abundantly for catching his prisoner; and cut off the head of his victim and carried it to the camp. And giving an account to the rest of the friend-Indians in the camp how Mr. Church had seized his prisoner, they all joined a mighty shout.

Proceeding in this march, they had the success of killing many of the enemy, until at length, their provision failing, they returned home.

Questions

1. How did the colonial forces decide whether or not to kill their Indian captive?
2. Although Church did not favor executing the captive, he nevertheless worked very hard to keep him from escaping. Why?
3. It was not Church's "English friends" who came to his aid in a frozen swamp, but a Mohegan ally. Is this significant? Why or why not?

Nzinga Mbemba, Letters to the King of Portugal (1526)

Portuguese navigators traveled as far as the mouth of the Congo River in 1483 and made contact there with peoples of the Kongo kingdom, the largest state at the time in west-central Africa. The Kongo king sent emissaries to Portugal, and they returned in 1491 with European goods and Catholic priests. That same year the king and his son, Nzinga Mbemba, converted to Christianity. Nzinga Mbemba, also known as Afonso I (ruled c. 1506–c.1543), actively encouraged conversion and sought education for elites. He envisioned even greater state expansion through partnership with the Portuguese. However, the dissemination of European goods, especially firearms, the changes that accompanied Christian conversion, and the demographic shifts caused by the Atlantic slave trade all served to destabilize the Kongo kingdom. Afonso and his Portuguese-educated courtiers sent at least twenty-four letters to João III, many asking for the king's help in limiting the damage caused by Portuguese merchants and missionaries. The excerpts from two different letters illustrate the challenges faced by Nzinga Mbemba

(and other leaders) trying to control the terms of cross-cultural interaction that accompanied trade.

Afonso of Congo: Evils of the Trade

[1526] Sir, Your Highness [of Portugal] 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 factors 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

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Source: Basil Davidson, *The African Past: Chronicles from Antiquity to Modern Times* (Boston: Little, Brown and Co., 1964), pp. 191–92, and *Modern Asia and Africa*, edited by William H. McNeill and Mitsuko Iriye (New York: Oxford University Press, 1971), pp. 43, 56–57.