SINGLE CHAPIT (g) intituladas algumas a

The various ceremonies pertaining to public

Let us speak of the *pora*. This is a set of practices peculiar to

Mount. The pupils spend four years on their training; during this time

They do not carry arms or inflict wounds. All is peaceful; as the teaching

Thus, those false religious carry the sign which distinguishes them from

Look-like large warts. Anyone who touches them on this place incurs the

When the officials come to proclaim *pora*, as they approach the

When this has been done, they hang from a tree the sign of the *pora*, which consists of a small

Next to
this are tied the straws which denote the number of things to be paid (??) criminals which have been incurred as a penalty for breaking the laws.

They have so much respect for the whiskey, together with fear of the penalty

In this place where all evil abounds only the evil of murder is no

more than most rare. Those who injure these officers are severely punished

as /f 139/ could be shown here through an example. This set of practices

is peculiar to the Manes, as has been stated.

To prevent capital crime offenders against the law are held in high

In the second place comes the superstitious practice Quinale. It has

its own particular idol and is peculiar to the Manes and Bolons. Anyone

touching the nose of a man belonging to the sect incurs a fine by the rule

torn and was not Quinale. The King

Some of the true langades sometimes treat these people abusively, in order

to obtain debts from parties, because they serve as executors of debts. So

taken out of thirty days and were considered as debts. So

it happened with one Simao Vaz, a native of Santarem, who said to Tora that

if he did not make N. pay what he owed him, it /he was not Quinale. The King

did his best to see that his guest was satisfied; the latter then

contributed not only to rewarding it (?) Quinale but also to the penalty for

the affront. So much for Quinale.

and men said we told because we could not answer, you will not so much value

Let us deal now with Quinale. This is a rite of certain idolatrous

devotees, who have a place set aside in the forest for the solemn practice

of their wicked superstition. Here they have two or three idols. When

someone applies to be admitted to this diabolical association, so as to

practice Quinale, he goes to the idols, with his bow and shoots some arrows

to them, then withdraws, leaving his shirt near the idols. He is now greeted

by the fraternity with great rejoicing. (But) before giving him membership

and graduation, they send him to recover the shirt. He does it by running

between two rows of the infernal devotees, holding sticks in their hands

with which they strike him until they (sic) reach the idol, and the wretched

graduation costs him a heavy beating. After this running (ceremony) they

give him the 'degree' and he takes an oath not to turn back in war, nor to
decline to avenge affronts. Anyone who says to them, "You are not Quingle", pays for the insult with money. Anyone bearing an amulet (? of) nachul cannot be grieved, and a person who does this incurs a penalty. Usually (wearers) take off this device and speak first. This rite is practised by the Sapes, Temenes, and Logos, as far as the Casses of Mabengoma.

Cimo is another brotherhood similar to this in its superstition. These false monks, with their idol Abol, have their monastery in the forest; and their festival, which lasts for a month is celebrated every three, six and ten years. No (other) person comes to this place. Whoever takes the food (there) leaves it far from the doorway, and the professed cimoe come out to get it. They never perform the ceremony without one of the new devotees in this test remaining with the devil, and it is not known what happens to him there, because their acts are very secret and cannot be revealed without incurring most severe penalties. (a) At this time of initiating Cimos it is necessary to keep watch over them, particularly when there is a new moon and they do (it does) not appear, because then they do a thousand mad things, sometimes when they greet somebody who does not reply to them in the language which they have learned during the month, chasing him to such an extent and so beating him that they kill him. When the time is over they leave the school. And this is necessary because parents cannot maintain sons in the diabolical University (as well as) sons who are not, and because many, in order to become free from the annoyances and severity of these false devotees, profess their rules.

(a) They only say that they left him to the Abol, which is their devil; and in order to reveal it to the mother of the poor Cimo, they break a pot at her door. If they kill a white woman (sic), they say that they have done it to have a good festival.
During this period they go about dressed in skins covered with sea shells and with small bells dipped in rice flour, and with sticks in their hands and outlandish (?) bows. If they kill a White, they say that they do this as a suitable offering to the moon. When they dance, they take on the appearance of a buffalo, (wearing) masks of a human face with animal horns, and they attack with these those persons who go to see them when they come out. Also they bring out half-length wooden figures shaped like women, and amongst these they place a man; he dances with his straw skirt adorned with coral and other ornaments which come from the Whites, etc. If during the period of the profession and wrong learning the Cimo meets anyone, they kill him. And if the false monk or monks cannot do this, they hide themselves, and when they go to see their people they do not repeat this because it is a secret. The Cimos of the heathen Calu, Bagau, Tagunchos, Putazes and Sousos, and Cubales are very strict. In Rio de Nuno they do not allow themselves to be seen while they go about as Cimos. The Cimos of the (Rio da) Forna call Whites and children to the meal, because the tables are large during this diabolical exercise.

Normally Cimo is like a school or class where one learns a new language. This false doctrine has an idol, and when the students leave their school, where the lesson lasts about a month, they display the idol in the form of some elephants, or of a buffalo with big horns. Besides this main idol, they have various others which are sprinkled with rice flour when the moon is 'dead' and they say that these are deceased because they have died with the moon. They carry scourges in their hands and they perform mischief throughout the village for as long as the moon does not appear. When it does appear, they wash off the paste and say that they have been born. (If) while they walk around in their 'dead' form they come across a white man who knows about their nonsense, and he threatens them with a dish of water, they will not harm him, because they are afraid he may wash them and reveal their identity. And if /f.140/
a white man recognises them, and calls them by name, and laughs, they
set about frightening him with grimaces and by shaking their bodies, which
are naked. Women are not seen; the men give them a signal with their
shouting so that they can hide.

The old men's Cimo has an idol which is a wooden statue of a
very black woman, and is called Cimoa. This only comes out when there
is mourning for an important person. Its dress is of straw, which shapes
(?) a figure with darts as eyes. When this figure is being carved, the
man who brings food calls to the one who is making the idol (only) by
whistling. Once the idol is finished, they place it on a certain road
where there is a spring, in order that the first woman to go there can
say that she found it; she runs away in fright, and then it is known
what it is. All the old men of the village come together and take the
statue to their monastery and to a standing place which they make in the
forest near some poulan tree. Horns, drums, and so on perform at the
ceremony when they take the statue there. Cimo also has a statue of a
wild boar, which is brought to the festival of Cimoa, when it runs after
her like a naughty lascar. It is carried by the shortest black in the
village.

There is also another Cimo called Ter. Their Ters are small
and made of black clay, with faces like those of Sanchoa or other ugly
shapes, and these are spattered with rice grass. Here they kill puppies,
goats and cocks, and sprinkle with the blood the altar and the horns of the
animal which they have there. When this has been done, some of them,
already glutted, go within to chant like cocks, while others wail like
children and play their drums. When they emerge outside they do so
playing a small tambourin so that everyone (else) can flee (from them).
To those half-dead they give poison to finish them off when they are
dying. If anyone promises something to this idol and fails to fulfil it,
when he falls ill he says that Ter has paid him out and has required his
foulness.