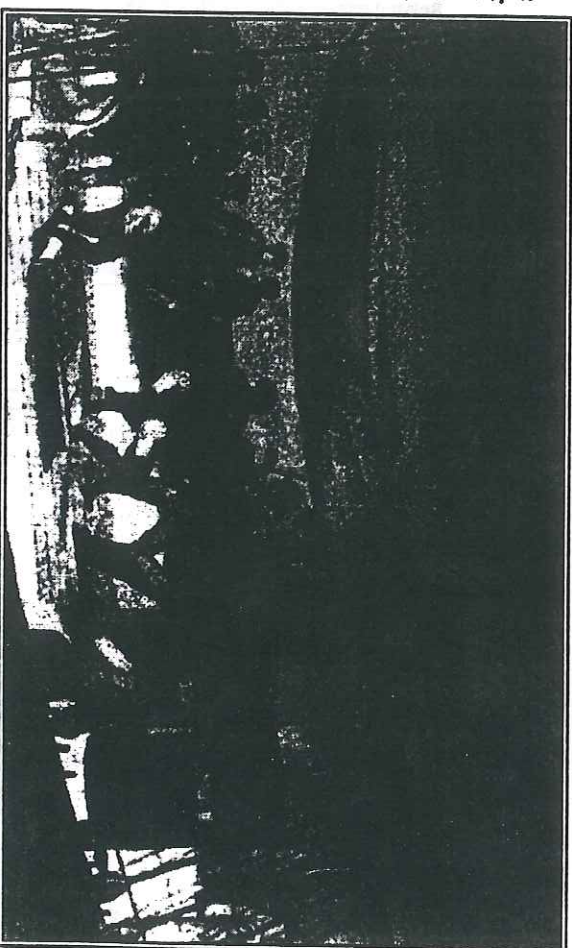
The Atlantic Slave Trade and Slave Life in the Americas:

A Visual Record

<http://hitchcock.itc.virginia.edu/Slavery/>

The approximately 1,000 images on this website have been selected from a wide range of sources, most of them dating from the period of slavery. The collection is envisioned as a tool and a resource that can be used by teachers, researchers, students, and the general public—in brief, anyone interested in the experiences of Africans who were enslaved and transported to the Americas and the lives of their descendants in the slave societies of the New World. The collection is grouped under the following eighteen categories:

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- Plantation Scenes, Slave Settlements, Houses
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[India Orientalis, pt. 12. Latin] *Historiarvm Orientalis Indiæ tomus XII. in tres libros siue tractatus distributus. Qvorvm primvs continet descriptiones chorographicas & topographicas regnorum, prouinciarum, insularum, vrbium, castellorum, emporiorum, montium atque fluuiorum, totius illius continentis, quae vulgo Orientalis Indiæ nomine censetur: inprimis chersonesi aureæ, sinarum, iaponum, sinus persici & gangetici, oceani eoi & littoris africani: adiectis incolarum moribus & ritibus, ipsiusque soli ingenio & natura*

Bry, Johann Theodor de, 1561-1623?

Author: Bry, Johann Theodor de, 1561-1623?

Title: [India Orientalis, pt. 12. Latin] *Historiarvm Orientalis Indiæ tomus XII. in tres libros siue tractatus distributus. Qvorvm primvs continet descriptiones chorographicas & topographicas regnorum, prouinciarum, insularum, vrbium, castellorum, emporiorum, montium atque fluuiorum, totius illius continentis, quae vulgo Orientalis Indiæ nomine censetur: inprimis chersonesi aureæ, sinarum, iaponum, sinus persici & gangetici, oceani eoi & littoris africani: adiectis incolarum moribus & ritibus, ipsiusque soli ingenio & natura ... Lvodovicvs Gotofridvs ex anglico, et belgico sermone in latinum transtulit, nouis accessionibus locupletauit, ordinem & concinnitatem addit: non sine tabulis chorographicis & figuris æneis, vnde lumen toti historiae.*

Publication info: *Francofvrti apud Wilhelmvm Fizzervm anglum, bibliopolam, 1628.*

Description: [2] p. l., 208 p. illus., 2 double maps. 31 x 20 cm.

Note: Sole edition.--Church 224.

Local note: Modern binding by Sangorski & Sutcliffe for Henry Stevens, Son & Stiles, London.

Subject: Voyages and travels.

Subject: India--Description and travel.

Subject: China--Description and travel.

Related name: Gottfried, Johann Ludwig, 17th cent.

Other title: *Historiarum Orientalis Indiæ tomus XII.*

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Visual Arts (General)

[India Orientalis pt.13. Latin. Appendix] Appendix regni Congo. Qva continentvr navigationes quinque Samuelis Brunonis, ciuis & chirurgi balineensis, quas recenti admodum memoria animosè suscepit & feliciter perfectit. Omnia ad ipso quidem avthore germanico idiomate conscripta, nunc verò in latinam linguam translata

Bry, Johann Theodor de, 1561-1623?

Author: Bry, Johann Theodor de, 1561-1623?**Title:** [India Orientalis pt.13. Latin. Appendix] Appendix regni Congo. Qva continentvr navigationes quinque Samuelis Brunonis, ciuis & chirurgi balineensis, quas recenti admodum memoria animosè suscepit & feliciter perfectit. Omnia ad ipso quidem avthore germanico idiomate conscripta, nunc verò in latinam linguam translata ...**Publication info:** Francofvrti, studio & sumptibus hæredum Iohan. Theod. De Bry typis Caspari Rötelij, 1625.**Description:** 3-[4-8], 86 p. illus. 30 x 20 cm.**Note:** Page 85 numbered 81.**Note:** Sole edition.--Church 225.**Note:** Engraved t.-p.; head and tail pieces; initials.**Local note:** Modern binding by Sangorski & Sutcliffe for Henry Stevens, Son & Stiles, London.**Subject:** Voyages and travels.**Subject:** Africa--Description and travel.**Subject:** Guinea--Description and travel.**Related name:** Braun, Samuel, 1580-1668.**Other title:** Appendix regni Congo.

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[India Orientalis. pt. 10. Latin] *Indiæ Orientalis pars x, qua cont historica relatio sive descriptio novi ad Aqvilonem transitvs, svp Americanas in Chinam atq[ue] Iaponem ducturi, quemadmodum Henrico Hudsono ... inuentus est, addita breui insularum & locor itinere isto occurrentium, ex Iohannis-Hugonis Lintschottani itin desumpta commemoratione. Item, Discvrsvs ... super detecta ni orbis parte, Terra. ... Australi ... à Petro-Ferdinando de Quir, &c. Addita descriptione regionvm Siberiæ, Samoiediæ atque Tingoos nuper à Moscic detectæ & occupatæ sunt*
Bry, Johann Theodor de, 1561-1623?

Author: Bry, Johann Theodor de, 1561-1623?

Title: [India Orientalis. pt. 10. Latin] *Indiæ Orientalis pars x, qua contine historica relatio sive descriptio novi ad Aqvilonem transitvs, svpra t Americanas in Chinam atq[ue] Iaponem ducturi, quemadmodum is Hudsono ... inuentus est, addita breui insularum & locorum ... in itit occurrentium, ex Iohannis-Hugonis Lintschottani itinerario desumpt commemoratione. Item, Discvrsvs ... super detecta nuper quinta or Terra. ... Australi ... à Petro-Ferdinando de Quir, &c. conscriptus. At descriptione regionvm Siberiæ, Samoiediæ atque Tingoesiæ ... quæ Moscic detectæ & occupatæ sunt. Auctore Gotardo Arthusio. Tabula incisas addente Iohanne-Theodoro de Bry.*

Publication info: Francofvrti, Typis viduæ M. Beckeri, 1613.

Description: 32 p. 3 plates, 3 fold. maps. 31 x 20 cm.

Note: With the exception of the section from Linschoten, the contents of t were taken from a collection edited by Hessel Gerritsz in 1612, enti Beschryvinghe van der Samoyeden landt.

Note: First ed. Cf. Church. Cat of books relating to ... America, 222.

Local note: Modern binding by Sangorski & Sutcliffe for Henry Stevens, Son & London.

Subject: Voyages and travels--Collected works.

Related name: Linschoten, Jan Huygen van, 1563-1611.

Related name: Queirós, Pedro Fernandes de, d. 1615.

Related name: Gerritsz, Hessel, 1581?-1632, Beschryvinghe van der Samoy landt.

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~~Bogdan ...~~, pp. 45-149; for this image in particular, see pp

BOOGAART, ERNST van den
p. 14

Susanna Burghartz (ed.)

INSZENIERTE WELTEN STAGING NEW WORLDS

Die west- und ostindischen Reisen
der Verleger de Bry, 1590-1630

De Brys' Illustrated Travel Reports,
1590-1630

BOOGAART
ERNST van den
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(2004)

Schwabe Verlag Basel

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Vol. 1 2 6 *

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De Brys' Africa

The series of profusely illustrated travel accounts and geographical descriptions of the East and West Indies by the brothers Johan Theodore and Johan Israël de Bry include a deliberately differentiated representation of Africa south of the Sahara. *Beschreibung des Königreichs Congo* by Duarte Lopez and Filippo Pigafetta (1597) is actually the initial volume of the East Indian series.¹ The following four volumes (1598-1601) are about Asia. However, volumes two and three include passages on Gabon, Mozambique and Cape of Good Hope that the de Bry brothers considered important enough to illustrate with prints designed by themselves. The ninth volume of the West Indian series (1601) contains a short passage on Cape Lopez, once again including newly designed illustrations.² Two years later the brothers devoted the sixth volume of the East Indian series to a region in Africa, this time the Gold Coast described by Pieter de Marees.³ Between 1597 and 1603 they covered all of the parts of Africa south of the Sahara that were frequented by Europeans, with the exception of Senegambia and the Rios de Guiné. The works of Lopez/Pigafetta and De Marees provided most of the material with which de Brys' Africa was constructed. The other three sources offered supplementary data.

The accounts of Kongo and the Gold Coast were written by eye-witnesses, but they differed considerably in character. The Portuguese Duarte Lopez spent the period from 1578 to 1583 as a merchant in S. Salvador, the capital of the kingdom of Kongo, at that time still the largest political unit in Central Africa, though internally weakened and facing external threat. Since the conversion to Christianity of João I at the end of the fifteenth century, the kings of Kongo had maintained relations with the king of Portugal and the Pope. Under the straitened circumstances at the end of the sixteenth century, Alvaro I entrusted Duarte Lopez with a mission to Philip II, king of Spain and Portugal, and to the Pope, Sixtus V. During his stay in Rome, Lopez came into contact with Filippo Pigafetta, who had fought the Turks in Croatia and

1597-1603

Kongo
Gold Coast
late
1601
Congo

15 July of the same year. According to the title page of the original edition, the work was published in 1602. The rapid publication supports the claim that part of the text and illustrations were done on the spot. However, his description is certainly not based entirely on his own observations and field-notes. For the chapters on flora and fauna he drew on the work of Ambroise Paré. Although the designs for the engravings may have drawn on sketches done by De Marees, very little in the illustrations refers convincingly to observed reality. This makes it probable that the texts and illustrations done in Africa were modified and supplemented in the Netherlands for publication.⁶

De Marees devoted more than forty of the fifty chapters of his book to the customs of the residents of the Gold Coast, reserving a further two for the account of the city of Benin and the inhabitants of Cape Lopez. Twenty of the ethnographic chapters begin with a full-page illustration. Sometimes the plate corresponds entirely or largely to one or more passages in the chapter, sometimes there is no apparent connection and the relevant texts are to be found elsewhere in the book.⁷ As in the *Relatione*, the plates in the *Beschrijvinge* are a tool to assist the reader in digesting the ethnographic information provided in the text.

The designers of the prints for the *Relatione* and the *Beschrijvinge* applied the same visual and conceptual formula, an elaboration of the formula applied in sixteenth-century costume books.⁸ The core of the series consists of the representations of ethnic and other social groups. They are shown as male-female couples standing in a foreground, sometimes accompanied by a child. The background consists of a landscape seen from a bird's-eye perspective. The men and women display the variations in dress of different social groups, but in these plates dress also indicates behaviour and custom. It provides elementary information about the civility of a social group following the rough and ready formula 'the more dress the more civility, the more nudity the more savagery'. The geographical features, plants and trees in the background landscape give a rough indication of the natural environment of the couples, while the architectural elements and possibly small scenes with people delineate the social environment. The attributes of the figures, their gestures and the background details can refine these rough indicators and raise certain aspects of civility for discussion, such as the nature of the political regime, the relations within the family, or economic and religious behaviour. The prints supplementing the core, composed in different ways and displaying other subjects, most of the time offer additional information about these aspects. Sometimes the de Bry brothers supplemented the plates of the ethnographic programme with plates with narrative and more emotional images depicting specific events or shocking acts that characterised a whole way of life.

Hungary as an artillery officer and had travelled in the Middle East. He was a man of action and the author of printed works on military and geographical subjects. He questioned Lopez on his experiences in Africa and collaborated with him to write the *Relatione del reame di Congo delle circonvicine contrade* (Rome 1591). The humanistically trained Italian military officer and diplomat modelled the knowledge, views and intentions of the Portuguese traveller in Africa. The first part of the book offers a geographical survey of Central Africa; the second contains a history of the monarchy and of Christianity in Kongo from the end of the fifteenth century.⁴

There is nothing to indicate that the eight illustrations in the Roman edition go back to illustrations made by Lopez or someone else on the spot. They do not present the first realistic images of black Africans in their country of origin, as the engravings after John White had done for the Indians of North America. The texts on the subjects of the illustrations correspond fairly closely to the plates. The unknown artist and engraver designed the images to draw the reader's attention to a limited number of scattered passages on the natural resources, morals and customs of the region. The illustrations assist the reader to remember key biological and ethnographic facts, as the inclusion of a map offers a general picture of the geographical information. They are the result not of close observation and illustration in the Kongo, but of close reading in Rome.

Pieter de Marees, a native of Holland, wrote about what he had been able to observe in various spots on the Gold Coast during his stay of almost a year.⁵ Probably he fashioned his account entirely by himself. He had served in an unknown function on board a vessel from the Netherlands that traded in gold, ivory and pepper. In the dedication of the book he writes that he went specially to the Gold Coast to produce a first-hand report of the customs, morals and religion of the natives, because it had not yet been done for that part of the world. It is conceivable that his primary motive in taking part in the voyage was to satisfy his intellectual curiosity. He knew the descriptions of America and Asia from Linschoten's *Itinerario* and of the Kongo from Lopez and Pigafetta, which had been published shortly before in the Netherlands. They seem to have aroused an ethnographic curiosity in this well-educated man. The *Beschrijvinge ende historische verhael vant Goutkoniëckrijk van Guinea* is mainly an ethnography, in contrast to the *Relatione del reame di Congo*, in which ethnographic information was embedded in historical narrative and geographical description.

De Marees mentions in the dedication that he worked on his description while on board. He adds that he had 'enlivened' his comments 'with several attractive figures'. It is quite plausible that he sketched *ad vivum*. He was back in Amsterdam on 21 March 1602 and dated the dedication of the book to 7 July, and the foreword to

The de Bry brothers left the original series of illustrations largely intact. The eight plates of the *Relatione* consisted of three plates with pairs of men and women from Kongo, three scenes with a man being carried in a litter or on a bed, and two plates that referred to the natural resources (the *Palm* and the *Zebra*). The brothers added three narrative plates to illustrate the passages on the conversion of Kongo to Christianity from the historical section of the book. In three other additional plates they showed the wildness and heathendom of the residents of neighbouring regions. They turned the *Palm* into a plate containing a large number of wild animals. The plates in the *Beschreibung des Königreichs Congo* total fourteen, seven copied from the original edition and seven new ones. The de Bry brothers slightly changed the sequence of the plates and added extracts from the text to both old and new plates as captions. This was a service to the reader, who no longer had to search in the main body of the text. All the same, they still regularly referred to the relevant chapters to indicate that more information was to be found there.

The brothers tackled the series of twenty full-page plates from De Marees in the same way. The original series consisted of five plates with men and women representing the different ranks of Gold Coast society, five on specific activities involving the coastal society as a whole such as trading on the market and religious and political ceremonies, four on hunting, fishing, and the use of seaworthy canoes for coastal trade, and four on the fauna and flora. The last two plates of the original series are an appendix to the set dealing with the Gold Coast. They show the reception of Dutch merchants by the king of Cape Lopez and what the men and women there look like. The de Brys adapted one plate, combined two plates in one, and added six new ones. Three of the new plates concern specific practices on the Gold Coast, one illustrates ethnographic information about the city of Benin, and the remaining two provide topographical information about the city of Benin, and the remaining two historical chapters on the Portuguese in West Africa. The brothers thus expanded the original series of twenty into one of twenty-five plates, plus the plate with hairstyles from Benin, the only plate within the text that was also an extra in the original series. They used the captions of the original plates and devised new captions for the new plates. In this way they identified the different parts of a scene, but anyone wanting to know more would have to search for the relevant passages in the main text. Unlike their earlier adaptation of the plates from the *Relatione* and from Linschoten's *Itinerario*, they allowed the plates in De Marees to maintain their original function.⁹

The adaptations and additions did not essentially change the subject of the series of images from the original works. The overarching theme remained wildness and civility, albeit more emphatically combined with the older contrast between hea-

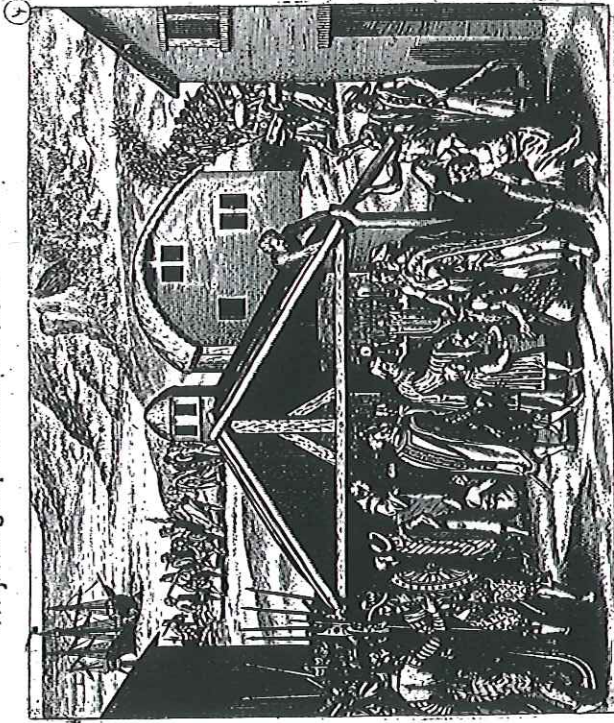
thendom and Christianity.¹⁰ This contribution presents an interpretation of the captions and – in the case of De Marees – the relevant passages from the main body of the text with the assistance of the images. It will be demonstrated that the plates not merely help to commit to memory the variety of human customs and natural environments described in the texts, but are coded to encourage comparison and classification of societies according to degrees of civility and heathendom and suggest a detached look at the European involvement in Africa. The plates under review do not give us the impression that we are looking at Africans from around 1600, in the way that John White's illustrations offer us a glimpse of the Algonkin on the coast of North Carolina. What they do offer is a view of Black Africa as described by Lopez/Pigafetta and De Marees, amalgamated and elaborated by the de Bry brothers, and perhaps shared by their public.

The pseudo-Christian, semi-civility of the kingdom of Kongo

The first two plates in the de Bry edition of *Beschreibung des Königreichs Congo* bear on the conversion of the Kongolese to Christianity.¹¹ They are followed by the plates with Kongolese men and women and the scenes of being carried on litters (all with a mountainous landscape and a large city in the background), after which comes the zebra, the other wild animals, the destruction of the pagan zoomorphic idols, and finally the wild heathen from the neighbouring regions (against a rural background without a city). These historical and geographical arrangements of civility and wildness expanded the theme of the human dependence on nature that the plates in the original Roman series had suggested: in that series, the reader was led from the vegetable domain (the *Palm*) via the animal domain (the *Zebra*) to the realm of humanity (the pairs of men and women and the litter scenes), a sequence that stressed human dependence on nature and the capability of humans to improve their self-sufficiency through technical innovations. The de Bry brothers recalled at the beginning man's dependence on God the Creator and made it clear that they did not want to deal with civility and wildness without at the same time explicitly treating Christianity and heathendom.

Catholic missionaries in the sixteenth century regarded conversion to Christianity as a crucial event that defined the contact between European Christians and non-European pagans. No matter how well or badly the relations developed, the

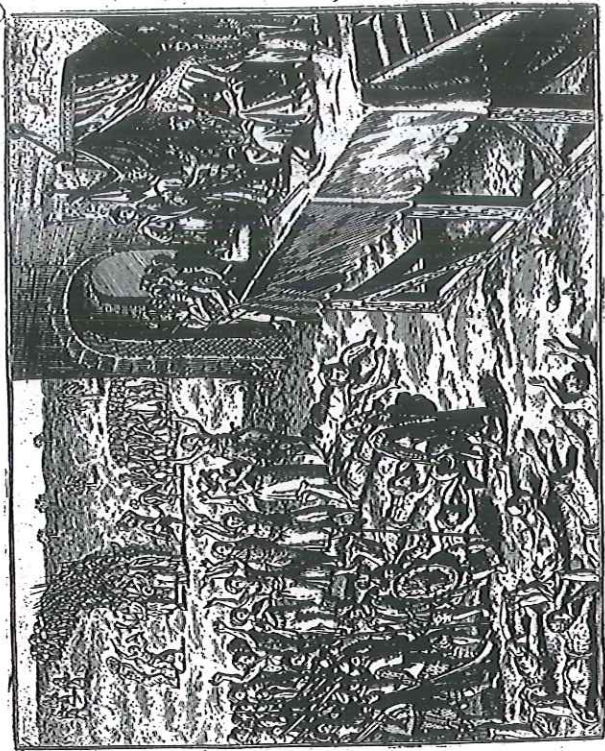
Die erste Figur von Antunissi
der Portugaleter in die Landschafft Sogno.



Eicher massen die Portugaleter ersmahln in Rundschafft mit den Inwohner der Landschafft Sogno gehalten/ von welchen sie für Götze gehalten/ und gar frumlich/ aufgenommen worden/ beglückten wie sie auch für den Fürsten derselben Landschafft/ so ein Vermander des Königs in Congo geschicket/ kommen/ mit welchen sie von dem Christlichen Glauben gebauet/ also daß er auch sich tauffen zulassen begert/ hernach mit der König in Congo an Johannez König in Portugal/ ihme Christliche Personen wußenden begert/ bis alles hat der glückliche Leser auf dem 2. Cap. des andern Buchs hie vorhen verstanden. Alsie wurde nun fürgebildet/ wie die Portugaleter mit den Priestern/ vnd vielen Kirchen Zierat glücklichen aufkommen/ dessen der Fürst von Congo nach langem erwarten höchlich erfreuet/ vnd ihnen/ von seinem Hoffgülden begleiter/ bis an das Meer entgegen gangen/ sie von Däumen vnd Zierat ein Gebäude/ sampter Altarn/ zu ehren der D. Dreifaltigkeit/ auffrichten/ vnd darinnen sich bereiten seinen Sohn tauffen da der Fürst den Namen Emanuelis, für Sogno oder Antonioz bekommen vnd hernacher seine Wadertreuen zu Verlesung der Abgöttery/ vnd Annehmung des seligmachenden Christlichen Glaubens eifrig vermahnet hat. 2a ij Die

Fig. 35: De Bry, Orientalische Indien, vol. I (1597), pl. 1: Conversion of the Count of Sonho

Die ander Figur/ wie die Portugaleter vor dem König in Sogno erschietten.

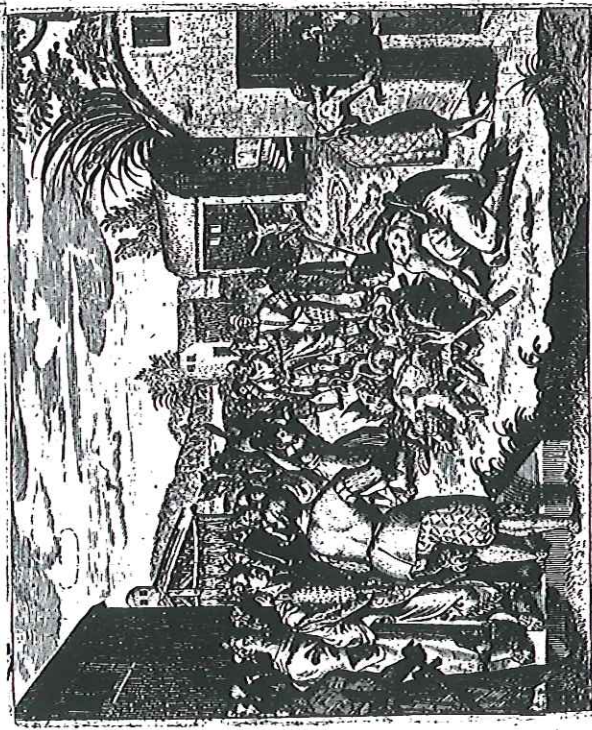


Ernach der Fürst von Sogno den König in Congo von de Portugäleren vnd ihrer Religion berichtet/ hat er eine gute Zuhörung zu ihnen bekommen/ sie für sich erfordert/ vnd in der Christlichen Religion sich vberziehen lassen. Als er nun gestimt/ nach Vernehmung der Abgöttern/ sich zu den Christen gungstlichen zuschreiben/ begert er durch Schrifften an Johannez den König in Portugal/ etliche Priester vnd Geistliche Personen/ damit nicht allein er vnd sein König/ vnd in westendes Hoffgülden/ sondern auch des ganzen Königreichs Wadertreuen/ mit der Zeit zum Christlichen Glauben beher werden möchten. Wdches wegen ermelder Portugalesische König mit Freuden angenommen/ vnd aberschickt zu erwehretung Christlichen Glauben vnd Religion/ in das Königreich Congo nicht allein eine Anzahl Geistlicher Personen/ sondern auch eine Menge statlicher Kirchen vnd Hoffgülden/ Erweist vnd Silber/ damit also vnder beyden/ die Kirchen belangend/ eine Gleichförmigkeit vnd nicht sey. Erhalten dorwegen/ wie begesetzte/ vnter aufwiler/ die Portugaleter vor dem Congo/ der König/ welcher sie auff einem Königlichen Ocul/ stehen vnter freyem Hütel frumlich empfangt/ das Geyerd vnd Priester ihres Königs freudig annehmend. Vch welcher Abhandlung allerley eine sonderliche vnd große Freud gewes/ so auch die Inwohner mit denen ihnen gemöthlichen Gebärden/ in dem sie sich dreymal auff die Erden legen vnd die Nis emporkicken/ einmüthig bezeugen. So alle mit mehrern Wadertreuen hievorn in dem 2. Cap. des andern Buchs beschriben. 2a iij Die

Fig. 36: De Bry, Orientalische Indien, vol. I (1597), pl. 2: Portuguese received by King of Congo

Latin - vol. 1

**Wie der König von Congo in sei-
nem ganzen Land die Teufelsbilder zuberbrennen
befiehlt/ auf dem III. Cap. des andern Buchs.**



Es der König von Congo nun den Christlichen Glauben hatte ange-
nommen / so wolte er / vnd gebot seinen Vnderthanen vnd Vnda / das
ein jeder vnder ihnen / er sey weiß Standes er wolle / alle Abgötter so er
hette / denen darzu verordneten Personen oberleiffen solte / denn wels
cher dieses Gebot würd obertretten / gedächte er mit dem seuer zu
straffen. Wurden dertshalben in einem Monats frist / gretzlich viel allerley Teufels/
Trachen / Schlangen vnd andere Bilder zusammen bracht / welche alle
auff einen Hauffen geworffen / vnd zu Aischen verbrandt
wurden / laut der Historien in obgemel-
tem Capitel.

3011

Europeans brought the foreigners the inestimable gift of the prospect of Eternal Salvation and an essential ingredient in learning how to live a civil life. The de Bry brothers seem at first sight to share this opinion. In the left background of *The Conversion of the Count of Sombu* (fig. 35), the count, a vassal of the king of Kongo, is shown warmly welcoming the Portuguese.¹² In the foreground he receives the sacrament of baptism in the presence of a few Kongolese nobles and a crowd of armed Portuguese, while in the hastily erected church two priests celebrate mass at two altars (the text mentions three) and a third priest instructs a group of Kongolese in the faith from a pulpit. In the right background a column of Portuguese and African porters set out from Sombu for the capital deep in the interior. There the king graciously welcomes the Portuguese, as is shown on the next plate. Seated under a baldachin on a tall platform, he receives the gift of a vestment and crucifix from a Portuguese priest (fig. 36). Kongolese have prostrated themselves before the dais and express their joy by raising their legs in the air, while others hasten to join them, waving their arms in joy. The commander of the Portuguese bares his head and bows, the troops behind him just stand and watch, apparently somewhat puzzled by the way in which the Kongolese express their gladness and humble themselves before their sovereign.

The plates and accompanying texts seem to record a missionary triumph of the Church of Rome, but some parts of the image and text suggest that the Protestant de Brys were not of the same opinion. According to the caption, the Kongolese accepted the belief of the strangers because they were superstitious enough to take them for gods. Conversion did not drive away their superstition. The masses at the three altars in honour of the Holy Trinity were in line with their former idolatry and polytheism. The king accepted the vestment and crucifix as a precious object, the populace expressed its joy in an unrestrained manner, and the display of respect for the king was a sign of despotism as yet unchecked by God's law. The background of the *Destruction of the Idols* (fig. 37) shows that, before the arrival of the Portuguese, the Kongolese worshipped zoomorphic idols in temples and in their homes. The scene in the foreground makes it clear that conversion was imposed from above. They did not destroy the idols on the basis of inner conviction, as the Protestants had recently done during the iconoclasm, but on the king's orders. In the eyes of a Protestant, the conversion of the Kongolese to the Church of Rome was to exchange one form of idolatry for another.¹³

These two plates offering ironic view of the missionary triumph in Kongo can also be considered as the depiction of two models of encounter between whites and blacks. The first plate shows the blacks taking over a defining custom of the whites and both parties cooperating in a common task. They achieve commonality. The sec-

Fig. 37: De Bry, *Orientalische Indien*, vol. 1 (1597), pl. 11: Destruction of Idols in Congo

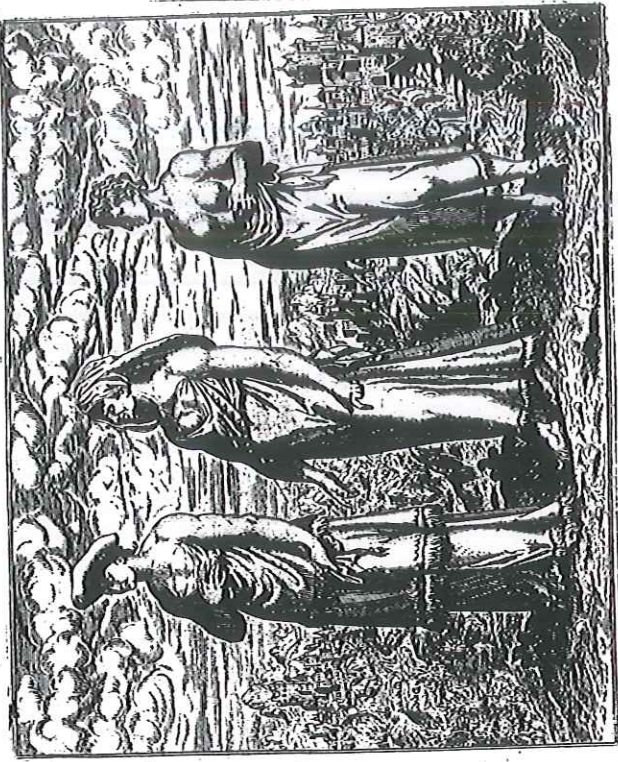
Die dritte Figur von der Bekleidung der Manns-Personen. 3



Was droben in dem 7. Capitel des andern Buchs / von der Kleidung und Tracht der Einwohner des Königreichs Congo habe ich schon mit einem jezigen Lande werden haben vor dem Ehrlücker Leser dessen ein Augenblick fürhalten wollen / zeigt derwegen diese Figur / welcher gestalt sie vor dieser zeit / sie die Christlichen Gewanden angenommen / meist alle / jejunber aber nur die geringen so sich der Porzug des leichten Gewandes nach zubelieben nicht vermögen / cinber sehen / nemlich auf dem Haupte ein kleines überreites Darschen rocher und gelber Farbs / tragend / so macht zur Zeit als Beschöpfung für das Sonnen-Brand : oder die Asche penetriren die Hauff Juncken-jare Bekleidung / als von Seiden / Wollern / Diamanten / jungen Zygeryern / deren Köpff sie an den Häuten lassen / beschoben desto süßlicher auf den Asche anzuhsien. Auf bloßer Haut tragen sie ein antrines und jubilen Gewand / von Pannem bereitet und gewoben / so ihnen bis über die Knie herab hänge / unten mit Francken oder Flocken umgeben / waren mit Knöpfen auch von Pannem gewoben / auf die alte Manier sehr Manier umgeben / Hauts Trags aber gebrauchen sie sich der Porzug qual-sichon Tracht mit Hals oder Darschen auf dem Haupte / mit breiten Seitenwochen umgürtet / und Schuh oder Pantoffeln an den Füßen.

Fig. 38: De Bry, Orientalische Indien, vol. I (1597), pl. 3: Dresses of Congolese Men

Die fünfte Figur von der Bekleidung der Weiber Tracht. 5



Die Weiber des Königreichs Congo habe vor Zeiten die eyerliche Tracht in den Kleidungen gehabt. Die schwarzen haben ihre Leiden mit einem jezigen wahren Pannemuch / so ihnen bis auf die Füße herab hänge / umgürtet / oder dieses legten sie ein Nötchen / so vnder polsticht und ihnen von der mitte bis auf die Knie reicht / oder von der Brust her bis auf die Gürtel ein andres Nötchen / so die Zusammenfassung / und vorderen Schluß der ersten woogen bedeckt / herab hangen. Auf dem Köpff tragen sie ein kleines Darschen dem jeunigen das die Männer tragen gleich / gesch mit offnem Gesichte und bloßten Ährmen vnder die Leuff. Die Weiber müßigen Stundes / tragen sich / die Form der Kleidung belangend / den erßtenmalen nicht vngleich / wievol doch des Zeugs wegen / so etwas schlechter / ein Darschen. Die Weiber oder Lehrgene sind von der Gürtel vnder sich bedeckt / sonst aber vnder oben ganz bloß / gewaschen sich auch reiner Schu. Jeziger Zeit aber seihen die Christliche Religion bey jenen angestanden halten sie sich der Porzug gleichheit Tracht sehr ehmlich / allen das sie keine Mühen tragen. Zuhsien Pannem findet sie geschleppert / drauff ein schwarz sammeten Hülein mit edlen Stoffen. An dem Hals sind sie gleich wie bey uns mit goldenen Ketten gezieret. Jedoch besteht das arm Volk samt althergebrachte Bekleidung. Ob ist.

Fig. 39: De Bry, Orientalische Indien, vol. I (1597), pl. 5: Dresses of Congolese Women

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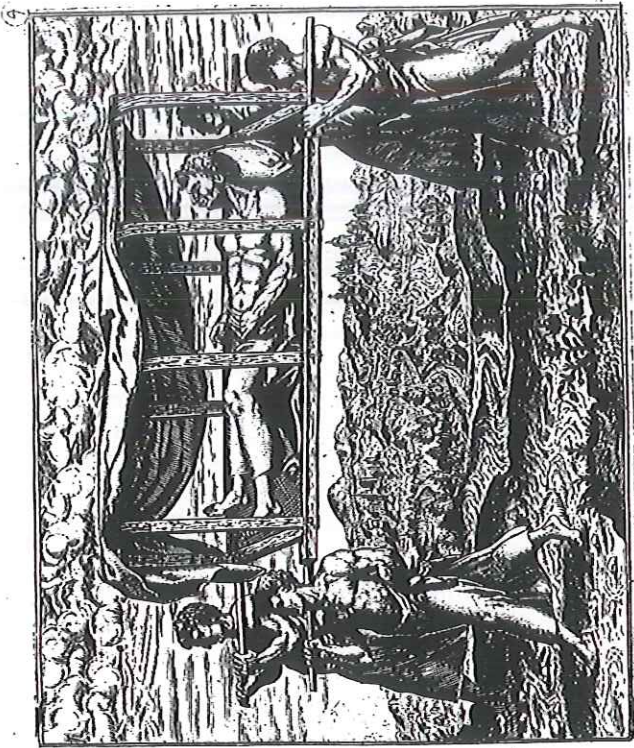
and plate shows that the Kongolese king kept the whites at a distance and expected them to observe local customs, despite the acceptance of the accoutrements of Christianity. An exchange took place, but the parties remained strangers to each other.

Surprisingly, the Kongolese in the plates with men and women (figs 38 and 39) are neither black nor represented with 'negroid' physiognomies. The engravers probably deliberately left the skin white so that the plates could be coloured by hand later. The long face, sharp nose and wavy hair closely follow the text: 'The men and women are black; some are of a lighter hue, tending towards olive. Their hair is curly and black, or red in some cases. The men are of average height; except for the blackness of the skin, they resemble the Portuguese. The pupil of their eyes is varied in colour, black or the colour of the sea. Their lips are not thick like those of the Nubians and other blacks. Their faces are coarse or fine, as varied as those of the inhabitants of our countries, and not like those of the blacks of Nubia and Guinea.'¹⁴ The European features given the Kongolese by the designer of the Roman series and copied by the de Brys mark a deliberate break with the stereotypes of Black Africans that had become conventional in the sixteenth century and to which the text refers. The people of "Gennes" had already been represented with a round face, curly hair and a flat nose in an individual Anwerp woodcut from the beginning of the century.¹⁵ The de Brys had represented the black slaves in Spanish America in the same way, and in the plates on Kongo they fell back on this stereotype when it came to representing the savage blacks of the neighbouring regions. They used physiognomy as one of the markers to distinguish between regions of wildness and civility in Central Africa.

Dress was another marker that distinguished the relatively civil Kongolese, who covered a large part of their body, from the scantily clad savages of the neighbouring regions. The Kongolese made their clothing from palm fibre. They did not use animal fibres, even though they kept sheep and goats. The palm 'from which silk is made', which was the first in the original series of plates, referred to this limited use of natural resources. The products of palm fibre were not inferior to the damasks, satins and silks of Europe, but the Kongolese made a very simple use of their vegetable materials.¹⁶ They draped the clothing around their body and covered it with animal skins. They had no stitched clothing. Only the men's hats were modelled. Dress showed that the Kongolese were more civil than the residents of the adjacent territories, but less civil than the Europeans and those Asians who made use of animal fibres and wore proper costumes.

The plates with men and women show that Kongo was a hierarchical society. The plate with women presents a triple division: noblewoman, commoner, and slave, while the men are divided into two categories: nobleman and servants/slaves. The lit-

Die sechste Figur/wie sich die Kongianer tragen lassen.



Nordweil in dem ganzen Königreich Songo keine Vierde zu finden/
derem sie sich zum reiten gebrauchen sondern/ auch die Javohier die Desien zum
Noch oder Karren nicht wissen abzurichten/ sich oder Landt damit führen zu lassen/
oder nötige Sachen ihnen aufzuladen/sonst sie die Posten geführer/Manlichen an
stat der L. hier anspinnen/ derhalten so sie irgende wo hin verfahren wollen/ las
sen sie sich von ihren Leibeigenen Knechten oder andern hierzu gedungenen Leuten/
gleichsam in einer Sesseln/ darinnen sie entweder sitzen oder liegen/tragen. Und
wer geschwind fort kommen wil/der nimpt viel Knecht/so er die vermag/mit sich/ wechset mit den Fein
gen ab/also das/ wo ein Parthep müde/er andere an deren statt stellet/und kommen sie mit solchen
Leuten so es tragen gewohnt/also geschwind fort/das sie auch die Lagere
sen dem so auf geschwinder Post bey uns fortziehen
errichten.

Tab iii Die

Fig. 40: De Bry, Orientalische Indien, vol. 1 (1597) pl. 6: Transport by litter in Congo

Von den Einwohneren des Bô, 12
 nigrische Loango, auch von den Zinguern / auß
 dem Y. Capitel des ersten Buchs.

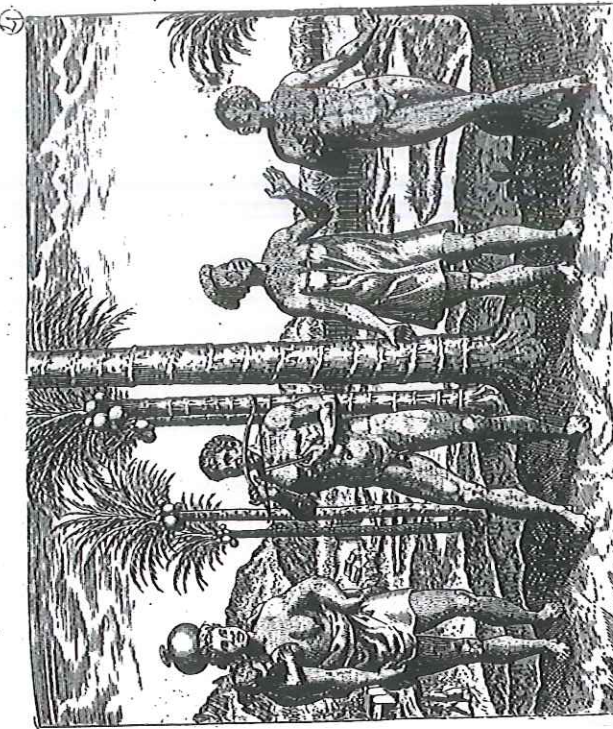


Dieses Volklein des Königrichs Loango, so vorzeiten Bramas genantet waren, hats
 gleichen sich fast in allem mit demen auß Congo, so ihre Nachbarnen seindt, allein sie
 haben für ihre Nahrung nichts als lange Schilde / welche fast den ganzen Menschen
 bedecken / vmb in der andern Handt ein langen Pfeil mit einem langen breiten Eisen/
 fast wie ein Saubelspieß / in der mitte hat das Geschöß einen runden Knopff / damit sie
 ihn fassent: Ertragen auch Dolcht welche seindt fast wie die Eisen an gemachten Speissen.
 Über diesem Königrich Loango, wohnen die Völcker Azaquos, so da in Menschenschreyer
 alle andere vilde Nationen überreffen / dann sie ihre Weigen von Menschenfleisch so gemein vnder
 ihnen haben als wir sie auß den vortzen Völkern / vnd das nicht von ihrem Feinden wie andere India
 ner / sondern von ihren eigesten Freunden vnd Gesinde / wie in der Historien weiter zu sehen ist. Ihre
 Wehren seindt kleine Bögen vnd Pfeil / auch haben sie ihre mit kleinen Steinen wie in dieser Figur zu
 sehen / mit welchen sie alle Geschöß des Pfeils mit einer grossen beschuldiget abzuwenden wissen / vmb
 den Leib seindt sie vmbgürtet mit breitten Leornen Riemen / dreym Finger breit / von dieser Glenda
 hant /r. Stoffen seindt sie in allem den obgemelten gleich.

Fig. 41: De Bry, Orientalische Indien, vol. I (1597), pl. 12: Warrior from Loango and cannibal Anziquans

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III.
Beschreibung der Vören in der In-
 sel Mosambique / so Caffres genant werden.



Die Caffres oder Vören bewohnen das ganze Seefrad Methio-
 pien bis an Capo di bona spe: sindt Weichschantz mit vnter truncken gefenck. Daz
 mit flachen stumpfen Thien vnd dicken Lippen vber vnder weichen wie auch an vnt
 Dachen eilich gemacht: lichter haben darvnt für ein Dornlein oder etwas anders ste
 den. Ihren Leib kantz dem Angesicht haben sie gemeinlich mit hellen Eisen wie
 ein gemachter Dornschiff vnter vnter / sehen sonst ganz nackt vber etliche
 scham außgenommen die so in der Insel Mosambique wohnen deren Völer sie scham
 wegen der porngelichte Beeren schaff etwas bedecken / weiche ihnen gegen Duffen
 kein vnd Guld / saumwollene Schürze so seuff Nullen bringen / vnter ihnen mit dem
 mit einem Kumpfen gar schicklich.
 Ihre Religion bedanckend / sind in der Insel eilich Mahomettan eilich Drogen / eilich gewisse Christen:
 Die andern aber nach dem Capo di bona spe. mit welchen die Portugaleser noch eine Gemein schaff gehabt / se
 ben eilich vnter sich einiges Verstandens so mit das Völich als solches hieher im 4. vnd 41. Capitel vnter
 beuendet.

Fig. 42: De Bry, Orientalische Indien, vol. II (1598), pl. 3: Christian and Muslim Couple from Mozambique

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ter scenes repeat this last distinction (fig. 40). The superior persons wear more clothing, and a nobleman has footwear too. On the battlefield nobles wear a hat with peacock feathers, iron chains around their torso, and a belt with bells. The main body of the text mentions that the Kongoleses could muster very large armies of more than sixty thousand men.¹⁷ The caption to the plate with warriors does not mention this impressive figure, but it explains that the slaves gave signals with the drum and percussive bell to keep the troops in line. A social hierarchy and a disciplined army were markers of civility. The obvious military achievements of the Kongoleses are modified by the remarks that they, including the nobles, only fought on foot. They had no cavalry because they had no mounts.¹⁸

The absence of horses in Kongo is the point of the three litter scenes and the *Zebra*, as the captions make clear.¹⁹ Zebras might have been an excellent substitute, thought Pigaferra and Lopez. But the Kongoleses had not yet discovered how to tame them, just as they had failed to yoke oxen or to get elephants to do useful work, as they did in Asia. Their lack of the skills required to get animals to work for them explained why they used slaves to do the heavy work. The bondsmen performed these tasks admirably. By changing carriers often, a traveller in a litter could cover the same distance in the same amount of time as someone in Europe could on horseback. Nevertheless, the caption alludes to the inefficient use of human capacities. It seems to be critical of the way the Kongoleses use their slaves, and perhaps too of an explanation for native slavery in terms of the deficiencies of the natural environment. Principled criticism of slavery that turned men into beasts of burden will not have been intended.²⁰

The plates in the original series published in Rome had characterised the pre-conversion kingdom of Kongo very summarily as a society of limited civility. The images of men and women showed decent but simple clothing, a socio-political hierarchy, and a disciplined army. The other plates indicated that the Kongoleses did not use their natural resources to the full, which led to slaves doing the work of animals. The original plates allude to a few other themes as well. The pairs of men and women refer to a regulation of sexual relations and childcare, and the weapons and percussive bell refer to the extraction of iron ore and the art of the blacksmith, but neither the captions nor the main text have much to say on these points, and the plates do not offer any specific suggestions either. The new plates on Kongo introduced by the de Brys discreetly insinuated that the transition to Catholicism had not done away with idolatry and that blacks and whites remained strangers despite the commonality they thought they had achieved.

Heathen savagery and borderline cases of civility in the territories surrounding Kongo

The three new plates on the regions surrounding Kongo contrast limited civility with outright savagery, with the exception of Loango shown to be more or less on the level of Kongo. The Anziquans (fig. 41) are situated north of Kongo in the hinterland of Loango, the Jaga east of Kongo, and the Amazons in a western border territory of the East African empire of Monomotapa.²¹ All three are represented without footwear and dressed in a short loincloth or entirely naked. They were believed to be formidable warriors and accordingly some of their distinctive weapons are depicted. The texts suggest that they live primarily from war and are parasitic robbers without fixed abodes, agriculture and public authority. Other differences concern even more fundamental distinctions. The Anziquans were cannibals who killed and consumed their own relatives. In accordance with the text, the de Brys depicted a butcher's stall with human meat, suggesting a nutritional cannibalism.²² According to the caption the Jaga were cannibals too, but of a different kind. They ate their dead enemies, a sign of uninhibited vengefulness. The Amazons formed a community of women who did not recognise marriage or male authority and behaved as men by acting as professional warriors. These three peoples violated the basic rules of civil living.

In their Linschoten edition the de Bry brothers briefly returned to the territories bordering on Kongo in the widest sense of the term. Apparently they did not want their public to forget the savage side of Africa. In the original Dutch *Itinerario*, the exceptionally low position of the Mozambiquans in the hierarchy of civility was indicated by a print with two pairs of men and women. They were depicted with the stereotypical round faces, flat noses and curly hair. The brothers copied this plate (fig. 42). On the right is a converted couple from the coastal region near the Portuguese settlement. Nevertheless, they are both heavily tattooed on the face and chest.²³ The man wears nothing but a penis string, the woman is fairly decently dressed. The other couple is Muslim or pagan, living further in the interior.²⁴ The man is doing something puzzling with a small bow, the woman is carrying a baby on her back who leans over her shoulder to suck from one of her pendulous breasts.²⁵ The nakedness and nonchalant attitude towards the child show that the Mozambiquans were on a very low rung of civility.²⁶

In one of the new plates that they added to the series, Johan Theodore and Johan Israel de Bry drove home the message about the heathen Mozambiquans even more vigorously (fig. 43). They showed how the people of the interior castrated their prisoners-of-war. The warriors offered the trophy penises to their ruler by first put-

IIII.
Wie die Caffres einander bekriegen/
vnd wo mit sie ihre Heiden Thät für dem König bezugen.

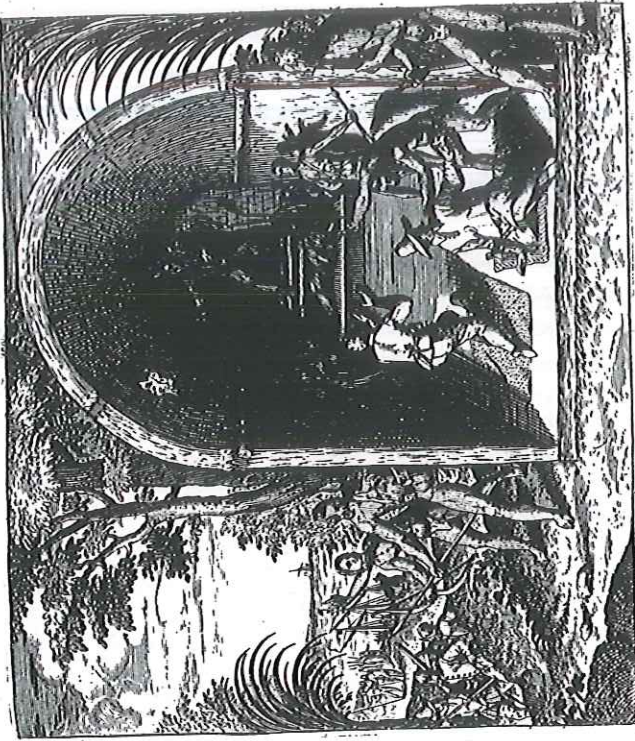


Die Gammelte Moren oder Caffres führen auch Krieg unter einander
bei dem einen dann jeder jeder die sein besondern König hat. Es pflegen aber die
so ob siegen den erschlagenen auch wol den Lebenden deren sie mächtig werden / ihre
mächtigste Eliten abzuhandeln / jubdren / vnd die fassen vor den König in beyden der
Dorfen jubelnd / alle die er nach dem andern in Mund nehmen vnd wider auf
fragen. Der König läßt dieselben widerumb auffessen / vnd verzeht sie alle ein Königlich
Dorfer dem krieges wider so sie erwecken / machet sie alle an ein Schaar sich einen
Zweck an dem Tag zuerfahren vnd auff seiner Dreyheit oder andern Thät seiner König oder
dem König anreißt. Dieser Caffres etliche sind hoch geschicket als ob jemand bey vns das güt
sein handlen / vntersuchen auch die Gfangen.

Fig. 43: De Bry, Orientalische Indien, vol. II (1598), pl. 4: Victory ceremony among heathen Mozambiqueans

NA SCAR
JVA 1599 Frankfurt eor
vol. 2, plate 4

I.
Erste Antrittlicher Holländer
in Gabon.

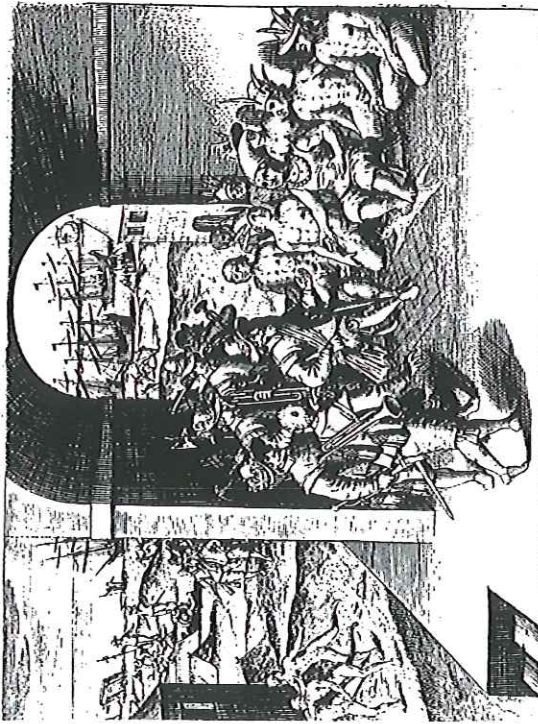


In dieser ersten Siquar nicht vorgeschickter. Nachdem die Holländer in das Königreich
Zimbarab, so in A. Ethiopia gelegen ist, vnd an der See im O. vnd im N. vnd im S. vnd im W. vnd im E. vnd im N. vnd im S.
Zimbarab vnd im N. vnd im S. vnd im W. vnd im E. vnd im N. vnd im S. vnd im W. vnd im E. vnd im N. vnd im S.
Zimbarab vnd im N. vnd im S. vnd im W. vnd im E. vnd im N. vnd im S. vnd im W. vnd im E. vnd im N. vnd im S.
Zimbarab vnd im N. vnd im S. vnd im W. vnd im E. vnd im N. vnd im S. vnd im W. vnd im E. vnd im N. vnd im S.
Zimbarab vnd im N. vnd im S. vnd im W. vnd im E. vnd im N. vnd im S. vnd im W. vnd im E. vnd im N. vnd im S.

Fig. 44: De Bry, Orientalische Indien, vol. II (1598), pl. 1: Durchmen received by King of Gabon

SCAR
JVA 1599 Frankfurt witten, plate 1
107 113

XVIII.
Wie die Holländer einen König des
 Gessades Guinea heimführen.

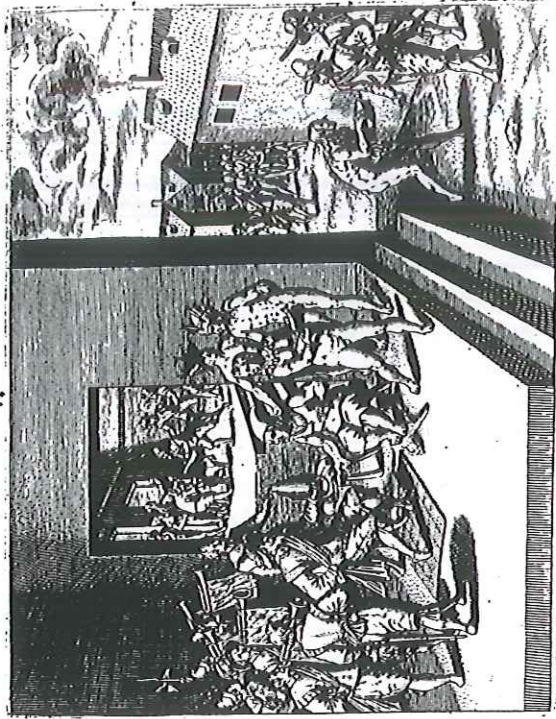


Als die Holländer nach großer Armut und Mangel süßen Wassers / und
 anderer Erfrischung / mit viel fremdem Volk das Gessade Guinea erreicht hatten / so
 ben sie nur eine Legation mit einem Dolmetscher zu dem König des Orts geschickt / dieser
 König / als er der Ankunft der Holländer berichtet / hat er sich in seinem höchsten Pracht
 versehen / und mit seinen eüdenen Schwestern vertribt / ohne Hemd / Strumpff /
 der Schür / auff dem Haupt hat er eine lange spitze Hauben von gelb / roth / und blau Ge
 wand / solcher Gestalt / hat er sich wider auff ein kleinen niedrigen Stuhl / unter den Füßen hat er ein Schesdel
 gesetzt / hinter ihm ließ der Adel ganz nach end / und als der Holländische Hauptmann ihnen zum König kam /
 ließ er ihn auff dergleichen Stuhl mit einer Marrahen nieder sitzen / und hatten also durch den Dolmetscher ihre
 Gespräch / unter des ließ der Admiral alle die Kranten / so auff den Schiffen waren zu Land bringen / und ihre
 warden / bis sie meist wider gesund waren / die aber starben / ließ er auff gemeinern Land begraben / diese
 Widen waren unglücklich erwas steyen / und für den Holländern flüchtig / aber als
 sie ihre gewohnt waren / lieffen sie wol mit ihnen
 handelt.

© III 230g

Fig. 45: De Bry, America, vol. IX (1601), pl. 18: Sebalt de Weert received by King of Cape Lopez

XIX.
Was der Holländische Hauptmann mit
 dem König gehandelt / und was ihnen begegnet.



Wenn nun der Hauptmann mit dem König handelt / bracht sie ihn unter
 des seiner Weiser eine zu essen / welches war in einem solchen Trog / ein wenig gebraten
 Plantain und gedortet Fisch von einem Geyferts / sein Tante war dem von Pala
 men gemacht / als aber den Hauptmann hunger / und er dieser Speiß und Tante nicht
 gewohnt war / ließ er ihn durch seiner Diener einen langen geräuchert Fleisch / Kess / und
 S / und eine Flasche mit Spanischen Wein / welches er auff Jährung mit sich auf dem
 Schiff genommen hatte / diese Tante von gedortet dem König besser / dann sein eigene / nam dardoben des Speiß
 nützlich sein so zu sich / daß er trawelen in sein Gemach sich zu Tische legte. Als aber der Hauptmann
 mit dem König handelt / so er vom König geschickt hat / wider zu Schiff malte gehen / haben
 ihm die Indianer den Fuß verlegt / und mußte er also mit dem König handelt / bey dem Dardoben
 Volt stehen / des morgens als er zu der Hauptstut hinauf gang / und sich verabschiedet / kam also bald ein alt
 besichtig Weid gangt mit ihm / mit einer Schachtel in der Hand / voller Alchem / dieses Weid gangt drei mal
 um den Hauptmann herum / mit sich schreien großen Anblick / mit ihrer Hand auff die Schenkel schla
 gende / daß dem Hauptmann die Alchem allenthalben auff die Kleider flüßet / auch hatte dieses Weid ein be
 sonder Gemacht mit dem Weid / daß es alle / geschicklich jucken war / und als sie der Gestalt drei mal um
 den Hauptmann herum gangen / ist sie wider flüchtig / und Wegs verliert / und ist demnach der Haupt
 mann von dem König abgefertigt / und kumpf seinen Volk wider zu Schiff gangen.

23e

Fig. 46: De Bry, America, vol. IX (1601), pl. 19: Negotiations between Sebalt de Weert and King of Cape Lopez, meeting with mad, old Woman

no son

ting them in their mouths and then spitting them out at his feet. The ruler passed the present on to one of his nobles. Eventually they ended up on the necklaces of the noble women. This scene seems to be a crude and disparaging joke at the expense of the Mozambiquans, a tale spun out of an assumed or observed war custom.²⁷ The extreme corruption ascribed to these heathen, black Africans can be seen from the participation of the king and the nobility in these obscene practices. Nevertheless, the distinction between nobility and commoners shows that the Mozambiquans did not live in a pre-civil state.

In the third volume of the East Indian series an African people appeared that seemed to be almost excluded from civility: the Hottentots.²⁸ They were small in stature and wore nothing but animal skins. They lived from collecting, hunting and tending herds. They ate the intestines of slaughtered cattle raw and cooked the meat until it was half-done in an ox-hide hung above a fire. The only indication that they were not completely savage consisted of their custom to cover the genitals. These small people – whose skin was reddish brown, not black – formed the bottom line of civility in Africa south of the Sahara.

The de Brys added to Linschoten's *Itinerario* (the second volume in the East Indian series) a passage on Gabon. The two accompanying illustrations make it clear that this region did not rank very high in the African hierarchy of civility.²⁹ Like the Mozambiquans, the Gabonese are portrayed with the stereotypical round faces and curly hair and wearing only a loincloth. However, the main purpose of the illustrations is to repeat with variations the theme of the two models of encounter between whites and blacks that was first broached in Lopez and Pigafetta. The first plate (fig. 44) shows the intimidating act of homage that Dutch merchants had to perform in front of a local chief. The king is seated high up in semi-darkness. At his feet lies a naked, old woman who is fanning him. The foreigners are kept at a distance and are made to conform to local custom. Whites and blacks do not establish any commonality. The next plate shows how in another spot blacks who had never seen whites before gave the Dutch an ecstatic welcome. The local chief joined in the celebrations. He seated himself on a low chair in front of his house, demonstrating an other, less elevated type of authority. He had whitened his whole body for the occasion. According to the original text an old woman offered him some more white powder to rub on his hands. The text does not comment on the whitening. Probably we are to understand it as a sign of willingness to come to terms with the white strangers on an equal footing. The reason for this attitude is not mentioned either, but a reader familiar with Lopez and Pigafetta might suspect that these blacks in Gabon believed the first whites to be gods, as had happened in Kongo.

In Volume IX of the West Indian series, which deals with the voyage of the Dutch fleet under Mahu and Cordes, the de Bry brothers used an event that took place during the outward journey to present a variant on the second model of encounter between whites and blacks. Massive mortalities on board had forced the Dutch to take their sick on land at Cape Lopez and to contact the local ruler for food. The brothers turned the simple original illustration into two scenes. First of all they showed how the Dutch took their sick on land, while the local population fled (fig. 45). The whites are patently not gods here, but mortals. The setting is remarkably urban, as in Kongo, rather than rural, as in Gabon. Captain Sebalt De Weert and the king are seated at the same level, on stools. De Weert is surrounded by musicians who had been brought from the ship, the king by his naked nobles, who have painted their entire bodies red and are wearing hats with feathers.³⁰ Their faces are round, their hair cannot be seen, but they are less negroid than the Gabonese and the Mozambiquans. According to the text, the king is in Western dress of trousers and a violet shirt, though without shoes and stockings. He wears a woollen cap of yellow, red and blue patches. The original engraving and the one by the de Brys do not depict such a harlequin-like item of clothing, but show the king wearing a pointed cap like that of a jester. The text also mentions that the king's face was whitened with ash and that here and there the black skin could be seen underneath. Captain De Weert could barely suppress his laughter.

The second plate (fig. 46) shows commensality between the black and the white figure of authority. The king had asked De Weert to join him in a meal of fish and fried bananas sprinkled with palm wine. He then tucked into what his guest had brought along – cheese, bread and smoked meat, plentifully doused with Spanish wine – and retired to sleep it all off. The guards did not allow the Dutch to leave, probably alarmed by the helplessness of their king. The Dutch had to spend the night ashore. When they left the following morning, an old woman sprinkled the Dutch commander with white ash as she mumbled and walked around him three times.³¹ She may have been a colleague of the old woman in Gabon who assisted in whitening the king. She now treated De Weert to the same honorific ceremony, in spite of his whiteness. De Weert and the blacks could not help laughing at it. These scenes show that blacks and whites could achieve some commonality, albeit under carnivalesque circumstances. These are the first plates to show heathen savagery in a companionable, comic mode, in contrast to the irony with which the conversion of Kongo was treated and the disparaging joke made at the expense of the Mozambiquans.

To sum up, in the edition of Lopez and Pigafetta the brothers decided to represent the inhabitants of the regions surrounding Kongo in spite of the very summary

descriptions. In the following years they drew on equally succinct Dutch texts to represent the inhabitants of Gabon, Cape Lopez, the eastern coast of South Africa and Mozambique. They were apparently eager to show that 'Christian' and relatively civil Kongo was surrounded by societies of a more alarming nature. In accordance with the text, they divided these peoples into two groups. The Anziquans, Jaga, Amazons and Hottentots violated basic rules of civil living and did not seem to recognise any political authority. The peoples of the second group – the Mozambiquans, Gabonese and the inhabitants of Cape Lopez – recognised public authority and social rank as shown by their kings and noblemen, but their scanty dress suggested that their level of civility might not be much higher than that of the savages who lacked authority. The recognition of rulers was no guarantee for even halfway civil behaviour, as could be seen from the repellent treatment of prisoners-of-war in Mozambique.

In addition to demonstrating the distinctions between limited civility, borderline civility and outright savagery, the de Brys depicted two models of encounter between white Europeans and blacks, related to two different types of authority: either whites were held at a distance and had to conform to local custom or some form of commonality was reached in which both parties could explore each others customs. Presumably encounters of the first kind had little influence on the prevailing level of civility, encounters of the second kind might lead to an increase.

The summary texts offered no clues about how to represent the religious practices of these heathen peoples. De Marees' book on the Gold Coast will have appealed to the de Bry brothers because it offered detailed descriptions and illustrations of the practices of African heathendom and provided an illuminating picture of the worldly authorities who were treated as divinities by their subjects. De Marees also offered them the detached gaze of Sebalt De Weert, who could recognise the *comédie humaine* in the combination of heathen savagery and civility.

Heathen semi-civility as tragicomedy: the Gold Coast, Benin, and Cape Lopez again

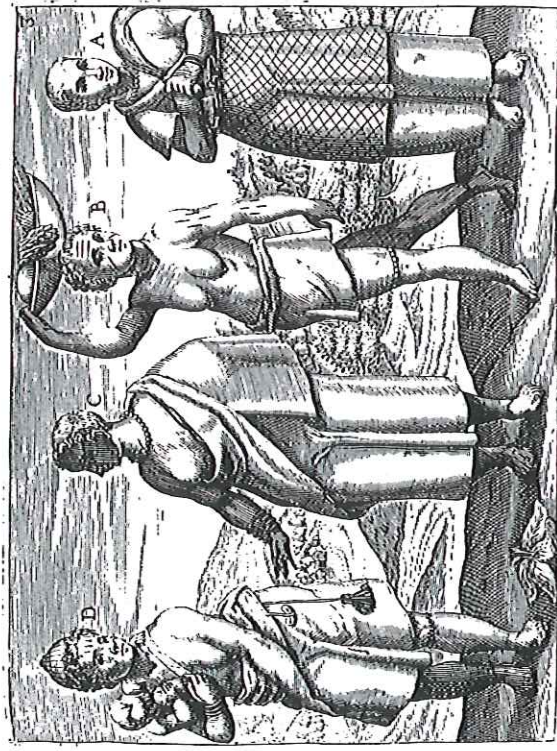
The plates that accompany the *Beschreibung des Königreichs Guinea* offer a much more varied application of the ethnographic pictorial programme than was possible for the *Beschreibung des Königreichs Congo*. This was partly due to the larger number of plates – twenty-six instead of fourteen – but also because a number of subjects were already

illustrated in each plate in the original Dutch edition. The plates with men and women contain two or more scenes in the background, and the figures are endowed with more significant attributes and gestures. Many of the other engravings show as many as five or more scenes on each plate. The de Bry brothers left this structure intact and expanded it in a meaningful way in the adapted and the new plates. They did not choose any passages from the text as captions and allowed the plates to retain their function as an instrument for summarising and interpreting the many ethnographic facts that De Marees had recorded.²²

The plates with men and women show that the peoples of the Gold Coast were scantily dressed by European standards. (figs 47–50) None of the men or women has stitched clothing. They are all barefooted. De Marees connected the skimpy clothing with poverty and limited technical skill. Before the arrival of the Portuguese the peoples of the Gold Coast had 'only a few goods with which to meet their needs, and they merely made do with what they produced locally, which was nothing very notable, especially with regard to anything to clothe themselves with.'²³ The type of clothing pointed to an inadequately developed sense of shame and a limited control of the passions. De Marees considered that 'their sense of shame in the coastal towns has come from us Europeans, and that they were little bothered about such things beforehand.'²⁴ The clothing indicated that the residents of the Gold Coast had a relatively low level of civility, which had been even lower before the arrival of the Europeans.

The prints and the text also deal with other external characteristics that are less easy to interpret. For instance, the peoples of the Gold Coast seem to attribute considerable importance to a well-groomed appearance in their own way. The men were as inventive in devising hairstyles as in their headgear. One had his hair cut in the shape of a half moon, another as a crown, while yet another gathered it to form four little horns. The women also displayed a variety of coiffures. They plaited their hair and gathered it on top of the head in the shape of a European bonnet, while the mulatta women of Elmina shaved their heads completely. The women also decorated their skin. They applied cosmetic scars to the forehead and cheeks, and tattooed the arms and breasts. They coloured these markings, so that their skin looked like a black jerkin or a satin blouse. Under the eyebrows they painted white stripes and white spots on the face so that from a distance their fronts seemed to be studded with shiny pearls. Both sexes wore jewellery. The men sported necklaces of beads or gold rings, ivory armbands (three or four on each arm), and chains of gold beads and ornaments below their knees. Adult women adorned themselves with copper earrings, copper and ivory armbands, and yellow or red copper bands around their shins. Unmarried

III.
Sonden Weibern und ihrer
 Kleidung dafelbst.

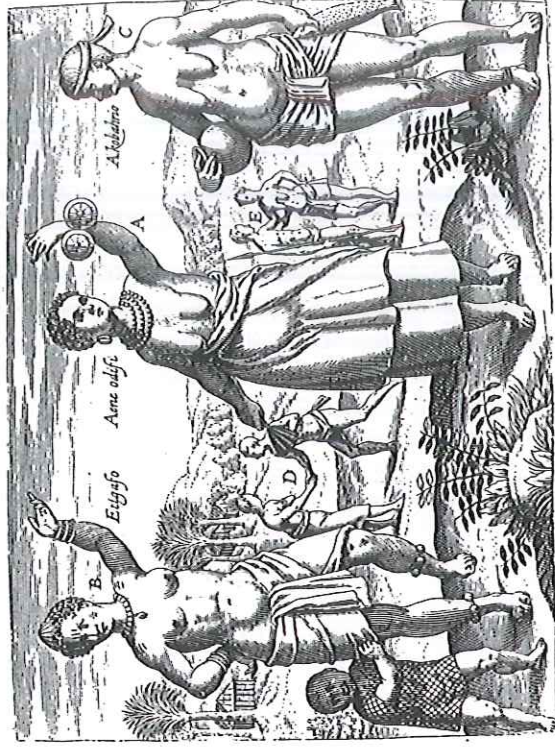


In dieser Figur wird abgetheilt die Beschaffenheit der Weiber dafelbst/ was sie anziehen für Kleidung und Geschmeide dafelbst zu bekommen. A. Ist einer Pueri/ deren Braut auf der Gestalt Meina weisner und halb weiß halb schwarz oder gelblich sein/ die Pueri nennen sie Melaco und gebrauchen sie für ihre Weiber/ weil das weiße Brautweib bey Dies sich nicht erren will. Sie wissen sich gut sein mit Kleidungen geschmückt/ begehren den Leib mit vielen Corallen und Perlenstücken/ und setzen ihre Haare auf dem Kopf gar kurz ab/ wie die Brautpersonen/ weil sie das selbe für ein sonderliche Bier halten. B. Setzen an wie die Weibern Weiber vom Lande zu Meere kommen mit allerhande Früchten/ so sie in den Werken verkaufen. C. Ist ein junges Weib/ so sie nicht so alt ist/ wie sie gemeinlich über die Gassen gehen haben ihre Haare gar geschoren/ und ihre Armbänder an den Armen/ sie bedecken ihren Leib mit einem Leinen Tuch/ haben keine kleine Schmuckstücke/ weil sie sich in ihrem Leben schon D. Ist ein gemeines Weib/ so sie gemeinlich ihre Kinder haben auf dem Rücken/ und ihre lange Weisse bedecken über die Achseln mit Perlenstücken/ und ein weißes Tuch/ so sie sich selbst bedecken oder gereinigt/ wird im Ansehen mit Farbe ausgefärbt/ oder sie haben ihre Haare auf ihrem Kopfe/ und mit einem Stoff/ erhaben gleich einem Querschnitt/ weil die Weiber dafelbst/

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Fig. 49: De Bry, Orientalische Indien, vol. VI (1603), pl. 3: Molatta, Farmer's Wife, Unmarried Woman and Common Woman with Baby from Gold Coast

XVII.
Abbildung der Heydungen/ wie sie
 sich nemlich zieren und schmücken.



In dieser Figur ist zu sehen/ wie sich ein jeder zur Nahung schmeckt/ das ist es was er zu essen und zu trinken mag/ dafelbst zu bekommen. A. Ist einer Pueri/ weil sie nemlich dafelbst halbes Leben. A. Ist ein junges Weib/ so sie gemeinlich ihre Haare auf dem Kopf gar kurz ab/ wie die Brautpersonen/ weil sie das selbe für ein sonderliche Bier halten. B. Setzen an wie die Weibern Weiber vom Lande zu Meere kommen mit allerhande Früchten/ so sie in den Werken verkaufen. C. Ist ein junges Weib/ so sie nicht so alt ist/ wie sie gemeinlich über die Gassen gehen haben ihre Haare gar geschoren/ und ihre Armbänder an den Armen/ sie bedecken ihren Leib mit einem Leinen Tuch/ haben keine kleine Schmuckstücke/ weil sie sich in ihrem Leben schon D. Ist ein gemeines Weib/ so sie gemeinlich ihre Kinder haben auf dem Rücken/ und ihre lange Weisse bedecken über die Achseln mit Perlenstücken/ und ein weißes Tuch/ so sie sich selbst bedecken oder gereinigt/ wird im Ansehen mit Farbe ausgefärbt/ oder sie haben ihre Haare auf ihrem Kopfe/ und mit einem Stoff/ erhaben gleich einem Querschnitt/ weil die Weiber dafelbst/

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Fig. 50: De Bry, Orientalische Indien, vol. VI (1603), pl. 17: Noble Woman, Prostituted, Fisherman's Wife (?) from the Gold Coast

women wore thirty or forty iron bands on each arm, prostitutes little bells around the ankles (fig. 50). The plates only show these body decorations to a limited extent. The detailed descriptions give the impression that De Marees perceived some of them as self-inflicted mutilation, was astonished by others, and recognised and accepted the artistic effectiveness of some of the body decorations as signs of the civil inclination to ornament.

The black skin colour is not indicated graphically in the prints. What is for some modern authors the key characteristic of European representations of Africans from south of the Sahara has therefore been left invisible. It was probably done here, as in the volume on Kongo, to facilitate colouring by hand afterwards and says nothing about whether blackness had a central symbolic function or not. There is no indication in the text, however, that De Marees regarded blackness as an external sign of inner corruption. He does not mention the story of Ham that explained the black skin as the result of God's curse and treated it as a sign of indelible inferiority. He gives the impression of having believed that the sun caused the dark skin colour.

Although De Marees writes that the peoples of the Gold Coast have round faces and flat noses, there is little of this to be seen in the original prints or in those by the de Bry brothers. This may be due to a variety of reasons, but apparently typifying them by means of stupid or ugly facial features was not a priority. De Marees describes the bodies of the men and women as well proportioned and sturdy. This qualification may account for the classical pose of the Slave, of all people, but there may be another reason for this curious position. He is the only one of the figures to be depicted from the back, perhaps a discrete allusion to the exceptionally large penis that De Marees credits black men with, a correlate of their exceptional sexual desire.³⁵ Despite the appreciative comments on black physique the adult women are systematically depicted with pendulous breasts, both in the original prints and in the Frankfurt version. This pejorative physical characteristic also occurs in depictions of witches. It may be an allusion to the uncontrolled sexual behaviour that De Marees attributed to most of the women on the Gold Coast. The Prostitute, however, is not marked in this way; she is modelled on the Indian dancer and prostitute from the *Itinertario*, so that the omission may have resulted from the act of copying. The peoples of the Gold Coast seem less marked by their black skin or ugly facial features than by physical characteristics referring to unrestrained sexual appetite.

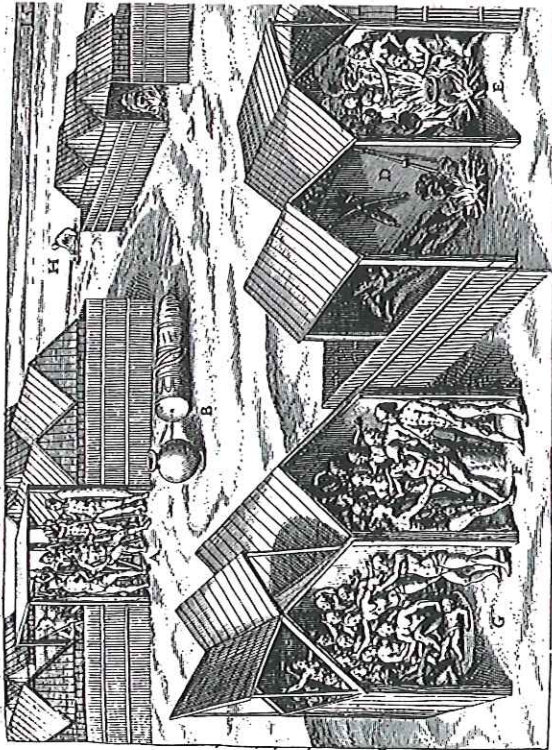
The insufficient self-control and social discipline was the consequence of a poor education. De Marees dealt with this issue right at the start of his book, because he saw the inadequate bringing up of children as a symptom of – or perhaps an explanation for – the low level of civility on the Gold Coast. The mother who gives her baby

the breast over the shoulder and – curiously enough – the prostitute with the toddler in the net tunic refer to this matter (figs 49 and 50).³⁶ Giving suck over the shoulder shows the mother's indifference towards her baby. De Marees mentions a number of points in his text that confirm that supposition. Negligence starts at birth: the mother does not lay the baby tightly swaddled in a cradle, but on a mat with just a piece of cloth around its middle. It can move and turn as it pleases. When the baby is three months old, the mother carries it on her back in a sling. It is suspended there, swinging back and forth, so that it is a miracle that it does not break something. Toddlers crawl around like piglets and rummage in the ground. There is hardly any supervision of young children. Boys and girls run around naked, fight with one another, and steal one another's food, 'beginning right from their youth to be very jealous of one another'.³⁷ The parents very rarely beat their children, but when they do they apply themselves too vigorously. It often happened that the father took a child from its mother to sell it into slavery; later De Marees notes that this is only the result of poverty. The parents did not instill any 'virtues' in their children, such as trust in others and respect for authority and property. This lack of training in social virtues led to the relations between adults being characterised by envy and suspicion. Perhaps that is why the infant in the net tunic is associated with the Prostitute. The net tunic was to protect the child against the devil, but a woman who played devilish tricks had put it on him.

Several scenes taken from daily life in the background to the plates with men and women modify this view of radical educational failure. They show that relations between the inhabitants of the Gold Coast were characterised by a measure of social grace. Acquaintances greeted one another in the street and wished one another good morning by snapping their fingers (fig. 50). The government managed to curb aggressive tendencies, at least in the coastal settlements. Men wore weapons, as the plates show, but farmers who came from elsewhere had to lay them down before entering the coastal settlement, and palm wine merchants had to do the same before they were allowed into the market.³⁸ Forms of social interaction also marked difference in status. The merchant showed his wealth by having his slaves accompany him in public, and his sense of honour by walking in a dignified fashion and not allowing just anybody to address him (fig. 48). Adults complied with a work discipline. They were 'very diligent in fishing and agriculture', not lazy.³⁹

The household, the elementary central social institution, was a curious affair on the Gold Coast. This subject is broached in the plates with women. Three of the seven women (figs 49 and 50) form a pair with one of the men depicted in plates 1 and 2. The Noblewoman corresponds to the Nobleman, the Farmer's Wife to the Farmer, and Woman C on plate 17 probably corresponds to the Fisher.⁴⁰ Of the

XV.
**Abbildung ihrer Häuser und
 Haushaltung.**



Die diese weisse haben sie ihre Häuser / nemlich jedes Haus hat so viel
 Hütten oder Gemache als Personen / dann der Mann hat sein bes
 onder Gemach / vnd jedes Weib / so er hat / hat auch ihr besond
 er Gemach / in welcher auch jede des Nachts allein mit ihren Kindern
 schläfft / Die Küchen aber haben sie gemein / die Weiber verrichten das Hauß
 wort / sie essen aber vnter sich allein / vnd die Männer gesellen sich zu einander /
 vnd jechen vnter einander allein / haben auch eine besondere Ceremonien / wann
 sie den Palmen Wein erst versuchen / wie im 5. Cap. vermeldet wird. Sie ist auch
 angebracht / wie die Weiber / so gebähret haben / alsbald ihr Kind nachend mit
 ein kleinem Tüchlein vmb den Hals binden / vnd auff ein Stratten legen lassen /
 so wächset sich / vnd treiff folgens vnter einem Kindbett mehr. Sie wirdt auch
 angebräut / wie der König in seinem Aufhauß sitzet / vnd mit seinem Weib sitzet
 lustlicet / des Königs Haus aber wirdt allzeit erkentt an der Trummet vnter Krug /
 so vorn an der Thür zu sehen sind.

XVI. Die
 in 1604 London
 S. C. B. W.

Fig. 51: De Bry, Orientalische Indien, vol. VI (1603), pl. 15; Polygamous household arrangements, King sitting in front of palace and Newly Born bathed in Ocean

women who do not belong to a couple, the Mulatta and the Prostitute are the oppo- site of the decently paired women, while the Mother with baby and the Young Un- married Woman refer to the related theme of child-raising and the family. Although it was more common to illustrate one or more pairs of a man and woman per plate, the men and woman who form couples have been illustrated in separate plates here, perhaps to indicate that the bonds between men and women on the Gold Coast were very limited as a result of polygamy.⁴¹

De Marees gave a detailed description of this form of marriage, and the de Bry brothers illustrated it (fig. 51). The fathers arranged the marriage between a man and his first wife, the most important union.⁴² During a ceremonial festivity with relatives and friends, the woman promised to remain faithful in marriage, but the man did not. If the man grew prosperous, he could afford to buy extra wives, whom he treated like slaves. None of these women was expected to have an exclusive sexual bond with her master. The Eugafo on plate 17 is thus probably not a prostitute in the strict sense, but a concubine, just as the mulatta women near Fort Elimina acted as the local wives of the Portuguese who maintained them. The polygamous arrangement limited the sexual behaviour of the head wife, but not of the husband or the concubines.⁴³ The man and each of his wives lived in a house of their own, the children lived with their mother. A man, his wife and children never ate together. The man took his meals with his friends, for whom one of the wives had done the cooking. The women ate to- gether or alone with their children. There was no question of regulated family life in a household led by a present father assisted by the mother, as in the model of the early modern nuclear family in Europe.

The plates with men (figs 47 and 48) are primarily concerned with economic ties. According to the illustrations, the economically active male population of a coastal settlement consisted mainly of farmers and fishers.⁴⁴ Fishing at sea or in the rivers was reserved for men, but they left the sale of the catch to their wives. Agricul- ture was a sector in which both men and women worked. The plates show a sugar cane grower and a peasant woman who is taking citrus fruits, bananas, sweet potatoes and yams to the market. Trade led to professional specialisation on the coast. The merchant in plate 2 is a long-distance trader who has come with gold from the inter- rior to sell it to the Europeans. He was dependent on canoeists and interpreters on the boats, because outside Elimina the transactions took place on board the European vessels, as the de Brys took pains to show. These men were also active in native coastal navigation. Apart from the smith, De Marees did not mention any crafts that were carried out professionally. He presented the variety of professions, and thereby of skills and knowledge, on the Gold Coast as limited.⁴⁵

The Slave refers to a category of labourers who were not to be found in the Netherlands and at the same time to the absence of social categories that were conspicuously present in Europe: wage labourers and the unemployed or semi-unemployed, the 'beggars'.⁴⁶ On the Gold Coast everybody had to work for a living. The king deployed the blind, crippled and lame among the healthy local population, who put them to work in the preparation of pigments or palm oil. Being given slave status punished anyone unable to pay a fine or to provide for his own needs. The same fate befell prisoners-of-war. De Marees mentions slaves who work as agricultural labourers, porters for long-distance merchants, and servants of the king and nobility. He emphasises that the unfree only formed a small percentage of the Gold Coast population. Only noblemen were allowed to buy and sell slaves. The ownership of slaves was a sign of distinction (see the slaves beneath the litter of the nobleman on pl. 16). De Marees did not condemn slavery; he considered it a successful solution to a social problem. He even compared the Gold Coast in this respect with China, a paragon of civility.⁴⁷

Fishing is illustrated in detail in the plates: fishing with nets, a harpoon, a basket or a line with bait, as well as luring fish by night with the light of a torch or fire in a canoe. This quenched the thirst for information about fishing and hunting techniques that was aroused by travel accounts. Moreover, the fishing scenes draw attention to the canoes that were made by hollowing out a tree trunk. The text refers to other comparable types of small boats from the recently published travel accounts of Asia. Such comparisons were often intended to show that the less civil foreigners were able to produce some usable tools and at the same time to bring out the technological superiority of the Europeans. The plate on maritime trade (fig. 54) contrasts the European sea-going castle with the African coastal craft.⁴⁸

The plate on agriculture is largely an invention of the de Bry brothers (fig. 52). It shows the different stages in the preparation of the soil for agricultural purposes. The farmers burnt a piece of the jungle, removed the roots and burnt them too. They used a chopping-knife (*coddon*) to mix the ash with the soil as a form of fertilisation. The plate also shows how they extracted the last drops of palm wine from a tree by heating it. De Marees has little to say about the organisation of agriculture, the sexual division of labour and the cultivation of the different crops. The plates of staple crops (pls 14 and 15, figs 52 and 51) represented the limited variety that nature had to offer on the Gold Coast before the arrival of the Europeans. The captions and main text list the crops and animals that were introduced by the Portuguese: sugar cane, pineapple, maize, the oven, poultry, pigs and *cabritos*. The Dutch had recently introduced geese. As in Kongo, there were no horses on the Gold Coast. Nature pro-

XIV.
Abbildung ihres Landbaues
und etlicher Gewächse.



A. **W**ie sie einen Wald anzünden / da sie nachmals ihr Millie hin fien. B. **S**ie wie sie ihr Land bauen und besien. C. **S**ie wie sie nach verrichteter Arbeit die Wurzel der abgetrandten Waldes verbrennen / und drumherf sitzen und sechen. D. **S**ie wie ihr Millie wächst und bewacht wirdt. E. **A**uff die weye wachsen die kleine trohe und schwarze Erbsen. F. **S**ie wie der Nuss wächst. G. **S**ie der Mays. H. **S**ie ein Baum daran grosse Dornen wachsen / und 1. ist das Grain oder Manigete. Endlich sieht man hier wie sie den Palm Baum / wo er oben keine Wein mehr geben wil / an der Wurzel abhauen / und den Wein / so noch darin ist / heraus bringen / da dann auß der Wurzel ein bald ein junger Baum heraus wächst.

2 ff XV. 266ff

Fig. 52: De Bry, *Orientalische Indien*, vol. VI (1603), pl. 14: Slash-and-burn agriculture on the Gold Coast

vided the West Africans with gold, ivory and pepper, that they could trade with the Europeans, but she had been stingy in providing them with food crops and edible, tame animals.

The commercialisation of the societies of the Gold Coast had gone a long way. The plate with the *Market of Cabocorso* (fig. 53) is intended to make it clear that the Africans did not just produce for their own direct needs, but also for sale. They wanted to make a profit and to become prosperous. Besides the market-trade in local and regional products, there was the long-distance trade in African gold in exchange for a variety of European wares, mainly iron goods and textiles. The transactions took place on board the European vessels. The merchants from the interior were taken to the ships by canoes (fig. 54, pl. 8, letter A). Although attempts were made to pull a fast one now and then, trade was conducted in an orderly fashion and with mutual respect. De Marees considered that the Africans were not very good at arithmetic. According to him, the use of coinage had only been introduced after the arrival of the Portuguese.

The Nobleman (fig. 48, pl. 2, letter A) and the Noblewoman (fig. 50, pl. 17, letter A) introduce the theme of the political bonds that held Gold Coast society together. This striking couple is opulently and decently dressed – the man more than the woman – in accordance with their status. But the man is the only male representative of a social category not to bear a weapon, and the woman very demonstratively shows her golden armband with two lid-shaped decorations, as she also does during the celebration at which the nobleman appears in his new status (pl. 16).⁴⁹ De Marees refers to them as nobles, but he makes it clear in the text that the nobility of the Gold Coast is not on a par with that of Europe.

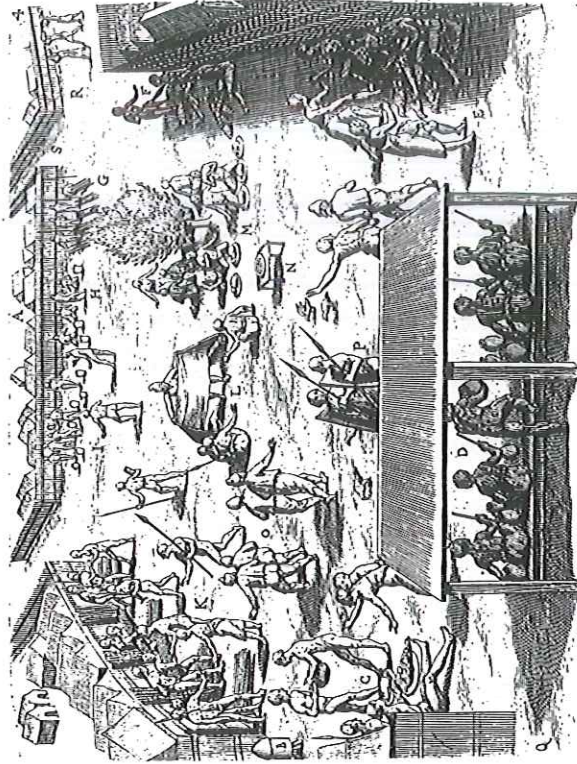
A man acquired noble status not by birth, but by throwing a large party for the other nobles and the common people. Anyone wanting to enter the ranks of the nobility first had to find the wherewithal to pay for a three-day festivity. This was so expensive that it left the new nobleman propertyless and forced him to work hard again as a farmer or fisher. Elevation to the rank of nobleman offered no benefits at all apart from the honourable status, the privilege of being able to buy and sell slaves, and the right to carry a large shield in battle. Nobility was not hereditary, the nobles were neither knights nor estate owners. It was certainly not the case that they always lived like lords. The nobleman did not enjoy the prestige attaching to solid property and administrative authority. He acquired the prestige of a big spender.

The plates dealing with the administration of justice (fig. 55) and the noble ceremony (pl. 16) show the highest authority of the coastal region, the 'king' of a miniature state or the 'captain', the deputy of the ruler from the interior. In some respects he resembled the nobleman. He was chosen by the people. A candidate had to

pl. 130-31

Bur 43

IV.
Abbildung des Marktes zu
Cabo Corillo.

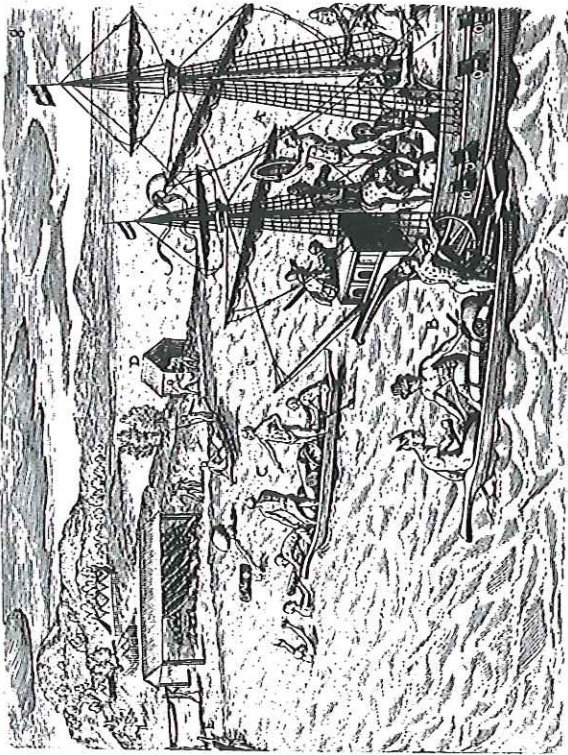


In dieser Figur wird abgebildet die Befestigung des Marktes zu Cabo Corillo, ein grosser Platz vor der Festung Mina gelegen ein guter Damales Markt und der lustigste Markt einer ist. A. Ist das Haus oder Wohnung des Capitans ober obersten des Drey. B. Ist ein Damm oder Scherwand der Capitan sein Mülle über dem ist liegen. C. Ist der Bannas oder Fruchtmarkt /ump den Platz da man das Fleisch verkauft. D. Ist der Drey da die Damm von Palmes in Markt denigen unter ist. E. Ist der Pinnermarkt. F. Ist der Fischmarkt. G. Ist der Holzmarkt. H. Ist der Kofinmarkt / und da man Gemüse verkauft. I. In diesem Drey wird das Getreid mit Klaffen aufgeweicht, da es nemlich die Saamen man it ee in den Schiffen den Dollen abkaufft /sakun /oder nachweisen. M. Ist ein Drey da die Dreyer von der Festung Mina nieder setzen / wann sie die Drey Kanonen in Markt bringen. N. Ist der Dreyer für den Schiffen / so mit ihren Böden gehen. O. Sagen die Dollen / die erman in Markt kommen etwas zu kaufen. P. Ist die Saaber oder Capitanen / so mit ihren Böden gehen. Q. Ist der Drey da man nach dem Meer zu geht. R. Ist der Drey da man nach der Festung Mina geht. S. Ist der Drey nach Festu, und andern Stätt / so etwas dreyer ins Land huren gehen.

V. 21611

Fig. 53: De Bry, Orientalische Indien, vol. VI (1603), pl. 4, Market of Cabocorso

VIII.
Von der Indianer Schiffahrt und
 welcher Gestalt sie mit den Holländern handeln.



Dieser Figur wirdt füngschildet wie sie mit ihren Nachen oder Cano, welche sie auch *Hem* nennen/ auff dem Meer fahren/ vnd ihre Handlung treiben/ welche auff einem Baum gemacht seyn. A. Zeiget an ein holländisch Schiff das dahin kompt/ sein Gewerck zu tracten. B. Ist wie die Indianische Kaufleute an das holländisch zu kommen pflegen/ mit ihren zu handeln. C. Ist wie diese Kaufleute mit ihrem erkauften Waaren aus Landfahren vnd wie die Stricker oder Tagelohner ihnen bis an halb ins Wasser eingehen/ die Waaren aus Landt oder wo sie hin sollen zu tragen. D. Ist des Königs Goldkauf/ da diese Kaufleute des Königs Söllner den Gold voll allert erkauften Waaren erlegen müssen. E. Wie sie ein Nachen aus Landt ziehen/ vnd wie sie ihn zu den andern vnter das Schopp ins tructen tragen.

⌘ iij IX. Von

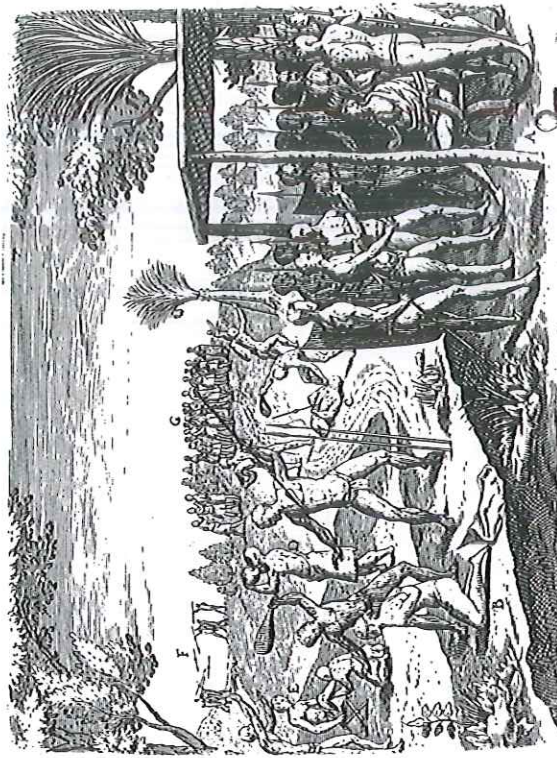
Fig. 54: De Bry, Orientalische Indien, vol. VI (1603), pl. 8: Long-distance trade aboard Dutch ship on the Gold Coast

NO SCAN

Bay 94

130, 131
 134

VII.
Was sie für ein Process in weltlichen Gerichten halten.



Dieser Figur wirdt abgebildet/ wie sie ihre Gerichte halten/ ein ander vertilgen/ verurtheilen vnd zum Tode verdammen. A. Zeiget an/ wie ein König oder Hauptmann auff seinem Saal hier die Klagen der Dierthellen verhoert/ vnd darauf ein Antwort giebt. B. Ist ein Mohre/ er wegen der Dierthellen ist geachtet worden/ das er nichtlich mit einem Ehrpfahl durch den Leib geoffen/ vnd hernach wie man ihm den Kopf mit einem Dornstachel abschneidet/ vnd an einen Baum schlanct. C. Zeiget an wie der Leichnam zerhaueet/ vnd einem Dornstachel zur Speiß zur Nahrung geoffen wirdt. D. Zeiget an wie ein Tode freyem Mann einen Goldstuck mit einem Trench/ den sie auff ihren Eyde erwinde/ vnd rindert/ das sie ihrer Ehren frey seyn/ vnd mit einem andern Mann in vnter etwas zu thun geschick hat. E. Zeiget an wie sie ein Freundt schafft/ einander ein Goldstuck das sie nemlich ihr Ansehn vnd den gantzen Leich mit dem besten Fußschuhen geben/ welchem sie das Goldstuck stumckstenden. F. Zeiget an wie sie sich festsetzen/ wann sie in ihre Gerichte mit dem Reichel des Waaren nicht zu finden seyn/ da sie nemlich einander auffserden vnd vnderbringen. G. Zeiget an wie die Dierthellen einen jemand zum Tode vnterpficht/ vnd vnterpficht/ wie/ so die Gerichte vnterpficht/ vnd wie sie ihn zum Tode bringen.

⌘ iij VIII. Von

Fig. 55: De Bry, Orientalische Indien, vol. VI (1603), pl. 7: Judicial customs on the Gold Coast

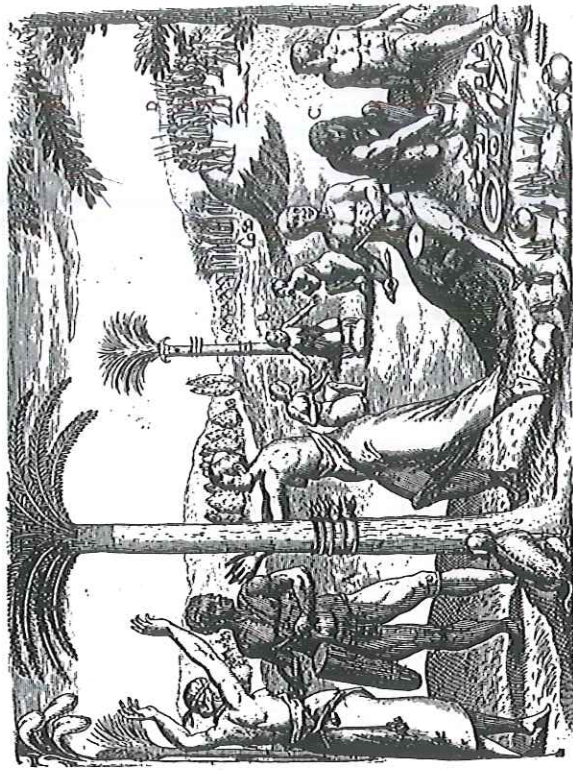
SCAN

win votes by organising parties. He had to continue them after being elected, otherwise he could be deposed. Every Sunday he regaled the nobles with palm wine, every three months his guests were tax collectors, and once a year he treated the populace to a coronation festivity. He rarely left the palace. After he had risen, some of his innumerable wives washed him, rubbed him with palm oil, dressed him in fine clothes, and decorated his beard with many gold beads. He sat down in a chair and spent the day in conversation with his visitors, driving off the flies with the mounted tail of a horse or elephant. He stood for the life of leisure filled with festivities and other worldly pleasures. He represented a type of authority of the low stool variety rather than of the elevated throne.

All the same, the king was more than a master of festive ceremonies, he was a ruler as well. He administered justice in cases involving his subjects and sometimes took the initiative in tracking down offenders to try them (fig. 55, pl. 7, letter A). His authority, however, was not unlimited. If the civil parties were unable to arrive at agreement in a major case, they settled it themselves in a regulated group duel (letter F). De Marees considered some judicial procedures of the black Africans to be wise and just, and he held the drinking of a 'truth potion' (letter D) to determine the honesty of a witness to be effective, even though based on superstition. The manner of swearing an oath, however, was peculiar. The swearer of the oath rubbed his head and body against the soles of the person to whom it was made (letter E), a senseless action according to De Marees. The procedures for the execution of capital punishment were a combination of acceptable and unacceptable elements. Immediately after sentence had been pronounced, the executioner carried it out with a spear; there were no witnesses present (letter B). He chopped off the head to make sure that the victim was dead and hung it in a tree. He hacked the body into pieces and left it as carrion for the vultures (letter C). For seventeenth-century Europeans these were drastic but acceptable procedures. Less comprehensible was the great show of mourning put on by the relatives of the sentenced person (letter G), not to mention the – unillustrated – practice that relatives boiled the decapitated head and drank the broth.³⁰

De Marees' text made it clear that the people of the Gold Coast maintained contact with higher, invisible forces every day in all kinds of ways. They were undoubtedly religious (fig. 56). They seemed to preserve the remains of the original faith, as the descendants of Noah had propagated it all over the world by, and of apostolic Christianity.³¹ They did not work on Tuesdays. Priests who delivered a public 'exhortation' on that day and performed actions resembling the sacrament of baptism (letter D). De Marees also mentioned magico-religious practices: rituals designed to attract many merchants (letter B), to bring rain, or to ensure the finding of a lot of

V.
Abbildung mancherley Ceremonien so ihrem ihrem Gottesdienst gebrauchen.



A Dieser Figur ist zu sehen mit und welcherley Beschalt sie ihren Fests, ihren Feiern, was sie für seltsame Superstition und Abgötterei in ihrem Gottesdienst gebrauchen. A zeigt uns wie ein Feilich oder Predicator/sinn seinen jünger Weibern bey einer Damm stehen und ihren Gott anrufen da sie dann viel seltsam Affenspiel treiben. B ist die Trommel, seltsam gesungen einander singen oder tanzen und sich gar fröhlich erzeigen auch in ihr fröhliche Spiele. C zeigt sich schmeicheln aller ihrem Fests in ihrem Damm an dem Damm sehet ein schmeicheln dem Damm das sie ihren bescheiden erzeigen wann sie solches Spiel und Kunstwerk treiben an dem Damm hangen und Strohhütchen die sie in einem Sackes, und hernach an ihre Arme umdrehen und schmeicheln. B. weiter angezeiget ein anderer Oberdas sie in ihrem Obertheil zusammen sehn kriechen und ihnen die rechte Hand. C. M. die nicht abgötterei ihre seltsame Dankerlei, sie trunken wann sie etwas begehren begehren auch abgötterei. D. zeigt ein wie sie auf die Damm hochschreit für Gebet und Beschleunigung halten sie auch die Kinder schlaffen und beschaffen.

V. 231

Scam

Fig. 56: De Bry, Orientalische Indien, vol. VI (1603), pl. 5: Religious customs on the Gold Coast

gold. Other rituals were intended to foretell the future. These were magical rites that were to be found in a similar form in Europe and were usually condemned by both the Catholic and the Protestant churches.

The people of the Gold coast were infatuated with *fetisses*, bundles of straw that served as amulets and were at the same time the most common embodiments of higher powers.⁵² These bundles occupied a lower rung on the scale of heathendom than the zoomorphic idols that the Kongolese venerated in their temples. The faithful on the Gold Coast made small offerings of food every day to the *fetisses*. They wore them about their person to bring good luck. They hung their children with them to keep away illness. These were private ceremonies, but there were also public rituals involving a priest. De Marees described them as superstitious, useless acts, but not specially as diabolical. That is also how they are illustrated, although the black dog that observes one of the ceremonies may be intended to represent the devil.⁵³

The funeral rites (fig. 57) display the same combination of comprehensible and enigmatic elements. They began with an elaborate ceremony for the relatives, in which the priest sprinkled the *fetisses* of the deceased with hen's blood, palm wine and the sap from green leaves to bring the body of the dead person to rest (fig. 56, letter C). Women performed the burial rites proper. A handful of men carried the bier, preceded by women making music, dancing and singing, and followed by women with straw crowns on their heads and with a stick in their hand (fig. 57, letter B). Once the grave had been filled in, the women crawled over it, wailing and moaning. Afterwards they went to the river, stood in the water waist-deep, washed their face and torso, and submerged the outstretched next-of-kin a few times (fig. 57, letters C and D). Still, the funerary gifts that they buried with the deceased (fig. 57, letter A; fig. 56, letter C) showed that they had a notion of life after death, albeit it a very down-to-earth one. A commoner was buried with his or her clothing, weapons and other instruments. When a king died, slaves, women and children were killed to serve him in the afterlife. Their heads were displayed around the royal tomb (fig. 58). This was in serious conflict with the Christian prescriptions; in this case the comedy of authority took on gruesome dimensions.⁵⁴

The magical practices were born of a permanent fear of disaster, which had to be averted. The heathen believed in evil higher forces that had to be appeased, instead of a benevolent God. They attached an exaggerated importance to earthly matters and had no notion of a kingdom that is not of this world. That induced their immorality, drunkenness and lack of respect for private property. Heathendom was a series of misunderstandings concerning reality, which disrupted social life.

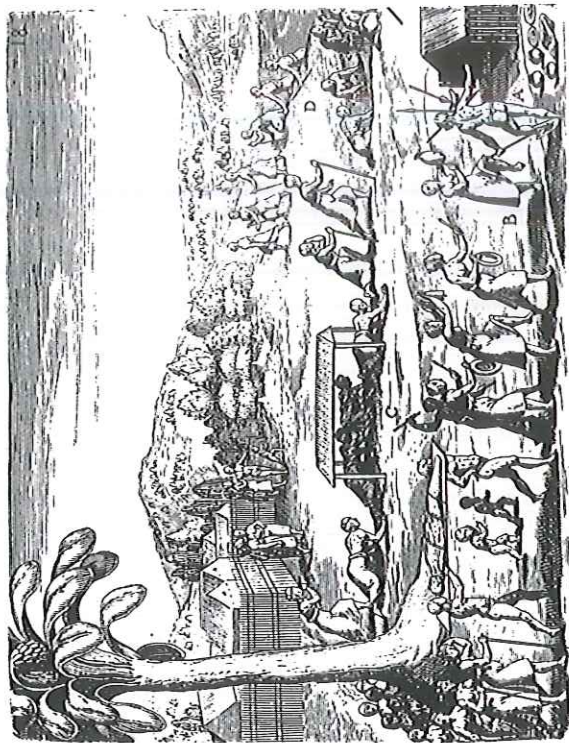
De Bry

Bry 66

136-37

XVIII.

Was sie für Ceremonien bey den Todten brauchen/ und wie sie dieselben begraben.



In dieser Figur ist zu sehen/ was sie für Ceremonien über einem Todten gebrauchen/ und wie sie denselben begraben. A. Ist das Grab/ darz inn man den verstorbenen mit allen sachen/ so sie ihm mitgeben/ begraben sollt. B. Ist die Frau/ und das Weib/ so den Todten zu weise tragen/ da denn die weberlein alle springende herum gehen/ und auff Wecken spielen/ oder flöpfen/ Die andern aber/ so der Sack nachfolgen/ thun nichts anders als das sie heulen und schreyen/ und wissen sich ganz fleißlich zu stellen. C. Steigt an/ wie die Weiber/ nachdem der Todte aus Grab getaget/ und etlicher massen bedeckt worden/ auff dem Grab hin und her herum zu frischen/ und ein große klage über den Verstorbenen führen. D. Steigt an/ wie sie nach verrichter Begräbnis/ zum Wasser gehen/ ihre schenken im Wasser zu waschen und zu baden/ und endlich/ nachdem sie sich also geschubert haben/ ein der heym gehen/ sich mit einander in Freuligkeit zu ergötzen.

246 ff XIX. Die

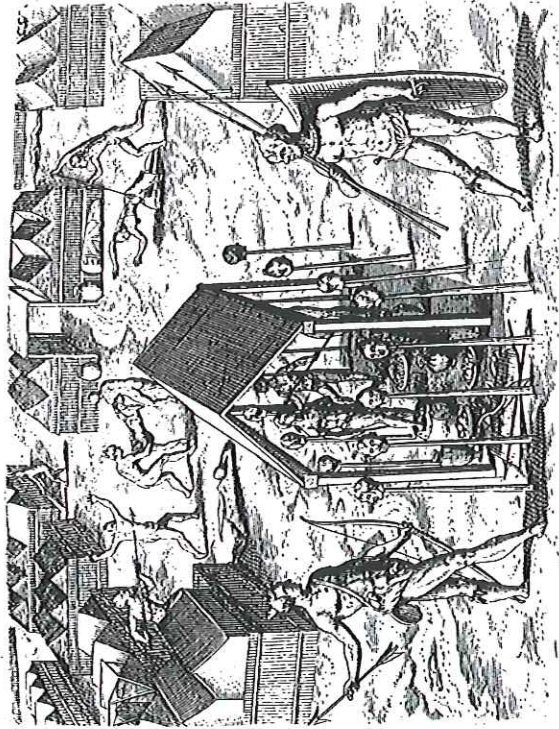
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Latius inditio
Franciscus 1604, p. 136

Fig. 57: De Bry, Orientalische Indien, vol. VI (1603), pl. 18: Funeral customs on the Gold Coast

X XII

Bestattung der Könige.



Nun ein König bey ihnen gestorben ist/ alsdann will ihm ein oder vier
 ner liebsten Freunde einen treuen dienst erzeigen/ folgender Gestalt/
 Diese Leute/ dienst sie nennen/ der verorbene Leich lego in einer
 andern Welt/ achten sie auch nötig/ das im alda/ wie er hie gewesen
 ist/ gedient werde/ Derhalben einer sein Weib/ der ander sein Kind/ der dritte
 seine Diener erredet/ auff dz diese dem verstorbenen König in seiner Zeit dienen
 mögen/ aber welche gedöret werden/ ihnen unwillend vnd hinderucks gedöret/
 alsdann werden die eodren Leichnam in dz Königes hauf getragen/ vnd mit
 ihm begraben/ Die Häupter aber werden ihnen abgehauen/ vnd vmb dz Kö-
 nigs Grab her gestreut/ auch wird dz Königs Näfung mit ihm begraben/ vnd
 allerley essen vnd trincken auff dz Grab gestreut/ damit er vnder Wegen zu essen
 habe/ vñ nicht noch lende/ Seiner Diener ein theils werden von Erde oder Leih-
 men nach bestreut/ als wann sie lebten/ vñ vmb dz Grab her gestreut/ zur Fierd/
 es muß aber statts ein Mann oder zweien dabey wachen/ damit nichts daran ver-
 letzet werde.

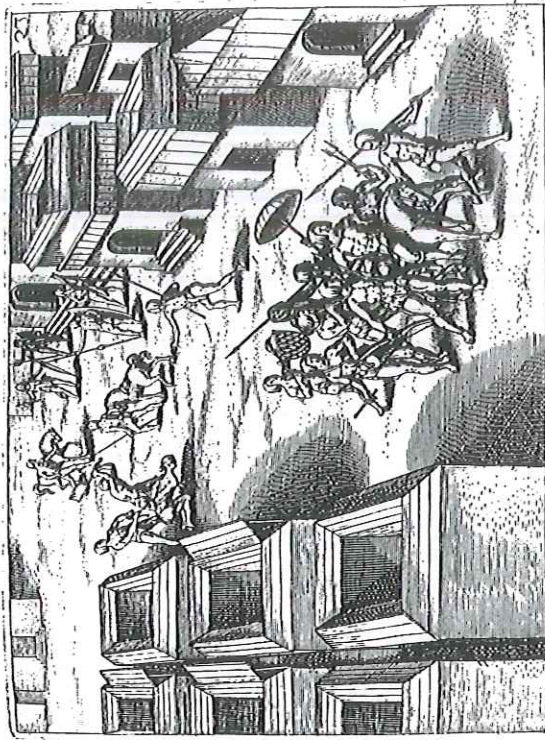
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XXIII. Bton

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X XIII

Abconterfeyung / wie die Edelent zu Benyn zu Hofreyem vnd andere Herrmonnen.



In dem Staat Benyn soll eine oberauff groffe Stadt seyn/ die Häuser
 haben keine Fenster/ den Tag schöpfen sie oben zum Dach hinop/ in den
 vornehmten Häusern muß man drey oder vier Treppen hinauff zur Höhe
 steigen/ alda hat auch der König Hof/ welchem der Adel folgender gestalt
 zu Hofretet. Sie haben gar keine Pferde/ auff welche sie an sezt eines
 Sattels kleine hölzerne Stül legen/ auff welchem der Edelman sich sezt
 lang/ als wie die Weber stülen zu reiten/ sezt/ auff jeder sezt ein Pferd
 schet ein Diener/ an welchem sich der Juncker lehnet/ das Pferd wird von einem andern. Die
 andern spielen auff allerley spter. Instrumenten/ vnd also reitet er täglich zu Hof.
 Hier ist auch drey zu Benyn Luthen vber einen Abesthater zu mercken/ welchem/ als er auff
 den Platz/ da er soll reiten/ werden gebracht/ erstlich die Augen werden verbunden/ darnach
 werden ihm auch die Hände auff den rücken gebunden/ folgendes kommt einer/ welcher seine die
 Hände also gebunden über sich zücket/ das er den Stoff muß zur Erden sencken/ alsdahl kommt
 der Schrey fröhlicher mit einem Postmeister/ vnd haueret ihm also ditzend den Stoff ab/ damit
 sich diese Luthen andt.

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 XXIV. Die

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Fig. 59: De Bry, Orientalische Indien, vol. VI (1603), pl. 23: Scenes from the city of Benin

Fig. 58: De Bry, Orientalische Indien, vol. VI (1603), pl. 22: Funeral customs for King on the Gold Coast

De Marees had included the descriptions of Benin and Cape Lopez in his book because the Dutch frequented these places. Besides rounding off his account of the Gold Coast, these chapters offered interesting comparative ethnographic material. That is how the de Brys saw it too. Their new plate of the city of Benin shows several striking resemblances to and differences from Kongo and the Gold Coast (fig. 59). Like S. Salvador in Kongo, Benin was a large city. It even had straight streets and different types of housing, depending on social status. This differed from the winding passageways between fenced premises in the small harbour villages along the Gold Coast, which had been described but not illustrated. The king ensured law and order and had offenders dexterously decapitated in public. Unlike the Gold Coast and Kongo, there were horses in Benin, although they were on the small side. The nobles went to court on horseback, though they rode side-saddle as did the women in Europe, and held onto the servants who walked beside them for support.⁵⁵ By so emphatically illustrating a city, the de Brys made it clear that West Africa had places of greater civility than the harbour villages of the Gold Coast.

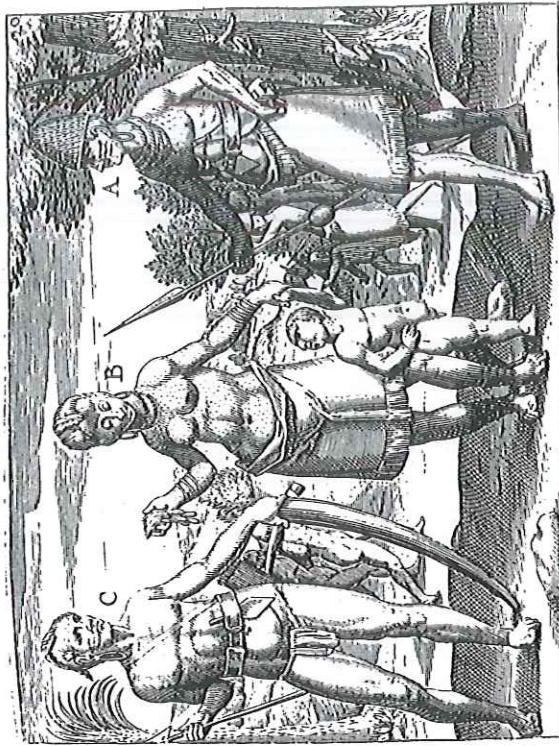
Cape Lopez was a step backward on the ladder of civility. Earlier on, in two narrative plates, the de Brys had constructed an urban environment in this region. It was the setting for the negotiations between Sebalt de Weert and the jolly king with the harlequin cap. Now they copied the ethnographic, Dutch representations that depicted a rural environment. In a succinct programme of two plates the Dutch had defined the society of Cape Lopez as a semi-civil construct. The plate with the Nobleman, the Commoner and the Woman with toddler, set against a hilly landscape with scattered huts, demonstrates this with a variety of motifs (fig. 60).

The clothing of the figures indicates the mixed nature of this society. The Nobleman and the Woman have tied a broad cloth with fringes around their waists, the Commoner wears just a tiny loincloth. The beehive-shaped hat of the Nobleman looks distinguished and the hairstyle of the Woman and the Commoner, a kind of cock's combs, shows finesse, according to the text. The extended earrings and her tattooed chest stand as *pars pro toto* for a whole array of more disturbing body decorations that are not depicted. They included cosmetic scarrings, labial and nasal ornaments and body-paintings in aggressive colours. The people of Cape Lopez looked wilder than those of the Gold Coast, noticed De Marees.

The Woman that presents an unidentified object to the toddler probably carries a message about the state of education in these parts. The meaning is enigmatic, because the text does not give a clue either. It cannot be very favourable, since the people of Cape Lopez were particularly inept in their manner of eating and house-keeping.⁵⁶ They were however proficient in the more economic side of running a

X X.

Was zu Cabo Lopo Gonfalues mehr denkwürdiges gesehen wirdt.



In dieser Figur ist zu sehen / was noch übrig ist von der Seltsamkeit
oder Verschaffenheit des Cabo Lopo Gonfalues vmb Rio de Ga-
bom. A. Ist ein grosser Herr / außser bester geschmücker oder gezieret /
welche vielerley Art von Messern vmb den Leib hangen haben / vnd
ein Alegey oder Wappstiel in der Hand tragen. B. Ist ein Weib / so ein Kind
an der Hand führet / vnd ober ihren gangen Leib gerisset / vnd mit Farbe besritz
den ist / an den Hüften tragen sie erwanen zweien oder drey Köpffern oder zins
nerne Ringe / deren ein jedes Stück ober die 4. pfund wiegen. C. Ist ein ge-
melter Bürger oder Eymwobner / wie dieselben täglich geköndet gehen /
vnd ihre Kaufmannschafft mit den Fremden treiben /
denen sie viel Effenden zu kaufte
bringen.

S
C
W
F
Solgen

Fig. 60: De Bry, *Orientalische Indien*, vol. VI (1603), pl. 20: The People of Cape Lopez.

household. They applied themselves in agriculture and cattle raising (note the ox in the background) and traded in elephant tusks, as people did on the Gold Coast. Moreover Cape Lopez was home to experienced craftsmen. Expert smiths produced the remarkably shaped knives and assegays. Women made very fine fabrics of vegetal fibres that were sold in a wide area. Men constructed very large canoes for coastal trading (fig. 61).

The Nobleman and the Commoner show that the people of Cape Lopez recognised rank and authority. They were subjects of a king, not the jolly king with the harlequin cap previously located in this region or the *roi fainéant* of the Gold Coast, but a sacred despot familiar from Gabon and depicted in a similar way (fig. 61; compare fig. 44).⁵⁷ The text reveals that his majesty engaged in incestuous relations with his daughters setting an example for his spouse and her sons.⁵⁸ The industrious and expert weavers also had another side to their personality. They were particularly lecherous and preferred white men for their escapades. That may explain why the woman who is feeding her baby with the right breast looks pleasantly surprised when a Dutch sailor fondles her left breast (fig. 61). Just as on the Gold Coast, civility and wildness were the warp and woof of the social fabric of Cape Lopez.

With the depiction of Benin the brothers de Bry had extended the visual programme to include three instead of two West-African societies that the reader could compare. The spotlight fell largely on the Gold Coast, but not because it was the most civil society of the three. The exceptionally varied and comprehensive data supplied by De Marees suggested a crippled human enterprise. The polygamous household supplied elementary care to its members, but was deficient in the regulation of the sexual passions and the education of children.⁵⁹ The family created a certain amount of possessions, but it was prepared to dissipate it in the pursuit of temporary enrichment. The people of the Gold Coast recognised bonds of authority, but the rulers provided the wrong example. They knew how to maintain some internal order by combining severity with exaggerated largesse, but they involved the people in uninterrupted conflicts with the neighbours. The king did not demand the extreme submissiveness customary at Cape Lopez, but did require human sacrifices to prolong his status in the afterlife. The religion practised on the Gold Coast did show remnants of the creed preached by the apostles, but it consisted mainly of 'vain observations.' The society of Cape Lopez demonstrated the same faulty design. The representation of Benin contains a very brief message, but it does suggest that this society had attained a somewhat higher level of civility.

By depicting Benin in this manner the brothers de Bry graded the societies of West Africa and devised a geographical distribution, just as they had done for Cen-

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Bey 07
XIX.
Wie sich der König in Cabo Lopo
Gonçalves so prächtig erzieht.



Dieser Figur wird abgebildet die Göttergötter des Cabo Lopo Gonçalves, und Rio de Gabon, Gyllisch: der König des Lopo so prächtig erzieht, man kann große Herren/ oder sonst Fremde Leute dazulicht aufornen/ und mit ihm zu reden begehren/ da er denn auf einen Stuhl gesetzt oder drey Staffel hoch von der Thron/ bey der Handlung seines gantzen Thron. Die Fremden aber/ so ihn besuchen/ und mit ihm reden wollen/ werden auf ein Platan von Eiroh gemacht/ so auf der Erden liegt/ niedersitzen. Hierbey ist auch gesetzt ein von ihren Schiffen der Nachen/ so sie auf einem Baum schweben/ und so groß sein/ daß wol auf die 600. Personen duran fahren können. Dieß ist allhie auch zu sehen ein Wasser/ deren dazulicht viel gefunden werden/ und sich so wol auf dem Lande/ als ein Wasser auffhalten. Endlich ist auch allhie abgebildet/ die Göttergötter ihrer Häuser/ und was sonderlich aus Gebewolle für ein Handlung treiben/ mit Raizen Strien oder Flechten/ und Banana ober dem Feuer brennen.

XX. Das

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Fig. 61: De Bry, Orientalische Indien, vol. VI (1603), pl. 19: Dutchmen received by King of Cape Lopez

tral Africa. But with a difference. They had contrasted the semi-civility of the urban kingdom of Kongo with the borderline civility and outright savagery of the surrounding societies. In West Africa they constructed degrees within the general category of semi-civility. They placed an urban Benin in between two rural peripheries consisting of the Gold Coast to the North and Cape Lopez to the South.⁶⁰

The attention given to the horse indicated that the brothers de Bry, in accordance with their informants, did not attribute the limited civility in West Africa exclusively to the insufficient efforts of the inhabitants. The frugality of nature and the inaccessible character of the region had contributed as well. The arrival of European traders had changed living conditions for the better. They had encouraged the use of coin and introduced new plants and animals. Through their influence clothing had become more decent. The plates of the trade on board the Dutch ship and of the Dutch selling textiles on the market of Cabocorso refer to this beneficial influence. Possibly these scenes were also meant as a contrast to the introduction of pseudo-christianity in Kongo by the Portuguese.

De Brys' Africa

By the end of the sixteenth century the Portuguese had known parts of sub-Saharan Africa for a hundred years or more. On the continent they maintained a fort on the Gold Coast. They had started the colonisation of Angola and Mozambique. They were allies of the indigenous rulers of Kongo and Loango and had sent traders and missionaries to these countries. The Portuguese, foreigners in their service and occasionally French and English traders had reported on African regions in diverse forms.⁶¹ Some of these reports had been printed or had been used in printed historical works. Nevertheless, ca. 1600 Europeans would have maintained a merely mythical and largely negative idea about this part of Africa, according to some authors. They would have considered it as the homeland of the cursed descendants of Ham, whom God had punished with a black skin as the outward sign of their inner corruption and with a slavish nature that destined them to be the servants of the upright part of mankind. Europeans would have thought of sub-Saharan Africa as the ante-room of Hell, a dark chaos "where degrees of civilisation no longer mean anything, and where people, even at their most civilised best, are always, already unlike 'us'."⁶² Whether or not this is convincing view of the European image of Africa at the end

of the sixteenth century is an open question. It seems likely that the image was diffuse and fragmentary.

The image of sub-Saharan Africa put together by the de Brys between 1597 and 1603 also comprised a limited number of mainly coastal regions and their characterisation of the indigenous way of life was rather general most of the time. However, the regions occupied specific places on the up-to-date maps and had been ranked according to rather specific degrees of civility. They distinguished units characterised by semi-civility, borderline civility and outright savagery. They connected a measure of civility, however little, to the recognition of state authority, social stratification and sedentarism.⁶³ Within the general category of semi-civility they established a further gradation by distinguishing between units with a large capital city and units with only small cities and villages. With the depiction of the Hottentots they had indicated that not all the inhabitants of sub-Saharan Africa were blacks. By deviating from the representational stereotype in the plates on Kongo and the Gold Coast they made clear that not all blacks looked alike. Their Africa was not an undifferentiated chaos, but a place where men of various shape and colour struggled to achieve a measure of civility, just as they did in others parts of the world. In some regions they had achieved more than in others. The overall level of civility in sub-Saharan Africa was rather low compared to Europe or China, but arguably higher in Kongo and Benin than in the indigenous societies of 'Virginia', Florida and Brazil.

The combination of images and texts designed by the de Brys was meant to present to their audience an image of sub-Saharan Africa based on reliable observation. The texts written by eye-witnesses, not the plates, served as the guarantee of realism. The brothers must have noticed that the plates that they copied were in practically every part a visual codification of the text. They may have suspected that the images contained hardly anything depicted '*ad vivum*.' They must have known that the same was true of the plates that they had designed themselves. This was acceptable because the plates were meant as a visual instruction for coming to terms with the ethnographic parts of the texts and offered the codes by which societies could be ranked according to civility.

The ethnographic passages to which the plates referred generally met the criteria of a reliable eyewitness report ca. 1600. They were not larded with ancient or christian traditions that had not been confirmed by observation or depended on dubious interpretations of authoritative texts. They did not people Africa with Plinian races nor with cursed Hamites, 'smitten in the skin', unknown in the Bible, but invented by later commentators.⁶⁴ The authors reported what they or other Europeans had observed or believed to be the case. By publishing the reports the de Brys sought

to advance the cause of empirical knowledge. The plates that constituted the ethnographic pictorial programme supported this approach. Just as the apodemics taught the traveller systematic observation, the ethnographic pictorial programme instructed the reader as to which topics in text he should pay attention to and how to classify the information thus obtained. The programme made it clear that for most regions the available information was limited and that thanks to De Marees who had noticed this and acted on it much more was known about the Gold Coast. This recent pictorial invention encouraged curiosity in foreign beliefs and practices and offered a way of comparing societies in all parts of the world by means of differences and similarities. The approach to Africa suggested by the de Brys was not mythical nor was it geared to a priori negative constructions of alterity.

The de Bry brothers did not turn black Africa into the ante-room of Hell. By showing black women with pendulous breasts and devilish idols they may have referred to current witchcraft scenes, but they did not stress the theme. They did not depict devilish apparitions tormenting blacks, as they had done for the Brazilian cannibals. By designing a plate showing human sacrifice in honour of a deceased king on the Gold Coast they called attention to the godless practices of heathendom. But by including scenes such as the drinking of the truth potion they noticed that superstitions could also support the social order. They depicted most heathen practices as 'vain observances', not as active propagation of evil that would rend apart the social bond. On the Gold Coast the population practised remnants of the apostolic faith by observing a kind of Sunday. The Kongolese were receptive to (pseudo)-Christianity. Heathendom certainly held sway in sub-Saharan Africa, but not all blacks could be labelled as devilish offspring.⁶⁵ By its fixation on physical pleasures and its neglect of matters of the mind heathendom hampered the perfection of civility, but it was not the only or the main explanation for the low level of civility in sub-Saharan Africa. Nature was shown to be a negative influence as well.

De Brys' Africa was no longer an isolated corner of the world with a murderous climate, fit only for the most depraved of men. The brothers did not show the Portuguese colonisation of Angola or Mozambique. They limited themselves to contact scenes between Portuguese and Kongolese and between the Dutch and people of Gabon, Cape Lopez and the Gold Coast. For this theme they designed two models of encounter between whites and blacks, related to two different types of authority. The scenes with sacred kings sitting on elevations showed that blacks could trade with whites, even convert to Christianity, and still hold on to traditional practices and keep foreigners at bay. The scenes with chiefs sitting on stools demonstrated that whites and blacks could also create bonds of reciprocity and commonality. The trad-

ing contacts with whites were depicted as a civilising influence, but could also encourage loose morals, as the groping Dutch sailor on Cape Lopez demonstrated. Commonality between whites and blacks was an ambivalent achievement.

At the end of the sixteenth century Europeans came to Africa for gold and ivory, but increasingly for the trade in slaves. The de Brys did not depict the slave trade, but they did show slavery as an indigenous, African institution, passing on a possibly critical comment on it in the case of Kongo and a mixed view in the case of the Gold Coast.⁶⁶ They also called attention to its effects in Spanish America and Portuguese Goa. In their edition of Benzoni they showed the brutal treatment of the black slaves next to the exploitation and massacre of the American Indians. In their edition of Linschoten the critique of the disruptive effects of slavery on family bonds implied in that scene.⁶⁷ It is unlikely that the brothers opposed slavery on principle, but they certainly were not eager to propagate it by systematically raising doubts about the humanity of blacks.

Recently it has been argued that an anti-black racism spread from sixteenth-century Iberia all over the Western world.⁶⁸ White Europeans would have labelled black Africans not merely as savages and heathen, ascriptions they also applied to American Indians and many Asians, but additionally as slaves by nature and as particularly depraved branch of humanity that was clearly set apart by the colour of its skin. The black skin would have become the symbolic magnet that attracted all the negative characteristics ascribed to blacks. Allegedly, blackness turned into a sign of innate and indelible inferiority. The black African gradually replaced the American cannibal as the radical Other of the civilised, white European. These denigrating beliefs that bestialised and demonised blacks are supposed to be closely linked to the spread of black slavery in Europe and America. As part of this emerging anti-black racism sub-Saharan Africa would have been depicted at the end of the sixteenth century as a dark chaos of savagery.

Whatever the validity of this argument may be, it is not supported by the Africa that the de Brys created. Certainly, the brothers incorporated their own religious and cultural convictions in the picture that they constructed. They judged the African societies by European standards of civility and heathendom. They regarded the seaway ship, developed craftsmanship and the learning associated with writing and printing as examples of human perfectibility. This is not to say that they were propagandists of the European claim to world-wide cultural superiority that was raised at the end of the sixteenth century, let alone of white supremacy. They were deeply sceptical about European colonialism and foreign missions, especially in their Iberian

form.⁶⁹ On balance there is little evidence that they were out to emphasise the different physical appearance of blacks and their skin colour in an attempt to arouse fear and aversion on the part of their white, European public and to make it believe, through a process of negative self-identification, that they were the lords of human kind. The de Brys probably believed that not just Africa south of the Sahara but worldly existence itself was a realm of darkness, for both Africans and Europeans. They accepted that the humanist ideal of civility might shed some light in this darkness and might guide men in distinguishing between more and less civil forms of existence. For them, however, the brighter light was most likely the Calvinist faith, that taught that in the end of time, through his inscrutable judgement, God might deliver some mortals from the darkness of suffering and sorrow and cloth them with his eternal grace.⁷⁰

Abstract

Zwischen 1597 und 1603 veröffentlichten Johann Theodor und Johann Israel de Bry im Rahmen ihrer Serieneeditionen zu den Ost- und Westindischen Reisen Kupferstiche zum Kongo, zu Mozambique, Südafrika, der Goldküste, Benin, Kap Lopez und Gabun. Die Illustrationen waren keine wirklichkeitsgetreuen Repräsentationen. Vielmehr dienten die Bilder in den Originaleditionen, aus denen sie übernommen wurden, als Anleitung für die Betrachter bzw. Leser, die in den begleitenden Texten enthaltenen ethnographischen Informationen systematisch zu sammeln und zu ordnen. Sie ermutigten die Rezipienten auch, die verschiedenen afrikanischen Gesellschaften nach dem Grad ihrer Zivilisation zu vergleichen und zu bewerten. Einige der Bilder, die die Brüder de Bry neu hinzufügten, behandelten indigene Bräuche und passten in die ethnographischen Bildprogramme. Andere neu eingefügte Bilder behandelten spezifische, historische Ereignisse. Durch die wiederholte Nutzung ähnlicher Szenen wurden allerdings diese Ereignisse als exemplarisch etwa für das Sakralkönigtum oder bestimmte Kontaktformen zwischen Schwarzen und Weissen präsentiert. Auf diese Weise legten auch die Kupferstiche mit historischen Szenen den Vergleich von Bräuchen in unterschiedlichen Gesellschaften nahe.

Folgte der Leser bzw. Betrachter den Anleitungen der Bilder, so konnte er zu einer ziemlich differenzierten Sicht auf die Frage der Zivilisation im subsaharischen Afrika wie auch auf die Vorteile der europäischen Expansion nach Übersee gelangen. Die Brüder de Bry erklärten den Kontinent der Schwarzen nicht uneingeschränkt und gedankenlos zur 'Vorhölle', obwohl dies laut einiger neuerer Studien zum Rassismus das vorherrschende europäische Bild von Schwarzafrika um 1600 war. Ebenso wenig vermittelten sie dem Leser bzw. Betrachter unausgesprochen die Idee weisser Suprematie. Aus ihrer Sicht gehörte vielmehr die irdische Welt für Weisse und Schwarze gleichermaßen zum Reich der Finsternis, in dem das Streben nach Zivilisation bestenfalls eine vorübergehende und unvollkommene gesellschaftliche Ordnung hervorbringen konnte.

- 1 *Filippo Pigafetta and Odorico Lopez*, *Relatione del reame di Congo e delle circonvicine contrade*, Rome, Bartolomeo Grassi (1591?). References below are to the annotated translation: *Filippo Pigafetta and Duarte Lopez*, Description du royaume de Congo et des contrées environnantes, edited and translated by Willy Bal, Louvain 1963 (revised edition, Paris 2002). The plates and accompanying texts from the edition by the de Brys can be most easily consulted in: *Friedemann Berger* (ed.), *De Bry. India Orientalis*, 2 vols., Leipzig 1979–1981. *Filippo Pigafetta and Duarte Lopez*, vol. I, Tables 1–14, p. 189–197. This edition contains a useful and fairly extensive commentary on the sources of the texts and plates and has been used in preparing this article. A less satisfying alternative: *Georen Sievertsch* (ed.), *Asia y Africa 1597–1628*, Madrid 1999. The de Brys followed Giovanni Battista Ramusio in dealing with Africa as part of the East Indies.
- 2 *Friedemann Berger* (ed.), *De Bry. Amerika oder die Neue Welt*, 2 vols., Leipzig 1977/78, vol. II, Tables 67f., 221f.; *Georen Sievertsch* (ed.), *America*. *De Bry 1590–1634*. *Amerika oder die Neue Welt ... in 346 Kupferstichen*, Berlin 1990.
- 3 *Pieter de Marres*, *Beschryvinge ende historishe verhael vant Gout Koninkrijk van Guinea*, Amsterdam 1602. References below are to the translated and annotated edition by Albert van Dantzig and Adam Jones: *Pieter de Marres*, *Description and Historical Account of the Gold Kingdom of Guinea (1602)*, Oxford 1987. For the plates with captions by de Bry: *Friedemann Berger* (ed.), *De Bry. India Orientalis* (see n. 1), vol. II, Tables 21–46, 174–191. In 1625 the successors to the de Brys published as a supplement in the East Indian series a text on Africa: *Samuel Brum*, *Appendix regni Congo*. The illustrations within the text were taken from vols 1–3 and 6 of this series. They have no bearing on the report and are not indicative of the de Brys' view of Africa. For this reason Samuel Brum is not discussed in what follows.
- 4 Biographical information: *Filippo Pigafetta and Duarte Lopez*, *Description du royaume de Congo* (see n. 1), p. VII–XX; *Ed. De Jonghe*, *Le Congo au XVI^e siècle*. Notes sur Lopez-Pigafetta, in: Bulletin des séances de l'Institut Royal Colonial Belge 9 (1938), p. 3, 693–723, esp. p. 716–718; *Jam Crevelier*, Notes sur Duarte Lopez, *ibid.*, 14 (1943), p. 1, 314–329.
- 5 For biographical information: *Pieter de Marres*, *Description and Historical account* (see n. 3), p. XIII–XVI and *Pieter de Marres*, *Beschryvinghe van het Gout Koninkrijk van Guinea*, edited by Samuel Pieter l'Honoré Naber, The Hague 1912, p. XIX–XXVI and appendix 1.
- 6 The mother giving suck to the baby (fig. 49) and the prostitute (fig. 50) were copied from *Jam Hinggen van Linschoten*, *Itinerario*.
- 7 *Regula Iselin*, *Reading Pictures: on the value of the copperplates in the "Beschryvinge" of Pieter de Marres (1602) as source material for ethnohistorical research*, in: *History in Africa* 21 (1994), p. 147–170. Regula Iselin recognised that the illustrations refer to the text, but she did not explore the link, attempting instead to establish the plates as an independent ethnographical source.
- 8 This interpretation of the ethnographic pictorial programme is more fully argued in: *Ernst van den Boogaart*, *Civil and Corrupt Asia*. *Image and Text in the "Itinerario" and the "Icones" of Jam Hinggen van Linschoten*, Chicago 2003.
- 9 *Ernst van den Boogaart*, *Heathendom and Civility in the Historia Indiae Orientalis*. The adaptation by Johan Theodor and Johan Israel de Bry of the edifying series of plates from *Jam Hinggen van Linschoten's "Itinerario"*, in: *Nederlands Kunsthistorisch Jaarboek*, vol. 53, Zwolle 2003, p. 71–106.
- 10 On civility see *Johann Hilde*, *The Civilization of Europe in the Renaissance*, London 1993, p. 355–372; *Juan-Pan Rubiés*, *New worlds and Renaissance ethnology*, in: *History and Anthropology* 6 (1993), p. 157–197. On heathendom in images of non-Europeans see *Michael T. Ryan*, *Assimilating New Worlds in the Sixteenth and Seventeenth Centuries*, in: *Comparative Studies in Society and History* 23 (1981), p. 519–538.
- 11 For a summary of the different interpretations of this remarkable event, see *Lic de Henrich*, *Le roi de Kongo et les monstres sacrés*, Paris 2000, p. 68–99. Still a useful introduction, although inevitably dated: *Georges Balandier*, *La vie quotidienne au royaume de Kongo du XVI^e au XVIII^e siècle*, Paris 1965.

- 12 Fig. refers to the figures accompanying the present article, pl. refers to the plates in the editions of Theodore de Bry.
- 13 The title page refers to heathendom, not to the triumph of Christianity; the latter would have been appropriate for a Catholic. The title pages of the first three volumes of the East Indian voyages, as well as those of the first three volumes of the West Indian voyages, display a remarkable parallelism in this respect.
- 14 *Filippo Pigafetta and Duarte Lopez*, *Description du royaume de Congo* (see n. 1), p. 19f.
- 15 *M. E. Krusenberg* (ed. and introd.), *De Novo Mundo*, Antwerpen, Jan van Doesborch (about 1520), facsimile edition, The Hague 1927. These illustrations ultimately derive from the series of woodcuts with captions by Hans Burgkmair from 1508. From 1570 similar negroid types appear in personifications of Africa as a continent as a sign that Africa is now associated with the area south of the Sahara and no longer with (the Roman province of) North Africa. Curly hair, a flat nose, thick lips and a round face are also the characteristics in a text by the printer and bookseller Poitiers Guillaume Bouchet, Paris 1875, IV, on how negroes should be depicted. *C. E. Roybet* (ed.), *Les Serées de Guillaume Bouchet*, Paris 1875, IV, p. 215–217, 242–258. On Guillaume Bouchet: *Robert Muchembled*, *Sauvages de l'intérieur et autres exotiques dans les Serées de Guillaume Bouchet (fin du XVI^e siècle)*, in: *Jam-Pierre Smithes* (ed.), *Dans le sillage de Colomb*. L'Europe du Ponant et la découverte du Nouveau Monde (1450–1630), Rennes 1995, p. 349–358. In the course of the sixteenth and seventeenth centuries similar negro heads are also to be found in series of paired physiognomic studies in the genre of comedy and farce. See *Jam Maylle*, *Tronies toegeschreven aan Pieter Bruegel*. *Fysionomie en expressie*, in: *De Zeventiende Eeuw 17/2* (2001), p. 174–204, esp. p. 186–190 and 18/2 (2002), p. 115–148, esp. p. 133, 148.
- 16 *Filippo Pigafetta and Duarte Lopez*, *Description du royaume de Congo* (see n. 1), p. 37.
- 17 *Ibid.*, p. 41.
- 18 *Ibid.*, p. 41f. Compare the typology of the different ways of waging war in the savanna of the Sudan and Angola in: *John K. Thornton*, *Warfare in Atlantic Africa, 1500–1800*, London 1999, p. 99.
- 19 One form of carrying litterers would have been sufficient to make the point about the lack of horses and the taming of the zebra. Probably three forms are shown because of the tendency in the ethnographic pictorial programme to represent subdivisions of a subject. Compare the different methods of fishing depicted by John White and Pieter de Marres.
- 20 In a memorandum written for Philip II in December 1588, Duarte Lopez defended the legitimacy of the slave trade and by implication slavery. See *Antonio Braso* (ed.), *Monumenta Missionaria Africana*. Africa occidental (1469–1599), Lisbon 1954, vol. IV, p. 514–518. Filippo Pigafetta's views on slavery are unknown. He may have had a technical interest in the litter. See his dedication and foreword in *Silfilum Drake and Irmel Edward Drabkin* (eds and trans.), *Mechanics in Sixteenth-Century Italy*. Selections from Taruglia, Benedetti, Guido Ubaldo and Galileo, Madison, Wisconsin 1969, p. 248–258.
- 21 The Jaga and probably the Anaquans too did actually exist and were so conceived by the de Brys, but it is open to question whether the de Brys regarded the Anaquans and the butchery of human flesh as ethnographic facts. There are indications that matters of this kind were regarded as fables in the Netherlands around 1600. *Sieghfried Huijgen*, *De Weg naar Monomotapa*. *Nederlandstalige representaties van geografische, historische en sociale werkelijkheden in Zuid-Afrika*, Amsterdam 1996, p. 39–41. Some classical sources located the Amazons in Africa. In this case they are derived from the chronicle of João de Barros. On Monomotapa see *William G. L. Ruidies*, *L'Empire du Monomotapa du XI^e au XIX^e siècle*, Paris 1975, p. 41–49, esp. p. 88. He does not entirely rule out the possibility that the imperial army may have had a contingent of women.
- 22 The Quincentennial celebration of Columbus' landing in America saw the revival of the thesis that anthropophagy is just a European myth. *Amerose Manning* defended this view of American cannibalism in: *Die Macht der Augenzeugen*. *Neue Welt und Kannibalen-Mythos 1492–1600*, Stuttgart 1995. For the present state of play of the controversy see *Franziska Berker*, *Peter Hulme and Margaret Iversen* (eds),

- Cannibalism and the Colonial World, Cambridge 1998; *Laurence R. Goldman* (ed.), *The Anthropology of Cannibalism*, Westport, Conn. 1999; *Jared M. Diamond*, *Talk of Cannibalism*, in: *Nature* vol. 407 (7 September 2000), p. 25f. Willy Bal accepts the reality of cannibalism in Central Africa: *Filippo Pigafetta* and *Duarte Lopez*, *Description du royaume de Congo* (see n. 1), n. 96.
- 23 For contemporary European views on tattoos see *Juliet Fleming*, *The Renaissance Tattoo*, in: *Jane Caplan* (ed.), *Written on the Body: The Tattoo in European and American History*, London 2000, p. 68–82.
- 24 For these identifications and an interpretation of the plates in the original series see *Ernst van den Boogaart*, *Civil and Corrupt Asia* (see n. 8), p. 27f.
- 25 Women with pendulous breasts are a theme in the iconography of witches. *Charles Zika*, *Exorcising Our Demons, Magic, Witchcraft and Visual Culture in Early Modern Europe*, Leiden 2003. A “black” woman from Senegambia with hanging breasts is depicted in: *Jean Temporal*, *Historiale Description*, 1556. The pendulous breasts of African women and the practice of suckling over the shoulder are mentioned in the reports of the Englishman William Towerson from the 1550s. *Jennifer L. Morgan*, *Some could suckle over their shoulder. Male travellers, female bodies, and the gendering of racial ideology, 1500–1770*, in: *William and Mary Quarterly* (WMQ) 54 (1997), p. 167–192. On this theme see also *Bernadette Bucher*, *La sauvage aux seins pendans*, Paris 1977.
- 26 The de Bry brothers indicated the low position of Mozambiquans in the title page of their edition of *Jean Hogen van Linschoten's* “Itinerario”, *Ernst van den Boogaart*, *Heathendom and Civility* (see n. 9), p. 79f, 92f.
- 27 Castrating slain or captured enemies may well have been a custom of war. Compare *Wilfried Theiger*, *Arabian Sands*, London 1983, p. 24, *idem*, *The Life of My Choice*, London 1987, p. 122. Collecting enemy forelocks for the bridal gift is mentioned in 1 Samuel 18:27 and 2 Samuel 3:14. I thank Johan van der Zande and Peter Mason for providing me with these citations.
- 28 First represented in the Burgkmair series of 1508. *Linda E. Merriams*, *Envisioning the Worst: Representations of the ‘Hottentot’ in Early-Modern England*, Newark 2001; *idem*, *Hottentot: The Emergence of an Early Modern Racist Epithet*, in: *Shakespeare Studies* 26 (1998), p. 123–144. *François-Xavier Favre-Abbaye*, *L’Invention du Hottentot. Histoire du regard occidental sur les Khoïsan (XV^e-XIX^e siècles)*, Paris 2002, p. 73–82, 87–91.
- 29 For the place of these plates within the engravings of the de Bry edition of the “Itinerario” as a whole see *Ernst van den Boogaart*, *Heathendom and Civility* (see n. 9), p. 100.
- 30 *Fredrik Casparius Wädelar*, *De Reis van Manu en De Cordes door de Straat van Magalhães naar Zuid-Amerika in Japan, 1598–1600*, 3 vols (Werken van de Linschoten-Vereeniging 21, 22, 24), vol. I, The Hague 1923, p. 37, 84, 137–140, 169–175.
- 31 The original Dutch text has nothing to say about the appearance of the old woman. The de Bry brothers have turned her into a naked old woman with long hair, recalling the monstrous hag from Cumana in volume IV of the West Indian series. For the woman who takes away the African meal they took as a model the woman of Penguin Island, who puts in an appearance later in the account of Barend Jansz. She is clad in nothing but a cloak of animal skin. These interpolations are puzzling, as *Bernadette Bucher*, *La Sauvage* (see n. 25), p. 113–130, noted. They led her to regard these prints as ‘American’ scenes and to analyse them in relation to other engravings from the America series; in her view, they form the key to the structure of the ‘allegorical-mythico-historique’ that the de Bry family assembled in the plates.
- 32 The ethnographic observations are for the most part original. *Pieter de Marres*, *Description and Historical Account* (see n. 3), p. XV–XVI. There is no equivalent of *Georges Bilandier* (see n. 11) for the Gold Coast, ca. 1600. Useful information on settlement patterns, socio-political structure and organisation of Coast, Baltimore 1982.
- 33 *Pieter de Marres*, *Description and Historical Account* (see n. 3), p. 44.
- 34 *Ibid.*, p. 37.

- 35 A man is depicted from the rear in the plates of the “Itinerario”, where it was an indication of sodomy. *Pieter de Marres* does not offer any clues pointing in that direction. Sodomy is not mentioned at all in *Pieter de Marres’* Beschrijvinge (see n. 3).
- 36 Jennifer L. Morgan’s thesis that the scene belongs to a tradition going back to around 1560, in which white men attributed easy birth and easy breastfeeding to African women with a view to exploiting them in American plantation colonies, is problematic. *Jennifer L. Morgan*, *Some could suckle over their shoulder* (see n. 25), p. 170, 183–187.
- 37 *Pieter de Marres*, *Description and Historical Account* (see n. 3), p. 26.
- 38 *Ibid.*, p. 59, 64.
- 39 *Ibid.*, p. 32.

40 She is not mentioned in the key to the Dutch edition of 1602. The French edition published in Amsterdam in 1603 describes her as ‘la femme d’un pêcheur qui va revendre la prime en marche’. Her association with fish in the plate points in that direction. The African name for woman C, “akobahiro”, is not explained in the modern editions. Can there be a relation between “akoba” (slave) and “hiro” (woman)? *Albert van Damzig* and *Adam Jones* (eds), *Description and Historical Account* (see n. 3), p. 28 n.a and 36 n.b. There is no indication in the text that slaves had wives, nor is there any link between woman C and the Slave in the print. Woman C was apparently a puzzle to the de Bry brothers as well. In their Latin edition they took the safe option of describing her as ‘mulier operas domesticas perficiens’.

41 In the series of plates in the “Itinerario”, a similar departure from the norm was used for the couples of Portuguese men and women. There the departure was meaningful. The distribution of couples of men and women over two plates is also found in the original edition of Duarte Lopez and Filippo Pigafetta. There is a problem with the background scene E in pl. 18. The Dutch edition of 1602 explains ‘hier maken sy een contentantie ofte vryage’. The French translation of 1605 gives ‘icy font ils l’amour ensemble’. Albert van Damzig and Adam Jones translate the edition of 1602 as ‘here they are courting or wooing each other’. According to *Pieter de Marres*, however, there was no courting between the sexes. What the figures in the scene are doing remains enigmatic.

43 *Adam Jones*, *Prostitution, Polyandrie oder Vergewaltigung? Zur Mehrdeutigkeit europäischer Quellen über die Küste Westafrikas zwischen 1660 und 1860*, in: *Adam Jones* (ed.), *Ausereuropäische Frauengeschichte, Pfaffenweiler 1990* and his earlier article: *Schwarze Frauen, weisse Beobachter. Die Frauen der Goldküste in den Augen der europäischen Männer, 1600–1900*, in: *Der europäische Beobachter ausereuropäischer Kulturen. Zur Problematik der Wirklichkeitswahrnehmung, Zeitschrift f. Historische Forschung* Beiheft 7 (1989), p. 153–168.

44 *Pieter de Marres*, *Description and Historical Account* (see n. 3), p. 77. He suggests that there may be more professional differentiation in the larger cities of the interior.

45 For a modern interpretation of the pre-colonial economy of the entire region of West Africa see *Irishby G. Hopkins*, *An Economic History of West Africa*, London 1973, chap. 2; For the Gold Coast: *Ray A. Kea*, *Settlements, Trade and Politics*.

46 The nature and scope of slavery in African societies is the subject of controversy. See *John Thornton*, *Africa and Africans in the making of the Atlantic World, 1400–1680*, Cambridge 1992, p. 74f., 85–97.

47 *Pieter de Marres*, *Description and Historical Account* (see n. 3), p. 177. This seems to be a utopian fantasy or is it Swiftian irony? In fact, there was a strong barrier against such measures to counter poverty in Europe. The absence of slaves drawn from its own population was a distinctive characteristic of this part of the world in the early modern period. *David Eltis*, *The Rise of African Slavery in the Americas*, Cambridge 2000, p. 3–23.

48 In the illustrations of the “Itinerario” boats were one of the markers to distinguish levels of technical ability. See *Michael Adas*, *Machines as the Measure of Men. Science, Technology and Ideologies of Western Dominance*, Ithaca, New York 1989, p. 37, 47–49.

- 49 The arming of noblemen with a large shield is shown in pl. 6. Compare: *John Thornton*, *Warfare in Atlantic Africa* (see n. 18), p. 58, 61.
- 50 *Pieter de Marees*, *Description and Historical Account* (see n. 3), p. 104. In a single sentence Pieter de Marees mentioned that victors used to boil the bodies of their slain enemies and consume them. It is worth noticing that the de Brys did not jump on this remark to depict the people of the Gold Coast as cannibals. *Ibid.*, p. 90.
- 51 For the intellectual tradition of this approach see *Margaret T. Hodgen*, *Early Anthropology in the Sixteenth and Seventeenth Centuries*, Philadelphia 1964, p. 214–221, 225–251.
- 52 *William Pietsch*, *The Problem of Fetish*, in *Res* 9 (1985), p. 5–17; 13 (1987), p. 23–45; 16 (1988), p. 105–123. On the early European view of African religions in general: *Pol-Pierre Gossiaux*, *Image des religions noires dans la littérature occidentale classique (1530–1730)*, in: *Revue universitaire du Burundi* 1 (1972/73), p. 9–43, 83–103, 219–244. There is a copy of this journal in the library of the Institut für Weltwirtschaft in Kiel. See also: *Pol-Pierre Gossiaux*, *Statut et fonction de la religion dans l'anthropologie de l'Age classique aux Lumières*, in: *Annales Benjamin Constant* 13 (1992), p. 55–83.
- 53 The devil could appear as a black dog. *Urs Fries*, *Heidentum und Aberglauben der Schwarzafrikaner in der Beurteilung durch deutsche Reisende des 17. Jahrhunderts*, Zürich 1981, p. 93. Urs Fries does not appear to have noticed that Gotthard Arthus was not the author but the translator of the book on the Gold Coast.
- 54 In this case, there does not seem to be a link between the attention given to human sacrifice and a defence of the European slave trade. *Robin Lenz*, *Human Sacrifice in Pre-colonial West Africa*, in: *African Affairs* 84 (1988), p. 53–63, 70; *Ivor Wilks*, *Forests of Gold. Essays on the Akan and the Kingdom of Asante*, Athens, Ohio 1993, chap. 7.
- 55 The new plate is not combined with the plate with the remarkable hair-styles in Benin, which is placed right at the end. Apparently the de Bry brothers did not know exactly what to do with that plate. The theme matched the attention to hairstyle of the men on the Gold Coast and was probably comically intended.
- 56 *Pieter de Marees*, *Description and Historical Account* (see n. 3), p. 240.
- 57 The de Brys copied the original plate, but the Dutch designer had taken the plate on Gabon in the Frankfurt Linschoten edition as a model (fig. 10).
- 58 Perhaps connected with sacred kingship. *Lutz de Heusch*, *Le roi de Kongo* (see n. 11), p. 31, 37.
- 59 Pieter de Marees mentions the lack of writing among the societies of the Gold Coast. The topic does not figure in this series of plates, as it does in the plates of the "Itinerario".
- 60 The horse was not just a European 'fetish'. See *Robin Lenz*, *The Horse in West African History*. The role of the horse in the pre-colonial societies of West Africa, Oxford 1980.
- 61 The Portuguese reports on Africa are discussed as part of the literature of discovery in: *Antonio Althero Bimba de Andrade*, *Mundos novos do mundo. Panorama da difusão, pela Europa, de notícias dos Descobrimentos Geográficos Portugueses (1420–1521)*, 2 vols. Lisbon 1972; *Luis de Matos*, *L'Expansion Portugaise dans la littérature latine de la Renaissance (1460–1571)*, Lisbon 1991 (= his Sorbonne thesis of 1959). The early German image of Africa: *Mariella dos Santos Lopes*, *Afrika. Eine neue Welt in deutschen Schriften des 16. und 17. Jahrhunderts*, Stuttgart 1992. Specific studies on the early images of parts of Africa: *Arthur C. Featherstonhaugh III*, *The Origins of the European View of West Africa in the literature of travel and description, 1450–1750*, Unpublished PhD, University of Chicago 1983; *William G. L. Ramsdell*, *L'Image du Sud-est Africain dans la littérature européenne au XVI^e siècle*, Lisbon 1959; *José da Silva Horna*, 'A imagem do Africano pelos Portugueses antes dos contactos' and his 'Primeiros olhares sobre o Africano do Sara Ocidental à Serra Leoa meados do século XV–inícios do século XVI', in: *Luis de Albuquerque et al.*, *O Confronto do olhar. O encontro dos povos na época das Navegações portuguesas*, Lisbon 1991, p. 43–128; *idem*, *O Africano: produção textual e representações (séculos XV–XVII)*, in: *Fernando Cristóvão et al.*, *Condicionantes culturais da literatura de viagens*. Estudos e bibliografias, Lisbon

- 1999, p. 261–302. In note 39 and the bibliography of this article José da Silva Horna mentions a number of unpublished Portuguese dissertations dealing with parts of Africa. For early Dutch images: *Ernst van den Boogaart*, *Colour prejudice and the yardstick of civility: the initial Dutch confrontation with Black Africans, 1590–1635*, in: *Robert Ross* (ed.), *Racism and Colonialism*, Leiden 1982, p. 33–54; *Marrin Thomas Ouwinga*, *The Dutch Contribution to the European Knowledge of Africa in the Seventeenth Century: 1595–1725*, Unpublished PhD, University of Indiana 1975.
- 62 *Emily C. Barzeli*, *Imperialist Beginnings: Richard Hakluyt and the Construction of Africa*, in: *Criticism* 34 (1992), p. 525. Compare for critical comments *P. E. H. Hair*, *Attitudes to Africans in English Primary Sources on Guinea up to 1630*, in: *History in Africa* 26 (1999), p. 43–68; *Benjamin Brinkley*, *The Sons of Noah and the Construction of Ethnic and Geographical Identities in the Medieval and Early Modern Periods*, in: *WMQ* 54 (1997), p. 103–142, 334–360, esp. p. 135. See for Black Africa as the ante-room of Hell: *Pol-Pierre Gossiaux*, *Image des religions noires* (see n. 52), p. 15f., 220f., 223–232.
- 63 German cosmographies distinguished between a rich and more civil East coast and a barbarian West coast. *Mariella dos Santos Lopes*, *Afrika* (see n. 61), p. 145. This is not true of de Bry.
- 64 In Volume II of the West Indian voyages the de Brys did include an engraving on the disembarking from the Ark and the populating of the earth by Noah and his three sons. If they had wanted to highlight Hamitic descent they could have depicted it. The East Indian voyages lack any explicit allusions to saffronisation. *Hillegard Fröhlich*, *Conflicting Images. Die Bilder aus der Neuen Welt im Prozess der Konfessionalisierung*, in: *Zeitsprünge* 7 (2003), p. 337; *Filippo Piguffetti* and *Duarte Lopes*, *Description du royaume de Congo* (see n. 1), p. 23 had noticed that blackness was not caused by the sun, but was a hereditary property that lies in the 'seed'.
- 65 See the remarkable conversation on religion in *Pieter de Marees*, *Description and Historical Account* (see n. 3), p. 72f.
- 66 "Transport by litter in Kongo" and "Funeral rites for the king on the Gold Coast" contain criticism of indigenous slavery. On the other hand, Pieter de Marees argued that indigenous slavery solved the problem of poverty.
- 67 *Ernst van den Boogaart*, *Heathendom and Civility* (see n. 9), p. 96f.
- 68 *James H. Sweet*, *The Iberian Roots of American Racist Thought*, in *WMQ* 54 (1997), p. 143–166; *George M. Fredrickson*, *Racism. A Short History*, Princeton 2002, p. 26–31, 40–47; *idem*, p. 1–13, 151–170 has useful comments on the distinctions between ethnocentrism, culturalism, xenophobia and racism.
- 69 The Lutherans, and to a lesser extent the Calvinists, adopted a reserved attitude towards missionary activities abroad. See *Urs Fries*, *Heidentum und Aberglauben der Schwarzafrikaner* (see n. 53), p. 16–30 and *Mariella dos Santos Lopes*, *Afrika* (see n. 61), p. 168–172; *Giuliano Ginezzi*, *Adamo e il nuovo mondo. La nascita dell'antropologia come ideologia coloniale: dalle genealogie bibliche alle teorie razziali (1500–1700)*, Florence 1977, p. 132f.; *Frank Leisringant*, *L'expérience huguenote au Nouveau Monde (XVI^e siècle)*, Geneva 1996, p. 293, 298f.
- 70 Pol-Pierre Gossiaux proposed that the appendices with plates of the first six volumes of the West Indian voyages might be read as an alternative "Theatrum vitae humanae", the series of plates in which Theodore de Bry encapsulated a Calvinist view of life. This suggestion may also work for the first volumes of the East Indian voyages. *Pol-Pierre Gossiaux*, *L'Iconographie des 'Grands Voyages'*, in: *Philippe Denis* (ed.), *Protestantisme aux frontières. La Réforme dans le duché de Limbourg et dans la principauté de Liège (XVI^e–XIX^e siècles)*, Aubeil 1985, p. 157–160.

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To put in website

From: matus@fas.harvard.edu
Subject: Re: Latin test
Date: Mon, 28 Aug 2006 12:42:24 -0400
To: Jerome Handler <JH3V@VIRGINIA.EDU>



Hi Jerry,
Here are the translations. Just so you know, I've generally omitted translations of terms such as 'representatio' and 'delineatio', which mean representation/sketch and just stuck with the descriptor. Hence instead of "representation of some men" just "some men". No doubt the constant reference to drawings as representations is of academic import, but it sounds clumsy.

Also, I've done my best to translate unfamiliar terms--it took me a long time and some internet searching to figure out "Gold Coast" for instance instead of "coast of a gold-producing region." So, take a look through what I've done and see if there are any terms that don't feel right, in which case they are likely products of my ignorance.

Translations follow. Some are accompanied by notes/questions for you in parentheses, which obviously aren't meant for publication. Call me (617-868-7052) if you have questions or need clarification.
-zack

NO Gabon in column

Bry01
First landing of the Dutch at the Gabam (~~Gabon?~~) River (looking at a Flemish map drawn in Portuguese, the Gabam R. seems congruent w/the Gabon)

Bry 01

Plate 1

alc Some men living on the Gold Coast of Guinea

Plate 14

Farming and various crops from the land of the natives
(I am tempted to translate 'nascentium' as aborigines, but I really can't be sure if that term is appropriate.)

NO

Plate 15

An account of buildings and ~~of managing property~~

Managing/regulating the household

NO

Plate 16

A ritual, by which nobles are customarily invested
(hard to know how to translate 'creari' here as it could also mean begotten/elected/sired/appointed)

Br 05

appoint

Plate 18

Rites which they use in burying their dead

Br 06

Plate 19

Representation of majesty, how among the Cabo Lopo Gonsalves the king is ^s ~~accustomed~~ ^{to} ~~to present himself in the presence of strangers~~

Br 07

Royalty

Plate 20

Others among the Cabo Lopo Gonsalves worthy of inscription
(this is companion plate to 19... basically saying, we didn't show these people on the previous plate, but they are also important... I suppose you could title it

NO

"Others of note among the Cabo Lopo Gonsalves")

(13)

Plate 21

Wars which the "Ethiopes" [in Guinea] are accustomed to wage against one another.

NO

('Aethiopes' could also be translated as a generic for "black people," but I'm not sure if the text supports such a generalization. So, I've translated it literally, but I've added the qualifier "in Guinea", which comes from the descriptive paragraph below, in order to make clear to the casual reader that the author is not describing Ethiopians.)

Plate 22

A royal grave in Guinea.

Br 08

Brq #2 ✓ Plate 3
The garments which men wear on this ^[Gold] coast.

Para #3 ✓ Plate 4
A very popular market in Cabo Cor^oso.

NO ✓ Plate 5
Various rites relating to their worship.

Brq #4 ✓ Plate 7
The procedure used in civil and criminal trials.

p.s. to answer your question on grant applications, yes and no.
i have almost
completed my application for the fulbright which is due in
about 6 weeks, but
my other deadlines do not begin until november.

Quoting Jerome Handler <JH3V@VIRGINIA.EDU>:

> p.s. are you getting close to finishing fellowship
applications?

> On Aug 28, 2006, at 10:43 AM, matus@fas.harvard.edu wrote:

>

> > Hi Jerry,

> > I can definitely do the translations. I'll send you them
within the

> > week.

> > best,

> > Zack

> >

> > Quoting Jerome Handler <JH3V@VIRGINIA.EDU>:

> >

> >> Zack. I have taken the liberty of sending you 14 jpg scans
from a

> >> book published around 1600. These purportedly show
Africans doing

> >> various things. I am particularly interested in getting
translations

> >> of the HEADINGS (on top of each picture), NOT THE FULL
captions

> >> underneath. Is this a job you can and are wiling to
accomplish

> >> within the next two or three weeks? I will, of course,
compensate you

> >> for your services. If you cannot do this, please let me
know asap

> >> and, of course, there will be no hard feelings. Hope you

602

The Atlantic Slave Trade and Slave Life in the Americas

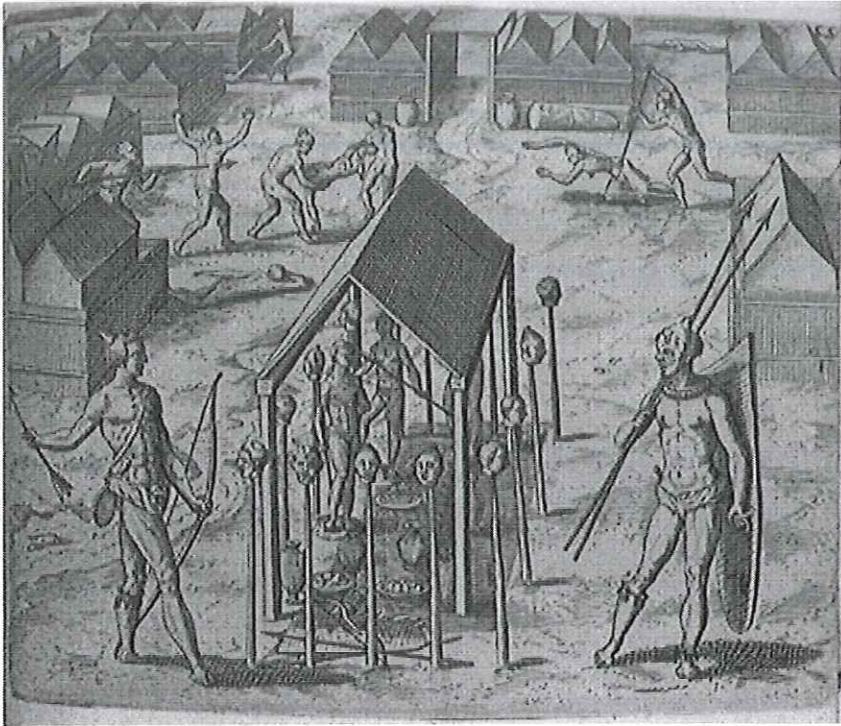
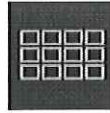


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The Atlantic Slave Trade and Slave Life in the Americas

Men of the Gold Coast, late 16th cent.

Plate 1

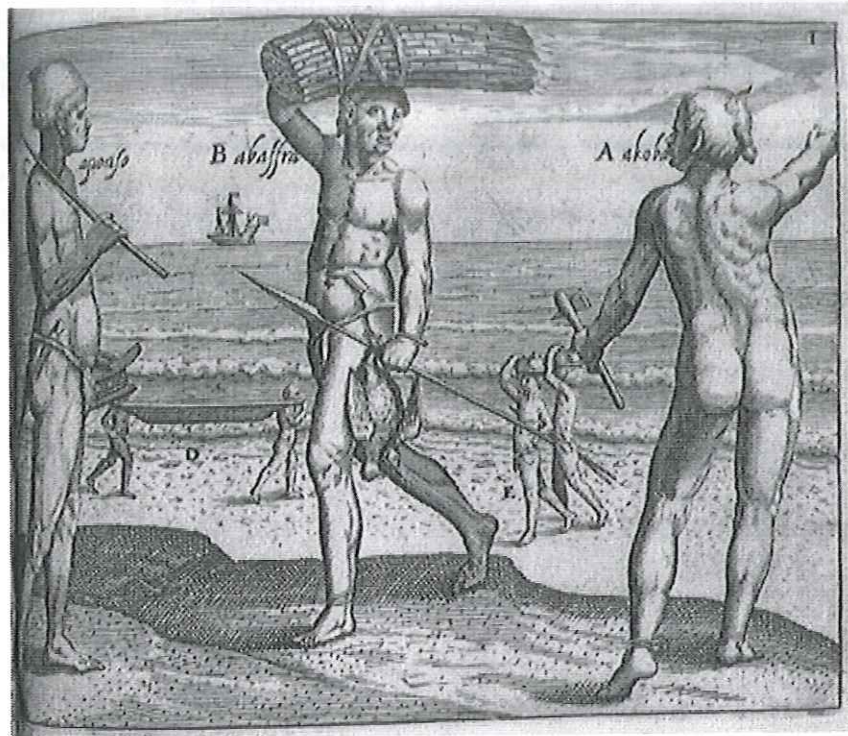


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India Orientalis

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3 ~~Ad~~ by sea shore,
engaged in various activities -
Canoe & Arroy vessel -
back ground

see 3-248a



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The Atlantic Slave Trade and Slave Life in the Americas

Male Clothing styles, Gold Coast, late 17th cent.

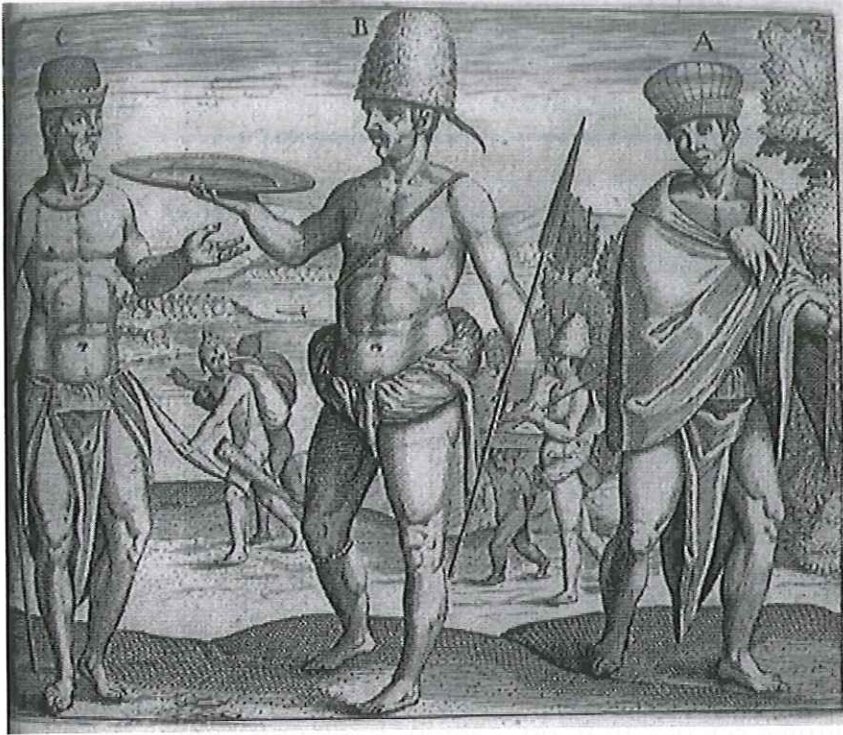


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584



The Atlantic Slave Trade and Slave Life in the Americas

Marketplace, Cape Coast, Gold Coast, late 19th cent

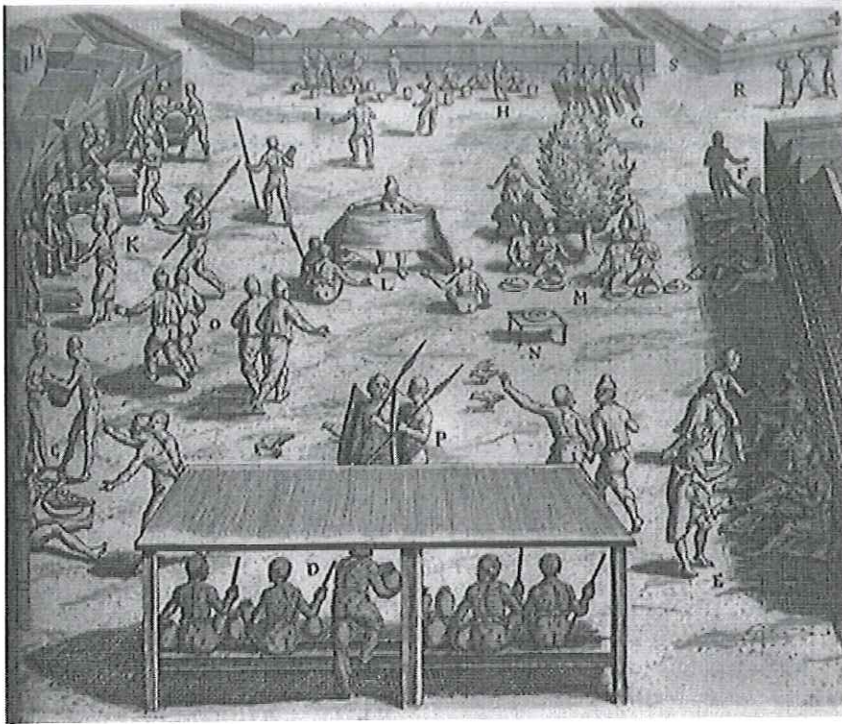
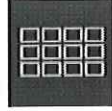


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587 ✓

The Atlantic Slave Trade and Slave Life in the Americas

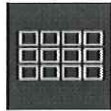
Civil and Commercial Trial Procedure, Gold Coast, late 17th cent



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The Atlantic Slave Trade and Slave Life in the Americas

Ceremony Appointing/Initiating Nobles, Gold Coast, late 17th c

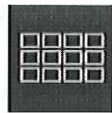


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The Atlantic Slave Trade and Slave Life in the Americas

Funeral Ceremony, Gold Coast, late 17th cent

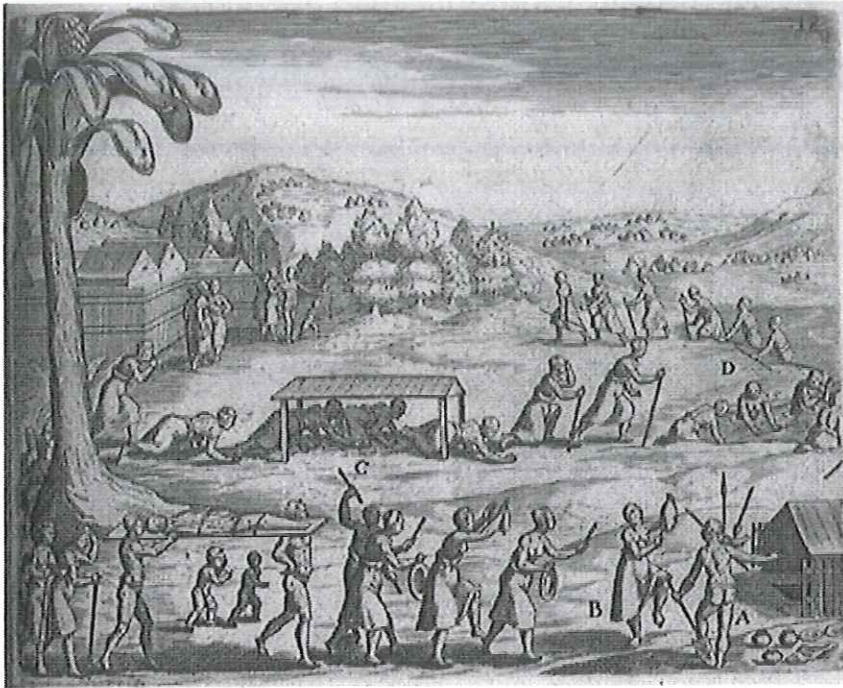


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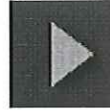
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599 ✓

The Atlantic Slave Trade and Slave Life in the Americas

KING grants Europeans, ~~CAPE~~ Angola, late 17th CentImage Reference
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WEST INDIES

De Bry

Bahamas - Cuba - Jamaica - Hispaniola (Dominican Rep. & Haiti) - Puerto Rico - Guadeloupe & Dominica - St. Lucia - Trinidad - Curacao

[209] **Map: 'Descripción de las Yndias Occidentales'**

This map, originally drawn in manuscript about 1570 by Juan López de Velasco (ref. 59), was designed to show the demarcation lines, settled by the Treaty of Tordesillas in 1494, in which Spain had been allocated all the lands between the 'Meridiano de la Demarcacion por la Partie Oriental' and '... Partie Occidental'. According to this map they would have claim to all lands from China, eastwards to include most of the Americas.

Map 1 (17.3x30.0), from Part XII(g), first published in 1623 with German text, and in 1624 with Latin text. It also appeared in Part XIV(g) in 1630 with German text and in Part XIII(g) in 1634 with Latin text: \$750 [VIEW](#)

[031] **Map: 'Occidentalis Americae Partis ...'**

This very decorative map of the West Indies, compressed between Florida and Tierra Firme, has no known source data. Although Benzoni's name appears in the title cartouche and the map was issued with the first part of his illustrated travels, he was not a cartographer and was, therefore, unlikely to have contributed in any way to its execution. Apart from the Florida peninsular, whose distinctive configuration clearly resembles the Florida map in Part II(g), its depiction of over-rotund West Indian islands, is almost unique. 'Borichén' is the old name used for Puerto Rico, 'Cubagua' (see: [192]), which in reality is much smaller and located further west, is here shown where Trinidad should be, and 'Y de S. Bo', for Sancto Bernardo, looks more like Trinidad, yet is too far west. The seas are decorated with Columbus's ships and the Cross of Christianity is shown on 'Gunahaní' (see: [032]), believed to be Watlings Island, is misplaced about 1,000 miles to the south-east, on or near the island of Barbuda. To add to the confusion, 'Guanahaní', which could also be 'Guanahaní' is more or less correctly placed in the Bahamas, and 'Lucaya' and 'Bahama', which are probably Grand Bahama and Great Abaco, are too far to the north-east where Bermuda should be.

Map (33.0x44.0), from Part IV(g), first published in 1594, with German or Latin text: \$12,500 [VIEW](#)

[027] **Map: 'Descripción de las Indias del Norte'**

This is an almost exact copy of Antonio de Herrera's map, first published in 1601, which in turn was based on manuscript data compiled by Juan Lopez de Velasco, c1570. Although the coastal contours are crude and the nomenclature minimal, the overall configuration of this outline map is good. Baja California has a curious 'hook' shape and the peninsular of Florida is too narrow but Yucatan, the Isthmus and the West Indies are well defined, even the latitudes are fairly accurate. Only a few of the Audiencias are marked, along with the more important place-names.

Map 2 (15.9x28.8), from Part XII(g), first published in 1623 with German text and 1624 with Latin text: \$350 [VIEW](#)

[028] **Map: 'Descriptio del Destricto del Audiencia de la Española: 3'**

Originally drawn about 1570, by Juan López de Velasco (ref. 59), this map marks the location of the Spanish Audiencias at that time on the islands of Cuba, Jamaica, Hispaniola and Puerto Rico. At the top right, twenty of these Audiencias are named, although some have now changed beyond recognition. There are also several other place-names, not commonly found on other maps, particularly along the coasts of

Plate 24 (16.5x20.2), from Part IV(g), first published in 1594, with German or Latin text: \$150 [VIEW](#)

[033] Columbus punishes the seditious Spanish

When, in ill health, Columbus returned to Hispaniola on 29th September 1494, he found the island in utter disorder and had some of the seditious Spanish hanged. This caused further unrest and a Benedictine monk denied Columbus the sacrament. Columbus then cut off food supplies to the abbey, whereupon the monks began to write many dreadful things about him and his brother, Bartholomew, whom Columbus had made governor of the island. Two years later, when the king of Spain heard about these troubles, he summoned Columbus to return to Spain for a hearing at the royal court.

Plate 10 (16.0x19.7), from Part IV(g), first published in 1594 with German or Latin text: \$175 [VIEW](#)

[035] Columbus and his brother are arrested

When Bodadilla, the newly appointed governor of Hispaniola arrived on 23rd August 1500 he found that Columbus was away in Vega Real at the time and his brother, Bartholomew, was in Xaraguá. In his absence, Columbus had put his youngest brother, Diego, in command, so Bobadilla immediately had him arrested and put in leg-irons. Later when Columbus and his other brother, Bartholomew, turned up they were also put in chains and eventually sent back to Spain. On their arrival, Columbus disembarked still in chains, refusing to be released. This caused Ferdinand and Isabella such embarrassment that they were only able to correct the misunderstanding by subsequently bestowing honours upon him.

Plate 13 (16.0x19.5), from Part IV(g), first published in 1594 with German or Latin text: \$175 [VIEW](#)

[036] Indian suicides under Spanish rule

The natives of Hispaniola, who saw no end to the fearful oppression of Spanish rule, preferred death. So many, devoid of all hope, went into the woods to kill their children and hang themselves. The women, after taking certain natural poisons, followed their husbands to death by means of the noose. Others threw themselves down mountains, jumped into the sea or into rivers, while some died by self-imposed starvation or stabbed themselves to death with razor sharp stone knives.

Plate 23 (16.4x20.0), from Part IV(g), first published in 1594, with German or Latin text: \$150 [VIEW](#)

✓ [038] Black slaves mining gold

see website LCP-52

When the indigenous peoples of Hispaniola became worn out under Spanish rule, they refused to work and some committed suicide. Black slaves were consequently brought in to replace them and open up the veins of gold and silver found on the island, especially in the Cibo region of the Cordillera Central. They were purchased from the Portuguese who had already conquered Guinea in West Africa and profited handsomely from the slave trade. Here the slaves are shown digging into the mountainside for the precious metals and pouring them in heaps before the Spanish for inspection.

Plate 1 (16.0x19.5), from Part V(g), first published in 1595, with German or Latin text: \$250 [VIEW](#)

✓ [040] Spanish cruelty of the Black slaves

see website LCP-53

The Black slaves were punished for the slightest reason. Those that returned from the mines at the end of the day without sufficient gold or silver ore were stripped, bound and flogged until they bled all over, then boiling oil or pitch were poured on the wounds and cured with peppers and salt. They were then lightly covered with sacking until they had revived enough to start working again. Others, after flogging, were buried up to their necks so the earth absorbed their blood. Those that died in this way were easily replaced. The only penalty for killing slaves, was for another slave to be forfeited to the king.

Plate 3 (15.9x19.6), from Part V(g), first published in 1595, with German or Latin text: \$225 [VIEW](#)

[039] Black slaves work the sugar plantations

✓ see website LCP-25

After the veins of precious ore became depleted on Hispaniola, the Spanish set the Blacks to work on the sugar plantations. This soon became a highly profitable venture because the sugar cane grew quickly and with minimum attention. The work involved cutting the plant, stripping off the leaves and crushing the cane to extract the juice. These were then boiled in bronze cauldrons to form concentrated syrup. This was then poured into large earthenware pots for transportation. The fertile valleys, west of Santo Domingo near Baní, were ideally suited to grow the sugar cane plant.

Plate 2 (15.8x19.5), from Part V(g), first published in 1595, with German or Latin text: \$350 [VIEW](#)

[041] Black slaves escape punishment

? see website

Many Black slaves, weary of ill treatment, escaped from Spanish captivity and freely wandered the island, breaking into prisons and recruiting other slaves. Soon they outnumbered the Spanish and sought revenge by killing some of them. After a meeting at the governor's palace in Santo Domingo, many Spanish soldiers were sent out to quell the rebellion by catching the Blacks by night and hanging them from trees. The Blacks learnt from this to keep a lookout all night and as a result became much more difficult to catch.

Plate 4 (15.6x19.1), from Part V(g), first published in 1595, with German or Latin text: \$150 [VIEW](#)

[042] The Spanish capture a French Ship

The Spanish sighted two French ships off the coast of Santo Domingo and pursued them with their fleet. One of the French ships that had many Catalan sailors aboard and had formerly been under the allegiance of the Spanish Crown, fled in fear of capture. The other French ships fired at the Spanish flagship causing it some damage but because of an accidental explosion aboard was subsequently captured. The French captives were then paraded through the streets of the city to such cheering that one might have thought the whole of France had been taken. The captured French ship was later burnt at sea with all its equipment aboard.

Plate 5 (15.4x18.4), from Part V(g), first published in 1595, with German or Latin text: \$150 [VIEW](#)

[043] Francis Drake attacks the town of Santo Domingo

The town of Santo Domingo on Hispaniola was once the capital of Spanish America, but in 1586 when Drake arrived it had deteriorated somewhat in stature. Because it was still the largest settlement in the West Indies, Drake chose it as his first target. He landed 10 miles west of the town and, with an army of 800 men under the command of Commander Carleill, attacked the weakly defended town from the rear where it was almost without fortifications. The English quickly took over control of the town and ransomed it for 25,000 ducats. [The ducet was a fine gold coin weighing about three and a half grammes.]

Plate 7 (15.4x21.1), from Part VIII(g), first published in 1599 with Latin text, and as Ad. Plate 7, and in 1600 with German text: \$350 [VIEW](#)

Puerto Rico**[044] Spanish immortality is tested on Puerto Rico**

An Indian cacique of Boriquén, which is the old name for San Juan de Puerto Rico, decided to test the apparent invincibility of the Spaniards. While the Indians were helping a Spanish dignitary carry his luggage across a river, they seized and held him under the water to see if he could survive drowning. His death was said to have dissolved the myth of Spanish invincibility and inspired a revolt among the Indians, which was eventually quelled by Diego Salazar.

Historical Prints

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The Life and Work of Theodore de Bry

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if not showing link bar

AFRICA

Guinea - Benin - Gold Coast - Gabon - Congo - South Africa - Mozambique - Madagascar

[545] Two sheet map of the whole of Eastern Africa

This large and detailed map covers the whole of the African continent, east of the western bulge. The map is in two sheets, each with its own graticule borders, north of the equator and south of the equator. The landmasses are filled with rivers, lakes and mountains in relief appearance, with many vignettes of conjectural towns and cities in the interior. The upper regions of the Nile and the Red Sea are quite well defined, with numerous place names along its shores. The stippled sea areas are filled with a profusion of sailing ships, sea monsters, along with compass rose, dividers and ornate title and index cartouches. Swash lettering throughout.

Map 1 (26.0x40.0: northern section) and (29.0x40.0 southern section) first published in 1597 in the German edition of Part I (p) and in 1598 in the Latin edition of Part I (p): \$5,750 [VIEW](#)

[585] Certain ceremonies used in worship

This shows some strange superstitions and beliefs of the natives' religion:

A: a 'fetissero' or predicant stands with his two women under a tree and calls on his god. Wearing their best clothes and jewellery to impress and honour their 'fetisso', the women sing and leap about to the beating of a drum in the oddest manner. A black dog is also present, they imagine it to be a ghostly apparition conjured up by their performance. On the tree are bound several small tufts of straw, called 'sainctos', which they tie onto their arms and legs afterwards.

B: another form of prayer is used here when the natives desire good business, rainfall or when they wish to find gold.

C: a kind of magic ceremony where they invoke their 'fetisso' to allow no harm to come to their dead and not to hinder them on their journey.

D: this shows the weekly Sabbath-meeting every Tuesday, when they 'christen' and exorcise their children.

Plate 5 (13.8x18.7), to Part VI(p), first published in 1603 with German text and in 1604 with Latin text: \$150 [VIEW](#)

[586] How the natives fight each other

This shows how the men go to war and which weapons they use. They hold large square shields, about six 'feet' high and four wide, made of cane and fortified with ox-hide. The more distinguished warriors have an iron bar, two 'feet' long, fixed onto their valuable shields and this is painted red or smeared with earth. On top of that is a wooden frame to ward off the fiercest blows. Their weapons are mainly lances of iron but in their belts they carry broad-bladed knives. They even set fire to their enemy's houses so that they are preoccupied in putting them out and are unable to fight.

A: a common warrior or 'confokom' who goes to battle with his bow and arrows.

B: a chief or 'æne' who goes to battle in the same way as the distinguished men do.

C: another 'confokom', with his lances and dagger in his belt.

Plate 6 (13.7x18.5), from Part VI(p), first published in 1603 with German text and in 1604 with Latin text: \$150 [VIEW](#)

[587] The natives' court of justice

Here is shown how they hold their courts of law and how they judge and sentence each other.

A: is a king or chief, sitting among his folk, listening to them and giving council.

BR4 04 ✓

B: a native is beheaded for stabbing a Dutchman. His head is then hung up on a tree.

C: the body is chopped up and carried out to the fields for the vultures.

D: shows a woman drinking from a jug to steal a pact with her husband and to swear on oath that she had nothing to do with other men.

E: two friends swear an oath of friendship and one strokes the other from top to toe with the soles of his feet.

F: when those not satisfied with the chief's verdict, they fight it out between themselves.

G: the women mourn those who are to be condemned and take their farewell from them.

Plate 7 (13.5x18.6), from Part VI(p), first published in 1603 with German text and in 1604 with Latin text: \$150 [VIEW](#)

[589] The way they fish by day

This illustrates the different methods of fishing by the natives.

A: at dawn they row out, two men to a canoe, eager to be the first.

B: these fishermen use a kind of net that is submerged for the night and hauled up the next day. The fish they usually catch are similar to our pike.

C: using long lines attached to their heads, they catch a fish called 'quorgofado'. When they row fast the fish are snagged on these lines.

D: this shows a type of herring-like fish, they call 'sardino' being caught on a line baited with rotten meat on a row of hooks. The boat floats quietly on the water while they fish – rather like our angling.

Plate 9 (13.7x18.6), from Part VI(p), first published in 1603 with German text and in 1604 with Latin text: \$150 [VIEW](#)

[590] The way they fish by night

Here the natives are seen fishing by night.

A: a small fire is made in a canoe which has a few holes made in its side. The fire-light shines through the holes into the water and attracts the fish. They are then skewered with hooked or pronged implements.

B: one man rows the boat to a spot where he saw fish, while the others stand ready with a lighted torch and a long pronged pole. When a fish appears, he spears it.

C: here a net is thrown out, similar to our drag-nets.

D: holding a burning torch and a chicken basket, the natives, standing in the water, wait until a fish is attracted to the light. Then the basket is quickly placed over the fish and the fisherman pulls it out from a hole into the top of the basket. He threads his catch onto a string worn round his body. These fish are quite tasty, rather like our salmon.

E: a wine-seller is seen here with a sail made of rush-work on his boat, transporting palm-wine to his place of business.

Plate 10 (13.9x18.7), from Part VI(p), first published in 1603 with German text and in 1604 with Latin text: \$150 [VIEW](#)

[592] How the hunters catch animals

A: a leopard walks into a cage with a trap door.

B: an antelope killed by natives using assagais.

C: rabbits being caught. They are frightened out of their burrows by a lot of noise and then clubbed as soon as they appear.

D: elephants fall into pits covered by straw and are unable to climb out.

Plate 12 (13.6x18.2), from Part VI(p), first published in 1603 with German text and in 1604 with Latin text: \$150 [VIEW](#)

[594] Agriculture and several plants

A: a forest is set on fire so that grain can be sown.

B: the natives prepare the ground for sowing.

C: a fire is made from the roots of the burnt forest. When the work is finished, the people sit round and drink.

D: the grain is watched over while it grows.

E: here are shown growing little red and black peas.

F: here rice is shown growing.

G: here maize is shown growing.

H: a tree where large beans grow.

I: grain or 'manigete'.

Lastly, a palm-tree is shown. When it produces no more wine, it is cut down and the last drops burned out into a bowl. A new tree grows up from the roots of several stumps.

Plate 14 (14.0x17.8), from Part VI(p), first published in 1603 with German text and in 1604 with Latin text: \$150 [VIEW](#)

[595] The natives' homes and ways of life

Each native hut has as many rooms as people. The husband has his own compartment and his wives each have a room, where they sleep with their children. The women share the kitchens, do the housework and eat together. The men eat together and drink palm-wine. They have a certain ceremony when first tasting the wine, which is mentioned in Chapter 8. When a woman gives birth, she lays her child, with a cloth round its middle, on a mat. Then she is given a special drink, reserved for these occasions. After drinking, she goes straight to the river to wash herself and the pains of her childbirth are soon forgotten. Also shown here is the king in his house with his noblemen. His home is to be recognised by the large drum and jug lying outside.

Plate 15 (13.7x18.4), from Part VI(p), first published in 1603 with German text and in 1604 with Latin text: \$150 [VIEW](#)

[596] A nobleman is elected ✓ *By 05*

The most desirable honour is for a man to be elected a nobleman. During this ceremony, the women leap and dance and the men have fencing tournaments. These happy celebrations last for three days. An ox, that the new nobleman has donated, is slaughtered and shared out for everyone, except for the nobleman himself. The people think he might die if he had any.

A: is the ox.

B: is the newly elected nobleman, who is carried in a chair through the town. Beneath his feet are two slaves.

C: is the nobleman's wife who wears a golden bracelet on her left arm.

D: is the chief, sitting with his councillors, watching the dancing.

E: are women forming part of the procession.

F: female players, beating their instruments.

G: the warriors who accompany the noblemen, dancing and fighting.

H: women, sprinkling the nobleman's wife with salt and white colouring.

I: The common folk coming to watch the entertainment.

Plate 16 (13.8x18.4), from Part VI(p), first published in 1603 with German text and in 1604 with Latin text: \$150 [VIEW](#)

[597] The natives' clothing and how they adorn themselves

A: A chief's wife (called 'aeneodifie') wearing feast-day attire as she walks out. She has beads or corral round her neck, her hair being decoratively bound up and dressed with small combs, as a sign for others to show their respect. She also wears a golden bracelet and carries a small fan to ward off flies.

B: A common woman (called 'etigafo') who also wears jewellery and has strange cut-marks on her face. On her ankles she has rings of little bells that jingle when she moves, especially when dancing. On her arms are bracelets of ivory. Next to her stands a small child wearing a shirt that looks like mesh, woven from reeds or the bark of trees. This net is suppose to protect the child from the devil.

C: when they meet in the mornings, the people greet each other by snapping their fingers and calling out 'auzy'!

D: this shows a couple agreeing to get married.

Plate 17 (13.8x18.5), from Part VI(p), first published in 1603 with German text and in 1604 with Latin text: \$150 [VIEW](#)

✓ [598] How a funeral ceremony is carried out Bru 06

A: is the open grave where the corpse will be buried, along with several items next to it.

B: the corpse is carried to the grave. The women, with the rest of the folk, dance ahead and play percussion instruments. Those following behind mourn loudly with much crying and wailing.

C: when the grave has been filled in, the women crawl about upon it, wailing loudly.

D: after the burial, they go and wash themselves in the sea. Then they return home in joyful spirits.

Plate 18 (13.7x18.5), from part VI(p), first published in 1603 with German text and in 1604 with Latin text: \$150 [VIEW](#)

[414] The women of Monomotapa

The best of the legions in the emperor of Monomotapa were women were trained to fight from infancy and had their left breast burnt off, so as not to hinder them when shooting with their bows and arrows, with which they were very accurate, just like the Amazons of Amazonia. These women were strong and sturdy and lived in their own territory, which was given to them by their emperor. At certain times they went off to visit the men, picking out whosoever they chose. When a warrior woman gave birth to a son, the son was sent to live with the men-folk, but if she had a daughter, the daughter was kept with the women and trained as a fighter.

Plate 14 (13.7x17.7), from Part I(p), first published in 1597 with German text and in 1598 with Latin text: \$150 [VIEW](#)

[601] Natives battle against each other

The histories mention that these tribes are very pugnacious. When they go to war, they bring all their possessions with them, including their women and children. They even burn their houses to the ground so that their enemy could not take them if they won the battle. When the chief declared peace, each tribe returned a hostage to the other as a peace-offering. The hostage was carried on the shoulders of a slave, beautifully decorated and accompanied by his own chief's servant.

Plate 21 (13.8x18.6), from Part VI(p), first published in 1603 with German text and in 1604 with Latin text: \$150 [VIEW](#)

[602] The burial of the chief Bru 08 ✓

When a native chief dies, his closest friends want to ensure that he lacks for nothing in the next world. Therefore, they kill his family and servants so that they may accompany him and serve him on his journey. They bury them in the chief's grave, together with his armaments. Then dishes of food are placed on top.

The heads of the slain servants are modelled out of clay and earth and are mounted on stands round the grave, as if they were still alive. One or two guards are present to watch over the grave with all its decorations.

Plate 22 (14.0x17.8), from Part VI(p), first published in 1603 with German text and in 1604 with Latin text: \$150 [VIEW](#)

Guinea

[580] The sixth part of India Orientalis

A true historic description of Guinea, which is a great kingdom, rich in gold and silver, known as the Gold Coast of Mina in Africa. This part includes the religious beliefs, customs, language and trades of the inhabitants. Also a short description of the sea-voyage through the Canary Islands, as far as the Cabo de Trespunctas, where the Gold Coast begins.

Title Page (9.7x19.0), of Part VI(p), first published in 1603 with German text and in 1604 with Latin text: \$150 [VIEW](#)

[604] The Portuguese fortress of Mina, in Guinea

This fortress was built in 1482 on the coast of Guinea, by order of the Portuguese King, Don Johannes II. It was built to prevent the natives from doing trade with other nations but all was in vain.

A: the castle or fortress Mina.

B: the church of St. Jörgen, after whom the fortress is also named.

C: the adjoining village.

D: the church called St. Jacob.

Plate 24 (13.5x18.2), from Part VI(p), first published in 1603 with German text and in 1604 with Latin text: \$150 [VIEW](#)

[591] Harmless animals found in Guinea

Here illustrated are a number of animals, some of which are domesticated.

A: a cow with horizontal horns over its head.

B: a deer similar to our own.

C: a sow, rather smaller than ours.

D: a sheep (called 'cabrito') with a goat-like skin.

E: a peacock, with colouring like those in Europe.

F: a dog, with a longer muzzle than our dogs that cannot bark.

G: an agali-cat (civet-cat).

H: an unpleasant-smelling bird, similar to an eagle and with tail-feathers like those of a chicken [vulture?].

I: a type of small monkey with a beard [cercopithecus diana?]

K: a goose, which originated from Holland.

L: a small weasel-like creature.

M: a cock and hen, similar to ours.

N: the goats living out in the fields.

O: the grey parrot.

P: nests made in the trees by certain birds [weaver birds?]. These nests hang on the smallest twigs, out of reach of snakes.

Q: different types of monkeys.

R: bees making their nests on the branches of trees.

Plate 11 (13.9x18.2), from Part VI(p), first published in 1603 with German text and in 1604 with Latin

text: \$150 [VIEW](#)

[593] Wild animals found in Guinea

Here are shown certain wild animals, some of which are dangerous to humans.

A: an elephant, usually at enmity with the rhinoceros

B: a large wild cat [lion?] that can cause much damage and is a nuisance to the natives.

C: a leopard.

D: a crocodile found, both in the water and on land.

E: a tortoise.

F: a hedgehog.

G: a languado. It looks like a crocodile but is found only on land.

H: a rhinoceros, the enemy of the elephant (also found in Pegu and Bengal in great numbers).

I: a frog similar to ours.

K: a fox.

L: a large type of ant, which causes great damage.

M: a lizard, a so called enemy of the snake.

N: a large snake found in this area.

O: a large spider.

P: cranes.

Plate 13 (13.7x18.1), from Part VI(p), first published in 1603 with German text and in 1604 with Latin text: \$150 [VIEW](#)

Benin

[603] How the noblemen in Benin ride at court

The town of Benin is quite large and comprises of homes, with no windows, only open roofs. The more distinguished houses have three or four steps leading up to the front door. The chief and his noblemen ride out each day in the following manner: the horses are small and the saddle is a wooden chair on which a nobleman sits sideways, just as women on horseback do. On each side of the rider is a servant who supports him. The horse is lead by another servant. Others follow behind, one holding up a parasol over the rider's head and the rest play their musical instruments. Benin is where sentences are carried out and criminals are brought for execution. They are blindfolded, with hands tied behind their backs. Then they are forced to kneel down, with their heads forward, while the executioner chops off their heads.

Plate 23 (13.8x18.0), from Part VI(p), first published in 1603 with German text and in 1604 with Latin text: \$150 [VIEW](#)

[606] Men's heads in Benin

The engraving shows the various hair-styles of men, women, chiefs and soldiers, all from Benin.

Plate 26 (13.0x15.8), from Part VI(p), first published in 1603 with German text and in 1604 with Latin text: \$150 [VIEW](#)

Gold Coast

[581] Male inhabitants of the Gold Coast

A: this is a typical slave called an 'akoba', who goes out to the wilderness with his chopping knife or axe to gather wood. *Bra \$1*

B: this shows a typical young farmer, called an 'abaffra', who goes to market carrying sugar cane and other goods.

C: is a typical fisherman, called an 'aponfo' who is on his way to the sea, carrying a stool and a paddle.

D: are two Negroes carrying a boat or canoe to the water.

E: are the farmers bringing palm-wine to the market.

Plate 1 (13.8x18.5), from Part VI(p), first published in 1603 with German text and in 1604 with Latin text: \$150 [VIEW](#)

[582] How the menfolk of the Gold Coast dress *Bm 02*

A: is a typical gentleman, called a 'brenipono', walking in the street. He wears a hat like a beret and the rest of his clothing is made of linen.

B: is a typical merchant, called a 'batafou', coming from inland to do business in the coastal towns. His hat is of dog skin and round his waist he has a rolled up cloth made of linen or cotton. He carries a spear and an earthenware dish.

C: is an interpreter who accompanies the farmer doing trade with the ships. He wears a small hat made of cane.

D: are the merchants on their way home after doing business with German or Dutch ships. Their slaves, or 'catyffs', carry the merchants' wares.

Plate 2 (13.7x17.7), from Part VI (p), first published in 1603 with German text and in 1604 with Latin text: \$150 [VIEW](#)

[583] How the women of the Gold Coast dress

A: is the wife of a Portuguese man, who lives at the fortress of Mina. She is half Black and half White. The Portuguese call these people 'Melato' and take them as wives because the European women do not care to settle in those parts. The 'Melatos' dress well and wear their hair shaved short and the men find this especially attractive.

B: are the farmers' wives, who come from the country with fruit to sell in the coastal town markets.

C: is a typical maiden walking out, who is called 'acatiassa'. Their hair is worn braided and plaited and their breasts are still small and firm. They wear bracelets and cover themselves with linen robes.

D: is a typical simple native woman, called 'hiro'. They carry their small children on their shoulders and push up their elongated breasts for the child to suck. On the bodies the women have strange cut wounds in many places and their faces are painted. Their hair is braided and set in a knot on the top of the head.

Plate 3 (13.6x17.8), from Plate VI(p), first published in 1603 with German text and in 1604 with Latin text: \$150 [VIEW](#)

[416] The arrival of the Dutch at Gabam

The Dutch arrive at the river of Gabam that flows through Guinea to the kingdom of Ethiopia. They were taken to a crowd of huts, where they were received with great hospitality. In one of the huts they saw an Ethiopian king, sitting motionless on his throne. His name was Mani Gabam and he wore a horrifying necklace of bones. At his feet an old woman was warding off flies with a fan. As they approached they clapped their hands, as is the custom for these people, then they knelt on a silk blanket before him on the ground. This pleased the chief and he gave them several decorative rugs to take away with them.

Plate 1 (14.3x17.1), from Part II(p), first published in 1598 with German text and in 1599 with Latin text: \$100 [VIEW](#)

[584] The market at Cabo Corsso *Bm 03*

The market at Cabo Corsso is not far from the Fortress of Mina and a good place for trading.

- A: the home of the captain or chief of the place.
- B: a hut where the chief keeps his millet or corn.
- C: the 'bannana' or fruit market, also where fish is sold.
- D: farmers selling palm-wine.
- E: the chicken market.
- F: the fish market.
- G: where wood is sold.
- H: the rice market, also where millet is sold.
- I: fresh water for sale.
- K: sugar cane being sold here.
- L: linen, bought by the farmers from the Dutch, is sold by the fathom.
- M: women from the fortress of Mina sit here selling their bread.
- N: the table with an offering for their god 'Fetisso'.
- O: the Dutch visiting the market.
- P: the chief's guards, with their weapons.
- Q: the road to the sea.
- R: the road to the fortress of Mina.
- S: the road to Fœtu and other towns lying more inland.

Plate 4 (13.9x18.2), from Part VI(p), first published in 1603 with German text and in 1604 with Latin text: \$150 [VIEW](#)

[588] How the natives trade in boats with the Dutch

This shows the natives' boats, like canoes, called 'hem'. They are made from the trunks of trees and used for trading at sea.

- A: shows a Dutch ship arriving to trade with the natives.
- B: shows the natives coming to the ship.
- C: shows the natives rowing away with the merchandise they have bought, with their workers wading out to collect the goods and take them ashore.
- D: marks the chief's custom-house, where the natives pay duty for the goods they have bought from the Dutch.
- E: a canoe being brought ashore and stored in an open shed with others.

Plate 8 (13.9x18.4), from Part VI (p), first published in 1603 with German text and in 1604 with Latin text: \$150 [VIEW](#)

Gabon

[599] How the chief of Cabo Lopo Gonsalues presents himself

This describes the places they call Cabo Lopo Gonsalues and Rio de Gabom, where the chief receives his visitors. He sits on a chair placed upon a platform with two or three steps, accompanied by all his noblemen. Anyone wishing to speak to him sits on a mat of straw on the ground. Also shown is one of their large boats, made from a single tree. It has room enough for 60 people. Also a 'sea-horse' [hippopotamus] can be seen, of which there are many, both on land and in the water. Lastly is shown the houses, with the womenfolk, weaving mats or cooking bananas over a fire.

Plate 19 (14.1x18.7), from Part VI(p), first published in 1603 with German text and in 1604 with Latin text: \$150 [VIEW](#)

[600] More inhabitants of Cabo Lopo Gonsalues

Here we see more figures of Cabo Lopo Gonsalves and Rio de Gabom.

A: a distinguished man decked out in his finery and carrying several types of knives in his belt. In his hand he has an 'assagai'.

B: a woman leading a child by the hand. Her body is full of cut marks and streaked with paint. On her legs are two or three copper or metal rings, each weighing over four pounds.

C: an ordinary inhabitant wearing his every-day attire. He sells ivory to foreigners.

Plate 20 (13.6x18.2), from Part VI(p), first published in 1603 with German text and in 1604 with Latin text: \$150 [VIEW](#)

[417] What the Dutch experienced in a village called Cermentyn

After the Dutch had sailed two miles up the river Gambam, they discovered a small village near the water full of Black men, women and children. Many held spears and triangular knives, and shouted while clapping their hands. After sending a Black servant out to enquire, the Dutch realised these were friendly gestures and two of them went ashore. Having never seen White men before, the natives received them with joy. While clashing their knives together, they laid a path of grass at the Dutchmen's feet, which led to their chief. He greeted them outside his hut, while sitting in a chair made from woven rushes. As he clapped his hands, he welcomed them with the words 'Fuio! Fuio!' and his wife and other women began to dance. Later the Dutchmen returned to their ships with ivory and works of wrought iron.

Plate 2 (13.7x17.2), to Part II(p), first published in 1598 with German text and in 1599 with Latin text: \$100 [VIEW](#)

Congo

[546] Map: Tabula Geogra: Regni Congo

This finely engraved map, covering the West African coast from just south of the equator to present-day Angola, shows a highly conjectural Congo river system, with inland mountains and lakes. Vignettes of splendid towns and settlements are marked along the river banks and in the stippled sea area is an ornate cartouche describing the region, supported by mythological figures, all set within latitude and longitude graticules.

Map 2 (30.5x38.0) first published in 1597 in the German edition of Part I (p) and in 1598 in the Latin edition of Part I (p): \$750 [VIEW](#)

[400] The Title Page to the Kingdom of the Congo

A truthful and clear description of the kingdom of the Congo in Africa and of its adjacent countries. Also describing the beliefs, lifestyle, customs and clothing of its inhabitants. This was first reported in Portuguese by Eduardo Lopez during his own navigation and experiences. Now translated into German by Augustinum Cassiodorum (and then into Latin) and beautifully illustrated and published by Johann Theodore and Johann Israel de Bry, brothers and both citizens of Frankfurt. Printed in Frankfurt by Matthias Becker and published by Theodore and Johann Israel de Bry.

Title Page (27.0x18.0), from Part I(p), first published in 1597 with German text, and in 1598 with Latin text: \$100 [VIEW](#)

[401] The arrival of the Portuguese in the county Sogno

When the Portuguese first discovered the county and inhabitants of Sogno, they were taken for gods and received with great hospitality, just as the prince of Sogno himself was honoured, he being a relative of the king of the Congo. The Portuguese subsequently converted the prince to Christianity and he was baptised.

When the king of the Congo heard about this, he requested King John of Portugal to send priests to his land. Here the arrival of the Portuguese, with their priests dressed in their vestments, are being received with great joy on the shore by the prince of Sogno accompanied by his noblemen. The Portuguese are seen erecting a wooden building in which there are three altars for the Holy Trinity, where the prince was baptised, along with his sons. The prince was given the name Emanuell and his son was Antonio. The prince subsequently ordered all his subjects to give up their heathen idols and take up Christianity.

Plate 1 (13.9x17.2), from Part I(p), first published in 1597 with German text, and in 1598 with Latin text: \$100 [VIEW](#)

[402] The Portuguese appear before the king of the Congo

When the king of the Congo heard about his neighbour, the prince of Sogno, being converted to Christianity, he called the Portuguese for an interview in the hope of also being converted. He subsequently had all their heathen idols thrown out and wrote to King John of Portugal requesting priests, theologians to be sent to his country. Here we see the king of the Congo, sitting on his throne in the open air, gladly receiving the Portuguese. The natives are also seen lying down on their stomachs three times and lifting their heels in respect, as was their custom.

Plate 2 (13.7x18.0), from Part I(p), first published in 1597 with German text and in 1598 with Latin text: \$100 [VIEW](#)

[403] How the Congolese men dress

This shows what the inhabitants of the Congo wore before the Portuguese arrived. The men had small square berets, usually red or yellow, more for decoration than as a protection from the sun and wind. The noblemen wore fine furs of sable, polecat, muskrat, or other beasts of prey, with the head still attached, so that the skin could be fastened together under the wearer's armpits. Next to their skin the men wore fine textiles, woven from palm material that hung down over the knees and edged with a fringe. They also had knee-high boots of palm-cloth in the manner of the ancient Romans. These days, however, they clothe themselves like the Portuguese, with wide-brimmed hats and, on their feet, shoes or slippers.

Plate 3 (13.8x17.7) from Part I(p) in 1597 with German text, and in 1598 with Latin text: \$100 [VIEW](#)

[404] How the Congolese dress for war and play

The distinguished inhabitants of the Congo decorate their head-dresses with ostrich, peacock or other feathers and, wound cross-wise across their bare chests they have chains. Round their waists they wear belts with artistically designed little bells and, on their feet, they wear Portuguese boots. The chief has three different kinds of instruments for signalling his troops for battle: the first being cone-shaped horn, made of thin metal, which sounds like a loud shot when it is beaten. The second is a hollowed out of a stump of wood, with leather stretched across the top. The third, a pipe made of ivory with a hole on its side, rather than on the top, gives off cheerful, variable notes.

Plate 4 (13.9x17.8), from Part I(p), first published in 1597 with German text and in 1598 with Latin text: \$100 [VIEW](#)

[405] Women's fashion in the Congo

There were three styles of dress for the women of the kingdom of the Congo. The upper-class females wore a delicately woven skirt of palm cloth that reached down to their ankles and, round their waists, they also wore on top a short skirt to their knees and fringed with tassels. From their breasts downwards they wore another short garment which covered the belts which held their skirts. On their heads they wore berets, very similar to those of the men. Their faces and arms were uncovered. Although the middle class women wore clothes similar in style, their fabrics were of an inferior quality. The lower class, or bonds-women, wore

only skirts and were bare breasted and had no shoes. These days, they have adopted Christianity and dress according to Portuguese influence with black velvet caps, decorated with precious stones, veils and gold chains round their necks but not coats. The poor, however, dress the same as before.

Plate 5 (13.9x17.7), from Part I(p), first published in 1597 with German text and in 1598 with Latin text: \$100 [VIEW](#)

[406] How the Congolese are transported about

see website

Africa-A

None of the horses in the Congo are tame enough to ride and the people seem incapable of training the oxen to pull wagons for the transporting of goods. Instead, they use humans. When a nobleman wishes to make a journey, for example, he sits or lies on a stretcher and his servants or bonds-men carry him. If he is in a hurry and wants to reach his destination quickly, he takes a good many bearers with him, so they can change over from time to time. These bearers are so used to this kind of work that they are able to travel as fast as our own mail-coaches.

Plate 6 (13.8x17.9) from Part I(p), first published in 1597 with German text, and in 1598 with Latin text: \$150 [VIEW](#)

[407] An alternative form of transport used by the Congolese

see website

Africa-A

We see how Mother Nature usually provided every country with provisions for the needs of mankind. Nobody should grumble if nature has not provided the Congolese with horses though, and although there are a great many zebras, no one has been able to tame and saddle them yet. So, when chiefs or other distinguished people need to travel without walking because of the heat, they have to use their own resources. They would simply be carried, as pictured above, in a type of hammock made of palm cloth. This has a pole at each end for the bearers and a cover to shade against the sun.

Plate 7 (13.0x17.6), from Part I(p), first published in 1597 with German text, and in 1598 with Latin text: \$150 [VIEW](#)

[408] Another kind of Congolese transport

see website

-Africa-A

This third type of transport is used for both pleasure walks and for important journeys. The man who wants to be transported sits on a leather band that hangs down in a loop from a pole and he holds onto the pole with both hands for comfort and safety. While he is being carried, he sometimes holds an umbrella to protect him from the sun's rays and this form of transport is just as comfortable as any other.

Plate 8 (13.8x17.2), from Part I(p), first published in 1597 with German text, and in 1598 with Latin text: \$150 [VIEW](#)

[409] A description of the zebra

One of the provinces of the Congo is called Bamba, where one finds all kinds of creatures, including the zebra. It is also seen throughout Barbaria and Africa. This animal looks like an ass but it bears young and has a wonderful skin, which is quite unlike any other beast. It has coloured stripes: black, white and dark yellow, roughly three fingers apart all over its body, including its head, neck, ears and legs. The pattern is very distinctive and no other animal has such orderly colour designs; after white comes black, then yellow, and where yellow begins, it ends up with white again. It has a dark brown tail and hoofs like an ass. It can run as fast as a horse and even walks quickly. The Portuguese and Castilians say 'as fast as a zebra' when they describe something that moves quickly. The zebra breeds every year and is found in great herds but they are wild and can never be tamed, otherwise they would be used instead of horses for beasts of burden and for riding to war. (This is probably the first engraving of a zebra ever printed.)

Plate 9 (13.0x17.6), from Part I(p), first published in 1597 with German text and in 1598 with Latin text: \$250 [VIEW](#)