Chapter 15

The campaign of some of the Manes against the Sousos and what happened during it

Farma greatly desired to penetrate into these kingdoms. When he had conquered them, all this meant little to the swollen heart of the savage, on whom weighed the conquest of the hinterland. His captains nevertheless attempted to conquer the Limbas, but were not able to gain the desired victory over them. This came about because of the support of a pagan Souso, their neighbour, which was of considerable importance to the Limbas. Because he was very powerful, this made a great difference to them; and in recognition of the benefit received and to repay him, they became his tributaries. Although Farma did not gain the upper hand in this campaign, he did not lose heart and several times renewed the attack. But he was always driven off and chased away by the savages. When they got close to him, they marvelled at the way he could make himself invisible, for the devil gave him the appearance of a tree-trunk or some other object.

So much for Farma's role. Now let us speak of Xerebogo and his brother Bolo. After they had become masters of Mabengoma they discussed the conquest of the Sousos. A decision was taken and their army marched as far as Bena. Massacander, the king (of Bena), was at this time occupied with the circumcision of his daughters. The gluttony of these heathen lacks no degree of preparation and all their solemn occasions turn into celebrations of this bogus virtue. (But) the Manes, who are (themselves) voracious, had the advantage here, for when the Sousos saw them they fled from the town, so great was the terror the fame of the Manes' cruelty had spread throughout all these Provinces, the fame that they had tails (i.e. were devils), because of the of fire in their mouths, that is, the (red) cola (they sucked); and with (more) reason, that they were cannibals. It seemed to the Sousos that they would be torn to pieces, and they did not halt until they found themselves in Lambare. Meanwhile the Manes became masters of the feast in Bena, and of the royal palace, where they were amazed at the skill of the subjects in raising stock and at the abundance of foodstuffs. After the Manes had supped the refreshments and inspected the loot they had been able to seize, they settled down and established a /f.87v/ camp about a league outside the town. Here they built a strong stockade next to a stream, and then set to work to bring the water within the stockade. But Xerebolo, the brother (of Xerebogo), hindered them by his loud talk, promising himself the victory. A proud heart considers itself master of everything.

After the Manes had settled in, the Sousos returned to Bena. The king sought assistance. Two chiefs, his vassals, came immediately to him, with all their people, and so did Faritigão. They fell upon the poor Manes, who were even more seriously harmed by thirst, since the whole fruit of souls that was lost (at this stage) perished from this. The combats lasted two or three days and during this time poison played a part in the battle, for the wretches who sought a draught of water in the streams also gained a draught of death, being killed by the various poisons which the Sousos had thrown in upstream. Thus the lives of many were cut short. All the Manes would have remained there if it had not been for the sympathy of an important lord, who was himself half Mane and therefore related to them. He advised and begged them to withdraw that night, otherwise, as the number of men and soldiers (opposing them) was on the increase, they would be completely wiped out. The Manes did not hesitate, and took flight in the middle of the night. The Sousos, awakened by the noise and the tramping of the enemy, realised that the Manes were in retreat. They attacked, capturing some and killing others. Xerebogo was a fat man and his feet had been skinned all over; as he was unable to move an inch himself, his men carried him on their backs until they regained Mabengoma. This is enough about Bogo's (attempted) conquest.

Now we shall discuss the troubles endured by Jomabaon, lord of Caiambre, which he had left for another town of his. He was a youth, and Furgana, his vassal, governed the land. The Sousos made their way there to buy salt and cola. Jomab's [sic] people seized what a Souso had brought to exchange, and when the merchant asked for it they told him to go to another place, and on his return he could bring a case. He went to do business with Sempeboni, and laid a complaint at his town of Catimbile. Sempeboni straightway ordered Jemab to see to it that the goods were given to the merchant. He despised the Cassanes. Eventually the Sousos returned (to Jomab's country), accompanied by the man who had been plundered, who reclaimed his goods. But he was ill-treated. He said that the money that is fire [garbled] so that they should see what they were doing : they had to beat up the poor merchant. Jomab happened to have a large dog, like one of our mastiffs, a sort which the Fulas bring there. He gave it the name Ramu rarongosa... , which means in our language, "Mine is bitter, anyone else's tastes good", or (translated literally) "Yours (sic) bitter ... ". When the Sousos made their way there, they heard the name (being called) /f.88/ and saw the dog run up, and were astonished. Jomab was hated (by them) and the hatred called forth such ingenuity that it only took the change of one letter (of the name), the letter D, to bring a thousand changes on the wretched Mane, the severest of which was that he

was changed from life (to death). It so happened that nothing was of more concern to Jomab than to humble Calamatamba (, a prince of the Sousos). At this period of time, Calamatamba (also) bore the name of 'Damu'. So Jomab calls his dog Ramu, and his enemies change the R into a D (when they tell the story on their return to Susuland). What followed? Massancander (, the Souso king,) attacked the poor Mane (Jomab) in order to defend the honour of Damu, the prince and heir-apparent to the kingdom, who has today inherited it on the death of his uncle. Massancander attacked with such fury that he overwhelmed the town and its people, his men shooting so fiercely that the arrows touched each other as they passed through the air.

But a man of spirit with a generous heart is not overcome easily. At first Jomab made a great slaughter of his enemies, so shattering their courage that they lost confidence in their capacity to gain the victory over the savage, and they wanted to abandon the contest. (But) Massacander would not agree to this, being overcome by passion at the thought of the disrespect shown to his nephew. He was furious and said that his army had never previously proposed such a thing in his presence, and now he must risk his own life in the battle, adding that if he lost it there, the victory would be considered even more his own. To die for honour's sake is compelling, because the only persons who can live without honour are those who have never had or understood honour. Then he prepared a new strategem. He ordered blacksmiths and axes to be assembled, the blacksmiths so that arrowheads could be heated and made red-hot, which when shot into Jomab's town set it on fire; and the axes so that other soldiers could then seize them and set about breaking down the stockade. Iron and fire did their work, and Jomab alone escaped from all the destruction. He sallied out armed, after slaying his wives, and disappeared from the eyes of all. Full of despair, he sought refuge in the deepest thickets of a forest where melancholy triumphed over him. In this solitary place this state of mind gained the victory over the generous heart of Jomab, whom no force of arms had been able to subdue. The Sousos found him there, dead, some days after the defeat of his forces.

To complete the chapter and to conclude what happened to Xerebogo, there is no need to conceal the extent to which the Mane army penetrated into the lands of the Sousos. The point it reached was Mount Tosadam, which belongs to the Fariboro, Manga Bauri. Up to this point the heathen abandoned their towns for fear of the army of savages. The Manes established their camp in order to /f.88v/ fight the multitude of different peoples which assembled here, peoples who came from the coast as well as

from the interior, from the interior, from the Bagas, Calus, Dagunchos and Sousos. The Sousos and Putazes took counsel together on what course of action to follow ; and what emerged was the decision to fight, and they did this. They immediately attacked the wretched Sumbas, and with the help of Farim most probably killed almost all of them; and if any escaped, they made their way back to their Serra (Leoa). A little while afterwards, all their opponents returned to their lands and their towns in the hinterland and on the coast.

Although the wars which the Manes, for various reasons, had between themselves call for discussion in a different section, there is no reason to linger over a description of them here, because they were all of little consequence, as generally are quarrels between persons who have close ties of affection. I will only mention the one which Macareco had with Xere Ira, King of the Casses, in which Xere Ira was killed. The savage Sumba tore from him his beard, which today is in the possession of Bale, Macareco's grandson and emperor of the Boulons. The death of Xere Ira was attributed to a musket ball fired by a certain Portuguese. The Casses entertained a great hatred for us, saying that the grave of their king should be sprinkled with the blood of a white man. And even today in this kingdom all (of our people) are pestered by thieving.

I will not be silent over the war which Sacena had with Farma at Lamaia, when he destroyed many villages and put the savage himself to flight. Sangrafare, the brother of Farma, will be discussed, and his treachery against his brothers when he craved for the kingdom. But as this treachery had no support and was unsuccessful, since it met to such an extent (only) complete affability, we also may regard it so (?) It would not be reasonable to discuss at this point the follies of Sangrafare, who was such a great enemy of ours that, in his eagerness to seize the goods of those who moved into these parts, he said, apparently seriously, that all those already living here ought to be killed, so that the new-comers would find no-one who could warn them about the way of life here - and, not being warned off, there would be more arrivals. Sangrafare paid thoroughly for his fanaticism and his ill-feeling towards our people, and has today been overthrown. His physical appearance is such that from head to feet it displays the contents of his heart, which is full of dissimulation, however much some may doubt it. In every respect he is brother to Combita, the would-be assassin of a noble Portuguese[a], whom he wished to kill only

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(a) Bartolomeu André.

because he longed to grab the greater part of his home. /f.89/ But however hard Combita strove to gain wealth, the Lord revealed his intentions to a friend of the Portuguese, who hastened to warn him. And so the savage was frustrated, without his discovering from which direction the warning had come. Combita died like a beast in the forest, when he took refuge there on his way back from Cangra, pursued by the natives against whom he had waged war.

It is convenient at this point to discuss the famous battle of Lamaia, which took place between Sacena, uncle of the king who today holds the bow (of sovereignty) for Serra Leoa, and Faire or Old Farma, the chief of this (Mane) conquest. As already stated, Mareco was lord and captain of the coastal region. Part of this, the part we more strictly call Serra Leoa and the district around, fell to the lot of the father of Fera Bure. Sacena, uncle of Bure, because of certain misdeeds considered reprehensible among the Manes, fled from the coastal region; and as he was still a young man, he sought the protection of Farma. He lived with him until he removed to a place lower down and nearer an arm of the sea, a place today called Lamaia. When he was settled there, many people from Magarabomba came to join him. At the same time a noble lady, the chief wife of Farma, left her lord and put herself under Sacena's protection. It is a custom among the Manes that if anyone flees into their lands for refuge and seeks their protection, the fugitive must reveal the truth about his misdeeds; and should he be deceitful in what he says they hand him back. Farma approached Sacena in a most courteous way and asked him to send back his wife, but Sacena did not respond to the embassy. Then Farma called Cremone, his general, and explained the matter to him. As soon as he had heard the story, Cremone attacked a village belonging to Sacena with such fury that he destroyed it. Those who escaped brought news of Sacena's situation to their master, and later (Sacena's people) attacked a more important village belonging to Farma, where they killed not only many of his subjects but also some strangers from Europe.

Farma was enraged and fell on Sacena with a large force. But since ill-considered and precipitous actions never have a good result, poor Farma suffered a disaster, losing many men, to such an extent that, in the great confusion, the savage had to flee himself. He was not seen for several days, during which he lay hidden in the forest in great secrecy. As a result all his people took him to be dead and began to discuss the succession to the throne. In his hiding-place Farma learnt of this popular feeling /f.89v/ through his spies. At the end of a space of time he

revealed himself to Mabomba, his most responsible and influential wife. He summoned his court on the spot, and when the members of his council saw him they were astonished. He straightway sent a message to Sacena, to say that he was marching against him. Sacena sought help from his superior, Farma Xere, who arrived with many men. The two opponents built facing stockades, and each day they saluted each other. From his stockade King Farma continually watched the enemy camp. He brought to a raised place, from which Sacena himself could be seen, one of his (foreign) guests, a mulatto, and he ordered him, under threat of death, to give him the help of his musket to settle the quarrel, his plan being that Sacena would lose courage when he heard the shot whistle by, this being what normally happens in these parts. And thus he (? the mulatto) came to possess one of these (? muskets), being a cunning man who knew how to retreat (?) by employing arrows at the right time (?) : (he was known as) occipanta, meaning "leopard of the wood".

At the very time that Farma placed his 'Bernard' at 'Atalia' (i.e. in ambush), Farma Sere (Xere), dressed elegantly in a cloak, was busy performing his sacrifices. Seeing Farma Sere (within range), Bernard said (to King Farma): " do you wish me to kill him ?". Farma replied : "No, that would be a treacherous act and one foreign to the art of war". Farma cleverly divided out among his captains the various points in the enemy stockade and did it with such skill that no-one could escape. Sambalete and Cremone broke into the stockade around Maba Sant'Iago (?). All the defenders rushed out and Farma ambushed them. It was wise of Farma Sere to throw himself at the feet (of Farma), as did Sacena. Today this town has again grown in population.

At this period, the king who now owns the Serra was a child, and his father confided him to Sacena. At the father's death Sacena succeeded him, as he was older than the boy. It is said that when this battle was over, Sacena and Farma made an agreement never again to fall out with each other or to bear the bow against each other. As a token of this agreement they killed a sheep and ate it, each keeping a horn for himself as a symbol of concord, together with a stick anointed with the sheep's blood, which stick still exists today. In the present year, 1613, Farma informed D. Felipe that he need have no fear that he would attack him. Farma was supporting Fatema, King of the Boulons, who, in alliance with Farma and the Sousos, was attempting to destroy the Casses, a group whose major element is of the family of the king of the Serra. And so it happened that the Casses came off complete victors, and they fell upon several of Fatema's villages and destroyed them, throwing him into great confusion,

etc. /f.90/ In chapter 2 of this History we discussed a certain race of heathen who live in the lowlands of the Serra, a district which the Mane conquest did not reach. The reason for this was that these lowlands were not cultivated by savages at the time of the conquest. Those who lived there later were captured by Sacena as a result of his early victory at Lambaia, and he sent them to the Wild Islands. From there, they fled to the Serra where they lived several years as rebels, owing obedience and submission to no man. Accepting the punishment (of their exile), they all began to emerge (from the Serra), so that today most of that region of mountains and barren places is empty of any kind of people. The ruler of what is called the Kingdom of the Serra, pondering on the truth of what he was told (about this exodus), put the matter to the test in 1612. When he prepared forces and despatched spies, he found that all these people had made their way to other lands.