

dealings in merchandise of diverse kinds. And this place was destroyed by the Portuguese, who slew many of its people and carried many into captivity, and took great spoil of gold and silver and goods. Thenceforth many of them fled away

toward the inland country, forsaking the town; yet after it had been destroyed the Portuguese again settled and peopled it, so that now it is as prosperous as it was before.

The Portuguese in Africa

By the time the news of Columbus's voyage to "the Indies" began to ripple through Europe in the spring of 1493, the Portuguese had more than seventy years' experience exploring and trading in Africa. By the early 1480s, having established a line of fortified coastal trading posts as far as Benin on the Guinea Coast, they were generating profits from trade in gold, ivory, and slaves. Then in 1482, under King João II, the Portuguese embarked on a more ambitious and daring campaign to reach India by sailing around Africa. In 1488 Bartholomeu Dias rounded the Cape of Good Hope, and in 1498 Vasco da Gama sailed around Africa all the way to Calicut on India's west coast. During the early sixteenth century the Portuguese annexed east African coastal cities, defeated Arab and Persian navies, and established control of a direct sea route to India and beyond. Africa became a link in a Portuguese commercial empire stretching from Europe to China and, for a time, Japan.

Early Portuguese merchants and missionaries presented themselves to the Africans as friendly traders and potential allies. Government officials proclaimed idealistic aims of educating the Africans and converting them to Christianity. On the whole, however, Portuguese involvement in Africa was self-serving and disastrous for the Africans. The Portuguese became engaged in the slave trade in the 1450s, and by 1500 they were shipping better than a thousand slaves a year to Europe and to the islands off the African coast, where they had established sugar plantations. In the sixteenth century indiscriminate Portuguese slaving contributed to the disintegration of the Kingdom of Kongo and led to long decades of war against the Kingdom of Ndongo, to the south. The heavy-handed Portuguese conquest of Africa's prosperous east coast disrupted the region's commerce and resulted in the looting and destruction of numerous cities. But the Africans were capable of mounting spirited and effective resistance against the Portuguese, who, despite their artillery and arquebuses, did not always have their way.

An African Voice of Protest



13 ▼ *Nzinga Mbemba (Afonso I),* *LETTERS TO THE KING OF PORTUGAL*

The largest state in central West Africa around 1500 was the Kingdom of Kongo, stretching along the estuary of the Congo River in territory that today lies within Angola and Zaire. In 1483 the Portuguese navigator Diogo Cão made contact with Kongo and several years later visited its inland capital. When he sailed home he was accompanied by Kongo emissaries, whom King Nzinga a Kuwu dispatched to Lisbon to learn European ways. They returned in 1491, along with Portuguese priests, artisans, and soldiers who brought numerous European goods, including a printing press. In the same year, the king and his son, Nzinga Mbemba, were baptized as Catholics.

Around 1506 Nzinga Mbemba, who took the name Afonso after his baptism, succeeded his father and ruled until about 1543. Afonso promoted the introduction of European culture in his kingdom by proclaiming Christianity the state religion (a step that affected few of his subjects), imitating the etiquette of Portuguese royalty, and using the Portuguese language in state business. His son Henrique was educated in Portugal and returned to serve as the region's Roman Catholic bishop. European firearms, horses, and cattle were introduced, and Afonso dreamed of achieving a powerful and prosperous state through cooperation with the Europeans. By the time of his death, however, his kingdom verged on disintegration, in no small measure because of the Portuguese. As many later African rulers were to discover, the introduction of European products and customs caused dissension and social instability. Worse, Portuguese involvement in the slave trade undermined Afonso's authority and made his subjects restive. In 1526 the king wrote the following three letters to King João III of Portugal, urging him to control his rapacious subjects. The documents are part of a collection of twenty-four letters that Afonso and his Portuguese-educated, native secretaries dispatched to the kings of Portugal on a variety of issues.

QUESTIONS FOR ANALYSIS

1. According to Afonso, what have been the detrimental effects of the Portuguese presence in his kingdom?
2. What do the letters reveal about the workings of the slave trade in the kingdom? Who participated in it?
3. What do the letters reveal about Afonso's attitude toward slavery? Explain whether he opposes the practice as such or only certain aspects of it.
4. What steps had the king taken to deal with the problems caused by the Portuguese? What do the letters suggest about the effectiveness of these steps?

5. How would you characterize Afonso's attitude toward the power and authority of the king of Portugal? Does he consider himself inferior to the Portuguese king or his equal?
6. How would you characterize King Afonso's conception of the ideal relationship between the Portuguese and his kingdom?

Sir, Your Highness should know how our Kingdom is being lost in so many ways that it is convenient to provide for the necessary remedy, since this is caused by the excessive freedom given by your agents and officials to the men and merchants who are allowed to come to this Kingdom to set up shops with goods and many things which have been prohibited by us, and which they spread throughout our Kingdoms and Domains in such an abundance that many of our vassals, whom we had in obedience, do not comply because they have the things in greater abundance than we ourselves; and it was with these things that we had them content and subjected under our vassalage and jurisdiction, so it is doing a great harm not only to the service of God, but the security and peace of our Kingdoms and State as well.

And we cannot reckon how great the damage is, since the mentioned merchants are taking every day our natives, sons of the land and the sons of our noblemen and vassals and our relatives, because the thieves and men of bad conscience grab them wishing to have the things and wares of this Kingdom which they are ambitious of; they grab them and get them to be sold; and so great, Sir, is the corruption and licentiousness that our country is being completely depopulated, and Your Highness should not agree with this nor accept it as in your service. And to avoid it we need from those (your) Kingdoms no more than some priests and a few people to teach in schools, and no other goods except wine and flour for the holy sacrament. That is why we beg of Your Highness to help and assist us in this matter, commanding your factors that they should not send here either merchants or

wares, because it is *our will that in these Kingdoms there should not be any trade of slaves nor outlet for them.*¹ Concerning what is referred [to] above, again we beg of Your Highness to agree with it, since otherwise we cannot remedy such an obvious damage. Pray Our Lord in His mercy to have Your Highness under His guard and let you do forever the things of His service. I kiss your hands many times.

At our town of Kongo, written on the sixth day of July, João Teixeira² did it in 1526.

The King, Dom³ Afonso.

(On the back of this letter the following can be read:

To the most powerful and excellent prince Dom João, King our Brother.)

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Moreover, Sir, in our Kingdoms there is another great inconvenience which is of little service to God, and this is that many of our people, keenly desirous as they are of the wares and things of your Kingdoms, which are brought here by your people, and in order to satisfy their voracious appetite, seize many of our people, freed and exempt men, and very often it happens that they kidnap even noblemen and the sons of noblemen, and our relatives, and take them to be sold to the white men who are in our Kingdoms; and for this purpose they have concealed them; and others are brought during the night so that they might not be recognized.

And as soon as they are taken by the white men they are immediately ironed and branded with fire, and when they are carried to be embarked, if they are caught by our guards' men the whites allege that they have bought them

³Portuguese for "lord."

but they cannot say from whom, so that it is our duty to do justice and to restore to the freemen their freedom, but it cannot be done if your subjects feel offended, as they claim to be.

And to avoid such a great evil we passed a law so that any white man living in our Kingdoms and wanting to purchase goods in any way should first inform three of our noblemen and officials of our court whom we rely upon in this matter, and these are Dom Pedro Manipanza and Dom Manuel Manissaba, our chief usher, and Gonçalo Pires our chief freighter, who should investigate if the mentioned goods are captives or free men, and if cleared by them there will be no further doubt nor embargo for them to be taken and embarked. But if the white men do not comply with it they will lose the aforementioned goods. And if we do them this favor and concession it is for the part Your Highness has in it, since we know that it is in your service too that these goods are taken from our Kingdom, otherwise we should not consent to this. . . .

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Sir, Your Highness has been kind enough to write to us saying that we should ask in our letters for anything we need, and that we shall be provided with everything, and as the peace and the health of our Kingdom depend on us, and as there are among us old folks and people who have lived for many days, it happens that we have continuously many and different diseases which put us very often in such a weakness that we reach almost the last extreme; and the same happens to

our children, relatives and natives owing to the lack in this country of physicians and surgeons who might know how to cure properly such diseases. And as we have got neither dispensaries nor drugs which might help us in this forlornness, many of those who had been already confirmed and instructed in the holy faith of Our Lord Jesus Christ perish and die; and the rest of the people in their majority cure themselves with herbs and breads and other ancient methods, so that they put all their faith in the mentioned herbs and ceremonies if they live, and believe that they are saved if they die; and this is not much in the service of God.

And to avoid such a great error and inconvenience, since it is from God in the first place and then from your Kingdoms and from Your Highness that all the good and drugs and medicines have come to save us, we beg of you to be agreeable and kind enough to send us two physicians and two apothecaries and one surgeon, so that they may come with their drugstores and all the necessary things to stay in our kingdoms, because we are in extreme need of them all and each of them. We shall do them all good and shall benefit them by all means, since they are sent by Your Highness, whom we thank for your work in their coming. We beg of Your Highness as a great favor to do this for us, because besides being good in itself it is in the service of God as we have said above.

(Extracts from letter of King Afonso to the King of Portugal dated Oct. 18, 1526. By hand of Dom João Teixeira.)

The Zimba and the Portuguese

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14 ▼ João dos Santos, EASTERN ETHIOPIA

An example of African response to the Portuguese disruption of traditional trade patterns is provided by the military campaigns launched by the people known as the Zimba in the late sixteenth century. The *Zimba*, a term used by the Portuguese to describe any and all marauders from north of the Zambezi River, were in fact warriors of the Mang'aja tribe, whose attacks on the Portuguese and other African peoples to their east were ordered by their Lundu, or chief, in the late

¹Emphasis appears in original letter.

²One of Afonso's secretaries.