

2022

## Entry Nr. 402 Sángars

Aaron Spencer Fogleman  
Northern Illinois University, aaronfogleman@niu.edu

Robert Hanserd

Follow this and additional works at: <https://huskiecommons.lib.niu.edu/history-500africanvoices>



Part of the [Africana Studies Commons](#), [African History Commons](#), [African Languages and Societies Commons](#), [American Studies Commons](#), [Caribbean Languages and Societies Commons](#), [Digital Humanities Commons](#), [English Language and Literature Commons](#), [Latin American History Commons](#), [Missions and World Christianity Commons](#), [Other French and Francophone Language and Literature Commons](#), [Other German Language and Literature Commons](#), [Other Spanish and Portuguese Language and Literature Commons](#), and the [United States History Commons](#)

---

### Recommended Citation

Entry Nr. 402 Sángars, Huskie Commons, Northern Illinois University, Fogleman, Aaron Spencer and Hanserd, Robert, *500 African Voices*, 2022.  
<https://huskiecommons.lib.niu.edu/history-500africanvoices/225>

This Oral History is brought to you for free and open access by the Other Faculty Publications at Huskie Commons. It has been accepted for inclusion in 500 African Voices by an authorized administrator of Huskie Commons. For more information, please contact [jschumacher@niu.edu](mailto:jschumacher@niu.edu).

Aaron Spencer Fogleman and Robert Hanserd (eds.), *Five Hundred African Voices: A Catalog of Published Accounts by Africans Enslaved in the Transatlantic Slave Trade, 1586-1936* (Philadelphia: American Philosophical Society, 2022).

*Catalog number:* **402**  
*Name(s) of African providing account:* **Sángars = William Parker**  
*Date account recorded:* 1854  
*Date account first published:* 1854  
*Date of entry creation:* 22 September 2021

*Source:* Account printed on p. 13 of S. W. Koelle, *Polyglotta Africana*. London: Church Missionary House, Salisbury Square, Fleet Street, 1854.

*Comments:* None

*Text of Account:*

p. 13

“Papiah.\*-- From Sangars (termite), or William Parker, of Allenstown, born in the village of Paminke, at the foot of the mountain (mbara) “mpenko,” where he lived till about his sixteenth year, when the Pamom destroyed it in a war. The people then scattered themselves in the forests, and when they had nothing more to eat, he and others were sold to the Ntontu country, whence he was transported to the sea by the way of the Cameroons.—Also from Monde, or James John, of Allenstown, born in the village of ‘Ambian, three hours’ journey from Mbasarle, the Papiah capital, where he had a child, which died six years before his native place was destroyed in war by the Pamom. He then went to Nso, distant one day’s journey, and afterwards to Mbogue, five days from Nso, where he was seized and sold. He has been in Sierra Leone eighteen years, with about thirty countrymen.”

\* Referring to Sangars’ spoken language.

(See scans below for original text.)

11. Pápiah.—From Sàngaḡs (termite), or William Parker, of Allentown, born in the village of Pámínkē, at the foot of the mountain (mbára) "Mpénkē," where he lived till about his sixteenth year, when the Pámom destroyed it in a war. The people then scattered themselves in the forests, and when they had nothing more to eat, he and others were sold to the Ntórtu country, whence he was transported to the sea by the way of the Cameroons.—Also from Mónde, or James John, of Allentown, born in the village of Ámbian, three hours' journey from Mbásáḡle, the Pápiah capital, where he had a child, which died six years before his native place was destroyed in war by the Pámom. He then went to Nsḡ, distant one days' journey, and afterwards to Mbógūe, five days from Nsḡ, where he was seized and sold. He has been in Sierra Leone eighteen years, with about thirty countrymen.

Remarks.—Pápiah is west of Pámom, who call it Pápa, east of Páram. Also one days' journey from Ngáre and Pánkande or Pánde, with a similar language; two days from Pámínyám, with a different language. On his way to the sea Mónde passed through Pénin, Pámbe, Kórgūan, Kálábá.

11. Pápiash.—From Sàngaşa (termite), or William Parker, of Allentown, born in the village of Pámínke, at the foot of the mountain (mbúra) "Mpénke," where he lived till about his sixteenth year, when the Pámom destroyed it in a war. The people then scattered themselves in the forests, and when they had nothing more to eat, he and others were sold to the Nóturu country, whence he was transported to the sea by the way of the Cameroons.—Also from Mónde, or James John, of Allentown, born in the village of Ámbian, three hours' journey from Mbásáñle, the Pápiash capital, where he had a child, which died six years before his native place was destroyed in war by the Pámom. He then went to Ngó, distant one day's journey, and afterwards to Mbógúe, five days from Ngó, where he was seized and sold. He has been in Sierra Leone eighteen years, with about thirty countrymen.

Remarks.—Pápiash is west of Pámom, who call it Pápa, east of Páram. Also one day's journey from Ngáre and Páncande or Pánde, with a similar language; two days from Pámnyám, with a different language. On his way to the sea Mónde passed through Pénin, Pámbe, Kóngóan, Kálábá.

12. Páram.—From Nyámasi, or Andrew Wilhelm, of Freetown, born in the town of Bépot, or Mbépot, where he lived till his nineteenth year, when he was kidnapped by the Pápiak, whence he was sold to Péti and Kálábá. He has been in Sierra Leone twenty-two years, with two countrymen and five countrywomen.

Remarks.—Bépot, the Páram capital, is an hours' journey from the river "Nou," coming from the Kóh country in the east (where very fine blue baft and good bread is made, and whence they get mirrors) and flowing down to Pényin in the west. Its width in some places is such that the opposite banks cannot be seen; and where it is narrowest, it is so wide that a man on the opposite side appears as a child. It is in some places twenty fathoms deep, in others only four, inundating large tracts of land in the rainy season, and containing abundance of fish, alligators, and other large monsters, called nyámze (i.e. water-animal) and ndúenze. Páram is situated west of Pápiak, near to which is Pámom, east of Pénám and Péndám, with a different but cognate language; north of Páti, also with a different but cognate language; south of Ngólán, with a different language. On his way to the sea Nyámasi passed Párgan, Pándam, and several other countries whose names he does not know, 'Atam, Kóngóan, Kálábá. In his country the men only wear cloth, and the women go entirely naked. Two years before he was kidnapped the Tébale had invaded his country and committed the most fearful atrocities; e.g. they took children by their legs and dashed their brains out against trees; ripped up the pregnant women; caught four hundred children of the king's family and the families of other great men, made a large fire, and burnt them alive; pulled out the eyes of people, and then let them go, &c. He added to this description, "black man had for trae; white man no sappe (i.e. knows) how had black man."

#### B. Second Group—

1. Ngóten.—From Mpákó, of Charlotte, born in the town of Ngóten, after which also the country is named, where he grew up and married, and had a child four years old when he was kidnapped by the Bónken people. He has been thirty years in Sierra Leone, with only two countrymen.

Remarks.—Ngóten is west of Bégiñ, east of Ehála, i.e. Cameroon; also near N'koíd, Ekáráte, Mangólo, Mánso, Ngóte, Bónken.

2. Mélon or Mélommé.—From Ntúwa, or John Thomas, of Freetown, born in the village of Hámá, where he was sold on account of a murder, in about his twenty-eighth year, and brought down to the Kálábá country.

a journey of one month. He has been in Sierra Leone twenty years, with three countrymen remaining. He was rather dull, and I could not get any plural forms from him; perhaps the Ngó, Mom, Mélon, and some other language, originally possessing plural forms have now lost them.

Remarks.—Mélon is situate west of Bónken, east of N'ká and N'hálemóe.

3. N'hálemóe.—From Edía, or Thomas Renner, of Bathurst, born in the village of Báningar, where he also grew up, had seven wives, and a child about ten years of age when he was sold by his countrymen out of jealousy of his ability and influence, and brought to the sea by way of Cameroon. He has been in Sierra Leone between thirty and forty years, with only two countrymen remaining; one of whom, Ebóare, assisted him in the words I asked for. Thomas Renner knew far less than Ebóare, or William Renner, who was born in the village Káte, half-a-day's journey from Móásíba, the N'hálemóe capital, and where he had a child of about twelve years of age when he was sold by his relatives to Kóáse or N'kóáse, whence he was at once carried to Báluw and Dihála. He has been in Sierra Leone upwards of thirty years.

Remarks.—Báningar lies in the Ndyámpar district, about a day's journey from Móásíba, the N'hálemóe capital. On his way to the sea, Edía saw the countries N'kóse, Balórgúe, Esúwe, Ehála, i.e. Cameroons. He thinks this to be a journey of about three months. N'hálemóe is situated west of N'kóat, with the same language; east of Móánehá, also with the same language.

4. Séke or Búséke.—From Ndyóndo, or Tom Pierce, of Hastings, born in the town of Madákumangúr, where he was seized and sold in about his twenty-third year, on account of his father's debts. He has been in Sierra Leone for fourteen years, with ten of his countrymen, all of whom live in Hastings.

Remarks.—Madákumangúr is situated on the river Móni, half-a-day's journey from the sea. Búséke is west of Mbépo, east of Mpórgúe.

X. KONGÓ N'GÓLA LANGUAGES, i.e. languages spoken in the countries Kongó and N'góla (Angola), and in the countries farther inland, the inhabitants of all of which are called Kongó people in Sierra Leone.

#### A. First Group—

1. Kabénda or Bákabénda.—From Kindzímbi or Dándzímbi, or John Baptist, of Freetown, born in the town of Káyi, on the sea-shore. In his fourteenth year he was sold to the Brazils, where he stopped for fifteen years with a great many of his countrymen, till at last he succeeded in escaping as a sailor on board a merchant vessel, in which he was brought to Sierra Leone, where he has now been fifteen years, with about a dozen of his countrymen. Another Kabénda man was born in the village Vanambúku or Mbúku, where the river Lukóla empties itself into the sea.

Remarks.—Kabénda is near Lémbo or Malémbo, where the same language is spoken.

2. Mimbóma or Bambóma.—From Mugádu, or Thomas Tob, of Freetown, born in the Mimbóma capital, Mbántawángu, where he also lived to about his twenty-second year. He has been in Sierra Leone forty years, where he now fills the office of Kongó headman. He thinks that there are still about twenty Mimbóma people in Sierra Leone.

Remarks.—Mbántawángu is situate one day's journey from the river Ndzáde, i.e. Kongó river, and is five days from the sea. Mimbóma is west of Sándé.

3. Músentánda, or Bésantanda, or Wésantanda.—From Nzínga, or Andrew Hobb, of Freetown, born in the town of Kílúá, whence he was removed when a boy to the town of Kínzála, two weeks' journey from the former, and

This work is licensed under a [Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International License](https://creativecommons.org/licenses/by-nc-sa/4.0/).