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TRAVELS  
IN  
BRAZIL.

BY  
*HENRY KOSTER.*

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SECOND EDITION.

IN TWO VOLUMES.

VOL. II.

LONDON:  
PRINTED FOR LONGMAN, HURST, REES, ORME, AND BROWN,  
*PATERNOSTER-ROW.*

1817.



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TRAVEL  
BY  
B. R. A. N. E. L.

WENTWORTH

SECOND EDITION

IN TWO VOLUMES

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PRINTED BY A. STRAHAN, PRINTERS-STREET, LONDON.

Printed by A. Strahan,  
Printers-Street, London.



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OF

THE SECOND VOLUME.

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B. Robinson

## TRAVELS IN BRAZIL.

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### CHAP. XIII.

REMOVAL OF THE AUTHOR TO ITAMARACA. — THE ISLAND. — CONCEPTION AND PILLAR. — THE FESTIVAL OF OUR LADY OF THE ROSARY. — JOURNEY TO GOIANA. — THE TOQUE. — THE COW-POX.

A FEW days after I had sent the remainder of my people to Itamaraca, I gave up Jaguaribe to its owner, and rode to Recife, where I remained for some days.

I had been introduced several months before to the vicar of Itamaraca; and at the time that I crossed over to the island to agree with the owner of Amparo about my removal, I made a visit to this priest, and was received by him with the greatest cordiality. As the plantation of Amparo had no cottage unoccupied at that time, or indeed that was fit to be inhabited, I requested the vicar to obtain for me a house in the town, as it is called, of our Lady of the Conception, in which stands the parochial



church of this extensive vicarage. He returned for answer, that excepting his own residence, of which he was willing to give up to me a portion, and the prison, no dwellings could be met with. However, he desired that I would send a person to speak to him; this I did, and on the man's return, the offer of the prison was accepted.

As I had written to mention the day upon which it was my intention to arrive there, I was received by one of my people upon the shore of the main land; and the canoe which plies for the purpose of carrying passengers across, was ready to take me. The saddles were removed from the horses' backs, we entered the canoe, and shoved off from the shore, the horses swimming by the side of it. The passage across is, at this its narrowest part, about half a mile. On landing upon the island, we saddled the horses, and rode for about one quarter of a mile along a sandy path, which is bordered to the left by the water of the channel that runs between the island and the main, and on the right by coco-trees, until we reached a narrow creek, which is not fordable at high water, and in this state we now found it. I left the horses to the care of Manoel, until they could be passed conveniently, whilst I followed the man who had come to receive me. We proceeded over the bridge, which was constructed of loose beams, and scarcely safe even for foot passengers; immediately beyond



it we passed by several cottages with mango trees before them, and then ascended the steep hill, upon the summit of which stands the town, built in the form of a square. We entered it at one corner, and near to my new habitation, which was a large stone building, much dilapidated, with one story above the ground floor. In the prosperous days of this settlement, when its rank in the province was considerable, this edifice was raised as a town-hall above, and prison underneath; but now that the decay of the place had rendered it unworthy of its former distinction, the building was no longer kept in repair, and was now almost in ruins.

The island of Itamaraca, which is in length about three leagues, and in breadth about two, is situated at the distance of eight leagues to the northward of Recife, and is entirely separated from the main land by a channel of unequal width, varying from one league to half a mile. The island does not contain any stream of water, but in the neighbourhood of the town water gushes from the hill wherever it is dug for. That which is obtained from the springs in the neighbourhood of Pillar, is not however good. Itamaraca is, perhaps, the most populous part of the province of Pernambuco, taken as a whole, the immediate vicinity of Recife excepted. It contains three sugar-mills, which are well stocked with negroes; and many free persons likewise



reside upon the lands belonging to them.\* Besides the lands attached to these works, there are other considerable tracks which are subdivided among and owned by a great number of persons of small property. The shores of the island are planted with coco-trees, among which are thickly scattered the straw-cottages of fishermen; and oftentimes are to be seen respectable white-washed dwellings, which are possessed by persons whose way of life is frugal, and yet easy. The salt-works upon the island are likewise one great source of its wealth; these are formed upon the sands which are overflowed by the tide at high water.

The long village of Pillar, situated upon the eastern side of the island, is at the present day the principal settlement, although that which is called the town of Conception, where I now resided, standing upon the S. E. side of the island, claims seniority; but its better times are gone by; its situation was considered inconvenient, others are at present preferred; and if the parish-church did not stand here, and render necessary the presence of the vicar, the place would shortly be deserted. It has now a desolate, neglected appearance, an unpleasant stillness, producing sensations of a very different description from those which are excited by the quietude of a

\* In the year 1630, the island contained three and twenty sugar-works. — History of Brazil, vol. i. p. 476.



place that has never witnessed busier scenes. Its site is the summit of the S. E. point of a high hill, which rises almost immediately from the water's edge. The square, in which are situated the parish-church, — my new residence, — the vicarage, a low, long, white-washed building, — and about fifteen cottages, is very spacious; but large pieces of ground now remain unoccupied; the houses which stood upon them have been removed, or have been allowed to decay and fall, giving room to banana and tobacco gardens. The centre of the square was covered with brush-wood, and a narrow path went along the four sides of it immediately in front of the houses, which afforded to the inhabitants the means of communicating with each other. There is one street branching from it, and leading down towards the creek, over which I passed on my arrival; it is formed of small low huts, and is closed at the end farthest from the square, by a church, which is dedicated to our Lady of the Rosary, the patroness of negroes.

The harbour is good, and the entrance to it is commanded by an old fort, which is much out of repair; the garrison is scanty, and without discipline. On one occasion I took a canoe, and went down to the bar. I wished to sound, but my canoe-man begged that I would not, as it might bring him into trouble; and indeed we were in sight of the fort, and the commandant is



jealous, being an elderly man and an advocate for the old system of exclusion. The entrance to the port is formed by an opening in the *recife* or reef of rocks which runs along the whole of this part of the coast. This opening is of considerable width, and its depth will admit of large vessels; but I could not obtain exact information upon the subject. From the main land on one side, and from the island on the other, two long sand-banks just out on each side of the channel, which separates Itamaraca from the continent. These banks are dry at low water, and at neap-tides are not completely covered. They shoot out so far that they nearly reach to the reef. The bar is easily discovered from the sea, as it is immediately opposite to the channel or river into which it leads, and as there are breakers to the northward and southward, but none are to be seen at the place which is to be entered. Having entered the bar, some small breakers will be seen a-head, or rather towards the south side of the channel, unless the tide is out, and then the water is quite still. These breakers are farther in than the outermost point of the south sand-bank. They are formed by some rocks which lie at a considerable depth below the water's edge. I tried to reach them with a pole of two fathoms in length, at low water during spring-tides, but did not succeed; and my canoe-man said that he doubted whether



another fathom and a half would touch them. The passage for large vessels is between these rocks and the north sand-bank, for the passage between them and the south bank only admits of small craft. I could not learn that there were any other rocks or banks than these which I have mentioned. The anchorage ground is opposite to the fort, and on the outside of it; but opposite to the town of Conception, which is farther in than the fort, there is considerable depth of water. Some parts of the ground are rocky, but others afford safe riding.

The magnificent prospect which may be enjoyed from the clumsy wooden balcony of the town-hall, compensates in some degree for the dismal state of the place in which it stands. In front is an extensive view of the sea, which is always enlivened by numerous *jangadas* and canoes sailing to and fro, and occasionally by the large craft that trade between Maranham and Recife, and by ships arriving from Europe or returning thither. To the right is the broad channel immediately below, and the bay which it forms on the opposite side, with the picturesque village of Camboa upon its shores, and the pointed hill of the Engenho Novo, covered with wood, rising behind it; but as this hill does not extend far, and rather rises in the form of a cone, the river Iguaraçu runs along the plain, and is now and then discovered, but oftentimes



concealed by the dark green mangroves ; these however sufficiently point out its course, and lead the eye to the white specks which beautifully mark the site of the higher buildings of the town of Iguaraçu, peeping out among the vast expanse of wood of a lighter green, which reaches as far as the eye can compass. To the left is a narrow and deep dell, bounded on the opposite side by a ridge of rising ground of equal height with that upon which the town is situated. Behind is the flat plain, which runs along the hill to the distance of one league ; it is in places much contracted and in others spreads widely.

The town of Conception was formerly fortified ; the three sides upon which it is enclosed by the steep declivity to be ascended in reaching it, have been rendered still more precipitate, even than they would naturally have been, as they are cut perpendicularly to the height of twelve feet, presenting a wall of earth to those who ascend the hill, and as the soil is a stiff clay, and the passing and repassing not considerable, the paths which have been formed through the wall are still exceedingly steep. On the fourth side, entrenchments were made across the plain upon the summit of the hill ; these were shown to me ; for it was necessary that they should be pointed out, as they were almost concealed by the brushwood ; and even large trees which were growing in them. Upon one spot, on the quarter nearest



to the sea, and now the site of a cottage, is still plainly to be discovered the situation of a fort, and a short time ago a gun, which appeared to be of six pounds calibre, was dug up.

The distinctions attending the rank of a town were removed some years past from hence to Goiana, and the only mark which Conception still possesses of its former importance, is the obligation by which the magistrates of Goiana are bound to attend the yearly festival to the Virgin at the parish-church.

Itamaraca is one of the oldest settlements of the Portuguese upon the coast of Brazil. It was given to Pero Lopes de Souza, who took possession of it in 1531.\* The Dutch made an attack upon it in 1630, and although they did not succeed in taking Conception, they built a fort which they called Fort Orange\*, and this is the fort which now exists upon the island. However, in 1633, the Dutch "dispatched such a force as rendered resistance hopeless; the town of Conception was yielded to them, and with it the whole island\*." In 1637, the Dutch deliberated, "whether the seat of government should be removed to the island\*." This did not take place; the opinion of those who proposed the plan being overruled, but I cannot avoid thinking that it possesses many advantages

\* History of Brazil, vol. i. p. 36. 476. 489. 540.



of which Recife cannot boast. The port of Itamaraca may not admit of vessels of so much burthen as the Poço harbour of Recife, but the former is much more safe even than the Mosquero port. If Brazil was to be at war with any naval power, Recife might be destroyed with ease, whereas if a town had been erected upon the main land, opposite to the island, or upon the inside of the island, it could not be molested by shipping, for it would be necessary that a vessel should enter the channel before she could bring her guns to bear. Besides this advantage, Itamaraca and the neighbouring shores of the main land, enjoy those of wood and water in abundance, in the latter of which Recife is particularly deficient. In 1645, Joam Fernandes Vieira, the principal hero of the Pernambucan war, attacked the island, but did not succeed in dislodging the Dutch.\* The Portuguese again attempted to regain possession of it in 1646; they crossed over at a place called Os Marcos\*, which is now a coco-tree plantation, and a large house is built upon it; the property belongs to a Portuguese cattle-dealer, who resides chiefly at Iguaraçu. Opposite to Os Marcos is the shallowest part of the channel. The Portuguese did not gain their point entirely, “ but the Dutch abandoned all their

\* History of Brazil, vol. ii. p. 143. 176.



other posts to retire into the fort \*, which was not surrendered to the Portuguese until the expulsion of the Dutch in 1654. \*

I happened to arrive at Conception upon the day of the festival, the 8th of December, however as I had many matters to arrange, I did not see the ceremony in the church, but was invited to dine with the vicar. I went at two o'clock, and found a large party assembled, to which I was happy in being introduced, as it consisted of several priests who are the men of most information in the country, and of some of the first laymen of the island. The dinner was excellent and elegant, and the behaviour of the persons present was gentlemanly. I was placed at the head of the table, as being a stranger; and a friend of the vicar took the opposite end of it, whilst he himself sat on one side of me. I never met a pleasanter dinner-party; there was much rational conversation and much mirth, but no noise and confusion. The company continued together until a late hour, and indeed the major part of the priests were staying in the house.

The parish of Itamaraca has now for some years enjoyed the blessings which proceeded from the appointment of the present vicar, Pedro de Souza Tenorio. His merit was dis-

\* History of Brazil, vol. ii. p. 177. 241.



covered by the Governor, whom he served as chaplain, and by whose application to the Prince Regent was obtained for him his present situation. The zeal of the vicar, for the improvement of the districts over which he has control, is unremitted; he takes pains to explain to the planters the utility of the introduction of new modes of agriculture, new machinery for their sugar-mills, and many alterations of the same description which are known to be practised with success in the colonies of other nations; but it is not every novelty which meets with his approbation. It is no easy task to loosen the deep-rooted prejudices of many of the planters. He is affable to the lower ranks of people, and I have had many opportunities of hearing persuasion and entreaty made use of to many of his parishioners, that they would reform their habits, if any impropriety of behaviour in the person to whom he was speaking had come to his knowledge. His occasional extempore discourses on subjects of morality, when seated within the railings of the principal chapel, delivered in a distinct and deep-toned voice, by a man of commanding person, habited in the black gown which is usually worn by men of his profession, were very impressive. He has exerted himself greatly to increase the civilisation of the higher orders of people in his parish; to prevent feuds among them; to persuade them



to give up those notions of the connection between the patron and the dependant, which are yet too general; he urges them to educate their children, to have their dwellings in a state of neatness, to dress well themselves, their wives, and their children. He is a good man; one who reflects upon his duties, and who studies to perform them in the best manner possible. He has had the necessity of displaying likewise the intrepidity of his character — his firmness as a priest, his courage as a man — and he has not been found wanting. He is a native of Pernambuco, and has not degenerated from the high character of his provincial countrymen; he was educated at the university of Coimbra in Portugal.

From the state of society and government in Brazil, the individual character of the person who holds any office of importance makes a most wonderful difference, and indeed in some districts a man of an active mind with some wealth, but without any appointment, has more weight than a person of a contrary disposition, although the situation of the latter might give him great power, if he thought proper to exert himself.

I passed some portion of each day with the vicar and his party; the conversation never flagged, and I often thought how very superior the persons were with whom I associated, to any that my friends in England could suppose



a country-residence in Brazil to afford. I was myself agreeably surprised at the change which I had made from Jaguaribe.

Among the visitors at the vicarage was Joam Ribeiro Pessoa de Mello Montenegro, professor of drawing to the seminary of Olinda, and the friend and disciple of Dr. Manoel Arruda da Camara. This priest, during his stay at Itamaraca, crossed over to the mainland to say mass at the village of Camboa every Sunday and holiday. I accompanied him on one of these occasions, and we were paddled over in a canoe. We entered the cottage of a man of colour, the chief person of the place; a hammock was hanging in the room, and into this my companion threw himself, and three or four children of the house quickly came to him, one or two of whom he took into the hammock to play with. The females made their appearance to greet him upon his arrival; he was a favourite seemingly with all parties, great and small. Indeed I never met with any one who possessed more pleasing manners. He is generally beloved wherever he is known, but by the lower orders of people more especially, he is quite adored. I was long acquainted with him, both before and after the time of which I speak, and I never heard him make use of a harsh word to any one; his manner and his tones of voice always indicated that goodness in him greatly predo-



minated. A free mulatto man, of the name of Bertolomeu, once said to me in speaking of this priest, "If he sees a child fall, he runs and picks it up and cleans its face, and this he does not do, because any one is in sight to see him act in this manner, but because his heart so inclines him."\* It is much to be lamented that his exertions have not been directed to obtaining a situation in which his excellent qualities might have a wider field for display; but he is satisfied with what has been given to him.

I was much surprised at the manner in which even the people of colour dress themselves to go to mass in all the villages; if the family is in a respectable way of life, the younger females wear on these occasions gowns of printed cottons, English straw bonnets, stockings also of foreign manufacture, and neat shoes which are made by workmen of the country. The young men appear in nankeen pantaloons, and jackets of printed cottons, shirts of cambric muslin, hats of English make, stockings and shoes. Indeed, of late years, since articles of dress have been cheap, and have come into general use, — since a subject of emulation has arisen, and the means of showing it has been afforded, every hamlet sends forth its rival belles and beaux.

I was disappointed with a near view of Camboia; but the country behind it is picturesque, being formed of uneven ground, which is for

\* "Porque o seu coracem assim manda."



the most part covered with wood ; and cottages and mandioc lands are interspersed. The village consists of one street, composed of small dwellings. The inhabitants are mostly related to each other, and the free persons are of mixed blood. The clan is large, but there does not reside here any wealthy white man ; they are a quiet, inoffensive people. The old man at whose house we staid whilst the neighbours assembled to hear mass, was respected by all the rest ; he had the management of all their weighty concerns, as being the richest person of the place, though even his property was small ; and as he was connected in natural or religious relationship with the major part of the inhabitants. When the priest and I went into the house, we found a large party sitting round a table and playing at cards, which these persons continued to do until the church-bell rang, and the priest went out to prepare for saying mass. The majority of the people of all classes, excepting Indians, have a great propensity to gaming.

There lived at this village formerly a poor man who died of consumption, dragging on for some time a miserable existence. The opinion is general in Pernambuco and other parts which I visited, that consumption is contagious ; and from this notion, any person so afflicted is immediately separated from the rest of the family. A hovel is erected at a distance from any habitation, and the miserable patient is removed to it,



and is shunned by every one, even receiving his food without the bearer approaching the hovel. I can conceive no situation more wretched than this, — to be in a weak and helpless state, and to be forsaken, — to be doomed to solitude, and to have, perhaps for years, no thoughts but those of death ; nothing to relieve the mind, and to divert the attention. I know not, however, whether the opinion of contagion respecting this disorder is totally founded on prejudice, or whether there is some truth in it ; for I have heard from persons who are not liable to hasty decisions, many stories which seem to indicate that there is some reason for the precautions which are taken. They are, doubtless, carried too far ; they are insisted upon to a savage excess, which fails not to bring to the recollection the custom of some tribes of Indians, who forsake their aged, their infirm, and their dying kinsmen.

I frequently visited the plantation of Amparo, which is conducted in the manner which I had attempted at Jaguaribe ; but here it was performed with more system. The owner of this place employed constantly great numbers of free workmen of all casts ; but the Indians formed the principal part of them, and as their master, I suppose, finds it impossible to keep them under due control, (for the wish to do so he must of course have,) the disturbances which are



raised upon the estate, and which are entered into at other places by his men, are very numerous.\* But this person would have done much service to the country in general, if he had managed to keep them in due order, for in that case he would have proved the possibility of the introduction of free men as daily labourers, without the opinion of their unruliness being unavoidable, having been adopted by great numbers of the planters. The state of Amparo is often mentioned as an objection to hired labourers, from the want of reflecting that in the instance in question, the evil proceeds not from the plan itself, but from its execution. It is too true that the lower orders of people are unruly, and upon slight provocations murders have been committed; but does not this proceed from the propensity which the higher ranks show to protect those who reside upon their lands? Thus they display their influence with men in office, when they plead for the pardon of a criminal, and feel a considerable degree of gratification,—of self-importance in the idea that an individual should have been preserved from punishment by

\* One of these Indians was selling crabs at Pasmado, when a purchaser began to pick out those which he preferred; but the Indian stopped him, saying, "Don't begin to pick my crabs, for I belong to Amparo." Thus even the crabs which were caught by the dependants of this great man were to be respected.



their means, even though he had only been treated according to his deserts if he had not been screened. Where government exists in a state similar to that of Brazil, wealth will meet with few obstacles in the accomplishment of its purposes, whatever these may be.\*

In the month of January, 1814, the vicar summoned me to accompany him to Pillar, to which I agreed with much pleasure. The master of the grammar-school, Ignacio de Almeida Fortuna, who is likewise a priest, was of the party; he is a man of considerable talent and information. His advantages have been very few, for he has resided almost entirely upon this island; and yet his knowledge is far from being limited, and his love of it is unbounded. We crossed the narrow creek which has been already mentioned, and proceeded along a path under the shade of the coco-trees, until we made for the sands. The sea has made great encroachments for about two miles in this part of the island; we passed the

\* The dependants do not always show the respect which, seemingly, they ought to render to their patron. One of the Indians of Amparo (not he of the crabs) met his master, the owner of the place, in the field near to the dwelling-house. The Indian took off his own hat to speak to his master, but the same was not done by his superior; however the fellow quickly performed this for him, saying, "When you speak to people, take off your hat."—"*Quando se falla a gente tira se o chapeo.*" The master took this quietly, and when the conversation ended, his hat was returned.



mouths of two natural dikes, into which the tide enters with great rapidity, and is discharged again with increased velocity. After a ride of an hour and a quarter, we reached Pillar, which is distant from Conception two leagues. This village is composed of several irregular streets, formed of small houses of various descriptions; they are constructed of brick, of mud, and of the coco-leaves. It is a place of some trade, and is likewise frequented by the small craft, which sail between Recife and Goiana. The inhabitants support themselves by their fisheries, by the hire of their *jangadas* and canoes, and lately, by the preparation of the outward husk of the coco-nut\* for the manufactory of cordage, which has been recently established in the vicinity of Recife. The fishery of Pillar is of considerable importance. The largest portion of the fish which is caught upon this and the adjacent coast, is obtained by means of pens, that are generally constructed near to low water mark. Two spaces of greater or less magnitude are marked off, and stakes are driven into the sand at given distances in quadrangular form; to these stakes are fastened large mats (*esteiras*) of basket-work made of thick twigs. An aperture, constructed in a similar manner to that of a trap for catching mice, is left in the inclosure farthest

\* Vide Appendix.



from the shore, opening into the second or smaller inclosure, which has likewise an entrance on the land side, from which runs a fence of basket-work to high water mark. Thus the fish that come in contact with this fence naturally continue along it, in expectation of finding an opening by which to escape, until they unintentionally enter the pen. The *jangadas* also go out to sea, and fish with the hook and line, and many kinds of nets are used. Yet there is at times a great scarcity of fish, which is rendered by the ordinances of the Romish church an absolute necessary of life. I was introduced at Pillar to a Portuguese gentleman of great respectability, from whom I received in the sequel much civility; the vicar also made me acquainted with a gentlemanly Brazilian priest, who was a young and well-educated man. The former of these persons had been the *Juiz Ordinario* or Mayor of Pillar, in the year 1812. He had seen how dreadfully the want of due attention to the duties of this office had been felt on former years, and now he was determined to act in the manner which his situation required. He said, that in building great cities, the first public edifice which was or ought to be raised, was the prison; and therefore as Pillar was becoming daily of more importance, it was fit that it should have this requisite edifice. He ordered a number of trees to be cut down, and



in a few days a roof was built of small but adequate dimensions, and supported by some of these trees; the remainder of the timber was to form the walls of the building after the manner of a stockade. A rude door was likewise made, and a pair of stocks was put into the place. "Now," he said, "Pillar will thrive." He apprehended some unruly fellows with his own hands; he is a large and powerful man, and the requisite though dangerous task of arresting the men who created disturbances was performed by him with apparent unconcern, and as if he was occupied in any common occurrence of his life. Notwithstanding the acknowledged benefit which was produced by the administration of this man, such is the state of government, that interest was made to prevent his re-appointment to the office on the following year; and this influence was successful. He was too upright a man to be liked by those who wished to have upon their estates a number of turbulent dependants.

The inhabitants of the island had entered into a subscription for building a bridge over the creek near to the town; this work was undertaken through the zeal of the priests who resided in Itamaraca, and was about to be executed under the direction of the master of the grammar-school.

I was much surprised in the beginning of the



month of February, at the arrival of a mulatto slave, who had absconded in November; he came alone, and without the customary note from some person of my acquaintance, requesting him to be forgiven. He ascended the steps of the place in which I resided, with perfect unconcern, and with his knife in view and a stick in his hand begged to be pardoned. I desired that some food should be given to him, and he remained in the kitchen during the night. However, I could not help suspecting some evil intentions, for I knew he had been staying upon the estate of a man who bore me no good-will. He went off, by my order, in the morning, to assist three free labourers in the work of cutting up some trees that had been felled. I followed him to the ground about ten o'clock, as was my usual custom. I called him to me, under the pretence of wishing to have the curb-chain of my bridle loosened; he came, and then I put one hand upon his head, and with the other drew a pistol, at the same time desiring him to throw down his hatchet and his knife, which he did. Then I called to two of the freemen, that they might secure him. The mulatto's hands were tied behind his back, and I followed him and his conductors to Amparo, from whence I wrote to my new friend at Pillar, forwarding the slave to that village. He was there placed in the stocks, until I could dispose of him, which



I immediately entered into measures for effecting. I never saw him again. He was a bad fellow, and had twice attempted the life of the persons under whose orders he was placed. He had run away in November, from having drawn his knife, and having threatened to stab the manager with it.

There is another road to Pillar, besides that by which the vicar had taken me; it is through a place called Engenho Velho (the old mill). Sugar-works were formerly established here; but the lands are poor, and the large red ants upon them are so numerous, as to render their cultivation almost impossible; so much so, that scarcely any persons reside upon them. Many individuals of the lower classes, first obtaining leave from the proprietor, have attempted to rear crops of mandioc and maize upon them; but their exertions have seldom enabled any one to prevent the plantations from being destroyed by the ants. Huts are to be seen, out of which the inhabitants have been driven by these tormentors: the shelter which the roofs afford is convenient to the ants, and under them they like to form the chief entrances to their cities. I never saw any other situation in which this pest of Pernambuco\* had so completely

\* I do not know whether I might not almost say of Brazil: Regarding Itamaraca, there exists the following adage, "What is it that persecutes thee, island?" The answer is



taken possession of the land. The hillocks under which they had formed their nests were innumerable; some of these were four feet in height, and ten or twelve in circumference; others were of less dimensions, and some of them might be larger. Some ruins of the mill are still to be seen at Engenho Velho, and there is a pond near to them of considerable depth, of which tradition says, that great riches lie concealed at the bottom. I also heard of an old African negro, who has been manumitted, and now practises the arts of a *Mandingueiro*, in this neighbourhood. Among the lower orders of people I have heard his powers discussed. It is said, that he can cause the death of any one who is pointed out to him; the unfortunate person will linger for a long time, but his destruction is inevitable. This old man is likewise a fortune-teller, and is applied to in cases of unrequited love.

In March took place the yearly festival of our Lady of the Rosary, which was directed by

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“The being an island, the ants, and Guedes.” “*Que te persegue ilha? Ilha, formiga, Guedes.*” Or in other words, the inconvenience occasioned by being obliged to cross the channel from the main land; the ants, which sufficiently explain for themselves; and Guedes; — these were a family of unquiet spirits who resided in the island, and kept it in perpetual turbulence from their quarrels. The remains still exist; but now they are good and peaceable subjects.



negroes ; and at this period is chosen the King of the Congo nation, if the person who holds this situation has died in the course of the year, has from any cause resigned, or has been displaced by his subjects. The Congo negroes are permitted to elect a king and queen from among the individuals of their own nation ; the personages who are fixed upon may either actually be slaves, or they may be manumitted negroes. These sovereigns exercise a species of mock jurisdiction over their subjects which is much laughed at by the whites ; but their chief power and superiority over their countrymen is shown on the day of the festival. The negroes of their nation, however, pay much respect to them. The man who had acted as their king in Itamaraca (for each district has its king) for several years, was about to resign from old age, and a new chief was to be chosen ; he who had been fixed upon for this purpose was an old man and a slave, belonging to the plantation of Amparo. The former queen would not resign, but still continued at her post. The old negro who was this day to be crowned, came early in the morning to pay his respects to the vicar, who said to him in a jocular manner, " Well, sir, so to-day I am to wait upon you, and to be your chaplain." About eleven o'clock I proceeded to the church with the vicar. We were standing at the door, when there appeared a number of



male and female negroes, habited in cotton dresses of colours and of white, with flags flying and drums beating; and as they approached we discovered among them the king and queen, and the secretary of state. Each of the former wore upon their heads a crown, which was partly covered with gilt paper, and painted of various colours. The king was dressed in an old-fashioned suit of divers tints, green, red, and yellow; coat, waistcoat, and breeches; his sceptre was in his hand, which was of wood, and finely gilt. The queen was in a blue silk-gown, also of ancient make; and the wretched secretary had to boast of as many colours as his master, but his dress had evident appearances of each portion having been borrowed from a different quarter, for some parts were too tight and others too wide for him.

The expense of the church service was to be provided for by the negroes; and there stood in the body of the church a small table, at which sat the treasurer of this black fraternity (*irmandade*), and some other officers, and upon it stood a box to receive the money. This was produced but slowly, much too slowly for the appetite of the vicar, who had not breakfasted, though it was now nearly mid-day, for he and his assistant priests were to chaunt high mass. Therefore he approached the table, and began to expostulate with these directors, de-



claring that he would not go to the altar until every expense was paid. I was much amused to see him surrounded by the blacks, and abusing them for their want of punctuality in their contributions. There was soon an uproar in the church among the negroes; the vicar had blamed some of them, and now, when he left them to themselves, they called each other to an account, and the consequences were, that many high and angry words passed between them in the church. It was a most entertaining scene to me and a few other persons, who stood by and heard what was going on. However, at last Their Majesties knelt down at the railing of the principal chapel, and the service commenced. As soon as this was over, the new king was to be installed; but as the vicar was hungry, he dispatched the matter without much ceremony; he asked for the crown, then went to the church-door,—the new sovereign presented himself, and was requested or rather desired to kneel down; the insignia were given to him, and the vicar then said, “Now, sir king, go about thy business.”\*

As the king belonged to Amparo, the eating, drinking, and dancing were to be at that place; consequently, in a short time our town remained quite quiet, and I little thought that I should so

\* “*Agora Senhor Rei, vai te embora.*”



soon be disturbed. About four o'clock in the afternoon, Francisco, one of my negroes, came running from Amparo, and he said that the people at that place were killing Manoel, who was fighting against a number of persons, by whom he had been attacked. I mounted my horse, and proceeded to the plantation with all possible haste. I found Manoel tied to the middle of a long cord, of each end of which one man had hold, and these persons were standing in opposite directions for the purpose of keeping the negro at a distance from any one. His face was covered with blood, and his clothes were much torn. I rode up to him, and spoke to him; he turned round, as if to strike me; but when he discovered who it was, he cried out, "It is my master, and now I care for no one;" and then he again proceeded in his abuse towards those who had maltreated him. Francisco soon arrived, and I sent Manoel home with him. The overseer of the plantation (for the owner was not at home) chose to take umbrage at some of my people who now arrived, because they were armed. I told him that they were perfectly right in coming prepared for the worst, but that I felt quite confident that not one person present would think of insulting me or any other white man; and therefore I sent my people away; he said that I judged correctly of his feelings, and some others stepped forwards to



confirm the words of the overseer. The negro who had acted improperly, had been provoked so to do by the behaviour of some of the free persons towards him; but the affair would not have occurred, if the overseer had done his duty, or if any man of weight and importance had been present.

About this time I agreed to take a cottage with a small piece of land attached to it, in the neighbourhood of Conception. It was situated upon a shelf of the hill, immediately below the town, and opposite to the village of Camboa. The break in the hill had only space sufficient to admit of the cottage in breadth, so that on either side it must be reached by an ascent or descent. The view from it differed little from that which was to be obtained from the town-hall; save that now to the left, the town and the church were to be seen half concealed among the banana plants and trees. All the lands in this neighbourhood were subdivided among persons of several casts. That which immediately joined mine on two sides belonged to the vicar, and on the third side it was inclosed by the channel, whilst on the fourth, a numerous family of free negroes possessed a small spot covered with coco-trees. These latter people had been much impoverished by the obstinacy of the chief of the family, now deceased, in maintaining a law-suit for many years, about the boundaries of his



plot of land. As soon as I took possession, one of his sons wished to commence law proceedings with me, in spite of several awards which had been given against his father. I began to make a fence around the piece of land which I had taken, and he immediately did all in his power to prevent me from accomplishing my object; however, as he saw that whatever he said was of no avail, he set off to Goiana to seek redress by law. This I discovered accidentally in the evening. In the morning at four o'clock I mounted on horseback, and followed him to Goiana, accompanied by Fideles, a creole negro, in the place of Manoel, who was disabled for some time by the occurrence which has been related.

I proceeded through the plantation of Amparo, and reached the spot at which passengers embark in the canoe that plies between the island and the main land. The tide was out, and we entered among the mangroves, through which a path has been made in the mud; it is dangerous to allow the horse to step out of this, as the slime is deep on either side. We stood at the water's edge, just beyond the mangroves, and hailed the ferryman, until he shoved off and came towards the island. The mosquitos persecuted us unmercifully during this delay, and it was with difficulty we prevented our horses from treading out of the path. The channel is here



much broader than near to Conception; but there is a bank near to the centre of it, upon which, when the tide is out, the horses regain their footing; but still the passage is distressing to the beasts; however we reached the opposite bank in safety.\* Here stands the village of Itapisuma, which consists of a long street, situated near to the water's edge, and running parallel with the channel; it is composed of small low houses. A narrow path took us to the village of Pasmado, a distance of two leagues, where we entered the great cattle road; we crossed the river of Araripe, passed through the village of Bú, and about mid-day stopped at the hamlet of Fontainhas. Here I put up at a cottage, and on enquiry found that there was some dried meat to be sold at a neighbouring hut; some of this was purchased, and was cooked for me by the good woman of the cottage.

The people of Pasmado are famous for their proficiency in the working of iron. The knives which are made at that place are in great request all over the country, and although these are a prohibited article, as I have before mentioned, still they are made publicly at Pasmado, and indeed at many other places in the country.

\* In 1646, after the Portuguese had taken possession of the guard-ship at Os Marcos, they proceeded to that which was stationed at Itapisuma or Tapissuma, and this was burnt by the Dutch. — History of Brazil, vol. ii. p. 177.



Whilst I was at Fontâinhas, three armed men came to the door with a fourth person whom they had taken into custody, under a suspicion of his being a horse-stealer. It was proved that he had been seen in company with a man of this description, but he made it appear that he had been hired by him to assist in conducting some horses, without his having any knowledge of their being obtained irregularly, and therefore they set him at liberty. During the whole of my stay in Pernambuco, I only heard of two or three instances of houses being broken open, and scarcely of any murders that were not occasioned by quarrels, or had been committed in revenge; but cattle-stealing is common. I was in the constant habit of hearing of thefts of this description.\* In the afternoon I reached Goiana,

\* A man of colour, with whom I was acquainted, possessed several tame oxen, some of which with a cart he used to hire to the planters by the day, and one or other of his sons attended to drive them. Two of these animals were stolen, and a suspicion falling upon a man of reputed respectability in the country, who had rented a sugar-plantation not far distant, one of the sons of the owner of the oxen determined to try to ascertain the fact. He dressed himself in leather, as a disguise, and rode to the dwelling of the person in question, where he arrived at dusk. The master of the house was not at home, but he spoke to the housekeeper, saying, that he had just arrived from the Sertam with cattle on sale, which would reach the neighbourhood on the following morning; he requested to know if she thought her master would purchase his drove. She answered in the affirmative, but



and on the following day presented my papers to the *Juiz de Fora*. As soon as I had accomplished the end for which I came, I returned to Itamaraca. Whilst I was at Goiana, an English merchant vessel, called the Elizabeth, had been

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said that he had better stay all night, for the purpose of seeing the intended purchaser, who would arrive on the next day. The false Sertanejo told her not to be uneasy about his accommodation, as he would sleep in the mill, to which he rode, and there he remained very quietly during the early part of the night. When all was still he began to search for the hides or horns of his oxen. The former would be recognised by the private mark, which was made (as is usual) with a red-hot iron upon the right haunch, and the latter he would know from the peculiar bore of their tips (by which they are in part harnessed to the cart) for he had bored them himself, and was in the constant habit of driving these oxen: besides, tame oxen are so seldom killed, that if he found any horns which were bored, he might presume that they were those of his beasts. He had given up his search, and almost all hope of finding what he sought, when, as he lay in his hammock, he happened to cast his eyes upwards, and saw two fresh outstretched hides hanging to the higher woodwork of the mill. He scrambled up the timbers with a lighted piece of wood in one hand; and moving this to and fro near to the hides, that it might give a better light, he discovered that they bore his father's mark. He lost no time in cutting from both of them the pieces which contained the mark, and carefully preserving these, he mounted his horse about two o'clock in the morning, and rode home. He kept the bits of leather as trophies, and showed them in proof of his former assertions respecting the person who had stolen the oxen, but neither did he obtain, nor did he expect to obtain, any redress. These transactions occurred in 1811, and within five leagues of Recife.



on shore upon the south sand-bank of the harbour of Itamaraca. She had been chased by an English ship of war, under the supposition that she was an American, and the merchant vessel was also acting under the same idea regarding the pursuer. The master made for the harbour of Itamaraca and ran the vessel ashore; and the mistake under which both of them had been acting was not cleared up until the ship of war sent a boat on board. She floated at the height of the tide, and proceeded to Recife without much damage. Many of the people of Itamaraca put off in their *jangadas*, for the purpose of rendering every assistance in their power, and were very indignant at the crew refusing to admit any of them on board. This, I suppose, proceeded from the fear of being plundered, and of salvage being claimed, as occurs frequently upon the coast of Ireland in cases of distress. But far from any mischief being intended, I am confident that a mere trifle (a few gallons of rum for instance) would have satisfied those who went to offer to assist.

After my removal in April to the Toque, for so my new dwelling was called, I led a life of quietude; and to one who has not known other countries, and does not feel that a residence in Brazil is a species of banishment, it would be a life of great happiness. I went out young, and therefore had few unpleasant feelings of this kind



to conquer, but when I reflect upon the line of life in which I had taken my station, I am happy that I was removed. The climate, in particular, fascinates every one; the heat is scarcely ever disagreeable, and the power of the sun is rendered less perceptible by the freshness of the sea-breeze; the coolness of the night, too, removes all lassitude, if any should have been felt. I have often sat at my door when the moon has been so clear as to render reading by her light, though somewhat irksome, still not difficult. When the night has been dark, I have watched the lights which were to be seen upon the sand-banks, that proceed from the land on each side of the entrance of the harbour; they were frequented at low water by numbers of persons in search of shell-fish. The appearance was singular, for the lights seemed to float upon the water.

The house in which I now dwelt was a long low building, situated, as I have before observed, upon a narrow break in a steep hill; it was constructed of timber and mud, and the eaves of the cottage were on one side about five feet from the ground, and on the other they were only three feet. The door and window were in the gable-end, and fronted the sea. The principal apartment was furnished with a few chairs, and a table, a trunk containing my books, and also a large chest, in which were deposited the



*farinha* and the beans for the weekly consumption of the establishment; in one corner, likewise, stood a large jar of water, and upon a peg immediately above the jar was hung the usual ladle of the country;—this is formed of the half of the inner shell of a coco-nut, and has a long wooden handle fixed to it; some rich persons make use of silver *cocos*, as these ladles are called. The room which I have attempted to describe, two cabins or very small bed-chambers, and a kitchen, included the whole building. At one side were erected a stable and two apartments, which remained unfinished when I came away. Behind the cottage was the shed which covered the apparatus for making the *farinha*; and yet farther back, in the same direction, the negroes had formed their huts of mud and coco-leaves. I was now still nearer to the channel, and so immediately above it as to see every canoe or raft which passed to and fro. The land about the house was covered with brush-wood and tall coco-trees, and there were likewise a few Acaju trees. However, the small wood was soon cleared away, and the view on every side remained unobstructed.

The first business of the morning was to see that the people went out to work at the proper time; then the stable and other matters of the same kind were to be attended to; for in every thing which is to be done by slaves, the master



or his deputy must keep his eye as much upon what is going forwards as possible. After this I breakfasted, and then either read or wrote, or mounted my horse and rode to the spot upon which my people were at work. I dined about two o'clock, and afterwards sat in my hammock smoking; any of the secondary people, or of those in the lower ranks of life, would sometimes about three or four o'clock come to speak to me upon business, or to ask or communicate news, and so forth. Soon after four o'clock, I usually rode out again to see the work, and returned about five or half past. The remainder of the day-light was often expended in reading, and at times the vicar or some one else would come and sit with me until seven o'clock. Sun-set in retired situations usually produces melancholy feelings, and not less unpleasant was this period under the circumstances in which I was placed. The negroes were coming home straggling from their work, fatigued and dirty; the church-bell tolled dismally at intervals, that all Catholics should count their beads; the sea looked black, and the foliage of the trees became rapidly darker and darker as the sun sank behind the hills. There is scarcely any twilight in those regions; the light is in a few minutes changed into darkness, unless the moon has risen. Her light is not afforded gradually, but her power is perceived very shortly after the setting of the



sun. In the evening I sat and smoked in the open air, and if it was at the time of spring tides, I had a fire made to windward, on account of the mosquitos, and of a very diminutive species of black fly, which is called *maroim*, and of which the bite is as painful as that of the mosquito: this last species of insect is there called *morisoca*. The *maroim* is usually to be seen near to mangroves. If these tormentors were too troublesome to be endured, or if I was so inclined, I would close my door and window, and read or write until ten or eleven o'clock, and then go to bed; but frequently I would lie down in my hammock, and rest in it unintentionally during the greater part of the night.

My time passed less pleasantly during the months of June and July, owing to the rain, and to the removal of the vicar to Recife during that period.

Through his persuasion, and from the gradual general disposition of the feelings of the people in favour of the measure, two boys, resident at Conception, were sent to Recife for the purpose of being inoculated with the cow-pox; as soon as they returned, the surgeon of Iguaraçu, a young man of considerable merit who had been educated at Lisbon, came over to the island to inoculate any persons who might be inclined to undergo the operation. Among the children it was almost general. Their parents and friends



were told that the disorder was not infectious, and consequently no precautions were taken in separating those who were under its influence from the other inmates of the same cottage. Soon afterwards an elderly woman, the attendant of a child who had been inoculated, fell sick and died, and other persons were likewise afflicted with the same disorder. The infection spread, and ten or twelve persons died of it in the island. The evil indeed was only stopped by the inoculation of great numbers of the inhabitants. It was observed that none of the individuals who had been inoculated had been in danger, and therefore it was soon seen that the wisest plan was to undergo the operation. A few however were so much alarmed at the fate of some of their acquaintances, that they lived for many days in the woods, scarcely visiting any habitation of man in the dread of infection. It was proved that the small-pox did not exist at that time upon the island, for every enquiry was made,—much pains were taken by many persons of zeal and activity to certify that this was the case; and indeed when that dreadful malady appears in any neighbourhood, the whole country round is alarmed, and every precaution is taken to prevent communication. Now, it was generally said that either the boys who had been sent to Recife were inoculated with the small-pox instead of the cow-pox, or that the



cow-pox degenerated and became an infectious disease. The boys received the matter from a newly-imported negro, who had, it is true, been inoculated with the cow-pox, but he might have had the small-pox upon him at the time, though it had not made its appearance. It is from the newly-arrived Africans, that the small-pox is often spread abroad, after the country has had a long respite from this much dreaded disorder. One man who resided near to Conception caught the disease and died; he had only sat for a short time in an outward room of a house, in the interior of which some children were confined who had been inoculated.

The unfortunate result of this trial of the new disorder rivetted many persons in their prejudices against it; and others who had strenuously recommended its adoption began to stagger, and to fear that they had been deceived; however, as none of those who were inoculated had been in danger, the people did not appear to have taken a thorough dislike to it. To me this was a most anxious time; my establishment of slaves and free people consisted of twenty-five persons, of whom scarcely any had had the small-pox. They were too many to inoculate at once, and therefore I cut off all communication with my neighbours. This was done without much difficulty; Manoel was armed, and was ready to prevent any one from approaching the



place, and this I could do without injustice, for the path led only to the house. I had several fierce dogs, which were all let loose on this occasion, notice being given to the neighbourhood of such a measure having been adopted.

Considerable zeal has been shown by the supreme government of Brazil in the introduction of the cow-pox into the country. An establishment has been formed at Recife, consisting of a physician and two surgeons for the inoculation, free of expense, of all persons who apply for this purpose. The inoculation is expressly confined to the matter of the cow-pox. The establishment has not, however, yet fixed upon any settled plan for having a constant supply of the matter, and therefore the medical men belonging to it are often obliged to remain inactive for several weeks at a time.



## CHAP. XIV.

ANTS. — SNAKES, AND OTHER REPTILES. — RIVER OF IGUAARAÇU. — BUILDING A HOUSE. — SEVERAL SPECIES OF TIMBER TREES. — THE PINHAM, MUTAMBA, AND GAMELEIRA TREES. — THE WHALE.

I HAVE said that the lands of the Engenho Velho were much infested by the red ants; but indeed scarcely any part of the island of Itamaraca is free from these most noxious insects. They are of a dusky red colour, and vary from one quarter of an inch to one inch in length. Their bite is painful, and they will sometimes fix themselves so firmly with their antennæ, as to leave the points of them in the wound which they have made. Their food is entirely vegetable. I found them extremely troublesome during the continuance of the rains. They would often make their way between the bricks of the floor of my house, and pick up any particles of flour or any grains of maize which might chance to be strewed upon it. On one occasion, two large bags of maize of equal size were placed in the room at night; but in the morning one of them was considerably lower than the other; for this I could not account



until, on a nearer examination, I saw one of the red ants coming out of a small hole which there was at one side of the bag, with its load upon its back, and soon another followed, and so forth. I now accidentally put my hand upon the bag, and it fell still lower; so that an arch must have been formed within, either by a very singular chance, or by the management of these most extraordinary insects.

Upon another evening, they made their appearance in such great numbers as to darken the floor of the corner of the room from which they proceeded. I sent for some dried leaves of the coco-tree, and only got rid of the enemy by making in the house a bonfire upon the spot of which they had taken possession. I had some pomegranate trees at the back of the cottage, which I was preserving with great care; and I had one evening particularly admired the beauty of one of these plants, which was covered with red blossoms. In the morning the flowers were still upon the tree, but scarcely any leaves remained; these were upon the ground, and some of the destroyers were cutting off the few which still were left, whilst their companions were occupied below in conveying away the spoil. I could not avoid watching them for some minutes, and admiring their ingenuity and systematic manner of going to work; but soon I vowed vengeance upon these enemies, and im-



mediately commenced operations. There was a steep bank a little below the cottage, which had every appearance of harbouring these insects, for the red earth which lies at some distance below the surface of the ground, was thrown up all around it. I placed four negroes below the bank, to cut it away perpendicularly. They had not worked long before the war commenced, for a war it was when some of the nests were laid open. The ants came out in great numbers, but torches of dried coco-leaves were ready and a large fire, and with these weapons we had much the advantage of them. The bank contained a vast number of circular holes of about six inches diameter, which were placed at unequal distances from each other, and many of them were without subterraneous communications from one to the other. Every one had a passage to the surface of the ground, and some of them had more than one leading upwards. These nests or holes contained a substance of a gray colour, which bore the appearance of thick cobwebs pressed closely together; and on being squeezed in the hand it had a liquid feel, that is, the skin was moistened by it. When put into water it swam upon the top. We had placed a large brass basin upon the fire, and filled it with water for the purpose of putting this substance into it. In some of the circular holes there were no ants, but others were crowded with



them. Great numbers were destroyed; and the cottage and its neighbourhood enjoyed for a short time some respite, but another horde from a different quarter discovered that the place was untenanted, and we were again persecuted.

There is another method of destroying the ants, which has only of late years been introduced; but this is more particularly adapted to their destruction when they are undermining a building. A mixture of brimstone, and of any other substances which create a considerable degree of smoke, is burnt at the entrance of the ant-hill, a hole being in the first place dug around it, that the combustible matter may be laid rather lower than the surface of the ground immediately surrounding. Then a large pair of bellows is made use of to blow the smoke down the aperture; now it is necessary to observe, that all the crevices by which the smoke is again ejected, should be stopped up. If the operation is conducted with due attention it has been found successful. It is likewise a means of discovering the several communications of the same ant-hill, and thus being able with less uncertainty to judge of the situation of the chief pot (*panella*) or nest.

The red ant is particularly destructive to the mandioc plant, and in many parts it is almost impossible to preserve the plantations of it from



them.\* I recollect having planted a considerable quantity of it in some low marshy ground, upon hillocks, and the land was so moist that water remained in the furrows round the bottom of each hillock, after the manner of dykes. On this account, I thought it superfluous to desire that any precautions should be taken against the ants; however, I rode one afternoon to see the field, and was surprised to find that the plants upon some of the hillocks were deprived of their leaves. I knew by whom this must have been done, but could not for some minutes discover how the insects had been able to reach the mandioc. I soon saw an ant-track and a few of the ants going along it; I followed the track, and observed that they had formed a bridge of leaves across one of the furrows, upon which they were going over. Some of them crossed to and from the hillock, as I stood watching them.

There were several other species of ants of less bulk, which were occasionally seen. The

\* It has obtained the name of *formiga de roça*. The word *roça* means literally a piece of land that has been planted, of which the native wood has been cut down and cleared away. But at the present day, in Pernambuco, the word *roça* is applied to the mandioc plant exclusively; thus a peasant will say "*hum bom roçado de roça*," a good field of mandioc. The word *roçado* is used in speaking of any kind of field; as for instance, a fine *roçado* for cotton—a fine *roçado* for cane, &c.



small red ant and the small black ant, both of which feed on animal substances, would sometimes crowd around a fly, a spider, a small lizard, or any other small animal or insect which might lie dead upon the floor; and by degrees, a number sufficient to move their prey would assemble, and they would convey it slowly along, even up a white-washed wall, if the load was not heavier than usual. It was a most unpleasant sight to watch these insects clinging to their burden on all sides of it, and so closely packed as to appear to be one shapeless mass of moving substance. All species of ants have a disagreeable smell; but the carnivorous small red ant is that which is the most offensive. There is also another kind of small black ant; it makes its nest in trees, and not near to and among the timbers of houses. Though the size of this ant is very diminutive, being smaller than any other species, it is a dreadful enemy to the large red ant, owing to the numbers and determined courage of the black ant. These small insects are sought after, and encouraged to build upon orange and other fruit trees, which are liable to destruction from the large red ant; and they effectually defend their appointed posts from the dreaded invaders, if time has been given for their numbers to be equal to the task. I have sometimes seen the entrance to the nest of the red ants surrounded by the dead



of both parties; but notwithstanding that the number of black ants which are engaged is always much greater than that of the red ant, still I observed that the slain of the latter always out-numbered the former. \*

The house in which I resided at Jaguaribe, had been in former times a barn in which the sugar was put into chests for exportation; and I had heard from the neighbours that the ants about it were numerous; and particularly a small black ant called the *formiga douda*, or foolish ant, owing to its not appearing to have any track, but to wander about the spot upon which the horde has appeared, running fast to and fro, and irregularly. These are distinguished from the black ant of the orange trees by this name of *douda*. One evening I had been asleep in my hammock, and was not a little surprised on waking, to see that part of the wall opposite to me, which was white-washed, appeared to be covered with a piece of black cloth; I got up and approached it with the lamp in my hand. I soon saw what it was, and could not help shuddering, for the sight, I may say, was horrible; myriads of these ants were marching along the wall, and their num-

\* In the *Nouvelle Relation de la France Equinoxiale*, by *Pierre Barrere*, I find that the great red ant is as troublesome in the neighbourhood of Cayenne as in the part of South America which I visited. P.60.



bers were rapidly increasing. I had scarcely recovered from the first surprise, when on looking round, I saw that the other side of the room was in the same state; I left the place quickly, and calling to some of the negroes, desired them to bring coco and palm-leaves in abundance; this was done, and operations being actively set on foot against them by applying lighted leaves to the walls, we soon got rid of the major part of the ants; however many of them escaped by retreating into the numerous cracks in the walls. The next morning the walls were again white-washed, and as many of the crevices filled up as possible. On another occasion, I was awakened in bed in the middle of the night, by a sensation in my feet, as if they had been pricked gently by many pins. I jumped up, and as there was a light in the room, I soon perceived what had caused the uneasy sensations; several of these black ants were running about my legs, and upon the bed and floor they were every moment becoming more and more numerous. I escaped, and as soon as the bed-clothes were removed the scene of burning the host of enemies was re-acted.

There yet exists another description of ants, called the *tioca*; these are black, and on the whole are even larger than the destructive red ant; but I never saw the *tioca* in great num-



bers; and when I have observed them, it has been near to where sugar is kept, running to and fro without any settled path, and seemingly without any plan of operations. Their bite is still more painful than that of the red ant.

The ants were not my only persecutors at Itamaraca, for these were assisted by the *copim* (*termes arborum*), who build their enormous nests, called in Brazil *panellas* (pots), among the rafters of houses, which they destroy in the course of time; and likewise they form their settlements upon trees. They oftentimes made their covered ways along the white-washed walls of my house, or up the door posts; but I took every precaution against them, which was more particularly necessary in this instance, as my dwelling was not built of the best kinds of timber. I was advised to besmear the places in which they persisted in attempting to build with treacle, and I found that this was successful in making them alter their proceedings. It is well known in that country by all those persons who have paid any attention to the subject, that there are certain kinds of timber which are more liable to be attacked by these insects than others. However, a person who was about to build a house, chose to think that the distinction which the carpenters made in the several kinds of timber which they recommended him to obtain, either proceeded from



some sinister views in the men, or from prejudices which they had imbibed. Therefore, contrary to the advice of his workmen and of his friends, he purchased any kinds of timber which were presented to him for sale, not attending to the quality, but to the price. The house was built, and he had already either removed to it or was upon the point of so doing, when it was discovered that the *copim* had attacked some of the principal timbers; and at last it was judged expedient to pull down a considerable part of the building, without which the whole would have fallen a sacrifice to the insects. A solution of the substance of which the nest of the *copim* is formed, is used as an injection by the peasants in aguish disorders. \*

I have not yet mentioned all the persecutors; for besides those which have been here named,

\* Labat says, "*Cet insecte engraisse les volailles.*" I know that fowls are fond of the insect; but the peasants of Pernambuco prevent the poultry from eating it, because they say that such food gives a bad taste to the flesh; this is, I think, by no means improbable, for the *copim* has a most disagreeable smell. This author afterwards continues the same subject, saying, "*Il y a deux sortes de bois qui ne sont pas de leur goût; l'acajou et le bois amer. Cela vient de ce que le suc et le bois de ces deux arbres est extrêmement amer.*" Nouveau Voyage, tom. ii. p. 389 and 392.

I do not know what tree he means by the *bois amer*, which in another place he calls *Simarouba*. I well know that the red ant will not molest the leaves of the acaju tree; but the same occurs with regard to many other plants. The leaves of the acaju are certainly extremely bitter.



and the famous *chiguas*, of which I have elsewhere spoken, there are the *moribondos*, a black insect, resembling somewhat the large red and the *tioca* ant in shape; the *moribondo* is supplied with wings, and has a most painful sting in the tail. It forms its nest upon the trunks and branches of trees; and in clearing lands, the negroes always proceed with much care, that they may not be taken unawares by these insects; for on a nest being disturbed, they fly out in great numbers; notwithstanding every precaution, this will occasionally happen; and I have known a negro to be unable to work for several days after he has been stung by them. The parts which are affected swell and become inflamed, and the sufferer experiences for a day or two the alternate sensations of violent cold and burning heat, similar to the symptoms of aguish disorders. When the negroes discover the nest without disturbing its inhabitants, dried palm-leaves are lighted, and the nest is destroyed by fire. The insects are not often all killed, but those which escape appear to be stupefied by the fire and smoke, and do not leave the nest. I have handled them when they have been in this state, for they become harmless; however, after a short time, their activity returns. There are three species of *moribondo*; the black, of which I have treated; the white, which are so called, although they are only partially white; and the



*moribondo formiga*, which are distinguished from the black *moribondo*, in bearing a still greater resemblance to the large black ant.

The bats also failed not here to annoy me, for they persecuted my horses. They fasten upon the ears of the beasts, or upon their backs, if there is any spot from which the skin has been rubbed. I have in travelling sometimes been made particularly uneasy at their attacks upon the horses; for unless we had some animals above the requisite complement, it was necessary to load them with the wound open. The skin of an owl is often hung up in a stable for the purpose of scaring the bats.

In laying open the ant-hill which I have above-mentioned, we discovered a couple of the *cobras de duas cabeças*, or two-headed snakes or worms; each of them was rolled up in one of the nests. These snakes are about eighteen inches in length, and about the thickness of the little finger of a child of four or five years of age. Both extremities of the snake appear to be exactly similar to each other; and when the reptile is touched, both of these are raised, and form a circle or hoop to strike that which has molested it. They appear to be perfectly blind, for they never alter their course to avoid any object until they come in contact with it, and then without turning about they crawl away in an opposite direction. The colour is gray, in-



clining to white, and they are said to be venomous. This species of snake is often found in ant-hills, and I have likewise killed them in my house; they frequent dung-hills and places in which vegetable matter has been allowed to remain for a length of time unremoved.

The island of Itamaraca is said to be less infested with snakes than the main land, and perhaps this opinion is founded on experience; but some of those which are generally accounted venomous certainly exist upon it. A rattlesnake was killed at Amparo two years previous to the period of which I am speaking. A horse died one night in my neighbourhood, and his death was attributed to the bite of a snake; there was a wound upon him, and his body was much swoln. Manoel killed a *cobra de veado*, or antelope snake (*Boa Constrictor*), which he brought home to show me. It was a young one of seven feet in length, and about the thickness of a man's arm. The name which it bears of antelope snake proceeds from the destruction which it causes among these animals. The full-grown snake of this species lies in wait for the antelope and other animals of the same size; it entwines its tail around a tree, and patiently expects that its prey will pass within its reach; when this occurs, it encircles the unfortunate animal with its enormous body, thus securing it. I never could discover, after much enquiry, that it had



ever been found in a torpid state, digesting its food. Men have sometimes been caught by them; but if the person so situated can draw his knife, his escape is very possible, though he will probably receive several wounds. The opinion is general in the country that the person who receives the bite of one of these snakes, has nothing farther to fear from that of any other snake, of whatever description.

One of the negroes whom I had hired with the plantation of Jaguaribe, had one leg much thicker than the other. This was occasioned, as he told me, by the bite of a rattle-snake; he said, that he had been cured from the bites of snakes by a *Curador de cobras* or *Mandingueiro*, and had therefore not died; but that "as the moon was strong\*," he had not escaped receiving some injury from the bite. He had frequently violent pains in his limbs, at the full and change of the moon particularly, and sometimes the wound opened, and remained in this state for weeks together; but if he was careful in not exposing it to the early dews of the morning, it would again heal without any medicinal applications being made use of.

The most beautiful reptile which I saw was the *Êabra de coral*, or coral snake or worm. It is about two feet in length, and of the thickness of

\* "Como a lua era forte."



a man's thumb ; it is marked with black, white and red stripes transversally. The general opinion is that it is venomous.\*

But the snakes do not cause so much annoyance as the smaller species of vermin which I am about to mention, because the former seldom enter the houses, nor are they very frequently to be seen in the paths or roads. But the *aranha caranguejeira*, or crab-spider (*arana avicularia*), the *lacrãia*, or scorpion, and the *piolho de cobra*, or snake-louse (*scolopendra morsitans*), are to be met with in the houses and in all situations. They should be carefully avoided, for their bites are painful, and are said to cause inflammation. An instinctive recollection of the chance of

\* I have seen Piso's account of the snakes of Brazil ; and although the description which I have given of those which I saw, and of which I heard, differs somewhat from his, I have allowed mine to remain as it originally stood. Piso mentions the root of the *jurepeba* plant as being efficacious in curing the bites of snakes. Is this the *jurubeba*? If so, it is surprising that it should not now be used for this purpose. The *jurubeba* is to be found in almost all situations ; a small shrub which yields a fruit resembling the potatoe apple. A decoction of the root is taken frequently at the present day for coughs and colds.

Piso likewise speaks of the *caatia*, or *caiatia*, or *caacica* plant, which, he says, has deservedly obtained the name of the *herba de cobras* ; his description of it at p. 102, agrees in some respects with that of the *herba cobreira*, of which I have spoken at Chapter XII. ; but it can scarcely be the same, for mine would have been more plentiful if it had been indigenous.



meeting with these or other vermin of less importance became so habitual with me (and indeed is so with most persons), that when I was about to begin to read, I closed the book in the first place violently so as to crush any thing that might have crept in between the leaves; when my hat or boots, or clothes were put on, some precaution was taken, as a thing of course; this was not done from a direct idea of the likelihood of finding any thing unpleasant in that immediate instance; but the precaution was entered into from habit, unconsciously. I was one day bit by a *lacræia*; I had mounted my horse, and had taken my umbrella in my hand for the purpose of shading me from the sun when I had advanced farther upon my ride; when I was in the act of opening it, I felt suddenly a violent pain upon the fleshy part of the inside of one of my hands; on looking down I soon saw what it was that had bitten me, upon which I turned back, and rode home. I applied the juice of lemons to the part, and in about half an hour, not finding any particularly disagreeable sensations, again mounted my horse. The only effect which I experienced from the bite was a numbness in my hand for the remainder of the day, and a redness about the point which was immediately affected; but on the following day the former was removed, and the latter did not last long. Labat mentions an instance in which the bite of a scorpion caused



as little inconvenience as that which I have related. When I mentioned to some of my neighbours the slight consequences of the bite, they ascribed it to the state of the moon.

In the month of September I went up the river in a canoe to Iguaraçu. The distance from my residence was two leagues. The river or creek has two mouths, which are situated in the bay of the village of Camboa, which is immediately opposite to Conception. In the river there are several islands which are covered with mangroves, and are too low to be cultivated; the banks of the river are likewise lined with the same description of plant, excepting at one point to the left in going up, where the bank is high and perpendicular, and projects considerably. At this place the forest-trees come down to the edge of the bank. Near to the town of Iguaraçu the mangroves have been destroyed, and perhaps upon some particular spots they did not originally grow. When the tide is out, the quantity of water which remains in the river is trifling, and in some parts it is nearly dry; indeed, were it not for two places of inconsiderable breadth, where the water is always deep, a man on foot might walk along its bed from about one mile above Camboa to the town. I came down from Iguaraçu one day at the ebb of the tide in a small canoe, which held one man besides myself; it was with difficulty that he



could find a channel in which there was sufficient water to float our vessel. It was to Conception that the Portuguese came down from Iguaraçu for provisions, during the siege of the latter place by the savages in 1548, as is related by Hans Stade. I also observed one of the spots at which the savages attempted to sink the boat as it returned, by means of letting a large tree fall upon it.\* The town of Iguaraçu was plundered, and the inhabitants slaughtered by the Dutch in 1632, under the direction of the dreadful mulatto Calabar.\*

The mangroves entirely destroy the beauty which it is natural to suppose that the rivers of the country of which I am treating would possess. Until they are destroyed a dull sameness presents itself, for the eye cannot penetrate beyond them. Upon the banks of the Capibaribe they have given place to houses and gardens, and the alteration is most pleasing; upon the banks of the Maria Farinha, the mangroves are beginning to give way to cultivation at the settlements (*sitios*) of Jardim and Olaria; but the Iguaraçu is without any break, and the Goiana is, I understand, in the same state. There are plantations along these rivers, but the owners content themselves with merely cutting a path through the mangroves down to the water's

\* History of Brazil, vol. i. p. 47, and 485.



edge, so that to a stranger who goes up the rivers the country appears to be uninhabited, until he passes some of these small openings, at which a canoe or a *jangada* is moored; but the openings are very narrow, and are only to be seen on coming immediately opposite to them. The mangroves grow as far down as low water-mark, and when the tide is out, their entangled roots and sprouts, and their stems covered with oysters and besmeared with mud, are left uncovered; but at the height of the tide these are concealed, and the water reaches up to the branches of the trees, so that those which bend downwards are partly wetted, presenting to the beholder the view of a forest growing in the water. This species of mangrove sometimes attains the diameter of fifteen or eighteen inches, and the height of twenty-five or thirty feet. There are two species with which I am acquainted, the *mangue vermelho* or red mangrove, of which I have been speaking, and the *mangue bravo* or wild mangrove. The bark of the former is used for tanning, and the timber is much esteemed for beams and rafters in building, but it cannot be used as posts, for underground it decays very quickly; nor as railings, for it does not bear exposure to the weather. A considerable trade is carried on from Itamaraca, and from some other parts, to Recife, in the wood of these plants, which is used as fuel.



My The tree grows again as often as it is cut down, if the root is not injured, and with such rapidity that the supply of the wood will, for a length of time—I mean unless the destruction of the plant becomes more extensive than it is at present—be fully adequate to the demand for it.

My The fish forsake those parts to which the trees are brought to be cut up for fire-wood. This may be judged to proceed from the properties of the bark. In a fish-pen (*cural de peixe*) near to my place, no fish was caught after the fuel-cutters had established themselves at the bridge hard by; of this I heard much, as there was some squabbling upon the subject. The ashes of the mangrove plants are used as *temper* in the sugar-boiling houses.\*

\* Labat in his *Nouveau Voyage aux Isles de l'Amerique* gives an elaborate account of the mangrove plants. He speaks of three species, and treats in the first place of the *mangle noir ou paletuvier*. To this tree he applies precisely what I should say of the *mangue vermelho* or red mangrove, with respect to its manner of growing, and to the description of the plant altogether, excepting in regard of the bark, which he states in the *mangle noir* to be *fort brune*, whereas the red mangrove derives its name from the red colour of the inside of the bark. He says that it is used for tanning, and “*on peut se servir du tronc de cet arbre pour les ouvrages où l'on a besoin d'un bois qui résiste à l'eau.*” tom. ii. p. 195 and 197. I suppose he concluded that this would be so as the wood grew in the water. Now the *mangues* with which I am acquainted soon rot, even in salt water, when used as stakes; for although the trees are propagated by means of shoots, if a part of the stem of one of them is put into the



As I did not, in 1814, suppose that on the following year I should be recalled, I began to make some addition to my cottage, for it was too small for me; and besides it was old, and was constructed of bad timber, which caused it to be much infested by the ants and the *copim*. I had a considerable quantity of timber of excellent quality at Jaguaribe, which had been prepared by me for building there, and therefore I determined to send for it. Permission was also obtained from the owner of the Engenho Novo, to cut down some trees in his woods, for which he ultimately refused to be paid. The woods of his plantation came down nearly to the water's edge near to Camboa, and were consequently very conveniently situated for my purpose. The

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ground, it does not take root, and indeed soon rots in any situation. The pens for catching fish are made of posts which are obtained from the forest, and these are scarce and dear. Would not the mangrove be used, if it was sufficiently durable?

He speaks afterwards of the *mangle rouge*, and this from his description appears to me to be what the Pernambucans call the *mangue bravo*; this does not grow in salt water, but in the vicinity of it. It is a large tree of irregular make, the branches being much twisted and full of knots.

Bolingbroke in his voyage to the Demerary describes the red mangrove as I have seen it, but he says that the bark is gray. In the Third Report of the Directors of the African Institution, p. 8, I find that some notion was entertained in 1809, of introducing the mangrove bark into this country for tanning.



building was to be constructed of wood and mud,—that is, of thick posts supporting the roof and smaller posts at fixed distances between the principal ones, and the openings between each of them were to be filled up with mud. I could not help regretting that such beautiful woods as those which were used should be employed in purposes so much beneath their worth. The *pao ferro* or iron wood, which is also called the *coraçam de negro* or the negro's heart \*, was the most valuable of those which I employed. The outward coat of the wood of this tree is not particularly hard, but the heart destroys many hatchets. I have seen some of this timber taken out of the ground, after standing for many years as a supporter to the roof of a house; and though the outward coat was crumbling into dust, the black heart seemed to be literally of iron, or to have increased rather than decreased in hardness. † This wood admits of considerable polish; but the black wood, which is most esteemed for furniture, is the *jacaranda*; this is

\* I once asked an African negro the name of this tree, and he answered *coraçam de homem* or man's heart; thus he did not choose to use the name of negro's heart. The man knew the usual name perfectly well.

† The iron wood is mentioned by Bolingbroke in his voyage to the Demerary; and the *bois de fer*, by Labat, in the *Voyage du Chevalier des Marchais a Cayenne, &c.* he says, "*Le bois de fer se trouve par-tout en quantité.*" tom. iii. p. 240.



also hard, but is much more penetrable than the *pao ferro*, and the polish to which it may be brought is more complete.\*

The *pao d'arco* is another valuable wood, and is so called, I imagine, from the use which the Indians made of it for their bows; it is much used in building, and is accounted almost as durable as the *pao ferro*. It admits of being cleft into splinters, which are flexible without breaking. The *pao d'arco* has the property of retaining fire for a long time without being stirred, and of yielding a bright light if the log be occasionally touched. The peasantry take advantage of this, and cleave the logs into several narrow splinters, of which they form a bunch; this being lighted, serves them as a flambeau. Formerly, likewise, when every thing was in a ruder state even than it is now in Brazil, the sugar-works were lighted with logs of *pao d'arco* instead of oil; indeed I have heard that some of the mills in the back settlements still continue this practice. The ashes of this tree are used as *temper* in the boiling-houses of the mills. The number of fine species of timber in Brazil is very great, but I am myself acquainted only with a few of them. †

\* Marcgraff also speaks of a species of *jacaranda*, which is a white wood.

† I shall give the names of those with which I am acquainted: *paróba*, *jacaranduba*, *guabiraba*, *araroba*, *cicopira*,



The *louro* is a large tree, and of it there are three species, all of which are used principally for the beams of houses, for the timber of them rots quickly under ground, or if it be exposed to the weather. The most esteemed timber for doors, window-shutters, floors of houses, &c. is the *pao amarello*, or yellow wood. This is a large tree, and the name which it has obtained continues to be sufficiently appropriate for the first six months after it has been cut down; but

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*embiriba, sapucaia, aroeira do Sertam.* This last is only found in parts far removed from the coast, and is accounted of equal value with the *pao ferro*.

Labat, in speaking of the kinds of wood which are fit for building, says, "*Je ne croi pas devoir renvoyer à un autre endroit la remarque que j'ai faite sur tous les bois qu'on met en terre qui est, que pour peu qu'ils soient bons ce n'est pas la partie qui est en terre qui se pourrit ni celle qui est dehors, mais seulement ce qui est au ras de terre.*" This I have found to be true to a certain extent; but there are some species of timber which rot very quickly under ground, though the part which he terms *au ras de terre* is certainly that which decays the most speedily. He continues, "*Pour éviter cet inconvenient, il faut brûler la partie qui doit être en terre et quelques pouces au dessus, c'est-à-dire la sécher au feu ou dans les cendres rouges, sans la réduire en charbon, afin que la seve ou l'humidité qui s'y pourroit encore trouver, soit entierement dessechée, que les pores se renfermant, les parties se rapprochent les unes des autres, le bois devient plus compact et par consequent plus propre à résister à l'humidité.*" — *Nouveau Voyage*, tom. ii. p. 386.

This is done in Pernambuco, and is found to be of great service; but it is only practised with those woods which are known not to be naturally durable under ground.



the yellow colour is after this period lost, and the wood becomes of a dirty brown. The canoes are almost exclusively made of the *pao amarello*. The *pao santo*, or holy-wood, is scarce, and is much sought after for certain purposes, as it is not liable to split, bend, or break : it is particularly required for the teeth of the sugar-rollers. The wood is beautifully veined with yellow and brown, but becomes after some time of a dusky brown colour. There is likewise a tree which is called *cedro*, but whether it is the cedar or not I cannot determine ; the wood is hard, and is much esteemed for building.\*

I cut down all the mangroves which grew along the borders of my piece of land, and likewise some other kinds of trees which grew just beyond the reach of the salt-water ; among these was the *aroeira*, a small irregular tree, of which the wood is soft, and not even fit for timber ;

\* Labat says, “ *L'arbre que nous appellons acajou aux isles du Vent, est le même que celui que les Espagnols appellent cedre dans la Terre-ferme et dans les grandes isles. Je ne sçai qui a plus de raison ; car je n'ai jamais vû les cedres du Liban, que selon les relations que j'en ai lá ne ressemblent point du tout au cedre Espagnol.*” He says likewise, “ *Ce qu'il ne faut pas confondre avec l'acajou à fruit dont j'ai parlé dans un autre endroit.*” — Nouveau Voyage, tom. viii. p. 208. and 212.

He speaks in vol. ii. p. 94. of two large Indian canoes made of *bois d'acajou* or *cedre*. I am inclined to think that the *acajou* of the islands and the *cedre* of the Spaniards is the *pao amarello* of Pernambuco.



the only use to which the plant is put, is, that as the leaves have an aromatic smell, they are used in curing fish, to which they impart a slight portion of their odour; they are placed upon the *girau* or *boucan*, and the fish is laid upon them: fish is likewise packed in the leaves of the *aroeira*, when about to be sent to a distance. \* The tree only grows in situations near to the sea. Good fences might be made of it, for the stakes take root; I used some of the trees for this purpose. The *molungo* and the *pinham* have likewise this last property; and as the former is supplied with strong sharp thorns, this advantage renders it preferable to the *aroeira*. The *molungo* grows spontaneously in moist situations, but the stakes take root even if the soil is dry, unless no rain falls for some time after it has been planted. Great numbers of the *molungo* grew near to my house, just below a spring of water which oozed from the side of the hill. The cow-itch was also found here in abundance; it is called by the peasants *machonan*.

The *pinham* requires less rain and grows quicker than the *molungo*, but it is without thorns, and the plant is not nearly so large. The seed of the *pinham* is used as an emetic by the peasants, and is violent in its operation, a

\* Piso says, that its small clustering red fruit has the property of curing meat, owing to its acidity and astringency.



very small quantity being sufficient even for an adult. The fruit incloses three seeds, and is about the size of the common hazel-nut. During the third attack of ague which I had whilst I was at Jaguaribe, I placed myself under the direction of an old mulatto woman, than whom I never saw any one more like a witch; and indeed poor old Antonia had the reputation of being somewhat of a *mandingueira*. However, she gave me a dose of *pinham*, which, I think, consisted of four seeds, but they were picked out from a heap of others for their superior size. The dose acted most violently, and effectually produced vomiting, and although excessive weakness followed, the disorder was removed. I begged her to give me a quantity equal to what she had administered, that I might take it to Recife; this I shewed to a practitioner, who answered that he should have imagined that such a dose would have killed any one; but the old reputed sorceress knew full well, that a dangerous disease requires to be severely attacked.\* After the ague left me, my nurse

\* The indefatigable and all-observant, although unfeeling and brutal Labat, has also mentioned the *pinham*, under the name of *medicinier ou pignons d'Inde*, and he gives a print of it. His account of the plant is elaborate, and he speaks of three kinds. Of that of which I have treated, he says, "*Sa fleur n'a rien de beau. Elle ne vient jamais seule, mais en bouquets composez de plusieurs fleurons d'un blanc sale tirant sur le verd. Chaque fleuron est composé de cinq feuilles*



would not be satisfied until she applied the bark of the *mutamba* tree to my stomach; or rather the application was made just below the ribs, which she said was to prevent *dureza*; this she

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*en maniere d'etoile, qui font comme un cul de lampe arrondi avec un col plus resserré et terminé par l'extrémité des feuilles qui se renversent en dehors. Le fond du fleuron est garni et comme renfermé entre cinq petites feuilles. C'est du centre de ces fleurs que l'on voit sortir le fruit; ordinairement il est de la grosseur d'une noix commune d'Europe."* He says again (after speaking of its purgative quality, which it likewise possesses with that of provoking vomiting), alluding to the separation of each seed into two parts, "*Lorsqu'elle est recente, elle se partage naturellement en deux parties, entre lesquelles on trouve une petite pellicule à qui on attribue une qualité de purger plus violemment qu'à tout le reste de la noix."* My old woman said, that the *pinham* should not be given, unless the person who prepared it was well acquainted with it, because a certain part of the seed was dangerous; but she would not show me where the dangerous substance was to be found. Labat continues, saying that four or five of the seeds are a proper dose as a purge, "*mais quand on en prend une plus grande quantité, on s'expose à des vomissemens cruels et à des évacuations trop grandes."* He mentions a fact which is curious. In speaking of Europeans having oftentimes eaten of this nut without being acquainted with its properties, he says, "*une règle générale qu'il faut observer à l'égard des fruits qu'on ne connoît point est de n'y point toucher à moins qu'on ne voye qu'ils ont été bequetez par les oiseaux.*"—*Nouveau Voyage*, tom. iii. p. 300, 301. and 302.

In Piso, p. 83. an account will be found of the *Munduy-guacu*, *Lusitanis Pinhoes do Brasil, ejusque usu in medicina.*

I have perhaps quoted too copiously in writing an account of those plants which Labat has described, but I must have followed so nearly what he has said, that my description might



described as a hardness immediately under the lower rib of each side, which sometimes was produced by the ague, and which, if precautions were not taken in time, ended in dropsy. I did not suffer her to continue the *mutamba* for many days, for I found that I was well, and wanted no more nostrums. The *mutamba* is a small tree, having a straight stem; it grows to the height of eighteen or twenty feet, and to the diameter of twelve or eighteen inches. The bark is easily torn off, and is extremely glutinous.

The *Gameleira preta* (black), so called from the dark colour of its bark, is a large tree which grows in low marshy grounds; the stem contains a white juice, which is much sought for as a medicine in all eruptive complaints and in dropsy; it is likewise given inwardly. The juice is obtained by making an incision in the stem, and leaving a vessel into which the liquid may drop. There is another species of the same tree, which is distinguished by the name of white *gameleira*, and this is useless.

I was obliged in September to forsake my house for three days, from a most unexpected

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have been supposed to have had his for its basis. Perhaps these plants need not have been described at all, but to some readers a confirmation of what other travellers have said may afford satisfaction.



cause. A whale was stranded upon one of the sand-banks at the mouth of the harbour; this being the third time that the inhabitants of Itamaraca had been favoured with visitors of this description. *Jangadas* were sent out to it, and when the tide came in, it floated, and was towed into the harbour, where the persons who were employed in the business landed it, as near as they could at high water-mark, in front of and distant from my house about three hundred yards. Many of my neighbours were occupied in making oil; for any one who pleased was at liberty to take as much of the blubber as he could make use of; and one man fairly got into the whale, and ladled out the fat which was melted by the heat of the sun. When the people left the carcase, either at mid-day or at night, it was attacked by numerous flights of *urubus*, and was literally covered by them. The trees round about the spot were occupied by these enormous birds, which were waiting for an opportunity of satisfying their boundless appetites. The *urubu* is nearly twice the size of the common crow of England; it is quite black, excepting at the point of the beak, which is white, as I have been told, but this I did not observe. Wherever there happens to be the carcase of an animal, these birds assemble shortly after the death of the beast, and they seem to arrive in greater or less numbers according to the size of



the carcase. The peasants tell many stories about the king of the *urubus*, who has a tuft of red feathers upon his head, but I never heard any coherent account of this sovereign.

The stench proceeding from the whale became in a few days so intolerable as to render a removal necessary, and therefore I applied to an old creole black, a carpenter, to allow me to reside in his cottage, which was neat and clean. To this he agreed; whilst he went to live with some of his friends.



## CHAP. XV.

RECRUITING. — IMAGES. — ANIMALS. — MARACAS. —  
 APOLLINARIO, MANDINGA AND POULTRY. — HIERO-  
 GLYPHICS. — FESTIVAL OF OUR LADY OF CONCEPTION.  
 — FANDANGOS. — THE FORT. — A CHRISTENING. —  
 THE INTRUDO. — THE AUTHOR LEAVES BRAZIL.

**I**N the months of August and September, I was fully employed in planting cane. I hired a number of free labourers, and was under the necessity, in a great measure, of attending to the work myself. Of this I shall take another opportunity of speaking.

About this time were issued orders from the Governor for recruiting the regiments of the line. The men who are required are pressed into the service. The orders were forwarded to the *Capitaens-mores*, who again distributed them to the captains. The directions were on this occasion, and indeed always are, that men of bad character between the ages of sixteen and sixty shall be apprehended, and sent to Recife for enlistment; and that every family containing two or more unmarried sons shall give one for the service of the country. But it is on these occasions that tyranny has its full sway, that caprice and pique have their full vent; that the



most shameful partiality prevails, that the most intolerable oppression is experienced; in fact now it is, that the whole country is seen in arms against itself, and that every means of entrapping each other are used by the nearest neighbours. It is one of those impolitic arrangements which are sometimes practised by governments without perceiving their pernicious effects, and by which, as in the present case, the bad qualities of mankind are drawn forth, instead of every thing being done for their correction. Revenge, violence, deceit, and breach of trust are excited, and instead of suppression, they meet with encouragement.

The mildness of the provincial government of Pernambuco, under the present Captain-general, is in none of its proceedings more apparent than in this. Although this nobleman has for so many years held the situation of chief of the province, now for the first time were issued the orders for recruiting; but not until they had become absolutely necessary from the state of the regiments. And even now, the directions of the Governor to the officers who were to execute his commands were dictated in the spirit of gentleness; — if this word may be used when despotism sends forth such mandates as these. The official letter recommended impartiality, and threatened punishment, in case wounds were inflicted without the most evident



necessity. But many were the instances of injustice which were committed, and could not reach his knowledge. Petitions were sometimes made to the Governor, in particular instances of injustice; but these were often of no avail, for the custom is, that the recruits should be returned as being fit for service as soon as possible after their arrival at Recife, and their names placed upon the rolls, from which none can be removed without an order from the sovereign, although the provincial governor should be aware of the true state of the case.

A young man of respectability was carried before a certain *capitam-mor*, and the alternative was proposed to him either to marry a young woman whom he had never seen, but who happened to be a burthen to those persons under whose care she was placed, or to become a soldier; — he of course preferred the latter, was sent to Recife, and was obliged to enlist. I heard of many instances of young men being pressed into the service, upon whose exertions depended the support of their parents; and of others whose lives were spent in idleness, but to whom the protection of the captain was extended; and some of these were unlawfully employed in apprehending others. I was in the daily habit of seeing a young man who led an idle life, and who had no duties to perform, lying in wait for some of his former com-



panions, that he might give notice to the captain of the place of their concealment.

For some weeks the whole country appeared to be afflicted with a civil war ; parties of armed men were to be seen in all directions, in search of those who had concealed themselves. An individual who was not well known could not stir from his home without a pass from the captain of the district in which he resided, stating him to be a married man, or naming some other cause of exemption. Nor is a man who is liable to be pressed, safe in his own house, for the *tropa*, or troop, would surround the cottage in which any of these persons were suspected to have taken refuge, and they would demand admittance ; and if this was denied, no scruple would be entertained of breaking down the door, and entering by force : this occurred to my knowledge in many cases, in several parts of the country. Married men ought to be exclusively employed in the apprehension of those who are liable to be pressed. Militia-men are free from acting as oppressors and from being hunted down ; unless the Governor applies to the colonels of the regiment to which they belong. It is among the *Ordenanças* that the recruiting of which I am treating is carried on. Negroes and Indians are excluded from the regiments of the line ; the former on the score of colour, and the latter from their cast ; white men and mulattos



of all shades being alone admitted. The great repugnance which is generally felt towards the service is occasioned by the smallness of the pay, and by the want of proper clothing, whilst the almost incessant duty precludes any hope of working at a trade, or of pursuing any employment that is not connected with the life of a soldier. Several elderly persons told me, that in former times the service was arranged in a manner totally different; that then no difficulty was found in obtaining the number of men required, but rather, that interest was made for the situation of a soldier of the line. Each of the forts upon the coast was garrisoned from the inhabitants of the neighbourhood to a certain number; these enlisted as soldiers of the line, were embodied, and performed the duty of the forts, receiving the usual pay; but they were not liable to removal to any other post; and from their numbers the duty was easy, by which means they were enabled to have around them their wives and families, and to follow any trade to which they might have been brought up. Thus these men had something for which to fight, if the service required that they should act against any enemy of the state; they had homes to defend, they had comforts of which they might be deprived, they had ties which produced local attachments; but the regiments of the present day are filled up with vagabonds



and unmarried men, who could not be expected to fight with the same ardour as those who had to provide for the safety of their families; and these unsettled men might perhaps follow him who gave the highest wages.

The soldier of South America ought to be a being of far different stamp from the professed soldier of Europe. Any war which it might be necessary for Brazil to wage against a foreign invader should (indeed must) be carried on with a direct view to the peculiar advantages of the country; it would be a *guerilla* war, a war under the cover of woods and hills. Therefore, although it may be as well to have a few disciplined soldiers who may be preserved, for the purpose of forming the basis of a large force, if circumstances should require it, still it is not by discipline that success will be ensured; it is through the affection which the soldiers feel for their government and for their country, that the result will be propitious, or the contrary. But the limited population will not allow of considerable numbers of men (comparatively speaking) being cooped up uselessly in forts, without being of any service to the state, whilst the lands are covered with woods, and indeed whilst every branch of industry is requiring additional hands. Besides, if you train a large force to military service, who by being so taught become superior to their countrymen, and yet form it of the



worst of men ; if you bring them up without any affection to the government, and without any hold upon the rest of the inhabitants, excepting that of being able to injure them ; the likelihood is, that when you require their aid, they will be found wanting, and perhaps for higher pay may act against those whom they were expected to defend. If the soldier and the peasant can be combined usefully in the same person, it is in Brazil that such a system should be followed.

The foundation of a church which was commenced at the expense of the *pés de castello*, as the fixed soldiers were called, is to be seen near to the town of Conception. The building was given up when the order arrived from the supreme government then at Lisbon, directing this change of system.

During the recruiting I went to Recife, and in going along by the sea-shore, saw at several cottages parties of armed men, who were waiting to see if they could entrap any one who might be liable to be pressed. At the ferry of Maria Farinha there was a large company, which was stationed there. I happened to be obliged to wait during a shower of rain at a cottage in which some of these fellows were watching for their prey. They were talking in high glee of the stratagems which they had made use of to entrap several recruits, and of the blows which they had been obliged to give to



make some of them surrender. The men who were stationed here received no pay, and yet they were poor. They would probably have been quietly at their work at home, without the thoughts of violence or barbarity which they now entertained, if the perverse institutions of their country did not bring them forward and teach them to be ruffians, at first lawfully; but bad habits are not easily conquered, and the chance is, or rather there is a certainty, that most of those who had been so employed were rendered worse subjects than they had been before. The track of coast between the main land opposite to Conception and the Rio Doce is within one district, and it was upon this part of the road that the chief disturbance seemed to be going on. The *Capitam-mor* had taken it for granted that no one would give his children for the service, and therefore had, without asking, immediately commenced operations of violence, taking the people unawares, that as many recruits as possible might be obtained, and his zeal in the service made manifest. From the Doce to Olinda, the coast is in the district of Olinda, and here all was quiet; the *Capitam-mor* had followed the orders of the Governor strictly, and things were as regularly conducted as the system would allow. These facts are mentioned to show, that the performance even of the orders of the provincial Governor, who resides within a



few leagues, depends upon the individual character of the person to whom they are forwarded. God grant that I may soon see such a system altered, — that the eyes of those who have the power of effecting this alteration may be opened, for their own good as well as for that of the people over whom they rule!

The river Maria Farinha is that which runs up to Jaguaribe; its mouth is wide, and the bar will admit of craft of some size; but the port cannot be considered as being worthy of attention. The horses swim across, but the passage is distressing to them, for the tide runs rapidly. In my way to Recife along the beach, I passed the fort of Pao Amarello, distant from that place four leagues. It is small and built of stone. The garrison is little more than nominal, but it affords a comfortable residence for a captain of the Olinda regiment. The port opposite to which the fort is situated, is nothing more than a slight curve which the coast makes at this spot, by which vessels at anchor can scarcely be said to receive any shelter; but the landing-place is good. Wardenburg, the commander of the Dutch forces which invaded Pernambuco in 1630, landed at Pao Amarello.\*

I was in the habit of conversing with several of the people of colour who resided in my neighbourhood. One man particularly amused me

† History of Brazil, vol. i. p. 466.



much; he was a short and stout creole black, and a shoemaker by trade. I was greatly entertained with his pompous manner, exalting in terms of extravagant praise the advantages which Itamaraca enjoyed, and the excellencies of Conception, which was his native spot, in particular. He lamented much the removal of the mayor and chamber to Goiana, giving me to understand that undue influence had been employed; forgetful of the insignificance of one place and the importance of the other. He also told me with much vehemence of voice and action, that the late vicar had wished to remove the image of our Lady of Conception from the parish-church to Pillar; but that the inhabitants assembled, and prevented the accomplishment of the plan. "No," he said, "if that image was to leave us, we should consider ourselves unprotected, and then indeed would our town be utterly destroyed." The vicar of whom the man spoke, might have gone to reside at Pillar if he pleased, but *he*, too, had his prejudices in favour of the image, and did not like to say mass before any other in his own parish. Thus images cease to be regarded as the representations of those to whom prayer is to be addressed; a value is placed upon the wood itself, and religion degenerates into unveiled idolatry.\*

\* The following story was current at Conception, and I knew all the persons of whom it was related. A young man



Another instance of the same description of feeling occurred at Pillar. Our Lady under that invocation was represented by a small image, which from age had become very dirty. A priest who used to officiate at the chapel of the village in question, preferred purchasing a larger image in the place of directing that the old one should be painted afresh; he did so, and quietly removing the old image to a house in the neighbourhood, placed the new Lady upon the altar in its stead; but lo! many of the inhabitants would not hear mass when they perceived the change that had been made; however the priest went through the service, and then returned to his own residence, which was at some distance. The people discovered that the image still remained in their neighbourhood, and presently the house in which it was concealed became known. The owner sent for the priest, being afraid that some disagreeable consequences to himself might ensue. The

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was intimate in a family of a rank inferior to his own, and he frequently made presents to several individuals of it, which was generally thought strange, as it did not contain any young female. Therefore to account for this predilection, it was reported, that the good old woman to whom he was so kind, possessed a small image of St. Antonio, which was concealed in a bit of old cloth; and it had several scraps of ribbons, and I know not what else, tied to its neck, legs, and arms; and with this she was said to perform certain mysterious rites, which secured the continuance of the young man's affection towards herself and family.



priest came, and without ceremony wrapped up Our Lady in a handkerchief, and rode off with her to his own house, from whence she was transferred to one of the side-altars of the parish-church. Even at the time of which I am treating, some of the inhabitants came to say their prayers before this image, unmindful of the inconvenience of the distance.\*

The sexton of the parish-church, who was a mulatto man, had much peculiarity of character. He had a great deal of penetration, but was extremely cautious in what he said; and when questions were asked relating to any affair in which he thought he might become implicated; he usually answered—“Where white men are concerned, negroes must be silent.”† This fellow was once holding a candle in the hand of a dying person, and repeating the word “Jesus,” as is customary; the patient began to move restlessly, but Gonsalo quietly went on with his dismal work, and added with perfect uncon-

\* When I resided at Jaguaribe, I was once standing by, and hearing the conversation of a man and woman, who were laughing and joking upon several subjects; but I was more particularly amused when the man answered to something that had been mentioned, saying, “I will ask Our Lady of the Conception.” The woman replied, “But she will not grant what you ask;” he then said, “Well, I will then apply to our Our Lady of the O.”—Thus entirely forgetting that the same person is intended under another name.

† “*Em negocio de branco, negro nam se mete.*”



cern — “Come die, and have done with your nonsense.”\*

The creole negro of whom I have above spoken, was fond of shooting the larger kinds of game, such as antelopes, which are called in the country *veados*, and *pacas* (*cavia paca*). This was done in the following manner:— A platform of thick twigs was made among the branches of a tree, at the height of several feet from the ground, near to some one of those plants upon whose leaves or fruit these animals feed. At night two men placed themselves upon this platform, and when the footsteps of the animal were heard, one of the men would light a small taper prepared for the occasion, and the other, with his gun ready, looked round for the game. The animal was allowed to come as near as it seemed inclined to do unmolested, and was then fired at. The men immediately descended, and oftentimes did not attempt to find their prey until the morning; returning to the spot for the purpose. This is the usual manner of obtaining these animals. The *tatu verdadeiro*, or legitimate armadillo, was also sometimes caught by him. I requested him to obtain for me a *tamanduá*, which is a small species of ant-eater; he brought me one of which the body was about six inches in length,

\* “*Morra e deixe de bobagens.*”



and the tail about twelve; and the hair of its skin was extremely soft; the animal was clinging closely to the bough of a tree, and its tail also was entwining the branch. My black friend, the shoemaker, told me that he had been ordered to eat the flesh of the *tamandua* after having had an eruptive complaint, and that it was very beneficial for persons who were recovering from the *bobas* or yaws. He said that it had "a taste which was like unto the smell of the ants." The Sloth was to be seen here occasionally; also the *cotia* (*cavia caudata*). The *porco da India*, the guinea-pig, I have only seen in a tame state. At Jaguaripe, the *capivara* (*cavia capybara*) was often seen among the mangroves; the Indians sometimes eat it, but few of the negroes will. There is also another mangrove animal, which is called in that country *guachinim*; it feeds on crabs, and from what I could hear, has much resemblance to a cat, but the tail is much longer; however I never saw it. Neither did I see the *lontra* or sea-otter, but the skins of this animal are much valued for saddle-cloths, bearing a higher price even than the skin of the jaguar.

I heard accidentally, in conversing with persons of the lower ranks in life, of an instance in which the Indians continued their heathenish customs. A family resided at a plantation in this neighbourhood, which had much intimacy



with many Indians, but none of the members of it were of that cast. When the heads of the families were from home, the young females were in the habit of meeting to amuse themselves. On one of these occasions, an Indian girl carried one of her companions into the hut in which she and her parents dwelt, and on this playmate questioning her, from girlish curiosity, about several gourds which were hanging up in the room, she appeared much alarmed, and said, "You must not look that way, those are *maracàs*, which my father and mother generally put into their chest, but they have to-day forgotten them." Notwithstanding her entreaties to the contrary, her companion took hold of one of the gourds, and moving it quickly discovered that there were pebbles within; they had handles to them, and tufts of hair upon the top, and they were cut and carved in divers unusual forms. Here this matter ended, but soon afterwards several of the mulatto women agreed to watch the Indians, for they knew that they often danced in their huts with closed doors; this was an uncommon practice, and inconvenient too, for the open air is much pleasanter. They had soon an opportunity of witnessing one of these meetings. The huts are constructed of coco-leaves, and through these they managed to obtain a view of what was going forwards. There was a large earthen pot in the centre;



and round this both men and women were dancing. A pipe was handed occasionally from one to the other. Soon afterwards, one of the Indian girls told one of her companions of a different cast from her own, as a great secret, that she had been sent to sleep at a neighbour's hut a few nights before, because her father and mother were going to drink *jurema*. This beverage is obtained from a common herb; but I never could persuade any of the Indians to point it out to me; though when they positively asserted that they were unacquainted with it, their countenances belied their words.

I had a visit in October from a strange old man, whose age was generally supposed to border upon ninety years. He was a creole black, and had been a slave upon the plantation of Santos Cosmo e Damiam in the Varzea to the southward of Recife; he had settled at Iguaraçu, after he obtained his manumission, having married, when he was about seventy years of age, a young woman of his own colour; and he was now surrounded by a young family. This man did not reckon his age by years, but by the governors; and as each of these, with few exceptions, remained at the head of the province only three years, something near the truth could be collected. This mode of computation is very common. I have often, on asking the age of any person, received for answer, that the in-



dividual concerning whom the enquiry was made, had been born in the first, second, or third year of such a governor. The dreadful famine of 1793 is also an era from which the peasants date many circumstances.

Old Apollinario was staying at Conception with a friend, and I requested him to come down to my place every evening for the purpose of teaching some of the young persons their prayers, a task of which I knew him to be fond, as he considered this to be a meritorious action; one by which he would have still further services to plead in his favour with the Virgin and St. Peter, as he himself told me. When he came to give his report to me of the progress of each negro, I liked much to keep him, that I might converse with him. He often spoke of the Jesuits, under the name of the *Padres da Companhia*; he was fond of them, but he added, "I must not speak well of them, for our prince does not like them; and yet they did a great deal of good too." He said that they were true and saint-like *padres*, very different to those of the present day. He was much surprised at my knowing any thing about them; he said, "You were not alive at the time they were here, and even if you had been alive, you could not have been in Pernambuco; therefore how is it that you know of their existence at the time of which I speak." I never could make him perfectly comprehend how I ob-



tained my knowledge of them. But he was not the only person whose comprehension, thus taken by surprise, could not contain the new ideas which were imparted, by the knowledge of the existence of books spread all over the world, and of men who wrote for the instruction of others. Some of these people with whom I conversed were much puzzled, when I spoke of the variety of languages and countries in the world; "Then," they would say, "how is it that people understand each other?" To this I answered, that these languages were to be acquired by study. "Yes, I understand you," they would rejoin, "you are all much cleverer than we are here\* ; we could not learn any language but our own." These people were invariably humble, and always ready to receive instruction.

The peasantry of the sugar-plantation districts near to the coast, and the fishermen, are of characters nearly similar, but the former are more favourably spoken of than the latter, and I cannot avoid saying, that I should prefer as a servant a man who had been brought up as a planter of mandioc, to one whose life had been passed upon a *jangada*. These people are said to be less courageous, less sincere, and less hospitable than the Sertanejos ; but they are likewise less vindictive, more obedient, more easily guided, and

\* " *A sua gente he mais sabida que a nossa.*"



more religious ; and though their knowledge is very confined, still their frequent communication with Recife and other towns renders them, of course, less unacquainted with what passes in the world than the inhabitants of the interior. The free schools which are established in many places are of much service, and although reading for amusement is totally beyond the comprehension even of many persons of the secondary rank, still the acquirement of the rudiments of knowledge prepare them for improvement, when books begin to make their way. Some of my neighbours, both at Itamaraca and at Jaguaribe, chanced at times to come in whilst I was reading, and would be curious to know how it was that I could find amusement in being so employed. I remember one man saying to me, "You are not a priest, and therefore why do you read ; is that a breviary in which you are reading ?" On another occasion, I was told that I had got the character among the people of colour in the neighbourhood of being very holy\*, for that I was always reading. A person who can read, write, and keep accounts, has attained the height of perfection, and is much respected ; or rather of late years, one who does not know how to do these things is looked down upon. The women particularly pride themselves upon the superiority which they

\* "*Dizem, que Vm. he muito santo.*"



enjoy by this means ; by which they are brought to an equality with their husbands. In the above general character of the free people, I do not include the planters of large property, for their acquirements are oftentimes considerable ; and the Indians, too, are quite separate, owing to their degraded state ; however I include the white persons of small property : it is surprising, though extremely pleasing, to see how little difference is made between a white man, a mulatto, and a creole negro, if all are equally poor and if all have been born free. I say surprising, because in the English, French, and Dutch colonies, the distinction is so decidedly marked ; and among the Spaniards, lines are even struck between the several shades of colour.

I recollect Apollinario telling me of his distress on one occasion, when he resided in the Varzea. He met the vicar of that parish on horseback with the sacrament, which he had been taking to some sick person. The rain poured in torrents, and the mud in the road was half way up to the knees ; but yet it was necessary to pay the usual respect, consequently the old creole went down upon one knee, and as the priest passed, he cried out, "Pardon me, Sir Vicar, for this one knee, but if I was to put both to the ground, I could not again rise." He told me this with perfect gravity, and I perceived that



he thought this circumstance would be recorded against him as one of his heaviest sins.

One day the old man came to me with a face of dismay, to show me a ball of leaves tied up with *cypô*, which he had found under a couple of boards, upon which he slept in an out-house; for he had removed from the house of his friend in the town to my place. The ball of leaves was about the size of an apple. I could not imagine what had caused his alarm, until he said that it was *mandinga*, which had been set for the purpose of killing him; and he bitterly bewailed his fate, that at his age any one should wish to hasten his death, and to carry him from this world before our Lady thought fit to send for him. I knew that two of the black women were at variance; and suspicion fell upon one of them who was acquainted with the old *mandingueiro* of Engenho Velho, therefore she was sent for. I judged that the *mandinga* was not set for Apollinario, but for the negress whose business it was to sweep the out-house. I threatened to confine the suspected woman at Pillar, and then to send her to Para, unless she discovered the whole affair; this she did, after she heard me tell the manager to prepare to take her to Pillar. She said that the *mandinga* was placed there to make one of the negroes dislike her fellow-slave and prefer her to the other. The ball of *mandinga* was formed of five or six



kinds of leaves of trees, among which was the pomegranate leaf; there were likewise two or three bits of rag, earth of a peculiar kind, ashes which were of the bones of some animal; and there might be other ingredients besides, but these were what I could recognise. The woman either could not from ignorance, or would not, give any information respecting the several things of which the ball was composed. I made this serious matter of the *mandinga*, from knowing the faith which not only many of the negroes have in it, but also some of the mulatto people; however I explained to every one that I was angry with her from the bad intention of the scheme, and not from any belief that it would have any effect. There is another name for this kind of charm; it is *feitiço*, and the initiated are called *feiticeiros*; of these there was one formerly at the plantation of St. Joam, upon the island, who became so much dreaded that his master sold him to be sent to Maranham.

Old Apollinario was useful to me in taking care of my poultry. I had great quantities of the common fowl, and as I had cleared the land to a considerable distance around the house, the fowls had a good range without being molested by the foxes. I had ducks, turkeys, and pigeons, the young of these last were frequently destroyed by the *timbu*; this animal is about the size of a small cat, and has a long tail, which is scaly and



whitish; the colour of the body is dark brown, with two white stripes from the nose to the tail down the back; the head is long, and the snout is pointed; it has an abdominal pouch, which is large. When pursued, it soon surrenders, by coiling itself up in its tail. I give the description as I received it, for although we watched oftentimes for the purpose of catching one of these animals, we were not successful. I had some geese at Jaguaribe and at Itamaraca, but from what cause I know not, the young ones were scarcely ever reared. Many other persons had found equal difficulty in this respect with myself. Guinea-fowls are esteemed, but give much trouble, for their unaccommodating disposition renders it necessary to keep them separate from all other kinds of fowl. There is only one pair of peacocks in Pernambuco; they are in the garden of the widow of a merchant, in the neighbourhood of Recife. Snipes and wild ducks are to be found in low marshy grounds; and upon the island at certain times of the year there were great numbers of wild doves. The bees which I have seen at some of the farm-houses are preserved in a part of the trunk of the tree in which they had originally been found; the tree is cut down, and the portion containing the nest is brought home. The bees are black, and much smaller than those of Europe, nor is their bite nearly so painful; the log of wood in which they



are preserved is sawed or cut in some particular manner, which I cannot exactly describe, by which means the honey can be taken out. The honey is always liquid. It is used as a medicine rather than as food, for the small quantities of it which are to be obtained render the demand of it for the medical men fully equal to the supply.\*

In the month of November there arrived a priest upon a visit to the vicar, whose exertions are incessant on every subject which relates to the improvement of his country. He had now been staying with a friend in the province of Paraiba, and had made a drawing of a stone upon which were carved a great number of unknown characters and several figures, one of which had the appearance of being intended to represent a woman. The stone or rock is large, and stands in the middle of the bed of a river, which is quite dry in the summer. When the inhabitants of the neighbourhood saw him at work in taking this drawing, they said, that there were several others in different parts of the vicinity, and they gave

\* Labat, in the *Voyage du Chevalier des Marchais, a Cayenne, &c.* vol. iii. p. 253. gives an account of the bees which corresponds in some respects with mine. He says, "*Elles n'ont point d'aiguillon, ou il est si foible qu'il ne peut entamer l'épiderme, aussi sans préparation et sans crainte on les prend à pleines mains sans en ressentir autre incommodité qu'un léger chatouillement.*" — I do not think those of Pernambuco would be found to be quite so harmless.



him the names of the places. It was his intention to return again the following year, and seek them out. I should have brought with me a copy of this curious drawing, if my departure from Pernambuco had not been hastened from unavoidable circumstances.

I was invited about this period to attend the funeral of a young married woman of respectable family. I went about five o'clock to the house of the vicar, that I might go with him and three other priests. From hence we adjourned at dusk to the church, where the priests, all of whom were already in their black gowns, put on over these the short lace rochet, and the vicar took in his hands a large silver cross. We walked to the house in which the body was laid; this was habited in the coarse brown cloth of the Franciscan order, for the deceased had belonged to the lay sisterhood of the Third Order of St. Francis; the face was uncovered, and the body was laid upon a bier, the room being lighted with many torches. The habits in which the bodies of the deceased lay brothers and sisters of the Third Order are dressed, are obtained from the convents of St. Francis, and are said to be the habits of deceased friars; but probably the worn-out dresses of those who still live are likewise sold, and thus arises a considerable source of revenue to the convent. There were assembled in the room several of her male relations and others who had



been invited. After a good deal of chaunting, a wax taper was given to each person present, and these being lighted, we proceeded to the church which was hard-by, walking in pairs; the bier followed, carried by four persons, and there was chaunting as we went along. In the middle of the body of the church, a scaffolding was erected of about four feet from the ground, and upon this the bier was placed, the attendants standing round whilst the priests chaunted. The body was soon put into the grave which was in the church, and there was lime in it. The friends of persons deceased aim at having as many priests at the funeral as they can collect and afford to pay; though on the occasion of which I speak, the priests served without any remuneration, for the young woman was the near relative of a priest with whom the others were intimate. Likewise all the neighbours who are of an equal rank with the deceased, are invited to attend, that the ceremony may be as splendid as possible. Notwithstanding the manifest inconvenience, and the mischief which the unwholesomeness of the custom might, and perhaps does cause, all bodies are buried within the churches. Indeed the prejudice against being buried in the open air is so great, that even the priests would not dare to alter this mode of proceeding, supposing that they wished so to do.

Towards the end of the same month (Novem-



ber), it is customary for the vicar to determine upon those persons who are to sustain the expenses of the nine evenings previous to the festival of Our Lady of Conception, — that is, to supply the bonfires, gunpowder, oil, &c. Each evening is provided for on all these occasions, by one or more persons of the immediate neighbourhood, and a greater or less expense is incurred, according to the means and the inclination of the individuals who have been named. It was my general practice to accompany the vicar to church on Sundays and holidays, returning with him to his house to breakfast. I was in the church when he read over the list of the names of those who were to provide for the nine evenings, and was somewhat surprised to hear my own in conjunction with that of a neighbour, for the ninth night. I had, however, some suspicion that this would be the case, for I had heard some whisperings upon the subject among the secondary people; the custom is, thus to keep the individuals who are to be concerned ignorant of what is intended. We began on the following morning to make preparations for the occasion, and sent to Recife for the colours of several ships, some gunpowder, fire-works, and a few of the musicians of the band of the Olinda regiment, applying through a friend for the consent of their colonel. We likewise sent for Nicolau, a creole black, and a tailor by trade;



but whose merry tongue and feet made him like dancing and singing better than the needle: and we agreed with him to bring over from the village of Pasmado, a set of *fandango* performers. The colours were raised upon long staffs, very early in the morning of our day, in two rows along the area of the town; and as the sun rose, several guns were fired, — of those which are usually made use of at festivals; they are composed of a small and short iron tube, which has a touch-hole of disproportionate dimensions; they are placed upright upon the ground, and the match is then applied. In the course of the day the band played, and in the evening were kindled about twenty bonfires in the square of the village. The houses were illuminated with lamps, which were made of the half of the rind of an orange, each containing a small quantity of oil and cotton. There were likewise great numbers of large crosses, lighted up in the same manner in several parts of the square. The church was crowded, and the noise of the people was great; the guns were fired at intervals; the musicians of the festival, with violins and violoncellos, played within the church, and the Olinda men on the outside; and rockets were let off occasionally; indeed the confusion was extreme. Some of the numerous horses which stood in all quarters, tied to railings or to door-posts, or held by little chil-



dren, whilst their masters were amusing themselves, took fright and broke loose, adding not a little to the noise and bustle. All the affairs in and about the church ended at so late an hour, that the *fandangos* were deferred until the following evening. The band had been playing close to the door of the vicar's residence, which was much crowded with several of the first families of the island; and in the front of the house a great concourse of people was assembled. At the moment that the music ceased, an *improvisatori* or *glozador*, as these persons are there called, set up his voice, and delivered a few verses in praise of the vicar; he then praised Our Lady in a strange style, giving her every fine epithet, whether appropriate or not, which came to his recollection. Then he rung changes upon every body he could think of, and I heard the name of Henrique da Costa, to which mine was metamorphosed, thrown in every now and then among the rest. I was praised for my superior piety, in giving so splendid a night in honour of Our Lady. On the following morning every arrangement was made for the *fandangos*. A spacious platform was erected, in the middle of the area of the town, and in front of the vicar's dwelling, raised about three feet from the ground. In the evening four bonfires were lighted, two being on each side of the stage, and soon afterwards the performers made



their appearance. The story which forms the basis of this amusement is invariably the same; the parts, however, are not written, and are to be supplied by the actors; but these, from practice, know more or less what they are to say. The scene is a ship at sea, which, during part of the time is sailing regularly and gently along; but in the latter part of the voyage she is in distress. The cause of the badness of the weather remains for a long time unknown; but at last the persons who are on board discover that it has arisen from the devil, who is in the ship, under the disguise of the mizen-topmast-man.

The persons represented, are

The Captain,                      The Pilot or Mate,

The Master,                        The Boatswain,

The Chaplain,

The *Raçam*, or distributor of  
the rations,

The *Vasoura*, or sweeper of  
the decks,

} Two clowns;

The *Gageiro da Gata*, or mizen-topmast-man,  
*alias* the Devil.

Twelve men and boys, who are dancers and singers, stand on the stage, six of them being on each side of it; and the leader of the chorus sits at the back of the stage with a guitar, with which he keeps the time, and this person is sometimes assisted by a second guitar-player. A ship is made for the occasion; and when the



performers stepped on to the platform, the vessel appeared at a distance under full sail, coming towards us upon wheels, which were concealed. As soon as the ship arrived near to the stage, it stopped, and the performance commenced. The men and boys who were to sing and to dance, were dressed in white jackets and trowsers; they had ribbons tied round their ancles and arms, and upon their heads they wore long paper caps, painted of various colours. The guitar-player commenced with one of the favourite airs of the country, and the chorus followed him, dancing at the same time. The number of voices being considerable, and the evening extremely calm, the open air was rather advantageous than the contrary. The scene was striking, for the bonfires threw sufficient light to allow of our seeing the persons of the performers distinctly; but all beyond was dark, and they seemed to be inclosed by a spacious dome; the crowd of persons who were near to the stage was great, and as the fires were stirred and the flame became brighter, more persons were seen beyond on every side; and at intervals the horses, which were standing still farther off, waiting for their masters.

When the chorus retired, the captain and other superior officers came forwards, and a long and serious conversation ensued upon the state of the ship and the weather. These actors were dressed



in old uniforms of the irregular troops of the country. They were succeeded by the boatswain and the two clowns; the former gave his orders, to which the two latter made so many objections that the officer was provoked to strike one of them, and much coarse wit passed between the three. Soon afterwards came the chaplain in his gown, and his breviary in his hand; and he was as much the butt of the clowns, as they were of the rest of the performers. The most scurrilous language was used by them to him; he was abused, and was taxed with almost every irregularity possible. The jokes became at last so very indecent, as to make the vicar order his doors to be shut. The dancers came on at each change of scene, if I may so say. I went home soon after the vicar's doors were closed, and did not see the conclusion; but the matter ended by throwing the devil overboard, and reaching the port in safety. The performers do not expect payment, but rather consider themselves complimented in being sent for. They were tradesmen of several descriptions residing at Pasmado, and they attend on these occasions to act the *fandangos*, if requested so to do; but if not, many of them would most probably go to enjoy any other sport which the festival might afford. We paid their expenses, and gave them their food during their stay; they were accompanied by their families,



which were all treated in the same manner, to the number of about forty persons.

I here take the opportunity of mentioning another common amusement at festivals, which is known under the name of *comedias*; but this I did not chance to see. A stage of the same kind is erected, and regular farces are performed; but I believe that women do not ever appear upon these stages, though they do upon the stage of the theatre at Recife.

I slept one night at Pillar, and in the morning following accompanied the chaplain to the fort, who was going to say mass at his chapel, as it was a holiday. The fort is situated upon a projecting sand-bank, and was formerly quite surrounded by water; but the channel for small craft, which ran between the fort and the island, is now nearly closed by the accumulation of sand at its mouth.\* When we dismounted at the gate, our horses were taken into the fort, and were put into the commandant's stable. The sentinel desired me to take off my spurs, and we then passed through the gate, and along the covered way until we entered the area in the centre, with the chapel and other buildings along two sides of it. The commandant is a captain of the Olinda regiment, an elderly and

\* I have seen a print in Barlæus representing this channel as still being open, and the fort situated upon an island which it almost entirely covers.



most formal man, full of etiquette; and all the other officers are of the same standing. I was introduced to the chief, and we then proceeded to the chapel. Forgetful of necessary forms, I had placed myself next to the wall on the right hand side of the chapel; but the commandant would not give up his right, and therefore reminded me to move, that he might take that place. As soon as the mass was ended, we took our leave. Some idea of the state of the works may be formed from the following anecdote. A former chaplain was dismissed from his situation owing to the non-observance on his part of established regulations. The gate was opened for his admission, and that of any other person who might wish to hear mass on Sundays and holidays; but on one occasion he unfortunately espied the commandant standing in the area of the fort, through a breach in the walls, upon which, instead of going round to the gate, he rode unceremoniously through the breach in his anxiety to greet the commandant, who was much disconcerted at the occurrence. At the time I was there, the garrison consisted of militiamen; and an idea of the discipline of these may be formed from the following circumstance, which took place only a short time before my visit to the fort. The adjutant, who was between seventy and eighty years of age, threatened to strike or gently touched with his cane one of the



men who had refused to hear mass; the fellow waylaid the old officer one evening, and gave him several blows of which he died. The soldier absconded, and was not again heard of. The guns were in a very bad state, and the usual supply of powder was merely sufficient for the salutes on days of gala; there were indeed some heaps of balls, upon which the rust surpassed the quantity of sound iron.

In the course of this year some of my friends from Recife came to see me; I had been often at Amparo, and at the houses of several other planters; but I do not particularly mention any of these visits, for they did not discover any thing new. I went to Recife three or four times. After the commencement of the rains in 1815, I left Itamaraca with Manoel about four o'clock one afternoon, having been detained thus late by unforeseen occurrences. The weather was fine, and as the moon would rise early, I thought that the evening would be pleasant; but when we were about three leagues from the island, the rain began to pour; and when we reached the plantation of Inhaman, which is half a league farther, we were completely wet through. Immediately beyond this place, the road is on one side bordered by a steep hill, from which the water ran down in such great quantities, that the horses were nearly up to their knees in it; however we gained the great cattle track, and stopped



at a liquor shop by the road-side. I bought a considerable quantity of rum, which I threw over my head and shoulders and into my boots, and Manoel did the same; each of us likewise drank a good dose of it. This practice is very general; I had for some time followed it, and although I had been much exposed to the rain in the course of the preceding year, had not suffered from it, not having experienced another attack of ague; but perhaps this is not attributable to precaution, but to being seasoned to the climate.

When we arrived at the village of Paratibi, night had nearly closed in. I met with Antonio, (the man who was waylaid when I resided at Jaguaribe,) and he wished me to stay at his cottage, but I preferred going on, now that we were completely wet through. As we were ascending the hill beyond Paratibi, I was in hopes of a fine night, for the moon was clear, but she did not afford us light for many minutes. In the valley of Merueira the rain again came on, with vivid lightning; and in going through the wood beyond the valley, the darkness was so great as to prevent me from seeing Manoel's horse, excepting now and then during the flashes of lightning; although the animal upon which he rode was of a gray colour, approaching to white, and mine was sometimes touching his, for he rode in front. When we arrived near to the hill which descends on the side nearest to



Recife, I reminded him to keep to the left, for the precipice is dangerous on the right hand side; but he did not understand me or his horse was restive, and was going too much to the right, when he slipped and fell on one side within a few yards of the place which he was to avoid. I dismounted to assist Manoel, but only saw his situation by the flashes of lightning. I asked him after himself, his horse, and his pistol, and to each question received for answer that all was well. I then said to him, "Where is the road?" for I had turned round in different ways so frequently in assisting him, that I had no notion of the direction which we ought to take to find the road; and indeed at one moment I had formed the idea of remaining where we were until the break of day. But on again asking Manoel if he was certain respecting the right direction, his answer was in an angry voice, for he was wet and bruised, "I see the road; don't be afraid, Sir." He led, and I followed him, each leading his horse; we descended side-ways, for the ground was too slippery, owing to the rain, to allow us to advance in any other manner. My horse struck me with his head several times, and he too every now and then narrowly escaped falling. The width of the road is about six feet; there is on one side a precipice of great height, which has been formed by the torrents in the rainy season; these have caused the ground to



fall in, and have now worn it quite away; on the other side, the declivity is less perpendicular, but it is covered with the short stumps of trees, among which there is no possibility of treading safely without a sufficient light. We reached the bot<sup>o</sup>m without accident, and when we entered the village of Beberibi, the rain nearly ceased, and the night likewise was clearer, but the moon had set. We crossed the hill beyond Beberibi very slowly, and arrived at Agua Fria, the residence of one of my friends, distant from Recife two leagues, between one and two o'clock in the morning. If the weather had been fine, we should have arrived between eight and nine o'clock in the evening preceding. The instinct (if I may so call it) which is possessed by the Indians, by a great number of the negroes, and indeed by many individuals of mixed casts in finding out the right roads, often surprised me, but never more than on this occasion. I could not see any thing, but Manoel certainly did feel that he was quite sure of being in the right path, else he would not have spoken so positively; he had a considerable stock of courage; but was always cool and collected.

At Agua Fria I passed some of the pleasantest hours of my residence in Brazil. The owner of the place is an English gentleman, to whom I owe many obligations; we were on most intimate



terms, indeed I felt as much at home at Agua Fria as at Itamaraca. The spot was in the rudest state when he took possession of it; but although the soil was not propitious, the *sitio* (settlement) was advancing; he had built a good house, and was erecting out-houses, making fences, and planting useful and ornamental trees. The place had been infested by red ants, but with much labour they had been destroyed, by digging into the ground for the nests. Behind the house there was a lake of considerable extent, which had been formed by the course of a rivulet having been stopped through the accumulation of loose white sand in the part which is now the road; so that the road is higher than the lake on one side, and the land along which the river formerly ran on the other side. When the waters rise in the winter the lake overflows and runs across the road, but during the greatest part of the year the road is dry, or nearly so. If the lake was drained, the settlement of Agua Fria would be worth ten times its present value, for the boundaries of it are the channel of the rivulet. This lake is covered over with reeds, rushes, and coarse grass, and the roots of these plants have formed a thick coating over the water, which would not support the weight of a man, but much labour is required to cut through it.



There were numbers of *jacarès* or alligators\* in this lake, which rendered it dangerous to work in cutting away the rushes, which it was necessary to do, for the purpose of forming an open space in which the horses could be watered and washed, and indeed the grass was eaten by them when other kinds failed in the dry season. I may here mention some others of the lizard tribe. The *camaleam* (*lacerta Iguana*) is often to be met with; also the *tijuaçu*, which is, I believe, the *lacerta teguixin*; this is very common. There is likewise the *calango*, which is smaller than the other two; these three species are all of them eaten by the lower orders of people. The *vibra* and the *lagartixa* are two small species of lizard, which are continually to be seen in all situations; in and upon the houses, in the gardens and in the woods; they do good rather than harm, for they eat flies, spiders, &c. and they are to my eyes very pretty creatures; their activity, and at the same time their tameness, made me fond of them.

\* I have been much blamed by one of my friends for not having eaten of the flesh of the *jacarè*; and indeed I felt a little ashamed of my squeamishness, when I was shown by the same friend, a passage in a French writer, whose name I forget, in which he speaks favourably of this flesh. However, if the advocate for experimental eating had seen an alligator cut into slices, he would, I think, have turned from the sight as quickly as I did. The Indians eat these creatures, but the negroes will not, no, not even the *gabam* negroes, who are said to be cannibals.



In my rides to Recife through the Merueira wood I always heard the hoarse croaking of the *sapo cururu* (*rana ventricosa*), and also of the *sapo boi* or ox-toad, both of which made a most disagreeable and dismal noise; they were particularly active on the rainy night which I have above described. The constant noise which the crickets make as soon as the sun sets, fails not to annoy those persons who have recently arrived in the country; and I recollect that on the first evening which I spent in the country on my arrival at Pernambuco, I stopped several times when conversing, as if waiting to let the noise cease before I proceeded; but this wore off (as it does with every one), and latterly I did not hear the noise even when it was spoken of in my presence. However, if one of them gets into a house, there is no resting until it be dislodged, owing to the shrillness of its whistle. The body of the insect is about one inch or one inch and a half in length, and the legs are long; the whole of the insect is green. There is another species which is distinguished by the name of *gryllo branco*, or the white cricket; it has likewise a sharp whistle; may not this be the same insect as the former, in a different state? There is likewise the *gryllo de feijam* or bean cricket, which is so called from the destruction which it makes in the plantations of



the French bean; it is of a dusky brown colour, approaching to black.

I was invited in January 1815 to attend a christening at the sugar-plantation of Macaxeira, which is the largest and the most valuable in every respect of the three in the island. The vicar, another priest, a captain of the *ordenanças*, and myself, set off early on the morning of the day appointed. We rode through the plantation of St. Joam, and spoke to the owner, who was preparing to follow us with all his family. He is a Portuguese who has accumulated a large fortune in Brazil, and has married one of the daughters of the owner of the place to which we were going. This person and his immediate relatives will in the course of a short time probably possess one half of the island of Itamaraca. We were received at Macaxeira by the father and uncles of the child; and afterwards the grandmother, who is a widow lady and the owner of the estate, made her appearance, and by degrees we saw the younger ladies of many of the neighbouring families. As soon as the christening was over, the day was devoted to eating and drinking and playing at cards. When the men had left the table after dinner, the cloth was again laid, and the ladies sat down to dine; but one of the priests declared that this separation was barbarous, and seating himself again, was followed by several other men, and



thus they dined a second time. The evening ended rather boisterously, but good-humouredly; the wine was poured out into tumblers, and these being as frequently emptied as if they had been smaller, only a few of the guests returned home the same night; but those who remained crept off early and quietly on the following morning.

I accompanied the vicar to Pillar to pass the *intrudo* at that place. We set off on the Saturday afternoon, and on our arrival found that the whole clan from Macaxeira and St. Joam had taken up their quarters close to the house which we were to inhabit. In the evening a tight rope-dancer was to exhibit in the open air, and at the appointed hour he took his station, and went through several of the common feats of activity with considerable neatness. He was paid in a singular manner. Before he began to dance, the clown cried out, "Here goes to the health of the vicar," then, after the performer had danced for a few minutes, he stopped, and the clown came to our party, and with many jokes and much pretended ignorance of the vicar's person, he found him out and asked for a donation, as is the custom; this being acceded to, and the vicar having given what he thought proper, the clown returned to the rope-dancer, upon which a shout was set up by those who were round about him, which was intended as



an acknowledgment for his generosity. Then the clown mentioned the name of some other person, and so forth. After the dancer had exhibited to the health of several persons, a slack rope was hung between two coco-trees and at a great height from the ground: to this the man removed, where he continued dancing until a late hour to the health of every one whose name his clown could think of.

On the following day, after the service of the church was over, the *intrudo* jokes and tricks began, and before the conclusion of the sport in the evening, each person had been obliged to change his clothes several times. The ladies joined with heart and soul, and particularly the good old lady of Macaxeira, who was wet through and through, and yet carried on the war. The priests were as riotous as the rest, but their superiority of manner even here was perceivable; their jokes were well-timed, and were not accompanied by any brutality of behaviour; there was a seeming deference in their manner, when they were drenching the person upon whom they made an attack, and they took care that what they threw was clean, which with others did not always happen.

On Monday morning every one rose fresh for action, and to work we went until three o'clock in the afternoon, scarcely affording time for eating. We then adjourned to the sea-shore,



for the purpose of witnessing the christening of the king of the Moors. On this day all the *jangadas* and canoes were put in requisition; the owners of them and others of the inhabitants of the neighbourhood were divided into two parties, Christians and Moors. A stage was erected at low water-mark upon high poles, and this was intended to represent a Moorish fortress; the affair was so timed that the tide should be at the height at the commencement of the sport, by which means the stage was surrounded by the water. Upon the sea-shore were two high thrones, with canopies made of counterpanes, &c. these were at the distance of about three hundred yards from each other, and were placed immediately above high water-mark. The Christian king sat upon one of them, and the Moorish king upon the other, both of them being habited in fine flowing robes. The affair began by the former dispatching one of his officers on horseback to the latter, requiring him to undergo the ceremony of baptism, which he refused to do. Several other couriers passed from each side, all of whom were on horseback, and fantastically dressed in loose garments. War being declared, the numerous *jangadas* and canoes of each party were soon in motion, making towards the fortress in the water; some were going to assist in protecting it, and others to obtain possession of it. The persons who



were in the fort were now seen preparing for its defence; there was much firing, and at last, after many struggles on both sides, it was taken by the Christians. The Moorish vessels however escaped and landed their crews, the opposite party doing the same. The armies met on shore and fought hand to hand for a considerable time, but in the end the Moorish king was taken prisoner, hurled from his throne, and forcibly baptised. The whole affair was very gay, for the sands were crowded with people who were all in their best clothes, finery of many kinds being displayed—silks, satins, muslins, and printed cottons; ornaments of gold and of precious stones; bonnets of straw, and of silks, and ribbons of all colours in great quantities; shoes, white, black, and of various tints; then there were coats that had not for many a day seen the light; cotton and cloth jackets made for the occasion, embroidered waistcoats, and others more general of less costly materials; pantaloons of nankeen and of various other light materials; cocked hats, a few of beaver and of straw, and round ones many; half boots, and shoes and buckles.

There appeared at Pillar one of the *Valentoens*, who had often created great disturbances in many parts, and although his apprehension was much desired, he trod the soil of Pillar with great confidence, as if he was aware that his person wa



secure, owing to his great reputation for intrepidity; but his safety proceeded from my friend of the stockade prison not being the chief magistrate of the place for the year. On the morrow all parties were preparing to return home; we saw the ladies set off on horseback, and, according to a strange custom, a number of metal pans were collected, and as they went away from the door the persons who remained beat the pans against each other, so as to make a gingling noise. This is practised as a joke, and on this occasion, as is usual, created much laughter.

Shortly after this period I received advices from England, which rendered necessary my return home. I gave up my plan of residing in Brazil with reluctance; but I am now much rejoiced that it so happened. Yet at that time it required some resolution to leave the people, the place, and the things in which I had taken deep interest,—my negroes and free people,—my horses and my dogs, and even my cats and fowls;—the house and the garden which I had been improving and forming, and the fields which I had cleared and was cultivating. All this, believe me, cost much pain in leaving; but thanks to those who desired that it should be so. I should have soon become a Brazil planter; the state in which a man who rules over slaves is placed, is not likely to make him a better crea-



ture than he would under other circumstances have been. I should, perhaps, shortly have been totally unfit to become a member of any other society; my inclinations led me to like the life which I was leading: I was young, and was independent, and had power. Although I am fully aware of the evils which attend a feudal state of society, I liked to have dependants. I might have become so arbitrary, so much a lover of a half savage life; I might have contracted so great a relish for rambling, have become so unsettled, as to have been dissatisfied with what is rational and to be desired in this world. Until lately I cherished the hope of being able to return to that country, with the means of crossing the continent of South America; but I have now given this up from unavoidable circumstances, and even my wishes have taken another bias; but God only knows whether it may not yet be my fate to enter into the scheme; accident, and inclinations over which I have no control, may so direct. England is my country, but my native soil is Portugal; I belong to both, and whether in the company of Englishmen, of Portuguese, or of Brazilians, I feel equally among my countrymen. My constant and fervent prayers are offered up for their prosperity, and for a continuance of that friendship which has borne the test of so many years.



Fresh causes have lately occurred for rivetting the links which bind the two united nations; their people have fought together, and neither have been found wanting.



## CHAP. XVI.

## AGRICULTURE. — SUGAR-PLANTATIONS.

**A**GRICULTURE in Brazil\* had not, for many years, until very lately, received any improvement; and even now it is only slowly and with much difficulty that innovations are made. It is quite hopeless to expect a rapid change of system among men who had not even heard that there existed other agriculturists besides themselves; who were astonished to learn that Brazil was not the only country in which sugar was made; who know not, or at least did not know until very lately, that there was any other nation than their own; who imagined that Portugal had possession of every thing worth having in this world; in fact, whose ignorance was extreme. Most of the planters of the inland country, and even most of those near to the coast who reside entirely upon

\* In making use of the word Brazil, it must be understood that I mean to denote that portion of the country which I have had opportunities of seeing. The agriculture of the provinces of Rio de Janeiro and Bahia is doubtless in a more forward state than that of Pernambuco and the line of coast to Maranham.



their estates, were, and many still are, in this state. They continue year after year the system which was followed by their fathers, without any wish to improve, and indeed without the knowledge that any improvement could be made. But the freedom of commercial intercourse with other nations has here, as in every thing else, had its effect, and the benefits which are derived from this policy are increasing most rapidly. One of these is to be perceived in the wish which many of the planters display to obtain information respecting the management of the British and French plantations in the Columbian islands. The persons who thus in enriching themselves are likewise doing the greatest good to their country, are the proprietors of sugar-mills, who reside in Recife altogether, or who make frequent visits to it; these men enter into company, hear what is going on in the world, read the few books which are to be obtained, and soon assent to new ideas. Many of the merchants now possess this kind of property, which has fallen into their hands, either in payment of debts or by purchase; and these men have no prejudices to conquer respecting any particular plan of operations. Some of the improvements which are proposed are of such self-evident utility, as to carry with them conviction as soon as they are mentioned.



## PLANTING THE SUGAR-CANE.

THE lands in Brazil are never grubbed up\*, either for planting the sugar-cane, or for any other agricultural purposes. The inconveniences

\* I insert here a description of a machine for rooting up the stumps of trees, by Cit. Saint Victor, member of the Society of Agriculture for the department of the Seine.

“ It consists of a bar of forged iron, about two feet eight inches long, one inch thick towards the handle, and of two inches towards the breech or platform. The platform, which is circular, is fourteen inches in diameter. This platform serves as the base of the chamber or furnace of the mine, which is three inches in diameter, and three inches eight lines in the length of its bore. The stopper or tampion, which serves as a plug to the mine, is of the same diameter, to enter within after a slight paper or wadding. It is attached by a chain to the gun or mortar, which last is eight inches in diameter. About two inches above is added a small touch-hole and pan. The hole is directed in an angle of forty-five degrees, and is primed with powder to communicate with the charge with which the chamber is filled up to the stopper. This engine may be cast even with more facility in brass or bronze, and in this case it must be a little thicker in all its dimensions, in order to afford a resistance equal to that of the forged iron.

## “ USE OF THE MACHINE.

“ When the machine is charged with powder, a small excavation is made with a pick-axe, in the centre of the stump. The machine is then placed in it, so that the plug immediately touches the wood. Care must be taken to fill all the vacancies, either with stones or pieces of iron or wood, more especially beneath the platform of the machine, in order that the explosion of the powder may have its full effect on the stump, of which, if necessary, the principal roots should



of this custom are perceivable more particularly in high lands; because all of these that are of any value are naturally covered with thick woods. The cane is planted among the numerous stumps of trees, by which means much ground is lost, and as the sprouts from these stumps almost immediately spring forth, (such is the rapidity of vegetation,) the cleanings are rendered very labourious. These shoots require to be cut down, sometimes even before the cane has forced its way to the surface of the ground. The labour likewise is great every time a piece of land is to be put under cultivation, for the wood must be cut down afresh; and although it cannot have reached the same size which the original timber had attained, still, as several years are allowed to pass between each period at which the ground is planted, the trees are generally of considerable thickness.\* The

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first be cut if any appear on the surface of the ground near the stump that is to be eradicated.

“ When the machine is firmly fixed in its place, the priming is put into the pan, a slow match applied, the length of which is sufficient to allow time to retire to a proper distance from the explosion.” — *Journal of Natural Philosophy, &c.* by W. Nicholson, vol. iv. p. 243. to 245.

In Pernambuco, the only means of rooting up the stumps which is known is that of digging deep trenches round about them.

\* Labat says, that in clearing lands, it is not necessary to take up the stumps of the trees, unless they are those *des*



wood is suffered to remain upon the land until the leaves become dry; then it is set on fire, and these are destroyed with the brushwood and the smaller branches of the trees. Heaps are now made of the remaining timber, which is likewise burnt. This process is universally practised in preparing land for the cultivation of any plant. I have often heard the method much censured as being injurious in the main to the soil, though the crop immediately succeeding the operation may be rendered more luxuriant by it. I have observed that the canes which grew upon the spots where the heaps of timber and large branches of trees have been burnt, were of a darker and richer green than those around them, and that they likewise overtopped them. After the plant-canes or those of the first year's growth are taken from the lands, the field-trash, that is the dried leaves and stems of the canes which remain upon the ground, are set fire to, with the idea that the ratoons, that is, the sprouts from the old roots of the canes, spring forth with more luxuriance, and attain a greater size by means of this practice.\* The ratoons of the first year are called

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*bois mols dont les souches poussent des rejettons*; now in Brazil, almost all the trees that have been cut down put forth shoots.

\* It has been discontinued of late years by some persons, and I have heard it said, that the ratoon canes do not grow so well; but that the land requires to be laid down for a much shorter period.



in Brazil *socas*; those of the second year, *resocas*; those of the third year, *terceiras socas*, and so forth. After the roots are left unencumbered by burning the field-trash, the mould is raised round about them; indeed if this was neglected, many of these roots would remain too much exposed to the heat of the sun, and would not continue to vegetate. Some lands will continue to give ratoons for five or even seven years; but an average may be made at one crop of good ratoons fit for grinding, another of inferior ratoons for planting or for making molasses to be used in the still-house, and a third which affords but a trifling profit, in return for the trouble which the cleanings give.\*

\* Labat says, "*Les terres neuves, grasses, et fortes fournissent abondamment de la nourriture aux souches, et les entretiennent pendant quinze et vingt ans et plus, sans qu'on s'aperçoive d'aucune diminution, ni dans l'abondance, ni dans la bonté, ni dans la grandeur, ni dans la grosseur, des rejettons;*" and he even says that the stumps, "*conduisent plutôt leurs rejettons à une parfaite maturité, pourvu qu'on ait soin de rechausser les souches,*" &c.—*Nouveau Voyage, &c.* tom. iii. p. 368.

I had previously read the following passage in another work:—"Dans les plantations situées au bord du Demerari on fait trente récoltes successives de sucre sans transplanter les cannes, &c."—*Voyage à la Guiane, &c.* p. 222.

As this work is of doubtful reputation, I should not have cited any statement which was made in it unless I was myself aware of its correctness, or unless the fact was mentioned by other writers; but when Labat speaks of the same thing, there must be some foundation for the statement.



I have above spoken more particularly of high lands; the low and marshy grounds, called in Brazil *varzeas*, are however those which are the best adapted to the cane, and indeed upon the plantations that do not possess some portion of this description of soil, the crops are very unequal, and sometimes almost entirely fail, according to the greater or less quantity of rain which may chance to fall in the course of the year. The *varzeas* are usually covered with short and close brushwood, and as these admit, from their rank nature, of frequent cultivation, they soon become easy to work. The soil of these, when it is new, receives the name of *paúl*; it trembles under the pressure of the feet, and easily admits of a pointed stick being thrust into it; and though dry to appearance, it requires draining. The *maçapé* marle is often to be met with in all situations; it is of a greenish white colour, and if at all wet, it sticks very much to the hoe; it becomes soon dry at the surface, but the canes which have been planted upon it seldom fail to revive after rain, even though a want of it should have been much felt. The white marle, *barro branco*, is less frequently found; it is accounted extremely productive. This clay is used in making bricks and coarse earthen ware; and also for claying the sugar. Red earth is occasionally met with upon the sides of hills near to the coast; but



this description of soil belongs properly to the cotton districts. Black mould is common; and likewise a loose and brownish soil, in which a less or greater proportion of sand is intermixed. It is, I believe, generally acknowledged that no land can be too rich for the growth of the sugar-cane. One disadvantage, however, attends soil that is low and quite new, which is, that the canes run up to a great height without sufficient thickness, and are thus often lodged before the season for cutting them arrives. I have seen rice planted upon lands of this kind on the first year, to decrease their rankness, and render them better adapted to the cane on the succeeding season.\* Some attempts have been made

\* Labat says, " *Toutes les terres, en un mot, qui sont neuves, c'est-à-dire qui n'ont jamais été plantées, ni semées, dans lesquelles on met des cannes aussi-tôt qu'on a abbatu les arbres qui les couvroient, portent des cannes très grosses et en quantité, remplis de beaucoup de suc, mais gras, crud, peu sucré, très difficile à cuire et à purifier. Je me suis trouvé quelquefois dans ces circonstances et particulièrement à la Guadeloupe, ou ayant fait défricher une terre neuve, à plus d'une lieue du bord de la mer, et l'ayant plantée en cannes c'étoit quelque chose de surprenant de voir le nombre, la grosseur, et la hauteur de ces cannes, lorsqu'elles n'avoient encore que six mois; cependant je les fis couper à cet âge, et après que j'eus retiré ce dont j'avois besoin pour planter, je fis faire de l'eau-de-vie du reste, et je fis mettre le feu au terrain pour consumer les pailles, dont la pourriture n'auroit servi qu'à augmenter la graisse de la terre. Quatorze mois après cette coupe, je fis employer en sucre blanc les rejettons qui étoient crûs, dont la bonté répondit parfaitement à la beauté, qui ne pouvoit être plus grande.*" — Nouveau Voyage, &c. tom. iii. p. 339.



to plant cane upon the lands which reach down to the edge of the mangroves, and in a few instances pieces of land, heretofore covered by the salt-water at the flow of the tide, have

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His account of this affair still continues, but I have transcribed the more important part of it.

The master of the grammar-school at Itamaraca, told me that he acted in the same manner with respect to a quantity of cane which he once planted upon a piece of land that was afterwards cultivated by me; he was satisfied that this was the better plan, when the land is in the state which Labat describes; but the people in general thought that he was mad, until crop-time came, and then they changed their opinion.

In another work Labat says, "*Le terrain nouvellement défriché, étant naturellement gras et humide, et sa situation le rendant encore aqueux, les cannes qu'il produit, sont à la vérité grosses, grandes, pleines de suc; mais ce suc est gras et aqueux; il est par conséquent plus long à cuire, plus difficile à purifier, de sorte qu'il faudra abbatre et mettre au moulin plus de cannes, purifier et cuire plus de jus ou de suc pour faire une barrique de sucre, qu'il n'en faut à la Martinique pour en faire quatre.*" Voyage du Chevalier des Marchais à Cayenne, &c. tom. iii. 204. In the little experience which I had, I was surprised to find an increase or decrease in the quantity of the product of the same number of cart-loads of cane from different quarters of the plantation: but my mind was then too much occupied to allow me to look for the cause of this.

At the time that Labat wrote his account of the French portion of the Columbian islands, (from 1693 to 1705,) they were in a state which resembled much that of Brazil in the present day; that is, the colonists were forming establishments and clearing lands; agriculture was in a rude state, and as sugar-colonies were then, comparatively speaking, new things, improvements were daily striking the thinking



been laid dry by means of draining for the same purpose; but the desired success has not attended the plan, for the canes have been found to be unfit for making sugar; the syrup does not coagulate, or at least does not attain that consistence which is requisite, and therefore it can only be used for the distilleries.\*

The general mode of preparing the land for

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men who went out to those places; for it was a subject to which intellect was at that time turned. The system in the Columbian islands has now been much benefited, by the advanced state of the mother-countries which possess them; and the communication between the islands belonging to the several powers which rule them, has led them to adopt and to profit by each other's inventions and ideas. But Brazil has been left to its own resources; no interest has been taken in its concerns from without, nor has any regard been paid to the mental advancement of the people belonging to it, so that it cannot be wondered at that the country should have made very little progress. However, the similarity of the state of the French islands in the time of Labat, to that of Brazil at the present day, and his powers of observation, induce me to think that some of his remarks may be useful in the latter country, although they may be out of date in the places of which he wrote. Thus much I say, as a reason for making frequent notes from him.

\* Labat speaks of seeing canes planted down to the water's edge at Guadaloupe; he says that he tasted the juice of some of them, and found it to be rather brackish; "*D'où il étoit aisé de conclure que le sucre brut qu'on en feroit, pourroit être beau, comme il l'étoit en effet en tout le quartier du grand cul-de-sac, mais qu'il seroit difficile de réussir en sucre blanc, comme il est arrivé.*" — *Nouveau Voyage, &c. tom. iii. p. 71.*



the cane is by holing it with hoes. The negroes stand in a row, and each man strikes his hoe into the ground immediately before him, and forms a trench of five or six inches in depth; he then falls back, the whole row doing the same, and they continue this operation from one side of the cleared land to the other, or from the top of a hill to the bottom. The earth which is thrown out of the trench remains on the lower side of it. In the British colonies this work is done in a manner nearly similar, but more systematically.\* The lands in Brazil are not measured, and every thing is done by the eye. The quantity of cane which a piece of land will require for planting is estimated by so many cart loads; and nothing can be more vague than this mode of computation, for the load which a cart can carry depends upon the condition of the oxen, upon the nature of the road, and upon the length of the cane. Such is the awkward make of these vehicles, that much nicety is necessary in packing them, and if two canes will about fit into a cart lengthways, much more will be conveyed than if the

\* Besides the usual mode of holing, Mr. Edwards mentions the following method: "The planter instead of stocking up his ratoons, and holing and planting the land anew, suffers the stoles to continue in the ground, and contents himself, as his cane-fields become thin and impoverished, by supplying the vacant spaces with fresh plants."—History of the West Indies, vol. ii. p. 207.



canes are longer and they double over each other.

The plough is sometimes used in low lands, upon which draining has not been found necessary; but such is the clumsy construction of the machine of which they make use, that six oxen are yoked to it.\* Upon high lands the stumps of the trees almost preclude the possibility of thus relieving the labourers.

The trenches being prepared, the cuttings are laid longitudinally in the bottom of them, and are covered with the greatest part of the mould which had been taken out of the trench. The shoots begin to rise above the surface of the ground in the course of twelve or fourteen days. The canes undergo three cleanings from the weeds and the sprouts proceeding from the stumps of the trees; and when the land is poor, and produces a greater quantity of the former and contains fewer of the latter, the canes require to be cleaned a fourth time. The cuttings are usually from twelve to eighteen inches in length, but it is judged that the shorter they are the better. If they are short, and one piece of cane rots, the space which remains vacant is not so large as when the cuttings are long, and they by any accident fail. The canes which

\* A plough drawn by two oxen, constructed after a model which was brought from Cayenne, has been introduced in one or two instances.



are used for planting are generally ratoons, if any exist upon the plantation, but if there are none of these, the inferior plant canes supply their places. It is accounted more economical to make use of the ratoons for this purpose, and many persons say that they are less liable to rot than the plant canes. In the British sugar islands the cuttings for planting “ are commonly the tops of the canes which have been ground for sugar.”\* But in Brazil the tops of the canes are all thrown to the cattle, for there is usually a want of grass during the season that the mills are at work.† In the British colonies,

\* The passages in this chapter which are marked as being quotations, are taken from Edwards’ History of the West-Indies. I mention this, once for all, to save room and trouble.

† The author of the *Nouveau Voyage, &c.* tom. iii. p. 218., mentions having covered the claying house belonging to a mill, the property of his Order, with the tops of the sugarcane. I never saw this practised in Brazil, and indeed Labat says, that they were not commonly put to this purpose in the parts of which he writes. He says, that a species of reed was usually employed. In Brazil there is a kind of grass which answers the purpose, and is durable; and this quality, Labat says, that the cane-tops possess; however in Brazil the leaves of the coco and of other palms are generally used.

Although it was the general custom to employ the cane-tops for planting, Labat objects to them from his own authority, upon the score of these not possessing sufficient strength to yield good canes. The same opinion is general in Pernambuco.



the canes are at first covered with only a small portion of mould ; and yet they are as long in forcing their way to the surface as in Brazil, though in the latter a more considerable quantity of earth is laid upon them. I suppose that the superior fatness of the Brazilian soil accounts for this. Upon rich soils the cuttings are laid at a greater distance, and the trenches are dug farther from each other, than upon those which have undergone more frequent cultivation, or which are known to possess less power from their natural composition. The canes which are planted upon the former throw out great numbers of sprouts, which spread each way ; and although when they are young the land may appear to promise but a scanty crop, they soon close, and no opening is to be seen. It is often judged proper to thin the canes, by removing some of the suckers at the time that the last cleaning is given, and some persons recommend that a portion of the dry leaves should also be stripped off at the same period, but on other plantations this is not practised.

The proper season for planting is from the middle of July to the middle of September, upon high lands, and from September to the middle of November in low lands. Occasionally the great moisture of the soil induces the planter to continue his work until the beginning of December, if his people are sufficiently numerous



to answer all the necessary purposes. The first of the canes are ready to be cut for the mill in September of the following year, and the crop is finished usually in January or February. In the British sugar-islands the canes are planted from August to November, and are "ripe for the mill in the beginning of the second year.\*" Thus this plant in Brazil requires from thirteen to fifteen months to attain its proper state for the mill; and in the Columbian islands it remains standing sixteen or seventeen months.\*

I did not discover, nor hear it mentioned, that the cane is liable to destruction from the *blast*, which is spoken of by Mr. Edwards, as doing much injury to the plantations in the British colonies. The cane is subject certainly to several pests, but they are of a nature which may be remedied. The rats destroy great quantities †, and the fox is no less fond of it;

\* Labat lays great stress upon the ripeness of the canes. "*Il faut donc observer avant que de couper les cannes, quel est leur degré de perfection et de maturité plutôt que leur âge,*" &c. — *Nouveau Voyage*, &c. tom. iii. p. 353.

But when a plantation has a large crop, it is absolutely impossible to attend so particularly to the ripeness as he inculcates; some of the cane must be ground unripe, and other parts of the field cannot be cut until after the proper time.

† The French friar complains of the rats, and says that there was in his time a *chasseur de rats* upon every estate. He says that he made his *chasseur* bring the rats that were caught to him; and he desired to have the whole rat, for if the heads or tails only came, the bodies were eaten by the



and when he gets among it he makes dreadful havock, for he is only satisfied by cutting down great numbers of canes, taking only a small portion of each. There is also a strange custom among the lower orders of people; they scruple not in passing a field, to cut down and make a bundle of ten or a dozen canes, from which they suck the juice as they go along, or preserve some of them to carry home. The devastation which is committed in this manner is incalculable, in the fields that border upon much frequented paths. It is a custom; and many persons think that the owner has scarcely a right to prevent these attacks upon his property.

The planters of Brazil have not yet arrived at the period (which is not however far distant) of being under the necessity of manuring their lands. I heard of very few instances in which

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negroes, which he wished to prevent, as he thought that this food brought on consumption. I know that the negroes in Brazil eat every rat which they can catch, and I do not see why they should not be well tasted and wholesome food, for they feed on sugar-cane and mandioc. I cannot refrain from transcribing the following statement: "*Il y a des habitans qui se contentent que le preneur de rats leur en apporte les quëues ou les têtes. C'est une mauvaise methode, parce que les preneurs voisins s'accordent ensemble et portent les quëues d'un côté et les têtes d'autre, afin de profiter de la recompense que les maîtres donnent, sans se mettre beaucoup en peine de tendre les attrapes.*" — Nouveau Voyage, &c. tom. iii. p. 358.



this is the practice. The cane-trash, that is, the rind of the cane from which the juice has been extracted, is thus entirely lost, with the exception of the small part of it which is eaten by the cattle. The manure of cattle is likewise of no use. Lands are not yet of sufficient value to oblige each planter to confine himself to certain pieces of ground for certain purposes, with any sort of regularity. The population of the country is yet too scanty to make every man husband what he possesses, or to oblige him to draw in and give room for others, as, imperceptibly, these others require that he should do so. For the present, the planter finds that it is more convenient to change from one piece of land to another, as each becomes unfit to be cultivated; he allows the wood to grow up again as soon as the ratoons no longer spring forth and yield him a sufficient profit to compensate for the trouble of cleaning them.

The Otaheitan or the Bourbon cane has been brought from Cayenne to Pernambuco, since the Portuguese obtained possession of that settlement. I believe the two species of cane are much alike, and I have not been able to discover which of them it is. Its advantages are so apparent, that after one trial on each estate, it has superseded the small cane which was in general use. The Cayenne cane, as it is called in Pernambuco, is of a much larger size than the



common cane ; it branches so very greatly, that the labour in planting a piece of land is much decreased, and the returns from it are at the same time much more considerable. It is not planted in trenches, but holes are dug at equal distances from each other, in which the cuttings are laid. This cane bears the dry weather better than the small cane ; and when the leaves of the latter begin to turn brown, those of the former still preserve their natural colour. A planter in the Varzea told me that he had obtained four crops from one piece of land in three years, and that the soil in question had been considered by him as nearly worn out, before he planted the Cayenne cane upon it. Its rind is likewise so hard that the fox cannot make any impression upon it. The business of the boiling-houses is in general so slovenly performed, that I could not obtain any exact information respecting the returns in the manufacturing of it ; but most persons were of opinion that here, too, some advantage was to be perceived.

## THE MILL.

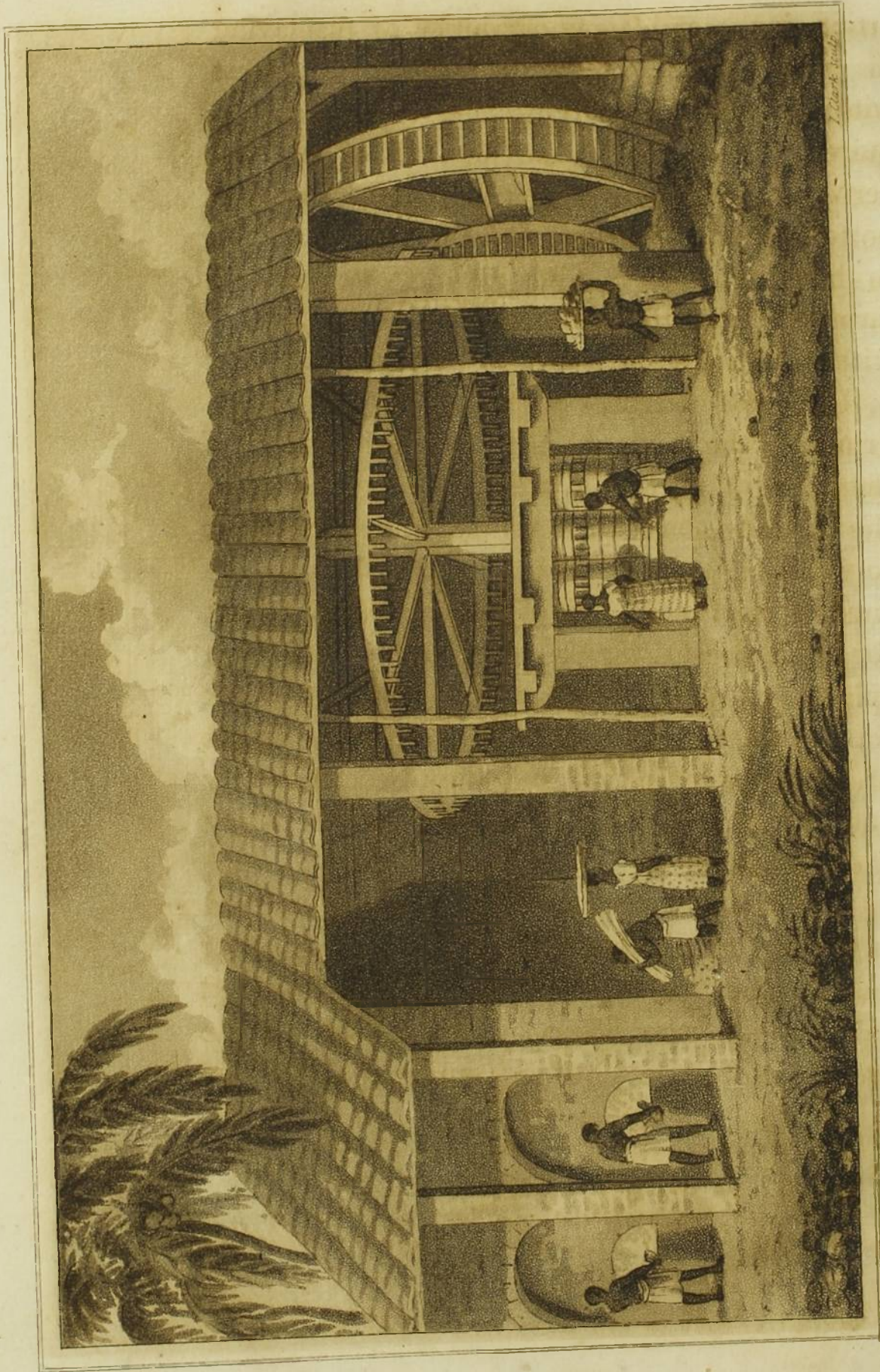
A sugar-plantation is doubtless one of the most difficult species of property to manage in a proper manner. The numerous persons employed upon it, their divers avocations, and the continual change of occupation, give to the owner or his manager constant motives for ex-



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*A Sugar Mill.*

*Published by Messrs. Longman, Hurst, Ross, Orme & Brown, Paternoster Row, 1827.*



ertion, innumerable opportunities of displaying his activity. A plantation ought to possess within itself all the tradesmen which are required for the proper furtherance of its concerns; a carpenter, a blacksmith, a mason, a potter, and others which it is needless to name in this place. It is a manufactory as well as a farm, and both these united must act in unison with each other, and with the seasons of the year.

The mill ought, properly, to commence grinding the cane in September, but few of them begin until the middle of October; for the planting scarcely allows that they should set to work before the latter period. This is the time of merriment and of willing exertion, and for some weeks the negroes are all life and spirit; but the continuance of constant work for the whole of the day and part of the night at last fatigues them, and they become heavy and fall asleep wherever they chance to lay their heads. \*

The mills for grinding the canes are formed of three upright rollers, which are made of solid timber, entirely cased or rather hooped in iron, and the hoops are driven on to the wood before they become quite cool. † The

\* "*Dorminhoco como negro de Engenho*," — As sleepy as the negro of a sugar-mill, is a common proverb.

† In a few instances, the "upright iron-plated rollers" used in the Columbian islands have been erected. These



improvement of the "circular piece of framework called in Jamaica the dumb-returner" has not been introduced. Two men and two women are employed in feeding the mill with cane; a bundle of it is thrust in between the middle roller and one of the side rollers, and being received by one of the women, she passes it to the man who stands close to her, for the purpose of being by him thrust between the other side roller and that of the centre. This operation is continued five or six times until the juice has been extracted. There appears to be some mismanagement in this part of the work; for in the British colonies a second compression "squeezes them completely dry, and sometimes even reduces them to powder;" and the same occurred in Labat's time in the French islands. The dumb-returner tends very greatly to prevent accidents, which occasionally occur in Brazil through the carelessness or drowsiness of the slaves. The negroes who thrust the cane in between the rollers have sometimes allowed their hands to go too far, and one or both of them having been caught, in some instances, before assistance could be given, the whole limb and even the body has been crushed to pieces. In the mills belonging to owners

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have been sent from England, and are much approved of, particularly for mills that have the advantage of being turned by water.



who pay attention to the safety of their negroes, and whose wish it is to have every thing in proper order, a bar of iron and a hammer are placed close to the rollers upon the table (*meza*) which supports the cane. The bar is intended to be violently inserted between the rollers in case of accident, so as to open them, and thus set at liberty the unfortunate negro. In some instances I have seen lying by the side of the bar and hammer, a well-tempered hatchet, for the purpose of severing the limb from the body, if judged necessary.\* On these unfortunate occasions, the screams of the negro have the effect of urging the horses which draw the mill, to run with increased velocity. I am acquainted with two or three individuals who now work their mills with oxen; and they gave as the principal reason for this change, the decrease of danger to the negroes who feed the mill; because such is the slowness of these animals, that an accident of the above description can scarcely happen, and indeed they are stopped rather than urged to proceed by noise. Some of the mills are turned by water, but many more would admit of this improvement than take advantage

\* Labat says, speaking of the same dreadful kind of accident, "*Ce qui pourroit arriver si la largeur des établis ni les en empêchoit;*" he also mentions the necessity of having "*sur le bout de la table une serpe sans bec bien affilée, pour s'en servir au besoin.*" — *Nouveau Voyage, &c.* tom. iii. p. 406. and 407.



of it. Most of the mills are worked by horses. There are no windmills in Pernambuco or in the other provinces which I visited.\* The expence which is incurred in making dams, and in other alterations, is doubtless considerable, and few persons can afford to lay out the money which these works require; but the conveniences of working by means of water are various; the number of animals required upon a plantation is reduced to less than one half; less pasture-land is necessary, and fewer persons need to be employed. The animals likewise which are thus rendered superfluous, are those which are the most cost, the most liable to disease, and the most difficult to feed. Great care and attention is requisite in preserving the horses, or rather the mares, (for these are mostly employed in this description of work), in a condition to go through with the crop; and quantities of cane are cut up and given to them, as well as molasses. Oxen are usually employed in drawing the carts, and it is seldom thought necessary to afford any expensive food to these

\* The author of the *Nouveau Voyage, &c.* says, the Portuguese, when they first established themselves in Brazil, and indeed even at the present time, (1696,) in some places make use of mills for grinding the sugar-cane similar to those of Normandy, "*pour briser les pommes à faire le cidre, et dont on se sert aux p̄is ou il y a des oliviers, pour écraser les olives.*" — Tom. iii. p. 428.

I never heard of any description of mill being employed at the present day, excepting that which is in general use.



animals. They pick up as much as they please of the cane-trash which is thrown out of the mill, and the cane-tops are likewise given to them.

## THE BOILING-HOUSE.

IN the boiling-house, the manufactory of sugar in Brazil requires great alteration. The work is done in a slovenly manner, very little attention being paid to the minutiae of the business. The ovens over which the boilers are placed, are rudely made, and they answer the purpose for which they are intended in an imperfect manner; enormous quantities of fuel are consumed, and the negroes who attend to the ovens are soon worn out. The juice runs from the cane as it is squeezed between the rollers, into a wooden trough below, and is from thence conveyed into a cistern made of the same material, standing in the boiling-house. It is received from this cistern into the great caldron, as it is called, which is a large iron or copper vessel. The caldron has previously been heated, and when nearly full, the *temper* is thrown into it, and the liquor is suffered to boil. It is now scummed with considerable labour. The work of scumming is usually performed by free persons, which is owing to two causes; it demands considerable skill, to which slaves seldom attain; and the exertion which it re-



quires induces the planter to pay a free man, rather than injure one of his own people.

From this first caldron or clarifier, if I may so call it, the liquor is ladled out into a long trough or cistern, which is generally made of the trunk of one tree; and in this it remains until it becomes tepid.\* The labour which the operation of ladling requires is excessive, the heat and smoke of a boiling-house in a tropical climate increasing greatly the violence of the exertion. From this trough, which holds the whole of the contents of the great caldron, the liquor when sufficiently cool is suffered to run into the first copper, and from this it is removed into a second and a third copper, and some boiling-houses contain a fourth. From this it is ladled into large jars, called *formas*, when the master of the boiling-house judges from the touch that the syrup has arrived at a proper consistence. The jars are afterwards taken into the adjoining building, in which the sugar is to undergo the process of claying. The sugar, after being clayed, is invariably dried in the sun.† The management of the

\* In the French islands the liquor was passed through a cloth when conveyed from the first caldron into the second; of the trough I find no mention.—*Nouveau Voyage, &c.* tom. iv. p. 24.

† In the *Voyage du Chevalier des Marchais a Cayenne, &c.* I find that “*Le sucre séché au soleil est toujours plus sus-*



boiling-houses in the British sugar-islands is arranged in such a manner as to render the labour much less violent, and much greater nicety has been introduced in the preparation of the juice.

The boilers are fixed at a considerable height over the large ovens within which the fire is made. Each boiling-house has two ovens, one for heating the caldron and the other for the three or four coppers. The mouths of these are about half as broad as the ovens themselves. Enormous rolls of timber and the branches of trees are prepared for the purpose of supplying these ovens with fuel. The negroes sometimes find it almost impossible to approach them, owing to the excessive heat which they throw out.\* The manner of conducting the manufacture of sugar was, from what I can collect, very similar, on the whole, in the Columbian islands about the beginning of the last century, to that which is practised at present in the parts of Brazil which I visited.

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*ceptible d'humidité, que celui qui a été bien séché dans une bonne étuve.*" — Tom. iii. p. 205.

In the fourth volume of the *Nouveau Voyage*, p. 106. to 110., is a description of an oven for drying clayed sugars; this would be interesting to Brazilian readers, but it is too long to excuse insertion before a British public.

\* The long improved ovens, such as are used in the Columbian islands, are beginning to be introduced.



The *temper* which is usually made use of is the ashes of wood calcinated, of which there are certain species preferred for this purpose.\* Lime is commonly used in the Columbian islands, and

\* The following method of preparing the *temper* will be useful in the country of which I am treating, and therefore I think I may be permitted to insert it, although it is long.  
 “ *Le barril à lessive étant posé sur la sellette ou sur un trépied, on en bouche le trou avec une quantité de paille longue et entière, après quoi on y met une couche composée des herbes suivantes, après les avoir broyées entre ses mains, et après les avoir hachées.*

“ *Herbes à blé ; c'est une herbe qui croît par touffes comme le blé qui est levé depuis deux ou trois mois, et à qui elle ressemble beaucoup. On arrache la touffe entière avec sa racine qui est fort petite.*

“ *La seconde se nomme herbe à pique. Cette plante a une tige droite de la grosseur d'un tuyau de plume d'oye et de la hauteur de quinze à dix-huit pouces. Son extrémité porte une feuille comme celle de l'ozeille pour la couleur et pour la consistance, mais qui ressemble entièrement au fer d'une pique.*

“ *La troisième est la mal-nommée. C'est une petite herbe déliée, fine et frizée à peu près comme les cheveux des négres.*

“ *On met ces trois sortes d'herbes par portion égale, avec quelques feuilles et quelques morceaux de lianne brûlante. Cette lianne est une espèce de lierre, dont la feuille est plus tendre, plus mince, et les bois plus spongieux que le lierre d'Europe. On écrase un peu le bois et les feuilles, avant que de les mettre dans le barril. C'est avec ces quatre sortes d'herbes qu'on garnit le fond du barril jusqu' à trois pouces de hauteur ; on les couvre d'un lit de cendre de pareille épaisseur, et l'on choisit la cendre faite du meilleur bois qu'on ait brûlé, comme sont le chataignier, le bois rouge, le bois caraibe, le raisinier, l'oranger ou autres bois durs, dont les cendris et les charbons sont remplis de beaucoup de sel. On met sur cette couche de cendre une couche de chaux vive de même épaisseur, et sur celle-ci une autre couche des mêmes herbes, ausquelles on*



few planters of Pernambuco have lately introduced this alkali into their boiling-houses, but there exists a general prejudice against lime, under the idea that the sugar with which it has been made is unwholesome; and this has prevented many persons from adopting it. No difficulty would be found in introducing it among the planters themselves, because the ease with which it is obtained would soon urge them

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*ajoute une ou deux cannes d'inde ou de seguine batarde, amorties au feu, et coupées par ruelles de l'épaisseur d'un ecu. Cette plante vient sur le bord des eaux marécageuses, sa tige est ronde d'un pouce ou environ de diamètre; sa peau est fort mince et fort verte; le dedans est blanc, assez compacte, et rempli d'une liqueur extrêmement mordicante, qui fait une vilaine tache, et ineffaçable sur le linge et sur les étoffes où elle tombe. Sa feuille est tout-à-fait semblable pour la figure à celle de la porée ou bette, mais elle est plus verte et plus lisse, et ses fibres ne se distinguent presque pas; on ne les met point dans la lessive. Toutes ces herbes sont extrêmement corrosives et mordicantes. On remplit ainsi le barril de cendre, de chaux, et d'herbes, par lits jusqu'à ce qu'il soit plein, et on le termine par une couche des mêmes herbes bien broyées et hachées. Quand on se sert des cendres qui viennent de sortir des fourneaux, et qui sont encore toutes brûlantes, on remplit le barril avec de l'eau froide; mais lorsque les cendres sont froides, on fait boüiller l'eau avant que de la mettre dans le barril. On met un pot ou un autre vaisseau sous le trou qui est bouché de paille, pour recevoir l'eau qui en dégoûte, que l'on remet dans le barril, et que l'on fait passer sur le marc qu'il contient, jusqu'à ce que cette lessive devienne si forte que la mettant sur la langue avec le bout du doigt, on ne puisse pas l'y souffrir, et qu'elle jaunisse le doigt, comme si c'étoit de l'eau forte." — Nouveau Voyage, tom. iv. p. 33—35.*



to give it a fair trial. Some plantations sell a great portion of their sugar and rum upon the spot, and several of the lesser ones grind all their canes for the purpose of making melasses, which they distil themselves, or sell to the distillers of small capital, who are very numerous; therefore to the owners of these plantations in particular, the opinion of the people of the country is of considerable moment.

The planters of Brazil invariably follow the system of claying their sugars, but the process is too generally known to require any account of it in this place.

## THE STILL-HOUSE.

THE Brazil planters are more backward in the management of their still-houses than in any other department of their business. The stills are earthen jars with small necks, and likewise small at the bottom, widening upwards considerably, but again straightening on approaching the neck. The foundation of a circular oven is formed, and two of these jars are placed within it, one on each side of it, in a slanting position, with the bottom within the oven and the neck on the outside, and being thus secured the walls of the oven are built up against them, and the top is closed in. These stills have round caps, *carapuças*, which fit on to the mouths of the jars, and are rendered perfectly tight by a coat of



clay being daubed round the edges, after the *wash* has been put into the still and the fire has been lighted underneath. These caps have on one side a pipe of six inches in length attached to each of them, and into this is inserted the end of a brass tube of four feet in length. This tube is placed in a broad and deep earthen pot or jar containing cold water, and the opposite end of it reaches beyond the pot. The tube is fixed with a sufficient slant to allow of the liquor running freely through it. The liquor which is obtained from the first distillation is usually sold, without undergoing any further process. A second distillation is only practised in preparing a small quantity for the use of the planter's house.

The *wash* ripens for distillation in earthen jars similar to those which are used for claying sugar, but they are closed at the bottom instead of being perforated, as must necessarily occur with the latter. No exact rules are followed in the quantities of each ingredient for making the *wash*, because the distillers, who are usually freemen, differ much in the proportions of each ingredient. Until lately, only a small number of the planters had any apparatus for distilling, for it was their practice to sell all the melasses which were produced to the small distillers. Many of the persons in the lower ranks of life possess one or two of these rude stills, by which they



derive a small profit without much trouble ; fuel is to be had for the pains of fetching it, and scarcely any man is without a horse. The women often attend to the still whilst the men are otherwise employed. However, since the opening of the ports of Brazil to foreign trade, a considerable quantity of rum has been exported to North America, and likewise the demand of it for Lisbon has been greater than it was formerly ; the price has consequently risen, and has induced many of the planters to distil their own melasses. But although this plan has been adopted, the stills are so totally inadequate to the distillation of large quantities of rum, that few persons erect a sufficient number of them to consume the whole of the melasses with which the sugar furnishes them. \*

## LANDS.

A SUGAR plantation of Pernambuco or Paraiba does not require the enormous capital which is necessary in purchasing and establishing an estate of the same description in the Columbian islands ; but a certain degree of capital is requisite, otherwise continual distress will be the con-

\* A few of the more wealthy planters have sent for large stills from England, and have, of course, found their infinite superiority over those in common use.

Even in the time of Labat, his countrymen were much before the Pernambucan planters respecting the arrangement of the still-houses. They had copper stills.



sequence of entering into such a concern. The instances of persons having purchased sugar-plantations without any advance of money are however by no means rare, and even the slaves, or at least the major part of them, have sometimes been obtained on long credit at exorbitant prices. This plan was of more frequent occurrence at the time that the exclusive trading company existed at Pernambuco; its directors found that it was for the interest of those concerned to advance every thing which the agriculturist required, receiving in payment a certain portion of his produce yearly. Although the company has for many years been abolished, its accounts have not yet been wound up, and it is astonishing to learn how considerable a number of plantations are yet indebted to it. The reputed owners of many of those which are so circumstanced have oftentimes given to their predecessors only half the purchase-money; paying interest to the accountant of the company for the other half. If they can raise a sufficient sum of money for the purpose, they may strike off the principal of the debt, but if this is not practicable, they remain in perfect confidence that they will never be molested for it, provided the interest is paid.

There are a few *morgados* or entailed estates in Pernambuco, and I believe in Paraiba likewise; and I have heard that in Bahia there are a great



many. There are also *capellados* or chapel lands; these estates cannot be sold, and from this cause are sometimes suffered to decay, or at any rate they yield much less profit to the state than they would under other circumstances. The *capellado* is formed in this manner:—The owner bequeaths a certain part of the produce or rent of the estate to some particular church, for the purpose of having masses said for his own soul, or for pious uses of a less selfish nature. On this account the estate cannot, according to law, be sold, so that if the next heir is not rich enough to work the mill himself, he lets it to some one who possesses a sufficient number of negroes. The portion which is due to the favoured church being paid, the owner then remains with the residue of the rent as his share of the profit. Now, lands, even with buildings upon them, are let at so low a rate, that after the church is paid, and the tenant has deducted what he has expended in repairing the edifices of the plantation, but a poor pittance remains for the owner. The *engenho* of Catû near to Goiana is placed in these circumstances; the owner lives in the neighbourhood of the Great House or principal residence, and the only advantage which he derives from the possession of this most excellent and extensive estate, is that of residing rent-free upon one corner of it, and now and then receiving a trifling sum of money. Whereas if it could



be sold, he would immediately receive a sufficient sum to place him in easy circumstances; and the estate would undergo improvement, for the occupier would then have a direct interest in its advancement. I might mention several other plantations which are situated in a like manner.

The property of sugar-planters, which is directly applied to the improvement, or to the usual work of their plantations, is not subject to be seized for debt; this privilege was granted for the encouragement of the formation of such establishments, but it may have a contrary effect. The planter is allowed many means of evading the demands of his creditors, and every thing is permitted to act in his favour. But thus it is that the government legislates; the revenue is thought of, instead of equity being regarded as the primary consideration. Nor does the plan act in the manner which the establishers of it imagine that it will, for the estates which are labouring under the disadvantage of being held by men who require such a law as this to enable them to keep possession of the property would doubtless, nine times out of ten, yield a greater profit if they passed into other hands; they could not be in worse, and they might fall into better. The government need not fear that good estates will, in the present state of Brazil, remain long untenanted. Besides, the rulers of that kingdom may be very sure that the mer-



chants will be more careful how they lend their money; and this may sometimes prevent an honest man from obtaining what he requires for the due advancement of his labours.\*

Most of the plantations of the first class are however in the hands of wealthy persons, and

\* The *alvarà* was passed the 21st January, 1809. One to the same effect had been passed on the 22d September, 1758, for the captaincy of Rio de Janeiro; this was extended to other captaincies, at first as a temporary law, but it was afterwards several times renewed; and it was at last allowed to be in force in all the ultra-marine dominions of Portugal, by the *alvarà* of the 6th July, 1807. However, as there were some restrictions attached to this law, that of 1809 was passed. By this last, in the first place, executions cannot be made upon sugar-estates which are in a working state and do work regularly, and that have under cultivation that quantity of ground which is requisite for the carrying on of the work of the mill, and for the support of the slaves; executions can only be carried into effect upon one-third of the net produce of such plantations; the other two-thirds being left for the expenses of cultivation, and for the administration, that is, for the support of the owner.

Secondly. Executions can, however, be made if the debt is equal to or above the value of the estate; but the whole of the slaves, the cattle, the lands, and the implements belonging to the *engenho* must form one valuation, nor can they be separated; but they must all be taken as parts of the *engenho*.

Thirdly. If there are more debts than one, and these together make up the sum which may cause the plantation to be subject to execution, still some law proceedings must be entered into, by which these several debts may be placed in such a form as to be considered as one debt. Thus the government does those things which ought not to be done, and leaves undone those things which ought to be done.



this is becoming more and more the case every day. The estates which may be said to constitute this class are those which are situated near to the sea-coast, that is, from two to sixteen miles from it; which possess a considerable portion of low land adapted to the planting of the sugar-cane, — another of virgin wood, — good pasture-land, (for nature must do every thing,) and the possibility of being worked by water. The rains are more regular near to the coast than at a distance from it, and the facility of conveying the produce of the estate down some of the small streams or creeks to a market, are the particular advantages which are derived from the vicinity of the sea. The slaves are fed with more ease, and less expense, and the quantity of food which they themselves have the means of obtaining from the sea and from the rivulets, enables them to be less dependent upon the rations of the master than the slaves of the Mata or districts between the coast and the Sertam. In a country that is without roads, upon which a wheeled carriage can be drawn with any degree of regularity of pace or of safety, the difficulty of removing the large chests in which the sugar is packed, is a most serious consideration, and this inconvenience alone decreases the value of lands, however productive they may be, which are so situated. If a person wishes to purchase property of this descrip-



tion, he will discover that the plantations which are conveniently placed, are only to be obtained at high comparative prices, and by a considerable advance of money; but many of those in the Mata may be purchased even without any advance, and under the agreement of small yearly payments of eight to ten *per cent.* upon the price.

The lands of sugar-plantations are appropriated to five purposes. These are; the woods, — the lands for planting canes, — those which are cleared for pasturage, — the provision-grounds for the negroes, — and the lands which are occupied by free people.

The woods occupy a very considerable portion of the lands belonging to a plantation; in most cases much more than half the estate is yet covered with wood, but still I do not think, from what I saw and heard, that these forests contain so much fine timber as has been imagined. A tree of any species of valuable timber must now be purchased. Very little consideration is given to the quantity of wood that is destroyed in the work of a plantation, in many cases very unnecessarily. The fences are made of stakes, which are formed of the trunks of trees, driven into the ground, and to these are fastened horizontally the stems of younger plants. The best timber, rather than that of inferior quality, is selected for this purpose, that it may last the longer under exposure to the heat of the sun



and to the rains. The fuel, likewise, is another most enormous source of destruction; and although for this purpose some selection might be made of the qualities of timber which are less valuable, no thought is given to the matter. The havock which is committed in bringing out of the woods a tree that has been felled for any particular purpose is likewise immense; for many trees are cut down to make a path from the usual road to the spot upon which the tree which is to be brought out is laying, that the oxen may enter to convey it away. It will be said, that the great object is to get rid of the superabundant quantities of wood, and this is no doubt the case; but according to the present system, very little land is radically cleared of wood, and yet the large and valuable timber is undergoing rapid destruction. Virgin woods however certainly do yet exist to a great extent. It is said that those of Apepucos, which is near to Recife, are connected with the woods in the neighbourhood of Goiana, a distance of fifteen leagues.

Of the lands for planting canes I have already treated.

Each sugar-plantation has one large field in which the buildings are placed. It is very rarely that estates are supplied with a second inclosure, consequently the cattle, or at least that part of it which is required after and before



crop time for the work which is necessary to be done during the whole of the year, always remains upon the spot. These fields are sometimes of considerable extent; I have seen some of three miles in circumference, or even of more. Few owners of estates can manage to preserve the field free from brushwood. The horses which work the mill are usually removed from the plantation as soon as the crop is finished, and are often sent to the Sertam to pass the winter, and they return again just before crop-time on the following year. Indeed, such is the importance of having good pasturage for these animals between the crops, and the advantage of allowing some of them to rest two years, that every plantation should have a cattle-estate in the interior of the country, as a necessary appendage. The oxen are often driven to the sea-shore after the crop is over, if the estate is conveniently situated for this purpose, and are left to graze under the coco-trees until the following season. But they are fond of the young coco-plants, and therefore it is not in every situation that this can be done.

As the planters commonly feed their slaves, instead of allowing them a certain portion of each week for the purpose of supplying themselves, the lands which are set apart for raising their provisions are of great importance, for it does not answer to the planter to purchase the



vegetable part of the food. The root of the mandioc and the kidney-bean are the two plants which are chiefly cultivated; of the first of these I shall soon treat more at large. Maize is not much used in this part of the country.

An estate contains in general much more land than its owner can manage or in any way employ, even under the present extravagant system of changing from one piece of ground to another. I call it extravagant, because it requires so much space for its operations, and performs these with more labour than is necessary. This overplus of land gives room for the habitations of free people in the lower ranks of life, who live upon the produce which they raise by their own labour. The tenures by which these persons hold the lands which they occupy are most insecure, and this insecurity constitutes one of the great engines of that power which the landholder enjoys over his tenants. No agreements are drawn out; but the proprietor of the land verbally permits the peasant who applies to him for a place of residence, to inhabit a cottage upon his lands, under the condition of paying him a trifling rent (from four to eight *mil reis*, one to two guineas or rather more); and he is allowed to cultivate as much ground as he possibly can by himself, but the rent is increased if he calls in any one to assist him. Sometimes the verbal arrangement which is entered into, is,



that the tenant shall perform some service in lieu of making his payment in money. The service required is, for instance, that of going upon errands, or of seeing that the woods are not destroyed by persons who have not obtained permission from the owner to cut down timber, and other offices of the same description.

## THE BUILDINGS.

THE buildings which are usually to be seen upon the plantations are the following :

The mill ; which is either turned by water or by cattle ; some of the plantations possess both of these, owing to the failure of the water in the dry season ; and indeed there are a few estates upon which the crops are so large as to require that there should be both.

The boiling-house ; which is usually attached to the mill, and is the most costly part of the apparatus, for the coppers, &c. must be obtained from Europe.

The claying-house or *caza de purgar* ; which is oftentimes connected with the boiling-house. It is also generally made use of as the still-house or distillery.

The chapel ; which is usually of considerable dimensions. This building and all the foregoing are almost universally constructed of brick.

The dwelling-house for the owner or ma-



nager; to this is usually attached a stable for the saddle-horses; the dwelling-houses are frequently made of timber and mud.

The row of negro dwellings; which I have described in another place as looking like neglected alm-houses in England, and is made of the same materials as the house of the owner. From the appearance of the negro huts an idea may usually be formed of the disposition of the owner of a plantation. All these buildings are covered with tiles.

The estates have no regular hospital for the sick negroes; but one of the houses of the row is oftentimes set apart for this purpose. The stocks, in which disorderly slaves are placed, stand in the claying-house.

## STOCK.

OF those estates which I have seen, I think that the average number of negroes sent to daily labour in the field does not reach forty for each; for although there may be upon a plantation this number of males and females, of a proper age for working, still some of them will always be sick or employed upon errands, not directly conducive to the advancement of the regular work. An estate which possesses forty able negroes, males and females, an equal number of oxen\*,

\* " *Qu'ils (les cabrouettiers) ayent soin, quand il est nécessaire de leur faire ôter les barbes, qui sont certaines excres-*



and the same of horses, can be very well worked ; and if the lands are good, that is, if there is a fair proportion of low and high lands fit for the culture of the sugar-cane, such an estate ought to produce a number of chests of sugar, of fifteen hundred weight each, equal to that of the able slaves. I speak of forty slaves being sufficient, because some descriptions of work are oftentimes performed by freemen ; thus, for instance, the sugar-boilers, the person who clays the sugar, the distiller, the cartmen, and even some others, are very frequently free. Only a very small proportion of the sugar will be muscavado, if the business is conducted with any degree of management. I have heard it said by many planters, that the melasses will pay almost every expense ; and that if rum is made, the proceeds of the melasses are rendered fully equal to the usual yearly expenditure.

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*cences de chair, qui leur viennent sous la langue, qui les empêchent de paître. Car les bœufs ne coupent pas l'herbe avec les dents comme les chevaux, ils ne font que l'entortiller avec la langue et l'arracher ; mais quand ils ont ces excrescences, qui leur causent de la douleur, ils ne peuvent appliquer leur langue autour de l'herbe et deviennent maigres et sans force." — Nouveau Voyage, &c. tom. iv. p. 179.*

Of this disorder I never heard, but there is one to which horses as well as horned cattle are subject ; it is produced by the animals feeding upon fields of which the grass is very short. The flesh grows from the roots of the teeth towards their edges, and at last renders it impossible for the beasts to eat.



The negroes may be valued at 3*l.* each; oxen at 3*l.* each; and horses at the same; but by management the two last may be obtained at lower prices. A sugar plantation of the first class, with suitable buildings, may be reckoned as being worth from 7000*l.* to 8000*l.*, and some few are valued as high as 10,000*l.*; but an advance of one-sixth of the price would probably be accepted, the remainder to be paid by yearly instalments. The inland plantations may be reckoned at from 3000*l.* to 5000*l.* and a few are rather higher; but a smaller advance would be required than upon the purchase of prime plantations, and the instalments would be more moderate. Plantations of the first class ought to have eighty negroes at least, and an increased number of animals, owing to their capability of employing more hands.\*

The only carts which are used upon the plantations are very clumsily made; a flat surface or table (*meza*) made of thick and heavy timber,

\* The following is a statement of the number of cases of sugar exported from Pernambuco, from the year 1808 to 1813:—

1808	- - - - -	4271
1809	- - - - -	12801
1810	- - - - -	9840
1811	- - - - -	7749
1812	- - - - -	8577
1813	- - - - -	9022

I obtained it from my friend Mr. I. C. Pagen, who resided at Recife during a considerable portion of the time.



of about two feet and a half broad, and six feet in length, is fixed upon two wheels of solid timber, with a moveable axle-tree ; a pole is likewise fixed to the cart. These vehicles are always drawn by four oxen or more, and as they are narrow, and the roads upon which they must travel are bad, they are continually overturning. The negroes who drive the carts have generally some indulgences, with which their fellow-slaves are not favoured, from the greater labour which this business requires, and from the continual difficulty and danger to which they are exposed, owing to the overturning of the carts and the unruliness of the oxen. In the whole management of the concerns of a plantation, the want of mechanical assistance to decrease the labour of the workmen must strike every person who is in the habit of seeing them, and of paying any attention to the subject. I will mention one instance ; when bricks or tiles are to be removed from one place to another, the whole gang of negroes belonging to the estate is employed in carrying them ; each man takes three or perhaps four bricks or tiles upon his head, and marches off gently and quietly ; he lays them down where he is desired so to do, and again returns for three or four more. Thus thirty persons sometimes pass the whole day in doing the same quantity of work that two men with wheel-barrows would have performed with equal ease in the same space of time.



## CHAP. XVII.

## AGRICULTURE. — COTTON.

**T**HIS most valuable plant has now become of more importance to Pernambuco even than the sugar-cane, owing to the great demand for the cotton of that province, and of those adjoining to it, in the British markets. New establishments are forming yearly for the cultivation of the cotton-plant, notwithstanding the great inconveniencies which must often be experienced in accomplishing this object. The districts which are chosen for the purpose, and universally allowed to be the best adapted to its growth, are far removed from the sea-coast, arid, and oftentimes very scantily supplied with fresh water. Absolute distress is felt from a want of water in some of these situations, at the time that other parts of the country are enjoying perfect ease in this respect. The opinion is very general that the cotton-plant will not thrive in the neighbourhood of the coast\*, and that fre-

\* I have seen some fine cotton shrubs at the distance of one or two leagues, and even less, from the sea-coast; but the attempts that have been made to cultivate it to any extent in such situations, have not, from what I have seen and



quent changes of weather are injurious to it. The dry and wet seasons are doubtless more regularly marked at a distance from the sea, and if any variation is felt in such situations, it is from a want of rain, and not from a superabundance of it. The cotton-plant requires that a great portion of the year should be dry; for if much rain falls when the pod is open, the wool is lost; it becomes yellow, decays, and is rendered completely unfit for use. The soil which is preferred for its culture is a deep red earth, with veins of yellow occasionally running through it; this becomes extremely hard, after a long interval

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heard, met with the desired success. Might not the Sea-Island seed be sent for, and a trial of it made? The Pernambuco cotton is superior to that of every other part, excepting the small quantity which is obtained from those islands.

Bolingbroke, in his "Voyage to the Demerary," says that "On the sea-coast the British settlers also commenced the culture of cotton, and found that land to answer much better than the soil up the river." — In Phillips's Collection, &c. p. 81.

The cotton of the settlements upon the part of South America of which he writes, is very inferior to that of Pernambuco.

In the Third Report of the Directors of the African Institution, p. 23., I find it stated, that "the saline air of the sea-shore, which generally destroys coffee, is favourable to cotton;" at p. 27., it is said that cotton never fails to degenerate "when it has been propagated in the same ground for many years without a change of seed."



without rain. The cotton-plantations are yearly receding farther into the interior, wherever the Sertam plains do not prevent this recession. The plantations of this description which were formerly established nearer to the coast, are now employed in the rearing of other plants. The constant supply of new lands which the cotton plant requires, for it is judged necessary to allow the land to rest for several years before it undergoes cultivation a second time, may in some degree account for this. Perhaps, too, the rapid increase of the population upon the coast may have had some effect in forcing back those who plant an article of trade, to give place to others who cultivate the necessary food for the inhabitants of the country. The cotton is often sold by the planter in *caroço*, that is, before it has been separated from the seed, to other persons whose livelihood is obtained in preparing it for the export-market; but as the labour of conveyance is, of course, considerably increased whilst it is in this state, the dealers establish themselves near to the plantations; they recede as the planters recede. Some years ago a number of the machines for separating the cotton from the seed were to be seen within two leagues of Recife; a few years after they were removed to Goiana, and now the principal resorts of the dealers are Limoeiro and Bom Jardim; places, as will have



been seen, which are several leagues distant from the coast.

The lands are cleared for planting cotton in the usual manner,—by cutting down the trees and burning them; and the holes for the seeds are dug in quadrangular form at the distance of six feet from each other. Three seeds are usually put into each hole; in the British colonies, it is found necessary to make use of eight or ten seeds. The time for planting is in January after the *primeiras aguas* or first waters; or at any rate as soon in the year as any rain has fallen. Maize is usually planted among the cotton-shrubs. Three crops and sometimes four are obtained from the same plants; but the second crop is that which generally produces the finest wool. The shrub has a pleasing appearance whilst it is in full leaf, and is covered with its most beautiful yellow blossoms; but when the pods begin to open, and the leaves to wither, its thin and straggling branches are left uncovered, and the plant much resembles a large black currant bush, that has been left unpruned for a length of time. The cotton is gathered in nine or ten months. The machine for detaching it from the seed is simple, and might be rendered still more so. Two small rollers are placed horizontally in a frame, and nearly touching each other. At each end of these rollers there are grooves through which a cord runs, which is connected at the distance of a few



yards with a large wheel, to which handles are fixed, and this is turned by two persons. The rollers are so formed as to turn in opposite directions, so that as the cotton is thrust against them with the hand, it is carried to the other side, but the seeds remain, for the opening between the rollers is not sufficiently broad to allow them to pass.\* The machine which is used in the British colonies seems to be of the same construction in the main, but it is still more simple, for the rollers are made to turn by means of the feet of the person who holds the cotton to them.† After it has undergone the above process, some particles of seeds which have been accidentally broken still remain, and of other substances which must be removed. For this purpose a heap of cotton is made, and is beaten with large sticks; this is a most injurious operation, by which the fibre is broken; but as the value of the commodity to the manufacturer chiefly depends upon the length of the fibre, no trouble ought to be grudged to avoid this practice.

The seeds adhere “firmly to each other in the pod.” Mr. Edwards speaks of this species in the British colonies, and gives to it the name

\* I have heard that the seeds would form a very good food for cattle, if they could be completely freed from all particles of wool; here lies the difficulty.

† In Labat's time these machines were likewise worked by the feet of the person who was employed in thrusting the cotton against the rollers.



of kidney-cotton, saying that he believes it to be "the true cotton of Brazil."\* The yellow or nankeen cotton is likewise to be found at Pernambuco; but it does not form an article of cultivation, being regarded rather as a curiosity. I have seen some species of wild cotton, of which however as I have neither note nor specimen, I cannot pretend to give a description.

The profits which are obtained in favourable years by the planters of cotton are enormous; but frequently disappointments are experienced. Oftentimes a whole crop is totally lost, and instead of large returns, the year proves entirely unproductive; or after a fair promise, the grub, the caterpillar, the rain, or the excessive drought, destroys all hope until the following season. The other great agricultural object, — the sugarcane, is not subject to these numerous and ruinous reverses; for even if the year is unfavourable, at least enough to pay the expenses may be expected. I have heard it urged that the market is very little affected by the supposed failure of a crop; but it must be remembered that in a country of such vast extent, one

\* Mr. Edwards calls the species of the cotton-plant which is cultivated in the Columbian islands, the *common Jamaica*, of which "the staple is coarse but strong." It is difficult to clean, owing to the brittleness of the seeds. It is strange, as Mr. Edwards remarks, that the British cotton-planters should be acquainted with species of the shrub which produce finer wool, and yet continue to rear this inferior quality.



quarter may escape all mishap, whilst another is unfortunate. \*

The quality of the cotton which is produced in South America, either to the north or south of Pernambuco, is inferior to that of the province of which I am treating. The cotton of Seara is not so good, and the cotton of Maranham is still coarser. Cotton is the staple commodity of both these ports. Proceeding from Pernambuco to the south, the cotton of Bahia is not so fine, and the small quantity which is produced at Rio de Janeiro is not so good as that of Bahia.

In treating of sugar and cotton, I have stated the chief points in which the planters in the Columbian islands and those of Brazil principally differ. Those of my readers to whom

\* The following is a statement of the export of cotton from Pernambuco, from the year 1808 to 1813. It was furnished to me by my friend Mr. I. C. Pagen, who resided at Recife during a considerable part of the time: —

1808	-	-	-	-	-	26,877
1809	-	-	-	-	-	47,512
1810	-	-	-	-	-	50,103
1811	-	-	-	-	-	28,245
1812	-	-	-	-	-	58,824
1813	-	-	-	-	-	65,327

From this it would appear that in saying, at chapter 1st, that the export from thence at the present time is between 80,000 and 90,000 bags annually, I have overrated the real number. But it will be seen that the increase has been considerable from 1812 to 1813, and I know that it still continues to increase as rapidly, if not more so.



this subject is particularly interesting may be referred to the well-known work which I have consulted.\*

THE MANDIOC PLANTS.

THE mandioc requires good land, and the same spot will not produce two crops successively; it must be allowed to rest for one or two years or more. The operation of planting it is simple, and differs in no respect from that which was practised formerly by the Indians.† The flour which is made from this root is called *farinha de pao*, or stick-flour.‡ There are several species of the mandioc plant, of which some are adapted to high lands, and others to low

\* Edwards's History of the West-Indies.

† History of Brazil, vol. i. p. 233.

‡ Mr. Southey says, "When the mandioc failed, what was called stick-flour (in Portuguese *farinha de pao*) was made from the wood of the Urucuri-iba, which they cut in pieces and bruised; and this being less liable to corrupt than the mandioc, is now generally used in the Brazilian ships." Vol. i. p. 233. The *farinha de pao* which is at present used in these ships, is made from the mandioc, and the name of stick-flour is by no means inapposite; for it always requires to be picked before it is used, to take out the bits of the husk and of the hardened fibres of the root which may chance to remain. But the name may have, and most probably did, commence with the stick-flour of the Urucuri-iba; and when the substance from which it was made was changed, the name still continued. I refer the reader to the History of Brazil for a farther account of the mandioc.



and moist situations; but when the plant is cultivated upon the latter, hillocks must be raised, else the root would decay. Cattle are fed upon the root and stalk: these are first prepared by being cut into small pieces, and exposed to the sun for several hours; if this was not done, the food would be injurious to them. I have, however, seen some of the draught oxen that have become so habituated to it as to eat the root quite fresh, without receiving any apparent injury;—in the manner that the human body becomes callous to the most violent medicines by long custom.

I had in my possession, whilst I resided at Jaguaribe, one of these animals, who generally once in the course of every week at least contrived to get out of the inclosure, and pass part of the night in some neighbouring mandioc-ground. He was so dexterous in tearing up the stalk with the root attached to it, that the marks of his footsteps alone made us quite confident of the nature of the thief. Whilst I was at Itamaraca, I lost a sheep, which had drank of the juice of the mandioc. The negroes and other persons were making *farinha*, and a trough stood under the press for the purpose of receiving the juice. The sheep were attempting to come under the shed for the purpose of reaching some of the roots, of which they are extremely fond; one of them approached the trough,



which was filled with the juice, and although it was almost immediately perceived and driven away, still the effect of the small quantity which had been taken began to show itself in a very few minutes;—the animal tottered and fell, rising again, and again falling. Oil was poured down its throat in considerable quantities, but to no purpose. The body swelled to an enormous size, and the animal was dead in about ten minutes after it had drank of the juice.\*

The insect which is mentioned by Piso (quoted by Mr. Southey) under the name of *tapuru*, and is said to be generated by the juice of the mandioc, after it has become putrid, I have often seen. It is still known under the same name, which however is not peculiar to this worm, but it is likewise applied to maggots of every kind. The juice is not kept for any purpose, but it remains in the trough occasionally for some days, owing to the carelessness of the person under

\* Du Tertre gives three remedies for those who have drank of the juice:—“ *Le premier que j'ay veu pratiquer heureusement c'est de boire de l'huile d'olive avec de l'eau tiede, ce qui fait vomir tout ce qu'on a pris; le second qui est tres-assuré est de boire quantité de suc d'ananas, avec quelques gouttes de jus de citron; mais sur tous les remedes, le suc de l'herbe aux coulevres, dont tous les arbres de ces isles sont revêtus, est le souverain antidote, non seulement contre ce mal, mais encore contre toute sorte de venin.*” — *Histoire des Antilles, &c.* tom. ii. p. 118.

Labat does not believe in the virtue of the *herbe de coulevres* in this case.



whose care these things are placed.\* Of the deadly nature of this worm I never heard any mention. The species of mandioc which is called *manipeba* is prohibited, owing to the greater activity of its poisonous juice, and it is now almost extirpated; it had the advantage of greater durability under ground. Those kinds which are usually planted decay if the stalk is broken off, but the stalks of the *manipeba* may be cut away, and the root will still continue sound until, on the following year, a new stalk springs up. I have heard it said, that in the dry soils of the Mata a few of the other varieties

\* Du Tertre speaks of the savages making use in their dishes of *l'eau de manyoc*.—*Histoire des Antilles*, &c. tom. ii. p. 389.

“*Nos sauvages qui en mettent* (the juice of the mandioc) *dans toutes leurs sauces n'en sont jamais incommodés parce qu'ils ne s'en servent jamais que quand il a bouilli.*”—*Nouveau Voyage*, &c. tom. i. p. 400.

Likewise in the “*Voyage à la Guiane*,” p. 101., “*Le suc de manioc cet instrument de mort devient, travaillé par les créoles de Cayenne, une sauce appétissante et salutaire.*”

“The juice is boiled with meat and seasoned, and makes excellent soup, which is termed casserepo, and used in pepper-pot and sauces.”—*Voyage to the Demerary*, &c. by H. Bolingbroke, p. 149.

Dr. Pinckard mentions having tasted in the colony of Demerary of the juice of the cassada prepared as sauce.—*Notes on the West-Indies*, vol. ii. p. 257.

During the famine of 1793, the people of Pernambuco made use of the juice as food; but in times of plenty it is regarded as being unfit for any purpose. It is by evaporation that it loses its poisonous qualities.



of this plant will allow of the same treatment. Although the mandioc plant requires a dry situation, still when the rains fail in January the crops fall short, for it is in this month, immediately after the first waters, that the principal plantations of it are made. The Brazilians have a peculiar name for each part of this plant; the root is called *mandioca*, the stalk *maniva*, the leaves *manisoba*, and the juice *manipueira*. There is one species of the plant, of which the juice is harmless; it bears the name of *macaxeira*. Its root never grows to a great size, and it is therefore rather planted as an article of luxury than as regular food. From this species less juice is extracted than from the roots of equal dimensions of any of the other kinds of mandioc.\*

\* Du Tertre speaks of a species of harmless mandioc, which is called *Kamanioc*, and he adds, that it is *assez rare*. *Histoire des Antilles*, &c. tom. ii. p. 114.

Labat likewise speaks of the *Camanioc*, "*Comme qui diroit le chef des maniocs. En effet son bois, ses feuilles et ses racines sont plus grandes et plus grosses que les autres maniocs. Mais comme il est beaucoup plus long tems à croître et à mûrir, et que ses racines rendent beaucoup moins de farine parce qu'elles sont plus légères et plus spongieuses que les autres, on le neglige et peu de gens en plantent.*" — *Nouveau Voyage*, &c. tom. i. p. 411.

It is not only the root of the *macaxeira* which is smaller, but the plant is, I think, altogether smaller than the other species.

Barrere, in the *Nouvelle Relation de la France Equinoxiale*, p. 61., speaks of the harmless species under the name of *maniok sauvage*.



The rind of those species of mandioc which are in general use is of a dark brown colour, but there is one kind of which the rind is white.

The most expensive part of the process of making the flour of the mandioc, consists in disengaging the rind from the root; this is done with difficulty, by means of a piece of a broken blunt knife, a sharp pebble, or a small shell, with one of which each person is supplied; in this work a considerable number of persons must be occupied, to furnish employment to the wheel which grinds the root. This wheel is placed in a frame, and a handle is fixed to it on each side, by which it may be turned by two men, one of them working at each of the handles. A trough stands under the wheel, and the wheel is cased in copper, which is made rough by means of holes punched in it; the sides of the holes are not filed smooth. The mandioc is thrust against the wheel whilst it is turned with great velocity, and being by this means ground, it falls into the trough underneath. From hence the ground pulp is put into a press, that the juice may be extracted; and after it has undergone sufficient pressure, this pulp or paste (*maça*) is removed on to a hot hearth, upon which a person is employed to keep it in continual motion, that it may not be burnt; when quite crisp it is taken off the hearth,



and on being suffered to cool is in a state to be made use of. \*

There is another mode of preparing the mandioc for food; it is put into water in a

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\* Barrere says, speaking of Cayenne, “ *Les Creoles préfèrent encore au meilleur pain du monde la cassave qu’elles mangent rarement sèche; car elles la font toujours tremper dans l’eau ou dans quelque sauce: c’est sans doute cette nourriture qui leur donne cette couleur pâle, et qui fait qu’elles n’ont point de coloris.*” I am afraid he does not look quite far enough for the want of colour in the ladies of Cayenne.

Then again, he says, “ *On ne mange que très rarement à Cayenne, ou pour mieux dire, presque jamais de la Coaque, qui est la nourriture ordinaire des Portugais de Parà, du Maragnan, et des peuples, qui sont sur les rivages du fleuve des Amazones.*” He describes the *coaque*; and it is clearly the *farinha*, but he does not explain how the *cassave* was made, of which the creole ladies were so fond, and which did them so much mischief.

He says afterwards, “ *Les Indiens Portugais, quand ils veulent prendre leurs repas, ils mettent une poignée de coaque dans le creux de la main, qui leur sert d’assiette; et de là ils la font sauter adroitement dans la bouche; l’ont boit par dessus une bonne coüye d’eau et de boisson: et voila leur repas pris.*” — *Nouvelle Relation de la France Equinoxiale*, p. 55. and 56.

This mode of eating and the abstemiousness of the repast are both common in Brazil to all casts of people. With respect to the *cassave*, I cannot comprehend what he means. But, contrary to his notion, to eat *farinha* in the manner that he mentions quite dry, although it is done by most people, is not reckoned wholesome. In fact, it is one of the duties of a *feitor* or manager to see that the negroes do not make their meals with dry *farinha*, but he should see that they make *piram*; this is done by mixing the flour with



pannier or closed basket, and is allowed to remain there for some days, until the root becomes soft, from which the mandioc, when in this state, is called *mandioca molle*. It is prepared in this manner for the purpose of making cakes, &c. but not, generally, for food. I tried to introduce the *farinha*, made from steeped mandioc, among the slaves whilst I resided at Jaguaribe; the flour which was made from it was much finer than that which is obtained in the usual manner, but the negroes did not like it so well, and I did not think it wholesome for them on consideration, and therefore the old way was continued. The mandioc must have made a certain advance towards putrefaction before it becomes sufficiently soft to be bruised, and this cannot fail, I should suppose, to be injurious. The smell from the *mandioca molle* is extremely offensive, and is one of the annoyances in walking the streets of Recife, in which

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boiling water or gravy. The negroes do not dislike *piram*, but they are sometimes too idle or too much fatigued to take the trouble of cooking their victuals; and therefore they eat the *farinha* dry, and their salt meat with it, after having smoke-dried the latter upon a wooden skewer. The disorder which is said to proceed from constantly eating dry *farinha* is the dropsy. The flour of the mandioc swells considerably when it is moistened: if the expansion takes place in the stomach it may be injurious, and this may perhaps afford some reason for the opinion of the Brazilians upon the subject.



it is sold. The smell is however entirely removed after the *farinha* has been for some minutes upon the oven.\*

## THE COCO-TREE.

THE sandy soils of the coast in which this plant seems to delight would, if they were not cultivated with it, remain almost useless; but from the produce which the coco-tree yields they are rendered very valuable. The lands which are occupied by this plant alone yield a settled income to the owners of them without much labour; whilst the cultivation of any other requires considerable toil; however the long period, of from five to seven years, which

\* Du Tertre mentions the same practice, — of steeping the mandioc, and says that the savages were in the habit “ *De la sécher au soleil et l'écorce s'ostant d'elle-mesme, ils pillent le manyoc dans un mortier, pour le reduire en farine, qu'ils mangent sans autre cuisson.* ” — Histoire des Antilles, &c. tom. ii. p. 114.

Labat says, that the maroon negroes used to prepare it in the two following ways: “ *C'est de la couper par morceaux, et de le mettre tremper dans l'eau courante des rivieres ou des ravines pendant sept ou huit heures. Le mouvement de l'eau ouvre les pores de la racine et entraîne ce trop de substance. La seconde maniere est de le mettre cuire tout entier sous la braise. L'action du feu met ses parties en mouvement et on le mange comme on fait des chataignes ou des patates sans aucune crainte.* ” — Nouveau Voyage, &c. tom. i. p. 410.

I think the said negroes must have been accustomed by degrees to eating the mandioc in this manner. I should not be willing to recommend either of these ways of cooking it.



the tree requires before it bears fruit, cannot fail to be considered as a drawback upon the profits which it ultimately affords, and upon the great age to which it arrives. However perhaps there are few trees of equal size that yield fruit in so short a period. It is a most valuable production, of which every part is appropriated to some useful purpose. The Brazilians say, that it affords to them both food and shelter; of the trunk and of the leaves their huts are built; of its fibrous roots baskets are made, and cordage of the outward husk. Its fruit renders to them meat and drink, and an excellent oil is likewise to be obtained by skimming the juice which may be pressed from the pulp. The coco is in general use in cookery among all ranks of people, and it forms one of the chief articles of internal trade.\* When a plantation of this tree is about to be established, the ripe cocos from which the plants are to be reared are placed in the ground, about twelve inches below the surface, in long and almost united rows, for the convenience of being watered. They are frequently placed in this manner, under the eaves of houses, which saves much trouble, for by the accumulation

\* “ *Les Espahols en font des tasses pour prendre le chocolat. J'en ai vü de très belles bien travaillées, cizelées, enrichies d'argent sur un pied d'argent, et d'autres sur un pied fait d'un autre morceau de cocos bien cizelé.* ” — *Nouveau Voyage, &c. tom. iii. p. 273.*



of water from the house-top each shower of rain produces sufficient moisture, and the owner is relieved from any farther trouble in this respect. At the expiration of five months the shoots begin to make their appearance above ground, and at the end of twelve months from the time that the cocos were first put into the earth, the young plants may be removed.\* They are then placed at the distance of eight or ten yards from each other, upon the land that has been cleared for the purpose of receiving them. As soon as they have once taken root, and by far the major part of them fail not so to do, very little care is necessary. They must however be preserved tolerably free from brushwood, at least during the first years; and indeed at all times the fruitfulness of the tree will be increased, if it is allowed its due space.†

#### THE CARRAPATO OR CASTOR TREE.

THIS plant may be, as well as the coco, reared in sandy soils, but it will flourish with

\* “ *On prétend que l'arbre est autant d'années à rapporter du fruit, qu'il a été de mois en terre, avant de pousser son germe.*” — *Nouveau Voyage, &c. tom. iii. p. 267.*

Labat does not however vouch for the truth of the statement. He speaks of the cabbage of the coco-tree being very good; and I agree with him. A coco-tree was cut down at Itamaraca, and the vicar sent me the cabbage, of which several dishes were made, and they were excellent.

† *Vide Appendix for a farther account of the coco-tree.*



more luxuriance upon those that are of a richer kind. The oil, which is extracted from the seed, is in general use for lamps and other purposes, but neither is it eaten, nor known as a medicine; but it is administered as an outward application. It is given to animals that have drank the juice of the mandioc, and is sometimes successful in forcing the poison back from the stomach. The plant is much cultivated, but it is frequently to be seen growing spontaneously.\*

## BRAZIL WOOD.

THE wood from which is extracted the beautiful red dye, which is so much esteemed in Europe, is, I believe, generally supposed to be peculiar† to the country to which it has given a name. ‡ It is often called in Pernambuco (from whence, I imagine, that it is exclusively

\* Labat was a most determined experimental eater, and therefore I was not surprised at meeting with the following expression of regret: "*Je suis fâché de n'avoir pas expérimenté pendant que j'étois aux isles, si cette huile ne seroit pas bonne à manger.*" — *Nouveau Voyage, &c.* tom. iii. p. 283. I wish he had.

† Mr. Clarkson, in his work on the Impolicy of the Slave Trade, p. 13. and 14., mentions that a small billet was brought to England from the coast of Africa among a parcel of bar-wool; that "it was found to produce a colour that emulated the carmine, and was deemed to be so valuable in the dying trade, that an offer was immediately made of sixty guineas *per ton* for any quantity that could be procured."

‡ *History of Brazil*, vol. i. p. 19.



exported) *pao da Rainha*, or Queen's wood, owing to the circumstance of the trade in it being a government monopoly; and it is exported to Europe on account of the Crown. No care has been taken to prevent the scarcity of the wood, and indeed its ultimate extirpation; it is cut down unmercifully wherever it is met with by the officers who are appointed for this purpose, without any regard being paid to the size of the tree. No plantations have been formed of it, and consequently it is now rarely to be seen, within many leagues of the coast. The labour which is required in obtaining it is now considerable, for the weight of the wood renders its conveyance very difficult upon the backs of horses, and this is the only manner in which it can be carried. The pay which is given by the government to the carriers is below the usual rate for work equally laborious, and therefore a wide source of oppression is afforded. The carrier receives with his load a slip of paper, declaring the weight of the wood which he is conveying; this is to be presented by him at the *Intendencia da Marinha*, or dock-yard at Recife, and he must wait until the wood is again weighed and the paper countersigned, before he can return home. These men are delayed sometimes for several days, before they are permitted to return; and they find that it is their interest to make many presents



to the inferior officers, that they may be quickly dispatched. Here the old system of indifference to what is just still most glaringly continues. This account of the treatment of the men who convey the wood, I received from several who had been employed in the business.

If the trade in the wood was to be laid open, it would only tend to its scarcity still more speedily than under the existing system; but as soon as it became scarce, it would be rendered an object worthy of cultivation: however, as long as it is to be obtained in its wild state, and enormous profits can be made, the government will probably continue to supply the market on their own account. Every sugar-plantation might cultivate a great number of these trees, without any additional land being required to be cleared for the purpose of planting them. The fences of the *Cercados*, or fields, might be strengthened by the addition of the Brazil inserted at intervals; instead of other trees being used in this way.

I never saw the plant, but I have heard it described in the following manner. It is not a lofty tree; and at a short distance from the ground, innumerable branches spring forth and extend in every direction in a straggling, irregular, and displeasing manner. Practice is requisite to obtain a knowledge of the tree, for the valuable portion of it is the heart, and the



outward coat of wood has not any peculiarity. The leaves are small, and never cover the branches luxuriantly. \*

THE TATAJUBA, OR FUSTIC. — This is a species of wood producing a yellow dye, which is well known in England. It is of spontaneous growth. A demand has lately been made for it, and destruction has followed wherever the plant can be met with.

THE FEIJAM, OR KIDNEY BEAN, is planted in April and May with the mandioc. It is much used in the neighbourhood of the coast by the free part of the population, but is not produced in sufficient quantities to form a common food for the negroes. When it is cooked with the juice of the pulp of the coco-nut it makes a most excellent dish. In the cotton-districts it forms one of the chief articles of the negroes' food.

MILHO, OR MAIZE, is planted with mandioc, and sometimes in the cane-fields; but as the best crop is obtained by planting it with the mandioc in January, few persons sow it at any other time. In the inland districts it is sown

\* Labat is much enraged, in his work of the *Voyage du Chevalier des Marchais a Cayenne, &c.* at the idea of the Portuguese monopolizing the trade in Brazil wood, by persuading all the world that the only true wood came from Pernambuco, or *Fernambourg*, as he calls it. He imagines that the Brazil is the same as the logwood.



with the cotton, and in such situations yields more plentifully than in the lands which border upon the coast. Boiled maize is a common breakfast for the slaves in the cotton districts; the dish resembles thick peas' soup, and is far from being unpalatable if sugar or treacle is added. The people call it *angu de milho*.

THE BANANA PLANT is too well known to take up much space here. There are in Pernambuco three species of it; the *banana curta* or short banana; this is a small fruit, not exceeding two inches in length; — the *banana comprida*, or long banana, which is the plantain; — and lately the third species has been introduced, and has obtained the strange name of the *banana de quatro vintems*, or four *vintems* banana, because the clusters of the fruit are so large that each cluster may be sold for four *vintems*, — rather more than *5d.* I do not think that as much utility is derived from the plant as it is capable of affording; it is not so generally used as a food by the negroes, as it ought to be. The *banana curta*, with dry *farinha*, is a common breakfast among people of colour. \*

\* The long banana or plantain appears to be of much more importance in Demarary and the adjoining colonies, for Mr. Bolingbroke says, "This coast (between the Essequibo and Pomaroon rivers) possesses a considerable advantage over the other sea-coasts, from its being able to rear any quantity of plantains." — Voyage to the Demarary, &c. p. 115.; and at



THE BATATAS. — Of these there are several species; but that which I had the most opportunities of seeing was the *batata roxa*, or purple potatoe, which is so called from the purple tinge of the pulp after it has been boiled; this is the best of the tribe. The taste is pleasant, and would be still more so, if it was not rather

p. 87. he speaks of the same fruit being the “negroes’ chief food.”

Labat mentions a means of rendering the banana serviceable in travelling; and as the ingredients of his receipt are all of them good, the mixture must, I should imagine, be likewise good, and therefore I insert it for the benefit of those who may, as I have been, be much in want of something palatable, when crossing the Searà-Meirim. “*Ceux qui veulent faire cette pâte avec plus de soin, font d’abord sécher les bananes au four ou au soleil, puis ils les gragent, ils y mêlent ensuite du sucre pilé, avec un peu de poudre de canelle, de géroffle et de gingembre, tant soit peu de farine et un blanc d’œuf pour lier toutes ces choses ensemble, après qu’elles ont été paitries avec un peu d’eau de fleur d’orange.*” — Nouveau Voyage, &c. tom. iii. p. 314. Fewer ingredients might be made use of.

Du Tertre says of the banana, “*Quand on le coupe on voit une belle croix imprimée sur chaque tronçon; c’est qui a fait croire à plusieurs que ce fruit est le même qu’Adam mangea dans le Paradis terrestre,*” &c. — Histoire des Antilles, &c. tom. ii. p. 140.

Labat speaks of the same story, but adds, “*Adam pouvoit avoir meilleure vüe que nous, ou la croix de ces bananes étoit mieux formée.*” — Nouveau Voyage, &c. tom. iii. p. 307. I was once desired by a Brazilian woman of colour to cut the banana lengthways, and not across, for by the latter manner of dividing the fruit, I should cut the *Cruz de Nosso Senhor*, Our Saviour’s Cross.



sweet. The *batata* is a creeping plant, and is re-produced from the roots, or from the sprouts of the branches. If the branches of roots that have been pulled up, remain upon the ground, and a shower of rain falls soon after they have been broken off, their vegetation will recommence. The *batatas* are at present planted more as a luxury for the planter's house than as food for the negroes; but I do not think that there is any plant which is more capable, or even so capable, of affording assistance to the mandioc as this; and perhaps it might supply its place. The mandioc should be supplanted, if any thing else could be discovered to answer the purpose of a staple article of food; for it is uncertain in yielding its crops, and requires the best land. To neither of these disadvantages would, I rather think, the *batata* be found subject. The European potatoe has been planted, in several instances, at Pernambuco; the first crop is as well tasted as the roots from which it was produced, but the potatoes were small; a second crop, being obtained from the same family of roots, has been sweetish, and on advancing, the potatoes become still more similar to the *batata* of the country.\*

\* Labat says, that "*La patate est une espece de pomme de terre que approche assez de ce qu'on appelle en France les Taupinambours.*" — Nouveau Voyage, &c. tom. ii. p. 400.



Yet the plants appear to be totally different from each other, for the Brazil *batata* or potatoe is produced from a creeper.

TOBACCO is planted upon almost all the sugar-plantations, and by a majority of persons of the lower classes, for their own use. A considerable quantity is imported from the southern provinces of Brazil into Pernambuco. The ants do not molest the plant, but in the parts of the country which are much infested by these insects, the peasants mix the seed of the tobacco with wood ashes before they strew with it the ground which they are about to sow. The ants have an antipathy to the ashes, and thus the seed is preserved.

RICE is very little cultivated in Pernambuco; but at Maranham it forms the second object of trade. The use of it in Pernambuco is inconsiderable, from the idea that it is unwholesome for the negroes; and indeed I never met with any of the Africans who preferred it to other kinds of food.

COFFEE and CACAO are yet planted as expe-

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Du Tertre says, "*Lorsque les ouragans ont tant de fois ravagé les monyocs de nos isles, on a toujours eu recours aux patates, sans lesquelles bien du monde auroit pery de faim.*" And again, "*Tous les matins, c'est une coustume generale par toutes les isles de faire cuyre plein une chaudiere de patates pour dejeuner.*" — Histoire des Antilles, &c. tom. ii. p. 118. and 119.



riments, for their introduction into Pernambuco is recent. \*

IPECACUANHA.—Although this is at present only to be found in a wild state, I have inserted it here, for it must shortly take its place among cultivated plants. The small quantity exported is procured by the Indians and other persons of the same rank and habits of life, in the thickest woods. It thrives most in the shade. The plant is destroyed also by many of the larger kinds of game, to which it serves as food. There are two species of it which are distinguished by the names of white and black Ipecacuanha; the latter is that which is used for medicinal purposes in Europe. † The white is used

\* Labat says, in speaking of cacao, “*On ne manque jamais de planter du manioc en même tems qu'on met les amandes en terre.*” This is done for the purpose of defending the plant from the sun. “*On arrache le manioc au bout de douze ou quinze mois*”—“*et sur le champ on en plante d'autres, mais en moindre quantité, c'est à dire, qu'on ne met qu'un rang de fosses au milieu des allées;*” and he recommends that the water-melon, the common melon, and such like plants should be sown between the mandioc and the cacao-trees.—*Nouveau Voyage, &c. tom. vi. p. 397, 398.*

† Labat is angry at a notion which was entertained in his time by some people, that the black Ipecacuanha was only to be found near to the gold mines in the interior of Rio de Janeiro. He speaks of a third species of Ipecacuanha, which he distinguishes by the epithet of *gris*, and he likewise mentions the white kind; both of these, he says, answer the same purpose as the black, but a larger dose is required.—*Nouveau Voyage, &c. tom. vi. p. 29.*



by the Brazilians in colds and coughs, and is taken to purify the blood after a fever.

GINGER is indigenous, but is now rarely to be found in a wild state. \* The white ginger is that which is in general use.

MALAGUETA PEPPER is a small shrub which is to be seen under the eaves of almost every cottage. The pods are of a bright scarlet colour, of about one inch in length, and one quarter in breadth. It is a hardy plant; for although it droops under excessive drought, it is seldom destroyed by it. Often are to be seen at the same time, and upon the same bush, the blossoms, and the green and the ripe scarlet pods. Wherever this shrub springs up care is taken of it; for the people of all ranks are from habit almost unable to eat their food without the *malagueta*. The pods are bruised when about to be used, and either form an ingredient in every dish, or they are served up in all the sauces. †

\* "Vieyra, in his letters, mentions a received tradition that Emanuel ordered all the spice plants to be rooted up, lest the Indian trade should be injured, and that ginger was the only spice which escaped, because it was under ground. He does not appear to have recollected the impossibility of carrying such an order into effect upon a continent." — History of Brazil, vol. i., note to p. 32. Dr. Arruda alludes to this order in his *Discurso sobre a utilidade da instituiçam de jardins, &c.* And he adds that a few cinnamon trees at Pernambuco escaped as well as the ginger, p. 8.

† "On one article, guinea-grains or malaguetta-pepper, the duty has been doubled; not with a view of increasing



The *pimenta de cheiro*, or scented pepper, is likewise common, but it requires more care in rearing, and is a smaller shrub than the *malagueta*. The pods are of a bright red in general, but sometimes they are, naturally, of a pale yellow colour; they are round, and about the size of a crab apple.

TEA is stated to be indigenous in Brazil.\* A priest of considerable reputation as a botanist, told me that he had discovered this plant in the neighbourhood of Olinda; but afterwards again he informed me that he was afraid he had been too sanguine.†

the revenue, but of operating as a prohibition of the use of it, as it is supposed to have been extensively employed in the brewing of malt-liquor. The Directors, however, have great reason to doubt the existence of the deleterious qualities ascribed to this drug; as they find it to be universally esteemed in Africa one of the most wholesome of spices, and generally used by the natives to season their food."—Fourth Report of the Directors of the African Institution, p. 16.

If this article and the *malagueta* of Brazil are the same, I should be strongly inclined to agree with the Report; and indeed I conceive that it is not only harmless but extremely wholesome. A decoction of the pods is used among the peasantry as an injection in aguish disorders.

\* *Noticias MSS.* quoted by Mr. Southey, *History of Brazil*, vol. i. p. 320.

† Labat says, "*A l'égard du thé, il croît naturellement aux isles. Toutes les terres lui sont propres, j'en ai vu en quantité à la Basseterre,*" &c.—*Nouveau Voyage*, &c. tom. iv. p. 225.

He mentions it again, and seems to be quite confident that the plant of which he speaks is the tea shrub.



HORTICULTURE has of late years been rapidly improving, and the markets of Recife are now well supplied with vegetables and roots. The gardeners are chiefly Portuguese, from the provinces of the mother country, or from the Azores. Peas \*, cabbages, and several other kinds of European vegetables and roots are to be purchased, besides others which are peculiar to the country, such as *mandubims* and yams. The European onion produces a small root of an oblong form †, which is known in Pernambuco under the name of *cebolinho*, as the diminutive of *cebola*, an onion. The vine is to be seen in many of the gardens in the neighbourhood of Recife and of Olinda; and formerly there were a great many at Conception upon the island of Itamaraca, but few now remain. No wine is made. The fruit-trees are some of those which are common to the southern parts of Europe, such as the orange ‡, the fig, and others, but no

\* “ *Il faut que les graines se naturalisent au pays, et quand cela est fait, elles produisent à merveille. J’ai expérimenté qu’ayant sémé des pois qui venoient de France, ils rapportoient très peu, les seconds rapportoient davantage, mais le troisièmes produisoient d’une manière extraordinaire pour le nombre, la grosseur, et la bonté.*” — Nouveau Voyage, &c. tom. i. p. 367.

† Du Tertre speaks of the same occurring in the Columbian Islands.

‡ Again Labat, “ *On employe le suc des oranges aigres avec un succès merveilleux et infailible à guerir les ulcères quelque vieux et opiniâtres qu’ils puissent être.*” — Nouveau Voyage, &c. tom. iii. p. 254.



olives; besides these, there are the manga, the jack, and a numerous list, some of which have been mentioned incidentally in the course of this volume; but I have tarried already too long upon this branch of my subject, and must now proceed to something else.

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The orange is cut into two pieces, and is rubbed violently upon the sore.



## CHAP. XVIII.

## THE FREE POPULATION.

**T**HE insufficiency of the population of Portugal to the almost unbounded plans of the rulers of that kingdom, has, in all probability, saved her South American possessions from the dreadful contests which are to be apprehended in the neighbouring Spanish colonies, between the creole white inhabitants and those of colour. The struggle yet rages with exterminating violence between the descendants of Europeans, born in South America, and the natives of Old Spain; but when this is at an end, another equally, if not more destructive, is to be looked for between the former and their countrymen of mixed casts. The appeal which the creole whites have made to the people, and the declarations which they have publicly set forth, of directing their proceedings by their voice; the exposure of those abstract principles of government which are so delightful in theory, but so difficult of execution, will, most probably, bring down upon their heads the destruction which has thus been courted. In the Portuguese South American dominions, circumstances have di-



rected that there should be no division of casts, and very few of those degrading and most galling distinctions which have been made by all other nations in the management of their colonies. That this was not intended by the mother-country, but was rather submitted to from necessity, is to be discovered in some few regulations, which plainly show, that if Portugal could have preserved the superiority of the whites, she would, as well as her neighbours, have established laws for this purpose. The rulers of Portugal wished to colonise to an unlimited extent ; but their country did not possess a population sufficiently numerous for their magnificent plans. Adventurers left their own country to settle in the New World, who were literally adventurers; for they had not any settled plans of life, and they were without families. Persons of established habits, who had the wish to follow any of the ordinary means of gaining a livelihood, found employment at home ; neither could Portugal spare them, nor did they wish to leave their native soil. There was no superabundance of population, and therefore every man might find occupation at home, if he had steadiness to look for it ; there was no division in political or religious opinion ; there was no necessity for emigration, save that which was urged by crimes. Thus the generality of the men who embarked in the expeditions which



were fitted out for Brazil, were unaccompanied by females, and therefore, naturally, on their arrival in that country, they married, or irregularly connected themselves with Indian women, and subsequently with those of Africa. It is true that orphan girls were sent out by the government of Portugal\*, but these were necessarily few in number. In the course of another generation, the colonists married the women of mixed casts, owing to the impossibility of obtaining those of their own colour; and the frequency of the custom, and the silence of the laws upon the subject, removed all idea of degradation, in thus connecting themselves. Still the European notions of superiority were not entirely laid aside, and these caused the passing of some regulations, by which white persons were to enjoy certain privileges. Thus, although the form of trial for all casts is the same, in certain places only can capital punishments be inflicted upon the favoured race; the people of colour are not eligible to some of the chief offices of government, nor can they become members of the priesthood.

From the mildness of the laws, however, the mixed casts have gained ground considerably; the regulations which exist against them are evaded, or rather they have become obsolete.

\* History of Brazil, vol. i. p. 216.



Perhaps the heroic conduct of Camaram and Henrique Dias, the Indian and negro chieftains, in the famous and most interesting contest between the Pernambucans and the Dutch, and the honours subsequently granted by the crown of Portugal to both of them, may have led to the exaltation of the general character of the much-injured varieties of the human species of which they were members. Familiarity between the chieftains of the several corps must be the consequence of their embarkation in the same cause, when the war is one of skirmishes, of ambuscades, of continual alarm, of assistance constantly afforded to each other; a patriotic war against a foreign invader, in which difference of religion exists, and each party mortally hates the other. On these occasions all men are equal, or he only is superior whose strength and whose activity surpasses that of others. The amalgamation of casts which is caused by this consciousness of equality could not have had a fairer field for its full accomplishment, than the war to which I have alluded; and the friendships which were formed under these circumstances would not easily be broken off. Although the parties who had been so united might have been, in their situations in life, very far removed from each other, still the participation of equal danger must render dear the companions in peril, and make



the feelings which had been roused on these occasions of long duration; they would continue to act, long after the cessation of the series of occurrences which had called them forth.

The free population of Brazil at the present time consists of Europeans; Brazilians, that is, white persons born in Brazil; mulattos, that is, the mixed cast between the whites and blacks, and all the varieties into which it can branch; mamalucos, that is, the mixed cast between the whites and Indians, and all its varieties; Indians in a domesticated state, who are called generally Caboclos; and those who still remain in a savage state, and are called generally Tapuyas; negroes born in Brazil, and manumitted Africans; lastly, Mestizos, that is, the mixed cast between the Indians and negroes. Of slaves, I shall speak by-and-by more at large; these are Africans, creole negroes, mulattos, and mestizos. The maxim of the civil law, *partus sequitur ventrem*, is in force here as well as in the colonies of other nations.\*

\* This was not the case at one time in the French islands. "Quand quelque commandeur abuse d'une negre, l'enfant mulastre qui en vient est libre, et le père est obligé de le nourrir et de l'entretenir jusqu'à l'âge de douze ans, sans l'amende à laquelle il est encore condamné." — Histoire des Antilles, &c. tom. ii. p. 460.

Labat tells us that "Le roi a fait revivre par sa Declaration la loi Romaine, qui veut que les enfans suivent le sort du ventre qui les a portez," and this revival took place in 1674.



These several mixtures of the human race have their shades of difference of character as well as of colour. First we must treat of the whites. The Europeans who are not in office, or who are not military men, are, generally speaking, adventurers who have arrived in that country with little or no capital. These men commence their career in low situations of life, but by parsimony and continual exertion directed to one end, that of amassing money, they often attain their object, and pass the evening of their lives in opulence. These habits fail not, oftentimes, to give a bias to their dispositions, which is unallied to generosity and liberality. They look down upon the Brazilians, or rather they wish to consider themselves superior to them; and until lately the government took no pains to remove the jealousy which existed between the two descriptions of white persons; and even now, not so much attention is paid to the subject as its great importance seems to require.\*

The Brazilian white man of large property,

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when the king took the islands from the Companies which had held them during his pleasure. — *Nouveau Voyage, &c.* tom. ii. p. 192.

\* The majority of the clergy of Pernambuco, both regular and secular, are of Brazilian parentage. The Governor is an European, and so are the major part of the chief officers, civil, military, and ecclesiastical; but the bishop is a Brazilian, and so is the *ouvidor*.



who draws his descent from the first donatory of a province, or whose family has for some generations enjoyed distinction, entertains a high opinion of his own importance, which may sometimes appear ridiculous; but which much oftener leads him to acts of generosity,—to the adoption of liberal ideas,—to honourable conduct. If he has been well educated, and has had the good fortune to have been instructed by a priest whose ideas are enlightened, who gives a proper latitude for difference of opinion, who tolerates as he is tolerated, then the character of a young Brazilian exhibits much to admire. Surrounded by numerous relatives, and by his immediate dependants, living in a vast and half-civilised country, he is endued with much independence of language and behaviour, which are softened by the subordination which has been imbibed during his course of education. That this is general, I pretend not to say; few persons are instructed in a proper manner; and again, few are those who profit by the education which they have received; but more numerous are the individuals who now undergo necessary tuition, for powerful motives have arisen to urge the attainment of knowledge.

I have heard it often observed, and I cannot help saying that I think some truth is to be attached to the remark, in the country of which I am treating, that women are usually less



lenient to their slaves than men, but this doubtless proceeds from the ignorant state in which they are brought up; they scarcely receive any education, and have not the advantages of obtaining instruction from communication with persons who are unconnected with their own way of life; of imbibing new ideas from general conversation. They are born, bred, and continue surrounded by slaves without receiving any check, with high notions of superiority, without any thought that what they do is wrong. Bring these women forwards, educate them, treat them as rational, as equal beings, and they will be in no respect inferior to their countrymen; the fault is not with the sex, but in the state of the human being. As soon as a child begins to crawl, a slave of about its own age and of the same sex is given to it as a playfellow, or rather as a plaything; they grow up together, and the slave is made the stock upon which the young owner gives vent to passion; the slave is sent upon all errands, and receives the blame of all unfortunate accidents; —in fact the white child is thus encouraged to be overbearing, owing to the false fondness of its parents. Upon the boys the effect is less visible in after-life, because the world curbs and checks them, but the girls do not stir from home, and therefore have no opportunities of wearing off these pernicious habits. It is only surpris-

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ing that so many excellent women should be found among them, and by no means strange that the disposition of some of them should be injured by this unfortunate direction of their infant years.

As vegetation rapidly advances in such climates, so the animal sooner arrives at maturity than in those of less genial warmth; and here again education is rendered doubly necessary to lead the mind to new ideas, to curb the passions, to give a sense of honour, and to instil feelings of that species of pride which is so necessary to a becoming line of conduct. The state of society, the climate, and the celibacy of the numerous priesthood, cause the number of illegitimate children to be very great; but here the *roda dos engeitados*, and a custom which shows the natural goodness of the people, prevent the frequent occurrence of infanticide, or rather render it almost unknown. An infant is frequently during the night laid at the door of a rich person, and on being discovered in the morning is taken in, and is almost invariably allowed to remain; it is brought up with the children of the house (if its colour is not too dark to admit of this), certainly as a dependant, but not as a servant; however a considerable tinge of colour will not prevent it from being reared with the white children. These *engeitados*, or rejected ones, as individuals who are



so circumstanced are called, are frequently to be met with, and I heard of few exceptions to the general kindness with which they are treated. Public feeling is much against the refusing to accept and rear an *engeitado*; the owner of a house, who is in easy circumstances, and yet sends the infant from his own door to the public institution which is provided for its reception, is generally spoken of in terms of indignation. Sometimes a poor man will find one of these presents at his door, and he will generally place it at the landholder's threshold on the following night; this is accounted excusable and even meritorious, for at the Great House the child has nearly a certainty of being well taken care of.

I have observed that, generally speaking, Europeans are less indulgent to their slaves than Brazilians; the former feed them well, but they require from the poor wretches more labour than they can perform, whilst the latter allow the affairs of their estates to continue in the way in which it has been accustomed to be directed. This difference between the two descriptions of owners is easily accounted for; the European has probably purchased part of his slaves on credit, and has during the whole course of his life made the accumulation of riches his chief object. The Brazilian inherits his estate, and as nothing urges him to the necessity of obtaining large profits, he continues the course that has



been pointed out to him by the former possessors. His habits of quietude and indolence have led him to be easy and indifferent, and although he may not provide for the maintenance of his slaves with so much care as the European, still they find more time to seek for food themselves. That avaricious spirit which deliberately works a man or a brute animal\* until it is unfit for farther service, without any regard to the well-being of the creature, which is thus treated as a mere machine, as if it was formed of wood or iron, is however seldom to be met with in those parts of the country which I visited. Instances of cruelty occur, (as has been, and will yet be seen,) but these proceed from individual depravity, and not from systematic, cold-blooded, calculating indifference to the means by which a desired end is to be compassed.

Notwithstanding the relationship of the mulattos on one side to the black race, they consider themselves superior to the mamalucos; they lean to the whites, and from the light in which the Indians are held, pride themselves upon being totally unconnected with them. Still the mulattos are conscious of their connection with men who are in a state of slavery, and that many persons even of their own colour are under these degraded circumstances; they have therefore

\* Our wicked stage-coach and post-chaise system.



always a feeling of inferiority in the company of white men, if these white men are wealthy and powerful. This inferiority of rank is not so much felt by white persons in the lower walks of life, and these are more easily led to become familiar with individuals of their own colour who are in wealthy circumstances. Still the inferiority which the mulatto feels is more that which is produced by poverty than that which his colour has caused, for he will be equally respectful to a person of his own cast who may happen to be rich.\* The degraded state of the people of colour in the British colonies is most lamentable.† In Brazil, even the trifling regulations which exist against them remain unattended to. A mulatto enters into holy orders or is appointed a magistrate, his papers stating him to be a white man, but his appearance plainly denoting the contrary. In conversing on one occasion with a man of colour who was in my service, I asked him if a certain *Capitam-*

\* The term of *Senhor* or *Senhora* is made use of to all free persons, whites, mulattos, and blacks, and in speaking to a freeman of whatever class or colour the manner of address is the same. Dr. Pinckard says, in his "Notes on the West-Indies," "the title of Mrs. seems to be reserved solely for the ladies from Europe, and the white creoles, and to form a distinction between them and the women of colour of all classes and descriptions."

† I refer the reader to Edwards' History of the West-Indies, vol. ii.



*mor* was not a mulatto man ; he answered, “ he was, but is not now.” \* I begged him to explain, when he added, “ Can a *Capitam-mor* be a mulatto man ?” † I was intimately acquainted with a priest, whose complexion and hair plainly denoted from whence he drew his origin ; I liked him much : he was a well-educated and intelligent man. Besides this individual instance, I met with several others of the same description.

The regiments of militia, which are called mulatto regiments, are so named from all the officers and men being of mixed casts ; nor can white persons be admitted into them. The principal officers are men of property ; and the colonel, like the commander of any other regiment, is only amenable to the governor of the province. In the white militia regiments, the officers ought to be by law white men ; but in practice they are rather reputed white men, for very little pains are taken to prove that there is no mixture of blood. Great numbers of the soldiers belonging to the regiments which are officered by white men, are mulattos, and other persons of colour. The regiments of the line, likewise, (as I have elsewhere said,) admit into the ranks all persons excepting negroes and Indians ; but the officers of these must prove nobility of birth ; however, as cer-

\* “ *Era, porem ja nam he.*”

† “ *Pois Senhor Capitam-mor pode ser mulatto?*”



tain degrees of nobility have been conferred upon persons in whose families there is much mixture of blood, this proof cannot be regarded as being required against the mulatto or mamaluco part of the population. Thus an European adventurer could not obtain a commission in these regiments, whilst a Brazilian whose family has distinguished itself in the province in former times will prove his eligibility without regard to the blood which runs in his veins. He is noble, let that flow from whence it may. \*

The late colonel of the mulatto regiment of Recife, by name Nogueira, went to Lisbon, and returned to Pernambuco with the order of Christ, which the Queen had conferred upon him. † A chief person of one of the provinces is the son of a white man and a woman of colour; he has received an excellent education, is of a generous disposition, and entertains most liberal views upon all subjects. He has been made a

\* To this statement some explanation is necessary, owing to the regulations of the Portuguese military service. Privates are sometimes raised to commissions by the intermediate steps of corporals, quarter-masters, and sergeants; these men gain their ensigncies without any relation to their birth; and though a decidedly dark-coloured mulatto might not be so raised, a European of low birth would. It is to enable a man to become a cadet, and then an officer without serving in the ranks, that requires nobility of birth.

† The son of this man is a priest.



colonel, and a degree of nobility has been conferred upon him ; likewise the Regent is sponsor to one of his children. Many other instances might be mentioned. Thus has Portugal, of late years from policy, continued that system into which she was led by her peculiar circumstances in former times. Some of the wealthy planters of Pernambuco, and of the rich inhabitants of Recife, are men of colour. The major part of the best mechanics are also of mixed blood.

It is said that mulattos make bad masters ; and this holds good oftentimes with persons of this description, who have been in a state of slavery, and become possessed of slaves of their own, or are employed as managers upon estates. The change of situation would lead to the same consequences in any race of human beings, and cannot be accounted peculiar to the mixed casts. I have seen mulattos of free birth as kind, as lenient, and as forbearing to their slaves and other dependants as any white man.

Marriages between white men and women of colour are by no means rare, though they are sufficiently so to cause the circumstance to be mentioned when speaking of an individual who has connected himself in this manner ; but this is not said with the intent of lowering him in the estimation of others. Indeed the remark is only made if the person is a planter of any import-



tance, and the woman is decidedly of dark colour, for even a considerable tinge will pass for white; if the white man belongs to the lower orders, the woman is not accounted as being unequal to him in rank, unless she is nearly black. The European adventurers often marry in this manner, which generally occurs when the woman has a dower. The rich mulatto families are often glad to dispose of their daughters to these men, although the person who has been fixed upon may be in indifferent circumstances; for the colour of the children of their daughters is bettered, and from the well-known prudence and regularity of this set of men, a large fortune may be hoped for even from very small beginnings. Whilst I was at Jaguaribe, I was in the frequent habit of seeing a handsome young man, who was a native of the island of St. Michael's. This person happened to be with me on one occasion when the commandant from the Sertam was staying at my house. The commandant asked him if he could read and write, and being answered in the negative, said, "Then you will not do," and turning to me, added, "I have a commission from a friend of mine to take with me back to the Sertam a good-looking young Portuguese of regular habits, who can read and write, for the purpose of marrying him to his



daughter." These kind of commissions (*encomendas*) are not unusual.

Still the Brazilians of high birth and large property do not like to intermarry with persons whose mixture of blood is *very* apparent, and hence arise peculiar circumstances. A man of this description becomes attached to a woman of colour, connects himself with her, and takes her to his home, where she is in a short time even visited by married women; she governs his household affairs, acts and considers herself as his wife, and frequently after the birth of several children, when they are neither of them young, he marries her. In connections of this nature, the parties are more truly attached than in marriages between persons who belonged to two families of the first rank; for the latter are entered into from convenience rather than from affection; indeed the parties, on some occasions, do not see each other until a few days before the ceremony takes place. It often occurs, that inclination, necessity, or convenience induce or oblige a man to separate from the person with whom he has thus been connected; in this case, he gives her a portion, and she marries a man of her own rank, who regards her rather as a widow than as one whose conduct has been incorrect. Instances of infidelity in these women are rare; they become attached to the men with whom they cohabit,

As seen  
in the  
note



and they direct the affairs of the houses over which they are placed with the same zeal that they would display if they had the right of command over them. It is greatly to the credit of the people of that country that so much fidelity should be shown on one side, and that this should so frequently, as it is, be rewarded by the other party, in the advancement of those who have behaved thus faithfully, to a respectable and acknowledged situation in society. It should be recollected, too, that the merit of moral feelings must be judged of by the standard of the country, and not by our own institutions. I have only spoken above of what occurs among the planters; for in large towns man is pretty much the same every where.

The Mamalucos are more frequently to be seen in the Sertam than upon the coast. They are handsomer than the mulattos; and the women of this cast particularly surpass in beauty all others of the country; they have the brown tint of mulattos, but their features are less blunt, and their hair is not curled. I do not think that the men can be said to possess more courage than the mulattos; but whether from the knowledge which they have of being of free birth on both sides, or from residing in the interior of the country where government is more loose, they appear to have more independence of character, and to pay less deference to a



white man than the mulattos. When women relate any deed of danger that has been surmounted or undertaken, they generally state that the chief actor in it was a large mamaluco, *mamalucam*; as if they thought this description of men to be superior to all others. Mamalucos may enter into the mulatto regiments, and are pressed into the regiments of the line as being men of colour, without any regard to the sources from which their blood proceeds.

Of the domesticated Indians I have already elsewhere given what accounts I could collect, and what I had opportunities of observing. The wild Indians are now only to be met with at a great distance from the coast of Pernambuco; and although they are very near to Maranham, and are dreaded neighbours, I had no means of seeing any of them.

I now proceed to mention that numerous and valuable race of men, the creole negroes; a tree of African growth, which has thus been transplanted, cultivated, and much improved by its removal to the New World. The creole negroes stand alone and unconnected with every other race of men, and this circumstance alone would be sufficient, and indeed contributes much to the effect of uniting them to each other. The mulattos, and all other persons of mixed blood, wish to lean towards the whites, if they can possibly lay any claim to relationship. Even



the mestizo tries to pass for a mulatto, and to persuade himself, and others, that his veins contain some portion of white blood, although that with which they are filled proceeds from Indian and negro sources. Those only who can have no pretensions to a mixture of blood, call themselves negroes, which renders the individuals who do pass under this denomination much attached to each other, from the impossibility of being mistaken for members of any other cast. They are of handsome persons, brave, and hardy, obedient to the whites, and willing to please; but they are easily affronted, and the least allusion to their colour being made by a person of a lighter tint, enrages them to a great degree; though they will sometimes say, "A negro I am, but always upright."\* They are again distinct from their brethren in slavery, owing to their superior situation as free men.

The free creole negroes have their exclusive regiments, as well as the mulattos, of which every officer and soldier must be perfectly black. There are two of these regiments for the province of Pernambuco, which consist of indefinite numbers of men, who are dispersed all over the country. These regiments are distinguished from each other by the names of Old Henriques

\* "Negro sim, porem direito."



and New Henriques. \* The name of Henriques is derived from the famous chieftain, Henrique Diaz, in the time of the Dutch war. I have heard some of the most intelligent of those with whom I have conversed, speak in enthusiastic terms of the aid which he gave to the whites in that struggle. I have seen some portion of one of these regiments in Recife, accompanying the procession of our Lady of the Rosary, the patroness of negroes. They were dressed in white cloth uniforms, turned up with scarlet, and they looked very soldier-like. They were in tolerable discipline, and seemed to wish to go through the duty of the day in the best manner that they were able; they acted with an appearance of zeal and the desire of excelling. Those of which I speak formed a finer body of men than any other soldiers which I had an opportunity of seeing in that country. On gala days the superior black officers in their white uniforms, pay their respects to the governor, exactly in the same manner that the persons of any other cast, holding commissions of equal rank, are expected to go through this form. These men receive no pay, so that their neat appearance on such occasions bespeaks a certain degree of wealth among them; neither

\* Manumitted creole blacks are, I am nearly certain, admitted into these regiments.



are the privates nor any other person belonging to these regiments paid for their services. Some of the whites rather ridicule the black officers, but not in their presence; and the laugh which is raised against them is caused perhaps by a lurking wish to prevent this insulted race from the display of those distinctions which the government has wisely conceded to them, but which hurt the European ideas of superiority. The old regiment of Henriques was, at the time that I resided in Pernambuco, without a colonel, and I heard much discussion on several occasions among the creole negroes, about the fittest person to be appointed to the vacant situation. \*

The creole negroes of Recife are, generally speaking, mechanics of all descriptions; but they have not yet reached the higher ranks of life, as gentlemen, as planters, and as merchants. Some of them have accumulated considerable sums of money, and possess many slaves, to whom they teach their own trade, or these slaves

\* There was a rumour of the appointment of a white man as colonel of this regiment, and also of a white colonel for the Recife mulatto regiment; and I was asked by several individuals of these casts whether there was any truth in the report. I cannot believe any thing of this kind; the liberal policy which seems to pervade the Council of Rio de Janeiro forbids that such a report should be believed; but if this should be true, most pernicious will be the consequences which from such a determination may be expected to proceed.



are taught other mechanical employments by which they may become useful. They work for their owners, and render to them great profits, for every description of labour is high, and that which requires any degree of skill bears even a higher comparative value than the departments of which a knowledge is more easily attained. The best church and image painter of Pernambuco is a black man, who has good manners, and quite the air of a man of some importance, though he does not by any means assume too much. The negroes are excluded from the priesthood\*; and from the offices which the mulattos may obtain through their evasion of the law, but which the decided and unequivocal colour of

\* The priests of the island of St. Thomé, upon the coast of Africa, are negroes. I have seen some of these men at Recife, who have come over for a short time. I have heard that they are prohibited from saying mass any where excepting upon the island for which they are ordained; but I can scarcely think that this can be correct. In the *Voyage du Chevalier des Marchais en Guinée, isles voisines, et a Cayenne*, I find that men of mixed blood were ordained in the islands of St. Thomé and Principe, and the editor of the work says, "*Presque tout le clergé de la cathedrale (of St. Thomé) étoit de cette couleur.*" Vol. iii. p. 4. "*L'Eglise de S. Antoine qui est la Paroisse (of Prince's Island) est déservie par des prêtres noirs ou presque noirs, c'est à dire mulâtres.*" p. 30.

I have, as is stated in the text, heard from good authority, that the law forbids the ordination of mulattos; what the practice is I am quite certain, and I hope the law may be favourable also.



the negro entirely precludes him from aspiring to. In law all persons who are not white, and are born free, class equally; manumitted slaves are placed upon the same footing as persons born free. However, although the few exclusions which exist against the negroes are degrading, still in some instances they are befriended by them. They are unable, owing to their colour, to serve in the regiments of the line, or in any regiments excepting those which are exclusively their own; but by means of this regulation they escape the persecutions under which the other casts suffer during the time of recruiting. The officers and men of the Henrique regiments are so united to each other, that the privates and subalterns are less liable to be oppressed by any white man in office even than the soldiers of the mulatto regiments. Of these latter the officers, having a considerable tinge of white, sometimes lean towards the wishes of the *capitam-mor*, or some other rich white officer, instead of protecting his soldiers.

The men whose occupation it is to apprehend runaway negroes are, almost without exception, creole blacks; they are called *capitaens-do-campo*, captains of the field; and are subject to a *capitam-mor-do-campo* who resides in Recife, and they receive their commissions either from the governor or from this officer. By these they are



authorised to apprehend and take to their owners any slaves who may be found absent from their homes without their master's consent. Several of these men are to be found in every district, employing themselves in such pursuits as they think fit, when their services are not required in that calling which forms their particular duty. They are men of undaunted courage, and are usually followed by two or three dogs, which are trained to seek out, and if necessary to attack and bring to the ground those persons whose apprehension their masters are desirous of effecting. The men who bear these commissions can oblige any unauthorised person to give up to them an apprehended negro, for the purpose of being by them returned to his owner.

It is scarcely necessary to name the mestizos, for they usually class with the mulattos; nor are they to be easily distinguished from some of the darker varieties of this cast. A dark-coloured man of a disagreeable countenance and badly formed person is commonly called a mestizo, without any reference to his origin.

Yet one race of human beings remain to be spoken of; but the individuals who compose it are not sufficiently numerous to permit them to take their place among the several great divisions of the human family which form the population of Brazil, and therefore I did not rank this



among the others which are of more importance. Still the *çiganos*\*, for thus they are called, must not be forgotten. I frequently heard of these people, but never had an opportunity of seeing any of them. Parties of *çiganos* were in the habit of appearing formerly once every year at the village of Pasmado, and other places in that part of the country; but the late governor of the province was inimical to them, and some attempts having been made to apprehend some of them, their visits were discontinued. They are represented as being a people of a brownish cast, with features which resemble those of white persons, and as being tall and handsome. They wander from place to place in parties of men, women, and children; exchanging, buying, and selling horses, and gold and silver trinkets. The women travel on horseback, sitting between the panniers of the loaded horses, and the young ones are placed within the panniers among the baggage. The men are excellent horsemen, and although the packhorses may be overburthened, these fellows will only accommodate matters by riding slowly upon their own horses, and never think of dividing the loads more equally; but they preserve themselves and the animals upon

\* This word is without doubt deriyed from *Egyptianos*; I am told that the word *gitanos* is also used as a name for these people.



which they ride quite unencumbered. They are said to be unmindful of all religious observances; and never to hear mass or confess their sins. It is likewise said that they never marry out of their own nation.

There are now several British merchants established at Recife, and a consul likewise resides at that place; but at the time of my coming away, there was no Protestant chapel, no clergyman, nor even a burial-ground for our countrymen. An Act of Parliament has, I believe, provided for the establishment of these things, but no steps have been taken towards the accomplishment of the directions of the legislature. Without any outward appearance of religion, how are we to expect that the people of Brazil are to regard us as any thing better than what we were represented to them as being in former times?— as pagans, animals, and horses — *pagoens*, *bichos*, and *cavallos*: this is literally true; and although they are now aware that at any rate we have the forms of human beings, that we have the power of speech, and that we have our share of intellect in all the common transactions of the world, still how are we to look for respect from them towards a set of men, who have no appearance, at least, of possessing any religious feelings? It should be recollected that we are living among a people who are deeply rivetted to their own



forms and ceremonies of worship, whose devotedness to their church-establishment surpasses every other feeling. It is not thus that the British nation is to become respectable; we may have relations of trade with these people, but we must be content to be merely regarded according to our utility; there can be no respect for our general character as a body of men, none of that regard which would make us listened to in any great question, which would make our opinions and our assertions depended upon as coming from men of steadiness,—of religious habits. Nor can we be accounted as more than residents for a time; we cannot be considered as an established community, who are thus without any common bond of union, who have not any general place of meeting, who have not any one point to which all are directed; we have no appearance of belonging to one nation, as if we were brethren meeting in a foreign land. To these political reasons for the establishment of a place of worship are to be added those which are of far greater importance, those to which no Christian ought to be indifferent. I well know that it is not with the merchants that the evil arises;—but enough, I will go no farther, although I could tarry long upon this subject. I wish however that I could have avoided the mention of it altogether. I might have done so,



if I had not felt that I was passing by unnoticed a subject upon which I have often spoken whilst I was upon the spot; and there my sentiments are well known to most of those persons with whom I associated.



## CHAP. XIX.

## SLAVERY.

**T**HE general equity of the laws regarding free persons of colour in the Portuguese South-American possessions, has been to a certain degree extended to that portion of the population which is in a state of slavery ; and the lives of the slaves of Brazil have been rendered less hard and less intolerable than those of the degraded beings who drag on their cheerless existence under the dominion of other nations. The Brazilian slave is taught the religion of his master, and hopes are held out of manumission from his own exertions ; but still he is a slave, and must be guided by another man's will ; and this feeling alone takes away much of the pleasure which would be felt from the faithful discharge of his duty, if it was voluntarily performed. The consciousness that if the directions were not willingly attended to, the arbitrary will of the master would enforce their performance, removes much of the desire to please ; obedience to a command is not required with any idea that refusal can possibly ensue, and therefore no



merit is attached to its accomplishment by him whose orders are obeyed; nor does the slave feel that he is doing in any degree more than would be enforced if he had made any doubts. The world has heard so much, and from so many quarters, of the enormities which have been committed by slave-owners in the colonies with which England has had any communication; both from her own possessions, and from those of other nations, that no doubts can be entertained of their existence. That such evil deeds are of frequent occurrence, I would not wish to suppose, though that they are dreadfully too frequent is well known; I had rather not be persuaded that man in so depraved a state is often to be met with; — that many civilised beings should have made such rapid returns to barbarism. I have to say, that in Brazil, too, such instances of barbarity are spoken of — that they do exist; they are, however, of rare occurrence, they are seldom heard of, and are always mentioned with abhorrence; but it is enough that instances should be recorded, of the abuse of this absolute power of one man over another; it is enough that this absolute power itself should be allowed to continue, to render the system upon which it is founded an evil of such great importance, as to sanction all exertions for its removal, as to make any government overlook many inconveniences rather than increase the



numbers of those human beings who suffer this dreadful degradation.

The Indian slavery has been for many years abolished in Brazil, and the individuals who are now in bondage in that country are Africans, and their descendants on both sides, or individuals whose mothers are of African origin; and no line is drawn at which the near approach to the colour and blood of the whites entitles the child, whose mother is a slave, to freedom. I have seen several persons who were to all appearance of white origin, still doomed to slavery.

Slaves, however, in Brazil have many advantages over their brethren in the British colonies. The numerous holidays of which the Catholic religion enjoins the observance\*, give to the slave many days of rest or time to work for his own profit; thirty-five of these, and the Sundays besides, allow him to employ much of his time as he pleases. Few masters are inclined to restrain the right of their slaves to dispose of these days as they think fit, or at any rate few dare, whatever their inclinations may be, to brave public opinion in depriving them of the intervals from work which the law has set apart as their own,

\* A Portuguese writer says, "When permission was given in Portugal to work upon several of the holidays, the same was not extended to Brazil from a principle of humanity, that the slaves might not be deprived of any of their days of rest." — *Correio Braziliense*, for December, 1815, p. 738.



that their lives may be rendered less irksome. The time which is thus afforded enables the slave, who is so inclined, to accumulate a sum of money; however this is by law his master's property, from the incapability under which a slave labours of possessing any thing which he can by right call his own. But I believe there is no instance on record in which a master attempted to deprive his slave of these hard-earned gains. The slave can oblige his master to manumit him, on tendering to him the sum for which he was first purchased, or the price for which he might be sold, if that price is higher than what the slave was worth at the time he was first bought. \* This regulation, like every

\* In the island of Grenada "every manumission is, by an act of the island, charged with a fine of one hundred pounds currency;" it is said that this law has neither operated as a productive fund nor as a prohibition. — Edwards' History of the West-Indies, vol. i. p. 380.

At Surinam, says another writer, "*Si un maître voulait affranchir son esclave, outre la part qu'il faisait de son negre, il étoit encore obligé d'acheter fort cher des lettres de franchise, sans lesquelles aucun noir ne pouvoit être instruit dans la religion Chrétienne, ni baptisé.*" — Voyage à la Guiane et à Cayenne en 1789, et années suivantes. p. 224.

Bolingbroke says, "It is by no means an uncommon thing in these colonies for negroes when they have accumulated a sufficiency, to purchase their freedom; and I have known many instances of negroes who paid their owners a proportion of the purchase-money, and were allowed after emancipation to work out the balance." — Voyage to the Demerary, &c. p. 65.



one that is framed in favour of slaves, is liable to be evaded, and the master sometimes does refuse to manumit a valuable slave; and no appeal is made by the sufferer, owing to the state of law in that country, which renders it almost impossible for the slave to gain a hearing; and likewise this acquiescence in the injustice of the master proceeds from the dread, that if he was not to succeed he would be punished, and that his life might be rendered more miserable than it was before.\* Consequently a great deal

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I give this statement, and should be happy to transcribe any other, with which I might meet in the course of reading, of the same tenour; but it must be recollected that the "Voyage to the Demerary" is decidedly written in favour of the slave-trade and of slavery.

\* The owner of a sugar-plantation, with whose sons I was well acquainted, possessed a slave, who had the management of the sugar boiling-house during crop time, and who was accounted by all who knew him and understood the business, to be a most excellent workman. — This man accumulated a sum of money, which he offered to his master for his freedom, but it was not accepted; and although the slave made great interest with persons of consideration in the country, he could not accomplish his end. His master loaded him with irons, and he was made to work in this state. He did not obtain his liberty till after his master's death, when the widow received his money, and manumitted him. His trade of sugar-boiler renders him large profits yearly, and this injured man now lives in ease and comfort. This instance of refusal, and some others of which I have heard, would make me doubtful of the foundation upon which the custom of manumitting is placed, if I did not know how easily the laws relating to many other important points are evaded through



depends upon the inclinations of the master, who will however be very careful in refusing to manumit, owing to the well-known opinion of every priest in favour of this regulation, to the feelings of the individuals of his own class in society, and to those of the lower orders of people, and likewise he will be afraid of losing his slave; he may escape with his money, and the master will then run much risk of never seeing him again, particularly if the individual is a creole slave.\* In general therefore no

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the influence of wealth and power. I did not see a copy of the law or regulation on the subject, but I never met with any one who made a doubt of its existence. I never met with any one who doubted that the slave had a right to appeal, if he thought proper; whether he would be heard or not was another question.

\* The major part of the slaves that abscond, are brought back to their owners, but some do escape, and are never afterwards heard of. They remove to some distant district, and there reside as free men. Those who have once tasted of the sweets of free agency, for any length of time, even if they are brought back to their masters, scarcely ever remain longer than is requisite to seek an opportunity of eluding the vigilance of those whose business it is to watch them; they soon brave the risk of another detection. A young and handsome mulatto man of these unsettled habits once applied to me to purchase him. He had by mere accident been discovered only a short time before, by a friend of his master in the Sertam, where he had married a free woman, and had been considered as free himself. He was brought back to his master, was sold to another person, escaped, returned, and again fled, and had not, when I left the country, been heard of for a twelvemonth.



doubts are urged, when application is made for manumission by a slave to his master; who is indeed oftentimes prepared for it by the habits of industry and regularity of his slave, and by common report among the other slaves and free persons upon the estate, that the individual in question is scraping together a sum of money for this purpose. The master might indeed deprive the slave of the fruits of his own labour, but this is never thought of, because the slave preserves his money in a secret place, or has intrusted it to some person upon whom he can depend, and would suffer any punishment rather than disclose the spot in which his wealth lies concealed. A still more forcible reason than any other, for the forbearance of the master, is to be found in the dread of acting against public opinion; in the shame which would follow the commission of such an act; and perhaps the natural goodness which exists in almost every human being, would make him shun such gross injustice, would make him avoid such a deed of baseness.

A slave is often permitted by his owner to seek a master more to his liking; for this purpose a note is given, declaring that the bearer has leave to enter into the service of any one, upon the price which the master demands being paid by the purchaser. With this the slave applies to any individual of property whom he



may wish to serve; owing to having heard a good report of his character towards his slaves, or from any other cause. This is a frequent practice, and at least admits the possibility of escape from a severe state of bondage to one that is less irksome.

A considerable number of slaves are manumitted at the death of their masters, and indeed some persons of large property fail not to set at liberty a few of them during their own lifetime. A deed of manumission, however simply it may be drawn out, cannot be set aside; a register of these papers is preserved at the office of every notary-public, by which any distress which might be occasioned by the loss of the originals is provided against, for the copy of course holds good in law. A slave who has brought into the world, and has reared ten children, ought to be free, for so the law ordains; but this regulation is generally evaded; and besides, the number of children is too great for many women to be enabled to be benefited by it.\* The price of a new-born child is 5*l*.

\* The following circumstances occurred under my own observation:—A negress had brought into the world ten children, and had reared nine of them. These remained to work for their owners; the woman claimed her freedom, for the tenth child did not die until it had arrived at an age when it did not require any farther care from her; but it was refused. She was hired to a gentleman as a nurse for one of his children. This person did all in his power to



(20,000 *mil-reis*), and the master is obliged to manumit the infant at the baptismal font, on the sum being presented. In this manner a considerable number of persons are set at liberty, for the smallness of the price enables many freemen who have had connections with female slaves to manumit their offspring; and instances occur of the sponsors performing this most laudable act. Not unfrequently female slaves apply to persons of consideration to become sponsors to their children, in the hopes that the pride of these will be too great to allow of their god-child remaining in slavery.\* Thus by their

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obtain her freedom, but did not succeed; he purchased her, and immediately had a deed of manumission made out by a notary-public. When he returned home to dinner, he desired his wife to tell the woman that she was his slave, and in the course of the day the deed was given to her. When I left the country, her only fear was, that as she was free, her master and mistress might turn her away; thus proving, by her anxiety, how happy she was.

\* Du Tertre says, speaking of negro baptismal festivals:—  
 “*Les parrains et les marraines qui sont ordinairement de François amis de leurs maîtres, ne laissent pas de contribuer à la bonne chère.*” — Histoire des Antilles, tom. ii. p. 528.

Fellow-slaves, or free persons of colour, are usually the sponsors in Brazil; but it is better, I think, that fellow-slaves, that is, belonging to the same master, should be sponsors, for they take a considerable interest in their god-children. The god-child, indeed, in any of the ranks of life, never approaches either of its sponsors without begging for their blessing. Labat, in speaking of a negro whom he had made *renoncer tous ses pactes implicites et explicites qu'il pouvoit avoir fait avec le diable*, says, “*Je chargeai son*



own exertions, by the favour of their masters, and by other means, the individuals who gain their freedom annually are very numerous.

The comforts of slaves in different situations are widely disproportionate; whilst some are doomed to an existence of excessive toil and misery, from the nature of their occupations and the characters of their masters, others lead a comparatively easy life. It is true, that in countries of which the workmen are free, the daily labour is unequally divided, but their wages are proportioned accordingly, and as each man is a free agent he seeks that employment to which his bodily and mental powers are be-fitted. The slave is purchased for a certain purpose, and is to follow the line of life which his master has chalked out for him; he is not to be occupied in that which he would himself prefer, or at any rate his wishes are not consulted upon the subject. The price for which a slave is to be obtained, and the convenience of the purchaser, are oftener consulted than the fitness of his bodily strength to the labour which it is

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*maître, qui étoit aussi son parrain, de vieller soigneusement sur sa conduite.* — Nouveau Voyage, &c. tom. ii. p. 54.

I never heard of the master in Brazil being likewise the god-father, nor do I think that this ever happens; for such is the connection between two persons which this is supposed to produce, that the master would never think of ordering the slave to be chastised.



his lot to be ordered to perform. Besides the obligation of following an unsuitable trade, or at any rate of following one which he has not chosen, he has to endure the still incomparably greater grievance of bearing with a tyrannical, an inconsiderate, or a peevish master, whose commands are not to be called in question, whose will is absolute, and from whom the possibility of appeal is far removed, and that of redress placed at a still greater distance. Masters are punished by the payment of fines, for cruelty to their slaves, if any account of such behaviour should reach the ear of the *Ouvidor* of the province; but I never heard of punishment having been carried farther than this trifling manner of correction. The emoluments which proceed from this mode of chastising the offenders weigh heavily in its favour; the injury which the slave has received is not, I am afraid, the only cause which urges the exaction of the stipulated penalty; of this the slave does not receive any part.

All slaves in Brazil follow the religion of their masters\*; and notwithstanding the impure state

\* The same occurs in the Spanish and French colonies. Du Tertre, who seems from the general tenour of his work, to have been a much better man than friars usually are, speaks of the difficulty of converting the Caribs, and of their indifference to religion, and then adds, "*Mais les nègres sont certainement touchez de Dieu, puis qu'ils conservent, jusqu'*



in which the Christian church exists in that country, still such are the beneficent effects of the Christian religion, that these, its adopted children, are improved by it to an infinite degree; and the slave who attends to the strict observance of religious ceremonies invariably proves to be a good servant. The Africans who are imported from Angola are baptized in lots before they leave their own shores, and on their arrival in Brazil they are to learn the doctrines of the church, and the duties of the religion into which they have entered. These bear the mark of the royal crown upon their breasts, which denotes that they have undergone the ceremony of baptism, and likewise that the king's duty has been paid upon them.\* The

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*à la mort, la religion qu'ils ont embrassée; qu'ils en pratiquent les vertus et en exercent les œuvres, et je puis dire avec vérité qu'ils y vivent bien plus Chrestienement dans leur condition, que beaucoup de François.*— Histoire des Antilles, tom. ii. p. 502.

\* Labat says that the inhabitants of St. Domingo were in the habit of marking the negroes which they bought by burning the skin, and he adds, in his Dominican way, “*De sorte qu'un esclave qui auroit été vendu et revendu plusieurs fois paroîtroit à la fin aussi chargé de caractères, que ces obélisques d'Egypte.*” This was not practised, as he tells us, in the islands (Martinique and Guadaloupe), and he adds that their negroes, and principally the creole slaves, *seroient au desespoir qu'on les marquât comme on fait les bœufs et les chevaux.* The small islands did not require this practice, but St. Domingo, *un pais aussi vaste,* could not do without it, because



slaves which are imported from other parts of the coast of Africa, arrive in Brazil unbaptized, and before the ceremony of making them Christians can be performed upon them, they must be taught certain prayers, for the acquirement of which one year is allowed to the master, before he is obliged to present the slave at the parish-church. This law is not always strictly adhered to as to time, but it is never evaded altogether. The religion of the master teaches him that it would be extremely sinful to allow his slave to remain a heathen; and indeed the Portuguese and Brazilians have too much religious feeling to let them neglect any of the ordinances of their church. The slave himself likewise wishes to be made a Christian, for his fellow-bondmen will in every squabble or trifling disagreement with him, close their string of opprobrious epithets with the name of *pagam* (pagan). The unbaptized negro feels that he is considered as an inferior being, and although he may not be aware of the value which the whites place upon baptism, still he knows that

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the slaves ran away to the mountains.—Nouveau Voyage, &c. tom. vii. p. 260.

The St. Domingo planters have paid severely for all their misdeeds, and therefore of them nothing need be said in the present day. The vastness, however, of Brazil, which is a little more *vaste* than St. Domingo, does not require that the slaves should be marked like cattle.



the stigma for which he is upbraided will be removed by it; and therefore he is desirous of being made equal to his companions. The Africans who have been long imported, imbibe a Catholic feeling, and appear to forget that they were once in the same situation themselves. The slaves are not asked whether they will be baptized or not; their entrance into the Catholic church is treated as a thing of course; and indeed they are not considered as members of society, but rather as brute animals, until they can lawfully go to mass, confess their sins, and receive the sacrament.

The slaves have their religious brotherhoods as well as the free persons; and the ambition of a slave very generally aims at being admitted into one of these, and at being made one of the officers and directors of the concerns of the brotherhood; even some of the money which the industrious slave is collecting for the purpose of purchasing his freedom will oftentimes be brought out of its concealment for the decoration of a saint, that the donor may become of importance in the society to which he belongs. The negroes have one invocation of the Virgin (or I might almost say one virgin) which is peculiarly their own. Our Lady of the Rosary is even sometimes painted with a black face and hands. It is in this manner that the slaves are led to place their attention upon an object in



which they soon take an interest, but from which no injury can proceed towards themselves, nor can any through its means be by them inflicted upon their masters. Their ideas are removed from any thought of the customs of their own country, and are guided into a channel of a totally different nature, and completely unconnected with what is practised there. The election of a King of Congo (which I have mentioned in Chapter XIII.) by the individuals who come from that part of Africa, seems indeed as if it would give them a bias towards the customs of their native soil; but the Brazilian Kings of Congo worship Our Lady of the Rosary, and are dressed in the dress of white men; they and their subjects dance, it is true, after the manner of their country; but to these festivals are admitted African negroes of other nations, creole blacks, and mulattos, all of whom dance after the same manner; and these dances are now as much the national dances of Brazil as they are of Africa. The Portuguese language is spoken by all the slaves, and their own dialects are allowed to lay dormant until they are by many of them quite forgotten. No compulsion is resorted to to make them embrace the habits of their masters, but their ideas are insensibly led to imitate and adopt them. The masters at the same time imbibe some of the customs of their slaves, and thus the superior



and his dependant are brought nearer to each other. I doubt not that the system of baptizing the newly-imported negroes proceeded rather from the bigotry of the Portuguese in former times than from any political plan; but it has had the most beneficial effects. The slaves are rendered more tractable; besides being better men and women, they become more obedient servants; they are brought under the control of the priesthood; and even if this was the only additional hold which was gained by their entrance into the church, it is a great engine of power which is thus brought into action.

But in no circumstance has the introduction of the Christian religion among the slaves been of more service than in the change which it has wrought in the men regarding the treatment of their women, and in the conduct of the females themselves. A writer of great reputation on West-Indian affairs, states that the introduction of the marriage-ceremony among the slaves of the colonies of which he treats "would be utterly impracticable to any good purpose;" and again, that he who conceives that a remedy may be found for polygamy "by introducing among them the laws of marriage, as established in Europe, is utterly ignorant of their manners, propensities, and superstitions." \* Is it not that by

\* Edwards's History of the West Indies, vol. ii. p. 82. and 147.



the masters these things are considered to be of little importance, and therefore unworthy of much trouble? As long as the work is done, little else is thought of. Where the *interest* of the master is concerned, the "manners, propensities, and superstitions" will soon be overcome. I hope that at the present day such opinions do not generally exist. All men in the same state of barbarism treat their women in the same manner; the evil lies not with the race of beings, but in the dreadful situation to which this one is reduced. Why, therefore, not attempt to improve and to benefit the individuals of which it is composed?

The slaves of Brazil are regularly married according to the forms of the Catholic church; the banns are published in the same manner as those of free persons; and I have seen many happy couples (as happy at least as slaves can be) with large families of children rising around them. The masters encourage marriages among their slaves, for it is from these lawful connections that they can expect to increase the number of their creoles. A slave cannot marry without the consent of his master, for the vicar will not publish the banns of marriage without this sanction. It is likewise permitted that slaves should marry free persons; if the woman is in bondage, the children remain in the same state; but if the man is a slave, and she is free,



their offspring is also free. A slave cannot be married until the requisite prayers have been learnt, the nature of confession be understood, and the sacrament can be received. Upon the estates the master or manager is soon made acquainted with the predilections of the slaves for each other, and these being discovered, marriage is forthwith determined upon, and the irregular proceedings are made lawful. In towns there is more licentiousness among the negroes, as there is among all other classes of men.\* The passion of love is supposed only to exist in a certain state of civilisation, and this may be granted without at the same time declaring that negroes are incapable of lasting attachment, without supposing that the regard of each sex is mere animal desire, unconnected with predilection. That species of affection which is heightened until personal possession is almost forgotten, doubtless is not felt by human beings who are in a state of barbarism; but still a negro may be attached, he may fix upon one object in preference to all others. That this is the case, I

\* The base, the most abominable practice of some masters and mistresses, *and of the latter oftener than the former*, increases the bias which these miserable, these uneducated beings must be expected to have towards licentiousness. Females have been punished because they have not increased the number of their owners' slaves. This is a fact; but it is almost too much to believe. On which side does the extreme of depravity lie?



can vouch; I have known and have heard of many instances in which punishments and other dangers have been braved to visit a chosen one; in which journies by night have been made after a day of fatigue; in which great constancy has been shown, and a determination that the feelings of the heart shall not be controlled. \*

The great proportion of men upon many of the estates, produces, of necessity, most mischievous consequences. A supply is requisite to keep up the number of labourers. The women are more liable to misconduct †, and the

\* The following circumstances occurred within my own observation. A negro woman applied to a planter to be purchased, for which purpose she had brought a note from her master. She was accepted, and a bargain was concluded between the two persons; however, the day after she had taken up her abode upon the estate of her new master, she came to him, and falling down upon her knees, said that she had had a fellow-slave who wished likewise to serve him, and she begged him to purchase her companion. The new master spoke to the owner of the slave in question on the subject, but he refused to sell him, and the matter rested in this manner; but on the third day, he received a visit from the owner, offering the slave for sale, adding that the man had refused to work, and had threatened to hang himself; and as he was a *Gabam* negro, he much feared that he might put his threat in execution. The price was soon fixed, and on the following morning the man made his appearance. He proved to be a most excellent slave.

† The following occurrences took place upon the estate of a wealthy planter to the south of Recife, and the anecdote was related by the owner of the plantation himself. A negro complained to his master of the infidelity of his wife; she



men imbibe unsettled habits; but if an adequate number of females are placed upon the estate, and the slaves are trained and taught in the manner which is practised upon well-regulated plantations, the negroes will be as correct in their behaviour, as any other body of men; and perhaps their conduct may be less faulty than that of other descriptions of persons, who have less to occupy their time, though their education may be infinitely superior. That many men and many women will be licentious, has been and is still the lot of human nature, and not the peculiar fault of the much injured race of which I speak.

I shall now state the manner in which the Africans are transported from their own country to Brazil, and the disposal of them on their arrival in South-America; the characters of the several African nations with which the ships are loaded; the condition of those who are em-

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was immediately questioned; and other enquiries being made, and the truth of the statement respecting her conduct being proved, she was tied to a post to be flogged. Her husband was present, and at first he rather received pleasure from the sight of her sufferings; but he soon stopped the driver's hand, and going to his master, begged him to order her to be unbound, and that he would pardon her, for he added, "If there are to be so many men, and so small a number of women upon the estate, how is it to be expected that the latter are to be faithful." "*Para que Senhor tem tantos negros et tam poucas negras.*"



ployed in Recife, — upon the sugar-plantations, — in the Mata or cotton estates, — and in the Sertam or cattle districts.

As the voyage from the coast of Africa to the opposite shores of South America is usually short, for the winds are subject to little variation and the weather is fine, the vessels which are employed in this traffic are generally speaking small, and are not of the best construction. The situation of captain or master of a slave-ship is considered of secondary rank in the Portuguese merchant-service, and the persons who are usually so occupied are vastly inferior to the generality of the individuals who command the large and regular trading vessels between Europe and Brazil. The slave-ships\* were formerly

\* The ships which are employed in this trade oftentimes fill some of their water-casks with salt-water, when they leave Brazil, that they may serve as ballast; and on taking their live cargo on board upon the coast of Africa, the salt-water is replaced by that which is for the use of the additional number of persons. On one occasion a vessel had proceeded for some days on her voyage from Africa towards Brazil with a full cargo, when the discovery was made that the casks had not been filled with fresh water. The coast of either continent was too distant to enable the vessel to reach one or the other, before the greatest distress must be experienced, and therefore a most shocking expedient was resorted to, — a great number of the negroes were thrown overboard. This misfortune was accidental, and occurred unintentionally, and a man must have been in a similar situation before he can declare that he would not act as the Portuguese did on this occasion; but the circumstances arose from the nature of this execrable trade.



crowded to a most shocking degree, nor was there any means of preventing this; but a law has been passed for the purpose of restricting the number of persons for each vessel. However, I more than suspect, that no attention is paid to this regulation, — that means are made use of to evade the law. On the arrival at Recife of a cargo of slaves, the rules of the port direct that these persons shall be disembarked and taken to St. Amaro, which is an airy spot, and sufficiently distant from the town to prevent the admittance of any infectious disorder, if any such should exist among the newly-imported negroes; and yet the place is at a convenient distance for the purchasers, St. Amaro being situated immediately opposite to Recife, upon the inland bank of the expanse of waters which is formed by the tide on the land-side of the town. However, like many others, this excellent arrangement is not attended to, and even if the slaves are removed for a few days to St. Amaro, they are soon conveyed back to the town. Here they are placed in the streets before the doors of their owners, regardless of decency, of humanity, and of due attention to the general health of the town. The small-pox, the yaws, and other complaints have thus frequent opportunities of spreading. It is probable, that if the climate was not so very excellent as it is, this practice would be discontinued, but if it was not put a



stop to, and the country was subject to pestilential complaints, the town would not be habitable.

In the day-time some of the streets of Recife are in part lined with these miserable beings, who are lying or sitting promiscuously upon the footpath, sometimes to the number of two or three hundred. The males wear a small piece of blue cloth round their waists, which is drawn between the legs and fastened behind; the females are allowed a larger piece of cloth, which is worn as a petticoat; and sometimes a second portion is given to them, for the purpose of covering the upper parts of the body. The stench which is created by these assemblages is almost intolerable to one who is unaccustomed to their vicinity; and the sight of them, good God! is horrid beyond any thing. These people do not, however, seem to feel their situation, any farther than that it is uncomfortable. Their food consists of salt meat, the flour of the mandioc, beans, and plantains occasionally; the victuals for each day are cooked in the middle of the street in an enormous caldron. At night they are driven into one or more warehouses, and a driver stands to count them as they pass; they are locked in, and the door is again opened at day-break on the following morning. The wish of these wretched creatures to escape from this state of inaction and discomfort is mani-

*mpadde!*  
*e sudan*  
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Slave dealers
 fested upon the appearance of a purchaser; they start up willingly, to be placed in the row for the purpose of being viewed and handled like cattle, and on being chosen they give signs of much pleasure. I have had many opportunities of seeing slaves bought, for my particular friends at Recife lived opposite to slave-dealers. I never saw any demonstrations of grief at parting from each other; but I attribute this to the dread of punishment if there had been any flow of feeling, and to a resigned, or rather despairing sensation, which checks any show of grief, and which has prepared them for the worst, by making them indifferent to whatever may occur; besides, it is not often that a family is brought over together, — the separation of relatives and friends has taken place in Africa. It is among the younger part of the assemblage of persons who are exposed for sale that pleasure is particularly visible at the change of situation, in being removed from the streets of the town; the negroes of more advanced age do whatever the driver desires, usually with an unchanged countenance. I am afraid that very little care is taken to prevent the separation of relations who may chance to come over in the same ship; and any consideration on this point lies entirely with the owner of the cargo.\* A

\* I was present on one occasion at the purchase of some slaves. The person who was choosing those which suited his



species of relationship exists between the individuals who have been imported in the same ship; they call each other *malungos*, and this term is much regarded among them. The purchaser gives to each of his newly-bought slaves a

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purpose, singled out among others a handsome woman, and a beautiful boy of about six years old. The woman had been a slave at Loanda upon the coast of Africa, and she spoke a little Portuguese. Whilst the selection was going on, the slave-dealer had happened to leave the room; but after it was concluded he returned, and seeing the persons who had been set apart to be purchased, said, he was sorry the woman and child could not be sold, for they formed part of a lot which could not be separated. The purchaser enquired the reason of the formation of a lot in this instance, and was answered that it consisted of a family, the husband, wife, and three children. The dealer was then requested to point out the individuals which composed it, and they were all bought together. How few slave-merchants would have acted in this manner! The whole family was present during the greatest part of the time, but there was no change of countenance in either the husband or the wife,—both of them understood the Portuguese language; the children were almost too young to know what was about to happen; and besides we spoke in a language which *they* did not understand. That their parents did feel deeply the separation which they must have apprehended as being upon the point of taking place, I have not the slightest doubt, because I frequently saw these slaves afterwards, and knew how much they were attached to each other and to their children. But whether it proceeded from resignation, from despair, from fear, or from being ashamed to show what they felt before so many strangers, there was no demonstration of feeling. Negroes may have feelings, and yet not allow the standers-by to know what they feel.



large piece of baize and a straw hat, and as soon as possible marches them off to his estate. I have often in travelling met with many parties going up to their new homes, and have observed that they were usually cheerful; — any thing is better than to sit at the door of the slave-merchant in Recife. The new master, too, does every thing in his power to keep them in good humour at first, whatever his conduct may afterwards be towards them.

The slaves which are usually brought to Pernambuco are known under the names of Angola, Congo, Rebolo, Anjico, Gabam, and Mosambique. These last have only been imported of late years, owing, I rather imagine, to the difficulty with which slaves have been obtained on the western coast of Africa, caused by the vigilance of the British cruisers in that quarter, and the vexations to which some of the slave-ships have been liable from detention, although they were ultimately suffered to proceed on their voyages.

The Angola negroes make the best slaves; many of them have been in bondage in their own country, and therefore to these the change is for the better. Some of them have even served the whites in the city of Loanda, which is the principal Portuguese settlement upon the coast of Africa. But others were free in Angola, and consequently to these is allotted a life



of disappointment and vexation, whenever they remember their own country. The negroes from Angola are however usually tractable, and may be taught to perform the menial services of a house or stable without much pains being taken with them; and they often show great attachment\*, fidelity, and honesty. The Angola negroes are those who most commonly exert themselves to purchase their own freedom. The Congo negroes partake much of the character of the Angolans, being equally tractable; but

\* An instance occurred at Liverpool of the attachment of some of these people to their master. At the commencement of the direct trade from Brazil to Great Britain, some small vessels came to Liverpool manned in part with slaves, owing to their masters being ignorant that their arrival upon British ground would make them free. However the men themselves were soon made acquainted with this circumstance, and many of them availed themselves of the advantages which were to be thus obtained. One of the men belonging to a small bark left his vessel, and having entered himself as a seaman on board some other ship, returned to persuade three of his companions to do the same; but he was answered, that they were well treated where they were, had always been used kindly, and therefore had no wish to try any other way of life. These three men returned to Brazil in the bark, and I have heard that they were set at liberty by their master on their arrival there. I hope it was so. When the advocates of slavery relate such stories as these, they give them as tending to prove that slaves in general are happy. Anecdotes of this kind demonstrate individual goodness in the master and individual gratitude in the slave, but they prove nothing generally; they do not affect the great question; *that* is rested upon grounds which are too deeply fixed to be moved by single instances of evil or of good.



they are steadier, and are particularly adapted to the regular routine of field labour. They are less quick in their movements than the Angolans, and do not seem to be so spirited and courageous; they obtain in a short period a knowledge of the Portuguese language. The Rebolos can scarcely in person be distinguished from the two former, being stoutly made, and not tall; they have a black skin, but it is not shining, and the features are flat. They seem to be a branch of the Angolans and Congos, but they are more obstinate, and more subject to despond than the others. These three tribes appear to have belonged originally to the same nation, for many parts of their characters are similar, their persons are of the same mould, and the dialects of each sufficiently resemble each other to be understood by all the three.

The Anjico negroes show many marks of being of another nation; they make good slaves if they are well treated, and are yet preserved under due control. They are difficult to train, and bear a heavy yoke impatiently; there is in them much independence of character, if they dared to show it; there is also much cunning, and the desire and capability of overreaching. Their persons are tall and well formed, their skins are of a glossy black, their eyes are expressive, and their countenances plainly denote that it is not by their own will



that they continue in slavery. They are not, however, numerous. Great neatness is shown by them in their household arrangements, and they often exert themselves to obtain money; but they are less careful and prudent than the nations of which I have already treated. All the Anjico negroes have three gashes on each cheek, which are cut in a circular form from the ear to the mouth.\*

The *Gabam* or Gaboon negroes have not been very long introduced, and from the well-known general character of the nation they are sold at a reduced price. I have heard many persons state that they are cannibals.† They appear to be in a still more savage state than any of the former-mentioned nations, and are much given to despondency and consequent suicide; indeed, ten and even twenty that have been purchased together have, in some instances, in the course of a short period, all died from despair, or have put an end to their lives in a more summary manner. It is with difficulty that the Gaboons

\* Mr. Edwards mentions some of the Gold-coast negroes, or those of the adjacent countries, and gives as an instance the *chamba* negroes, who follow this custom.

† Whilst I resided at Jaguaribe, I heard that two negroes of this nation had murdered a child of three or four years of age, the son or daughter of their master, and that they had been caught in the act of preparing to cook part of the body. The men were carried down to Recife, but the person who informed me of these circumstances did not know what punishment had been inflicted upon them.



can be taught to perform any labour above that of the simplest description ; and sometimes they remain for years unbaptized, from the great trouble which is required in making them articulate any sounds to which they have not been accustomed. Yet it is rather that they *will* not be taught, than that they *cannot* learn, for I have heard many planters say, that if a *Gabam* negro can be made cheerful, and is induced to take an interest in those persons who are around him and in his occupations, he becomes a most useful and intelligent slave. The *Gabam* negroes are tall and handsome, and their skins are very black and shining ; the features of many of them are good, being much less flat and blunt than those of their countrymen in general.

The Mosambique negroes are a poor and ugly race of beings, languid and inactive, and subject to despondency. Their colour inclines to brown, but still they have completely the negro features. As the price of these slaves is much below that of any other description of negroes, some of the planters have taken them on trial, but they are said to have many of the bad qualities of the *Gaboons*, without their hardiness.

A negro will sometimes tell his master that he is determined to die, and too often the effects of his resolve begin shortly afterwards to be perceived ; he becomes thin, loses his appetite,

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 A. H.  
 Gabam  
 negroes!



and dies almost a skeleton. One of the means which it is very generally said that these miserable beings employ for the purpose of destroying themselves, is that of eating considerable quantities of lime and earth, which either produces emaciation or dropsy. But it is strange that a habit of eating lime and earth should be contracted in some instances by African and likewise by creole children, and as frequently by free children as by those who are in slavery. This practice is not treated as if it were a disorder, but it is accounted a habit, which, by attention from those who have the charge of the children—in watching and punishing them, may be conquered without the aid of medicine. I know of some instances in which no medical treatment was deemed necessary, but the individuals recovered by means of chastisement and constant vigilance. It is a subject upon which I was often led to converse, and I discovered that most of the free-born families were acquainted with the practice from experience among their own children, or those of their neighbours, and that they always considered it as a habit and not as a disease. Among adults, however, slaves are infinitely more subject to it than free persons. \*

\* I merely state what is the general idea upon the subject in that country, without giving an opinion upon the general



Pernambuco has never experienced any serious revolt among the slaves; but at Bahia there have been several commotions.\* I believe that Bahia contains fewer free people than Pernambuco in proportion to the number of slaves; but I cannot avoid attributing the quietude of the latter in some measure to the circumstance of few of the Gold Coast negroes being imported to it, whilst at Bahia the principal stock of slaves is from that part of Africa. It is by the *Mina* negroes in Bahia that the revolts have been made, and by the *Koromanties* in Jamaica, in 1760.† These are, I believe, the same people under different names, and they are represented as possessing great firmness of mind and body, and ferociousness of disposition.

The *Obeah*-men of the Columbian islands, and the *Mandingueiros* of Brazil ‡, are evidently,

question. — Mr. Edwards says that it is a disease and not a habit. — History of the West Indies, vol. ii. p. 141.

Labat is of opinion, that it is a habit and not a disease. — Nouveau Voyage, &c. tom. ii. p. 11.

\* There was one in 1814, and another in February of the present year, 1816.

† Edwards's History of the West Indies, vol. ii. p. 64.

‡ The negroes who are obtained in the province of Senegambia, "are known to the West-Indian planters by the general name of *Mandingoes*." — History of the West Indies, vol. ii. p. 50.

"There is a sort of people who travel about in the country, called Mandingo-men (these are Mahommedans); they



from their practices, the same description of persons. The religion which the Brazilian slaves are taught, has likewise a salutary effect upon this point, for it tends to lessen or entirely removes the faith which was previously entertained by the Africans respecting the incantations of their countrymen; the superstitions of their native land are replaced by others of a more harmless nature. The dreadful effects of faith in the *Obeah*-men which sometimes occur in the British colonies, are not experienced in Brazil from the *Mandingueiros*: belief in their powers is certainly not extinguished, and indeed even some of the creoles imbibe a notion of the efficacy of their spells, but the effects of these are not generally felt.

The slaves who are employed in Recife may be divided into two classes; household slaves, and those which pay a weekly stipend to their owners proceeding from the earnings of some employment which does not oblige them to be under the immediate eye of the master. The first class have little chance of gaining their free-

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do not like to work; they go from place to place; and when they find any chiefs or people whom they think they can make any thing of, they take up their abode for a time with them, and make *greegrees*, and sometimes cast sand from them, for which they make them pay." — Correspondence of Mr. John Kizell in the Sixth Report of the Directors of the African Institution, p. 136.



dom by their own exertions, and are subject to the caprice and whims of their superiors; but some few are manumitted by the kindness of those whom they have served, and the clothing and food which is afforded to them is generally better than that which the other class obtains. This second class consists of joiners, shoemakers, &c. canoemen, porters, &c. and these men may acquire a sufficient sum of money to purchase their own freedom, if they have the requisite prudence and steadiness to allow their earnings to accumulate; but too often the inducements to expend them foolishly are sufficiently powerful to make these people swerve from their purpose. They generally earn more each day than the master exacts, and have besides the Sundays and holidays as their own; and if the slave feeds and clothes himself, to these are added the Saturday of every week.\* I think that allowing largely for him to supply every thing requisite

\* Mr. Edwards says, "In Jamaica the negroes are allowed one day in a fortnight, except in time of crop, besides Sundays and holidays, for cultivating their grounds, and carrying their provisions to market." The Protestant church enjoins the observance of three or four holidays, and the Catholic church of above thirty.

Du Tertre says that the custom of giving a certain portion of time to the slave for the purpose of providing for his own maintenance, was introduced into the Columbian islands by "*les Holandois chassez du Recif*," and he adds that they "*gouvernent leurs esclaves à la façon du Bresil*." — *Histoire des Antilles*, vol. ii. p. 515.



for his support and decent appearance, and yet something for what to a person in such a rank in life may be accounted luxury, a slave so circumstanced may in ten years purchase his freedom. If his value is great, it is because his trade is lucrative, so that these things keep pace with each other. The women have likewise some employments by which they may be enabled to gain their liberty; they make sweetmeats and cakes, and are sent out as cooks, nurses, housekeepers, &c.

Creole negroes and mulattos are generally accounted quicker in learning any trade than the Africans. This superior aptitude to profit by instruction is doubtless produced by their acquaintance from infancy with the manners, customs, and language of their masters. From the little experience, however, which I have had, and from the general remarks which I have gathered from others, who might be judged better acquainted than myself with slaves, I think that an African who has become cheerful, and seems to have forgotten his former state, is a more valuable slave than a creole negro or mulatto. He will be generally more fit to be trusted. Far from the latter submitting quietly to the situation in which they have been born, they bear the yoke of slavery with impatience; the daily sight of so many individuals of their own casts, who are in a state of freedom, makes



them wish to be raised to an equality with them, and they feel at every moment their unfortunate doom. The consideration with which the free persons of mixed casts are treated, tends to increase the discontent of their brothers who are in slavery. The Africans do not feel this, for they are considered by their creole brethren in colour, as being so completely inferior, that the line which by public opinion has been drawn between them, makes the imported slave feel towards the creoles as if they had not been originally of the same stock.

Miserable objects are at times to be seen in Recife, asking alms in various quarters of the town, aged and diseased; some of these persons have been slaves, and when from infirmity they have been rendered useless, their masters have manumitted them; and thus being turned away to starve in their old age, or in a crippled state, their only resource is to beg in the public streets. These instances of gross injustice and depravity in masters, are not many, but that they should occur, is sufficient to cause the aid of law to be called in, that the *existence* of them should be prevented.

The sugar-plantations which belong to the Benedictine monks and Carmelite friars, are those upon which the labour is conducted with the greatest attention to system, and with the greatest regard to the comfort and ease of the slaves.



I can more particularly speak of the estates of the Benedictine monks, because my residence at Jaguaribe gave me daily opportunities of hearing of the management of one of their establishments; and although sugar-works were not erected upon the estate in question, still the number of negroes which were upon it was fully adequate to this purpose. Besides, in some years canes were planted upon it, which were to be ground at some neighbouring mill. The frequent communication, likewise, which there was between the slaves of this plantation and those of the other estates, belonging to the same convent, upon which sugar is made, enabled me to ascertain that all the establishments which are owned by the Benedictines, are conducted in the same manner.

The slaves of the Jaguaribe St. Bento estate are all creoles, and are in number about one hundred. The children are carefully taught their prayers by some of the elder negroes, and the hymn to the Virgin is sung by all the slaves, male and female, who can possibly attend, at seven o'clock every evening; at this hour it is required that every person shall be at home. The young children are allowed to amuse themselves as they please during the greatest part of the day; and their only occupation for certain hours is to pick cotton for lamps, and to separate the beans which are fit for seed from those



which are rotten, and other work of the same description. When they arrive at the age of ten and twelve years, the girls spin thread for making the coarse cotton cloth of the country, and the boys attend to the horses and oxen, driving them to pasture, &c. If a child evinces peculiar fitness for any trade, care is taken that his talents should be applied in the manner which he would himself prefer. A few of them are taught music, and assist in the church-festivals of the convent. Marriages are encouraged; as early as the age of seventeen and eighteen years for the men, and at fourteen and fifteen for the girls, many of these unions take place. Immediately after their entrance into this state, the people begin to labour regularly in the field for their owners; oftentimes both boys and girls request the manager to allow them to commence their life of daily toil, before the age which is pointed out by the regulations of the convent; and this occurs because they are not permitted to possess provision-grounds of their own until they labour for their masters. Almost every description of labour is done by piece-work; and the task is usually accomplished by three o'clock in the afternoon, which gives to those who are industrious an opportunity of working daily upon their own grounds. The slaves are allowed the Saturday of every week to provide for their own subsistence, besides the Sundays and holidays.



Those who are diligent fail not to obtain their freedom by purchase. The provision-grounds are never interfered with by the monks, and when a negro dies or obtains his freedom, he is permitted to bequeath his plot of land to any of his companions whom he may please to favour in this manner. The superannuated slaves are carefully provided with food and clothing.\*

None of the monks reside upon the Jaguaribe estate, but one of them comes from Olinda almost every Sunday and holiday to say mass. Upon the other Benedictine estates there are resident monks. The slaves treat their masters with great familiarity; they only pay respect to the abbot, whom they regard as the representative of the Saint. The conduct of the younger members of the communities of regular clergy is well known not to be by any means correct; the vows of celibacy are not strictly adhered to. This circumstance decreases the respect with which these men might otherwise be treated upon their

\* One of these old men, who was yet however sufficiently hearty to be often in a state of intoxication, and would walk to a considerable distance to obtain liquor, made a practice of coming to see me for this purpose. He would tell me, that he and his companions were not slaves to the monks, but to St. Bento himself, and that consequently the monks were only the representatives of their master for the due administration of the Saint's property in this world. I enquired of some others of the slaves, and found that this was the general opinion among them.



own estates, and increases much the licentiousness of the women. I have seen upon these plantations many light-coloured mulatto slaves; but when the approximation to white blood becomes considerable, a marriage is projected for the individual with a person of a darker tint. No compulsion is made use of to oblige any one to marry, and therefore many of the slaves, contrary to the wishes of their masters, remain single. The monks allow their female slaves to marry free men, but the male slaves are not permitted to marry free women. Many reasons are alleged in favour of this regulation. One is that they do not wish that a slave should be useless in the way of increasing the stock of the plantation; likewise the monks do not wish to have a free family residing among their slaves (for obvious reasons), which must be the case if a man marries a free woman; they have less objection to a man, because he is during the whole of the day away from their people, or is perhaps employed by the community, and thus in part dependant upon it, and he merely comes to sleep in one of the huts; besides, a stranger is contributing to the increase of the stock.

The Jaguaribe estate is managed by a mulatto slave, who married a person of his own colour, and she likewise belonged to the convent. Her husband has purchased her freedom and that of her children; he possesses two African slaves,



the profits of whose labour are entirely his own ; but he is himself obliged to attend to the business of the plantation, and to see that the work of his masters is properly executed. This man has offered his two Africans in exchange for himself to the monks; but they tell him that the Jaguaribe estate could not be properly managed without his assistance; and, though much against his inclination, he continues in slavery. This is one of the strongest instances of man's desire to act for himself; Nicolau enjoys the entire direction of the estate, and every comfort which a man of his description can possibly wish for; when he moves from home, he is as well mounted as the generality of the rich planters; he is permitted to be seated in the presence of his masters, and indeed is allowed all the privileges of free men; and yet the consciousness of being under the control of another always occupies his mind, and leads him to desire the possession of those privileges as a right, which he at present only enjoys by sufferance.\*

\* An old slave, who had been invariably well treated, for he had never deserved punishment, was asked by his master if he wished to be free; he smiled, but said nothing; the question being repeated, he answered that of course he wished to be free; the master then told him that his deed of manumission should be drawn out that same day; upon this being said, the slave shook his head, saying, "Why do you say such things to laugh at your old black man." However, as soon as he was persuaded that it was true, he began to



Slavery, however, in this less intolerable state exists in only a few instances; and although a great many of the planters certainly do treat their slaves with considerable regard and attention to their comforts, still, upon *none* of the estates, *excepting* those of the religious communities which have been mentioned, is the complete system of rendering unnecessary a constant supply of new labourers, made the primary object;—the end to which all other considerations must give place.

Next to the plantations which belong to the convents, stand some of those of the rich Brazilian owners, who go on quietly, if not systematically. Here the labour is not in general done by piece-work, nor do the labourers provide for their own subsistence; and the slaves are sent to the field at an earlier age than they ought, and earlier than is practised upon the convent estates. Some of the plantations, however, which are owned by individuals, do give the Saturday of each week for the slave to support himself. \* Cor-

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dance about like one who was mad, and for some minutes could answer no questions, nor could any directions be given to him.

\* The Saturday of each week is not sufficient for the slave to provide for his own subsistence, unless the labour of his master is done by task-work, in which case he may manage to finish this in due time, and to work a little each day upon his own provision-grounds. He may indeed be able to live, by assisting the Saturdays, through the labour of his Sundays



poral punishments are resorted to contrary to the custom of the St. Bento and Carmo estates, and though great cruelties are not *often* committed\*, still the mode of punishment produces much suf-

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and holidays, even if the labour of his master is not done by piece-work; but this is not just, for to the Sundays and holidays he has a right as his own, even if his master supports him; but slavery and justice seldom go hand in hand.

\* A planter with whom I was acquainted, was once seen by a person who happened to call upon him, occupied with three of his companions in flogging four negroes; the men were tied at a short distance from each other to four posts, and as the operation continued, there was much laughing and joking, for as they lashed their miserable victims, they cried out, — “Here is to the health of such and such a person.” It is some comfort to be able to say, that this wretch has been ruined; but his ruin has been caused by his treatment of his slaves, which has occasioned the death of some, and the escape of others from his power in a less melancholy manner.

Another man, on ordering a slave to work in the sugar-mill, was answered, that he was sick and could not go, but the master persisted. The negro went, saying, “You will then kill your slave;” and vexed with the treatment which he received now, and had suffered on other occasions, he placed his head near to one of the wheels, (for it was a water-mill,) by which it was severed from his body. I could mention many anecdotes of this description, indicative of individual blackness of heart, such as have been related of all nations who have had to do with slaves; but few will suffice. Neither of the stories which are above related, occurred in the great and pre-eminent instance of depravity of which the scene was the Mata, and which has been mentioned in a former part of this work; in that case 55 slaves were consumed in less than fifteen years.



fering, much misery, much degradation. Confinement and privations, would, I rather imagine, be more efficacious. The pride of the slave, who is obliged to appear abroad with his back covered with scars, is at first much hurt; but the shame of being seen in this state soon wears off, and then all hopes of reform may be given up; he will continue in his faults, and be indifferent to the stripes which he must occasionally undergo for committing them. I have been requested by slaves, who had been often so treated, to punish them with the whip, and not to make them endure the misery of sitting in the stocks in solitary confinement. But the punishment is suffered in private; no exposure is occasioned by it. It would appear strange that the slave should prefer corporal punishment; and this would seem to denote that this class of men possesses none of those feelings of shame of which I have spoken; but I am convinced, that these are as deeply implanted in the negro, as in any other race of human beings. The case is this, where a slave has been often punished with the whip, and is seeing many of his companions and acquaintances undergoing the same punishment frequently, the knowledge that it is what he himself has before borne, and that so many are thus treated, takes away the horror which he would otherwise feel at the kind of chastisement. This proves the debased state, — the very low ebb to which human



nature may be brought. The additional rigour which thus the slave seems to consider confinement to be, would be a recommendation to some persons, and perhaps the feeling is in the main right; for if the crime is great, the punishment should be adequate, and by this means of confinement no degradation of the human being is occasioned. Hopes may be entertained that the time which is given for reflection, and the depression of spirits which is produced by the loneliness of the situation, may bring about a correction of error; but by the whip, angry and vindictive feelings are excited, or despair is the consequence, and in either case the owner will be injured; in the former, by a determination to continue in fault, and in the latter by the death or inaction of the sufferer. The objection which is principally to be urged against the mode of chastisement, which I have accounted the least prejudicial to the slave, considered as a rational being, is to be met with in the loss of time which is incurred by confinement a due length; but I think, that this would be much more than compensated by the loss of health and of character which the negro suffers in undergoing punishment by the whip, and even of time during the period that the slave is recovering from the stripes. Iron collars, chains, and other punishments of the same description, are likewise made use of, and are liable to the objection of render-



ing callous the sense of shame. I have observed, and have often heard it remarked, that scarcely any of the slaves who receive frequent correction, ever gain their freedom through their own exertions. The bad dispositions and inclinations of many, and the indifference which is produced in others by severe punishments, sufficiently account for this fact. \*

The creole slaves are usually employed as tradesmen and household servants; even upon the sugar-plantations this is the case, where they are not more numerous than what are necessary to fill these departments; to the Africans the field labour is chiefly allotted. The negroes are sent to work as the sun rises, and far from being more capable of exertion in the early part of the morning than under the mid-day heat, the Africans are inactive and languid, until the increasing power of the sun removes the chill which they receive from the cool morning air. They frequently leave their huts wrapt up in their coverlids of baize, seemingly much distressed by the cold. The negroes breakfast about eight o'clock, and for this meal half an hour or less is allowed; and some masters expect that their slaves shall breakfast before they commence

\* Might not an act be passed for the British Colonies, obliging the master to manumit his slave, on the fair value of the individual being tendered? However, this is not a place for discussion.



their work in the morning ;—that is, before sunrise. The time which is allowed for dinner, is from twelve o'clock till two, when the labourers again continue their labour until half-past five o'clock. They are now, generally speaking, expected to pick a small bundle of grass for the master's saddle-horses, in some of the neighbouring provision-grounds ; but if this is not requisite, the work continues until sun-set, about six o'clock. On the arrival of the people at home in the evening, they are sometimes required to scrape the rind from the mandioc for about one or two hours ; but as none of the principal estates make a practice of selling the flour of the mandioc, and only prepare the quantity which is necessary for the subsistence of the slaves, this labour only occurs about once in each week, or less frequently. In crop time, the work is only discontinued on Sundays and holidays ; and, as is practised on board vessels at sea, the negroes relieve each other at stated hours.

The field negroes are attended by a *feiton* or driver, who is sometimes a white man ; but more frequently a free mulatto is employed for the purpose. It is the practice likewise of some of the planters to appoint a creole, or even an African slave to the situation. Upon a *feiton* who is a slave, more reliance is to be placed, than upon a free person of colour, for



the slave *feitore* becomes responsible to his master for the work which is to be executed, and is therefore careful that every one should do his duty. It is a remark which is generally made, that the slave *feitores* require to be watched, that they may be prevented from being too rigorous towards those whom they are appointed to command; their behaviour is usually more overbearing than that of free men; and next to the slaves, the European *feitores* are the most tyrannical. It is likewise frequently observed that even manumitted Africans, who become possessed of slaves, which occasionally occurs, treat them in a severe and unfeeling manner, that is nothing softened, but rather rendered more violent, by a remembrance of their own sufferings. Experience in trouble too often leads those who have suffered to the infliction of equal or greater hardships, when opportunities for so doing are afforded; the human being becomes callous; it is tormented, and torments with the same indifference.

Medical attendance is not so well provided for as it ought, which proceeds rather from the small number of practitioners in the country, than from the negligence of the planters; indeed due attention in this respect is so much and so evidently their interest, that this alone, independent of any feelings of humanity, would make them seek every means of obtaining pro-







to whom they please. Many of them rear pigs and poultry, and occasionally a horse is kept, from the hire of which money may be obtained. \*

The newly-imported negroes are usually sent to work too soon after their arrival upon the estates; if proper care is taken of them, they may indeed be employed in almost any description of labour at the end of eight or ten months, but not much before this period. Damp situations should be avoided, and they ought not to be sent out in the morning earlier than eight o'clock, and they should breakfast before they leave home: by these precautions the loss of many slaves might be prevented; and they should be followed without any deviation, at least until the new negroes have been for a twelvemonth in the country to which they have been transported. †

\* Horses are usually marked upon the right haunch with the private mark of their owners; but the beasts which have been bred by slaves are marked on the left haunch or on the shoulder-blade. This proves, among many other corroborating circumstances, that though the law may prohibit a slave from possessing property, custom has established a practice which is better adapted to the present state of the country.

† The plan of distributing the new-comers among the old-established negroes to be taken care of by them, as is practised in Jamaica, has not been adopted in Brazil. I think the effect of this must be good, for thus each established



I have represented slavery in what I conceive to be the state in which it usually exists upon the plantations; but any comforts which the human beings who are so circumstanced enjoy, and any respite from severe labour is so entirely at the will of the master, that the instances in which the fate of the slave is hard almost beyond endurance, are dreadfully too frequent. Some planters follow the system of performing certain kinds of work during the early part of the night, besides making the negroes labour for the full usual time during the day;—for instance, the whole of the labour of making the mandioc flour, preparing with the feet the clay for making bricks and earthenware, also building mud-walls; besides removing bricks, fire wood, and so forth, from one place to another. This extra work is called *quingingoo*. I even

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slave takes an interest in one of his newly-arrived companions; the new slaves, too, may be sooner reconciled to their situation, by the interest which is shown in their behalf; and their wants may be made known to the master with more ease. The law which was passed at Rio de Janeiro in 1809 (mentioned in chapter 16th) for preventing executions for debt upon the property of sugar-planters, may have one beneficial effect;—the slaves cannot, unless the master pleases, be sold separately from the estate for the purpose of paying debts; the master cannot be forced to dispose of them, unless the debt amounts to the value of the estate; and thus the slave is advanced in some slight degree towards the condition of a serf.



knew of one instance in which the field-labour was continued until twelve o'clock at night, by the light of large fires, which had been kindled in several parts of the ground. For this manner of proceeding there was no reason, excepting that it was the master's pleasure so to act, for the season was favourable, and not too far advanced to have continued the work in the usual manner, and yet have accomplished the planting of the field in proper time. Of cruelty I could say much, but I have gone far enough, and must not enter into farther details upon this part of my subject. The relation of such misdeeds do more harm than good, they serve as examples for those who have unprincipled minds and unfeeling hearts; and who may consider them as paths in which they may tread, because others have trodden in them, rather than as precipices which ought to be avoided. The power which is intrusted to an individual is too great, abuses must arise, the system is radically bad, and every possible means should be put into action for its extirpation.

I am acquainted with the owners of a few estates who profess to purchase any slaves however bad their characters may be, if they can obtain them below the usual price. The persons of secondary rank who possess only a few slaves, and have not the same means of punishing them if they misbehave which exist upon the great estates, dispose of those of their negroes



who act improperly, to the rich men who will purchase them. There is an estate in the Mata, of which the owner is known to buy any slave, however ill disposed he may be, provided he can obtain him at a low price. This man manages to keep his estate in the best order possible; every thing goes on regularly upon it. He even prefers purchasing creole slaves to Africans, although the former are invariably more difficult to manage. He is a man of determined character; on the arrival of one of these new slaves, he takes him to the prison of the estate, and shows him the stocks, the chains, the whips, &c. saying, "This is what you are to expect if you continue in your evil practices;" then a hut is given to the slave; and also clothes and other articles of comfort, all of which are in a state of greater neatness, and are afforded in larger quantities than are usually bestowed upon the slaves of other plantations. On one occasion a negro struck the *feitor*, for which he was immediately confined, until the matter could be investigated; the freeman was found to be in fault, and was turned away. The negro suffered a certain degree of punishment for striking a superior, but he was ultimately appointed to the situation of *feitor*, having before held that of second driver. If this planter did not rule his people with great severity when guilty, his estate would soon become a den of thieves



and murderers, for it is well known of what bad materials his gang of slaves is composed. This man is of mixed blood, but is nearly related to some of the first families of the province. It is well that a man should appear, who is willing, for the sake of a trifling difference in the price for which he may obtain his labourers, to take the trouble, and undergo the risk of person and of property in controlling a set of uneducated men, who cannot consequently have any principle of action, and whose habits are of the worst description. According to present circumstances, he is of service to the country, for these fellows are kept quiet; but what a dreadful state it is, that the institutions of a country should be so framed, that there should possibly exist in its centre, a body of human beings of which many of the individuals are criminals; men, who certainly never will be punished by the laws of the country, though punishment may or may not be inflicted by the person to whom they are subservient.

The slaves of the cotton-estates undergo, as may be supposed, the same kind of punishments, and are subject to the same species of treatment as those which have already been spoken of; their management, as in other parts, is conducted on the whole in a more lenient or more rigorous manner, according to the dispositions



of the owners. They are however liable to greater privations from the nature of the country in which they reside, and they do not enjoy the benefit of crop time, which is so favourable to the negroes of the sugar-plantations. Food is not so easily obtained in parts which are so distant from great towns and from the sea-coast; and greater difficulty is experienced in the sale of the mandioc, the beans and the maize which the slaves raise upon their own provision-grounds. Still the negroes of the cotton-districts sometimes gain their freedom by their own exertions, for as cotton is a most lucrative plant, and yet may be cultivated and brought to market with little or no out-lay of money, those of the slaves who plant regularly and gather their trifling quantities, frequently in the end meet with the reward of their labours. This is not the case with the sugar-cane, for in cultivating this plant assistance is necessary, much work being required to be done within a given time, owing to the seasons in planting it, and to the nature of the cane when it ripens; and there is likewise the difficulty of having it ground, and of receiving the proceeds, &c. In the manufactory the slave has not his property under his own eye; it passes through the hands of many other individuals, and as there is no personal respect for the owner of the property, nor any means of redress in case of in-



justice, the slave has only a poor chance of being properly dealt with; the above circumstances being those to which the culture of the sugar-cane is subject, it is scarcely ever planted by slaves on their own account.

The cattle-districts employ few slaves, and these are occupied at home, for scarcely any of them, unless they are creoles, are deemed capable of undertaking the more arduous employments of pursuing the cattle, breaking in horses, &c. The slaves remain in the huts to attend to the less enterprising occupations. The climate of the Sertam is accounted well adapted to the constitutions of the Africans; sickly negroes are often purchased at reduced prices by persons who reside in the interior, under the idea that the climate will soon re-establish their health. The circumstance of the non-existence of the *chigua* or *bicho*\*, in the plains of the Sertam is of much importance; for this insect is extremely injurious to some of the negroes; notwithstanding every precaution, the feet have in some instances been destroyed by them. The *chigua* has more effect upon the flesh of some persons than upon that of others; and the subjects who are violently attacked by this insect,

\* *Bicho* means an animal, in the common acceptance of the word; but the insect which is commonly, in other countries, called the *chigua*, is known at Pernambuco, *only* under the name of *bicho*.



are sometimes only preserved from being crippled by their removal to a part of the country in which it does not exist. The dryness of the air and soil of the Sertam generally removes agues of long standing, and likewise the complaint which frequently proceeds from the ague, and is called *amarellidam*, or yellowness. The Africans are seldom attacked by the ague, but they have often the *amarellidam*.

In the back settlements, beyond the plains of the Sertam, bordering upon the mountains where cotton is planted, and from which the plains are in part supplied with food, the number of negroes is becoming considerable. I have had opportunities of conversing with negroes from the Sertam, and have invariably found that they preferred their residence in the cattle-districts even to a removal into the country bordering upon the sea. The diet of the Sertam negro is preferable to that of the plantation-slave, so that this circumstance, independently of all others, would make the former be well aware of the superiority of his situation. Fresh beef and mutton are the usual food of the Sertam slaves, but upon the plantations these are rarely served out.

The most dreadful complaint to which negroes are subject more than other descriptions of men, is that which, in the Columbian islands, is known under the name of *yaws*, and in Brazil by that



of *bobas*. I had opportunities of seeing it, and most loathsome is the sight of the individuals who are afflicted with it. The body becomes covered with large ulcers, the patient is reduced to a mere skeleton, and is rendered generally for a time quite helpless. The facility with which it is communicated to others increases the distress of the patient; for every precaution must be taken in separating the sufferer to some distance from the other slaves. The adult who recovers from it seldom enjoys as perfect health as before. The negroes say that it gets into the bone; every change of weather is felt by those who have had the disorder, although they are again accounted in health, and in some cases the use of one or other of the limbs is occasionally lost for a time. A certain diet must be observed for many months after the disorder has apparently left the person who has had it, for the purpose of preventing a relapse; and sometimes a deviation from this, even some years after, will cause violent pains in the joints. The following circumstances occurred under my own eyes. A child belonging to one of my neighbours, whilst I resided at Jaguaribe, was in the practice of coming to amuse itself with some of the children of the plantation. He had this disorder upon him; and soon afterwards the son of a labourer caught it; all this was not made known



to me, until a slave of eight years of age was reported to me to have the *bobas*; and shortly afterwards an old man, the father of this child, likewise fell sick. In the course of a short time, notwithstanding every care was taken, other persons were afflicted with the disease. A surgeon was applied to, and he prescribed mercury to all the patients. An infant of a few months old, which afterwards caught the disease, underwent the same treatment. The children who had arrived at a certain age all recovered, and until the period of my departure, they had never experienced any return, nor had felt any bad effects from it. The old man still laboured under it, but was recovering. The growth of the infant was stopped by the disease, and very little hopes were entertained of saving its life.

This horrible disorder is contracted by inhabiting the same room with the patient, and by inoculation; this is effected by means of a small fly, from which every precaution is oftentimes of no avail. Great numbers of the insects of this species appear early in the morning; but they are not so much seen when the sun is powerful. If one of them chances to settle upon the corner of the eye or mouth, or upon the most trifling scratch, it is enough to inoculate the *bobas*, if the insect comes from a person who labours under the disease. The same person can only



have the *bobas* once. The scars which it leaves upon the bodies of the negroes have a most disgusting appearance; for the wounds have in some cases been of such long standing, and have penetrated so deep as to have changed the colour of the skin, which becomes of a most loathsome white colour.\* However, deep wounds of any description have the same effect upon the negro skin.

There are considerable numbers of white persons and of colour who possess two or three slaves, and share with them the daily labour, even of the field. These slaves are, generally

\* Dr. Pinckard, in his "Notes on the West Indies," mentions that mercury was used for the complaint at Berbice, with very little success. Mr. Edwards doubts "if medicine of any kind is of use in this disease." This writer likewise states that he had heard of the Gold Coast negroes inoculating their children with the complaint, and also the notion which they have of the disease getting into the bone. Bolingbroke says, "No effectual cure has, I believe, ever been found for it. Salivation will drive it in, but sulphur and other opening medicines are now preferred to induce its coming out;" and again, "There are black women who inoculate their children for this disorder; its violence is thereby lessened." — Voyage to the Demerary, &c. p. 54.

In the "*Voyage à la Guiane et à Cayenne fait en 1789 et années suivantes*," I find that, speaking of the same disorder, "*on la gagne très-aisément avec les Indiennes qui en sont presque toutes attaquées*." It is supposed by Mr. Edwards to be brought from Africa, and the same idea exists in Brazil; indeed it is less known among the Indians than among the people of colour.



speaking, creoles, who have been reared in the family, or they are Africans who have been purchased very young for a trifling sum of money; they are frequently considered as part of the family, and share with the master the food for which both are working. These slaves appear on gala days well-dressed, and they have a certain air of independence, which shows that they think themselves to be something more in the world than mere drudges. The difference of the feeling of one of these men towards his master, and that of the generality of the slaves which are owned by great proprietors, is very striking. The former will not suffer in his presence a word to be spoken against his master, whilst the latter cares not if he hears every injurious epithet made use of. The slaves of small proprietors are not so liable to imbibe many of the faults to which those of wealthy men are subject, and they possess more pride,—a greater wish to act honourably,—a greater dread of being upbraided for a fault. Upon large estates the assemblage of so many persons tends to depravation, and the wide distance which there is between the slave and the master tends to produce a greater feeling of inferiority; but among the small proprietors the difference of rank is infinitely less, owing, among other causes, to the assistance which



they receive from each other, in their daily occupations. \*

From the vastness of the country, it might be supposed that if a slave escapes from his master, the chances would be against his return, but this is not the case. The Africans particularly are generally brought back; they are soon distinguished by their manner of speaking the Portuguese language; and if any one of them cannot give a good account of himself, he will not be allowed to remain long unmolested, for the profit arising from the apprehension of a runaway slave is considerable. Besides, the manumitted African generally continues to reside in the neighbourhood of the estate upon which he has served as a slave; so that when a man of this description, that is, an African, comes without being known, to settle in a district, suspicion immediately arises that he is not free. The manumitted creoles remove to where they are not known, because they do not wish that the state in which they were born should reach their new place of residence. An African must have been brought to Brazil as a slave, and therefore his situation of a freeman proves that his character is good, or he could not have

\* A small proprietor in Brazil is a man who possesses from two to ten slaves. A large proprietor, upon an average, in the part of the country of which I may speak, possesses from twenty to sixty slaves.



obtained his liberty; but a creole may have been born free, and consequently his former state as a slave he wishes to conceal. Creole slaves, and more especially mulattos, often do escape, and are never afterwards heard of by their masters; but even these are sometimes brought back.

A case of great hardship occurred at Recife a short time before I left that place. A negro and his wife had escaped, and as their master had not received any tidings of them for sixteen or seventeen years, he supposed that both of them had died. However, one day there arrived at his door in Recife, a number of *capitaens-do-campo* with several persons in custody. He soon recognised his negro and negress, and was told that the five young persons who were with them were their children, and consequently his slaves. These poor creatures had been brought up until this period of their lives with the idea that they were free; and thus a young man of sixteen, and his sister of fourteen years of age, were at the season of joy and gladness to commence a life of misery. The master confined them all, until he could dispose of them to some slave-dealer, which he soon accomplished, and they were shipped from Recife for Maranham. I never heard how the discovery had been made, that these people were not free.



Oh! system accursed, which thus damps the hopes and prospects of a whole life.

Some of the negroes who escape determine to shun the haunts of man, they conceal themselves in the woods, instead of attempting to be received into some distant village as free persons. They form huts, which are called *mocambos*, in the most unfrequented spots, and live upon the game and fruit which their places of retreat afford. These persons sometimes assemble to the number of ten or twelve, and then their dislodgement is difficult; for their acquaintance with the woods around gives them the advantage over any party which may be sent to attack them.\* Sometimes a whole neighbourhood is

\* A slave belonging to a colonel of militia, who was a planter of great wealth, was in the frequent practice of concealing himself in the woods for some days at a time; on being brought back, he was punished, and soon again ran away; and this behaviour continued for some time. In one of his rambles he met his master, who was riding alone in one of the narrow roads of the country. The slave placed himself in the middle of the path, and taking off his hat, saluted his master as if he had been only slightly acquainted with him, and addressed him, begging that he would give him some money. The colonel was much alarmed, and granted his request, upon which he was suffered to proceed, but was admonished to be silent upon the subject. The slave was soon taken; but he continued to run away, to be brought home, to be punished, and again to go through the same proceeding so frequently and for so many years, that at last his master allowed him to do as he pleased; indeed he was some-



disturbed by one of these communities, who rob the provision-grounds, steal calves\*, lambs, and poultry; and stories are told of the *Gabam* negroes stealing children.

what afraid of a second meeting in the woods, when he might not perhaps be treated so courteously. He as obstinately refused to sell the negro as the negro objected to serving him; because he knew that the slave wished to be sold to some one else, and from a notion which some of the planters entertain of not choosing to dispose of any person whom they have owned, unless by manumission,

\* There was a boy of twelve years of age, of African birth, who belonged to Jaguaribe; this child often inhabited the woods for several days together. He killed a calf on one occasion, and separated the quarters of the animal by means of a sharp stone. He was discovered by the dropping of the blood, from the field to the hiding-place. As soon as the owner of the calf found the boy, he wished, of course, to take him to his master; but the boy laid himself down upon the ground, and refused to stir. The man bound him to a tree, and went home to fetch a horse, upon which he placed the boy and tied him there; he walked after him to Jaguaribe, driving the horse on before. The boy was punished; but a few hours after he had been flogged, he said to one of his companions, "Well, at least I have had the honour of being attended by a *pagem*," or page, the usual word for a groom. This happened under a former tenant at Jaguaribe.

A short time before I left that plantation, the same boy fled with another of nearly the same age, both of them being about fourteen years of age. They had been absent some days, when late one evening an Indian labourer brought them both home. The children had thrown off all clothing, and had made bows and arrows suited to their own size, with which they were to kill poultry, rats, &c. as food. Their appearance was most laughable, but it was distressing; it



The slaves of Maranham are in a less favourable state than those of Pernambuco, on the whole; but the system which is followed respecting them is radically the same. Their food is usually rice, which is said to disagree with most of the nations which come from Africa; and the treatment which they receive upon the estates in that part of the country, is said to be more rigorous; but of this I cannot myself speak, for I had no opportunities of judging.

Negroes who are decidedly of incorrigible character, are shipped from Pernambuco to Maranham, and though the cause for which these transportations are made, is well known, they are often sold to great advantage. Nothing tends so much to keep a slave in awe, as the threat of sending him to Maranham or to Parà.

That the general character of persons who are in a state of slavery should be amiable, and that goodness should predominate, is not to be expected; but we ought rather to be surprised at the existence of that degree of virtue which is to be found among those who are reduced to

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was soon known that they were found, and many of their companions and other inhabitants of the plantation assembled to see and to laugh at these terrible *negros do mato*, or *bush* negroes. The boys had been well treated by me, and therefore the propensity to continue in practices which had commenced under severe usage could be their only inducement to prefer the woods now.



a situation of so much misery. Slaves are much inclined to pilfer, and particularly towards their masters this is very frequent; indeed many of them scarcely think that they are acting improperly in so doing.\* Drunkenness is common among them.† A direct answer is not easily obtained from a slave, but the information which is required is learnt by means of four or five questions put in various ways. The necessity for this is frequently caused by stupidity, or from ignorance of the language in which the slave is addressed, rather than from any wish to deceive. It is in their behaviour to their families and companions, that the good part of the human being is displayed, and natural enough it is that it should be so. The negroes show much attachment to their wives and children, to their other relations if they should chance to have any, and to their *malungos* or fellow-passengers from Africa. The respect which is paid to old age, it is extremely pleasing to witness. Superannuated Africans, upon the estates, are never suffered to want any

\* One of the men who was in my possession used to say, on being tasked with any theft, "To steal from master is not to steal — *Furtar de Senhor nam he furtar.*"

† Strange notions exist on this subject. Several nostrums are in repute for the curing of this habit; but that of which the fame stands the highest, is, earth that is taken from a grave, dissolved in water, and given to the negro without his knowing what he is taking.



comforts with which it is in the power of their fellow-slaves to supply them. The old negroes are addressed by the term of *pai* and *mai*, father and mother. The masters likewise add this term to the name of their older slaves, when speaking to them. That the generality of the slaves should show great attachment to their masters, is not to be expected; why should they? The connection between the two descriptions of persons, is not one of love and harmony, of good producing gratitude, of esteem and respect; it is one of hatred and discord, of distrust and of continual suspicion; one of which the evil is so enormous, that if any proper feelings exist in those who are supposed to benefit from it, and in those who suffer under it, they proceed from our nature, and not from the system.

It will be seen from the above statement, that the slaves of those parts of Brazil which I have had opportunities of seeing, are more favourably situated than those of the Columbian islands; but still they are slaves, and in this word is included, great misery, great degradation, great misfortune.



CHAP. XX.

IMPOLICY OF THE SLAVE-TRADE.

**F**EW persons in Great Britain have now any doubts of the inhumanity of the slave-trade, and none would presume to come forwards as its defenders. It is a great moral evil, perhaps the greatest in the world, from which England has at last been delivered. But her work is not yet done; other nations continue to transport the natives of Africa from their own shores to those of South America; and even when her efforts have succeeded in persuading them to forbid this trade, the plan of abolition must be followed up in her own colonies; she must atone for the crimes which she has committed, and prove to other countries her sincerity in the cause, by her zeal in rooting out a most execrable system with all prudent and possible expedition.

In Brazil there are several excellent men who still entertain the idea that the Africans are saved from death by the slave-dealers, and that if they were not purchased by Europeans, their countrymen would murder them; this *was* the opinion in England a few years ago, and there-



fore we cannot be surprised that the Brazilians should still consider it as being founded upon truth. It is their interest so to think, (or, at any rate, they imagine that it is their interest,) and they have no books or other means by which they might be undeceived. To the planters I fear that scarcely any arguments would be of any avail; they imagine that without slaves their estates must decay, and therefore they fortify themselves under the notion of the humanity of the trade by which they obtain their supplies. If the chief body of the priests could be convinced of its cruelty, — of the effect which this trade has to render still more prominent than they would otherwise be, the bad qualities of the natives of Africa in their own country, and to check every thing that is good; — of its direct tendency to increase the manifold evils of the state of society existing in the parts of that continent which are subject to the resort of slave-dealers; — if the clergy could be made to believe that by their voice they were sanctioning one of the most shocking systems under which the world ever laboured, I know that their aid would be given to the abolition. I am aware likewise of the weight which their opinions carry with them among all other descriptions of persons. One of the chief arguments with the priesthood is the advantages which the Africans receive from their entrance into the Catholic



church ; — how much better would it be to teach them the Christian religion upon their native soil, without all the miseries to which they are subjected by their transportation !

Another opinion has also been adopted, which induces the Brazilians to suspect the motives of Great Britain in urging their government to abolish the trade. They say it was from policy alone that she abolished the slave-trade, because her colonies were fully stocked ; and that now she wishes to accomplish the abolition among all other nations who are not so well provided with labourers, that they may not rival her transatlantic possessions, and ultimately surpass them by the increased number of workmen. \*

\* The *Investigador Portuguez* and the *Correio Braziliense*, two Portuguese journals published in London, have arranged themselves on the side of justice, humanity, and sound policy. The former of them has been translating Dr. Thorpe's pamphlet respecting the colony of Sierra Leone, and has given portions of it in each number. I hope the editors will be aware of the necessity of fair play, and will next proceed to translate "The Special Report of the Directors of the African Institution," in answer to the charges preferred against them by Dr. Thorpe. I know no more of the matter to which either of the pamphlets relate than what I have gathered from them, and from Mr. Macauley's letter to H. R. H. the Duke of Gloucester. But let there be fair play ; let each side be heard and judged. This is due to the African Institution, owing to the until now unimpeached characters of its leading members. By so doing, the editors of the journal would prove most decidedly their sincerity in the cause of abolition.



It is clear that those who hold out that upon such principles as these the abolition was effected in England, know nothing of its history; — for if they did, they would soon see from what pure motives the zeal for the prohibition of the slave-trade proceeded; they would read of the exertions and perseverance of Clarkson, the great apostle in this cause, and they would be convinced that the eloquence of Wilberforce could only emanate from the most disinterested sources. It would be perceived that these two individuals, whose names will for ever be connected with the famous law to the passing of which they contributed so materially, were followed by a train of advocates in this glorious struggle, whose aid was afforded under circumstances which were as little liable to suspicion as the conduct of their great leaders. The proofs of the unstained principles upon which this act was carried through parliament are so decisive, that a plain statement of facts would convince all those who were not previously determined to believe the contrary.

The government of Brazil has a difficult part to act; it rules a numerous body of slave-owners, who are scattered over a very extensive country, in which the authority of the sovereign will only of necessity be loosely recognised; the possibility of resisting his commands does exist, and though his mandates are issued in the style



of despotism, still he must be careful not to go too far; for he has not the means of enforcing obedience to his edicts in the chief provinces, if any one of them chose to withdraw its allegiance. The government would be, I rather think, inclined to follow the example of the chief powers of Europe; but it must not be precipitate; the people must be prepared for the change, and have time given them to think upon a subject, which, under their present impressions, is supposed to injure them so materially. It is at Bahia that the slave-dealers and planters have shown themselves most violent in favour of the slave-trade; it is from that place that the most extensive traffic is carried on to the coast of Africa. In the province of Bahia there are great estates, possessing two, three, and four hundred slaves; the owners of these are consequently rich, and they possess power over the free population as well as over their own immediate dependants. It is in that quarter that the greatest inclination to resist whatever its people does not relish, has been experienced. Petitions containing forcible language have been made to the government at Rio de Janeiro, against the abolition and against the proceedings of the British cruisers stationed upon the coast of Africa, by which several slave-ships have been captured. \*

\* The cry against the injustice and tyranny which is said to have been exercised by Great Britain in the employment



The government of Brazil may, and ought to be persuaded by all peaceable and friendly means which independent states possess of urging each other, to do its utmost in accomplishing the much to be desired end; but still, whatever our wishes may be, and however much the inclinations of the Portuguese ministry may coincide with them, they must consult the state of the country over which they rule.

A Brazilian writer who has published several pamphlets at Rio de Janeiro with the permission of the Regent, has spoken against the trade, as far as it is possible under present circumstances. Slavery he styles "a terrible cancer in the body politic, which tends to impede the increase of the white race, and as he rather quaintly expresses himself "to Africanize the New World."\* This is not the only place in which the same

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of her naval superiority, has been removed at least on this score; for a sum of money was agreed to be paid by Great Britain to the government of Brazil for the purpose of reimbursing those of its subjects whom it might judge to have been unjustly treated.

The captures, of which complaint was principally made, were effected under the impression that all ships which bore the Portuguese flag, trading to the coast of Africa for slaves, ought to be of Portuguese build. This was a mistake arising from misunderstanding the treaties which were concluded between the two Powers in 1810.

\* *Observacoens sobre a prosperidade do Estado pelos principios liberaes da Nova Legislacam do Brazil*, p. 16.



writer speaks of slavery, and of the trade in these terms. A Portuguese writer of much reputation among his countrymen, says, "If we have never feared the power of the government, neither ought we to hesitate in combating the erroneous opinions of the people; confident that although he who opposes himself to the prejudices of a nation, renders his name odious, still he may be quite certain that posterity will do him justice." \* Another Journal of equal reputation states, that "it is a great evil for the chief strength of an empire to consist in the number of its slaves; and if Brazil had once reflected, that each negro which she exports from Africa, is necessarily an enemy whom she is nurturing, she would perhaps not have dared to employ them at all; or at any rate she would have made use of them in smaller numbers." † I hope that other individuals of the same nation will see the subject in the same light, and will give their assistance in leading their countrymen to a knowledge of the equity, humanity, and good policy of abolishing this detestable traffic.

The ruin of Brazil is predicted, the decay of its agriculture and of its commerce are supposed to be inevitable from the want of labourers, if the trade is prohibited. This is generally

\* *Correio Braziliense* for December 1815, p. 735.

† *Investigador Portuguez* for June 1816, p. 496.



asserted wherever I have been, without the least consideration, without a thought being given to the possibility of employing the free population of the country in daily labour. It is said, that if Africans are not to be obtained, every thing must be at a stand, and the country can make no progress. This argument against the abolition, the Brazilians bring forwards even with much less plausibility than the planters of the Cobumbian islands. In these the number of free persons of colour, is comparatively very small, whereas in Brazil a great proportion of the population consists of free persons in the lower ranks of life. In some parts of the country which I have visited, the free people preponderate considerably, and in none of those districts which I saw, do I conceive that the slaves outnumber the free people in a greater proportion than three to one. It will have been seen from foregoing chapters, that the sugar-plantations are not largely stocked with slaves, and that no estate is without some portion of its lands which are occupied by families who are in a state of freedom. The villages, too, contain free persons almost exclusively, and even in the large towns, the major part of the mechanics are free.

The slave-trade is impolitic with regard to Brazil on the broad principle, that a man in a state of bondage will not be so serviceable to



the community as one who acts for himself, and whose whole exertions are directed to the advancement of his own fortune, the increase of which, by regular means, adds to the general prosperity of the society to which he belongs. This is an undoubted and indisputable fact, to which every person assents, owing to the self-evidence of its truth; and which must be still more strongly imprinted on the mind of every one who has been in the habit of seeing the manner in which slaves perform their daily labour. Their indifference, and the extreme slowness of every movement, plainly point out the trifling interest which they have in the advancement of the work. I have watched two parties labouring in the same field, one of free persons, and the other of slaves, which occasionally, though very seldom, occurs. The former are singing, joking, and laughing, and are always actively moving hand and foot; whilst the latter are silent, and, if they are viewed from a little distance, their movements are scarcely to be perceived.

Even if Brazil had only to depend upon its slaves for the increase of its agriculture and population, it would still be better for that country in the main, to put a stop to the introduction of Africans; but in that case, although its advancement would necessarily be progressive, it would be slow. Every African who enters the



country is an enemy of which the state is sanctioning the introduction. Besides, Brazil is not in want of them, and even if that country made the greatest possible use of every individual whom it at present possesses, (which it does not,) and yet urgently and necessarily required an additional number of hands to continue the cultivation of the lands, the transportation of Africans is the worst manner of obtaining them, even in a political point of view. If, however, upon Africans *alone* its advancement was to depend, many years must pass before any great change would be seen in its riches and power, and consequently in its progress to the rank of a great nation. Brazil is, however, in a far different situation; her free population is numerous, and the time seems to have almost arrived, when this part of the community would take its proper place in society in spite of existing regulations.\* So much do I imagine this to

\* I met with the following passage in a work of high and deserved reputation:—“The Romans, notwithstanding their prodigious losses in the incessant wars which they carried on for centuries, never experienced any want of men in the early periods of the commonwealth; but were even able to send colonies abroad out of their redundant population. Afterwards, in the time of the Emperors, when the armies were generally kept in camps and garrisons, where a soldier is perhaps the healthiest of all professions, the Roman population in Italy had greatly diminished, and was visibly declining every day, owing to a change in the division of property, and to the pernicious and monstrous increase of



be the case, that I think the abolition of the slave-trade would scarcely be felt at Pernambuco after the first moment; and even any sensation which might be caused, would rather be produced artificially than necessarily. The rich slave-owners would immediately rival each other in the purchase of the Africans who might happen to be on sale, and thus an increase of price would be produced; but the number of free persons is quite adequate to fill up any vacuum which it is supposed would be caused in the country by a stop being put to the supply of the imported part of the population.

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domestic slavery, which had left the poorer class of free citizens without any means of subsistence, but public charity."—*Essay on the Military Policy and Institutions of the British Empire*, by C. W. Pasley, Captain (now Colonel) in the corps of Royal Engineers. Note to p. 505.

In the work in which the note appears, it is introduced for the purpose of proving, that "the total average population in any country can never be affected by the annual number of deaths, but depends solely and exclusively upon the means of subsistence afforded to the living." I have transcribed it, inasmuch as the author of it states, that domestic slavery was one of the causes of the decrease of population in Italy; and though the pernicious effects of slavery do not act to the same extent in Brazil, it does undoubtedly prevent the rapid increase of the numbers of the people of colour; and if the trade in Africans continues much longer, it will tend to stop the increase altogether of the persons of mixed blood. That the increase of the free population of colour ought to be encouraged, no one will deny; they are the pillars of the state, the bulwark from the strength of which Brazil becomes invincible.



Constituted as society is in civilised states, the poor must depend upon those who are sufficiently wealthy to give them employment; and again, the latter must depend upon the former for the execution of their projects. But the situation of Brazil excludes the lower ranks from the aid of those who are above them, and deprives the rich of the assistance which they might receive from the labour of the poor. The peasant is under the necessity of planting for his own subsistence, without possessing the capital which is requisite for the undertaking. If the crop fails he remains totally destitute. The exertions of a number of individuals, each occupied singly in clearing and cultivating separate plots of land, cannot accomplish so easily, or with so much perfection, the work which might be done by the united efforts of the same number of persons. Even if the slave-trade was to continue for a considerable length of time, the natural order of things would probably have their course, and free labourers would be employed upon every well-regulated estate, conjointly with the slaves. The lower ranks of people would become too numerous for each family to be able to possess a sufficient quantity of land for its own support, and this would oblige them to hire themselves to those who could afford to pay them; the planters would see the advantages of hiring their workmen;



and thus, without any care or attention to this most important subject by the government of the country, would the labour of free men be admitted. By the separation of labour into small spots of cultivated ground, (if cultivated it can be called,) as is practised at present, great portions of land are wasted, and only a few families can possibly exist upon the extent of surface (each working for itself) which would give bread to a much greater number of persons, if they were employed conjointly,—if the labour was paid for by one who wished to obtain a good crop from the land, could pay for the work which was requisite, and gave the necessary attention to its culture; this would bring together, and render useful to each other, the first class of people, who enjoy considerable wealth, and the third class, who do not possess any thing. The second class, consisting of small planters, who live comfortably, have a decent house, three or four slaves, a horse or two, and some other trifling property, would not be affected in the least by this change in the application of the labour of the class which is immediately below them. The secondary people, who cannot afford to increase their number of slaves, and yet are not able to accomplish their projects in planting with those which they possess, frequently hire free labourers.

Under the present system, the labour of free



persons is not placed to the greatest advantage; their time is misemployed in performing alone, with great difficulty, what would be done easily, if several persons were occupied together. This is particularly apparent in a new country, where the obstacles which are to be surmounted in preparing lands for culture are so numerous and of such magnitude. If a man is aware that the obtaining of his daily bread depends directly upon the exertions of each day, it is probable that he will be careful in making use of the present moment, and not put off until the morrow what will so materially benefit him; and as he knows that his comforts depend upon his regular exertions, he will be more inclined to go through his daily occupations with punctuality. But if his gains do not correspond with the work which he does daily, the probability is that some carelessness will be perceived; and he will, from trifling causes, delay the performance of a task until a future moment. The hire which a labourer in the service of another man receives, is only rendered to him if he has performed his allotted work, otherwise the time is lost; no good fortune, no lucky season can reclaim it; but if his profits are expected to be meted to him rather from the richness of the land which he has cultivated, from a favourable season, from the excellence of the seed, or from these causes combined, or from others which



are not under his control, he will more willingly stay idling at home, or accept an invitation to a merriment-making. Labour is not pleasant; men in general work from necessity, and therefore some stimulant is requisite to urge them to exertion: this occurs in any climate, and holds good still more frequently in one which naturally inclines to the indulgence of indolent propensities.\*

If all men were free, the capital which is required in the establishment of a plantation, or the great exertions which, under existing circumstances, must be used to answer the payments which are to be made for the property obtained on credit, would not be so necessary; or, at any rate, the experiment of entering into schemes for planting would not be so dangerous as it is at present, if the chief expenditure was not incurred in property which is so precarious, and at the same time so valuable, as slaves. In the purchase of any other description of live-stock (to speak in creole language), the risk lies in diseases of the body only, and in those alone to which bodies that are inured to the climate are subject; but you transplant the negro from his native soil, which to him is the best in the world; and you have his wounded

\* I am aware that this is not the case with all nations; but although it may not be correct when speaking generally, its application to the people of whom I am treating will not, I think, be found to be erroneous.



and desponding mind to heal. The vexations and privations which he must undergo are to be combated; his mind as well as his body must be kept in health, or little service will his master receive from him. The loss which is occasioned by untimely deaths would not, if free men were employed, thus fall directly upon the planter. The time which is passed by the runaway-slave in the woods, or residing in temporary freedom at some distant village, would not be so much property unemployed. The expenses attendant upon sickness, and the loss of time proceeding from the same cause, would be incurred by the patient, and the place of one individual would be occupied by another. The constant anxiety of the planter, which is caused by the bad habits of his slaves, and from other reasons inseparably connected with the system, by which one man rules a body of his fellow-creatures, who are at the same time his property, would be removed. The owner of an estate might have some rest; his attention need not be entirely given up to the management of his affairs, which must now be the case, if he has a wish to advance his fortune, and a due regard for the preservation in an able state, of the beings through whose means this is to be accomplished. Too true it is that men become callous to the constant round of intelligence which is communicated by the manager; of slaves sick, lamed



by accident, making their escape, &c., and the accounts of their recovery and return are received with the same unconcern. Punishment is ordered for crimes and misdemeanors with the same insensibility; all these are things of course, and as such are endured quietly.

In a country which is afflicted with the dreadful disease of slavery cruelty is frequent, and whilst the punishment of misdemeanors which have been committed against the master are generally immediate, and proportioned to their bearing upon the interests of the superior, it is difficult to compass the chastisement of great crimes against the community. It is the interest of the master to conceal from the superior authorities those actions of their slaves which might subject them to the loss of their services. Instances have occurred in which the law itself has swerved from its direct line of justice, that the owner might not be injured by the execution or transportation of the slave. It is for the benefit of the wealthy man, who ought to be the dispenser of justice, to act contrary to what it is his duty to do; to counteract the principles of rectitude, to screen from their deserts the evil deeds of a great portion of the population of the country in which he resides. He is silent concerning his neighbour's property, that like forbearance may be practised towards himself, if he should require it. But the crimes which



slaves commit without the knowledge of their masters, or those which, although they may be afterwards known to the owners, have been committed without their concurrence, are not the only evil actions into which this class of men may be led. The owner himself, who has not courage to revenge his own quarrels, may command that his purpose shall be accomplished by one of the wretched individuals over whom he rules. This has absolutely happened.

The general tendency which is produced by slavery, taken in every point of view, is to rouse all the bad qualities of him who rules and of him who endures; by this system, a government permits the demoralisation of its people, and that the property of its subjects be laid out in a most disadvantageous manner; a great number of individuals must be supported, whose benefit to the state is much decreased by the situation in which they are placed; and another class in society is prevented from taking its due share in the general advancement of the country.



CHAP. XXI.

THE TREATIES OF FRIENDSHIP AND ALLIANCE, AND OF  
COMMERCE AND NAVIGATION, BETWEEN THE CROWNS  
OF GREAT BRITAIN AND PORTUGAL, SIGNED AT RIO DE  
JANEIRO, ON THE 19th OF FEBRUARY 1810.

I HAVE heard many discussions both in  
England and Brazil, upon the merits and  
demerits of these Treaties; in such disputations  
Englishmen have appeared to suppose that their  
interests had not been sufficiently consulted;  
and the contrary opinion was maintained by  
the Portuguese, for they considered their nation  
to be aggrieved by them, and that great par-  
tiality had been shown to British subjects. I  
cannot avoid thinking that the Treaties are as  
impartial as possible, and that due regard has  
been paid to both parties. If British subjects  
have gained some advantages, one of consider-  
able importance which they possessed before,  
has been given up; and the commercial inter-  
course between both parties has been placed in  
very favourable circumstances. Even the in-  
novations which by these Treaties have been  
made in the laws of Brazil in favour of English-  
men, tend to the general advancement of that  
country,—to forward its progress towards a



higher pitch of civilisation. In the discussions which I have heard, Englishmen, by the arguments which they used, appeared to think that Brazil should have been treated over-bearingly, as a country which had been humbled by misfortune, and that of this circumstance advantage should have been taken by Great Britain. The idea which is entertained of the weakness of Brazil, must proceed from the trifling defensive preparations which are to be seen upon her coasts. Her sea-ports might no doubt be much injured by attacks from a maritime enemy; but the country is impregnable; it possesses far stronger fortresses than any which can be raised by man; in its extent, in its woods, and in a hardy population, who are accustomed to live on very little food, and that of a poor kind. However, any ideas of conquest in South America by Europeans, against the wishes of the people, experience has proved to be fallacious; the Dutch war with Pernambuco, and our own errors at Buenos Ayres bear witness to this fact.

The Portuguese, on the other hand, seem to have imbibed the idea that Great Britain has taken undue advantage of the state of the Portuguese monarchy, and has imposed heavy terms, such as suited her own purposes. Many of the arguments which are made use of by the Portuguese, are brought forwards by them



without any consideration of the state of Brazil ; —of the relative situation of the two high contracting parties. The following plea for complaint, although it does not relate to the Treaties, may be mentioned in this place, for it is a favourite one with many persons. It is said, that the Regent of Brazil has made grants of land to British subjects, but that the Portuguese are not permitted to possess landed property in the dominions of His Britannic Majesty. A complaint of this kind would appear to denote that the two countries were in the same state with regard to population ; that Brazil did not require an enormous increase of people, and that Great Britain possessed a superabundance of territory. Far from the grants of land to foreigners being urged as a breach of the declared reciprocity between the two nations, the government of Brazil ought to invite foreigners to purchase lands and establish themselves there ; it ought to allow them to follow their own religion ; it should naturalise them and fix them to the soil by the protection which the laws ought to afford them ; and by the permission which should be given to them of having some share in the concerns of the society into which they had been adopted.

The Portuguese are continually pointing to the rapid advancement of the United States of America, and holding up that country as an



example which ought to be followed in the introduction of minor improvements in Brazil; but they do not seek high enough for the sources of the prosperity of North America; the statesmen of that country receive every one who pleases to establish himself under their protection, and the laws of the republic tolerate all religions; these are the great fountains from which the increase of her power has been drawn. An impartial distribution of justice, and a mildness of government have acted in unison with the views of her rulers. Brazil however is totally unfit for a republican form of government; *her* people have been guided in a far different track from that of the inhabitants of the United States. The first settlers in North America left their native shores, because their ideas were too democratic for the mother-country, and because their religious opinions did not coincide with those of their countrymen; therefore the minds of the descendants of parents like these were prepared for the declaration of republican principles. But the colonists of Brazil were regularly invited to settle under the direction of officers who had been appointed by the government of Portugal, and who were intrusted with despotic power; they were Roman Catholics too. Consequently the habits of their descendants lead them to quiet acquiescence in the mandates of those who govern them; to



follow rather than to direct, to be guided rather than to be obliged all at once, without any previous instruction, to think for themselves. Still, although a government which is established on principles of democracy is not suited to Brazil, that country would bear many degrees of advancement towards a state of freedom,—in religion, in personal security, and in legislative authority; this last might certainly be granted to a certain degree.\*

However to return; I shall attempt to prove that the Treaties in question have been fairly drawn out, and that they exist for the benefit of both nations; that each has conceded in some points much to the well-being of both. Neither party should desire to have every thing, from whence, says a Brazilian writer, “arise conflicts, hatreds, and the pretences upon which complaints and wars are founded.”†

The Portuguese canvass the Treaties as if they were jealous of what had been granted to British subjects, without considering whether the advantages which had been conceded were or were not for the benefit of Brazil. They should consider what is for their own good, and not what Great Britain grants to them, or what their government grants to Great Britain.

\* If the *camara* or municipality of each township held the rank which it ought, this alone would produce much zeal in the higher ranks of people.

† *Observaçoes sobre o commercio franco no Brazil*, p. 80.



I shall only mention those articles of the Treaties which are particularly interesting, and which may be liable to discussion, wishing to be as observant of conciseness as possible.

THE TREATY OF FRIENDSHIP AND ALLIANCE.

I PASS over the primary articles as being unimportant, or from the interest of the subjects to which they relate having already subsided.

ARTICLE 6th. “His Britannic Majesty is allowed the privilege of causing timber, for the purpose of building ships of war, to be purchased and cut down in the woods of Brazil.”

This was supposed to afford to Great Britain an inexhaustible and inexpensive source of supplying her navy with timber; but I<sup>11</sup> have understood that the expense which must be incurred in felling the trees, and bringing the timber to the water's edge, would be too great to render the project feasible; and that the woods of Brazil were discovered to contain a less proportion of valuable timber than had been imagined. If the British government had thought proper to act upon this article,—if the plan had been judged worthy of being executed, the advantages which Brazil must have derived from it would have been considerable. The increased traffic which would have been experienced by the ports in which dock-yards would



have been established, and the number of mechanics who would have gone over, many of whom would in all probability have remained ultimately in that country, must have been beneficial to it. The ship-carpenters and caulkers of Brazil are fully as good as those of England, and if encouragement was given to the most necessary art of ship-building, no external aid would be requisite, but due encouragement is what is wanting.

ARTICLE 7th. "Any squadron that may be sent by either of the High Contracting Parties to the succour of the other, shall be supplied with fresh provisions by that power for whose assistance it is fitted out." This plainly alludes to the British squadron stationed at Rio de Janeiro for the protection of the coast of Brazil; and it is only fair that the party which is assisted should feed those who have undertaken its defence.

ARTICLE 8th. "Any number of ships of war are permitted to enter the ports of either of the High Contracting Parties." This is connected with the foregoing article, and was necessary for its execution.

ARTICLE 9th. "The Inquisition or Tribunal of the Holy Office not having been hitherto established or recognised in Brazil, H. R. H. the Prince Regent of Portugal, guided by an enlightened and liberal policy, takes the oppor-



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 tunity afforded by the present treaty, to declare spontaneously in his own name, and in that of his heirs and successors, that the Inquisition shall never hereafter be established in the South American dominions of the Crown of Portugal.'

A hint is thrown out towards the conclusion of the same article of some intention to abolish the Inquisition in Portugal, and in all other parts of the Portuguese dominions. I imagine that Great Britain would scarcely have stipulated for this change of policy in the government of Brazil, if some intimation had not been made that the ministry of that country wished in this manner to get rid of the abominable tribunal. Great Britain indeed cannot be said to have stipulated for it; the Prince declares his purpose *spontaneously*. Be this as it may, this most horrible Court does not exercise its power in Brazil, and thus has been removed, almost irrevocably, one of the most intolerable burdens under which any nation ever laboured. The late Secretary of State for Foreign Affairs, D. Rodrigo de Souza Coutinho, was a man of a liberal mind; and Brazil has in his death sustained a great loss; but this misfortune is alleviated by the means which it has afforded of placing at the head of affairs the Chevalier Araujo.\* This nobleman seems to have adopted

\* Antonio de Araujo de Azevedo, Minister and Secretary of State for Naval and Ultra-marine Affairs. He has lately



Brazil as his country, to direct his attention entirely to the concerns of that kingdom, and to wish to increase the importance of the state over which he has been most judiciously placed. He appears also to be aware of the means by which progressive prosperity is to be obtained, — liberality, toleration, mildness, reformation. The solemn manner in which the rulers of Brazil have declared their intentions in this respect, is a triumph of liberality over bigotry which was scarcely to be expected; and still less was the public avowal of principles like these to be looked for from the quarter in which they appeared. The misfortunes of Portugal have produced incalculable benefit to the transatlantic territories which she held under subjection; and although the mother-country has suffered much, still some advantages cannot fail to proceed from the change in her situation; at any rate her internal affairs may meet with some alterations which may better the condition of the people. Portugal no longer enjoys the exclusive trade with Brazil, but I know not whether in the end she will not be happier in depending upon her own resources;

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been created Conde da Barca. It was formerly said that he was a French partisan; but he is a true patriot, who opposes the entrance of the undue influence of any foreign power into the affairs of the government of which he is a member.



—upon a moderate trade with other nations suited to her political importance, instead of the gigantic commercial intercourse which was carried on through her ports. The government will probably undergo some reform, and Portugal will in all likelihood soon see the Inquisition abolished, and may perhaps witness the re-establishment of the Cortes.

ARTICLE 10th. “ A gradual abolition of the slave-trade on the part of the Regent of Portugal is promised, and the limits of the same traffic along the coast of Africa are determined.” Of this subject I have already in another place treated.

#### THE TREATY OF COMMERCE AND NAVIGATION.

ARTICLE 2d. “ There shall be reciprocal liberty of commerce and navigation between the subjects of the two High Contracting Parties, and they are allowed to trade, travel, sojourn, and establish themselves in the ports, &c. of the dominions of each, excepting in those from which all foreigners are excluded.”

The ease with which leave to travel in Brazil may be obtained, I have myself experienced, and even without a passport an Englishman might travel in some of the provinces. Great complaint has been made by the Portuguese of the strictness with which the British Alien Laws have been enforced; and here a breach of re-



ciprocity is stated to exist, — not by the Treaty, but in the non-accomplishment of this article. The extreme difficulty with which one foreigner is distinguished from another, by persons who do not understand the language of any, and the vicinity of Great Britain to the Continent of Europe, — to her greatest enemy, and the immense number of foreign prisoners which she held in confinement during the war, placed her in a far different situation from Brazil, in which the only foreigners excepting Spaniards, who could possibly have found their way into the country, must have arrived there in British or Portuguese vessels, consequently little doubt could be entertained of the propriety of allowing any foreigner to receive a passport to travel in the interior or along the coast of that country.\* Difficulties were doubtless experienced, and vexations submitted to on some occasions, and these cases have been brought forwards. It must be recollected that the number of Portuguese subjects travelling in Great Britain was,

\* These arguments savour somewhat of peevishness; let these plain questions be asked. Does Great Britain interfere in the police of Brazil? Would Great Britain take the trouble of negotiating respecting any regulations which Brazil might enact for the better preserving of internal good order, and for providing with more ease for the apprehension of improper persons? The truth is that Brazil does not require any thing of the kind, and Great Britain does, consequently each power acts according to its situation.



and is, much greater than that of British subjects travelling in Brazil; and that the number of magistrates to whom each of these travellers must show his pass is much greater in the former country than in the latter, owing to the more numerous population of Great Britain. Therefore a very few cases of hardship in Brazil would only average a much greater number of like instances of severity in Great Britain. \*

With respect to naturalisation in the dominions of either of the two crowns, the Portuguese are much more favourably situated than British subjects, because, according to existing laws, a British subject can only be naturalised in the kingdom of Portugal and Brazil, if he professes the Roman Catholic religion.

ARTICLES 3d, 4th, and 5th. These relate to custom-house duties, port-charges, &c., which are to be paid with perfect reciprocity by the vessels of both nations. If the same duties, at the custom-houses in Brazil, were not paid for goods which were imported in British as in Por-

\* The Alien Bill has given offence. Does not all the world know that it was passed for the purpose of preventing the entrance into Great Britain of those unquiet spirits who have desolated the Continent of Europe for so many years; and some of whom aided in burning the towns and villages of Portugal? Would Great Britain change her plan of operations for any one power on earth, or even for all of them combined? Each government must act as suits its own peculiar circumstances.



tuguese vessels, the consequences would be, that every English merchant must resort to smuggling, or be obliged to give up all idea of competition with the Portuguese. The duty on cotton, the chief article which is exported from Brazil to England, is equal in vessels of either nation. This duty is not however of such importance to the commodity as to render the importer of it in a ship which pays a higher impost unable to vie with him who pays a lower one. But in the case of manufactured goods shipped from hence to Brazil, the duty is of primary consequence, because there is very frequently, I may say generally, a loss upon such shipments, and an increase of 10 *per cent.* upon a concern which has, independently of these 10 *per cent.* undergone a loss, would often be ruinous. I have not a doubt in saying that the government of Brazil is a gainer by lowering the duties upon goods which are imported in British vessels to the standard of those which are imported in vessels that are owned by its subjects. Under existing regulations all parties come into the market upon an equal footing, and although some persons will attempt to evade the payment of any duty, still it is not necessary that a whole body of men should resort to smuggling for the purpose of bringing their commodities into the market with any prospect of a successful sale. I own that I think a higher duty than 15 *per cent.*

Cotton

import



might be raised by government, but if any advance was made it should be done generally upon all classes of traders, whether subjects of Brazil or foreigners, to be done to any advantage. The reciprocity which is established by these articles has been followed by most advantageous consequences to both parties. Great Britain is materially benefited in a commercial point of view by the importation of the cotton of Brazil, direct from that country; and the improvement which has been caused, and continues to act in Brazil by the introduction of British manufactured goods is incalculable, in point of wealth and civilisation, and in producing incentives for exertion.

The latter part of the 5th Article determines which are the vessels that shall be accounted British, and which shall be accounted Portuguese, for the purpose of ascertaining those of both nations which may enjoy the favourable stipulations. The Portuguese here again complain that the English have the advantage over them from the great numbers of vessels which they build, and from the numerous prizes which they take from their enemies, whilst the Portuguese construct very few vessels, and take no prizes.\* The Portuguese have lately been in the habit of purchasing vessels that have been

\* Must not Great Britain build ships because Brazil will not? Why does not Brazil form a navy?



built in the United States. As soon as these are owned by Portuguese subjects, the national colours of the new owners may be hoisted, and they enjoy all the privileges of vessels of Portuguese build. It is urged that the British government should have suffered these vessels to enter the ports of Great Britain enjoying the same advantages as are granted to such vessels by the Portuguese government. If the subject is considered, it will be perceived that this would be equally against the interest of both nations. Great Britain would by this means afford a considerable market for the shipping of one of her maritime rivals. By the low prices at which such vessels may be obtained, and the small number of hands which they require, the Portuguese navigation would likewise be materially injured. Instead of any encouragement being given to ship-building in Brazil, the subjects of that country would resort to North America for vessels, and a bar would be placed against the advancement of this complicated art, in a country possessing many advantages which adapt it for the formation of a numerous navy.

The latter part of the 8th Article stands thus:—“ But it is to be distinctly understood that the present Article is not to be interpreted as invalidating or affecting the exclusive right possessed by the crown of Portugal within its own dominions to the farm for the sale of ivory,



brazil-wood, urzela, diamonds, gold-dust, gun-powder, and tobacco, in the form of snuff." I hope that ere long the system of gradual reform will reach these monopolies, and that the trade in the articles which they comprise will be thrown open.

ARTICLE 10th. "British subjects resident in the Portuguese dominions shall be permitted to nominate special magistrates to act for them as judges-conservator." This privilege is not conceded to the Portuguese residing in Great Britain, and has therefore been complained of. Every Portuguese well knows the dreadful state of the courts of justice in all the dominions of his sovereign, and how extremely difficult it is to obtain redress under any grievance. He must be aware of the advantages which may be obtained by being personally acquainted with the magistrate before whom a cause is to be agitated. If this is the case (and that it is, speaking generally, no one will deny) in causes among themselves, how much more necessary is it that some protection should be afforded to foreigners, who cannot have opportunities of using undue influence; and besides, where the decision depends entirely upon one man, he will probably be inclined to favour his own countrymen. "The acknowledged equity of British jurisprudence, and the singular excellence of the British Constitution," as the same article of



the Treaty observes, render unnecessary any special magistrate to manage the concerns of foreigners residing in Great Britain. The state of the British courts of law is the pride of every Englishman; a doubt of the impartiality of their decisions never strikes the mind of any reasonable man. Although one party in the state constantly opposes the measures of government, and seeks out any abuses which may have crept into its proceedings, still the courts of law continue to act, year after year, without any suspicion of misconduct, — without any idea of unfairness in their determinations being entertained. I speak in this manner of Portuguese courts of law, in the first place, from the radical badness of the system by which the determination of a cause depends upon one man; and in the second place, from the practice of one court, which I have had opportunities of witnessing, and the general complaints of almost every Portuguese who has had any thing to do with proceedings of this description. Doubtless there must be some men who do their duty; but a system of government should be founded upon the basis of as near an approach as can be formed to the impossibility of misconduct, and upon responsibility.

It is in the courts of law that a thorough change should be effected in the Portuguese dominions; their corrupt state calls most loudly



for reformation, and it is from this source that the existing government has one heavy weight hanging over it, which may lead to most serious consequences. There are two evils which cannot be long endured when they have arrived at a certain height,—heavy and injudicious taxation, and injustice;—these reach every man; in his own hut he feels them, and they follow him every where, subjecting him to privations, and to many mortifications; his temper is soured, and his anger will at last break loose.

ARTICLE 12th. “British subjects, and all other foreigners resident in the dominions of Portugal shall have perfect liberty of conscience, and shall be permitted to build churches and chapels under certain restrictions as to their outward appearance; and any person who should attempt to make converts from, or should declaim against the Catholic religion publicly, is to be sent out of the country in which the offence has been committed.” It is disgraceful that such an article as this should be necessary in any treaty between two civilised states; but every step towards liberality should be greeted with great joy, proceeding from those countries in which the Catholic religion predominates. That part of the article which concedes liberty of conscience, not only to British subjects, but to every foreigner, is another indication of the spirit of liberality having found its way into the Council



of Rio de Janeiro ; for I should imagine that the British statesman would only have required this stipulation for his countrymen, without mentioning the subjects of other powers. I have heard this article much complained of by men who were afterwards surprised to hear that the Portuguese were allowed to have their chapels in England ; and here these gentlemen would have been desirous of preventing perfect reciprocity.

ARTICLE 17th. “ It is agreed and covenanted that articles of military and naval stores brought into the ports of H. R. H. the Prince Regent of Portugal, which the Portuguese government may be desirous of taking for its own use, shall be paid for without delay at the prices appointed by the proprietors, who shall not be compelled to sell such articles on any other terms. And it is farther stipulated, that if the Portuguese government shall take into its own care and custody any cargo or part of a cargo, with a view to purchase or otherwise, the said Portuguese government shall be responsible for any damage or injury that such cargo or part of a cargo may receive while in the care and custody of the officers of the said Portuguese government.”

I have transcribed this article at full length. What must be the reputed state of a government from which common equity must be stipulated for ? But I trust that the time for such abuses



has gone by, and that the era of reformation has commenced.

ARTICLE 18th. "The privilege granted to British subjects of being *assignantes* for the duties to be paid at the custom-houses." The inability of being *assignantes* was of considerable inconvenience to English merchants, and obliged them to pay a *per centage* to a Portuguese for the use of his name in this capacity. The *assignantes* are bondsmen for the duties to be paid at the end of three and six months; and no reason could be urged against Englishmen being allowed to serve as *assignantes*, excepting that of leaving the country without waiting to answer their bonds.

ARTICLE 19th. "All goods, merchandises, and articles whatsoever of the produce, manufacture, industry, or invention of the dominions or subjects of either of the High Contracting Parties, shall be received into the ports of the other, upon the terms of the most favoured nation."

ARTICLE 20th. "Certain articles of the growth and produce of Brazil, which are subject to prohibitory duties in Great Britain, as they are similar to the produce of the British colonies, are permitted to be warehoused in Great Britain for exportation." The non-admission of these commodities, which are principally sugar and coffee, for the consumption of the British em-



pire, has been subject to discussion. It was not to be expected that Great Britain would sacrifice her own possessions by this alteration in her policy; and particularly towards a country in which the articles in question can be produced at a smaller expense than in the British colonies.

ARTICLE 21st. "British East-Indian goods and West-Indian produce may be subjected to prohibitory duties in the dominions of Portugal." British merchants might complain of this article with as much reason as the Portuguese do of the former. The relative situations of the two empires require both of them.

ARTICLE 23d. "His R. H. the Prince Regent of Portugal being desirous to place the system of commerce announced by the present Treaty upon the most extensive basis, is pleased to take the opportunity afforded by it, of publishing the determination pre-conceived in His Royal Highness' mind of rendering Goa a free port, and of permitting the free toleration of all religious sects whatever in that city and its dependencies." Here is another most pleasant symptom of change of policy.

ARTICLE 25th. "Great Britain gives up the right which she enjoyed of creating factories or incorporated bodies of British merchants in the Portuguese dominions." This was a privilege of considerable importance, from the union



which it produced among the merchants of that nation residing in the same place. They were better able as a body to urge any petition to the Portuguese government, and to transact the affairs which interested them generally. However their protection is sufficiently provided for in other articles of the Treaty, and therefore it is well that this privilege was given up: it was an odious one, and not necessary; and certainly was not consistent with the basis of reciprocity upon which the treaty was formed.

ARTICLE 26th. This declares that the stipulations existing concerning the admission of the wines of Portugal into Great Britain, and the woollen cloths of Great Britain into Portugal, shall remain unaltered.\* The article continues thus. "In the same manner it is agreed, that the favours, privileges, and immunities, granted by either contracting party to the subjects of the other, whether by Treaty, Decree, or *Alvará*, shall remain unaltered." †

\* I do not know how far good policy directs that preference should be given to the Portugal wines over those of other parts; but it is rather hard that the people of Great Britain should be obliged to drink the wines of Portugal, when others of a superior flavour might be obtained, if restrictions did not exist against their consumption.

† The privileges which British subjects have long enjoyed in the dominions of the crown of Portugal are considerable. I give as concise an account of them as I possibly can. "D. Joam by the grace of God Prince Regent of Portugal, &c. To all my *Corregedores*, &c. be it known, that Joam



ARTICLE 32d. "It is agreed and stipulated by the High Contracting Parties, that the present Treaty shall be unlimited in point of duration, that the obligations and conditions

Bevan declares himself to be a merchant, resident in this city (Lisbon, I suppose,) and a subject of His Britannic Majesty, and therefore competent to enjoy all the privileges and immunities which have been conceded to British subjects, &c. The merchants of that nation may freely trade, contract, buy, and sell in all these kingdoms and lordships, &c. and where a doubt arises concerning any business with them, this shall be construed rather with a bias in their favour than against them. \* British subjects can only be arrested and confined in their own houses, according to their rank in life, or in the castle of St. Jorge; and these arrests cannot be carried into executions by bailiffs (*homems de vara*), but only by the *alcaide*. † They are exempted from the payment of certain duties upon those articles which they can prove to be for the use of their own families. They cannot be obliged to give up their houses or warehouses against their consent. ‡ They cannot be obliged to serve as guardians, and they are exempted from certain imposts. They may carry offensive and defensive arms, by day and by night, with or without a light, taking care not to do with them what they ought not to do."

Then follow the penalties to which those officers will be subjected who do not pay a due regard to these privileges.

The clerks and servants of Englishmen enjoy the same privileges to the number of six, provided they are not Spaniards.

\* *Mais em seu favor do que em odio.* — What occasion is there for this? Impartiality is what is required.

† An officer of a rank somewhat superior.

‡ An officer of government can turn an unprivileged man out of his house by placing the letters P. R. upon his door.



expressed or implied in it shall be perpetual and immutable, and that they shall not be changed or affected in any manner, in case H. R. H. the Prince Regent of Portugal, his heirs or successors, should again establish the seat of the Portuguese monarchy within the European dominions of that crown."

Brazil is thus laid open for ever. However, even if the government was so inclined, it would be impossible to close the ports of that kingdom to foreign trade; the benefits which have resulted from the direct intercourse with Great Britain have been too generally felt for

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British subjects cannot be arrested, nor can their houses be searched without an order from their judge-conservator. Then follow some regulations by which their law-proceedings may be rendered as easy as possible. They are not subject to the jurisdiction of the *Juiz de Orfaons & Auzentes*.\*

The copy of the privileges from which the above has been extracted is passed in the name of John Bevan. I obtained it at Pernambuco as a curiosity. If the state of government in Brazil is considered, these privileges are absolutely necessary for the prevention of oppression; and even the privilege of wearing arms is not more than is requisite, because although the laws which prohibit Portuguese subjects from carrying arms ordain severe penalties, still scarcely any man in Brazil leaves his own home without some species of weapon; and the crime which is committed in so doing is too general to be punished.

\* The officer into whose hands the property of orphans falls, and of those persons who die without heirs resident upon the spot. It is difficult to reclaim what has found its way into this office.



the people to be made to return to the ancient colonial system.

The British North American colonies first showed the example of throwing off the yoke of the mother-country, and this was to be expected from the principles of many of the first settlers. The attempt succeeded; but a doubt still remains whether it would not have been more to their advantage to have remained subject to Great Britain for some time longer; whether they were at the time of emancipation of a competent age to rely upon their own resources. However, the spirit of their government and of their people may have made amends for any prematurity of freedom; and the United States have advanced with most surprising (I may almost say unnatural) rapidity in power and wealth, and consequent importance in the scale of nations. Their change of situation was not however obtained without years of bloodshed and desolation.

The Spanish colonies are now making the same experiment; they are experiencing great misery, and the contest is far from being decided.

Brazil has obtained a government of its own, under most peculiar circumstances, and these have probably saved that country from the misery of revolution. If the rulers of that extensive kingdom perform their duty, if they act



with common prudence, their own downfall may be prevented, and the unhappiness of a whole people for the space of one generation may be rendered unnecessary. The government has much to do before the people will or ought to be satisfied; and the people have been too much accustomed to submission, to be excited to a change of government, unless the grievances under which they suffer are of such magnitude as to be too considerable to be borne.

The reformation which would, I think, reconcile the people, is not of very difficult execution. Judicious taxation, instead of the system which exists, is requisite in the first place; the articles of primary necessity are heavily taxed, such as provisions of all descriptions; and the same occurs with respect to the most important articles of trade. An impartial administration of justice ought in the second place to be provided for. The abolition of all monopolies, and of the system of farming the taxes. A decrease in the power of civil and military magistrates: a change in the manner of recruiting: a suppression of great numbers of the civil and military officers of government, — by the existence of these, taxation is rendered much heavier than it otherwise would be, fees are augmented, and the redress of grievances becomes more difficult because responsibility is more divided. The misconduct of each person



is not of sufficient moment to be taken notice of, and mal-practices are too widely diffused to be punished.

The change of policy which would lead to the general advancement of the country, consists in the abolition of the slave-trade, in the toleration of all religions, in the naturalisation of foreigners, and perhaps ultimately in the establishment of legislative assemblies, and of a general Cortes.

If my limits would allow, and this was a proper place for the purpose, I think I could show that the *reformation* which is proposed is perfectly within the power of the Court, and is absolutely necessary for the security of the present dynasty. The *change of policy* must be entered into gradually. The government will not go so far at present;—neither are the people fit for the reception of the whole of these innovations, nor would they accord with their ideas. They are steps to which all countries which are in a state of improvement must advance; and if those persons who are placed at the head of their affairs are aware of what is due to them, revolutions may be prevented by keeping pace with the ideas of the people, and attending to their progressive state.

I look forwards with hope to a continuance of peace in Brazil; I trust that the devastations of revolution, that the misfortunes which poli-



tical convulsions produce may be averted; that the natural quietude and goodness of the people of that kingdom, and the wisdom and prudence of the government, will unite in the far preferable plan of continuing in the path which all those persons who desire their welfare will pray for—in conceding to each other, and in agreeing to establish a lasting empire upon the true basis of perfect confidence.



## APPENDIX.

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I HAVE in a former part of this volume mentioned Dr. Manoel Arruda da Camara, as having published two pamphlets at Rio de Janeiro, in 1810. One of these is entitled, “A Dissertation upon the Plants of Brazil from which fibrous substances may be obtained, adapted to various uses in society, and which may supply the place of hemp; the enquiry being made by order of the Prince Regent.” The other pamphlet is called, “An Essay on the utility of establishing gardens in the principal provinces of Brazil, for the cultivation of new plants.”

I shall only give those parts of the works which may be interesting to English readers. — *Transl.*

### A DISSERTATION, &c.

#### SECTION 1st.

*Of Plants which afford Fibres, properly so called.*

CAROA, *Bromelia variegata*: — *Arrud. Cent. Plant. Pern.* — The description is taken from my *Centuria* of the genera and species of new plants of Pernambuco.

CLASS, Hexandria: — ORDER, Monogynia: — DIVISION, Flowers complete.



*Gen. Char.* Calyx superior and trifid. Corolla tripetalous, with nectariferous scales at the base of each petal. Fruit an unbellate, trilocular berry.

*Section 1st.* With flowers discrete or separated.

*Spec. Char.* Leaves ciliate, spiny, stained with transverse green and whitish marks.

*Nat. Char.* No stem.

Leaves radical and few, (from 3 to 7,) from three to six feet long, channelled, revolute, and spiny, green in the interior or concave surface, and stained with transverse whitish marks on the exterior or convex surface.

**FLOWERS.** The stalk two feet long, flexuose and almost spiral, with alternate scales without thorns; the spike simple, the peduncle or flower stalk short. Bractæ small, the floral leaves simple, and at the foot of each flower stalk. **CALYX** monophyllous, with obtuse indentations, trifid, tubular, permanent and erect. **COROLLA** tripetalous, tubular, of a bluish purple colour, oblong, obtuse, erect, with nectariferous scales at the bases; from the middle of each petal to the bottom is a channel which sheaths a single filament of the stamina. **STAMINA** consist of six filaments inserted in the receptacle; of these, three are alternate with, and three are opposite to the petals; of the last the bases run down the grooves in the petals, and fix themselves in the receptacle. **PISTIL** consists of one filiform style, with a single stigma. **PERICARP**, an oval, pointed berry, somewhat angular and umbellate, nearly of the size of an olive.

The plant is to be found in the Sertoens of Pernambuco, Paraiba, Searà, and principally in the Sertam of Cariri de Fora, and Pajau, and upon the banks of the river St. Francisco. It blossoms in the months of July, August, and September.



## USES.

The leaves of this plant are composed of two segments, one exterior and convex, and the other interior and concave; the former is more compact and hard, the latter is thinner; between them is to be found a quantity of longitudinal fibres, of the same length as the leaves, fixed in a juicy pulp. These fibres are strong, and from them cordage may be made, and even coarse cloth, if care is taken in preparing the thread. This may the more easily be done, from the enormous quantities which nature affords without the aid of cultivation. The inhabitants of the banks of the river St. Francisco weave their fishing nets of these fibres.

There are two methods of obtaining the fibres of the *caroà*. 1st. Having taken the leaf from the plant (which is easily done), the convex side of it should be clipped at the bottom with a knife, and with the other hand, the fibres pulled out, some force being necessary. They will bring with them a quantity of vegetable liquid, with which the pulp is soaked. For this reason the above manner of obtaining the thread is called *ensuar o caroà*, to sweat the *caroà*. The fibre which is thus extracted is green, and it is necessary to wash it, for the purpose of cleaning it. 2d. The leaves being taken from the plant, and being tied up in bundles, should be thrown into water, where they must be allowed to remain for four or five days; then they should be taken out to be beaten in bunches, that the hammers or mallets may not cut the fibres. This operation will not be sufficient to separate it from the pulp, but it will be necessary to tie it up again in bundles, and to steep it for two days or more, at the close of which the beating should be renewed; it must be yet a third time put into water, and



beat. After this the fibres are usually obtained clean; and they should be wound up and braided that they may not be entangled.

I have observed, that by beating the leaves, and thus bruising them before they are in the first instance put into water, the labour is much diminished; and that maceration in stagnant waters produces the desired effect in much less time than in a cold running stream. If the fibres which are obtained by each process above-mentioned, are examined, it will be found that those which have undergone the first, are stronger than those of the second, but more labour is necessary; the difference, however, will not be experienced if the fibre is bruised before it is steeped, because this operation accelerates the maceration. The fibre of this, like that of all other plants, is subject to rot, if it is allowed to remain under water for any considerable time.

The expense of obtaining the thread which is extracted by the first process, cannot be calculated with exactitude, because it entirely depends upon the expertness of the persons who perform the work; and this again depends upon habit and practice. I have purchased it at 1200 *reis per arroba* of 32 *lbs.* or at 2½ *d. per lb.* The fibre which is obtained by the second process, is sold at a cheaper rate, because the labour is less: I have purchased this at 1000 *reis per arroba*, rather more than 2 *d. per lb.*

It is not necessary to cultivate the plant; many leagues of land are covered with it; and there are situations which are so completely overspread with it, that the ground cannot be passed over. This occurs in many parts of Curimataú, and of Cariri de Fora: both these places are in the captaincy of Paraiba. It



is in these that I recommend the establishment of manufactories, for the purpose of extracting the fibre, for they are the nearest to the coast, and there are good roads to them by which the produce may be carried in carts and waggons. Although the *caroà* is long lived, still many leagues of the lands which were covered with it have been laid waste by the fires which mischievous persons, sportsmen, and even the owners of estates annually let loose (*such is Arruda's expression*). It is probable that even the remaining *caroà* grounds will be destroyed, if government does not take some measures to prevent a continuance of such practices, fulminating penalties against the incendiaries of so useful a plant. \*

CRAUATA DE REDE, *Bromelia Sagenaria*: — *Arrad. Cent. Plan. Pern.* The description is taken from my *Centuria* of the genera and species of new plants of Pernambuco.

CLASS, Hexandria; — ORDER, Monogynia: — DIVISION, Flowers complete.

*Gen. Char.* Calyx superior, and trifid. Corolla tripetalous, with nectariferous scales at the base of each petal. Fruit an umbellate trilocular berry.

*Section 2d.* With the flowers united by the receptacles or berries united in one.

\* Du Tertre, in speaking of a species of *Karatas*, which is to be found in the islands, “*dans des deserts pierreux, où il ne se trouve guère d'eau douce,*” says, “*les paysans travaillent de la soif y courent, parce que ces feuilles sont tellement disposés, qu'elles se ferment en bas comme un verre; où on trouve quelquefois une pinte d'eau fraîche, claire et très saine, et cela a sauvé la vie à plusieurs qui sans cela seroient morts de soif.*” — *Histoire des Antilles*, tom. ii. p. 100.

I heard this mentioned frequently whilst I was in the Sertam; but at the time we were in want of water, we were not crossing any of those lands upon which the plant grows. — *Transl.*



*Spec. Char.* Leaves radical, ciliate serrated; the berries are united into one pyramidal fruit; the bractæ long, imbricate, covering the fruit.

*Nat. Char.* No stem.

Leaves radical and many, (from 3 to 9 feet long,) one inch and a half wide, channelled; the edges ciliate spiny, ash-coloured on the convex, and green on the concave surface.

**FLOWERS,** The stalk, a foot and a half long, with alternate leaves, the flowers of a bluish purple colour, with the receptacles united. **CALYX** monophyllous, with obtuse indentations, trifid, erect. **COROLLA** tripetalous, tubular, erect, obtuse, blue, each petal has at the base nectariferous scales. **STAMINA** consist of six filiform filaments, three alternate and three opposite, fixed to the receptacle; and of oblong, bilocular anthers. **PISTIL** consists of one filiform style with a single stigma. **PERICARP**, a trilocular berry, united by the sides to the other berries, which altogether form one pyramidal fruit, covered, having long imbricate bractæ. The seeds are of the size of a grain of maize, fasciated.

The plant is to be found upon the coast of Pernambuco, Paraiba, and Rio Grande, it does not extend into the interior more than ten or twelve leagues. It is commonly called *crauata de rede*, or net *crauata*, because the inhabitants of the parts in which it grows, make their fishing-nets of its fibres. It blossoms in July and August.

This species of *bromelia* is new; the fruit of it is similar to that of the *bromelia ananas*, being however smaller; the berries are less juicy, and of a disagreeable taste; the bractæ are three inches in length, erect, and placed one over the other after the manner of tiles, so as to



cover all the superficies of the fruit. I took its specific name of *Sagenaria*, from the circumstance of its fibres being used by fishermen for making their nets.

The fibre of the plant varies in length from three to eight feet, according to the greater or less fertility of the land; in dry land it is short, fine, and soft; in good land, it is longer, but likewise thicker and rough; the strength of it is great, the following fact proving that this is the case. Upon the wharf of the city of Paraiba, there is a rope made of this fibre, which has been in use during many years, for the purpose of embarking the bales (*of manufactured goods, I suppose*) and chests of sugar: with the same rope the anchors of a line of battle ship were embarked, which had been left at Paraiba by the (*charrua*) ship *Aguia*: they were intended for Bahia, and could not be raised by hempen cables of greater diameter.

It is with difficulty that this kind of fibre becomes white by the common manner of bleaching, which proceeds from a certain natural varnish (if I may be allowed so to call it) with which the surface is covered; it does not rot so easily as other kinds of fibre, when soaked in water. From this property the fishermen prefer it for their nets; but notwithstanding the natural varnish of its coloured parts, the fishermen increase its power to resist the water, by carbonising (if I may be allowed so to say) the threads of their nets with astringents which they obtain from various plants; such as the bark of the *aroeira* and of the *coipuna*, and for this purpose the nets are steeped for some time in a decoction or infusion of these barks, as is practised in tanning.



From the qualities which it possesses, and which I have just mentioned, I am persuaded that the fibre is well adapted to the manufacture of cables and cordage; and the specimens of cloth, and one pair of stockings which by this opportunity I forward to the ministry, made of it, indicate the possibility of manufacturing sail-cloth from it, and even finer cloths, if improvements were made in its preparation; but these are at present entirely disregarded.

The leaf of the plant is composed of two ligneous plates, one convex and the other concave; and also of a quantity of longitudinal fibres inserted between them, and united to each other by juicy fecula, but sufficiently attached to prevent them from being disengaged by the hand; therefore they can only be extracted by maceration. The plant is rooted up, which is done by means of a forked stick, and is called *desbançar*. The leaves must then be taken from the stem, and thirdly the thorns must be taken off, which is done easily by separating the spiny edges with a knife. The leaves being thus prepared are steeped in water for about a fortnight. The maceration is known to be complete when the outward rind and ligneous bark of the leaves are sufficiently soft to be pierced by the nail; the leaves are then taken out of the water one by one, and the base of each of them is opened until the fibres appear; the rind of each surface must be secured with one hand, that with the other the fibres may be pulled out; even so they will be removed with other substances attached to them. For the purpose of being cleaned, they must be braided and again steeped for one day, and then beaten with mallets upon a bench, and the maceration and beating



must be repeated until the fibres become clean. I have paid for each *arroba* of it 1920 *reis*, or 4*d.* per *lb.* But the usual price at which it is sold is from 120 to 160 *reis*, or 8*d.* to 10½*d.* per *lb.*

ANANAS MANSO, *Bromelia Ananas*.

CLASS, Hexandria: — ORDER, Monogynia: — DIVISION, Flowers complete.

The use which is made of the *ananas* at our tables is so common that in this respect it is unnecessary that any thing should be said; therefore I shall only mention the purposes to which the fibrous property of its leaves may be applied. This I discovered in 1801, when I was directed by a Royal Order to make enquiry into the fibrous qualities of indigenous plants. I found, on comparing the fibre of this with that of all others, that it is the strongest and the finest, and that it is adapted to the manufacture of cloth even of superior quality. I took the leaves of two of these plants which weighed 14 *lbs.* I beat them with mallets, washing those portions which had been beat; they yielded rather more than one quarter of a pound of thread. The operation lasted nine hours, being performed by one man. It is bleached with great ease. The *ananas* may be produced in almost all kinds of land; it will grow in a sandy soil, and still more does it flourish in that which is argillaceous; the sun does not destroy it, nor is it injured by rain; no insect attacks it. Each shoot multiplies so largely, that in a short time the space which has been at first left between each plant, is soon filled up. After a bed of *ananas* has once been planted, very little care is required to keep it in order. I have known some which have existed sixteen years without requiring to be replanted. An ex-



cellent beverage may be obtained from it by fermentation.\*

ANANAS DE AGULHA, *Bromelia muricata*: — *Arrud. Cent. Plant.*

I have given the description of this plant in my first centuria; and do not describe it in this place because I have not made any experiments with it, but I suspect that it possesses fibrous qualities. Its fruit is of the same make as that of the *ananas manso* and of the *crauata de rede*, from which it principally differs, in having, instead of bractææ, thorns of three inches and a half in length, raised in the direction of the fruit, so that being covered with these sharp thorns, it cannot be taken hold of with-

\* Bolingbroke says, that "it is a common thing to feed swine with pine-apples. My astonishment was increased when our conductor took us to a large trench fifty foad long, and twelve feet wide, which was absolutely filled up with pine-apples; they so completely overran the estate at one time, that he was obliged to root them up for the purpose of preventing their farther extension." — *Voyage to the Demerary, &c.* p. 21.

Neither pigs nor pine-apples are to be found thus by wholesale in Pernambuco. — *Transl.*

Barrere says, "*La Pitte, qui est une espèce d'ananas, fournit encore une filasse d'un bon usage. Le fil en est plus fort et plus fin que la soye. Les Portugais en font des bas qui ne cedent en rien, dit-on, par leur bonté et par leur finesse aux bas de soye.*" — *Nouvelle Relation de la France Equinoxiale*, p. 115.

Old Ligon says, "the last and best sort of drinke that this iland or the world affords, is the incomparable wine of pines; and is certainly the nectar which the gods drunke; for on earth there is none like it; and that is made of the pure juyce of the fruit itselfe, without commixture of water or any other creature, having in itselfe a naturall compound of all tastes excellent, that the world can yield. This drinke is too pure to keep long; in three or four dayes it will be fine; 'tis made by pressing the fruite, and straying the liquor, and it is kept in bottles." — *A true and exact History of the Iland of Barbadoes*, 1657.



out much care; from this peculiarity it is that I took the specific name of the species.

CAROATA, Bromelia Karatas: — *Lin.*

The little importance which the fibre of this species can claim, renders it unnecessary for me to give a minute description of it. The leaves are from 8 to 10 feet long, and afford a great quantity of fibre, but it is not strong, and can only be applied to very ordinary purposes.

CAROATA-AÇU, OU PITEIRA, Agave vivipara: — *Lin. Syst. Veg.*

CLASS, Hexandria: — ORDER, Monogynia.

The only uses to which at the present time this plant is put, are the following. Its spongy pith possesses the property of burning gently without extinguishing; the peasants therefore are in the habit of putting some of it into their fires when they wish to prevent them from going out for a considerable time. Hedges are made of it, by planting the bulbs or tender shoots; these easily take root and grow. Piso says, "*ex foliis hujus plantæ optimus pannus conficitur, qui si rite præparetur, panno lineo excedit; folia stupam quoque et filosam materiam suppeditant, ex qua fila et retia sua contexunt piscatores.*" From hence it may be inferred that the Dutch knew better than we do how to take advantage of the natural productions of the country. At the present time even the fishermen do not make use of its fibre for their lines and nets, substituting in place of it the *crauata de rede*. The only use to which the Portuguese apply the fibre of the *agave*, is in making the cords which the friars of the Third Order of St. Francis, commonly called of Jesus, wear round their waists.



The fibre is to be obtained by maceration, but the leaves must in the first instance be bruised, and afterwards steeped. \*

COQUEIRO, *Cocos Nucifera*: — *Lin. Syst. Veget.*

The oil which is obtained from the pulp of the fruit is easily separated from the mucilage by means of fire; thirty-two cocos rendered me 17 lbs. of oily pulp, and these gave me three pounds of pure oil. It is fitted to other purposes besides that of food, for it serves to give light; and mixed with soda it yields good soap, white and hard. One hundred cocos give one *canada* of oil of the *canadas* of Pernambuco. So that each coco costing 10 *reis*, a *canada* may be obtained for 1280 *reis*, or 7s. 1¼d.

\* Du Tertre speaks of a species of *Karatas*, which agrees, from his description, with this in the height of the stalk, the shape of the leaves, and the colour of the flowers; which he says are *estroilées*.—*Transl.* He adds, “*Avant que les boutons de ces fleurs soient ouverts, ils sont remplis d’un fort beau et bon cotton, dont l’on se peut servir utilement: après que l’on a fait boüillir les feüilles l’on en tire du fil dont l’on se sert en plusieurs endroits de l’Amerique, non seulement à faire des toilles, mais encore à faire des lits pendans. La racine et les feüilles de cette plante broyées et lavées dans une rivière, jettent un suc qui estourdit si fort le poisson, qu’il se laisse prendre à la main: ce grand tronc qui est tout spongieux estant seché, brulle comme une méche ensouffrée, et frote rudement, avec une bois plus dur, s’enflame et se consume.*”—*Histoire des Antilles*, tom. ii. p. 106.

Labat gives the same account, and adds, that persons who are in the habit of smoking “*ne manquent jamais d’avoir sur eux leur provision de tol.*”—*Nouveau Voyage*, &c. tom. vi. p. 142.

“*Le caratas dont j’ai parle dans une autre endroit est bien meilleur que la savonette pour blanchir le linge. On prend la feüille, et après en avoir ôté les piquans, on la bat et l’écrase entre deux pierres et on frote le linge avec l’eau. Elle produit le même effet que le meilleur savon, elle fait une mousse ou écume épaisse, blanche, qui decrasse, nettoye et blanchit parfaitement le linge, sans le rougir ou le brûler en aucune facon.*”—*Nouveau Voyage*, &c. tom. vii. p. 385.



From the fibre of the outward rind of the coco which is called *cairo*, may be made all kinds of cordage; even cables are manufactured from it.

The only means by which the fibre of the coco rind can be obtained, are by beating and maceration; before the rind is put into water to steep, it ought to be beaten for the purpose of loosening its texture, principally that of the outward surface, which is hard and compact; and this should be done that the water may penetrate with more ease. After the first operation, it must be left to steep for two or three days, and then should be beaten; and this should be continued until the separation is accomplished; great care, however, should be taken that the rind of the coco be not allowed to dry. Because I have observed, that if this occurs, the ligneous fecula or spongy pulp, which is found intermixed with the fibres, adheres still more strongly to them. I have likewise remarked, that from the rind which has been recently taken from the coco, the fibre is much more easily extracted than from that which has been a long time separated from it.\*

The rind of 40 cocos rendered me 6lbs. of *cairo*. The annual produce of the coco-groves of Itamaraca is 360,000 cocos, more or less; and according to calculation these are capable of yielding 1680 arrobas of prepared *cairo*. The island of Itamaraca is three leagues in length, and the coast is alone planted with coco-trees, and if these are thus productive, what might not the

\* At Pillar, upon the island of Itamaraca, the persons who are in the habit of preparing the *cairo*, dig holes in the sands below high water-mark, and bury the rind of the coco for several days before they beat it. I suppose this method is resorted to, owing to the want of a running stream in which to steep the rind. — *Transl.*



coco-groves yield, which extend along the coast from the river St. Francisco to the bar of Mamanguape, a distance of 94 leagues all cultivated with coco-trees? \*

ANINGA, *Arum liniferum*: — *Arrad. Cent. Plant. Pern.*

CLASS, Monoecia. ORDER, Polyandria. †

*Gen. Char.* Spathe monophyllous, cucullate, large. Spadix shorter than the spathe, simple, clubbed at the naked end; at the base are the female flowers, and in the middle the male.

*Spec. Char.* Stem arboraceous, leaves sagittate, about one foot long, petioles of two feet.

*Nat. Char.* Stem from 6 to 8 feet long, two to three inches in diameter, straight, cylindrical, of an ashy-green colour, marked with scars of the fallen leaves; the substance spongy, juicy, soft; and in this substance are numerous longitudinal fibres, of the thickness of the hairs of horses' tails, long.

BRANCHES are uncommon.

Leaves are rather more than one foot long and of the same breadth at the base, sagittate, simple, coriaceous. PETIOLES, amplexicaul, two feet long, channelled from the base to the middle, where the channel ends in an appendix of 23 inches, the remainder is cylindrical.

FLOWERS, axillary, solitary. CALYX a spathe longer than the spadix. The spadix is almost one foot long. STAMINA numerous. PERICARP, many berries at the base of the spadix.

The plant is to be found in Pernambuco, and it

\* There are some breaks, but they are not extensive, as far as I am acquainted with the country. — *Transl.*

† In Willdenow this plant is so arranged. — *T.*



grows so plentifully in marshes that many are covered with it.

The substance of the stem of the plant is spongy, and full of an acid juice which acts upon metals; some of the peasants use this in cleaning their knives, firelocks, &c. This is only the use to which the plant has, as yet, been applied; but from the experiments which I have made upon it, I am persuaded that it may be rendered serviceable in the manufacture of cordage of great strength.

As the fibres are placed in the pulp longitudinally, and are slightly fixed to it, the operations of beating and washing will separate them entirely. I have not made any experiments as to the durability of the cordage.

TUCUM. This is the name which is given to a species of palm-tree, but I have not yet been able to acquaint myself with what genus it belongs to. Piso speaks of it, giving a bad print of it and a worse description. Manoel Ferreira da Camara in his *Descrip. fisica da Comarca dos Ilheos*, exaggerates the utility of the fibre of the plant. I tried to obtain the fibre from the leaves in a dry state, or, as the peasants term it, *suado* (sweated). I held with the left hand the point of the leaf, and with the right rather lower down, I doubled it as if I was going to break it, at the same time pulling it. After it was broken, there remained in my left hand some fibres, which had been loosened from the inner surface of the leaf. I soon saw that this would not do, for one person would not be able to extract more than one eighth of a *lb.* of fibre in the course of the day; therefore I had recourse to maceration, but this



did not succeed, for at the close of eight days I found that both the leaves and the fibre had rotted. Other species of palms grow in great numbers, forming groves of many leagues, such as the *Carnáuba*, the *palmeira*, properly so called, the *uricuri*, and the *catolé*, &c. but the *tucum* and another kind called *Maiarà* grow in the shade of the woods, where they are much scattered, each tree being at some distance from the other; the *tucum* has few leaves; it is a thin palm-tree of 5 to 6 inches in diameter and of 12 to 16 feet in length.

MACAIBA OR MACAUBA, *Cocos ventricosa*: — *Arrud. Cent. Plant. Pern.* The description is taken from my centuria of the genera and species of new plants of Pernambuco.

CLASS, Monoecia. ORDER, Hexandria.

*Gen. Char.* Spathe simple; spadix ramose.

MALE FLOWER; calyx, a trifid perianth. Corolla, tripetalous; six stamina; germen barren. FEMALE FLOWER; calyx, trifid; stigmata three; fruit a drupe.

*Spec. Char.* Stem aculeate, ventricose; leaves pinnate; small leaves ensiform replicate.

*Nat. Char.* Stem 30 feet long, ventricose, armed with sharp thorns circularly arranged.

FLOWERS. Spathe monophyllus, lanceolate, concave, large. Spadix divided into many spikes. The female flowers below, the male flowers above; close to which the bases are fixed in cups hollowed in the common peduncle. CALYX, a perianth of three linear pieces, very small, alternate with the petals of the corolla. COROLLA, tripetalous, oblong, concave, pointed, yellowish. STAMINA consist of six filiform filaments of the length of the corolla and of incumbent anthers,



oblong. PISTIL, style thick, without a stigma, barren. FEMALE FLOWERS. Calyx small, whitish, monophyllus, trifid, irregular, permanent. COROLLA tripetalous, rounded, the sides imbricate and united in the middle with the nectary. NECTARY, a monophyllous corolla which lines and reunites within the bases of the petals. STAMINA, none. PISTIL consists of a rounded germen, a very short style and three stigmata, simple. PERICARP, a round drupe, of the size of a large *jambo* or rose apple, or of a small common apple, yellowish: it consists of a ligneous exterior bark which is weak: of a bony nut, an oily almond, and a layer of oily, yellow pulp.

The plant is to be found in Pernambuco, and in some other parts of Brazil.

The oily pulp of the fruit and the almond of the inner stone is eaten, and is sold in the markets. The ventricose or middle part of the stem contains a fecula which is extracted in times of want, and is eaten, being prepared in various manners. The leaf contains a fibre fine and strong, like the leaf of the *tucum*; but like that it is difficult to obtain when dry or *suado*, and impossible to get it by maceration, for the same happened with this as with the *tucum* in the experiments which I made. This is a new species, and owing to the middle of the stem being much thicker than the extremities, I have given to it the specific name of *cocos ventricosa*. For some time I was in doubt whether I should place it in this genus or not, on account of its monopetalous nectary, which lines and unites the petals of the corolla within. The female as well as the male flowers are fixed in cups hollowed in the spike or common peduncle. The female flowers are solitary,



that is, each in its cup; the male flowers are two and two.\*

These are the fibrous plants of Brazil which are of the most importance. It is evident that of all that have been mentioned there are only four which can be made use of advantageously for cordage. The *caroa* (*bromelia variegata*); the *crauatà de rede*, (*bromelia sagnaria*); the *caroata-açu* (*agave vivipara*); and the fibre of the rind of the *coco da praia* (*cocos nucifera*); their cheapness, the ease with which they may be prepared, their abundance, and the possibility of obtaining them still cheaper, render these the fibres of chief importance. The fibre of the leaf of the *tucum*, which has been so much extolled, and that of the *macaiba*, and of the *den-*

\* “The inhabitants of the plains of Iguaraçu make use of it to fasten together the rushes from which they make the mats that are used for pack-saddles.” — *Discurso sobre a Utilidade da Instituição de Jardins, &c.*

Padre Ignacio de Almeida Fortuna told me, that he had had a pair of stockings made from the fibre of the *Macaiba*. I brought some of the fibre to England; it is extremely strong and fine. I think Dr. Arruda may perhaps have been rather hasty in ranking it with the *tucum*, in the difficulty of obtaining it. At Itapissuma, near to Itamaraca, a great quantity of thread is manufactured for fishing-nets, &c. and it has at that place a fixed price. — *Transl.*

“Referring the meeting to what was communicated in the last annual Report on the subject of a species of hemp, manufactured from the leaves of a particular kind of palm which abounds in Sierra Leone and its neighbourhood, the directors have now to add, that one of their Board, Mr. Allen, has lately subjected a small quantity of cord, manufactured from this substance, to experiments calculated to ascertain its strength, as compared with the same length and weight of common hempen cord. The result has been very satisfactory.” In five trials, the average is as follows: “hempen cord 43 lbs. 3-fifths. African cord 53 lbs. 2-fifths, being a difference in favour of the African cord of 10 lbs. in 43 lbs.” Fourth Report of the Directors of the African Institution.



*dezeiro* (another palm) cannot become of general service to society, and much less can they be rendered applicable to the use of shipping, from the difficulty with which they are to be obtained, and from many other circumstances.

## SECTION 2D.

CARRAPIXO, *Urena Sinuata*: — *Lin. Syst. Veget.* edit.

14.

CLASS, Monadelphia. ORDER, Polyandria.

The bark of this plant is with ease separated by means of maceration for a fortnight; and from it cords are made for many purposes, and although they are not very strong, they are much esteemed for slinging hammocks; when the operation of macerating is made in clean water, the fibre becomes pretty well whitened. The plant is not cultivated; and in the neighbourhood of Paratibi it grows spontaneously, in such quantities that the inhabitants of that village gather it for sale. I have heard that it grows in abundance at Rio de Janeiro, and is known there by the name of *guaxuma*. The name of *carrapixo* is likewise given in Pernambuco to some other plants, of which the seeds stick to whatever chances to touch them, by means of small ears which are thorny; for this reason the plant of which we are treating is sometimes called *carrapixinho*, for the purpose of distinguishing it.

GUAXUMA DO MANGUE, *Hibiscus Pernambucensis*:  
— *Arrud. Cent. Plant. Pern.*

CLASS, Monadelphia. ORDER, Polyandria.

*Gen. Char.* CALYX double, the outside divided into many segments, the inside into five segments, campanulate. Capsule quinque-ocular; many seeds.

*Spec. Char.* Leaves cordate, entire; stem fruit-bear-



ing, with the exterior calyx monophyllous, having eight notches.

*Nat. Char.* Stem of six feet and more; bark black, few branches.

Leaves cordate, rounded, acuminate, entire; the petioles cylindrical. Stipules deciduous, acute.

FLOWERS, large, yellow, like those of the cotton-plant, axillary and terminal; each peduncle of one, two, and three flowers. CALYX double, permanent, the exterior monophyllous, with eight notches, acute; the interior monophyllous, campanulate, divided into five segments, acute and long. CAROLLA pentapetalous, yellow, and the petals hold the stameniferous column upon their bases. STAMINA numerous, fixed to the stameniferous column by subulate filaments; anthers rounded. PISTIL consists of one oval germen acuminate; one style, which is longer than the column of the stamina, erect, and it has four or five separate stigmata. PERICARP a capsule of almost one inch long, pentangular and quinque-locular, inclosed in the calyx, which is much enlarged after fecundation.

The plant is to be found in Pernambuco in places near to the sea, or where salt water reaches, and principally upon the banks of the rivers Goiana and Paraiba. I have found it in flour and fruit in the months of February and March.

The persons who catch crabs tie them to each other with the bark of the plant; and this is the only use to which it is applied. Cordage might be made of its inner rind, as is practised in some parts of America with the *hibiscus populneus*; also the *hibiscus tiliaceus*, from which at Cayenne cords for common use are made.



EMBIRA BRANCA or JANGADEIRA, *Apeiba Cimbalaria*:  
— *Arrud. Cent. Plant. Pern.*

CLASS, Poliandria. ORDER, Monogynia.

*Gen. Char.* CALYX, monophyllous, trifid; PERICARP a decem-locular capsule, covered with thorns or spines, depressed, opening only on the lower side.

*Spec. Char.* Stem of 20 to 30 feet long, and of one foot and a half in diameter.

Leaves ovate, lanceolate, cordate, reticulate, green and smooth above, covered with hairs, which are of a copper colour underneath. STAMINA monadelphic. The plant is to be found in Pernambuco, abounding in the virgin woods. It blossoms from August to October.

The timber of this tree is not compact, and its specific gravity is much less than that of water, with which it does not easily become saturated. The inhabitants of the coast make use of it for the purpose of constructing rafts; three or four of these trees are put together, and are well fastened to each other. \* The bark of the tree is fibrous, and from it a great quantity of cordage is made for the common purposes of the country.

Marcgraff calls it *Apeiba*; and Aublet adopted the same name when he fixed the genus of the three species which he describes in Guiana, and he supposes that the species *tibourbu* is the same as that which Marcgraff speaks of in Pernambuco; they are certainly alike, but I imagine that it must be a variety, from the size of the tree, which only grows there to the height of eight feet, and here it exceeds 20 feet. There is less hair upon the leaves, the silky work of the edges is not so deep; and there is even some difference in the shape; the stamina

\* I have often in the course of this volume spoken of the *jangadas*.  
— *Transl.*



are manifestly monadelphic. This last circumstance inclined me to call it *apeiba monadelpha*, but the use to which the tree is applied in the construction of rafts decided me in calling it *cimbalaria*.

EMBIRA VERMELHA, *Unona carminativa*:— *Arrud. Cent. Plant. Pern.*

This plant has a red fibrous bark, of which as much use is made in manufacturing cordage as of the *embira branca*; but the bark ought not to be permitted to be gathered, for the tree produces seeds, of which the capsules have the taste and the pungency of black pepper. Many persons make use of them as a spice in cooking, and some even prefer them to pepper; they are carminative. If the bark is taken off, the tree dies; the seeds are worthy of becoming an article of trade as a spice.\*

I have omitted a great number of plants which possess fibrous properties, that this Dissertation might not be made too long; some of them are not much in use, and others are not applied to any purpose. I shall mention some, such as the *guaxuma branca da mata* (*helicteras baruensis*) of which the inner bark is white and strong, but on being wetted, it becomes rotten and breaks. However, I think it might be applied to the manufacture of paper. The *barriguda* or *sumáúma* (*bombax ventricosa*:— *Arrud. Cent. Plant. Pern.*), and the Sertam plant, called the *embiratanha*, which I have named *bombax mediterranea*, also afford fibre from the bark, but they are not much used. All the species *anona* (called commonly *areticum*) afford fibre, and of these the plant which gives the strongest and the most durable fibre is

\* The seeds have a strong aromatic smell, and the taste is very pleasant. — *Transl.*



the *arcticum a pé*. The cord with which the flag of Fort Cabedello at Paraiba is hoisted, is made of the rind of this plant, and it has been there for many years. Finally, all the plants of the genera *hibiscus*, *sidas*, *altheas*, and in general all the mallows, afford fibre of greater or less strength. The *embiriba* (*lecythis*) gives tow, and although it cannot be applied to the manufacture of cordage, its use is great for caulkers.

*An Essay on the Utility of establishing Gardens in the principal Provinces of Brazil.*

THE first part of this pamphlet treats of the advantages which Brazil would obtain by the establishment of Royal Botanic Gardens. The second part contains a list of those plants which it would be expedient to transplant from other quarters of the globe to Brazil, and from one part of Brazil to the other. I shall only translate that portion of the second part which relates to the plants of Brazil. — *Transl.*

*Plants of Parà and Maranham.*

CRAVO DO MARANHAM, *Myrtus caryophyllata*.

PIXURI.

ABACATI, *Laurus Persea*: — The fruit of this tree contains a butterous substance, which is very pleasant; there are two kinds or varieties, one of which is distinguished by the name of Cayenne.

BACURI, *Moronobea esculenta*: — This tree grows to a great height; and the stem is entirely without branches, forming at the top a large cope. The fruit is nearly of the size of an orange, but it is oval and contains 23 stones covered with a white pulp, which have a pleasant taste, being sweet, and somewhat acid. In Pernambuco is to

*Mr Patta*



be found another species of the same genus, growing in marshes, which is commonly called *gulandim*; on cutting into the stem a white juice oozes out, which appears to me to be resinous, and perhaps might be applied to some use. Both these species are described in my *Centuria* of the new genera and species of the plants of Pernambuco.

BACABA, Areca Bacaba: — *Arrud. Cent. Plant. Pern.* This palm-tree is a species of *areca oleracea*, producing however larger fruit; the nut is covered with a mucilaginous pulp, from which the inhabitants of the places in which it grows make an excellent beverage, called *bacabada* or *ticuara de bacabas*.

ABACAXI, Bromelia: — There are three varieties of *ananas* at Maranham, called *abacaxi*; of one the fruit is white, and the leaves are not serrated; of another the fruit is of a purple colour, and the leaves spiny; the third I have not seen. I brought the two first varieties to Pernambuco, where they have been planted, and are already becoming common, and they have been forwarded by some patriotic persons to other provinces. Their flavour is much superior to that of the species which has been long well known.

MARACUJA MAMAM, *Passiflora Alata*.

*Plants of Searà.*

PIQUI, *Acantacaryx Pinguis*: — *Arrud. Cent. Plant. Pern.* This plant produces most abundantly a fruit of the size of an orange, of which the pulp is oily, feculous, and very nourishing. It is the delight of the inhabitants of Searà and Piauí. The tree grows to the height of fifty feet, and is of proportionate thickness. The timber of it is of as good quality as that of the



*cicopira*, for ship-building. It grows well in the sandy plains which are in Pernambuco called *taboleiros*, and in Piauhi *chapadas*, therefore its cultivation would be very advantageous in the *taboleiros* bordering the coast, which are at present of no service. It has afforded great assistance to the people in times of drought and famine.

BURITI, An Borassus? — This species of palm is one of the highest and most beautiful of trees; it grows only in bogs and marshes; the fruit is of the size of a hen's egg, and of the same form; it is of a red colour at the time of maturation, and is covered with scales spirally arranged. Under the scales is found a layer of oily pulp of the same red colour, from which the inhabitants of Piauhi obtain an emulsion; when this is mixed with sugar, it becomes a substantial drink, which is by no means unpleasant. However, if it is used to excess, the colour of the fruit is communicated to the surface of the skin, and to the white of the eyes, producing the appearance of jaundice, but without any injury to the health.

MARACUJA SUSPIRO, *Passiflora*: — This is the finest flavoured fruit of the genus; it is called *suspiro*, because one of them may be swallowed at once, leaving upon the palate a most exquisite taste and a sweet smell. It is to be found in the Serra de Beruoca, upon the borders of Acaracù.\*

MANDAPUCA, *Myrtus Scabra*: — *Arrud. Cent. Plant. Pern.*

\* In the neighbourhood of Goiana I saw a large piece of land completely covered with the common *Maracuja*; the owner of the ground complained to me of the trouble which he should have in getting rid of the plant when he should wish to cultivate the land.—  
*Transl.*



COCO NAIA, a large palm-tree, which is to be found abundantly in Cariri Novo and Piauí; the nut contains three or four seeds, from which oil is extracted, and this is applied to the same purposes as that of the *cocos nucifera*. The nut is covered with a feculous substantial flour, which has afforded much relief in times of need. From this fecula is made a soup or *angã*, as it is called, which is seasoned with the emulsion or oil obtained from the almond of the same fruit. The pith of the tops of these palms is a white substance, tender, juicy, sweetish, and pleasant to the taste, and it is harmless even if eaten raw. If it be boiled with meat, the taste is not unlike the cabbage, but it is more solid. After having taken from it the saccharine parts by means of one boiling, it becomes capable of being seasoned, and many excellent dishes are made from them, after the manner of the *areca oleracea*. For the knowledge of these last uses the inhabitants of those parts are indebted to my example. The same may be practised with the *palmeira pindoba* (*cocos butiroza*, *Lin.*) which is very common at Pernambuco. For these purposes the larger trees should not be cut down, but rather only those which have attained the height of ten or fifteen feet.\*

\* Excepting in times of famine, the food which may be thus obtained causes too much destruction to allow of its becoming general, and even if it should for a time afford subsistence to the people, this cannot last long, for the trees will soon be destroyed. The quantity of food which each tree yields is too small, the growth of the trees too slow, and the space which each plant occupies too considerable ever to render the cabbage of the palms a permanent staple food of any country.

Dr. Arruda has not spoken of the *dendezeiro* or *dende* tree, which, next to the coco-tree, is the palm which is of the most service to the Pernambucans. An oil of good quality is made from the nut, and is sold in Recife as a culinary ingredient, being more



MARANGABA, *Psidium Pigmaeum*: — *Arrud. Cent. Plant. Pern.*

This is a species of *goiaba* plant which does not attain more than two or three feet in height; it abounds in the *chapada* of the Serra Araripe of Cariri Novo. \*

*Plants of Pernambuco.*

CARAPITAIA, *Carlotea formosissima*: — *Arrud. Cent. Plant. Pern.*

BILROS, *Carlotea Speciosa*: — *Arrud. Cent. Plant. Pern.*

generally used than the coco oil. The fruit resembles much that of the *coco naia*, according to Arruda's description of the latter.

Labat, who has a propensity to call in question the opinions of others, in speaking of the tree which he calls *palmier franc ou dattier*, says, "On prétend que cet arbre est mâle et femelle, &c. Je suis fâché de ne pouvoir pas souscrire au sentiment des naturalistes, mais j'en suis empêché par une expérience que j'ai très-sûre, opposée directement à leur sentiment, qui dément absolument ce que je viens de rapporter sur leur bonne foi; car nous avions un dattier à côté de notre couvent du Mouillage à la Martinique, qui rapportoit du fruit quoiqu'il fut tout seul. Qu'il fut mâle ou femelle, je n'en sçai rien, mais ce que je sçai très certainement, c'est que dans le terrain où est le Fort Saint Pierre et le Mouillage et à plus de deux lieues à la ronde il n'y avoit et n'y avoit jamais eu de dattier," &c. — *Nouveau Voyage*, &c. tom. iii. p. 276.

In front of my house at Itamaraca, there was a *dendexeiro* which stood alone, and I know that there was no other tree of the same species any where within sight. The tree bore fruit. — *Transl.*

\* The *goiaba* is to be found in all situations in Pernambuco; there is scarcely a *cercado* (field) of any sugar-plantation which has not several of these trees scattered about upon it. The *goiaba* is never cut down, for the people are fond of it, and the cattle likewise feed upon it. The *araça* is another species of the same plant; the shrub and the fruit of this is smaller than the *goiaba*, and the inside of the fruit is of a pale yellow colour, instead of a deep red. — *Transl.*



Two beautiful species of a new genus, which I have dedicated to H. R. H. the Princess of Brazil; the roots of these plants are tuberous, abounding with soft and nutritive fecula, which has afforded assistance to the people of the Sertam of Pajau in times of drought. These plants are worthy of being cultivated not only from their utility, but for the purpose of ornamenting gardens, their flowers being umbellate, crimson, and very beautiful.

CANELLA DO MATO, *Linharea aromatica*: — *Arrud. Cent. Plant. Pern.*

CATINGA BRANCA, *Linharea tinctoria*: — *Arrud. Cent. Plant. Pern.*

Of the first of these plants, the leaves and bark have a pleasant smell, which is like that of cloves. It is not as yet used, being unknown. I have made use of the leaves and bark of this plant in distilling rum, and have obtained a pleasant liqueur. I have learnt by experience that the extract of the leaves is not only pleasant to the taste and smell, but that it likewise strengthens the stomach. It is to be found in the greatest abundance upon the *tableiros*, which bound the captaincies of Paraiba and Searà, upon the borders of Pinhancò, and I have likewise seen it in Piauhi.\*

The second of these plants is a shrub which grows abundantly upon the skirts of the mountains, and upon

\* Labat speaks of a species of *canelle bâtarde*, and he adds, — “ On se sert beaucoup en Italie d'une canelle semblable à celle que je viens de décrire ; les Portugais l'apportent du Bresil dans des paniers de roseaux refendus et à jour ; on l'appelle canelle gerofléé (*canella garofanata*). On la met en poudre avec un peu de gérofle, de véritable canelle, de poivre et de graines tout-à-fait ressemblables à celles de nos bois d'Inde des Isles, et on en fait un débit assez considérable.” — *Nouveau Voyage, &c.* tom. iii. p. 92.



the banks of the rivulets of the Sertoens of Pernambuco, Paraiba, and Searà. It yields by boiling a yellow dye, which is sufficiently durable upon skins. It is probable that some means might be found of fixing the colour upon cotton cloth, as is the case with the *tatajuba* (*morus tinctoria*). Besides this use, it is applied to that of curing *sarnas*, an eruptive complaint; the patient being washed in a decoction of the leaves. As I could not arrange these plants in any of the known genera, I have formed one for them to which I have given the name of *Linharea*, in memory of D. Rodrigo de Souza Coutinho, *Conde de Linhares*, the cultivator and protector of letters.

CARNAUBA or CARNAIBA, *Corypha cerifera*: — *Arrud. Cent. Plant. Pern.* This palm is one of the most useful plants of the Sertoens; it rises to the height of thirty feet and more; the *varzeas* or low lands upon the borders of the rivers and rivulets of Pernambuco, Paraiba do Norte, Searà, and Piauí, and principally the banks of the rivers Jaguaribe, Apodi, Mossorò, and Açú, are covered with these trees. When the fruit of it has attained the size of a small olive (which when green it resembles in form), it should be boiled several times in different water to take off its astringent properties; and then a sufficient boiling being given it becomes soft and has the taste of boiled maize. In this state it is eaten with milk, and is a wholesome food. The pith of the stem of the young plants, being bruised in water, affords a nutritive fecula, as white as that of mandioc. The plant should not much exceed the height of a man when used for this purpose. It is of great service to the inhabitants of those parts in times of drought and famine. The leaves of the young plant are of two feet



in length, and are doubled after the manner of a fan, whilst they are yet young; afterwards they open, and become of little less than two feet in breadth. If they are cut in this state, and are allowed to dry in the shade, a considerable quantity of small light-coloured scales will be loosened from the surface. These will melt by the heat of a fire into white wax, of which it possesses the properties; it is however more brittle, but this may be remedied by mixing it with the common wax, which is more oily. In 1797 I made known this discovery to the R. P. M. Fr. Joze Marianno da Conceiçam Vellozo, who published the account of it in the *Paladio Portuguez*; but at that time I was not so well aware as I am now of the importance of the wax.

The fruit of this tree when ripe is black and shining, and of the size of eggs of tame pigeons. The kernel is covered with a layer of sweet pulp, which is eaten by cattle, as are also the dry leaves which fall when other food fails. The leaves are used for covering houses, and although thus exposed to the weather, they last for twenty years without requiring to be renewed. The stem is made use of for building houses, for fences, pens, &c. \*

\* In the Philosophical Transactions for 1811 is given, "An Account of a Vegetable Wax from Brazil," by William Thomas Brande, Esq. F.R.S. The work from which I extract part of the account is Nicholson's Journal, Vol. xxxi. p. 14.

"The vegetable wax described in this paper was given to the President by Lord Grenville, with a wish on the part of His Lordship, that its properties should be investigated, in the hope that it might prove a useful substitute for bees' wax, and constitute in due time a new article of commerce between Brazil and this country. It was transmitted to Lord Grenville from Rio de Janeiro by the Conde das Galveas\*, as a new article lately brought to that city †, from the

\* This nobleman is since dead.

† It was sent to Rio de Janeiro by Francisco de Paula Cavalcante de Albuquerque, Governor of Rio Grande do Norte.



ANIL DE PERNAMBUCO, *Koanophyllon tinctoria*:—  
*Arrud. Cent. Plant. Pern.*

This is a shrub which grows to the height of twelve feet or more. It is of the class syngenesia; the leaves

northernmost parts of the Brazilian dominions, the *capitanias* of Rio Grande and Searà, between the latitude of three and seven degrees north; it is said to be the production of a tree of slow growth, called by the natives *caruàba*, which also produces a gum used as food for men, and another substance employed for fattening poultry.

“The wax in its rough state is in the form of a coarse pale gray powder, soft to the touch, and mixed with various impurities, consisting chiefly of fibres of the bark of the tree, which, when separated by a sieve, amount to above 40 *per cent*. It has an agreeable odour, somewhat resembling new hay, but scarcely any taste.”

(*Here follow various Chemical Experiments which I wish I could insert, but they are too long.*)

“Having been unsuccessful in my attempts to bleach the wax in its original state, I made some experiments to ascertain whether its colour could be more easily destroyed, after it had been acted upon by nitric acid, and found that, by exposing it spread upon glass to the action of light, it became in the course of three weeks of a pale straw colour, and on the surface nearly white.\* The same change was produced by steeping the wax, in thin plates, in an aqueous solution of oxymuriatic gas, but I have not hitherto succeeded in rendering it perfectly white.”

(*Other Chemical Experiments follow, which are of considerable length.*)

“From the preceding detail of experiments, it appears, that although the South American vegetable wax possesses the characteristic properties of bees' wax, it differs from that substance in many of its chemical habitudes; it also differs from the other varieties of wax, namely, the wax of the *myrica cerifera*, of lac, and of white lac. The attempts which have been made to bleach the wax have been conducted on a small scale; but, from the experiments related, it appears that after the colour has been changed by the action of very

\* The portion which the Governor of Rio Grande gave to me was in the form of a cake, which could not be pierced, but was brittle; it was of a pale straw colour.—*Transl.*



are from two to three inches in length, and of proportionate breadth; it is enough to soak a piece of cotton-cloth in its juice for it to become green, and from this colour it is changed to blue by the absorption of the oxygen of atmospheric air. The colour becomes so fixed, that it resists the action of soap and the lye of potash, and it rather brightens than fades after it has undergone these experiments. It is probable that by fermentation and beating, it may yield blue secula, like the common indigo (*indigofera tinctoria*). I know that it may be cultivated with ease, for I have sown the seeds, which are like those of the lettuce; they come up in a few days. The land which is adapted to it is *varzea fresca*, or marshy land composed of *maçape*, or stiff clay.

ANIL TREPADOR, *Cissus tinctorius*: — *Arrud. Cent. Plant. Pern.*

If the leaves of this plant are rubbed upon a white cloth, they impart to it a green colour like that of any

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dilute nitric acid, it may be rendered nearly white by the usual means. I have not had sufficient time to ascertain whether the wax can be more effectually bleached by long-continued exposure, nor have I had an opportunity of submitting it to the processes employed by the bleachers of bees' wax.

“Perhaps the most important part of the present enquiry is that which relates to the combustion of the vegetable wax, in the form of candles. The trials which have been made to ascertain its fitness for this purpose are extremely satisfactory; and when the wick is properly proportioned to the size of the candle, the combustion is as perfect and uniform as that of common bees' wax. The addition of one eighth to one tenth part of tallow is sufficient to obviate the brittleness of the wax in its pure state, without giving it any unpleasant smell, or materially impairing the brilliancy of its flame. A mixture of three parts of the vegetable wax with one part of bees' wax also makes very excellent candles.”



other herb. By exposure to atmospheric air it changes this colour for a fixed blue, which resists the lye of potash and soap. It is found in the mountains and low lands of the Sertoens.

HERVA LOMBRIGUEIRA, or ARAPABACA, *Spigelia an-thelmia*: — *Lin. Syst. Veget.*

This plant has anthelmintic properties, and is sold in our towns. It grows abundantly in argillaceous low lands.

URUCU, *Bixa Orellana*. *Lin.*

This is a shrub, and is worthy of cultivation from the dye which the leaves afford; but it is not cultivated by any one in Pernambuco, not even as a curiosity.

PITOMBEIRA, *Meleagrinex Pernambucana*: — *Arrud. Cent. Plant. Pern.*

This tree grows to the height of 30 or 40 feet; the timber of it is compact, and may be applied to some purposes. It produces its fruit in large rounded bunches, in capsules which do not open. It has a solid kernel of two cotyledons, covered with a sweetish acid pulp, which is not unpleasant. If turkeys eat of these kernels they die immediately: from this circumstance I took the name of the genus, of which I have only found two species.

IMBUZEIRO, *Spondia tuberosa*: — *Arrud. Cent. Plant. Pern.*

This is a tree which grows plentifully in the Sertoens of Pernambuco and Paraiba. It produces a fruit which is rather smaller than pullets' eggs, obovate, with five points at the lower part, being the indications of the five stigmata. Its colour is yellow, and below the coriaceous epidermis, it retains a juicy pulp, of a pleasant sweetish acid taste. With this juice, and milk, curds, and sugar, a much-esteemed mess is made, called *imbuzada*. This



tree throws out long horizontal roots, which penetrate very little, and upon these are seen, at short distances, round tubers of eight inches (*hum palmo*) in diameter, full of water, like unto water-melons; these supply the vegetation of the tree in seasons of drought, and sometimes refresh the sportsman who has penetrated into the woods. The reproduction of the tree is very easy by means of shoots.

PIRANGA, *Bignonia tinctoria*: — *Arrud. Cent. Plant. Pern.*

This is a fruit-bearing and sarmentose plant; its leaves yield, by boiling, a red dye, which can be made a fixed dye upon cotton cloth, by means of preparations analogous to those which are made for madder.

UMARI, *Geoffroya spinosa*: — *Jacq. Stirp. Americ.*

This plant, which Jacquim found at Carthagená in the sandy lands near to the coast, grows at Pernambuco upon argillaceous low lands, upon which it arrives at 30 or 40 feet in height; in Carthagená, according to the same author, it does not reach more than twelve feet. The flowers are yellow, and have a smell which is similar to that of the coco-oil; those of Carthagená have a disagreeable smell. May they not be two separate species? From the almond of this plant is extracted a white and nutritive fecula, of which the inhabitants of the Rio do Peixe, and of the Sertam of Paraiba do Norte make much use. The plant grows very plentifully in the low lands of those parts, and it is also to be met with in the province of Rio Grande do Norte.

IPECACUANHA PRETA, *Ipecacuanha officinalis*: — *Arrud. Cent. Plant. Pern.*

Until the present time the botanists of Europe have not known to what genus this plant belongs. Some of



them thought it was the *euphorbia Ipecacuanha*; others, that it was the *psoralia glandulosa*; others, the *spiræa trifoliata*; others, the *viola ipecacuanha*; finally, others suspected that it was the *psychotria emetica*; but I have observed the *Ipecacuanha preta* very frequently when in flower, and I think that it has more affinity to the *tapagomea* of Aublet. However, I have given it the name of *Ipecacuanha*, for although both are barbarous, still the latter has been used for a century and a half. The *Ipecacuanha* is easily cultivated, for I have made the experiment, but it requires shade, or at any rate it must not be completely exposed to the heat of the sun.

IPECACUANHA BRANCA, *Viola Ipecacuanha*: — *Lin. Pombalia Ipecacuanha*: *Vandel.*

Although the root of this plant was formerly mistaken for that of the *ipecacuanha preta*, it is well known now to be of another description. It is much used in medicine in Pernambuco, as a gentle purgative, &c. It is easily cultivated, and delights in a moist atmosphere and a sandy soil. In the neighbourhood of the Campina Grande (of Paraiba), I have seen large pieces of ground covered with the plant. Of this species of *ipecacuanha* our druggists might make their syrup of *viola*, and our physicians might, without scruple, apply the flowers and calyx in place of the flowers of the *viola odorata*, for it promotes expectoration, and possesses stimulant qualities which strengthen the nerves.

CONTRA-HERVA, *Dorstenia rotundifolia*: — *Arrud. Cent. Plant. Pern.*

CONTRA-HERVA DE FOLHA LONGANA, *Dorstenia Pernambucana*: — *Arrud. Cent. Plant. Pern.*

These two species of *contra-herva* are new, and are peculiar to Pernambuco; besides these two I have not



met with any other species. But they have the same virtue as the true *contra-herva* of Mexico (*dorstenia contra-herva*), and the physicians of Pernambuco do not use any other. They are to be found in great quantities in some parts.

ANGELIM, *Skolemora Pernambucensis*: — *Arrud. Cent. Plant. Pern.*

The fruit of this tree possesses the strongest vegetable anthelmintic properties with which I am acquainted. It is necessary to be careful in the use of it, for if the dose is too large, the medicine will attack the nervous system, and produce convulsions. The common dose is one-fourth part of a seed for an adult. I know of three species of this plant.

BATATA DE PURGA, *Convolvulus mechoacan*.

The root of this species of *convolvulus* is tuberose; and a dose of two drachms of the fecula is sufficient as a purgative. The root is cut into small slices that it may be dried with more ease; a thread is then passed through the middle of each slice, for the purpose of exposing them for sale. It is a gentle purgative, and is now much in use, therefore it is worthy of being cultivated. It may be observed as being remarkable, that quantities of the root are sometimes sold by the peasants which have little effect. This ought to be attributed to its being gathered out of season. All plants should be gathered after their maturation. Thus the *batata de purga* should be gathered after the fruit and leaves have dried, but before the rains come on. I have observed in Pernambuco two species of *convolvulus*, of tuberose roots, both of which are purgative, and the prepared root of both is commonly known under the name of *purga de batata*; one of these is the true *convolvulus mechoacan*, and is dif-



ferent from the other in leaf, branch, and fruit; of this I have given the description in my *Centuria* of new plants.\*

PAP0 DE PERU, *Aristolochia grandiflora*: — *Arrud. Cent. Plant. Pern.*

This beautiful species of *aristolochia*, which I first met with in the torrents of Cariri Novo, is medicinal, and is worthy of being cultivated in gardens, not only for its utility, but likewise on account of the beauty and size of its flower. Besides this, I am acquainted with five species of *aristolochia*, some of which may be made useful. The plant is commonly called *angelicò*.

MANGABEIRA, *Ribeirea sorbilis*. This tree grows well in the sandy lands of the *taboleiros*; the fruit varies from the size of a pigeon's egg to that of a pullet's; the colour is a greenish yellow, spotted with red; it is almost of the consistence of the service; and is well known in the markets of Pernambuco and Bahia. Considerable numbers of these trees are now cultivated in the neighbourhood of Olinda; and the attention which is paid to the tree has improved the fruit. If this is pounded spirituous fermentation takes place with great ease, and from this passes to acetosity; thus the juice forms most excellent vinegar, in a very short period, which I found to be stronger than that of the grape, of the sugar-cane, of bananas, or of *cambuins*. I have described this new genus in my *Cent. Plant. Pern.* dedicating it to my disciple P. Joam Ribeiro Pessoa de Mello Montenegro, professor of drawing in the seminary of Olinda. He is worthy of this honour, not

\* "On l'apporte (the root) en Europe coupée en rouelles blanches et assez légères." — *Voyage du Chevalier des Marchais à Cayenne, &c.* tom. iii. p. 262.

I brought some of it to England in powder. — *Transl.*



only from having attempted to introduce into this captaincy the cultivation of some useful exotic plants, but from the curious and philosophical examination which he has made respecting the wonderful phenomenon of the manner of the fructification of the *mangabeira* plant, which will be found in my *Centuria Plant. Pern.*

OITI COROIA, *Pleragina rufa*: — *Arrud. Cent. Plant. Pern.*

OITI DA PRAIA, *Pleragina odorata*: — *Arrud. Cent. Plant. Pern.*

OITICICA OR CATINGUEIRA, *Pleragina umbrosissima*.

The first species of this genus (*oiti coroia*) produces an irregular drupe, of which the kernel is covered with a sweet fecula, somewhat aromatic, pleasant, nutritive. It is large enough to satisfy one person. It is sold in the markets, and by some individuals it is now cultivated.

The second species (*oita da praia*) produces an oval or oblong drupe, very little smaller than a hen's egg; it is yellow at the period of maturation; the kernel is covered with a sweet, aromatic, and nutritive pulp.

The third species (*oiticica*) is peculiar to the Sertoens, where it grows upon the borders of rivers and rivulets. It rises to the height of 50 or 60 feet; its branches are so diffuse, and double so much, that they nearly reach the ground, forming a spacious cope. The fruit is an oblong drupe of two inches or more in length, and of half an inch in thickness; it always retains its green colour, even when ripe. The kernel is not hard like the kernels of the two preceding species, but it is ligneous and flexible, and can easily be broken; it is covered with a layer of astringent pulp. The almond is a seed composed of two oily cotyledons of a disagreeable taste,



but abounding with an oil, of which some use is now made.

GENDIROBA or ANDIROBA, *Feuillea cordifolia*: — *Lin.*

This is of the natural order of cucurbitaceous plants; the seeds are very oily, and from them oil is easily extracted, which, as well as that of the *cocos nucifera*, has the property of coagulating. I have made good soap from it even with potash, depriving it of carbonic acid by means of virgin lime.

CARоба, *Kordelestris symphilitica*: — *Arrud. Cent. Plant. Pern.* *Bignonia copaia*; *Aublet. Guien.*

CARоба MIUDA, or CASCO DE CAVALLO, *Kordelestris undulata*: — *Arrud. Cent. Plant. Pern.*

These two species possess antivenereal properties, and are particularly serviceable against the infection which is called *bobas*, yaws.

BARBATIMAM, *Mimosa virginalis*: — *Arrud. Cent. Plant. Pern.*

This tree is not very large; its bark is one of the strongest astringents, and is at the same time somewhat stimulating, which renders it applicable to some disorders. The peasants use it to heal their own wounds, as well as those of animals. Women use it after child-bearing, bathing themselves in a decoction of the leaves. I am persuaded that the extract of it, if it did not exceed would at least equal in medicinal virtue the *mimosa catechu*.

ALMECEGA, *Amyris Pernambucensis*: — *Arrud. Cent. Plant. Pern.*

This is a tree which sometimes attains a great height; from its bark oozes a resinous juice which is indissoluble in water, but it is completely dissolvable in spirit of wine.

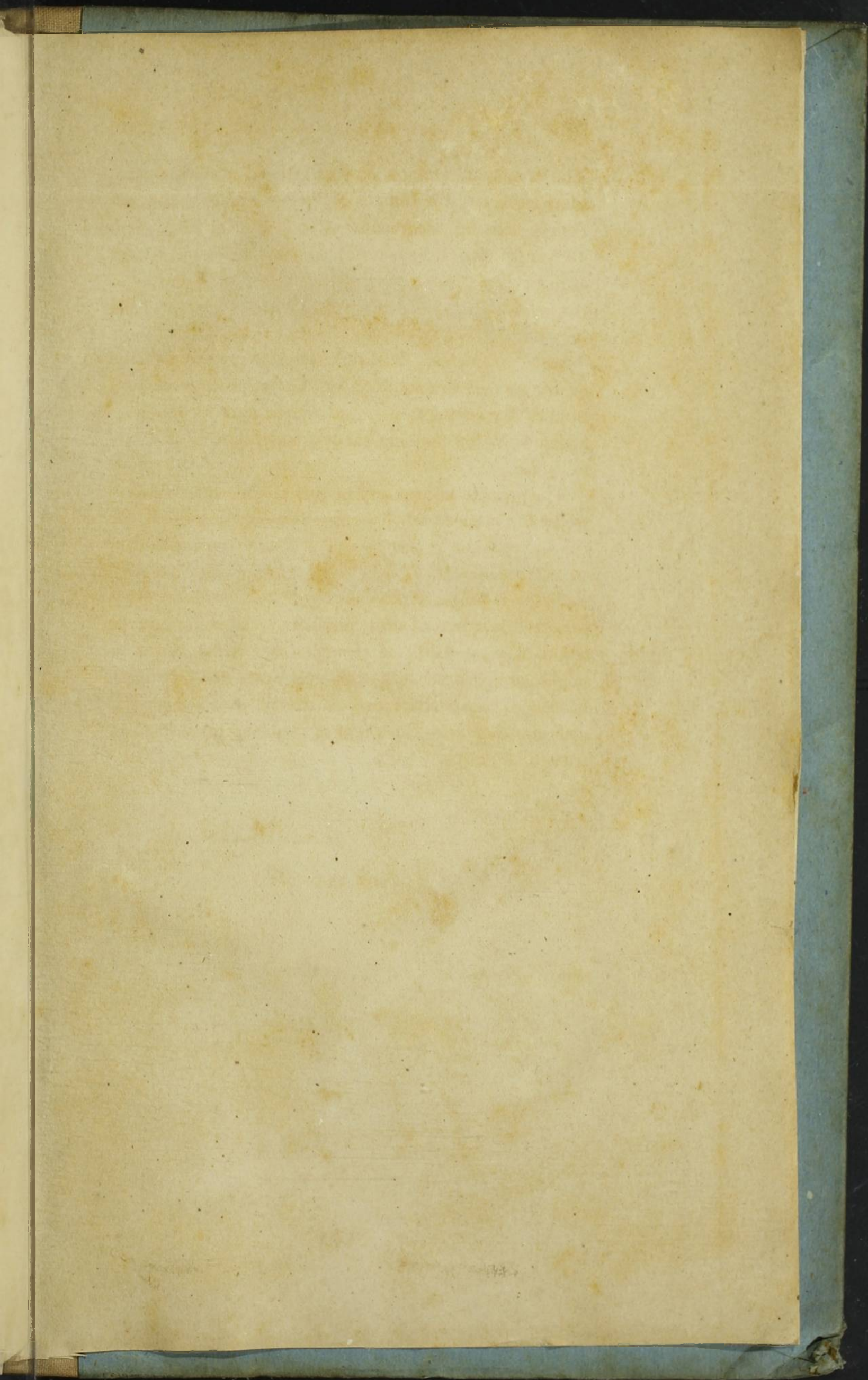


The woods of Goiana and of Alhandra abound with these trees, and the Indians of the latter place gather the gum in considerable quantities, and sell it at from 20 to 40 *reis per lb.* It has almost the same medicinal virtues as turpentine; when applied in the form of a plaster to the forehead, it affords relief, and it usually removes the toothach. Our apothecaries use it in making up some kinds of ointments. It is mixed by our people with the yellow wax of the country for the purpose of making candles for common use. A fourth part of tallow is added to it, for caulking canoes, water-wheels of sugar-mills, &c.

The gum is known under two forms; that which is white and clean is called *almecega cozida*, or boiled; for the Indians who gather it, boil it for the purpose of separating the impurities, and they make loaves of it of 16 and 20 *lbs.* weight. The *almecega crua*, or raw, when dissolved in spirits of wine, might be used in the composition of some kinds of varnish; and being burnt, it might serve instead of incense, as is practised with the balsam of the Sertam, and as the resin of the *amyris ambrosiaca* or *icica heptafylla* of Aublet is used in some parts of America.

THE END.







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