CHAPTER XLIV.

No nation has ever accomplished such great things, in proportion to its means, as the Portuguese. Inconsiderable in size as Portugal is, being one of the smallest of the European kingdoms, and far from being fully peopled, it has possessed itself, by fair occupancy, of the finest portion of the New World; and whatever changes may take place, Brazil will always be the inheritance of a Portuguese people. Brazil extends in length through thirty-four degrees of latitude; and its breadth, in the widest part, is equal to its length. When the seat of Government was removed thither from Lisbon, the manners and condition of its inhabitants differed widely, according to the latitude and altitude of the different provinces, and other local circumstances: but the people were everywhere Portuguese, in language and in feeling; and there existed no provincial animosities. The general progress, which had been made during the preceding century, was very great, in spite of many counteracting causes.
None of the old Captaincies had experienced greater changes than Para. The people were no longer remarkable for their insubordination and turbulence. An end had been put to the captivity of the Indians; and when none but Negroes were allowed to be sold as slaves, the evils of slavery were lessened, because there were fewer to suffer; and the man who bought a Negro was less likely to murder him by cruel usage, than he who might catch an Indian if he could. But in every other respect the laws for the protection of the Indians had been disregarded. Half a century had elapsed since Pombal promulgated his regulations, whereby he hoped to place the aboriginal natives on a footing with the Brazilians of European race, and to incorporate all casts and colours in one body politic, for to this his views undoubtedly extended. But he defeated his own intentions, when he expelled the Jesuits, and took away the authority of the Missionaries. It was impossible to supply their place; and yet he seems not even to have anticipated a difficulty! The evil consequences were more perceptible in Para than in any other part of Brazil, because no where had so many Aldeas been established, nor had they any where else been in so flourishing a state. The Directors were usually a set of brutal fellows, who solicited the appointment for the sake of extorting what they could from the miserable Indians. The law intended to entrust them with only a directive power; but how little must Pombal have reflected upon the nature of brute man, and the tendency of power to corrupt those of a better mould (a lesson which he might have learnt from his own heart), if he supposed that such men would confine themselves within these limits! They took upon themselves, as might have been foreseen, the whole authority. The Indians, in whom the temporal magistracy was legally vested, possessed only the name. The Priest and the Director were either at variance with each other, if the former had any
sense of duty or feeling of compassion, or they united to oppress the Indians; and the Governor, however good his intentions and benevolent his desires, winked at gross abuses, and suffered great villains to go unpunished, because he could find no honest men to put in their place.

An accidental cause accelerated the depopulation which such a system tended to produce. The demarcation, which, from the time of the first Treaty of Limits, went on with little interruption till Spain and Portugal were involved in the Revolutionary War, proved, in its consequences, a great evil to the Indians of Para and its dependencies. They were drafted in great numbers from all the *Aldeas*, for the service of the Commissioners. The service was indefinitely long: it lay amid unwholesome tracts; and was, moreover, so severe while it lasted, that most of the Indians who were thus employed, perished, or were invalided for ever: and the fear of being summoned to the same fate, made others desert in great numbers, and resume their savage way of life. The troops who were employed in the demarcation, or stationed in what were once the *Aldeas*, are said to have increased the evil, by the profigacy which they introduced; but without such assistance, there were sufficient teachers of depravity, as well as sufficient propensity to it. The Brazilians, who frequented the *Aldeas*, or settled in them, were commonly men of the very worst description, low-bred, low-minded, and impudently vicious. They lived in open defiance of law, and contempt of decency; and if they could not obtain women by persuasion, took them by force. The Directors were frequently as bad. The Indians, like other men, were far more readily influenced by example than by precept: they had both to improve them in the

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1 The good Bishop of Para, in speaking of them says, "O vicio em quem governa, he vicio posto a cavallo e enthronisado." (Jornal de Coimbra, T. 5. p. 3.)
time of the Jesuits; and if both were ineffectual, the Jesuits possessed an authority which they always exercised with prudence, and which, if it did not amend a vicious disposition, served at least to prevent the commission of open vice. But the Indians soon discovered that they were emancipated from all restraint of moral discipline: their new pastors were without power, and the Directors set them an example of unbridled licentiousness. The Bishop of Para, D. Fr. Caetano Brandam, a most excellent and exemplary Prelate, who, between the years 1784 and 1788, performed the arduous duty of visiting almost the whole of his extensive diocese, everywhere in his Journal laments over the decay of the Aldeas, and the degraded state of the Indians. Nothing, he says, could be more lamentable than their morals; drunkenness and incontinence were their incorrigible vices; and all endeavours of the Priest to correct them, when he attempted to perform his duty in this respect, were in vain. Ecclesiastical censures, which had been so effectual under the Jesuits, were set at nought, and therefore the Clergy wisely abstained from exposing them to contempt: means of restraint were not in their power; and to exhortation and reproof, the Indians were completely callous. The Bishop's kind heart and tolerant disposition led him to disapprove wholly of coercion, a means of improvement which he thought illegitimate in itself, contrary to the practice of the good ages of the Church, and more likely to make men hypocrites than to amend them. It would indeed have been unjust and monstrous, to have punished the Indians for offences which were committed by the Brazilians every day before their eyes with perfect impunity: but there is a wholesome discipline, by which the frequency and the scandal of offences may certainly be prevented; and that degree of discipline cannot be relaxed, or laid aside, without injury to the commonwealth.
The French Missionaries in Guiana, who formerly received into their establishments fugitives from the Aldeas, bore honourable testimony to the care which the Portugueze Jesuits had bestowed in civilizing them, and the success with which they had instructed them in the principles of the Catholic faith. But the Bishop was amazed at their utter ignorance and indifference: in matters of belief, he said, yes and no meant the same thing with them. Singing however seemed to impress them more than any other form of worship; and there was this sure ground for hope, that, insensible as they appeared to other means, they were evidently affected by good examples, especially in their pastors. Their total indifference to every thing beyond mere animal wants, was a worse indication. Their houses, he says, differed from pig-sties in nothing, perhaps, except that they were rather more filthy, and less sheltered. They were contented with four posts, thatched with leaves, and wattled round with the same frail materials: and for furniture and utensils, they required nothing more than a hammock; a rope, whereon to hang the few rags which served them for clothing; and a pipkin, in which they mixed mandioc flour in cold water, and were satisfied with such food. The Directors said, that the men who were absent, either in the service of Government or of individuals, staid away without manifesting the slightest care for their wives and children; and when they returned at last, sometimes after an absence of many years, the women neither upbraided them for having absented themselves so long, nor asked why they had tarried, nor where they had been, but received them without any apparent emotion,

2 P. Fauque mentions a ceremony among the Palikours (a Guiana tribe), of giving a cloth camisa to males, when they were adolescent. This is worthy of notice, because both the name and the material were Portugueze, and prove that civilization was extending from the Aldeas to remote tribes.
as if it had been only yesterday that they had parted. But this, which was related as a proof of their insensible and inferior nature, is only the natural consequence of the extreme discomfort to which they were reduced, and the few attractions which their home could have, when no other use was made of the laws than to oppress them: for their capacity of improvement, and their desire to improve, had been shown under the Missionaries; and wherever they happened to have a humane Director, and a virtuous Priest, there they were industrious and happy.

The great depopulation which the Aldeas had suffered was not counterbalanced by a constant succession of recruits, as in the time of the Missionaries; for who was there to seek the savages in the woods, or by what inducements could they be persuaded to put themselves under rigorous task-masters, who offered them no one benefit in compensation for their liberty? Some addition however, from time to time, was derived from a different cause. Not the Orellana alone, but most or all of the rivers which join it in the upper part of its course through the Portuguese dominions, were infested by the Muras; and weaker hordes, though it was long before they could be persuaded that Indian slavery was indeed abolished, sometimes for the sake of protection from these merciless enemies, took refuge in the Portuguese settlements.

The most remote of the Portuguese establishments up the Orellana is the Prezidio de S. Francisco Xavier de Tabatinga,
CHAP. XLIV. situated at the mouth of the Javari: the distance from the city of Para is estimated by the boatmen at four hundred and eighty-four leagues, a voyage of eighty-seven days. Fernando da Costa de Ataide Teive, during his government, removed the garrison from hence to a high bluff two leagues farther up, upon the northern shore, where the stream is so contracted that no boat can pass unseen by the sentinels, and the navigation is compleatly commanded. But this position being manifestly within the Spanish demarcation was afterwards relinquished, and the Prezidio again stationed in its former place. The town of S. Joé is the next settlement, three leagues below Tabatinga. It was peopled by Tucunas, who hunt, and fish, and cultivate the ground. Ten leagues farther down is Olivença, formerly the Aldea de S. Paulo, where Condamine rejoiced at finding himself once more in a place which bore some traces of comfort and civilization. The Povoacam de S. Pedro has since that time been incorporated with it, and it was made a town in 1759, by Joaquim de Mello e Povoas, first Governor of the Rio Negro. This town, which Ribeiro calls the Court of the river Solimoens, stands upon a bluff, so steep that the tops of the houses are scarcely to be seen from the port. The banks in the vicinity frequently fall in; otherwise the situation has many advantages. Delicious fruits are produced there in abundance: a large tree grows in those parts, from which indigo may be made as well as from the shrub which is cultivated for that purpose; and the country and the adjacent islands are full of cacao, of which large cargoes used to be sent to Para by the industrious Indians who were there domesticated. Here it is that the chief remains of Brazil for buildings. In Para the liquid gum of the Sorveira is mixed with it to give it tenacity and cohesion.
of the Omagua nation were settled, ... a people once so numerous, and so famous for the fabulous report of their prodigious riches. When Ribeiro, in his judicial progress, came to Olivença in the year 1774, they had left off the apparatus for flattening the foreheads and elongating the heads of their infants; still they admired the old standard of beauty so much that they moulded them by hand; but the custom is now wholly disused, and the heads of the children are suffered to grow in the form wherein nature cast them. They were fairer than any of the other tribes upon the river, and better shaped, and were considered as the most civilized and intelligent. Both sexes wore a garment of their own manufacturing, in form precisely like the poncho. They cultivated the cotton of which these garments were made, and made also coverlets and cloths for domestic use and for sale: a manufacturing and commercial tribe of Indians, says Ribeiro, may be regarded as a prodigy. Their old enemies the Tucunas, whose heads they used to suspend as trophies in their houses, and whose teeth they formerly strung and wore as necklaces, were peaceably settled with them in the same town, where there were also settlers of the Passé, Juri, and Xomana tribes.

Lower down the stream are Castro d’Avelaens, Fonteboa, and Alvarens, or Cahissara as it is still sometimes called, ... small places, inhabited by domesticated Indians of many tribes; the latter, upon a lake near the Orellana, contained somewhat more than two hundred inhabitants in 1788; but the situation was ill chosen, the lake producing a perpetual plague of insects. Nogueira, which is the next town, is free from this evil, and was a cheerful and pleasant place, the houses regularly built, and rows of orange trees in the streets. Between this town and Alvarens there is an inland communication by a natural canal, when the rivers are full. The inhabitants, who in 1788 were about four
hundred in number, are chiefly Indians of various tribes, with varieties of the mixed breed, descendants of the Carmelite converts. It does not appear that they had degenerated in industry since the change, but lamentably in morals; for, upon examining the Register of Baptisms in 1788, the Bishop found that most of the infants were entered as children of unknown fathers. Below Nogueira is the town of Ega, upon the Tefé, a great river, navigable in small boats for a distance of two months from its mouth, but in large vessels only for a few days. Neither its sources, nor the names or number of its confluent streams are known, nor has the interior been explored sufficiently to know where the level country terminates: it was known long ago, that the high country inland abounds with pastures; but it is now possessed by the Muras, who have driven out all other tribes. The waters of the Tefé are clear, and amber-coloured. Ega is placed upon its eastern bank, where it forms a beautiful bay about six miles wide, two leagues above its junction with the Orellana. In the dry season this bay has a fine margin of white sand; and when the rivers are swoln it is then bordered with Aracarana, a shrub bearing a white flower with yellow stamens, of the most delightful fragrance. The Indians here, who are of fifteen different tribes, cultivate mandioc, pulse, rice, maize, Cazal, with an inconvenient disregard to books and maps, adopts a mode of spelling peculiar to himself, rather than use the Spanish orthography, which is nearer the native pronunciation than the Portuguese: thus he disguises the rivers Jurua, or Yurua, Jutay, or Yutay, and Javary, or Yavary, under the names of Hyurua, Hyutahy, and Hyabary.

5 Jumas, Ambuas, Cirus, Catunixis, Uayupés, Hyaouahays, and Mariarañas. Cazal, with an inconvenient disregard to books and maps, adopts a mode of spelling peculiar to himself, rather than use the Spanish orthography, which is nearer the native pronunciation than the Portuguese: thus he disguises the rivers Jurua, or Yurua, Jutay, or Yutay, and Javary, or Yavary, under the names of Hyurua, Hyutahy, and Hyabary.

6 Janumas, Tamuanas, Sorimoens, Jauanas, Yupiuas, Coronas, Achouaris, Jumas, Manaos, Coretús, Xamas, Passés, Juris, Uayupis, and Cocrunas.
and fruits and esculent plants of many kinds; they collect honey, sarsaparilla, cacao, and the cinnamon and cloves of the country, which they exchange for iron tools, and woollen cloth: the women spin, weave, and make hammocks. These Indians practise a peculiar kind of debauchery with the leaves of a shrub called Ipadu, parched and pulverized. They stuff their mouths with this powder, so as to distend the cheeks, swallow it gradually, and as it is swallowed put in more, so as always to keep the mouth full. They say that it takes away both the necessity and the desire for sleep, and keeps them in a delightful state of indolent tranquillity, which, according to Ribeiro, is the greatest enjoyment of the Americans who live between the tropics.

Ega was the chief Mission of the Carmelites, removed from the Ilha dos Veados to its present site by F. Andre da Costa, and constituted as a town with its present name in 1759, by Joaquim de Mello e Povoas. It was the head quarters, on that part of the river which is called the Solimoens, for the persons employed in the demarcation; and to that circumstance, the Bishop imputed a great increase of profligacy in the nearest settlements. Yet this political Mission carried with it good examples as well as evil; and the good Prelate speaks with admiration of a Spanish Lady, whom he found at Ega, ... and whose equal it would not have been easy to find in Spain. She was the wife of the Spanish Commissioner; and while she gave her daughters a moral and religious education, and neglected nothing which might qualify them for discharging their household duties, she taught them the French and Latin languages.

Alvellos stands upon the next great river, the Coary, or Coara, four leagues from its mouth, and, like Ega, upon the sandy margin of a fine bay. In 1788, its population fell short of three hundred, many of whom were soldiers from Portugal married with Indian women; the others a motley assemblage of many
CHAP. XLIV. 7 tribes. Their habitations were wretched hovels composed of stakes and straw; and what disposition they might have had for cultivating the land, was checked by the ravages of a species of ant called cahuba, which was so numerous and so destructive that it suffered nothing which they planted to grow up. In other respects the situation is delightful and healthy, and it is entirely free from that plague of winged insects with which the Orellana is so dreadfully infested. Among its settlers were the chief remains of the Solimoens, once so numerous, according to one derivation, as to have given name to the river, from the mouth of the Madeira upwards. Here also were some Cataunixis, a people remarkable for having white spots upon various parts of the body, which they are not born with, but which appear as they are growing up till they are past twenty years of age, and which seem to be infectious. The disease is not spoken of as painful, or any way injurious, and some of the tribe are free from it. There was no want of industry among the inhabitants of this little town; they had brought cattle there, a great means of civilization, where they do not multiply so fast and so easily as to make the people merely carnivorous. They weave cotton, and manufacture matting and pottery, collect wild produce, and extract from tortoise eggs that thick oil which is in such great request throughout Para. The Muras are upon friendly terms with them, and bring tortoises and sarsaparilla in exchange for knives and axes; but these savages will not be persuaded to forsake their own way of life, and now there are no persons zealous enough to acquire their language for the purpose of endeavouring to reclaim them. This town, which like all the others above

7 Sorimoens, Jumas, Passés, Uayupés, Irijús, Purus, Cataunixis, Uamanis, and Cuchivaras. (Ribeiro. Cazal.)
the Madeira, was originally a Carmelite Aldea, was several times removed, before it was established in its present site by F. Mauricio Moreyra.

The whole tract between the Madeira and the Javary is called the Province of Solimoens, and is subordinate to the Government of the Rio Negro, which is itself a dependency of Gram Para. There is only one other town in this province, Crato, which has been founded since the year 1788, high up the Madeira, on the left bank. This place is becoming an important station, because of the intercourse between Mato Grosso and Para. Its inhabitants are Indians and people of mixed blood, who gather produce, raise things of the first necessity, and collect tortoises upon the Praia de Tamandaia, four leagues below the rapids or falls of S. Antonio, and keep them in pens within the water. The province is less peopled and less improved than any other part of Brazil; and, except in the foundation of Crato, is probably in most respects worse than it was when the Carmelites were dispossessed. But the mixture of races which has taken place, is both a physical improvement, and a great political advantage. The foundations are laid, and the work is begun. This single province is equal in extent to the whole island of Great Britain; and the means of communication with remote parts which it possesses by great navigable rivers, connected by natural channels one with another, are such as exist nowhere but in South America. The Madeira and the mighty Orellana need only to be mentioned; the rivers which flow from the side of the Nuevo Reyno and Guiana will presently be noticed: but the Purus, the Coary, the Tefe, Jurua, Jutay, and Javary, would each of them be deemed rivers of great magnitude in Europe, . . . the smallest of them measuring more than six hundred yards at its mouth. It was formerly supposed that they had their sources among the mountains of Peru; but this cannot be,
unless there be a great collection of waters in the interior, like the Lake of Xarayes, where so many rivers unite to form the Paraguay: for it has been ascertained that there is a communication behind them all, between the Ucayali (which is the main stream of the Orellana) and the Mamoré, by means of the Lake Roga­gualo in the province of the Moxos, and the Rio de la Exaltacion. Whether the rivers of this province flow from that lake, or have their sources more to the north, has not yet been discovered: the abolition of Indian slavery has taken away the chief motive for which the rivers in the heart of the continent were first explored; and the Portugueze of the Solimoens seldom venture far from the vicinity of their own settlements in that direction, never beyond the limits of those tribes with whom they are in alliance. The Muras possess some part of the river coast, which appears at this day to the navigators in as wild a state as it did to Orellana and his companions, covered with magnificent forests into which the axe has never entered. There are many other tribes in the interior, but none so powerful: among them the Culinos are remarkable for round faces and large eyes; the Mayurunas for forming a circle on the top of the head, and letting the hair grow to its full length, bristling their lips and noses with long thorns, wearing macaw feathers at the corners of the mouth like mustachios, and killing such of their people as are dangerously ill, that they may not become too meagre before they die; but the Portugueze may probably wrong them in supposing this to be the
motive, which may more likely proceed from some savage notion of superstition, or even of humanity, than from the desire of making a better repast upon the body of the dead.

The Captaincy of the Rio Negro, upon which this extensive, and as yet uncultivated province depends, was in a state of rapid improvement; more so, perhaps, than any other part of Brazil, except the sea-ports in the South. When Pombal's edict for displacing the Missionaries was passed, there were only eight Aldeas upon the river; since that time settlements have multiplied, and those only which are most remarkable can here be noticed. The remotest establishment in this Captaincy is the fort of S. Jozé dos Marabytaunas, on the right bank, four hundred and eighty-five leagues from the city of Para, which is accounted a voyage of eighty-six days going up. A garrison is stationed here: the other inhabitants are Indians, of the tribe from which the place is denominated, and of the Arihiny nation. It is situated nine leagues below the mouth of the Cassiquiary, the river by which that communication with the Orinoco exists, which was at one time so confidently disbelieved: the distance in a straight line is computed at fifty leagues. Between fort S. Jozé and the Povoação of Lamalonga, a distance of about one hundred and twelve leagues, there were about seventeen settlements, chiefly or wholly composed of domesticated natives, some on the one side of the river, some on the other. The intermediate country produces spice, cacao, and sarsaparilha. Many considerable rivers enter the Rio Negro in this part of its course, and many of those rivers communicate with each other by means of pantanaes in the rainy season, or natural channels at all times; but thirty-five leagues above Lamalonga, the navigation of the great stream is interrupted, so as to require a portage; and it becomes more difficult from that point upwards. Lamalonga stands upon the right bank, in a situation which Ribeiro thought the best upon
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the river for a large town. It was founded in consequence of a quarrel between two Indian Chiefs, both baptized, and both inhabitants of the Aldea of Bararua: one of them, by name Joze Joam Dary, seceded with his followers and settled himself here, where a church was built for the seceders; and their numbers soon increased, by incorporating the people of another Aldea. The inhabitants are a mixed race of Manaos, Bares, and Banibas.

A little above Lamalonga, the river Hiyaa disembogues, which, though in other respects inconsiderable, is remarkable for having been the head quarters of a Manao Chief, by name Ajuricaba, formidable in his day, and still famous in those parts. The Manaos were the most numerous tribe upon the Rio Negro, and must once have been extremely powerful, if, as seems likely, the fabled empire of Manoa derived its name from them. In their wild state they are cannibals, and believe in two spirits, good and evil, called Manara and Sarana. Ajuricaba was one of the most powerful Caciques of this powerful nation about the year 1720, and made an alliance with the Dutch of Essequebo, with whom he traded by way of the Rio Branco. The trade on his part consisted in slaves. In order to obtain them, he hoisted the Dutch flag, scoured the Rio Negro with a fleet of canoes, captured all the Indians on whom he could lay hands, and infested the Carmelite Aldeas so grievously, that Joam da Maya da Gama, who succeeded the Annalist Berredo, as Governor of Maranhon and Para, sent Belchior Mendes Moraes with a body of infantry to protect them. Moraes, on his arrival, found that this wholesale kidnapper had just attacked the Aldea of Aracary, and carried off many of the inhabitants. He pursued immediately, and after three days overtook him; but observing the letter of his instructions more strictly than the circumstances required or justified, he contented himself with delivering the
prisoners, and reproving him severely for his conduct. An official report of what had passed, and of the miserable state in which the converted Indians were placed by the continual depredations of this nefarious Chief, was transmitted to Portugal, and orders came out in consequence to make war upon him and his people. Joam Paes de Amaral was sent with reinforcements to join Moraes, and take the command. They conducted their operations so well, that they captured Ajuricaba and more than two thousand of his tribe. He was embarked for Para, there to undergo a trial, which would have ended in sentence of death. On the way, he and his fellow prisoners attempted to overpower their guards, and seize the canoe: their desperate efforts were not overcome without great difficulty; and when they were at length subdued and fettered, the resolute savage watched an opportunity to throw himself overboard in his chains, and perished by his own act and will. But the Manaos, who delighted in his exploits, and in the reputation which he had obtained for them above all their neighbours, would not be persuaded that such a man could die; and they continued long to look for his return, as the Britons are said in romance to have hoped for the coming of Arthur, and as many of the Portuguese at this day in full faith expect the re-appearance of Sebastian.

Thomar, formerly the Aldea of Bararua, is three leagues below Lamalonga, on the same bank. Ribeiro called it the Court of the Manaos; but when the Bishop visited it, fifteen years afterwards, it had undergone a great depopulation, the causes whereof are not explained. It is said to have contained, at one time, above one thousand males capable of labour; whereas, in 1788, the whole number of its inhabitants did not exceed five hundred. The statement of its former prosperity, may perhaps be exaggerated; but it is not less certain, that it had very greatly declined. The culture of indigo had then been recently intro-
duced by the Governor, Manoel da Gama: this had restored activity to the place, and given a fair prospect of returning welfare, to which the example of the Vicar was contributing...a good man, who employed himself in instructing the children with conscientious zeal. There are also potteries established there; and the church and houses are roofed with tiles, made upon the spot. The Indian inhabitants are of the Manaó, Bare, Passé, and Uayuana tribes.

Seventeen leagues below Thomar, and on the same shore, is the town of Moreira, situated upon high ground. It owes its origin, like Lamalonga, to a dispute between some Caciques who were settled in the same Aldea, one of them, by name Joam de Menezes Cahuquena, removing with his adherents to this spot. Cahuquena was a sincere convert, much attached to the Missionaries, and, for their sake, to the Portuguese. The Carmelite, Fr. Raimundo de S. Elias, accompanied him to his new settlement. There they were residing peaceably, when, in the year 1757, a formidable insurrection broke out, which proved fatal to them, and had well nigh brought about the destruction of all the establishments upon the Rio Negro. An Indian of Lamalonga, by name Domingos, had been compelled by the Missionary of that place to separate from a woman, who was not his wife. The man resented this with savage bitterness, and conspired to take vengeance, with three Chiefs, who, though baptized by the names of Joam Damasceno, Ambrosio, and Manoel, were Christians in name alone. They and their followers attacked the Priest’s house, broke it open, sought for him in vain with intent to murder him, plundered or destroyed all his goods, burst into the church, poured the consecrated oil upon the ground, carried off the ornaments and sacred vessels, and then set fire to the place. Next they bestirred themselves to form alliances, and they succeeded in persuading other Indians to follow their example.
Having thus acquired a considerable force, they came suddenly upon Moreira, which was then called Cabuquena, after its founder; and that Chief, and F. Raimundo, both fell in the massacre which ensued. Emboldened by success, and having probably increased their numbers with the bad subjects of the place, they ventured now to proceed against Barurua, the present town of Thomar. A Captain of Grenadiers, Joam Telles de Menezes e Mello, was stationed there with a detachment of twenty men; but whether men or officer were intimidated, or whether he distrusted with good reason the inhabitants whom he was appointed to defend, he withdrew from his post, and left the Aldea to the insurgents. They made for the Church first, where, in the opinion of the Portugueze, they committed a great sacrilege, by cutting off the head of S. Rosa's image, for the purpose of fixing it at the prow of one of their canoes. Having plundered the place and set it on fire, they took possession of the island of Timoni, and from thence formed a confederacy with the neighbouring wild Indians to attack Barcellos, then newly made a town. The opportunity was favourable; for it was just at this time that the mutiny, under Manoel Correa Cardozo, had broken out. The inhabitants were so apprehensive of an attack, that few of them ventured to pass their nights in the town; but the Sargento Mor, Gabriel de Souza Filgueira, made the best dispositions in his power, with their willing help; and the insurgents did not proceed with the celerity which was necessary for success, and which, at that juncture, might possibly have ensured it. Before they were ready to pursue their fortune, time enough elapsed for Mendonça Furtado to be apprized of the danger, and to send troops from Para, under Miguel de Siqueira, a man accustomed to Indian warfare. He took possession of an island opposite the mouth of the Ajuana, a position which enabled him to command the river. As soon as he received intelligence
that the enemy were in motion, he posted troops upon both shores, and received them with such unexpected vigour that they were defeated and slaughtered, almost without loss on his part. He followed them in their flight, advanced against the wild Indians who had combined with them, and acted with such decision, that the ascendancy of the Portugueze upon the Rio Negro was never from that time disputed. Mendonça Furtado came there the ensuing year, bringing with him an Ouvidor, to enquire judicially into the causes of the insurrection. Three of the Indians, who had been most conspicuous in the rising, were put to death, and others sentenced to lighter punishments.

Moreira, in the year 1788, contained about three hundred inhabitants; but of these there was a greater proportion of Portugueze than was to be found in any other part of the Captaincy; and those Portugueze were of the best kind, men from the northern provinces of Portugal, accustomed to a hardy, simple, and industrious way of life. They raised coffee and cacao: these plantations flourished; but though the country was well adapted for mandioc, their attempts at cultivating this important root were defeated by the great number of peccaries, the wild boar of the land, with which the woods abounded. The Indians were of the Manaos and Baré tribes: the present population is chiefly, or altogether, a mixed race. The situation of the town is very fine, the river widening before it to a magnificent expanse.

Barcellos, formerly the capital of the Captaincy, and still the largest of its towns, is on the same shore, sixteen leagues below Moreira. It was originally a settlement of the Manaos, called Mariua. A Chief of that nation, by name Comandri, one day when he was fishing fell in with a Carmelite, and brought him home; they agreed so well that the Missionary took up his abode there, and converted both Comandri and his mother, who not only became sincere converts themselves, but were zealous
for the conversion of others. Mendonça Furtado made it a town; and when the Rio Negro was, in 1758, constituted a Captaincy, dependent upon Para, the Governor fixed his residence there, and took for his palace what had formerly been the Hospice of the Carmelites. Barcellos was the head quarters of the Commissioners for the Demarcation on this side: they brought with them here, as every where else, a temporary increase of inhabitants; but this benefit was more than counterbalanced by the immorality which their people introduced, and by the effects of the compulsory service. The population in 1788 was something above one thousand, exclusive of the Commission, and the troops attached to it. The Indians were Manaos, Barés, Bayanas, Uariquenas, and Passés; they cultivated cotton and indigo. The climate is good, the soil fertile, and the most delicious fruits of the Old World and of the New grow there in great profusion.

Seven leagues below Barcellos is the Lugar de Poyares, called Camaru when it was a Carmelite Aldea, and known also by the portentous name of Jurupariporaceitana, which is, in plain English, the Devil's Dancing-place. This settlement, which is one of the fine situations upon the Rio Negro, where that prodigious river is between seven and eight leagues wide, was inhabited by Manaos, Barés, and Passés, with a considerable portion of Portuguez. Good coffee was raised there. The next settlement was the Lugar de Carvoeiro, the Aracary of the Carmelites, seventeen leagues lower down, and upon the same shore. The inhabitants were Manaos, Parauninas, and Maranacoacenas, with some Whites, amounting, in 1788, to something more than three hundred in all. It stands upon a projecting point of land, almost surrounded by the water. In Ribeiro's time, the adjacent country was so infested by the Muras that the people could not without great danger cross to the opposite shore, where they had their plantations of cacao. Between the townlets of Carvoeiro
and Poyares, the Rio Branco enters from the opposite side. This river, the Brazilian name of which is the Quecuéné, is the largest of all those that join the Rio Negro. It rises in the Serra Baracayna; the northern waters of that range form the Paragua, which is one of the great confluentes of the Orinoco; and the Mahu, which joins the Rio Branco from the south, rises in a ridge, from whence the counter-streams form the 9 Essequibo. The Portugueze have seven parishes 10 upon this river, inhabited chiefly or wholly by Indians in the first stage of civilization. They have also a fort there, which is distant, by the course of the rivers, three hundred and fifty-nine leagues from Para, an upward voyage of nine weeks. These settlements have all been formed since the year 1775; and since that time cattle have been introduced there, which have multiplied exceedingly in the fine pastures with which the country abounds. Cacao grows plentifully there; and Barcellos draws much of its supply of fish and tortoises from this river. Its name implies that its waters are turbid. The native tribes 11 used to be supplied with

9 One Nicholas Horstman went up the Essequibo in 1741, and after great difficulties got into the Rio Branco, and so into the Rio Negro and the Orellana. This man was living at Cameta in the year 1775, when Ribeiro saw him there. He had performed this arduous journey in hopes of discovering Lake Parima and the city of El Dorado. In 1775 a Liegois, by name Gervaise Le Clerc, arrived in the Rio Negro by the same route, with some Paraviana Indians, who had guided him. He too said he had been in search of the Golden Lake; but it was believed, that he was a deserter from the Dutch service. Lake Parima is now, upon good authority, expunged from the maps.

10 Cazal mentions a town called S. Manoel; but he knows not, he says, whether it be on the Rio Negro or the Rio Branco. I have no doubt that it is upon the latter, though I do not presume so far upon my own opinion as to insert it in the text.

11 The chief tribes are the Paravianas (from whom the river is called in the
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fire-arms by the Dutch; and it is remarkable, that they preferred the blunderbuss to any other piece.

On the right bank of the Rio Negro, some nine leagues below Carvoeiro, is Moura, one of the Aldeas which Mendonça Furtado converted into a town, by the easy process of changing its name, and erecting a pelourinho. It stands low, but upon dry and rocky ground, and the streets are planted with orange trees. Its first inhabitants were converts of the Juma, Cocuana, Manaos, and Carayai tribes: the latter were once a considerable people, who made head against the Manaos in the time of their power; but partly through the consequences of that struggle, and partly by other causes, they were so reduced, that it was believed the settlers at Moura were the only relics of the nation, till in the year 1774 a horde from the woods appeared there, and solicited admission, that they might be secured from the Muras, who had entered their lands and killed many of their countrymen. In 1788, Moura was one of the most flourishing and populous towns upon the Rio Negro; it contained above twelve hundred inhabitants, many of whom were soldiers from Portugal married with Indian women and settled there. The Indians were fortunate at that time, in having for their Director a man of sterling goodness; he was a wealthy inhabitant of the place, and made it his main business and greatest delight to consult, in all things, the welfare of the people who were committed to his charge. Under his superintendance the Church was decorated and kept in perfect order, and the streets were regularly built. Twice every day he instructed the children; and looking with a vigi-

splendid map of D. Juan de la Cruz), Manexis, Uapixanas, Saporas, Puxianas, Uayurus, Tapicaris, Xapirus, and Cariponas, who are said to be the people called Caribs in Guiana.
lance truly paternal to the conduct of those under his care, when gentle and earnest admonition proved ineffectual, he sent away upon service those who by their example were doing evil at home. The consequence of this discipline was, that the people were orderly, industrious, and happy, and the town so prosperous that it might have exported largely, had it not been for the Demarcation, which took from it the large proportion of one hundred and sixty able bodied men, for in this proportion were the settlements upon the Rio Negro drained of their working hands by that fatal requisition. Coffee, cacao, and indigo were raised there; and cattle had then been recently introduced.

The town of Rio Negro, formerly the Fortaleza da Barra, stands three leagues above the mouth of the river, on the left bank, upon high, dry, and unequal ground. Condamine determined its latitude to be in $3^\circ 9' S.$ and found the width of the river, by measurement, to be twelve hundred and three toises (a mile and half), at this place. A few families of the Baniba, Baré, and Passé tribes, first pitched their habitations under the protection of the Fort, which secured them from the slave-hunters of Para, as well as from hostile savages: some Portugueze settled among them, and in 1788, the population consisted of about three hundred persons, besides the garrison. The houses were then mere hovels composed of stakes and straw; but they were regularly disposed in streets. The Fort had no other strength than what it derived from its commanding position. The Church resembled an empty warehouse more than a place of worship, with a gate instead of a door, and no fastening to it; so that the Bishop, on his visit, thought it proper to consume the wafers, and give orders that they should not be replaced till the Church was made secure. But the advantages of the situation are such, that this place is now become a considerable and prosperous town, being the de-
posit for all the exports of the river, the seat of Government and of Justice, with a handsome Church dedicated to N. Senhora da Conceição, a pottery, a cotton manufactory, and a manufactory of cordage from the piassaba-palm, which are all three government establishments. The market is supplied from the royal farms upon the Rio Branco.

The Rio Negro, which is the greatest and most important of all the tributaries to the Orellana, and probably the largest secondary river in the world, is only a mile wide at its mouth, though higher up it expands in some places to the prodigious width of seven and eight leagues. Near the shore the water appears the colour of amber; everywhere else, it is described as literally seeming black as ink: it is however perfectly clear, pure, and wholesome. The confluence is said to be a most impressive spectacle; but the turbid stream of the Orellana predominates, and the Black River loses its purity as well as its name. It is with the greatest delight that boatmen ascending from Para, or descending from the province of the Solimoens, come in sight of the highlands at the bar; for this river is free from all the physical plagues with which the Orellana is afflicted: no torment of insects is felt there, no evils of local and endemic disease. When the Indians therefore, escaping from both, first dip their oars into the clear dark waters, they set up a shout of joy, and enter with the sound of their rude music upon its happier navigation.

The Japura, which in the Spanish and Indian, and therefore, the proper pronunciation, is called the Yapura, and by the Spaniards of Popayan, the Grande Caqueta, divides the Captaincy of Rio Negro from the Viceroyalty of the Nuevo Reyno de Granada, and is the second in magnitude of the great rivers that flow into the Orellana. Its course was well explored by the slave-hunters; the Paramen and the Paulistas, who were en-
gaged in the same nefarious pursuit, the one by water, and the other by land, having been the great discoverers in Brazil. Such is the force and weight of its current, that no boat could make way against it if it were not broken by innumerable islands, which form eddies and still water, and thus make easy a navigation which other circumstances combine to render delightful; for the scenery is in the highest degree beautiful, and the multitude of tortoises, the infinite quantity of their eggs upon the sandy shores, and the variety both of land and water birds, the most splendid of their kind, supply perpetual amusement, and abundant food. There is a communication by lakes and cross streams with the Rio Negro, forming a line which is not less than two hundred and fifty miles in length; and from this line there are many channels opening into the Japura. Another such communication between these two mighty rivers is said to exist, far up the country; and towards the end of its course the Japura communicates by many channels with the Orellana, receiving water by some, and discharging it by others. But these extraordinary advantages, which will be of such infinite importance when cultivation shall have increased, are at present counterbalanced by the insalubrity of the country. When the Ovidor Ribeiro visited his district in 1775, there were three establishments upon this river. The Povoação de S. Mathias was the highest up the stream: it had been formed in the preceding year for some Indians of the Aniana and Yucuna tribes. The habitation of their Chief was a remarkable edifice of its kind, in the form of a conical pyramid: the ornamental part of its furniture was in right savage costume, . . . shields covered with anta or crocodile skin, poisoned spears, rattles \(^{12}\) composed of certain nuts or

\(^{12}\) Some of my readers may call to mind, and others may be induced when they have an opportunity to enquire for, a rattle of this kind in Crosthwaite's Museum at Keswick. It was brought from Surinam.
fruit-stones strung together, the sound of which, when shaken, is louder and shriller than would be conceived by those who have never heard it, scalps with the tufted hair upon them, and flutes of human shin bones, the aboriginal tibia. These people had a remarkable musical instrument, which they called troquano; it is the trunk of a large tree, hollowed and closed at both ends, having two apertures in the middle; this is beaten with drum-sticks, the large heads of which are covered with Indian rubber: it serves as a signal, according to the manner in which it is struck, and the sound is said to be audible for many miles round. The Yucunas were an agricultural people, therefore accustomed to a settled life: they used mandioc in no other form than that of tapioca, which indicates some refinement in taste; and they intermarried with the neighbouring tribes, which appears to have been unusual among the natives.

A little below S. Mathias, and on the left bank also, was the Pos. Atillio, composed of Mepuri, Xomana, Mariarana, Maui, Baré, and Passé settlers. There was a third settlement in 1775 newly formed, of Cocrunas and Juris, under a Chief called Macupari. The Bishop was deterred from visiting this river, because a malignant fever was at that time prevailing there. There is now a town upon the left bank, called Marippy, which, as the Church is dedicated to S. Antonio, seems to be the settlement that formerly bore his name. The inhabitants support themselves by agriculture, fishing, and hunting, and they collect a considerable quantity of wild produce. Europeans cannot reside there with impunity, because of the unwholesome atmo-

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13 It is worthy of notice, that Orellana just in this part of his course heard of a province and a chief called Machiparo, (vol. 1. p. 88) and that in the account of Orsua’s deplorable history the province of Machifaro is mentioned.
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CHAP. XLIV.

It is not to be expected, that the Japura should obtain any White population, till the delightful country about the Rios Negro and Branco shall be fully peopled; but civilization has begun among the native inhabitants, who bring with them into the world constitutions adapted to their birth-place. The rapid progress which is made upon the Rio Negro must be felt there, and civilization will continue to spread, till the land is replenished and subdued.

Of all the tribes in the settlements upon the Rio Negro and the Japura, the Xomanas and the Passés were the most esteemed, for their willing industry. The former were the gentler people, and had a better character for veracity. It was their custom to burn the bones of the dead, and mingle the ashes in their drink; for they fancied, that by this means they received into their own bodies the spirits of their deceased friends. The Passés were the most numerous tribe upon the Japura, and enjoyed the highest reputation. They were remarkable for believing that the sun is stationary, and that the earth moves; and they imagined that our sphere is surrounded by a transparent arch, beyond which the Gods have their habitation in a luminous region, the light whereof reaches through the vault, and forms the stars. Rivers they called the great blood-vessels of the earth, and smaller streams its veins. They were remarkable also for holding tournaments, according to their fashion of war, in which the conqueror had the privilege of choosing a wife from among all the virgins of the horde.

Some of the Rio Negro tribes have an extraordinary and

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14 Ribeiro says, that the Uerequenas, who dwell upon the Igana (a considerable river which falls into the Rio Negro from the right), used names that are supposed to be Jewish; and, indeed, there could be little doubt of their origin, if it were certain that they are actually pronounced as he writes them:...
tremendous ceremony, for which a large house is set apart in all their villages. It begins by a general flogging, the men in pairs scourging and lacerating one another with a thong, and a stone at the end: this continues eight days, during which the old women, who, among the American savages, officiate at most works of abomination, roast the fruit of the Parica tree, and reduce it to a fine powder. The parties who had been paired in the previous discipline are partners also in the following part, each in turn blowing this powder with great force through a hollow cane into the nostrils of his friend. They then commence drinking; and the effect of the drink and the deleterious powder is such, that most of them lose their senses for a time, and many lose their lives. The whole ceremony continues sixteen days: it is observed annually, and is called the feast of the Parica.

The Muras had not been heard of in the Orellana at the time of Condamine's voyage; but they were well known upon the Madeira, and probably increased in numbers and in audacity when offensive war was no longer carried on against them by the slave-hunters. In Ribeiro's days they had become exceedingly formidable; so much so, that he thought it impossible for the settlements upon the Rio Negro to prosper, populous and well-established as they then were, unless the most active and vigorous measures against these ferocious savages were promptly undertaken. A fishery for tortoises, established for the supply of the Fortaleza da Barra, had been abandoned for fear of these enemies. They usually set their watch in a large and lofty tree, Joab, Jacob, Yacobi, Thomé, Thomeque, David, Joanam, and Marianan. They are cannibals, and use the quipos, like the old Peruvians. If Menasseh Ben Israel had known this, how largely would he have built upon it in his Esperanzas de Israel, . . one of the most groundless treatises that ever was composed in the spirit of credulity.
called the Sumaumeira, which, Ribeiro says, may be compared to the Baobab of Senegal. It sends out its branches horizontally to a prodigious distance. The wood is not durable, but the fruit contains a sort of cotton or down, which, in warmth and elasticity, exceeds any vegetable substance that has yet been discovered. They cut down the tree to collect it! and many trees are necessary for getting two or three arrobas. The fruit is shaped like a small oblong melon, and the cotton envelopes the seeds. The manguba produces a cotton similar in its properties, but of a dark colour; that of the sumaumeira is white. Amid the tufted foliage of these trees the Mura centinels were stationed to watch the river: their ambushes were usually placed near those points of land where the current was strongest, and boats had most difficulty in passing: there they were ready with grappling hooks, and with a shower of arrows, which often times proved fatal before resistance could be offered. Their bow is full six feet long, and their arrows are headed with slips of taboca-cane four fingers wide, and a palm and half in length. No other nation impeded the progress of the Para-men so much, nor inflicted such losses upon them. In Ribeiro’s time they were in the height of their power; they then possessed the coast, and great part of the interior of the Provincia de Solimoens, and extended themselves beyond the river, where they occupied the great lake Cudaya, part of the chain of waters whereby the Japura and the Rio Negro are connected. Many thousand pots of tortoise oil were made upon the shores of that lake, for exportation from the Rio Negro, before the savages established themselves there, and from thence infested the new Captaincy, by way of the Unini and Quiyuni. Yet when the Muras carried on their warfare against the Portugueze with most activity and courage, they unwittingly promoted the general progress of civilization, by driving weaker hordes to take shelter in the towns and Aldeas; and thus the
population was kept up, when it was no longer recruited either by the zeal of the Missionaries, or the expeditions of the slave-dealers. They were formidable enemies to the town of Borba, then the only establishment upon the Madeira, and within the Captaincy of Rio Negro. This town, formerly the Aldea de Trocano, after it had often been moved because of local inconveniences, was finally fixed on the right bank of the river, twenty-four leagues from its mouth. During the dry season the Madeira has scarcely any perceptible current, from this place downward; but in the season of the rains it comes down with exceeding force, and is then one of the most impetuous streams in South America. A garrison was stationed there in 1775, to protect it against the Muras, who were nevertheless so bold and so dreadful, that they kept the place in perpetual alarm, and deterred people from settling there. But in the course of little more than ten years, the Muras were glad to seek the protection of this very town which had suffered so much from their hostility. Savages, as well as Barbarians, have their revolutions: the Mundrucus, a tribe even more ferocious than themselves, had put them to flight; and when the Bishop of Para visited Borba, in 1788, he found above a thousand Muras settled in the town, the inhabitants of which, before their coming, had scarcely exceeded two hundred. Already they seemed to have become sensible of the advantages of civilization: they had lived in the woods, without any other shelter than the boughs of trees: here some of them had erected hovels, like those of the Indian settlers, and like them had made plantations. Their language was not understood either by the Portugueze of the town, or the other Indians. They however discovered that the Bishop was a Payé-guazu, or Great Conjuror; the women in consequence hid themselves, and the men exhibited a dance in his honour: first
a long file appeared bearing bows and arrows, then a second line bedaubed with all colours from head to foot, each blowing a long pipe made of the taboca, which produced a tremendous sound: a master of the ceremonies directed their movements, and accompanied them by fantastic gestures and distortions of countenance. Most of them had beards. Both sexes generally went naked: but their tattooing, (which was not confined to a distinctive mark on the face, like that of most tribes in Para,) and the manner in which they died their bodies, and sometimes incrusted them with coloured clay, took from them the sense, and almost the appearance of nakedness.

Borba, though finely situated upon high ground, was then a miserable place; the habitations were mere straw-hovels; the church was little better, with a decayed thatch-covering, and the bare earth for its floor; and the manners of the people were in keeping with such circumstances. Perhaps little improvement, either in morals or in comforts, had been made at the time when this history concludes: for the intercourse between Mato Grosso and Para had been much interrupted of late years, because, while the Madeira had become more dangerous on account of the Muras first, and afterwards of the Mundrucus, the route of Camapuam was rendered safe, owing to the alliance of the Guaycurus, and the disappearance of the Payaguas from the Upper Paraguay. The Mura refugees continued at Borba, and their children after them: they were still Pagans, which, it may safely be affirmed, they would not have been, if the successors of D. Fr. Caetano Brandam had inherited his zeal and his virtues. Their Aldea was close to the town. The town contained a population of all degrees of colour, from the Portuguese to the Negro. The inhabitants cultivated tobacco and cacao, and cattle had been recently introduced; but the tortoise fishery supplied them with the greater part of their food. Indeed
before the pastures upon the Rio Branco were stocked with kine, the people of this Captaincy fed chiefly upon tortoises, and both Portugueze and Indians throughout Para preferred them to any other food. Their number was such as to appear inexhaustible; and they grew to such a size, that a full grown one was a load for two men. It is said that they usually deposit sixty-four eggs in one hole. The oil, or butter, as it is called, which is extracted from these eggs, is clarified, and used both for lamps and for culinary purposes: a finer sort is made from the fat of the belly; and this has been pronounced excellent, even by persons accustomed to the oil of the olive.

Two towns on the north bank of the Orellana, below the mouth of the Rio Negro, were included within this Captaincy. Serpa, the one, was originally called Itacoatiara, the painted rock, because the banks of the river, which here are of considerable height, are composed of clay, white, yellow, and red, of various shades. Large masses of this clay, which is exceedingly fine, and is used as paint in Para, fall upon the shore and there harden and petrify. The town was first established upon the Madeira as an Aldea of the Abenaxis; and after four removals, all rendered necessary by the hostilities of the Muras, it was finally removed to its present situation, which is in an island close to the left bank of the river, ten leagues below the place where the Madeira enters on the opposite side. Indians of fifteen tribes were collected there; among them some Paraquis, whose favourite ornament, for both sexes, was a circle of whiter skin three fingers broad, around both legs, produced by means of ligatures. Serpa was very populous before the demar-
cation; but that fatal service thinned it grievously, and in 1788, when an expedition of naturalists was preparing to ascend to Mato Grosso by the Madeira, many families fled to the woods that they might escape the dreaded requisition. The Bishop therefore found only three hundred inhabitants, White and Indian, and that number was likely to diminish. Otherwise the town would have flourished, for the White settlers were men of some capital: tobacco and coffee grew there well, and the place was convenient for establishing magazines of salted fish, tortoise-oil, and guarana... a preparation invented by a tribe upon the Madeira, called the Mauves. It is named from a parasite plant, bearing an almond, in a black shell. The almond is roasted, pounded, and then made into cakes or sticks, which are dried by smoke, and rasped for use upon the rough tongue of a fish called Piraunicis. A table-spoonful of this powder is taken in half a canada of water, sweetened or not, according to the taste of the drinker. It is a bitter, and is thought to be an approved remedy for many diseases; but it is taken to excess throughout Para, many persons drinking it at all hours, and then it is said to injure the stomach, and induce insomnulence and other evils.

Sylves, which is the most easterly settlement of the Captaincy of Rio Negro in this direction, stands upon an island in Lake Saraca... a large lake between thirty and forty miles from the Orellana, wherewith it communicates by six channels, the highest being thirteen leagues from the lowest. The highest of these channels receives the Urunu, by which river, about the middle of the eighteenth century, Dutch goods were conveyed to the natives... so actively was the inland commerce carried on from Surinam and Essequibo. The Mercenarios had once a Mission upon the Urunu; but the inhabitants murdered the Missionary, and returned to their old way of life: and here it was that, under Sequeira’s government, Pedro da Costa Favella made
such havoc among the Indians, and burnt three hundred of their villages. The situation of Sylves is singularly beautiful; the lake contains many islands of high ground, and receives many rivers; it abounds with fish, and with wild fowl who come for the wild rice which grows profusely in the adjacent country. The native inhabitants were Aruaquis, Barés, Carayais, Bacunas, Pauris, and Comunis; the women of the latter are described as handsome. The tobacco which they raised here was excellent; the cotton of the finest quality. The only evils of the situation were that the Muras used to infest the plantations on the shore, and that there was a plague of ants, who multiplied prodigiously in what are called Capoeiras... lands where the wood had been cut down, and was beginning to grow again. This town, like Serpa, suffered by the Demarcation; more than four hundred Indians fled, to escape that destructive service, and in the year 1788, whole families were still forsaking it. The white inhabitants at that time regarded the improvement of the natives whom they employed with perfect indifference: provided they worked like beasts, like beasts they might live and die; and this evil undoubtedly continued, after those of the Demarcation ceased.

That part of the Captaincy of the Rio Negro which is on the north of the Orellana, lies between the fourth degree of south latitude and three degrees and a half north, and extends through thirteen degrees of longitude, from fifty-eight to seventy-one. It is free from that plague of insects, which upon many parts of the Orellana is almost intolerable: the climate also is favourable to Europeans, except along the Japura; even there, the natives appear to feel no ill effects from it in its present state: the causes of its insalubrity will be lessened in proportion as woods are cleared, and channels opened for the stagnant waters; and while civilization advances, a mixed population is arising,
in whom the European mind and the Indian constitution are likely to be united. The predominance of Indian blood is greater there than it ever was in any of the old Captaincies: pride of cast should seem therefore to be impossible; for it has not yet arisen, and cannot hereafter arise, when the spirit of the times and the wise tendency of just laws cooperate in preventing it.

There were twelve towns on the left bank of the Orellana, under the immediate Government of Gram Para. Faro, the most westernly, is on the sandy shore of a large lake, or rather broad, formed by the Jamunda, seven leagues distant from the great river. In 1788 it contained somewhat more than three hundred Indians, who were industrious, and cleaner and less addicted to drunkenness than most of their countrymen. A fabric of pottery was established there: they extracted tortoise and manati oil, and raised cotton and cacao, the latter being their chief commodity. The town of Obidos stands twelve leagues from Faro, upon the eastern mouth of the Rio das Trombetas. Upon this river, the largest which enters from the north below the Rio Negro, Orellana placed his Amazons. An expedition was sent to explore it in 1787, by the Governor Fernando Pereira Leite de Foyos: but like many former attempts, it failed; for the Commander and many of the party fell sick, and were therefore compelled to return. The town stands upon a little hill commanding a fine view of the great river, whose waters are there contracted into a channel of eight hundred and sixty-nine braças (about a mile and half) in width, but of such depth that no plummet has ever yet reached the bottom. In 1788 it had more than nine hundred inhabitants, Portuguese and Indian, a large proportion of whom were men of good estimation, and all actively employed in profiting by a situation favourable for the growth of cacao, that which is grown there being of the best quality. The town was
originally an *Aldea*, founded for the Pauxis; it was regularly built, with a good market-place, and a fort in a most commanding site. When the Bishop made his visitation, it had outgrown its Church; but it was flourishing, and continued to flourish, and the Church which was afterwards erected is called magnificent: it is dedicated to S. Anna, who is a favourite Saint in most parts of Para.

Alemquer stands a day’s voyage from thence down the stream, four leagues inland, on the middle one of three channels, whereby Lake Curubiu discharges its waters into the Orellana. That lake occasions a plague of *carapanas*: it extends widely in the season of the floods; at other times it leaves a prodigious expanse before the town covered with rich grass. There are also fine pastures near, which have the reputation of producing excellent beef. Mandioc, maize, rice, tobacco, and cacao of the best quality, were cultivated there. The population in 1788, exceeded five hundred, White and Indian; some of the former were persons of good substance: they were men of simple manners and regular conduct; the place therefore continued to increase and prosper.

The little town of Prado, on the lowest mouth of the same lake, seems to have been founded since the visitation in 1788. Fourteen leagues lower down, on the left bank of the Gurupatuba, and at the distance of two leagues from its mouth, is Montalegre, formerly one of the best Missions of the Jesuits. Here their good works had survived them. It contained, in 1784, above one thousand inhabitants, chiefly Indians; and their conduct was such, in every respect, as to excite a wish in the Bishop, that the

16 The Bishop found one Indian here of one hundred years old, in good health and vigour; three who were believed upon sufficient grounds to be much older, and were yet not more decrepit than a hale European of seventy; and one woman, who was grown up when they were children, . . . but she was in the last
White people of the Captaincy, and even the citizens of Para itself, were like them. Both men and women were excellently industrious; the former in their agricultural labours, the latter in needle-work, spinning, knitting hammocks, and painting the hollow and dry gourds, which are used for jars and basons. The children regularly attended their teacher; the parents were constant in attendance at Church, and hymns were heard at morning and evening in every house. The town was fitly named, with reference to its cheerful situation upon high ground, commanding a fine plain along the banks of the river, in part over­spread with groves, and diversified with lakes. It was called the Court of the Sertam, because of the manners of the people, and the comforts which were enjoyed there. They had possessed large herds of cattle: but all had been destroyed by the Vampire bat, by which hideous beast the inhabitants themselves were sometimes attacked. American cloves grow in the district, and a tree from which tar is extracted. Large cedars were cast upon a river­island near in such abundance every season, when the freshes came down, that a saw-yard was established there on account of the Treasury.

The next town was Outeiro, about ten leagues from Montalegre and five from the Orellana, on the summit of a high hill, upon the eastern side of a broad, formed by the river Urubuquara. Notwithstanding this elevated situation, the people were tormented by the murocoça, a fly which will draw blood even through a woollen cloth. The hill is remarkable for the finest and most copious spring in all Para. The population was between three and four hundred in 1784: since that time a handsome Church had been erect­
HISTORY OF BRAZIL.

ed, ... a sure proof that the place was prospering. The inhabitants raised cotton and provisions, and were well supplied with fish. Some twenty leagues to the east, the town of Almeirim stood in a commanding situation, at the mouth of the Parú, one of the points which the Dutch occupied when they attempted to establish themselves upon the great river: the remains of their works still make part of the fort. Its population, in 1784, was wholly Indian, and amounted to about three hundred persons. They cultivated mandioc, maize, rice, pulse, and cotton. The women, at their ordinary occupations, were naked from the waist upward; but when they went to Church they wore a shift and linen petticoat, tied up their hair, and adorned their necks with a bentinho. There were two smaller towns, and two river-parishes, (so those parishes are called where the population has no fixed and central point,) between Almeirim and Mazagam. That place was losing its inhabitants because of its unhealthy situation, which proved fatal even to persons brought thither from the coast of Morocco. Below Mazagam was Villa Vistoza da Madre de Deos, ... the Beautiful Town of the Mother of God! It ill deserved this lofty appellation. Three hundred families were planted there by the Government: some of them were good colonists from the Azores; but the greater number were criminals, foreign soldiers, and subjects taken from the house of correction: about nine-tenths of this hopeful population speedily forsook the place. It is on the left bank of the Anaurarapucú, a considerable river, seven leagues from its mouth: the soil is fertile, and there are good pastures near; but these advantages are

17 In S. Anna de Cajari there was a plague of wasps; every place was undermined by them, and they filled the Church and the houses, and the very air. The carapanas reign six months in the year, and are said to disappear on the fourth of October. (J. de Coimbra. 4. 43.)
counterbalanced by a plague of flies, ... all the winged insects with which the shores of the Orellana are cursed, swarming here, to torment the inhabitants. Macapa, one league north of the Equator, and the last settlement of the Portugueze in this direction, was, like Mazagam, a forced colony. It contained eighteen hundred inhabitants in 1784, all White, except the slaves. The people vied with those of Para in their manners and their way of life, and being mostly islanders from the Azores, it is probable that they had the advantage both in industry and morals. There was a good church, a hospital, and a regular fortress, erected at great expense. The town might seem to be advantageously placed, in a situation where it is well ventilated; nevertheless it is dreadfully afflicted with fevers. These are imputed to the slime and wreck which the Orellana, in this part of its course, deposits along its shores; and if that be the cause, there can be no hope of ever remedying it by any science or any exertions.

The settlements on the south of the great river were more numerous and more important, and reached farther into the country. A little way up the Tapajoz was the town of Santarem, which, in 1788, contained above thirteen hundred inhabitants, in great part Portugueze: it had been an Aldea of the Jesuits. The houses of the Indians were still neat and regular; those belonging to the White settlers were neglected, because they lived chiefly upon their plantations. The place was flourishing, being a port for vessels bound either to or from the Madeira, the Rio Negro, or the Solimoens. A military detachment, stationed there at first as a protection against the savages, was retained, to examine the vessels that touched there. It was a great depot for cacao, which is cultivated with much success in the adjoining country. The Bishop complained grievously of the scandals which he found here; and here, as in many other places, of the conduct of the Priests, ... which was the more painful to him, be-
cause if he had ejected them from their cures, as they deserved, there were none whom he could substitute in their stead. "Miserable necessity! (he exclaims). I exhort, I reprove, I threaten, I change them from one place to another; but what can be expected at such a distance? They call it two hundred leagues from hence to the city: the fear of their Superiors is wanting: nakedness, savageness, opportunity, example, climate, all impel them to prevarication; and nothing but the especial influence of Divine Mercy can preserve a soul in innocence, when it is surrounded by such dangers." Cattle had been introduced here, and the town had improved since his visit. Four leagues only from Santarem, and almost equalling it in population, was Villa Franca, formerly the Aldea of Camaru, neatly and regularly built, upon a lake which communicated both with the Tapajoz and the Orellana, and, in 1788, flourishing under the care of a worthy Director. The Bishop imputed the good order and morals of the town to the absence of any White inhabitants! There were several other smaller towns and settlements upon this river, some of them containing more than four hundred persons, mostly or entirely converted and civilized Indians. Higher up there was an Aldea of Mundrucus, still in their pagan, but not altogether in their savage state, for they had learned to cultivate the ground; and some of them began to dress, in part, after the Portuguese manner. Thus had this ferocious people, having first driven the fierce Muras to seek protection in the society of the Portuguese, and in the habits of settled life, begun themselves that process, which will end in incorporating them with the great Brazilian nation.

Towns and settlements were increasing also upon the river Xingu: Vieiros, Souzel, and Pombal, contained, in 1788, each above eight hundred inhabitants, almost wholly Indians, . . . but civilized and industrious, by the labours of that Company which
the Portugueze continue still to slander! Gurupa, which was considered the key of the Orellana, when other nations disputed the sovereignty of that river, was inhabited by Whites, four hundred in number: a garrison was stationed there, and there were brick-yards and potteries. Between this place and Para settlements were more numerous, and the population greater, but probably less condensed. Melgaço, which is on the left shore of a lake through which the river Annapu passes, contained, in 1784, more than two thousand inhabitants, mostly Indians: the people lived upon their plantations, without law, order, or religion, in such utter disregard of the ordinances of their Church that their children frequently were not brought to be baptized till they were eight or ten years old. Portel, on the eastern shore of the same lake, or broad, was the most populous of all the Indian settlements in this great Captaincy. Neither the Priest nor the Director knew the amount of the population; but before the inhabitants began to hide themselves among their plantations, to escape the compulsory service of the Government, eight hundred girls and four hundred boys used to attend to be catechised. The situation is magnificent. It had been lately attacked by the Mundrucus, so recently as 1788; but that danger existed no longer, and the people, standing in no fear of enemies, were falling into an intermediate stage of life, in which the faculties appear to stagnate, and the progress of civilization to be suspended. Oeyras, which, like both these towns, had been an Aldea of the Jesuits, was, like them, populous at that time, but suffering from the effects of the compulsory service, and from the want of that discipline under which it had risen and flourished. The houses were like pig-sties; the people addicted to drunkenness; and the three towns, which were thus retrograde in all good points, appear from that time to have diminished in population also, the natural consequence of oppression and vice.
Cameta, or Villa Viçosa, once the capital of a small subordinate Captaincy, was the largest town in the whole state, except Para: it stands about one hundred miles south-west of that city, upon the left bank of the Tocantins, some forty miles above its mouth, in a part where that huge river expands to the breadth of ten miles, and is beautified by numerous islands. In 1784 it contained six thousand inhabitants, all White, except a few Negro or Mulatto slaves: a lucrative trade was carried on in cacao, and the town had also the advantage of being the mart between Para, and Upper Maranham and Goyaz. Yet at that time its appearance was miserable; the Church was falling to pieces, and the greater number of the houses were poor hovels, without regularity or neatness, covered with straw. One cause of this was, that the population belonged rather to the parish than the place, many of the people living upon their estates in the woods. They were in general men of no good description, who had been degraded thither, and whose morals were not improved by change of climate. There were, however, settlers of the best kind, whose example and good works would survive them; and even then there were evident marks of improvement: new houses had been built of substantial materials, and Cameta was becoming too prosperous, and too desirable a place of residence, to be made a place of banishment. Twenty-six leagues higher up, at Fort Alcobaça, a registry was established for canoes from Goyaz: thus far the navigation is good, and uninterrupted either by rocks or rapids. The tide is sometimes perceptible four or five leagues higher, at Arroios, where there was another registry for the same purpose. The intercourse between Cameta and Para was not carried on by the Tocantins, but by one of those natural canals, called Igarapes, which are not navigable at low water, and some of which are so narrow as only to afford a passage for canoes; and by the river Moju. The passage of the Tocantins
itself is facilitated by its numerous islands, which break the force of the current, and afford shelter in rough weather. This line is taken even by vessels which are bound up the Orellana from Macapa, so formidable is the navigation of the Great River, because of its numerous currents, and of the hyger, or bore, which is perhaps more tremendous there than in any other part of the world.

That part of Gram Para which lies between the Tocantins and the sea, touching upon Goyaz to the south, and upon Maranham to the south-east, extends about one hundred and thirty leagues from north to south, and some three score from west to east, a flat country, with wide forests and numerous rivers. The southern part was still possessed by unsubjected savages; the line of river and sea-coast not ill-peopled. Between Cameta and Para, there was a succession of river-parishes; that of S. Antonio do Igarape-merim contained, in 1784, more than eight hundred inhabitants; that of Espirito Santo do Rio Moju about fifteen hundred, who were Whites. In some parts, the traveller passed through a chain of beautiful estates on both sides of the stream. Eastward of the city the Jesuits had many fine establishments; but from the time when the Aldeas were converted into towns, and the people placed at the will and pleasure of men who looked to their own interest alone, not to the service of God and their fellow creatures, they had been dismally depopulated; and being more frequented by Whites than the remoter Aldeas, and liable to more calls from the capital, their depravation and decay had been proportionably faster. Villa Nova d'El Rei, in 1784, contained about six hundred inhabitants; Cintra, more than one thousand; both were rapidly diminishing; and in Vigia, a large, rich, and populous place when the Jesuits had a college there, wherein they trained up youth for the ministry, the houses were falling to ruins, and the town overgrown like a wil-
derness. These places, formerly among the most industrious and prosperous in the state, had not recovered. Gurupy, once the capital of a little Captaincy, and having the rank of a town as early as 1661, was also going to decay; partly perhaps, because its road-stead has become shallower, and partly because its agriculture had declined with its population. Cayté, once also the capital of another short-lived Captaincy, now the town of Braganza, was more fortunate. Its population, in 1787, amounted to sixteen hundred, mostly Whites; and it had continued to prosper, being one of the best as well as oldest towns in the State. The coasting vessels from Maranham to Para put in there.

The great Ilha dos Joanes, the inhabitants of which had been so formidable to the Para-men, before Vieyra conciliated them, contained many villages and small towns, and many extensive grazing farms, from whence the capital drew its chief supply of meat. The population was of all shades of colour, but the Indians were the most numerous. The Indian women wore only a single garment, except when they went to Church, then they put on a sleeveless short vest; but as soon as the service was over, they took it off at the Church door, impatient either of the heat or the confinement. The Aldeas here, in the division of the Missions, had been allotted to the Franciscans;...an Order, which seems to have been less successful in introducing civilization among savages than either of its rivals in Brazil. In 1784, the Bishop complained that the Indians of this island were still strongly attached to their old heathenish superstitions and abuses. The women had certainly, in one respect, been worsened by their conversion: for in their heathen state they had not been allowed to taste fermented liquors; but they now drank to excess, as freely as the men. Their liquor, which is called Pajauaru, is made from mandioc flour in a state of acetous fermentation: they made
plantations of the root for this purpose. Their drinking bouts continued day and night till the stock of drink was exhausted, and seldom ended without wounds and murder: yet so passionately were they addicted to this vice, that they trained up their children to it from infancy, and actually gave the beverage to babes at the breast. They had retained the most useful of their savage accomplishments, their extraordinary skill in swimming, which was practised fearlessly, though the rivers of the island are infested with crocodiles, creatures which are nowhere more formidable than in Para, which are bold enough sometimes to attack a canoe, and which often carry off boys when bathing near the edge of the rivers: in deep water it is said that they may always be eluded by diving. The mixed and white population consisted, in general, of persons from whom the Indians were not likely to derive improvement. The island had not yet been made a Comarea, and therefore had no resident judge, but was visited by the Ouvidores from Para in the course of their duty; but the difficulty and danger of the passage occasioned sometimes a fair cause, and a pretext at any time, for leaving it unvisited; and men of evil propensities were thus emboldened to commit crimes by the hope of impunity. In 1784, a few individuals cultivated the vine with success. Much cheese at that time was made there, which, though far inferior to the excellent cheese of Alem-tejo, was still thought good by a Portuguese. A fishery of tainhas on the coast of the island was carried on for the Treasury; but the habit of eating meat on fast days prevailed almost generally in Para, and more particularly in the Ilha dos
Joanes, where beef was in such plenty: fish, the people said, cost something. Tortoise and manati, (of which savoury sausages were made) were allowed to be fish, and therefore lawful food at all times.

Para, now known no longer by its original name of Belem, had become a populous and flourishing city. The Cathedral and the Palace are called magnificent buildings. The Jesuits' College had been converted into an Episcopal Palace and a Seminary; the Convent of the Mercenarios, that Order also being extinct in the Captaincy, into barracks. There were Royal Professors of Latin, Rhetoric, and Philosophy, a Theatre, a Misericordia, an Hospital, a proper judicial establishment, a splendid ecclesiastical one, one Convent of Capuchins, and one of Carmelites. The streets were regularly built, and the principal one paved; most of the houses solidly, and even handsomely constructed, of stone. The proportion of Negroes was not great, even here, where it was greater than in any other part of the Captaincy. There was no plague of insects, and the climate had undergone a material improvement since the thinning of the woods, and the introduction of cattle. At the end of the eighteenth century it had doubled its consumption of meat, in less than sixteen years;

19 In the Reflections which accompany the Roteiro do Maranhão a Goyaz, (an excellent paper published in the third volume of the Patriot, No. 3, 4, 5, 6,) it is said that the Captaincy of Para, in the year 1767, began to feel a great difficulty in supplying itself with food, for want of cattle. Means therefore were taken for procuring them both from Maranhão and Piauí, and Evaristo Rodrigues was sent from Para to make the land journey practicable, by clearing a way through the woods; but though some were brought in this manner, the difficulties were too great. João Paulo Diniz, an enterprising merchant of Parnaíba, embarked a live cargo from that port, and lost it, vessel and all, to the value of twenty thousand cruzados: but he succeeded afterwards. (No. 6, p. 39 § 131.) The author of this paper seems to think that cattle were then first introduced
whence it must be inferred, that its population had doubled in the same time. Extensive as the pastures in the Ilha dos Joanes were, the supply began to be unequal to the increasing demand, and jerked beef was imported from Parnaiba. Sugar was grown near the city, on the borders of the rivers, and in the islands; but the ground, which is an alluvial soil upon a bottom of white clay, is not favourable to the cane: brackish water is found by digging only a few palms, and that water reaches the roots; the sugar therefore is bad, and yet twice the cost of what it is at Bahia. Ships for the navy were built here, and timber exported to Lisbon for the use of the arsenals to a great amount. The Prince Regent of Portugal had given orders that botanical gardens should be established in the chief capitals of Brazil: the order was fulfilled with more success at Para than in any other place, because with more zeal, by the then Governor D. Francisco Innocencio de Sousa Coutinho. In consequence of this, the Bread Fruit was introduced into this Captaincy, and oriental spices appear in the list of its exports. Its other exports were the spices of the land, cacao, coffee, rice to a great amount, cotton, sarsaparilha, copaiba, tapioca, gum, Indian rubber, Maranham chestnuts, hides raw and tanned, molasses, and timber.

The Bishop, D. Fr. Caetano Brandam, described Para in 1784 as a country which only wanted population to be made the loveliest garden in the world. But the Portuguese who went thither from Europe at that time were of the very lowest order, and as soon as they arrived they were infected, he says, with the dis-
ease of the land, ... a kind of dissolute laziness, as injurious to worldly concerns as to manners and morals. Their common course was to open a taverna, or a haberdasher’s shop, or to stroll about with a miserable assortment of paltry goods. Yet these persons, the outcasts and refuse of their own country, were not so bad as many of the settled colonists. The huckster and the pedlar, however low in their respective callings, are agents of civilization: the vilest people in Para were those numerous planters, who, living at a distance from the Priest and the Magistrate, abandoned themselves to the impulse of their own will, and gave full scope to the worst propensities of their corrupted nature. They dwelt upon their estates, frequently two or three days’ voyage from a Church, or even farther, in a country where there were no roads; and many of them lived and died without the slightest observance of the forms of religion, in the worst state of moral, intellectual, and spiritual darkness. The Bishop draws a frightful picture of their profligate way of life: “And for their miserable slaves! (he exclaims) many masters treat them as if they were dogs, caring for nothing but that they should do their work. Either they are never baptized, or, if baptized, they pass their lives without confession, because they are left entirely without instruction, and they are suffered to die with the utmost inhumanity; nor does the owner order a single mass for the soul of the poor creature, who has been worn to death in enriching him. I have seen some who were maimed in their hands and feet; others, whose sides and lower parts had been cut to pieces, ... the effect of such punishments that it is difficult to conceive how any human beings could be so monstrous in wickedness as to have inflicted them. But what can be expected? The fear of God is wanting, and if that be taken away, there is nothing too bad for the heart of man to conceive and perpetrate.” On the other hand, there were instances wherein the dangerous
power which the system of slavery permits, having fallen into humane hands, was used as the means of beneficence; where this was the case, the want of liberty was scarcely felt, and literature was the only thing needed to make such a state enviable. The establishment of a wealthy colonist was of such an extent, that the people formed a community of themselves larger than many towns or parishes; and if their intercourse with the rest of the world had been cut off, they would scarcely have been sensible of any privation, till their stock of tools began to fail. Such was that of the Camp-Master, Joam de Moraes Betencourt, near Cameta, which the Bishop described in 1784: the whole establishment contained more than three hundred persons; and above thirty sons and daughters, with their children and kindred, sat down every day at the patriarchal table of the father of the family. The houses upon the estate were good: there was a large pottery, an Engenho, extensive plantations of cacao, and a Chapel in neat order, with an excellent choir, for music was cultivated there. Most of the wealthier colonists had, in like manner, their private Chapels. The Negroes upon such estates were like children of the family, and enjoyed every comfort of which, in their state of ignorance and degradation, they were capable. But these instances were exceptions from the general practice; ill usage was so much more frequent, that the Paramen were noted for their cruelty by the other Brazilians; and to this day, the threat which is held out to a vicious or refractory Negro in Pernambuco is, that he shall be sent to Para for sale.

Maranham, from whence the colony in Para was originally an offset, appears insignificant in extent, when compared with that enormous Captaincy. It lies between one and a quarter and seven and a half degrees south latitude; and though its breadth does not exceed three degrees of longitude, its bending line of indented coast extends one hundred and twenty leagues. S.
Luiz was accounted the fourth city of Brazil, in commercial importance. Before the establishment of the Company, the number of ships from that port was annually from ten to fifteen; in 1781, they were twenty-four; and in 1806, they exceeded thirty: such had been the effect of introducing the cultivation of rice and cotton, which the people, when it was first introduced, are said to have regarded as a foolish and vexatious innovation, one of the impracticable projects of an adventurous minister. They were now almost the only articles of exportation. The population of the city was estimated at twelve thousand. The Carmelites, the Mercenaries, and the Franciscans, had each a convent: there was a Recolhimento, or retreat for women, and a Misericordia. The Jesuits' College had been converted into an Episcopal Palace, and their Church into a Cathedral, the finest in any of the maritime cities of Brazil, excepting Para: the city contained one other Church. The Governor's Palace was a long uniform stone building, one story in height; the Town-hall and the Prison adjoined it, and appeared to be parts of the same edifice. The coast is dangerous, and the harbour difficult. The rise of the tide is twenty-eight palms; but the depth of the port here, as well as at Para and along the whole intermediate coast, is diminishing. The city, which is built upon a stratum of soft red stone (easily worn into dust), spreads over a large space, and contains some wide streets and squares, which give it an airy appearance; but it would be more healthy if it were in a better situation for receiving the sea-breeze. The best houses had only one story, but were neatly built: the upper floor, in which, as at Lisbon, the windows reached down to the flooring, and opened upon iron balconies, was inhabited by the family; the lower, appropriated for servants, shops, warehouses, and such purposes. Flourishing as the city was, the island itself was for the most part uncultivated; and sugar, which it had exported
late in the eighteenth century, was now imported for its consumption from the south. The soil is said to be unsuited to the sugar-cane; and indeed unfavourable for any agricultural purpose; yet when the Dutch won the island, they found six Engenhos upon it in full employ. The roads, even close to the city, were exceedingly bad; carriages however were kept by the rich, rather for state than for use. Grass is scarce, and horses therefore were not common. The inequality of ranks was far greater than in the commercial cities to the south: the opulent merchants possessed large estates and numerous slaves, some of them from a thousand to fifteen hundred; their influence consequently was very great. The city was well supplied with water, fish, meat, and fruits. The largest Indian town in the Captaincy was upon this island. Alcantara, on the opposite side of the bay to S. Luiz, was a large and prosperous town: the salt works, which the Jesuits had wrought to the great benefit of the province, were neglected. Guimaraens, ten leagues farther to the north, was thriving also by its exportation of rice, cotton, and mandioc-meal.

The interior of the province was ill peopled, because the course of enterprise had been diverted towards Para, from its first settlement; considerable part therefore was still possessed by the savages. The northern hordes were known by the name of Gamellas, given them because of their mouth-piece, the effect of which was, to spread the under lip like a bowl: they dwelt nearest the Portuguese, upon good terms with them; and when they saw that their neighbours ridiculed this preposterous fashion, many of them laid it aside, and no longer bored the lips of their children. To the south, were the Timbiras da Matta, who dwelt in the woods, and the slender-legged Timbiras, who were said to make such use of their sinewy shanks that they could keep pace with a horse, in the open plains over which they wandered. It was reported that they had salt mines in their country, and took
salt with their food... a taste not usual among the South American savages, necessary as salt is to some of the inferior animals in that country. Farther south were the Temembos, or Macamecrans, a whiter race, of Tupi, or Tapuya origin, about three thousand in number; under an hereditary Cacique, and seven War-captains. They were remarkable for disliking ardent spirits. The practice of earth-eating was known among them: it arose probably from the scarcity of food, for they cultivated little; and any other supply was daily becoming more and more precarious. It is worthy of notice, that in the Sertoens of Brazil, the absence of birds, beasts, and insects, is understood by the Sertanistas to indicate that savages are settled near: they exterminate whatever they can eat; whereas, in civilized countries, birds and insects are always found near the plantations of man, in the cultivated country rather than in the waste. The Macamecrans were persecuted by other tribes of the same origin, who differed from them neither in language nor customs, but warred against them with inveterate animosity; by the Pochetis, who were cannibals; and by those Chavantes, who, having forsaken the Aldea in Goyaz, wherein they had been domesticated many years, employed against the Portugueze that knowledge of their habits, their speech, and their weapons, which they had acquired while living among them. Fire-arms had been introduced also among the Cortis, by ruffians from the adjacent Captaincies, who, flying from their creditors, or the punishment of their crimes, joined the savages, and instructed them in the use of arms more efficacious than their own.

Many rivers enter the sea in this Captaincy, some of which are navigable for a considerable way; and all, more or less peopled. Even those which have least water are navigated by barks, drawing from three to five palms, or even less, that carry fifteen hundred alqueires of rice, and four hundred bags of
cotton, of six arrobas each. The most important of these rivers, both for size and population, is the Itapicurú. The territory between it and the Parnaiba had long been cleared of savages, and was in great part peopled by Whites and domesticated Indians, who raised mandioc, maize, pulse, and rice and cotton, which were the great objects of agriculture in this province. Every estate here was as a village in itself, and many of them not small ones, because of the number of slaves, which greatly exceeded that of the Portugeze. Regular villages were few, and some of the parishes were more than twenty leagues in extent. Hammocks and calico were the only articles which were manufactured. Large canoes from S. Luiz, which is twenty leagues from the mouth of the Itapicurú, ascended that river, about forty miles to N. Senhora do Rosario, or Itapicurú Grande (as it is also called), where much rice was cultivated, and where there were extensive grazing farms. From thence the navigation was carried on in large flat-bottomed boats about ninety leagues farther, to Aldeias Altas, a populous place of great commercial importance. Great quantities of rice and cotton were raised here; but the inhabitants were noted for a destructive propensity to gambling, whereby they had ruined many of their creditors in S. Luiz. This was the central point of communication between S. Luiz and Piauhy, and the Arraiæs da Natividade and S. Felis, in Goyaz. As many horses as were required for land carriage might be purchased there for ten or twelve milreis each. Opposite to this place is Trezedellas, where the Jesuits formerly had a Seminary: the people of Piauhy used to send their children there for education, and its place had not been supplied by any similar establishment for that Captaincy, since the Company were expelled. Forty leagues above Aldeias Altas is S. Bento das Balsas, or the Freguezia de Pastos Bons, by which name it is more frequently called. From these pastures hides used to be carried by
land to Aldeias Altas, for the tanners of S. Luiz. A certain Vicente Diogo first attempted to navigate the river, and embarked with a cargo of hides, and a flotilla of balsas. He lost them all by mismanagement, and was seized with such a fit of frantic passion against his son, that the lad, for fear of being killed, fled into the woods, and was never heard of more. This catastrophe deterred other persons from trying the navigation; and the cattle, hides, and cattle, were conveyed over land to the river-port, till the year 1807; when, under the government of D. Francisco de Mello Manoel da Camara, the Arrayal do Principe Regente was founded by Lieut. Francisco de Paula Ribeiro, thirty leagues above Aldeias Altas. The Timbiras of the Wood attacked the settlers, and killed several; but active hostilities were carried on against them in return, and they were driven from a tabar, containing not less than five hundred houses, within two leagues of the Arrayal. Fazendas were then established under the protection of this settled camp, without fear or farther molestation, and it was found that the navigation thus far was good: the rapids and shallows, which half a century before had been thought to render it impracticable, proved to be of little importance when the river was understood: the chief rapid is immediately above the mouth, but may be passed at high water without difficulty. The electrical eel is found in this river.

There was so little communication of knowledge in Brazil, that although the course of the Tocantins was well known both in Goyaz and Para, it was not known in Maranham in what latitude the river was to be sought from that Captaincy. Orders were sent from Lisbon in 1798 to ascertain this, for the purpose of opening an intercourse, by means of this great river, with the two provinces wherein it rises and terminates. Attempts were made by direction of the Governor, Antonio de Saldanha da Gama, but they were ineffectual. An enterprizing man, by name Elias Ferreira
de Barros, one of the old Sertanista stamp, was at that time settled on an estate in the district of Pastos Bons. He set out upon an expedition into the wilderness, in quest of a situation where he might find pasture and water for another grazing farm; and such a spot he found upon the river Manoel Alves Grande. After he had resided there some time, a stray Indian made his appearance; and being questioned whence he came, confessed that he had run away from a canoe, which was bound from Para to Goyaz, and had made his way from the river through woods and plains. Barros, upon this, thought he would try his fortune in finding the way to Para: he built one of those little boats which are called *montarias* in that part of Brazil, and embarked in it, with the Indian and three slaves, upon the Manoel Alves Grande, which, in a day and half, carried them into the Tocantins. The Indian proved to be a bad guide; for, when they reached the junction of the Tocantins and the Araguaya, he entered the latter river, instead of keeping the current; but suspecting their error after two days, they turned back, and met a vessel from Para at the confluence, which directed them in the right course. Barros was well received at Para, and sent back with goods in some larger canoes, as the commencement of a trade with Upper Maranham, in that direction. He was afterwards dispatched by the Governor of his own Captaincy up the river to Goyaz, and employed in opening a road from his own settlement, now called Mirador, to Pontal.

About six leagues from S. Luiz the Meary enters the sea, a deep, wide, and rapid river. It is remarkable for its tremendous bore: the extent of beach which has been left bare during nine hours ebb, is covered in a quarter of an hour, and the tide flows up for three hours with the rapidity of a mill-stream: this is felt for five leagues. There are spots, called *esperas*, or resting places, where boats take shelter at such times. It is only at
high water that they can enter; for the river, which has every
where else a great depth, is dilated over a wide extent of shoals at
its mouth. It is navigable to the centre of the province; but there
the farther progress of boats is impeded by a fall. On the Mar-
racu, which is one of the confluents of the Meary, the town of
Vicuna stands, about thirty leagues from S. Luiz; much cattle
and timber were brought from thence, and in its district was the
best Engenho in the whole province, formerly belonging to the
Jesuits: but throughout Maranham the cultivation of the sugar
cane had generally given place to that of cotton. The fruits in
that Captaincy are excellent. Cattle multiply there faster than
in Europe; but their size is somewhat diminished, and the meat
is not so good. Sheep and goats are said also to be more pro-
lific than in the country from whence they were introduced; and
in like manner, to have in some degree degenerated. There is
said to be a native silkworm here, whose cone is thrice the size
of the European one, the colour of the silk a deep yellow; it feeds
upon the pinheira, or atta, which is an indigenous tree, and
upon the leaves of the orange.

The navigation of this coast is so difficult from north to south,
both wind and current setting in from the south, that it is easier
for Para and Maranham to communicate with Lisbon, than with
the Rio or Bahia, by sea: and for that reason, the Bishops of
Para and S. Luiz were suffragans of the Patriarch of Lisbon,
and not of the Primate of Brazil. Para, therefore, had no mari-
time intercourse with any other Captaincy except Maranham;
but this was compensated by the prodigious extent of its own
inland navigation, in which it has the advantage over every city
in the world. It possessed also an increasing trade with Goyaz
and Mato Grosso. The communications of Maranham were of
late years chiefly with the adjoining Captaincy of Piauhy, which
had formerly been one of its Comarcas, and had frequently
CHAP. XLIV. since been held by the same Governor; but was now important enough to require a distinct judicature, and a resident Commander. Piauhy has only eighteen leagues of coast, between Maranham and Seara, but it reaches inland, about one hundred and twenty leagues, from north to south, with an average breadth of fifty, its area being equal to that of England and Wales. The Parnaiba divides it from Maranham, the Serra de Ibiapaba from Seara, the Serra dos Guacuraguas from Goyaz.

In 1724, six years after Piauhy was made a Captaincy, and orders had been given for founding there the town of Mocha, under the patronage of N. Senhora da Victoria, there were about four hundred extensive Fazendas in this province, from which Bahia received much, Minas Geraes most, of their supply of cattle. Mocha was made a city in 1762, by King Joze, and its original native name changed for that of Oeyras, in compliment to the great Minister who then bore that title. The city was small, but flourishing; its houses were not elevated above the ground floor, and were built of wood whitened with the Tabatinga, which is found so extensively throughout the north of Brazil. Many of them, however, were commodiously and even elegantly constructed; and a great proportion of the inhabitants were Europeans. Besides the Mother Church, which was a handsome building, N. Senhora had two Chapels there, under the favourite appellations of the Rosary and the Conceiçam. The city stands on a little stream, which three miles off falls into the Canindé: that river flows through a flat country of rich pastures, and twenty leagues below the city joins the Parnaiba. Its position is about seventy-five leagues south of Parnaiba, the sea-port of the province, one hundred leagues south-west of S. Luiz, forty leagues in the same direction from Aldeias Altas, and about two hundred leagues west of Olinda. About the end of the eighteenth cen-
tury, the population of Oeyras and its district was estimated at
fourteen thousand: the city probably did not contain a fourth
of that number; and it included the whole cavalry force of the
Captaincy.

Six other settlements were constituted towns when Oeyras
was made a city. Of these S. Joam da Barra da Parnaiba was
the most important, and exceeded, in all respects, the capital
itself. It stands on sandy ground, four leagues from the sea, on
the right bank of the eastern and largest branch of the river
whence it derives its name. The Parnaiba is navigable for barks
of considerable burthen, more than an hundred leagues up, to the
place where it receives the Rio das Balsas; and for canoes, almost
to its source. They sail up the stream eight days' voyage; the
rest of the way must be performed by the oar and the pole; and
in some places the current is so strong, that the vessels must be
lightened of half their lading. The country about Parnaiba pro-
duces excellent melons; and the water-melon, which is prized still
more in hot countries, is in season there throughout the year.
The place is ill supplied with water: there is none but what is
drawn from the river, or filters from it into pits in the sand,. . .
a great evil this to a water-drinking people. Fevers are preva-
ient there. This was a great depot for cotton and hides. Joam
Paulo Diniz, the same enterprizing man who first shipped cattle
from hence for Para, opened for the town a new and important
branch of trade. The cattle from Piauhy, till the year 1769, were
driven to Bahia, or Minas Geraes, . . a journey of nearly three
hundred leagues, and through a country which presented many
serious impediments. Joam Paulo formed establishments in the
heart of the grazing country, eighty leagues up the river, for
jerking beef, brought it down the stream to Parnaiba, and ex-
ported it to Bahia, the Rio, and Para. About the end of the
last century, sixteen or seventeen vessels came annually from
the south for this article, which Seara had altogether ceased to supply, though meat in this state still was called carne de Seara. The depth of the river has diminished so much, that vessels which used to ascend to the town, anchor now two leagues below it.

The entrance is dangerous, among shoals, and through a heavy surf.

The other towns were of less importance. Campo-Mayor exported mill-stones from the bed of the little river Maratahoan: mines of green vitriol, sulphur, and silver, are found in the district of Morvam: and about Pernagua, which is far up the country, near the frontier of Goyaz, the most esteemed tobacco in Brazil was cultivated; and the inhabitants, who seem to have been mostly a mixed race, raised the sugar-cane chiefly for distillation. This town stands upon a lake of the same name, remarkable because it is said to have been formed since the conquest of the Captaincy, during an extraordinary overflow of the river Piraínom, which passes through it: if this be true, some convulsion of the earth probably contributed to its formation, for the lake is described as deep; in the dryest seasons it is never less than two leagues long and one wide; in the rains its extent is doubled.

Piauhy was more easily conquered than any other Captaincy, because there were neither large forests, nor chains of mountains to which the savages could retire. Those on the river Poty made the most resistance, under the educated Indian Manoel; but he was killed while swimming across the Parnaiba, and then the resistance ended. No wild Indians had been known to exist in the province for more than half a century, till about the year 1765, a horde made their appearance, and compelled the graziers to abandon a great many fazendas. They were called Pimenteiras, from the name of a place within the territory of which they took possession; and there they remain, between
the sources of the Piauhy and the Gurguea, on the frontier, surrounded by Brazilian settlements, and likely soon to be blended with their neighbours. They are supposed to be the descendants of certain Indians who were domesticated about Quebrobo in Pernambuco, but forsook the Portuguese in 1685, because they would not bear part in an expedition against some other natives. A large Aldea, under the invocation of the Portuguese Saint Gonsalo de Amarante, was founded in 1766, for nine hundred Guegues and sixteen hundred Acroas. After awhile they grew weary of their new manner of life, and set out to regain their former wild freedom; they were pursued, and brought back by persuasion: so large a body could not have been compelled to return, by any force that could on a sudden have been brought against them. From that time their numbers continued to diminish. The proportion of Indians in this Captaincy was considerably less than in those adjacent.

This country was explored and conquered, not for the sake of mines, or slaves, but for its pastures; cattle were introduced by those who first took possession of it for the Crown of Portugal; and the Conqueror, Domingos Affonso, oddly as that appellation may appear to suit his way of life, was the greatest grazier in Pernambuco. He was a native of Mafra in the Mother Country, and so successful in his schemes of conquest, that he possessed more than fifty large Fazendas in Piauhy, and disposed of many more by gift or sale. Thirty of these estates he bequeathed to the Jesuits, in trust, for endowing maidens in marriage, clothing widows, and other works of charity: if any surplus remained from the annual produce, they were to employ it in increasing the property. Accordingly they added three Fazendas. When the Jesuits were expelled, the Crown took upon itself the trust, and the thirty-three estates continue still to be administered for the same purpose, by three Directors, who
have a salary of three hundred milreis each. The lands in Piauhy were given in sesmarias of three square leagues: between every two, a league was left common to both for the use of the cattle; but neither owner might build either house or fold upon this intermediate land. This was thought necessary, because of the frequent droughts, and consequent failure of pasturage. The owners also were jealous of neighbours, and liked their state of lonely lordship: they had some reason, considering that there were times when a watering place became of as much value as in Arabia; and that dogs were a nuisance to all cattle, except those which they were trained to guard. But this system tended to keep them in a barbarous state of manners. A house was built, usually with a thatched roof, some folds were inclosed, and twelve square miles were then peopled, according to the custom of Piauhy. Ten or twelve men sufficed for managing an estate of this extent. Part of their duty is to destroy the wild cattle and horses, that they may not decoy away the tame, or render them unmanageable. If the owner has no slaves, Mulattos, Mammalucos, and free Blacks, who abound in the Sertões of Seara, Pernambuco, and Bahia, and particularly about the Rio S. Francisco in the higher part of its course, are eager to obtain employment in these farms. These men, who hate any other labour, are passionately fond of this way of life, which not only gratifies their inclinations, but holds out to them the fairest prospect of attaining to wealth themselves. Every one hopes to become a Vaqueiro, Creador, or Homem de Fazenda, as the managing herdsman is called, in his turn. These superintendents serve for five years without pay; from that time they are entitled to a fourth of the herd every year. This gives them an interest in its prosperity, and in the course of a few years, some of them establish Fazendas of their own. A flourishing Fazenda produces annually from eight hundred to a thousand calves; but after
deducting the tithe, which in Brazil is paid to the Crown, and the fourth for the Vaqueiro, it can only export from two hundred and fifty to three hundred oxen: the cows are always reserved for breeding and home consumption; the rest are accounted for by the plague of flies, vampire-bats (from which the folds afford no security), jaguars, snakes, poisonous herbs (of which there are many kinds), and above all, by drought, which frequently converts all the grass in the country into standing hay; and when that is consumed, the cattle perish by thousands.

Maranham, Pernambuco, Bahia, and Minas Geraes, looked chiefly to Piauhy for their cattle. The communication with Maranham is easy; that with Pernambuco lies through a country, where want of rain not unfrequently occasions extreme suffering; but between Piauhy and the Rio S. Francisco, a Sertam intervenes, varying in breadth from twelve and fifteen to forty or fifty leagues, which may almost be termed a desert: this must be traversed to reach either Bahia or the Minas; and during the last five months of the year, if the season be dry, the journey becomes dangerous. Five roads, or rather tracks, across this wilderness, were used; and upon each some individuals had formed tanks, by damming the river Pontal, or some other stream, which, like that river, is dry in summer. By thus husbanding the water, when it would otherwise have run to waste, they were enabled to establish a few Fazendas; and extensive tracts of country will, in time to come, be rendered habitable by such means. Travellers upon this journey have sometimes perished for thirst, and sometimes owed their lives to the Imbuzheiro, a remarkable tree, with which bountiful Providence has blessed the most arid regions of Brazil: bulbs, about a palm in diameter, and full of water, like water-melons, are attached to its shallow roots. Arruda names this tree *spondia tuberosa*. Its fruit is smaller than a hen's egg, and, under a tough skin, contains
a succulent pulp of a grateful flavour, at once acid and sweet. 

The Brazilians make a dainty of its juice, with curds and sugar. 

This tree, and the Acajou, seem to offer means for subduing the desert part of these hot provinces. 

The people of Piauhy make a beverage from the Buriti, one of the loftiest and most beautiful of the palm tribe, but which grows only in moist or swampy places. Its fruit is about the size and shape of a hen’s egg, covered with red scales which are arranged spirally; under these is an oily pulp of the same vermilion colour. The liquor which they prepare from it is said to be nutricious and palatable; but if it be drunk to excess, it has the singular property of tingling the skin and the whites of the eyes, without in anywise appearing to affect the general health. In the low lands of Para and Mato Grosso, this tree might be of great value. The Piqui (the acantacaryx pinguis of Arruda) is of more importance to a country like Piauhy, where drought is the great evil, for it prospers in a dry and sandy soil, and produces in profusion a wholesome oily fruit, the size of an orange, of which the inhabitants are very fond. It grows to the height of fifty feet, with a proportionate girth; and the timber is good for ship-building. 

This tree is also a native of Scara, where, if it were extensively planted, it would tend to alleviate the evils of scarcity, which are now often and severely felt. The province of Scara contained about one hundred and fifty thousand inhabitants, notwithstanding—

20 The returns made by the Capitaens Mores, in 1813, shew an excess of females to the amount of more than twelve thousand, upon the whole population. But the parochial returns of the same year show only an excess of two thousand five hundred. These latter returns are said to be defective, but they fall short of the others by little more than eight thousand; and it is manifest, that this deficiency cannot affect the proportion of the sexes. There is reason for supposing that they
ing its natural disadvantages, and notwithstanding many thousands died, or emigrated, in consequence of a drought, which continued from the year 1792 to 1796. All the domestic animals are said to have perished during this dreadful visitation: the people subsisted a long time wholly upon wild honey, . . . and that food contributed to produce diseases which swept them off by hundreds. The inhabitants of seven whole parishes forsook their dwellings at that time, one and all; and indeed it seems wonderful, that such an affliction should not have depopulated the province. Yet it appears, in the course of ten years, to have recovered.

The capital, Villa da Fortaleza de Seara, is placed in a site which, though the best maritime situation in the province, has no other advantage than that the reef, which runs parallel with the shore, is rather higher there than on any other part of the adjoining coast, and therefore affords some little protection to ships at anchor: there are two openings which afford a passage through this reef, one above, the other below the town. The houses had only a ground floor. There were three Churches, a Governor's Palace, a Town-hall and Prison, a Treasury, and a Custom-house; these public buildings were small, but neat, and well adapted for their respective uses, and the town bore marks of greater prosperity, and higher civilization, than might have been expected from the circumstances of the province. It contained about twelve hundred inhabitants. Of the other towns, Aracaty was the most important for wealth and commerce: it are the more accurate of the two, because it may be suspected that men avoid enrolling their names with the Capitaens Mores, in order to avoid the military service, which is one of the great grievances in Brazil. And there is this proof of their greater accuracy, that the other returns make an excess of females among the slaves, which is contrary to all known facts; whereas the Parochial make the excess there upon the side of the males.
stands about eight miles from the sea, on the Jaguaribe, or river Jaguar, so called, not like Tigris, from the rapidity and force of its current, but from the number of the beasts which frequent its shores. The houses have a second floor, which is not found any where else in the province, but is necessary here, because the floods are sometimes so great as to enter the ground floor. The river forms a spacious bay within the bar; the entrance is exceedingly difficult: the sands accumulate, and shift; and it has happened, that during a violent gale from the sea, the bar has been completely choked. Hides and cotton were exported. The population was about six hundred. Crato, high up the country, upon one of the smaller streams which form the Rio Salgado, itself the largest confluent of the Jaguaribe, is remarkable, because the inhabitants of its district practice irrigation, and by that means are enabled to supply other parts of the province with provisions in seasons of drought. This was the most abundant and delightful part of Seara; but affections of the eyes and legs (probably elephantiasis) were endemic there. Villa Viçosa, in the Serra de Ibiapaba, had been an Aldea of the Jesuits; the site was judiciously chosen upon the borders of a lake, with beautiful woods adjoining, in a fertile and healthy country, where the nights are cooler in summer than in winter. These advantages drew thither many Europeans of the better kind, industrious agriculturists, who raised cotton, and lived in plenty. Copper is found in the Serra. This was the birth-place of Camaram, whose name is in high estimation both among Indians and Portugueze, in the provinces which were the scene of his exploits. The Indians here were numerous.

There were several other towns, which had originally been Aldeas established by the Jesuits. Throughout Seara the number of pure Indians was diminishing, while the general population increased, by the increase of the mixed breed. Pombal's
regulations had been modified in favour of the Indians, about the end of the century; it was then decreed that they should be left entirely free to dispose of themselves, that they were eligible to all offices and employments, and that a preference should be given to those among them who might choose the clerical profession. This is not the only instance in which the Portuguese Government has anticipated the feeling of better times, and advanced farther than the public mind could follow it. The Indians were not in a condition to receive the benefit which was intended for them. The intermediate process, which, according to Pombal's provisions, should have preceded their emancipation, had been neglected: no attempt had been made to instruct and prepare them for the change; and, except that they had generally acquired the Portuguese language, (in some cases to the entire disuse of their own,) they were less competent to act for themselves, and mingle as free citizens with the general population, than at the moment when their religious teachers were removed... for their morals had been corrupted, and their spirits broken, by the vulgar tyranny of the Directors, to which they and their parents had been subjected: they were as ignorant, but more vicious and more degraded. When, therefore, it is said that their complete emancipation produced no effect upon their natural indolence and apathy; that it neither inspired them with ambition, nor with the desire of bettering their condition in any way; that they are never found in the higher schools; and that very few of them learn any liberal art;... assertions which might seem to detract from their capability as a species,... it should be borne in mind, that, continuing as they did in the same circumstances, no such change could be produced by a mere act of emancipation; unless Governments could work miracles, and accomplish the end which they desire, dispensing with the means. The Directors continued to exercise authority, not of the gentlest kind; there
was this difference, that they could not employ the Indians in any compulsory service; but they were still the persons who bargained for their labour, and usually at a rate below the regular wages. The Indians receive the money themselves, and expend it as they like; and they understand their own freedom just enough to forsake any service, whenever indolence, or caprice, or the love of change, induces them. The traders of Upper Maranhão and Mato Grosso have suffered seriously by desertions of this kind, in situations where hands cannot readily be obtained; and their inconstancy is so well understood in Pernambuco, that when they are engaged to work on an estate, the overseer relies upon them only for the passing day.

The worst parts of their present character are an apparent want of natural affection, and a vile indifference regarding the conduct of their wives and daughters. The latter they brought with them from the savage state, and it has been perpetuated by the oppression under which they had lived, and the conduct of the Brazilians, who frequented their towns: the submission to which they were reduced, would alone have necessitated this prostration of mind; and this again would weaken their love for their offspring. But if natural affection did not exist, as an attribute of humanity, it would hold its place as an animal instinct; and the seeming want of it (except in a few individuals, who are monsters,) may be explained by the effects of habitual misery, and a feeling, not confined to the Indians of Brazil, that early death is a lot far more desirable than a life of hopeless labour. Let but the Priests and Magistrates of Brazil exert themselves for the general reformation of manners, by the early instilment of good principles and the just execution of good laws, and the Indians will not be found the worst members of the state; for they are certainly a docile race, and possess many useful qualities: they are quiet and inoffensive, cleanly in their persons, contented
with little, and patient of fatigue. This is their character in Seara, where they have several settlements not far from the capital, built in the form of a square, and containing about three hundred inhabitants each. Such settlements are numerous in that province; and it is said, that they might become rich and flourishing, if the Indians were more active, and the Directors more religious, more patriotic, better acquainted with agriculture, and less avaricious. They were generally employed as letter-carriers; in which occupation they walked, with a goatskin wallet upon the shoulders, at a regular pace, “unaltered by rough or smooth,” and with such perseverance, that upon a long journey an Indian would outstrip a horse.

Most of the rivers in Seara fail during the dry season. From June to December, no rain falls; but the nights are cool, and bring with them a heavy dew; and a regular sea-breeze sets strongly in from nine at night till five in the morning. It is when the other half-year passes without rain, that the consequences become so dreadful. All the esculent plants of Portugal had been introduced there, and cultivated with success: the onion alone dwindles and degenerates. English potatoes succeed there: it is curious, that the Tupinamban root, as it was called, when first introduced into Europe, should thus have obtained the name of English in its own country. The vine produces fruit twice or thrice a year, but finds something ungenial in the climate, for the grape never ripens thoroughly. The *carnauba* is the most common tree, and the most useful: the inhabitants build houses with the wood, and cover them with the leaves: they eat the fruit; the cattle are supported by the leaves, and even the trunk of the

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21 According to Cazal (2, 221.) such dearths recur every ten years. But it seems most improbable, that such visitations should be periodical.
young tree, in extreme drought; and the people prepare from the wood, at such times, a flour for themselves, of which they form a paste, bitter indeed, and nauseous to a stranger's palate, but capable of supporting life. This is the tree which produces the vegetable wax. The sugar-cane was cultivated here, as in Piauh, chiefly for distillation and for rapaduras, hard cakes of sugar formed into that shape, that it may be easily portable, and less liable to waste in conveyance. The people had begun to raise cotton. Their trade in dried meat had ceased; and what cattle they could rear, above their own demand, were driven to Pernambuco: but the Vampire-bats destroy thousands, and reduce opulent graziers to poverty. These hideous creatures are said to be more destructive than all other wild beasts. The horses are remarkably good and hardy. Every breeder of cattle in the interior has his flock of sheep and goats: the goats are milked, and children are frequently suckled by them. The goat which has performed this important service is always called comadre in the family, an appellation equivalent to that of gossip, in its original meaning. The wool is of excellent quality, and may perhaps become an object of main importance; for it has been calculated that there are not less than five thousand flocks, of two hundred each, in the province. Manufactories of this wool, of cotton, and of earthen ware, had recently been established, under the encouragement of the Governor, Luiz Barba Alardo de Menezes, who had the interest of the province at heart, and zealously promoted every thing which could tend to its improvement. Salt licks are numerous; and large fossil-bones have been found in great abundance in the lake of S. Catharina. Hurricanes are frequent in the interior, and destructive to the cattle as well as the plantations and habitations.

Seara is supposed to be about ninety leagues from east to west, and ninety from north to south, in its widest part, with a consider-
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able length of coast. The adjoining province of Rio Grande do Norte runs as far back, but is confined between latitude 4° 10' and 5° 45' south. The city of Natal (a position so highly valued during the Dutch war, that the fortress there was considered the strongest place in Brazil), contained only some seven hundred inhabitants; but was of consequence as the seat of the Provincial Government, and the port of the Captaincy. The Potengi, (which is likely to recover this its Brazilian and more convenient name, now that the Rio Grande of the South so greatly exceeds it in importance,) admits vessels of an hundred and fifty tons, and affords safe and commodious shelter for six or seven such; but the entrance is difficult: it is navigable about forty miles for large barks; higher up, only for canoes. The city is built upon a sandy soil, and was no otherwise paved, than that a few of the inhabitants had raised a brick foot-path before their own houses. Of the towns in the interior, Assú, which was one of the most considerable, did not contain above three hundred inhabitants; but it was a place of trade. There are numerous salt works near, and the river Assú abounds in fish, which the inhabitants cured for exportation. The bed of the stream is dry in time of drought; but in the proper season large barks come up to the town, which is seven leagues from its mouth. Portalegre stands less advantageously for commerce, more favourably for the health and comfort of its dwellers, two miles up the Serra, to which it has given name. Indians inhabited it, who were descended from the Payacus, Icos, and Pannatis; but the greater part of the inhabitants were native Portugueze: they raised cotton and mandioc, and enjoyed the blessings of a cool and delightful temperature, and of fine mountain springs.

Parts of this Captaincy were better peopled than might be supposed, from the size of its towns. Its whole population was estimated, in 1775, at twenty-three thousand; and if its increase
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has kept pace with that of Paraiba, as may reasonably be assumed, it must have far more than doubled since that time. Indeed, the Serra do Martins, which is only three leagues in length, contained at the end of the century four thousand communicants. The salt lakes, since the abolition of the monopoly, had attracted much trade, and consequently many settlers. Sugar and cotton were raised for exportation, but cotton chiefly, as requiring less capital, and finding a surer market. Maize, mandioc, rice, and tobacco were cultivated, mostly for home consumption. Wild bees are so numerous that wax is generally burnt. All the many species of bees in Brazil are inferior to the European; they form their cells without symmetry, and in a circular form: none of their hives are populous. There is one species which takes possession of the deserted piles of the termites. The Negroes in this Captaincy were few in number, and there were no wild Indians: the proportion of European blood had for many generations been increasing. There was no want of industry among the people: indeed, wherever indolence is the vice of the Brazilians, it proceeds from some vile prejudice, connected with slavery, not from the national character.

When the Dutch possessed themselves of Paraiba, the whole Captaincy contained seven hundred families and twenty Engenhos; in 1775, the population was estimated at fifty-two thousand; in 1812, it exceeded one hundred and twenty-two thousand, of whom seventeen thousand were slaves, eight thousand free Blacks, twenty-eight thousand free Mulattoes, and only three thousand four hundred Indians: here also, there were no wild natives. The province runs back sixty leagues; its extent of coast is between eighteen and nineteen: this, therefore, is a considerable population for Brazil, especially as two thirds of the whole surface are deemed incapable of any kind of culture, ... an error which will not be long maintained when the good
ground shall all be occupied. Flourishing however as the province was, the city bore marks of decay, because Recife, being a better and surer market, had in late years drawn to itself the produce of the Sertam, which would otherwise have been brought to Paraiba. That capital contained some three thousand inhabitants, five Ermidas, or Churches which are not parochial, a Mother Church dedicated to N. Senhora das Neves, a Franciscan, a Carmelite, and a Benedictine Convent... all three large buildings, and all almost uninhabited; the first having, in 1810, but four or five friars, the second but two, and the third but one; a Misericordia with its Hospital, and two fountains, things as unusual in Brazilian cities, as they are ornamental and useful. The Governor resided in what had been the Jesuits' College. The houses were mostly of one story; some had glass windows, and some are spoken of as noble buildings. The principal street was broad and well paved. The river Paraiba rises in the skirts of the Serra do Jabitaca, near the spot where the Capibaribe has its source. The earlier part of its course lies through an arid country, and in that part its bed is dry during the summer; but nearer the sea it receives several considerable streams. A little above the city it is joined by the Guarahu, and with this, the greatest of its confluents, and the Unhaby, it forms the spacious basion which is the port. The waters, where they enter the sea three leagues below, are divided into two channels by the Isle S. Bento, which is nearly a mile long. Vessels of one hundred and fifty tons can pass the bar, and the port is capacious and perfectly secure. Though the commercial importance of Paraiba had declined, it was likely to retain a certain degree of permanent prosperity, as the seat of the Provincial Government, and as the place where the great landholders of the Captaincy had their town residence, and passed the rainy season. The river is navigable about fifty miles above the city, to the town of
Pilar, formerly the Aldea of Cariri. There the Indians, mixed
and pure, formed the bulk of the population: but there is a
little town in this province called Montemor, which owes its
origin to the ill neighbourhood of the Whites and Indians: a
number of Whites fixed themselves in the Aldea de S. Pedro e
S. Paulo, and their quarrels with the former inhabitants were so
frequent, that it was judged expedient for the Indians, as the weak-
er party, to retire and establish a new settlement for themselves.

Cunhau, the scene of a memorable massacre committed by the
Dutch, and of the victory obtained over them by Camaram,
now a small hamlet, gives name to one of the largest estates in
this part of Brazil, extending fourteen leagues along the road
from Recife to Natal, and belonging to the Albuquerque do
Maranhé family. Besides this prodigious property, the owner
possessed estates in the Sertam, which were supposed to be from
thirty to forty leagues in extent, such leagues as, if measured
by time, are each three or four hours' journey. No better sugar
is made in any part of the country than in Paraiba: but the
cane plantations were diminishing, and those of cotton were on
the increase; partly because the cotton plant endures drought
better than the cane, still more, because of the enormous de-
mand occasioned by the cotton mills in Great Britain.

Pernambuco was one of the most flourishing parts of Brazil:
it contains more ports than any other Captaincy, and Recife
was only inferior in commercial importance to Bahia and the
Rio. That city, which has not unaptly been called the Tripoli

22 In the Serra do Teyxeira, there are some inscriptions in red characters,
which none of the persons in the neighbouring country can decypher, but which
they suppose to be Dutch. If they are merely painted upon the rocks, it is not
likely that they should be of older date, scarcely that they should have lasted so
long. Casal. 2. 200.
of the New World, contained in its three natural divisions about twenty-five thousand inhabitants, and the population was rapidly increasing. It had continued to be a place of the first importance from the time of the Dutch conquest, and no other city had derived such great and unequivocal benefit from the growth of the cotton trade. The cotton of Pernambuco was falling in estimation about the end of the last century, because of the careless manner in which it was packed, without separating the stained wool, leaves, and other impurities: inspectors therefore were appointed, and it soon recovered its repute, being superior to any other except the Sea Island. Nearly twenty-seven thousand bags, of one hundred and sixty pounds each, were exported in the year of the Removal. Recife bore some traces of old times in its appearance: narrow streets and lofty houses indicated that the inhabitants were once crowded within the protection of its walls; and a few monuments of the Dutch might still be pointed out with pride by the Pernambucans. Most of the houses had lattices and wooden balconies, as in the old part of Lisbon; some few were glazed and had balconies of iron. The shops were without windows, the door-way admitting the only light; and there was little distinction of trades, but all kinds of manufactured goods were sold by the same dealer. The Fathers of the Oratory, the Franciscans, and the Carmelites, had each a Con-

23 In 1810, Recife, (properly so called) contained 1229 families, S. Antonio 2729, and Boavista 1433; which, upon the usual estimate of five to a family, would make the population about twenty-seven thousand. This would differ little from the estimates of Romualdo Antonio, who, in 1808, called it thirty thousand; and of Mr. Koster, who stated it, in 1810, at twenty-five thousand. But I observe that Cazal, in estimating the population of Olinda before the Dutch war, allows ten to a family; and this average may perhaps not be too great in a country where slaves are numerous, and custom requires a large establishment of servants.
vent; the Bearded Italian Capuchines, and the Almoners of the Holy Land, each an Hospice. There was a Recolhimento, and an Hospital for Lepers. The Episcopal Palace was called magnificent. The Governor resided in the Jesuits' College: the place of the Jesuits, as instructors of youth, was supplied by Royal Professors of Rhetoric and Poetry, of Latin, and of Philosophy; in no other good respect was it supplied by the Religioners who had survived them. There was a Theatre, miserably conducted, but good enough for the wretched farces which were performed there, for in dramatic composition the Portu­guese are poorer than any other people who have a national literature. There was also a Foundling Hospital established in 1790, by the Governor, D. Thomas Joze de Mello. The streets of Recife were paved, but not those of the middle town, nor of Boavista: this latter division of the threefold city is the only one capable of increase, and consequently sure to become the most extensive: it has therefore justly been regretted, that the Senado should not have interposed its authority, and compelled all persons who built there to proceed upon a regular and well arranged plan. Water-drinkers as the Portu­guese are, this populous town was still without an aqueduct, and water was brought by canoes, either from the Capibaribe above the influence of the tide, or from the Beberibe at Olinda, where a wear was built to prevent the salt water from passing up; at this wear canoes took in their lading, four and twenty spouts being placed

24 In the first year one hundred and thirty children were received, and seventy-six of these died within the year: a dismal account! But the proportion of deaths has been far greater in establishments upon a much larger scale. The two most dreadful instances are those of Lisbon and of Dublin, the latter perhaps the most frightful example of human wickedness that ever was recorded for the shame of human nature.
for that purpose, and they carried it in bulk for sale. The well
water is brackish and bad. The environs of Recife are delight­
ful; and there the wealthy townsmen have their summer resi­
dences, in low, neat, unassuming cottages, amid gardens of
pomegranates, lemon, orange, and other trees, alike beautiful in
their blossom and their fruitage, and perpetually green. The
climate is good, and the heat is rendered tolerable, even in the
hottest season, by the sea-breeze, which throughout the year rises
about nine in the morning and continues till midnight; the land­
breeze then succeeds to it, and the half hour's interval, which
sometimes occurs in the morning between the two, is the most
unpleasant part of the day.

Olinda makes so fine an appearance from the sea, with its
Churches and Convents, and houses all dazzlingly white, inter­
spersed among trees and gardens on the sides and summit of the
hill, that the exclamation of Oh beautiful! which gave occasion
to its name, has often been repeated by those who behold it.
The hill is steep towards the sea, but declines gradually on the
land side; and the view which it commands is magnificent. The
city covers a great extent of ground, many parts not having been
rebuilt: hence, a certain air of depopulation and decay is felt,
which, however, accords with the quiet collegiate character of
the place. It contained a Recolhimento, a Misericordia, and
Convents of Franciscans, Benedictines, and Carmelites, both
shod and barefoot. The Episcopal Palace was in a dilapidated
state, and the Governors were no longer required to reside half
the year there, so compleatly had its political importance merged
in that of Recife. The Jesuits' College was converted into a
Seminary, not yielding in repute to any other in Brazil. It had
its royal professors of Latin, Greek and French, Geography,
Rhetoric, Universal History, Philosophy, Design, Ecclesiastical
History, and Theology dogmatical and practical,.. high sound-
ing words, under all of which how little of each was meant! The Pensioners paid one hundred and twenty milreis annually. The Bread-fruit, the Oriental Pepper, and the large Sugar Cane from Otaheite, were raised in the Botanic Garden, and distributed to any persons who were willing and able to cultivate them. The population consisted of about eleven hundred families: it contained more than two thousand five hundred before the Dutch war; but if Olinda had not been burnt during that contest, great part of its inhabitants would nevertheless have been drawn off by the growing business of Recife. Its decay is an accidental and local consequence of the general prosperity. Iguarassú also had decayed from a similar cause, the weekly cattle-fair having been removed from thence to Goiana; but it was still a place of considerable importance, from whence much sugar was embarked for the capital: it contained about eight hundred inhabitants, and the only regular inn in Pernambuco, for even in Recife, there was neither inn nor lodging-house! This establishment was for the convenience of travellers between Recife and Goiana. The latter town contained between four and five thousand inhabitants, and within its term, or district, five times that number, and some twenty Ermidas, or Chapels. Magdalena, the chief settlement upon the Lagoas, had increased to a large town, which was the capital of a flourishing Comarca. In the early part of the eighteenth century, the average yearly exportation of tobacco from this district was two thousand five hundred rolls, of eight arrobas each, almost two hundred weight; and this of such quality, as to bear a price fifty per cent. higher than the tobacco of Bahia. Latterly its culture had given place to that of the sugar cane. Towns and villages were rapidly increasing in this southern part of the Captaincy; and every where a considerable trade was carried on with the Sertam, for the whole interior was now explored, and inhabitants were scattered
over it in every part: so great a change had been silently produced since the time of the Dutch, when cultivation was found only in patches along the coast, from Recife to the Potengi, and extended inland never more than one or two and twenty miles, seldom more than from twelve to fifteen. Since the expulsion of the invaders, the inhabitants had continued to multiply, without any drawback from war, and, for about a century, without any visitation of pestilence. In 1775 the population was estimated at two hundred and forty-five thousand; and it is known that the adjoining province of Paraiba had more than doubled its numbers since that time.

The Sertanejos, as the inhabitants of the Sertam are called, were in a curious state, to which the history of the Old World, neither in any time nor place, affords a parallel: because, in barbarous ages heretofore, the institutions and habits of all countries were formed with reference to war, war being the motive by which men were associated. The evil of those ages is passed; but to the feelings and virtues which they evolved in their turbulent course, the noblest European nations owe their best and proudest characteristics. It remains to be seen hereafter what will be the character of those nations who have passed through no such discipline: from all that has hitherto appeared, the inference is not favourable. In the Old World also the tendency of events had always been to collect men into states, or where society was in its rudest stage, into clans... thus every where binding them together by ties of mutual dependance: but in the New, the tendency has been towards segregation, and a sort of savage independance. This tendency in Pernambuco would have rendered each generation more barbarous than the last, if the natural process had not been counteracted by the civilizing influence of commerce, extending rapidly to all parts from the coast. Owing to this influence, decencies, and even comforts, were found upon
the Fazendas, or cattle-estates, in this part of Brazil, which
would be looked for in vain among the wretches of Paraguay
and the Plata. In the poorest cottage of Pernambuco, Paraiba,
Rio Grande, and Seara, water is served before and after every
meal, as in the days of chivalry in Europe; an earthen bason,
or a half-gourd, supplying, in humble dwellings, the silver vessel
which is displayed in the habitations of the opulent. A table is
found in many cottages; but more generally the custom prevails
of sitting on the ground, as still retained by the lower orders in
Portugal. Knives and forks are superfluities, of which those
orders in Brazil had not yet acquired the use. Hammocks served
always for beds (even Europeans soon learn to prefer them),
and frequently for chairs or sofas. The home-dress of a Sert-
tanejo consists merely of shirt and drawers; abroad, he wears
a frontispiece, or half-pantaloons of leather, tanned, but undres-
dressed, tied round the waist; a tanned goat-skin over the breast,
and fastened with strings behind; a leathern jacket, which is
generally thrown over one shoulder; a leathern hat, shallow in
the crown, and narrow in the brim; slip-shod slippers of the
same rusty colour as the rest of his leathern habiliments, and
spurs fastened upon his naked heels. A sword and knife are
his constant weapons, and frequently he carries a large pistol.
Upon a journey he usually takes a hammoc and a change of linen,
and perhaps a pair of nankeen pantaloons, rolled up in a piece
of red baize, and fastened to the saddle. The home-dress of the
women consists of a shift and petticoat, no stockings, and often-
times no shoes; but they never go abroad barefoot, nor without a
large piece of white cloth (sometimes of their own manufacturing)
thrown over the head and shoulders, as in Portugal,...a cleanly
and convenient fashion, which affords good protection from the
sun. The petticoat was of the calico of the country, and some-
times died red with the bark of the coipuna, which is also used
for dying fishing nets, because it is supposed to preserve the
thread. Children of both sexes are generally naked till they
approach the age of puberty.

There are no wild cattle in these Sertoens; nevertheless, kine
are so numerous, that the people live too much upon meat; they
eat it thrice a day, taking with it piram, which is a paste made of
mandioc flour, rice occasionally, less frequently maize; and,
in default of all these (which are generally brought from the
more fertile country nearer the mountains, or nearer the coast,) the
dough which is made of the pith of the carnauba. Sometimes
curds are eaten with the meat. They are fond of the kidney-bean in its dry state, in which state it is much used in Por-
tugal; but they think sallads fitter food for beasts than for men,
and make no use of any green herbs whatsoever: a change in
this respect, as rendering horticulture necessary, would be an
advance in civilization. Wild fruits are so numerous, that they
cultivate very few; they raise however the water-melon. They
milk both cows and goats, ... a work which is performed by the
men; and they make cheese, which is excellent when new, but
becomes tough if it be four or five weeks old: their skill in
the dairy extends no farther. Irish butter finds its way into the
Sertoens of Pernambuco, and acquires, as well may be sup-
pposed, a potent flavour upon the road. The great agents of im-
provement among these people are the pedlars, who travel about
with the calico of the country, earthen ware, either the white
porcelain of Europe, or a dark brown kind made by the civil-
ized Indians of Pernambuco (there called Caboclos), small
kegs of rum, Irish butter, tobacco, and snuff; rapaduras, or
sugar-cakes, spurs, bits, and other gear for horses, (saddles ex-
cepted, which the Sertanejos make for themselves,) and even
trinkets of gold and silver. They seldom receive payment in
cash, but take hides, cheese, and cattle of all kinds, which they
convey to the coast, or some convenient market, and exchange for goods; thus carrying on their trade almost without money. The Pedlar's return is made about once in twelve months, and the profits are in proportion to this, and to the trouble of bartering (which implies two dealings in place of one): they amount, it is said, to two or three hundred per cent.

The Sertanejos had already acquired the worst part of the spirit of trade: they would over-reach the persons who dealt with them if they could, and looked upon a successful trick as an exploit to be vaunted; yet, in other respects, they deserved the praise of being frank and generous. With regard to women, they were in that state of profligacy, in which men, judging of their own wives by those of their neighbours, and of their neighbours by themselves, are at once debauched, jealous, and vindictive. From this cause murders were frequent: the laws, which are scandalously administered throughout the Portuguese dominions, scarcely possessed the slightest influence in the Sertos of Brazil; and consequently, every man who was wronged took vengeance for himself. But the state of religion was not such as in any degree to diminish the necessity for them. In the thinly peopled parts of that country, parishes are of enormous extent; and there is not perhaps a church within eighty or an hundred miles. Certain Priests, therefore, obtain licenses from the Bishop to itinerate and perform what, in Roman Catholic countries, are regarded as the essentials of religion. One of these Itinerants sets out with a portable altar, so constructed as to go on one side of a pack-saddle, and with the apparatus for saying mass. The boy who drives the pack-horse assists at the mass; and wherever customers can be found to pay for the ceremony, the altar is erected, and the performance takes place. The price varies according to the zeal and means of the parties, from the value of three or four shillings, to as many pounds; sometimes a much larger
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sum, and not unfrequently the Priest is paid in cattle. These men baptize and marry, and are unquestionably useful in keeping up forms which are essential to civil society, and even in supporting a blind and ignorant belief... for the corruptions of the idolatrous Church of Rome, gross and monstrous as they are, are better, far better, than utter irreligion. It is a fatiguing, but a gainful employment; and it may be suspected, that these Itinerants are more influenced by the profits and the license of this way of life than by any worthier motives. They are supposed to make from one hundred and fifty to two hundred pounds a year, which is a large income in Brazil, especially for persons who are bound to celibacy.

Badly however as the laws were still administered, there had been an evident amendment of late years; they were still too often broken with impunity, but they could no longer be openly and impudently defied. There were a set of ruffians, calling themselves Valentoens, or Bravo, who used to frequent fairs and festivals for the pleasure of taking up quarrels, and intimidating all other persons. They would take their station at a cross road, and compel all passengers to dismount, take off their hats, and lead their horses till they were out of sight... or fight, as the alternative. A struggle against one of these desperadoes, armed with sword and knife, was more perilous than the roughest encounter of a knight, with spear and shield. They trained dogs of extraordinary size to be as savage as themselves, and yet in such obedience that they would drink rum at command; and they wore green beads around their necks, which were believed by the credulous to have the virtue of rendering them invulnerable. So many of these knights-errant of vulgar life came to their deserved end, that toward the close of the last century the race became extinct. A custom prevailed in Paraiba, to the great annoyance and danger of peaceable people, which the...
police long since had put down in the Peninsula, lax as it is both in Portugal and Spain. Men went about the town at night, wrapt in large cloaks, and with crape over their faces, and in that disguise committed any excesses to which they were excited by the cruelty or the wantonness of their temper. The late Governor apprehended all who were found in this dress; some of the principal inhabitants appeared among them; but this detection sufficed to prevent any repetition of the offence. The same Governor arrested a most ferocious ruffian of half-blood, who kept the whole country in terror; carried off innocent women from the houses of their parents; and, without scruple, murdered those who attempted to oppose him. This villain presumed upon his connections, because he was the bastard of a great man in the Captaincy; and indeed the influence upon which he depended was such, that the Governor was obliged to forego the intention of putting him to death. Justice however was not wholly evaded: he was ordered to be flogged; and when he maintained that he was not liable to this ignominious punishment, being half a Fidalgo, the Governor admitted the plea so far, that he directed him to be flogged on half his body only, and left him to determine which was the Fidalgo side: after this he was transported to Angola. A family, by name Feitoza, possessed large estates in Piauhy and Seara, and abusing their power, like the Poderosos in the worst times of anarchy, behaved with audacious violence, and even put people to death who offended them, or refused to obey their commands. The head of the clan was Colonel of the Ordenança in his district: he enlisted in his own service deserters and murderers, who had committed the crime from personal motives, not in pursuit of plunder; and he had above an hundred such desperadoes at his command, a no inconsiderable force in that thinly-peopled country. The Governor of Seara, Joam Carlos, received secret in-
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It was a service of great danger, and the Governor had recourse to a stratagem which must have been painful to his honourable mind. He apprized Feitoza that he should visit him for the purpose of reviewing his regiment, and accordingly went to his house, with ten or twelve followers. The review was held: the men were dismissed, weary with the exertions of the day; and when Feitoza thought his guests were about to retire for the night, the Governor suddenly presented a pistol to his breast, and told him, that if he made the least resistance, or attempted to give the alarm, he would immediately fire, though at the certain cost of his own life also. Such of Feitoza's people as were present were, in like manner, surprised and secured, taken out at a back door, mounted on horseback, and carried away. They rode fast all night, and in the morning reached the coast, where a vessel was lying off and on; jangadas were ready for taking them on board; and the embarkation was hardly effected, before Feitoza's people came in sight, too late for the rescue. The Chief was sent to Lisbon, and thrown into prison, where he is believed to have died about the time of the removal to Brazil, or to have been set at liberty by the French.

But the age of the Poderosos was over. Men possessed of that power which is the consequence of great property, were, in these parts of Brazil, found chiefly in situations favourable for the export of their produce, and therefore more under the cognizance of Government, and within the influence of the spirit of the times. Such persons, instead of disturbing order, and impeding the progress of improvement, were the great promoters of civilization; their lives were not merely inoffensive, but eminently useful; and they practised a liberal and magnificent hospitality, wherein the courtesies and elegancies of the Old Country appeared in the midst of colonial and semi-barbarous profusion.
The long Dutch war had left behind it permanent good in these provinces; the Pernambucans appealed to the achievements of their ancestors, as conferring upon them a proud distinction among the other Brazilians; and the representatives of the great families, who had distinguished themselves in that tremendous struggle, had the true stamp and character of nobility. Everything had an air of permanence about their estates. None of their slaves were ever sold, from a feeling too noble in its nature and origin, and too beneficial in its effects, to be called pride, though pride was mingled with it. In a state of slavery, it is a blessing thus to be attached to the soil. The slaves in these circumstances had all the comforts which they required in such a climate: their huts were neat; they had their gardens, in which they cultivated bananas and tobacco; and they reared pigs and poultry. Those who were born upon the estate were sometimes permitted to add one of the family names to their own: even if they were not attached to their master, they were proud of the family to which they belonged; and something like clanship existed among them.

The estates belonging to the Monastic Orders had a similar character of stability. There also the slaves were never sold; and the treatment was so paternal, that corporal punishments were neither permitted nor required. This course had been pursued so long that the slaves were almost all children of the soil; and hence the good consequence resulted, that the sexes were equal in number, the inequality between them being one of the great evils of slavery. The Brazilians have guilt enough to answer for on that score, but they have never entertained the infamous opinion, that the Africans are incapable of feeling the affections, and observing the moral and religious relations of the marriage state. In this part of Brazil, they have universally endeavoured to make their slaves as good Christians as themselves: these poor creatures are not suffered to remain without the hopes and consolations of
religion, blessings which are not lessened by the corrupt form in which Christianity is presented to them. It is a matter of course, that the newly-imported African should be baptized as soon as he has acquired a tolerable knowledge of Portuguese, and can repeat a few prayers; and it is on his part a matter of desire, that he may be upon a footing with his countrymen and fellows in captivity, who, while he is unbaptized, regard him as an inferior, and fail not in their quarrels to upbraid him with the appellation of Pagan. Early marriages are encouraged upon the conventual estates, because a sense of what is right and just cooperates with the principles of economy upon which the property is managed. The children are carefully instructed in their religion, and the evening hymn to the Virgin is sung by all the Negroes as a daily duty. The slaves provide themselves with food, for which purpose the Saturday in every week is allowed them, besides the holy days and Sundays: the holy days are about three and thirty in the year; and to the honour of the Portuguese Government, when some of them were so far abolished in Portugal that people were permitted on those days to follow their usual occupations if they were so inclined, the permission was not extended to Brazil, from a principle of humanity, lest the slaves should be deprived of that time which was their own, either for labour or for rest. Almost every kind of work upon the conventual estates is done by the piece, and conformably to the wise and humane principles of the establishment, the task is such as is usually accomplished by three in the afternoon; for it is performed willingly, and therefore well. Those who are industrious employ the remainder of the day upon their own grounds. They have sufficient motives for industry: the laws empower a slave to demand his freedom, whenever he can offer to his owner the price which was originally paid for him, or which he is considered to be fairly worth in the market.
This prospect induces children upon these estates to solicit that they may begin their regular labour, before the age appointed by the rules; because they are not allowed to possess ground of their own before they work for the estate. If a boy shows an aptitude for any particular trade, his inclination is consulted. The only regulation which makes the evil of slavery felt is, that the male slave may not marry a free woman, though the female is not prohibited from marrying a free man: the reason of this distinction is found in the principle of old law, that the children follow the condition of the mother; and in the one case the population of the estate is increased, in the other a free family would be introduced, which would obviously be injurious. A notion prevails among the Benedictine slaves, that they are the property, not of the monks, but of St. Benedict himself, the monks being only his stewards upon earth: and this whimsical opinion has the comfortable effect of making them fancy themselves privileged persons both in this world and in the next.

Thus upon the great family estates slavery has something of the feudal character; upon the conventual, much of the patriarchal one. Among the small proprietors, who are mostly people of colour, it is alleviated, as it is among the Orientals and among savages, by the parity of condition in all other respects, between master and slave: they work together and fare alike, and this equality induces a sense of honourable pride in the slave; he enters into the interest and the feelings of the family of which he is a member, and will not suffer a word to be spoken against his master without resenting it. The character and description of the owner may plainly be understood by the appearance of the slaves; upon estates where the proprietor is not resident, or which are in the hands of a speculator of little or no capital, (too large a proportion are in one or other of these predicaments,) the Negroes have neither time, nor strength, nor
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heart, to provide any comforts for themselves. The usual routine
is, that the slaves begin work at six o'clock, and continue till
half past five, or six, with intervals of half an hour for breakfast,
and two hours at noon. Sometimes, there is home work for an
hour or two after the field labour; and in crop time, which is
from four to six months, they work through the night as well as
the day, being relieved every six hours. The slave receives in
the year two shirts and two pair of drawers, and perhaps two
straw hats: he has a mat to lie on, and a piece of baize for a
coverlet. If the master feeds him instead of allowing him the
Saturdays for raising his own provision, his food consists of
manioc flour and jerked beef, or salt-fish: the Saturday's work,
even with the aid of holy days, is not sufficient, unless he work
for his master by the piece, and is thus enabled to win time for his
own use. Instances of abominable cruelty sometimes occur in
the treatment of slaves; but they are less frequent than in former
times, and excite a very general feeling of indignation and ab-
horrence. It is observed, that slaves when made overseers are
more unmerciful than freemen, and men from Europe than
natives of the land; and that women are more cruel to their
slaves than men. A Negro who finds his life hopeless as well
as miserable, will sometimes tell his master that he is determined
to die; and when this resolution is formed, the event seldom fails
to follow: he falls into a species of atrophy, so common
among the slaves as to be classed among their peculiar diseases
by the name of the banzo, loses his appetite, pine, and becomes
almost a skeleton before death sets him free. This has some-
times been accounted for by their eating lime and earth: more
likely, the strong determination of a desperate will brings about
its end by persevering and intense desire: for the habit of
eating earth and lime prevails among Black children, Creole and
African, the free as well as the slaves, and among both sexes; it

Koster on
Slavery. 323.
Usual state
of the slaves.

Koster on
Slavery.
312—313.

Do. 329.

Do. Travels.
426. 463.

Do. 431.

Oliveira
Mendo.
Mem. Econo-
maticos. 1.
4. p. 36.
seems to be partly habit, partly disease, but a disease for which coercion is the cure. Ill-used, or indignant slaves, sometimes put an end to their sufferings in a more summary way. This is frequent among the Gabam Negroes, a tall, handsome race, accused of cannibalism in their own country, and of all Africans the most untractable. Whole lots of them, when purchased together, have destroyed themselves, or pined to death.

But slavery has mitigations in Brazil which are unknown in the British Columbian Islands. There are privileges and harmless enjoyments connected with Catholic superstition, whereby the hours of bondage are exhilarated. As N. Senhora da Conceição is the great Diana of the Whites, N. Senhora do Rosário is the peculiar patroness of the Blacks; she is even sometimes painted as a Negress. The slaves have their religious fraternities, like the free part of the community: it is an object of great ambition for a bondsman to obtain admission into one of these, still more to be chosen one of the officers and directors; and he will even expend part of the money which he is hoarding for his own redemption in ornamenting Our Lady, that he may appear of some importance in the Brotherhood. The law which empowers them to purchase their own freedom, is sometimes set at nought by the master; but not frequently, for by so doing, the public opinion is offended. A slave, who is exerting himself for this purpose, is always distinguished by his industry and steady conduct. In large towns many slaves are employed as handicrafts, boatmen, or porters, paying to their owners a certain sum weekly: such men, if they do not fall into evil habits, to which their way of life exposes them, may redeem themselves in ten years, allowing largely for their necessary expenses, and something for indulgence. Female slaves are less able to provide for their redemption, but they are not wholly without means: they make sweetmeats and cakes for sale, and some of them are hired out
as domestic servants. Many are emancipated at the death of their owners; and rich proprietors generally set some at liberty during their life time. The woman who shall have reared ten children, is declared free, by a law more benignant in appearance than in reality, because its benefits can but possibly extend to very few; and it becomes a cruel aggravation of the keenest of all griefs, when the parent forfeits her claim to liberty, because of the death of her child. A more effective law, worthy of introduction wherever the abomination of slavery is permitted, provides, that the owner shall manumit an infant at the font, if any person offers twenty milreis, as the price of its freedom. Free-men frequently emancipate their illegitimate offspring in this manner; and it is not uncommon for the sponsors thus to confer the greatest of all benefits upon the babe for whom they pledge themselves. In the hope of this, a bondswoman sometimes requests persons of quality to become sponsors to her child; thinking, that either at the ceremony, or at some future time, from feelings of kindness or of dignity, they will not suffer their god-child to remain a slave; for this tie is highly regarded in Brazil. The godchild never, in any rank of life, approaches the sponsor without asking a blessing; and a master seldom or never contracts this relationship to one of his own slaves, because, it is said, that it would prevent him from ever ordering him to be chastized. The clergy are, as it becomes them to be, the friends of the oppressed. Negroes, who had belonged to a Priest, if they are transferred into the hands of a layman, are said to be the most unfit for work of any in the country; a proof that they have been treated with unusual indulgence and humanity. The slave who stands in fear of punishment, takes refuge with a Priest, if he can, and is invariably sent back with a written intercession for pardon, which, in such cases, is invariably granted.

Koster on Slavery. 326—329.
It is not easy for a Negro to escape from slavery in these Captaincies, where there are no wild Indians who can receive and shelter him. An African is known everywhere by his shibboleth, and is certainly secured, unless he can give a satisfactory account of himself. Creoles and Mulattoes have a better chance, because they may have been born free; and men of this description, when they obtain their freedom, generally remove to a distance, and settle where their former condition is not known: whereas, the manumitted African carries about proof of his servile origin in his speech; and knowing this, finds it to his advantage to remain where the good character, by which he has gained his liberty, may still avail him. The reward for apprehending a runaway slave is considerable; and the Capitaens do Campo are always upon the alert. In Pernambuco they are almost without exception Creole Negroes, all men of the greatest intrepidity: they have large dogs trained to scent the fugitives in the woods, and, if need be, to pursue and bring them to the ground. Sometimes a few poor fugitives succeed, and form a Mocambo in the woods, where they subsist upon wild fruits and game. But this is a precarious way of life; and though, because of their thorough knowledge of the thicket, it is difficult to appre-

25 Mr. Koster mentions a cruel case, which occurred a few years ago at Recife... A Negro and his wife who had escaped, and long been given up as dead or irrecoverably lost by their owner, were discovered, after sixteen or seventeen years, and brought back into the house of bondage with five children, all born and bred in freedom, and now condemned to slavery! Among them was a girl of fourteen, and a youth of sixteen! The master put them in confinement till he could dispose of them to a slave-dealer, and they were then shipped for Maranham... a destination with which refractory Negroes in Pernambuco are threatened, as the most formidable of all punishments. It is scarcely possible to conceive a more cruel case than this; and the cruelty was not more in the individual, than in the system... Like Shylock, he only claimed just as much human flesh as the letter of the bond gave him.
prehend them, they have not collected in any force in these Captaincies, since the memorable destruction of their great establishment under the Zombi.

The free Creole Negroes in this province are a fine race of men, mostly employed in mechanical trades. There are two regiments in Pernambuco, in which men and officers must all be pure Blacks: these regiments are called the Old and New Hen­riques, in honour of Henrique Diaz, whose services are still re­membered gratefully by the Pernambucans in general, and enthusiastically by those of his own colour. Their uniforms were white cloth, turned up with scarlet: their appearance was military and imposing; their discipline not inferior to that of the White regiments. Neither men nor officers received any pay; the honour of the service contented them, and that feeling was a sure pledge for their fidelity. There were also Mulatto regiments. The free people of colour were an industrious and useful part of the population: most of the maize, mandioc, and pulse, with which the towns are supplied, was raised by them upon small pieces of ground, which they rented of the great pro­prieters at a low rate. About Recife, and other large towns upon the coast, the mixture is chiefly Portugueze and African. More Mamalucos are found in the interior; they are finer in person than the Mulattoes, and of a more independant character; for though the Negro despises the Indian, the Mulatto looks toward his White relations with a sense of inferiority, as if the brand of bondage were upon his skin; but the Mamaluco has no such feeling. The women of this mixture excel all other classes in beauty. It is remarkable, that the Gypsies have found their way into Pernambuco: they lead the same kind of vagabond life there as in Europe; but they seem to traffic more, and to pilfer less: their ostensible business is to buy, sell, and exchange horses, and gold and silver trinkets. They pay no regard to any religious
The last wild Indians in this great Captaincy were the Pipipan, Choco, Uman, and Vouvé tribes; neither of them numerous, each speaking a different language, but apparently of the same stock; and each at deadly enmity with all the others. They possessed a territory of some thirty square leagues, between the rivers Moxoto and Pajehu, a rude and arid country, far in the interior, where they lived upon wild fruits, wild honey, and the produce of the chase. Whatever they killed, they broiled or roasted whole, neither plucking the feathers of the birds, nor skinning the beasts, nor taking out any part of the intestines. The men were altogether without clothing; the women wore an apron of fine elastic net-work, or of a long thick fringe, made from the thread of the croatá with some elegance. Bows and arrows were their only weapons. A man might have only one wife; and it is said, that adultery was unknown among them, and that they regarded it with horror, when practised by their Christian neighbours; hence the supposition seems probable, that their forefathers had at some time been under the tuition of the Missionaries. At the beginning of the present century they were persuaded to settle each in an Aldea, and cultivate the ground: nor was any fault imputed to them in their domesticated state, except that, retaining their old passion for the chase, they could not easily be made to understand, that the sheep and cattle of the neighbouring Fazendas were not fair game.

Horticulture was rapidly increasing in the vicinity of Recife, chiefly through the exertions of some good colonists from the Mother Country and the Azores; the markets therefore were well supplied with esculents of European origin. In the time of the Dutch, the island of Itamaraca produced the best grapes in Brazil: the vine is now neglected in that island. It is found in gardens about Recife and Olinda, but wine is not made.
onion dwindles, and becomes oblongated. English potatoes deteriorate the first year in size, and acquire a sweetishness afterwards. The olive has not been naturalized, nor is it needed in a country where the cocoa abounds. The cocoa is not indigenous in Pernambuco; but of all the trees which the Europeans have introduced, it is far the most important. To save trouble in watering, the nuts are frequently set in a row under the eaves of a house, that they may have the benefit of all the rain which falls: at twelve months growth they are transplanted, after which they require no other care than weeding: at six or seven years they bear fruit, and from that time yield a regular income to the owner, without labour or expense. The nuts are gathered four times a year, and form one of the chief articles of internal trade; they serve both as meat and drink; they produce a fine oil, and are in general use in cookery. The tree will become still more valuable when the excellence of its outer shell, as a substitute for hemp, shall be more generally understood. At the beginning of the century it was not used for that purpose. It has been calculated that the island of Itamaraca produced annually at that time not less than three hundred and sixty thousand nuts; and cocoa trees grew along the whole coast, from the river S. Francisco to the Mamanguape, an extent of ninety-four leagues: the husks from all these trees were suffered to accumulate where they fell, till the owners of the ground made bonfires to consume them. But in the year 1801, Dr. Manoel Arruda da Camara, a botanist of distinguished talents, received orders from Lisbon to report what plants there were in the country which might supply the want of hemp and flax; and from that time the coire, or cordage of the cocoa, seems to have been introduced. Several plants were found, from which the fishermen made line for their nets: and it was ascertained, that a fibre finer, and at the same time stronger, than the best European
flax, may be obtained from the pine-apple plant, which, in that country, may be had in any quantity, for it grows better in sand than in clay, but well any where: it is hurt neither by sun nor by rain; no insect, in that land of insects, injures it; and weeding is all the trouble that an ananazal, or pine-yard, requires.

The plant is worth cultivating in Pernambuco for its flax alone, which is so easily prepared, that in one day it is fit for spinning. Arruda advised, that the guinea-grass (panicum altissimum) should be introduced, which would be invaluable in the interior, where droughts are so frequent. He suggested also, that for the dry and flat Sertoens, between the Rio S. Francisco and the Serra de Ibiapaba, the camel and the dromedary are as well adapted by nature, as for the sandy deserts of Africa and Arabia. ... The Minister, by whom this suggestion shall be adopted, will be remembered in history as one of the benefactors of Brazil. The Sertanejos, who suffer severely from the dry seasons, take advantage of them to entrap the wild pigeons, which cross their country in great flights. After the rivers are dry, water is still preserved in clefts of the rock: the birds as well as the people know these places: near them, at such times, they dispose vessels with an infusion of the maniçoba brava; the bird takes the deadly poison, and unless it be instantly rejected, dies in a few seconds; but is not considered unfit for food, because of the manner of its death.

Pernambuco touches upon Paraiba, Seara, and Piauhy to the north, and upon Goyaz to the west: from Seregipe and Bahia it is divided by the Rio S. Francisco, and by one of its larger confluentes, the Carynhenha, from Minas Geraes. The S. Francisco is the greatest river that enters the sea between the Orellana and the Plata. Its sources are in the heart of Minas Geraes; in the Serra da Canastra, whence the counter streams flow into the considerable rivers that join the Parana from the north and east. A long part of its course lies through the province in which it rises, where it
receives part of the waters of the Forbidden District, and is joined by other streams which are believed to be rich in diamonds and in gold. When it enters the Captaincy of Bahia it flows through a desert country; and the upper part of its course, when it touches Pernambuco, is not through better land. Toward the close of the eighteenth century there were no other inhabitants upon its banks, in the upper and middle parts of its long course, than a few fishermen, who subsisted upon what they could catch, and carried on a little trade in salt; and scattered vagabonds, rather more numerous, who, having fled from the private vengeance which they had deserved, or the public justice which they had provoked too long, resorted to these Sertoens, and supported themselves by stealing cattle from the Fazendas. But settlements were now rising there, and the salt trade from Pilam Arcado to Minas Geraes was becoming a source of industry and wealth. Pilam Arcado was a growing village, about three hundred and fifty miles up the river, containing some three hundred families: the inhabitants of its district exceeded five thousand. The salt lakes near were upon proprietary grounds; nevertheless they were considered common property, by which any persons might profit; the heat of the sun suffices to crystallize the salt; and the increasing demand from Minas Geraes made the people active and numerous. While the S. Francisco flows through the mountainous country it receives many considerable rivers; but so few from the arid Sertoens of Bahia and Pernambuco, that it probably loses more water by evaporation there than is supplied by all its confluents in that part of its course; and in fact it is navigated by larger boats in the upper than in the lower country. The upper navigation ends at Vargem Redonda, a village in Pernambuco, below the mouth of the Rio Grande. At the mouth, as the name implies, is the Villa da Barra do Rio Grande, a trading town well supplied with fish and meat, and with a population, including its parish, of
above one thousand families. The S. Francisco at this point is
a mile broad, and the passage there is much frequented, being in
the line from Piauiy and the whole intermediate Sertam, to Bahia
and the Mines. Thus far barks are used upon the river, and
ajojos, which are two or more canoes fastened together and con-
ected by a platform. From Vargem Redonda there is a long
portage of twenty leagues, to Canindé; the river along this part
of its course flows through a contracted channel, and makes
many rapids and falls, ... one of such magnitude that the spray is.
visible from the mountains six leagues distant, like the smoke of
a conflagration. Below Canindé the voyage is performed only by
ajojos: a strong current carries them down, and the wind sets up
the river regularly from eight in the morning, blows through the
day with more or less power according to the season and the age
of the moon, freshens always in the evening, and sometimes dies
away at midnight, but generally continues till dawn. From Ca-

Town of O
Penedo.

nindé to O Penedo, which is the sea port, the distance is thirty
leagues. O Penedo, or the Rock, contained, in 1806, about three
hundred families, mostly Azorites, or European Portuguese; and
after having for a century and half continued poor and unpro-
gressive, it had become a busy, and a flourishing place. Instead
of its old wooden hovels, substantial and handsome stone houses
of two and three stories were erected. There were five Ermidas,
the Mother Church, a Franciscan Convent, and a Professor of
Latin. The river here, seven leagues from its mouth, is a mile
in width: it rises only three feet at spring-tides: but the town is
exposed to injury when the freshes come down; and one tremen-
do us flood is remembered, when the water rose twenty feet.
The river disembogues by two mouths of very unequal size: the
northern, which is much the largest, is half a league broad, but
so shallow, that smacks can only enter at high water, and must
wait for the spring tide before they can get out.
The subordinate province of Seregipe d’El Rey, lying between Pernambuco and Bahia, with twenty-six leagues of coast, and extending about forty leagues into the interior, has no natural advantage for commerce, like the adjoining Captaincies, and was therefore far behind them in advancement; yet it had not been stationary during the general progress. At the close of the seventeenth century, some Poderosos broke open the prison to release some of their followers, set the Governor-General at defiance, and tyrannized over the scanty and scattered population. But when they found that they were too near the seat of power to persist in such courses with impunity, they sued for pardon and obtained it, on condition of reducing the remaining Tupinambas, who still annoyed the settlers. This they in part effected, and the good work was completed by the Missionaries. A Mamaluco, by name Christovam de Mendonça, who remembered this insurrection, died in the year of the Removal, at the age of one hundred and thirty... so hale an old man, that he worked at his business, as a potter, till the year of his death.

The province contained seven towns, besides the city of Seregipe, or S. Christovam. That city, after two removals, had finally been well situated upon high ground, on the Paramopana, five leagues from the sea: sumacas ascend to it, and load there with sugar and cotton. It is described as a considerable and populous town, with two Convents, ... Franciscan and Carmelite, ... a Misericordia, two Chapels, ... the one of N. Senhora do Rosario, the Lady of the Blacks, the other of N. Senhora do Amparo, the Lady of the Mulattoes; ... Royal Professors of Latin and of Primary Letters, a handsome Town-house, a great bridge, and plenty of good water. But the most populous, and the busiest settlement in the Captaincy (exceeding the capital itself in commercial importance,) was the Povoacam da Estancia, five leagues from the sea, on the river Piauhy, which flows into the Rio Real.
None of the rivers are navigable for vessels larger than sumacas; and the entrance of all is exceedingly dangerous, because of the shoals, the bars, and the tremendous surf. These impediments in the way of commerce have retarded the improvement of the people, and may, in some degree, explain why their manners should be more ferocious than those of the Pernambucans, or Bahians. At the latter end of the eighteenth century, an Ouvidor in this Captaincy, in less than two years, received information of more than two hundred murders; and since that time, twelve were committed in one parish in the course of one week! These are frightful facts; but it is the historian’s duty to record them, for they mark the state of the people and of the police. Wherever such manners exist, the fault is in the Magistrates more than in the people: the Portugueze have good laws, and have little more to desire from their rulers, than that those laws should be duly administered. Had the first of these murderers been punished with death, or condemned to life-long imprisonment and penance, all the other lives would probably have been saved. The inhabitants of Sergipe are of all shades of colour; and it has been observed, that of all classes the Mamalucos are the longest lived.

This province is subordinate to Bahia, which, including Ilheos, extends one hundred and fifteen leagues from north to south, and between seventy and eighty from east to west: it has Sergipe and Pernambuco to the north, Goyaz to the west, and Minas Geraes and Porto Seguro to the south. S. Salvador, now generally called Bahia, suffered no other loss than that of rank, when the seat of the general Government was removed to the Rio: it continued to be one of the largest, most opulent, and most flourishing cities of the New World: including its suburbs, it extended four miles from north to south. Its population was estimated at more than one hundred thousand: more than two
thirds of this number were Mulattoes, or Negroes, and the proportion of slaves was fearfully great. The Benedictines, the Franciscans, the Carmelites, and the bare-foot Carmelites, had each a Convent; the Almoners of the Holy Land, the bare-foot Augustinians, the Carmelites, the Benedictines, the Franciscans, and the bearded Italian Capuchines, each an Hospice. There were four Nunneries, two Recolhimentos (institutions which have all the use of Nunneries, and none of their evils), and Third-Orders of Carmel, the Trinity, S. Francis, and S. Dominic. These are harmless associations of persons, who engage to perform as many observances of the Monastic Order to which they thus affiliate themselves, as are consistent with their way of life; people, therefore, whether married or single, in any occupation, and in any rank or condition, may belong to them. The Dominicans have never established a colony in Brazil: the exception is remarkable, and its cause has never been explained; for they have certainly not been less ambitious of extending themselves than their compeers and rivals. It may be hoped that Brazil will continue free from them: for though they may not have sunk into such utter contempt as the Franciscans, the Order, as professing poverty, is equally injurious to the State: its legends exceed those of the Franciscans in monstrous falsehood, and scarcely yield to them in blasphemy; and it is, above all other Orders, infamous and execrable, for the part it has borne in the Inquisition. The Jesuits’ College served for a Military Hospital. Their Church was the finest structure in the city: it is built of marble, brought from Europe for the purpose (as in earlier times our Anglo-Norman Kings imported their Caen-stone); and besides the profusion of gaudy ornaments which are usual in such edifices, the wood work is inlaid with tortoise-shell. It is to be feared, that the books and manuscripts of the College had been suffered to perish, through scandalous neglect, before a public library was
instituted (soon after the Removal,) by the Conde dos Arcos, D. Marcos de Noronha, among the many excellent measures of his government, ... the best with which Bahia ever was blessed.

There were also a Misericordia with its Hospital, a Lazar-house for Lepers, at a proper distance from the city, liberally endowed, and charitably administered; an Orphan-house for the children of White parents, a Seminary for Orphans, a Theatre, a Mint, Public Tribunals of every kind, and Royal Professors of Greek, Latin, Philosophy, Rhetoric, and Mathematics.

This great city was without a single inn; but it should be remembered, that the want of one would scarcely be felt, while no intercourse was carried on with any other country than Portugal; and consequently every person who arrived there from Europe either had connections in the place, or came provided with credentials which insured him the good offices of those to whom they were addressed. Empty lodgings might be hired, and were presently rendered habitable in a land where more furniture than is necessary would be inconvenient, and where there is no ostentation in such things. There were eating-houses, which, bad as they were, satisfied the persons for whose accommodation they were intended; and it was customary to breakfast in a dirty coffee-shop, upon a glass of coffee and a roll and butter, at the price of four vintens (about five-pence): the butter was Irish, and wheat was cultivated in the eastern division of the Captaincy, about the town of Jacobina. Young meats are never seen in the shambles; mutton seldom; and the beef is lean and bad: the consumption however is very considerable.

26 In the year 1787, twenty-one thousand three hundred and seventy-five head of cattle were consumed at Bahia, weighing one hundred and seventy-six thousand two hundred and fifty-five arrobas; ... though fresh meat is not the food of the slaves, who probably amount to half the population, the Portugueze cat
HISTORY OF BRAZIL.

The market is a surprising sight to an European, so rich is the variety of fruits, both what are indigenous and what the Portuguese have introduced; and the Indian and Mamaluca women sell nosegays there of the most delightful flowers, which fill the place with their perfume. The vine bears thrice in the year, and is cultivated in many parts of the Captaincy; but the climate which forces this triple fruitage, has hitherto frustrated all attempts at making wine.

The oriental spice trees, which Vieyra had watched with such patriotic pleasure, when at his instigation they were introduced, had been neglected and lost, and were now re-introduced more than a century afterwards. Francisco da Cunha e Menezes, sent pepper-vines from Goa not many years before the Removal; and being subsequently appointed to the Government of Bahia, interested himself greatly in the culture. Many thousand stocks were distributed to those who were desirous of engaging in the cultivation; and though the best method of training them seems not to have been adopted, they succeeded so well, that pepper of home growth was brought to market. From Bahia, plants were taken to Pernambuco by P. Joam Ribeiro Pessoa Monte­negro. The botanic garden was in the Quinta dos Lazaros, and did honour to the patronage of three successive Governors.

...
The streets of Bahia were narrow, ill-paved, and almost as filthy as those of Lisbon itself. The shops were gloomy; they had drop-lattices instead of windows, and a few only of the better houses were glazed. Even the middle classes were not habituated to the use of knives and forks: they rolled the meat, vegetables, and mandioc-meal, into a ball in the palm of the hand, after the Moorish manner; water of course was served both before and after the repast; so that the custom, unseemly and uncomfortable as it is, is less unclean in reality than in appearance. The city contained several booksellers: there were none at Recife, nor in any of the towns to the north; and not a single printing office in Brazil! Goldsmiths and lapidaries were in great employ. Golden knee and shoe-buckles are said to have been common; and the women of all ranks and colours wore gold chains of great length, with a crucifix, a golden Ben-tinho, or some other amulet, appendant. There were few wheeled carriages, because of the steep hill between the upper and the lower town: Negroes plied in the streets with palankeens, and the wealthy vied with each other in the richness of these vehicles, and in the splendid liveryes of the bearers, which accorded strangely with bare feet and legs. In the year 1807, three hundred and sixty ships entered the bay, and three hundred and fifty-three left it: the imports amounted in value to nearly eight hundred and fifty thousand pounds, the exports to nearly a mi-

miserebly erroneous in the most important of all things, and miserably guilty, his fatal opinions having perverted a powerful intellect, and hardened a heart naturally as humane and gentle as it was elevated and generous. The effects of revolutionary principles were never more mournfully exemplified than in P. Joam Ribeiro. Let it be allowed to me thus to mention, with regret, one who had manifested a wish for the completion of this book, to whom I hoped to have acknowledged obligations in the present volume, and whose continued approbation I had anticipated with pride, as that of a competent judge.
lion. Of the articles of export, sugar was the first in importance, tobacco second, and cotton third. Latterly, there had been very little gold, the mines in this Captaincy having ceased to attract adventurers: other articles were rum, rice, coffee, whale oil, hides, tallow, and wood. But the internal trade, to which this magnificent bay and its numerous rivers afforded such facility, is described as surprisingly great. It is said, that full eight hundred launches and smacks, of different sizes, arrive daily at the capital; and the statement will not appear exaggerated, if it be remembered that the people subsisted chiefly upon vegetables, and that the city received far the greater part of its supplies by water. Perhaps the whole world does not contain a livelier or a more splendid scene than this beautiful bay, spotted with islands, swarming with vessels of all sizes, from the smallest canoe to the largest merchantman, and echoing to the sounds of business, and the music of festivity, which is here almost in daily demand. The Portugueze are eminently a musical people, and give their demi-gods credit for the same taste. Every Portugueze has his saint, every saint has his day, and on every saint’s day some of his votaries summon the musicians to celebrate the festival, and accompany them to the Church or Chapel of the idol, frequently by water. The Negroes also are passionately fond of music: the city-wayts are all Negroes, and the barbersurgeons, an odd but old association of trades, are the heads of this company: they have always a full band ready for service, and find constant employ from public or private devotion, which, in Catholic countries, is commonly connected with merriment and display. Many of the islands are cultivated and inhabited. The Whale Company had an establishment at Itaparicá, and carried on their operations upon a most wasteful and destructive system. It is well known, that the whale is distinguished from all other fish by the strong affection between parent and offspring,
as much as by that organization for which naturalists have
arranged it in a higher class of creatures: a cruel use was made
of this knowledge by the Brazilian harpooners: they attacked the
young, knowing that the mother would not forsake her suckling,
and thus they might secure their prey: but by this practice the
proportion of females was continually diminished, to the evident
diminution of the species. The young were slaughtered in mere
waste, and left to welter upon the waters; and the extraction
from the full grown animal was so imperfectly performed, that
pools were literally formed by the oil which ran from the car­
cases, where they were left to putrify.

The masters of Engenhos in Bahia were far from opulent, .

excellent as their sugar is, and great as was the exportation. That
establishment was thought a great concern, just before the
French revolution, which produced annually one thousand loaves
of three arrobas each. A load of canes was required for a loaf,
and every load contained one thousand canes. The price of the
arroba at Bahia at that time was twelve hundred

reis; and when
the expenses of the establishment were discharged from their
gross return of nine thousand cruzados, there remained scarcely
two hundred milreis, from which the rent was still to be deducted.
The master of a large Engenho, one year when the returns were

twelve thousand cruzados, affirmed, that his net profits would not
be more than from twenty-five to thirty milreis. This should

seem poor encouragement for the planter: the gains may pro­
bably have increased in later years, for more sugar was raised
here than in any other province. The Reconcave, which ex­
tended round the whole sweep of this ample bay, and in breadth
varied from twelve to forty miles, was probably the richest and
the most populous part of Brazil. A great many little rivers
enter the bay; all navigable for barks; some for a few miles only,
others for several leagues: and upon these rivers many flourishing
towns were situated, which carried on an active trade with the capital. It is a fact worthy of notice, that this trade was generally carried on by barter and account, notwithstanding the abundance of specie in the country. Cachoeira, one of the largest towns of the Reconcave, contained, in 1804, one thousand and eighty-eight families: it had grown near the Seminary of the Jesuit, F. Alexandre de Gusman. A mass of native copper, weighing a ton and half, was found near this place. A plant, called Malvaisco, in this district, which spreads rapidly, and is difficult to eradicate, so that it is one of the most troublesome weeds, has been found, by a short and easy process, to yield a thread stronger than any hemp or flax. The Portuguese Government had long considered it a great object to find some such substitute in Brazil; and it had sent flax seed from Europe to different Captaincies, where the cultivation was attempted without success, failing perhaps more from inattention than any other cause. The object, probably, was not to establish a manufactory in the country, the system was not yet liberal enough for this, but to supply Portugal with the raw material for its linen trade. Linen was one of the most important articles of trade with Brazil: the importation in 1787 amounted to three millions seven hundred and thirty-five thousand ells.

The province of Bahia is naturally divided by a chain of mountains of considerable elevation: from the eastern side the numerous streams proceed which flow into the Reconcave, and

28 Mr. Lindley says, that a cotton-spinner, who, about the beginning of the present century, attempted to set up a manufactory near Bahia, was sent to Europe, and his machinery destroyed. The prohibition of manufactures in a colony, is impolitic and unjust; but the speculator must have known that he was acting in defiance of the existing laws, and ought to have expected the ruin which he drew upon himself.
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CHAP. those which form the rivers of Ilheos. The western division, called the Comarca da Jacobina, from its capital, was formerly rich in gold, in all better things, greatly inferior to the maritime district. This portion comprehends the country on which the Rio S. Francisco enters, when it leaves its native province; and it resembles in its character the worst part of the Sertoeens of Pernambuco and Seara. Population, however, was scattered everywhere, and everywhere cattle were bred, who sometimes were full-fed in abundant pastures, and at other times endured the extreme of want, according to the season. The regular winter, or wet season, extends only some thirty leagues from the coast; and what rain falls in the interior comes only in thunder-showers, which are of course irregular, in no part frequent, and occur seldomer in the northern part of the province than in the south. After rain the ground is presently covered with rich verdure, and the cattle fatten; but when drought succeeds to this season of abundance, they are reduced to browse upon such shrubs as resist the burning sun: the streams fail; and if the tanks, which the thunder-showers had filled, are dried also, a dreadful mortality ensues. Because of the frequency of this evil, the Captaincy cannot depend upon its own pastures, but looks to Goyaz and Piauhy for a regular supply. Nevertheless, a trade in cattle was carried on within the Captaincy; but at an unmerciful expense of life, because of the intense heat, and the want of water on the way. The road was tracked with the skeletons of the poor creatures who perished on the journey: never more than half the drove reached the place of slaughter, frequently not a third part. Yet, with all this loss, meat, in 1789, sold at Bahia for about three farthings a pound.

Jacobina, though the mines had failed, was still a considerable town; and its inhabitants were more happily employed than their forefathers had been, when mining was the universal passion.
among them. They raised sugar, cotton, excellent tobacco, maize, and pulse; and they cultivated wheat, which is not found farther north: the fruits, as well as the pulse and grain of Portugal, flourished at this elevation. They had grapes and oranges, and exported considerable quantities of quince-marmelade. The Villa do Rio de Contas, high up the country in the road to Goyaz, on the river from whence it takes its name, had risen in like manner, in consequence of a great influx to its mines; and in like manner, continued to prosper when the pursuit of gold was abandoned. There were some Engenhos in the district; they raised tobacco for the consumption of the country, and cotton, which was in great repute, for exportation. The quince was the only European fruit which had been naturalized; it had dwindled in size, and had lost its flavour: nevertheless great quantities of marmelade were made, in which the insipidity of the fruit would not be regarded as a fault, because the Portuguese overpower every other flavour in their sweetmeats by the excess of sugar which they use. Between this town and Jacobina, which lies between two and three hundred miles to the north, the greater part of the country was uninhabited, and travellers were obliged to carry water. Rio de Contas prospered, because it was on the high way from Bahia. Along the beaten roads, from every great port to any populous part of the interior, the mere transit induced population: men settled where they were sure of finding a certain sale for their produce, and where they had the advantage of purchasing, at their own price, cattle that were foundering upon the way, and would perish for fatigue or want of food or water, if they were driven farther. A few other towns, and many smaller settlements, were scattered over this part of the province: it contained also copper mines and salt works.

The Captaincy of Ilheos had been incorporated with Bahia, as
one of its Comarcas. It contained seven maritime towns; but it was on the decline, from a cause little honourable to the inhabitants, or to the Government. In the latter part of the seventeenth century, the people had called the Paulistas, under Joam Amaro, to their aid against the savages; and these allies cleared the country for half a century. But in the year 1730, some hostile Indians appeared on the side of Cayrú: they were supposed to belong to certain reduced natives in the neighbourhood, who resented some wrongs which they had received, and were resolved upon vengeance. The people against whom they directed their arms were not of warlike habits. Government, intent only upon the mines, disregarded this part of the country: the savages therefore increased in numbers and in audacity; and by the middle of the century, the cultivators, even upon the coast, were obliged to carry arms when they went to their plantations. This was only where they were brave, and tolerably numerous; for if they were few in number, or thought only of their personal safety, they left their lands uncultivated, and scarcity ensued. This evil, which a little exertion might at any time have remedied, was suffered to go on, by a scandalous inattention, that probably would not have prevailed if the seat of the general Government had continued at Bahía; and at the time of the Removal, the towns and settlements along the coast, for twenty leagues to the south of the town of Ilheos, were almost depopulated. The tribes, who had attained this ascendancy over the Brazilians were the Patachos, or Cotochos, and the Mongoyos. Many hordes of the latter were reduced in consequence of the expedition down the Rio Pardo, in 1806; their fear of the Botucudos (the terrible Aymores) inducing them to take shelter in civilization; as the Muras of the Madeira and Orellana had, in like manner, been tamed by their dread of the more ferocious Mundricus. They cultivated mandioc, several kinds of potatoes
and other roots, and the water-melon also; and they laid up
large store of honey, from which they prepared, in loathsome
manner, a strange drink: they took the whole hive, strained off
the honey, and boiled the rest with the bees which it contained
in all stages;...a mode peculiar to themselves, whereby they ob-
tained a strong fermented liquor. They made also fermented
drinks of potatoes and mandioc. The men wore an apron of
palm leaves, the women a short philibeg of cotton, well manu-
ufactured into a fringed or fleecy cloth: they were potters, and
blew their fires with a bellows made of deer-skin. Their weapon
was the bow and arrow, and they danced to the sound of the
bow-string. Six or seven small Aldeas were formed of these peo-
ple; and they who settled there, soon laid aside the bow for the
musket. The Indians, who have been reduced of late years in
these parts of Brazil, have accepted as a boon the instruction
which their forefathers used haughtily to reject, so completely
do they now understand the superiority of the Portugueze: the
pride, which rendered them intractable when they were the more
numerous and formidable race, has ceased to influence them,
and they soon become useful members of the community. The
Sertões of Pernambuco and Bahia were supplied with pottery
from the towns and villages of the Christian Indians; and in the
Indian town of Olivença, in the district of Ilheos, a large and
populous place, the people were almost all employed as turners,
and exported their work annually to the amount of one thousand
 cruzados.

At the time of the Removal, Ilheos was suffering much from
the savages, and the evil had been aggravated by the conduct
of the local authorities; so that, notwithstanding the advantages
of situation, which had formerly rendered the capital a flourishing
place, the town was an assemblage of dilapidated houses,
inhabited by families, who, like their habitations, had fallen to
decay: but the number of its Churches, and the ruins of large edifices, and of Engenhos round about, were melancholy proofs of the prosperity to which it had once attained. The people of Rio de Contas, a second town of the same name, at the mouth of the river, were required by their municipal laws to plant a certain quantity of mandioc, in proportion to the number of their slaves; they raised so much, that the meal became a great article of export to Bahia: but in 1806, the inhabitants were actually suffering scarcity, because they were afraid to cultivate their lands. The predominant race in the maritime towns were Mamaluocos, of Tupiniquin extraction: there were some pure Indians; very few of pure European blood, and not many Negroes, the intermediate breed, of all shades, far exceeding the unmixed races. Agues were endemic; but wherever cultivation was extended, there they ceased to prevail. In 1789, there was not a person in the province qualified to act either as surgeon or physician, nor an apothecary's shop. The deaths were not many, perhaps because the people, having no faith in ignorant practitioners, trusted themselves to empirical remedies, or to nature. Little tobacco was cultivated, and not more sugar canes than sufficed for the distilleries: they raised mandioc and rice for exportation. Rice returns three hundred fold, and they feed poultry, and even cattle, with it. For their own food, they imported jerked beef from Piauhy; and this was the staple article of diet, brought from so great a distance: for though the Ser­toens of Resaca, and of the Rio de Contas, from whence cattle are driven to Bahia, are much nearer this district, and the communication better, because there is no want of water on the way, the savages possessed the intermediate country. A road was opened toward the end of the last century; but population and traffic were wanting to keep it open, and it was soon overgrown. Turtles are numerous upon the coast, and their eggs were much
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eaten: the people also lived much upon bananas and shell-fish; and as they were generally prolific, they imputed it to this part of their diet. In the year 1780, an Intendant was instructed to promote the growth of cacao: the proprietor of one Engenho pursued it with great ardour, for the good of his countrymen; and experiments were made to show, that if more should be raised than they find a market for, it might advantageously be manufactured into soap and candles. It was long before the people could be persuaded to bestow the slightest attention upon an object which they regarded with contempt: nevertheless, more enlightened men prevailed by perseverance, and cacao is now among the exports of the province. The love of finery was so general and so strong, that persons who went barefoot and in rags about their ordinary occupations, would expend their rents, or their earnings, in golden trinkets, silks, and brocades, for festival days.

The Captaincy of Porto Seguro, which touches Ilheos on the north, extended sixty-five leagues from north to south: its limits in the interior had not been determined, because the Sertoeus of that and the adjoining provinces were still possessed by wild Indians. In the early part of the eighteenth century, the Aymores had not ceased to annoy the inhabitants of these Captaincies: they were however driven from the coast, and it was believed that they had been almost extinguished by the small-pox, a disease which the savages regard as more fatal and terrible than all others. Their numbers were recruited in a few generations, and they became formidable again, under the new name of Botocudos, given them by the Portugueze, from the fashion of studding their faces with ornaments. They had lost nothing of their ancient ferocity, but seemed rather to have become more ferine during their concealment in the forests; when a prisoner fell into their hands, they sucked the blood from the
living victim, as the commencement of the abominable feast in which his flesh was to be consumed. Their hordes, or malocas, contained from two to three score families. Some of them stained their skins red or yellow; and in seasons or situations where the insects were most troublesome, they varnished themselves with the milky sap of certain trees, which effectually preserved them against their bite. The other tribes in this part of the interior were the Machacaris, Cumanachos, Monnos, Frechas, Catathoys, Canarins, and Patachos: the Botocudos were the only cannibals; the Patachos the only people who did not stand in fear of them, deriving confidence from their numbers, in which they exceeded all the others. The chief settlement of the Canarins was believed to be one huge house, or human hive, in a valley between two mountains. Some of these hordes still come down to the coast, at regular seasons, to search for turtles' eggs.

The rights of the Donatories in all other parts of Brazil, where such rights had existed, had been purchased by the Crown; here they fell to it on the confiscation of the Duque de Aveiro's property, after the attempted assassination of the King, in 1758. The Captaincy had long been neglected, and was then in its lowest state of abasement; since that time it had greatly recovered, and the capital, Porto Seguro, with three small villages, so close to it that they appeared like suburbs, contained about three thousand inhabitants. The port, from whence it is named, is formed by a reef, which is dry at low water; and if this, as is believed, be the place where Cabral anchored, his ships must have been of inconsiderable burthen, or the depth of the port must have diminished; for within the bar it shallows to twelve feet. The town stands at the mouth of the Buranhen, a better name than that of Cataract River, (Rio da Cachoeira), by which it is also called. The view from the water is beautiful: cocoas on the beach, fisher's huts and orange gardens, the town on
a steep eminence, and the forest behind all. The greater part of
the inhabitants are engaged in the garoupa fishery... a fish about
two palms long, very thick in proportion to its length, red,
and without scales; the flesh is white, and esteemed a delicacy
when fresh: it is salted for the Bahia market. They are caught
off the Abrolhos; and about fifty decked launches were em-
ployed in the fishery, which was the principal trade of the pro-
vince after that of mandioc meal. The nets and lines are made
of cotton, well twisted, and afterwards rubbed with the inner
bark of a certain tree: the gluten which this bark contains
coats the thread, and preserves it. The town was ill-built, of
unbaked clay; two Churches were the only buildings of stone
and brick, and they were constructed from the materials of
a dilapidated Church, and of the Jesuits' College. So little meat
was consumed there, that in 1806, one beast was slaughtered
in a week: the Governor and officers were first supplied, and
what remained was sold for three vintens a pound. Cattle how-
ever were not scarce, and poultry was in abundance; but the
people generally contented themselves with salted fish and farinha.
Twenty miles above the capital was the town of Villa Verde,
formerly called Patatiba, in a fruitful country, inhabited almost
wholly by civilized Indians, who exported wood and cotton.
Caravellas was the most active and thriving town in the province:
it stands upon the river of the same name, about a league from
its mouth, opposite the deep and spacious natural channel by
which it communicates with the Peruhype; that river, in like
manner, communicating with the Mucury. This place was
founded by fugitives from the other settlements, when they were
laid waste by the savages; it now exported a prodigious quan-
tity of mandioc meal, and carried on also a considerable trade
in building small craft, with which it supplied Porto Seguro.
The industry of the inhabitants was felt by the country round,
and was giving importance to the smaller town of Alcobaça, as a sea-port, about four leagues distant, at the mouth of the Itanheem. Belmonte, formerly an Aldea under the Missionaries, had become a thriving town, inhabited by the mixed breed; it is most unappropriately named, for it stands upon such low ground that it is exposed to floods; and the appellation, with equal or greater impropriety, has been communicated to the river, which before had been one of the many Rio-Grandes of Brazil, and might better be called by its Brazilian name, the Paticha. This river is formed by the confluence of the Gectinhonha (so famous for its diamonds,) and the Arassuahy, both rising in the Forbidden District: it is of considerable magnitude, but spreads over a wide bed of sand, and therefore forms no port at its mouth. The number of hearths in this Captaincy, in 1749, was four hundred and eighty-five; the number of communicants, two thousand four hundred and eighty; the progress therefore during half a century had been very great.

The Rio Doce, which rises in the centre of Minas Geraes, divides the Captaincies of Porto Seguro and Espiritu Santo, and enters the sea with such force, that the sweet waters hold on their way for a considerable distance before they mingle with the salt. The Camapuan, or Cabapuanna, divides Espiritu Santo from the Captaincy of the Rio: its demarcation on the side of Minas Geraes had not been determined, because the interior was still occupied by unsubdued tribes. But as the Doce is navigable for canoes after it leaves its native province, a military station had been formed on the confines, at a place called Porto de Sousa, to prevent persons from smuggling gold by that channel: otherwise the fear of the savages, and the difficulties of the river voyage, would not have deterred them. The place contained no other habitation than the barracks; but it was likely to acquire inhabitants, and become a prosperous settlement, for the
position was important, and the attention of Government was
directed towards the conquest and colonization of these *Sertoens*.
A shrub grows in this part of the country, from the leaves of
which a permanent red die is obtained; and the soil about
Sousa returns three and four hundred fold. Of all the old Cap-
taincies, Espiritu Santo had made the least progress: the civil-
ized population was still confined to the coast; and even on the
coast the inhabitants were infested by the Puries, who occupied
the central and western parts. These Indians were below the
middle stature, but bold and crafty; and they would have been
far more formidable to the Portuguese than they actually were,
if they and the Botocudos had not done the work of their com-
mon enemies, and, by weakening each other in continual war,
prepared the way for their common subjugation. The town now
called Villa Velha, formerly Espiritu Santo, which gave to the
Captaincy a name that may well be thought irreverent, contained
only some forty habitations. The ruins of the Custom-house
might still be traced; but not a vestige remained of the trade
which had once been carried on from this place with Europe
and Africa. The inhabitants were in easy circumstances, chiefly
owing to a fishery, in which they were actively engaged; the
Camara, richer than that of the capital. A *N. Senhora da
Penha* (whose Church is a landmark near), was in high reputa-
tion, far and wide; and her idolaters had enriched her with
numerous trinkets of gold and precious stones. The Franciscans
had established a small Convent near the Church of the wonder-
working image. Villa de Victoria, the present capital, was
described, in the middle of the eighteenth century, as one of the
good towns of Brazil. It stands in the bay of Espiritu Santo,
on the western side of an island which is about twenty miles in
circumference. The town was large, and well supplied with
water: it contained nine Churches, besides a Franciscan and a
Carmelite Convent; the Palace, formerly the Jesuits' College, was the finest of its buildings: frigates could enter the harbour. The Camara had formerly impoverished itself by surrendering its rents to the Crown, on condition that a company of regular troops should be stationed to protect them against the Indians. Everything bore the marks of decay: agriculture was neglected; and if a dwelling in the country needed repairs, it was suffered to fall to ruin. Some little exportation was still made of sugar, rum, coffee, maize, kidney-beans, rice, and cotton; it was but little; and their small vessels crept along the adjacent coasts of Bahia and the Rio, seldom venturing to Pernambuco on the one hand, or to Rio Grande do Sul on the other. But the women were not indolent; most of them were employed in spinning cotton, by which they earned three or four vintens a day. What is commonly called Peruvian balsam, is collected in this Captaincy, chiefly about the town of Guaraparim. At Villa Nova d'Almeida, near the mouth of the Rio dos Reys Magos, the Jesuits in their time had an Hospice, whither the younger members went from the College at the Rio, to acquire the Tupiniquin tongue. In this parish there were more civilized Indians than in any other, in the whole wide diocese of Rio de Janeiro: some Whites, and more of the intermediate race, were dwelling among them. They raised provisions; many were employed in fishing; and they exported wood, pottery, bowls, and tubs. The Captain Mor, and the whole of the Camara, were Indians; but here, as throughout the province, the springs of action were wanting; there was neither capital, nor hope, nor emulation, nor example. The Captaincy was in a worse state than any other part of the whole Brazilian territories: the number of hearths which it contained in the year 1749, was one thousand seven hundred and five; the number of communicants, nine thousand four hundred and forty-six.
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an the Captaincy General of Rio de Janeiro, has Espírito Santo on the north, S. Paulo on the south and west, and is divided from Minas Gerais by the rivers Preto, and Paraíba do Sul, and by the Serra da Mantiqueira. In the year 1749 its capital, called also Rio de Janeiro, contained twenty-four thousand three hundred and ninety-seven communicants. In 1792 the number of deaths was one thousand five hundred and fifty-two, of whom two hundred and eighty-two died in the hospitals, and seven hundred and six were slaves, or paupers, buried by the Misericordia: the births in the same year were one thousand six hundred and forty-eight, of which one hundred and thirty-three were carried to the Foundling Hospital: the importation of slaves in that year was eight thousand four hundred and twelve, and eight hundred and seventy-five Negroes died upon the passage! The number of merchants was one hundred and twenty-three: the number of shops one thousand and fifty-one, among which there was one bookseller's: six hundred and twenty-nine vessels entered its port; twenty of these were from Africa, three from the Azores, thirty-four from Portugal; the rest were from the other ports of Brazil. The gold which was registered in the city that year amounted to three hundred and sixty thousand pounds weight; and the balance which the merchants remitted in money to Portugal, two hundred and fifty-four contos and a half, about seventy thousand pounds sterling. The estimated population at the time of the removal was one hundred thousand. The position of this city, midway between Europe and India, and with Africa opposite, is the best that could be desired for general commerce: the harbour, one of the most capacious, commodious, and beautiful in the world; and nothing was wanting to place the inhabitants in the full usufruct of these great local advantages, but that freedom of trade, and introduction of capital, which followed upon the removal of the Court. Local revolutions have deprived Alexandria and Constantinople

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of that commercial importance which their situations formerly assured to them, and which entered into the views of their great founders. But the whole civilized world must be barbarized before Rio de Janeiro can cease to be one of the most important positions upon the globe.

The city contained three Monasteries, Benedictine, Franciscan, and Carmelite; a Franciscan Nunnery, a Nunnery of Theresans, an Hospice of the Almoners of the Holy Land, Third Orders of S. Francis, N. Senhora do Carmo, and S. Francis de Paula, each with its Hospital for the poor members of their respective confraternities; a Misericordia, with its Hospital; a Foundling Hospital, founded in 1738 (which, from that time till the year 1792, had received four thousand seven hundred and sixteen infants); and a Recolhimento for Female Orphans, born in matrimony, and of White parents, where they remained till they were portioned off in marriage from the funds of this munificent establishment. The inhabitants were formerly obliged to fetch their water from the Carioca, a league from the city, where that torrent leaves the mountains. Early in the last century, an aqueduct was constructed, and the water of this stream was supposed to possess the three-fold virtue of preserving the health of those who drank it, rendering the voice mellow, and brightening the complexion of the women. The city had now increased so greatly, that the aqueduct no longer sufficed for its supply. The houses consisted generally of two floors, and had latticed balconies. The Convents and Churches were well built: the Cathedral was upon a handsome scale, but unfinished: the Mint, the Military and Naval Arsenals, and the Custom-house, are called magnificent edifices. There were inns, which to an Englishman appeared abominably bad: they could not possibly be worse than in the Mother Country. The prisons, as at Bahia and in Portugal, were in a loathsome and disgraceful state. The
country houses about the city are very inferior to those in the vicinity of Recife; and the fruits not to be compared with those of Pernambuco or Para. This cannot be from the temperature, because a native of Para complains of the intense heat at the Rio: it may probably be ascribed to the greater frequency of rain. The city was not healthy: it is built upon low ground, scarcely above the level of the sea; and the waters which descend from the great mountains behind it were allowed to stagnate in marshes round about on every side. It was remarked, that Europeans felt the ill effects of the atmosphere less than the natives, whom no length of generations seemed to acclimate. It was also observed, that the winter was the most unhealthy season; though if the marshes were the cause, it might have been thought that the effects would be most perceptible during the summer: but the heat in winter is sufficient to act upon the marshes, and acts upon them more continually, because rain is much less frequent then than in the summer. The mode of interment was supposed to be another cause which contaminated the air: the Brazilians dislike as much to have their graves under the canopy of heaven, as some of the equestrian tribes object to a burial under any other covering. At Recife and Olinda, therefore, all bodies are buried in the Churches; and the same preposterous custom prevailed at the Rio, for all persons except those who were indebted to the charity of the Misericordia for their funeral. The exception included half the annual mortality; and the mode of interring that half was more injurious to the living than if they had been deposited in the Churches also: for in the cemetery the bodies were piled one upon another in a crowded space, all without coffins, and scarcely covered by a few shovels-full of mould. Other causes of disease, in like manner remediable by a good police, were found in the state of the food: damaged mandioc meal was eaten by the Negroes and the poorer Whites; the fish
was frequently tainted before it was consumed; and the cattle, which were to serve for the whole week's consumption, were driven at once into the pens, and there, after a long journey in that burning climate, the poor creatures were suffered to remain, each till its time of butchery; many, therefore, for many days without food, and without water, so inhuman is man! Slavery too is a source of physical as well as of moral evil: the White, who could just raise means to purchase one or two slaves, abandoned himself to indolence, as being one of a superior race, and trusted to the earnings of his human black cattle for subsistence. It followed, that when the Negro contracted any malady, the owner was immediately reduced to want, and became incapable of providing him either with medicine or with necessary food; and the slave, dying for want of help and charity, not unfrequently left the contagion of his disease behind him; a just punishment upon that society, to the iniquitous institutions of which he had fallen a victim. The Blacks were frequently landed in an infectious state; and the Negresses, who were employed as nurses, sometimes communicated diseases with their milk. Negro slavery exists in no part of the world without producing indolence, licentiousness, and inhumanity in the Whites; and these vices draw after them their earthly punishment, to look no farther into their fearful, but assured consequences. A Portuguese writer affirms, that numerous murders are committed by the slaves in Brazil, because of the notorious cruelty with which they are treated. The evil seems to be far greater in this Captaincy than in any other. In the year 1768, the proportion of Negroes to Whites was supposed to be seventeen to one. It is even affirmed, that upon the whole population of Brazil, the Blacks are more in number than the Whites and Indians collectively. But the moral evil is now fairly acknowledged; the impiety is distinctly understood; and though Portugal has been
one of the last nations who lent her aid to the abolition of the slave trade, Brazil will probably be the first country where the full benefit of that great measure, the peculiar glory of England, will be experienced; for its tendency will be assisted by the principles of the Government, the influence of the Clergy, and the general spirit of the laws.

The Comarca of the Rio, in the year 1768, was said to contain six hundred and sixty thousand persons, of whom only thirty-seven thousand were Whites: but the Comarca at that time may probably have included the whole of the present Captaincy. In the year 1792 there were in the country round about (this also is a phrase of wide acceptation), five hundred and twenty-nine Engenhos, two hundred and one distilleries, and eight hundred and sixty-two indigo works: the latter branch of trade declined after that time; and the cochineal, which had been introduced by a few scientific men, zealous for the welfare of their country, and which, being encouraged by Government, was becoming a regular article of commerce, was ruined by the roguery of the cultivators. As soon as they found that it obtained a high price in the market, they began to adulterate it: the fraud was detected; Government, which had previously been a liberal purchaser, withdrew its custom; the merchants did the same; and the cultivation of this important dye was abandoned.

The Reconcave of the Rio, though less extensive than that of Bahia, was not less populous in proportion, and had the same advantage of numerous streams; some navigable for three or four miles only, others for as many leagues; the Macacu 29, which

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29 Upon this river, and in the most fertile part of the country, a certain Andre da Costa settled some poor families, in the year 1718, upon an estate of two square leagues, which he devised to them in perpetuity, making it unalienable, and requiring that each household should provide two masses annually for his soul. In the course of a century they had increased to nearly a thousand
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is the most considerable, for fifteen leagues. The bay, called Angra dos Reys, is much larger than the Rio itself, and scarcely less beautiful or commodious. Ilha Grande, in this bay, contained three thousand inhabitants: a delightful island, about four miles long and two in width, with many good harbours, the best of which has obtained the remarkable name of O seio d' Habraham, Abraham's Bosom. The Paraiba is the only considerable river in the province; it proceeds from a small lake in the southern part of the Serra da Bocaina, which is a continuation of the Serra dos Orgaons: it flows into the Captaincy of S. Paulo; and after a long and winding course, re-enters the province in which it rose; forms part of its boundary from Minas Geraes, and disembogues in the eastern part of the Captaincy. The body of its waters is not proportionate to the length of its course. Five miles above its mouth is the town of S. Salvador, one of the most flourishing in the province, with a population of eleven hundred and thirty-nine families. The inhabitants were rich, because of their sugar plantations, and had the character of being expensive in their habits, and litigious: the latter vice would bring with it its own penalty, and its own cure: the expensiveness of their habits would contribute to the improvement and welfare of the place. The opposite extreme is that which prevails in Brazil, and is far more injurious, both to individuals and to the community; for they who can be contented without the comforts of life, easily accustom themselves to dispense with its decencies; the dividing line being almost imperceptible in practice.

The great Captaincy of Minas Geraes, extending one hundred persons, well provided with every thing, and contented with their lot. (Cazal. 2. 15.) The details of this establishment would be interesting, and might possibly present something worthy of imitation in any country, where there are at the same time waste lands and persons that want employment.
and twelve leagues from north to south, with an average breadth of eighty, reaches behind the Captaincies of the Rio, Espirito Santo, and Porto Seguro, and touches upon Pernambuco, having Goyaz to the west, and S. Paulo to the south. The population, though little in proportion to the territory, will not appear so, when the means which Portugal possesses for colonization are considered, and it is remembered that the settlement of the country commences with the eighteenth century. In the year 1776, the whole province contained three hundred and nineteen thousand seven hundred and sixty-nine inhabitants. In the diocese of Marianna, which included about half the Captaincy in extent, and about two thirds of its inhabitants, the number of communicants, according to the Church lists of its fifty-three parishes, in the year 1813, amounted to 30 four hundred and twenty-five thousand two hundred and eighty-one; the whole population therefore was computed at four hundred and eighty thousand. The births in that year were thirteen thousand nine hundred and ninety-five; the burials eleven thousand five hundred and fifty. The Negroes appear in the proportion of two to

30 There is a statement in the Correio Braziliense (vol. 19. p. 358.) making the whole population of this diocese, in 1816, three hundred and ninety thousand six hundred and eighty-five; the births, fourteen thousand two hundred and eighty-one; the deaths, twelve thousand nine hundred and fifty one. This would make the proportion of deaths almost one in thirty; which is very improbable in a healthy country, where longevity is so common, that many persons of all colours reach the age of one hundred, (Cazal. 1. 364,) and where, according to this very statement, the births considerably exceed the deaths upon the whole; though in the slave part of the population there is an excess of death to the amount of one tenth. Thinking it likely, therefore, that the returns for some parishes may not be included in this account, I have preferred the statement in the Patriota. In England there are three births per cent. per annum, ... two deaths. The proportion of births in the text would indicate the same degree of prosperity, did not the greater mortality (11,500, instead of 9,600,) render the increase of population less rapid than in England.
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CHAP. XLIV. one to the Whites: the Mulattoes in the proportion of three to two to the Whites, of three to four to the Blacks: the Indians were estimated at no more than nine thousand.

Villa Rica. The capital, Villa Rica (Rich-town), situated sixty-six leagues north-north-west of the Rio, contained a fiscal and judicial establishment, more proportioned to the state of prosperity from which it derived its name, than to its condition at the time of the Removal, when the mines produced so little, that the inhabitants said mournfully, their town ought to change its appellation for that of Poor-town, ...Villa Pobre. The whole sum of gold extracted from the Captaincy, calculated upon the quantity registered and fifthed, and upon the moderate computation, that only a fifth of the whole had been clandestinely exported, has been estimated at forty-five millions sterling. It left behind it no permanent prosperity, for it produced neither regular industry nor good habits; yet it certainly effected great good: for this wide territory, and the yet more extensive regions of Goyaz and Mato Grosso, would have remained unsubdued, and even unexplored, had it not been for the spirit of enterprise which the passion for gold called forth. The population, which was thus attracted and diffused, took root in the land. Unfavourable as the circumstances were in which the people of every class were placed, and low as was the general level, both of morals and of intellect, the foundations of civil society were firmly laid; and the people were ready

Effect of the Mines.

31 Manoel Ferreira da Camara, in his Observafoens Physico-Economicas acerca da extraccaom do Oiro das Minas do Brazil (an unpublished Memoir, read before the Academy at Lisbon), says, it was proved, by comparing the wrought gold which came from Brazil with the fifths, that the Crown did not recover more than one twentieth part of its due, ...so successfully was the contraband extraction carried on, though large seizures were sometimes made. And so carelessly was that which it did receive collected, that the assayers at Lisbon often found pieces of copper mixed with it. ...That the clandestine exportation was very great, is certain; but there must surely be a monstrous exaggeration in this statement.
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to participate in those improvements, which the more liberal system, consequent upon the removal of the Court, and the repeal of so many injurious restrictions, could not fail to induce. This unequivocal good had been effected by the discovery of the mines: and that discovery was of essential benefit to Portugal; for it came at a time when her commerce, once the most flourishing in the world, was lost: but the wants and habits, which that commerce had created, existed still; and by the produce of its mines, Portugal was enabled to pay the balance of trade, till new sources of wealth and industry were opened. There were in the capital of the province, Royal Professors of Primary Letters, Latin, and Philosophy; a Misericórdia, two Churches, ten Chapels, Third Orders of Carmel, St. Francis, and St. Francis de Paula, four stone Bridges over the Rio do Carmo, a Theatre, a spacious Town-house, a handsome Palace, a small Fort, good Barracks, an Hospital, and fourteen Fountains. The rents of the Camara amounted to fifteen thousand cruzados (fifteen hundred pounds). The military force of the Terço, or immediate district of the town, consisted, at the end of the eighteenth century, of two regiments of Auxiliar-cavalry, fourteen Ordenança companies of Whites, seven of Mulattoes, and four of free Blacks. A Board was established in the year of the Removal for promoting the conquest and civilization of the Indians on the Rio Doce, and the navigation of that river. The exhaustion of the mines had caused the town to decline: houses had fallen one half in value, so many were untenanted; and the people, long accustomed to look to mining as the only source of riches, had not yet learned to bestow upon the surface of the earth a labour, which is so much more surely rewarded, and in itself so infinitely more beneficial to the labourer. The population was still estimated at twenty thousand; and there were more Whites than Blacks.

The episcopal city of Marianna stands about eight miles
CHAP. east-northeast of the capital, upon the same river. The Camara of this place, when it was only the Villa do Carmo, disputed with the Chamber of Villa Rica for precedence at the Junias which the Governors convoked; and the contention was settled by an order, which adjudged to the town of Carmel precedency before all other places in the Captaincy. It contained six Chapels, besides the Cathedral, Third Orders of Carmel and of St. Francis, two Praças or Squares, seven Fountains, a good Town-House, a good Episcopal Palace, a Seminary for the Clergy, and from six to seven thousand inhabitants. The rents of the Camara were eleven thousand cruzados; and in the year one thousand seven hundred and eighty five, the military force of the Termo, which comprized twelve parishes besides the city, consisted of two regiments of Auxiliar-cavalry, twenty Ordenança companies of Whites, ten of Mulattoes, and five of free Blacks.

S. Joam d'El Rey, twenty-two leagues south-west of Villa Rica, and the capital of another Comarca, contained about five thousand inhabitants, an Hospital, a Church, six Chapels, and Third Orders of our Lady of Carmel and St. Francis; the Chapel of the latter was the most splendid in the province. This was an industrious, and therefore a flourishing part of the Captaincy; it supplied the other parts with grain, and sent cheese, bacon, and poultry, to the Rio, whence it is sixty-two leagues distant. Cotton was grown in this district; a coarse calico manufactured for the clothing of the Negroes, and a finer kind for table-linen. The wealthier females employed themselves in making lace, and were distinguished from their countrywomen by their attention to domestic concerns. Villa Real do Sabara, also the capital of a Comarca, contained, in 1788, eight hundred and fifty hearths and seven thousand six hundred and fifty-six inhabitants, one Church, and a Chapel of N. Senhora do O, our Lady of the Round O, the most whimsical of all her thousand and one ap-
pellations. The great Goddess of the Romish Idolatry had another Chapel there, under her invocation of the Rosary, with a large fraternity of Negroes; and there were Third Orders of Carmel and St. Francis. The rents of the Camara were from eight to nine thousand cruzados; and the military force of the Termo, which included six other parishes, consisted of two regiments of Auxiliar-cavalry, the one containing eleven White companies, the other eight; twenty companies of White Ordenanças; a Terço of Mulattoes, eleven companies strong; and another of free Blacks, containing seven companies. Villa da Rainha, still generally called by its original and more convenient name of Caeté, was a considerable and thriving town, inhabited by miners, graziers, and agriculturists: potteries were carried on there. It contained a fine Church and two Chapels. The rents of the Camara were eight thousand cruzados, and with the three out parishes of its Termo, it raised seventeen Ordenança companies of Whites, seven of Mulattoes, and some squadrons of free Blacks. The sources of the Rio de S. Francisco are in this Comarca. Some few leagues below the place where this river receives the Bambuhy, the first of its larger confluents, there are two lakes communicating with it, one called Lagoa Feia, the other Lagoa Verde: it is said, that no living thing ventures to drink at them, less for fear of the crocodiles, with which they swarm, than of the sucurys and sucuriús, enormous reptiles, distinguished only by their colour, the former being of a grey, the latter of a blackish hue; and differing from snakes only in having two great claws at the extremity of the tail, with which, when they are about to seize any large animal, they lay firm hold on the roots of a tree, or the rocks below the water, and by help of that purchase, draw any creature down. Some of these monsters have been killed, measuring sixty geometrical feet.

Villa do Principe, the capital of the Comarca of Serro Frio,
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was a considerable town, with one Church and five Chapels; it contained about five thousand inhabitants, of whom a great portion were shopkeepers. The rents of the Camara amounted to seven thousand cruzados; and the military force was twenty-two companies of White, thirteen of Mulatto, and six of Black Ordenanças. The town would have been more prosperous had it not been near the confines of the Forbidden District of the Diamonds, and therefore within the sphere of those oppressive and vexatious laws, which the system of the District rendered necessary. The Arrayal de Tejuco, which is the capital of the diamond demarcation, contained about six thousand inhabitants, a Mother Church of S. Antonio (the patron of the place), six Chapels, a Third Order of Carmel, a Recolhimento for girls, a Misericordia, and three Hospitals. More than six thousand Negroes were employed by the Intendancy, and two hundred subaltern inspectors; and the sums³² expended by Government

³² Mr. Mawe (230), estimates the annual expenses at about thirty-five thousand pounds; and the average quantity obtained (231,) at from twenty to twenty-five thousand carats yearly. And he says, it appears that they actually cost thirty-three shillings and nine-pence per carat (249). But by the papers in my possession it appears, that the annual average, from the year 1772 to 1790, amounted to more than thirty-six thousand carats. In 1788, the house of Cohen, at Amsterdam, contracted for ten thousand carats every year, at nine thousand two hundred reis. After two years, the house found it necessary to withdraw from the contract, and lost one hundred thousand cruzados, which had been consigned. (Noticias, MSS.)

Before Government took the mines into its own hands, the Extraviadores (smugglers,) and the Contractors were upon a reasonable understanding with each other; the Contractors being glad to purchase good diamonds at a price much below their market value, and the Extraviadores glad to sell them at that rate, to the only persons with whom they could deal in perfect safety. The last Contractor drew bills for six contos, for twelve stones of eighteen carats each, which he bought in Sabara. (Correio Braziliene. t. 14. p. 68.) It is conjectured,
produced a degree of business and activity which would not have been excited without that impulse. Provisions were dear, because they were brought from a distance of several leagues, the country round producing nothing for the maintenance of the inhabitants: it would yield excellent crops, but agricultural enterprise is wanting; and if a disposition to it existed it would be effectually checked by the sense of perpetual insecurity in which every man lives, under the suspicious laws of that unhappy district. Timber was brought ten or twelve leagues; and fuel, in the year 1799, was as dear as at Lisbon, where it used to be cheaper to consume pit-coal from England, than the wood which grew within sight of the city, in the pine-forests of Alem-Tejo. This inconvenience began to be felt in all the most populous parts of Minas Geraes; it was occasioned by the wanton manner in which the woods had been destroyed: a farmer made no scruple of setting fire to them, and laying waste a track of ten or twelve miles round his miserable plantation. The evil which would inevitably result from this havoc, was early foreseen; and Gomes Freyre, at the commencement of his long administration, endeavoured to prevent it in time. By one of his orders, he enjoined that, in virgin woodlands, a line of two hundred palms in depth should be left between every two plantations: this line was not to be cleared without a special permission; and when that permission had been obtained, if there were any trees of a certain standard size upon the ground, they were to be preserved; for it had been found by experience in Brazil, that the land would not produce them a second time, or at least, not till that the best diamond ground has not yet been discovered; for the rivers alone have been worked, and their formation is supposed to be in the mountains.

Mr. Mawe says, that the diamonds in the King of Portugal's possession, in 1808, exceeded three millions sterling in value. (P. 259.)
after ages should have elapsed. Whosoever should break this enactment was to forfeit his land to his neighbour, and be fined fifty oitavas: and if two persons, whose lands were adjacent, combined, thinking thereby to elude the law, a double fine was to be levied upon each. No trees that could serve to make washing-troughs for the mines, or which were more than ten palms in circumference, might be burnt for charcoal, nor consumed in the Engenhos: and no wood of a kind fit for canoes might be cut for any other use, under a penalty of ten oitavas, if it grew within musquet-shot of a river on which canoes might be required at some future time. Moreover, persons who had virgin woodland upon their grants, were enjoined to preserve a tenth part in wood; half that portion being on the side of rivulets or rivers, where the ground permitted, in order that wood might not be wanting for the service of the mines. The people of Minas Geraes have cause to regret that these regulations were not observed by their ancestors.

At the close of the eighteenth century there was a general complaint in this province, that the ground was exhausted of its gold. The miners, from being the most opulent, had become the most indigent class. Yet it was the opinion of scientific men, that hitherto only the surface of the earth had been scratched; and that the veins were still, for the most part, untouched. The mining was either in the beds of the streams, or in the mountains. In process of time the rivers had changed their beds: the miners discovered that the primary beds were above the present level, and these they call Guapiaras; the next step is the Taboleiro, which seems to be close by the side of the Veio, or present body of the stream. All these are mining ground: the first is easily worked, because little or no water remains there; they had only to remove the surface, and then they found the cascalho. In the second step, wheels were often required to draw off the water.
The present bed could only be worked by making a new cut, which is called *Valo*, and diverting the stream: and even when this is done, the wheel is still wanting. The wheel was a clumsy machine, which it was frequently necessary to remove; and fifty slaves or more were employed a whole day in removing it. This was the only means in use for saving human labour;... they had not even a cart, or a hand-barrow! The rubbish and the *cascalho* were all carried by the slaves, in troughs, upon their heads. River-mining however was the easiest, and the most effectually performed: it was therefore the commonest. But the greater part of those streams which were known to be auriferous, had been wrought. The mountains were more tempting, but required much greater labour: a few *braças*, if the vein were good, enriched the adventurers for ever; and in the early days of the mines, the high grounds attracted men who were more enterprising and persevering than their descendants. The mode of working in such ground is not by excavations, but by what is called *talho aberto*, the open cut,... laying the vein bare by clearing away the surface. This labour is immense: if water cannot be brought to act upon the spot, the earth is carried away upon the heads of the slaves: but this is so operose and slow, that they say proverbially, a mountain of gold is worth nothing, unless there be water at command. But when there is water, it is not always easy to direct it; nor will the nature of the cut allow always of its use. When they found no *cascalho* in the mountains, they

33 There is a difference between the *cascalho* in the mountains, and that in the rivers: the embedded stones in the mountain-*cascalho* are rough and angular, but in that of the rivers they are rounded. Hence it has been argued, that the gold in the rivers has not been brought down from the hills, as is commonly supposed; and also because the gold, though found in lumps, has not been rounded, which, according to the common hypothesis, it ought to be; and because it is of a different quality from that in the interior of the mountain, whence the hypothesis would bring it. *(Manoel Ferreira da Camara. MS.)*
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suspected that the stones might contain gold; and they were not deceived in the supposition. This is the most difficult mode of extraction: the stones were broken by manual labour, with iron mallets. In a few instances only an engine was used, which was worked by slaves instead of cattle.

The modes of mining having been so imperfect, it has not unreasonably been thought, that when more scientific means are adopted, Brazil is likely to yield more gold than at any former time. But improved methods will require an outlay, which can only be advanced by Government, or by Companies possessed of great capital when they commence their operations. It was said, at the close of the eighteenth century, that the miners, weary of the little success which then resulted from the means in use, and incapable of adopting better, by reason both of their ignorance and their poverty, were betaking themselves to agriculture; and apprehensions were expressed, that agriculture would thus be overstocked with hands, and the home consumers would be lost, while there was no export for any surplus produce; and thus that misery and depopulation must ensue. But the writer, who anticipated these consequences from such a change, imputed to his countrymen a degree of industry, which unhappily they did not possess. It is affirmed, that no White man, even of the lowest order, in that Captaincy, has ever been known to take an agricultural instrument in his hand for the purpose of using it! The state of society indeed is deplorably bad; and how should it be otherwise, where there was nothing to elevate the character, as in feudal times; nothing to refine it, as in the enlightened parts of Europe; nothing even to strengthen it, as among the men, by whom these very regions were explored and won? Books were almost unknown; and industry of any kind was considered derogatory. There were very few persons of great wealth in the Captaincy; scarcely half a dozen families,
who possessed a capital of twenty thousand pounds, or three hundred slaves. The persons who fill the public offices, and the commercial men, are called the Nobles of the Mines: the former live wholly upon their salaries. They are described as holding every kind of study in abhorrence; passing their hours at the windows, wrapt up in loose morning robes, and devoting the least possible time to business; so that their year's work is averaged at thirty days' employment, of six hours each. This way of life leaves ample leisure for debauchery and petty intrigues, to which they are miserably addicted. Such are the White inhabitants of the towns, in the dark colours with which they have been painted. The miners and agriculturists of the same complexion are free from those vices, which grow like weeds in the hot-bed of crowded society; but of those which spring up upon the dung-hill and the waste, they had a full crop. The business of the farm or the mine is left wholly to slaves and factors: everything therefore was wretchedly conducted; and most of them obtained from their property nothing beyond a bare subsistence. The perpetual lottery in which the miners are engaged, renders them fickle of purpose; and the habit of always deceiving themselves with vain hopes, makes them so little scrupulous at disappointing others, that the word of a miner is regarded as of no value, either by himself or by any one else. The people of colour are generally poor: he who has half a dozen slaves, scarcely raises produce enough for the support of his family, though the Negroes are half starved. They do not even cultivate the commonest culinary plants. A traveller must carry provisions, for he will not be able to purchase them as he proceeds: if he call at a house in the country with the hope of buying food, he may very probably be answered by a petition from the owner, to give him a little mandioc meal “for the love of God!” A frightful character is given of the immorality of the Mulatto class: they are
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CHAP. said to be desperately revengeful, and desperately dissolute: many of the women are prostitutes: parricide and incest are said to be common among them; and crimes of every kind so frequent, that from three to fourscore criminals of this cast, and of the Negroes, suffer every year by the executioner, many others escaping punishment by flight. But let it not be supposed, that this depraved race carry in the tint of their skin a leaven of wickedness, an original sin peculiar to the composition of their blood. The people of colour, in Minas Geraes, would be as respectable as their brethren in Pernambuco, if they had the same example of activity and well-directed enterprize. The slaves are the only part of the population who are not idle: they work by compulsion; they are therefore the least vicious: but it is said, that when any cruelty is to be perpetrated, they are the most inhuman agents. Cheese, bacon, and a few cattle, are the only articles of produce, which are sent from this Captaincy to the Rio. The Negroes are fed wholly on maize and kidney-beans; and this is the common diet of all who do not live in towns, or Arraiaes, in which there are usually shambles. The more opulent indeed rear pork upon this food, and eat it salted.

Hateful as this description of society in Minas Geraes is, the very fact, that persons in the heart of that society should thus strongly resent and delineate its evils, is in itself a point of relief, and a proof that honourable minds and cultivated intellects are to be found there. Notwithstanding the injurious restrictions and complicated disadvantages, whereby literature during two whole centuries had been crippled in Portugal, that country has produced more men of letters, in proportion to its population, than Great Britain. Scarcely any men were appointed to the higher civil and judicial offices in Brazil, who had not received the best education the Mother Country could bestow: and it is surprising, how many of those men carried into public life a love
of information for its own sake. They knew that what they wrote would not be published during their lives, and might probably perish without ever coming before the public. Emolument from such pursuits was impossible; present reputation not to be dreamed of; and the reward of posthumous honour, scarcely within the scope of expectation. Yet from the documents, collected and preserved under such circumstances, and bequeathed by the writers to chance, this history has been in great part compiled; and concerning no province have the materials been more ample than those which relate to Minaes Geraes. Nor must we so far disparage humanity, as to suppose that the vices, which may be general in many places, are in any place universal. It is in the nature of evil to manifest itself, and of goodness to lie concealed:...while vice and folly are flaunting in public, virtue and good sense keep house. The even tenour of a well-spent life passes on in obscurity and silence: but actions of atrocious guilt are bruited abroad far and wide; though they are as certain to excite imitation in the wicked, as abhorrence in the good.

There are countries, where the tendency of society is necessarily from bad to worse, because of some principle of deterioration fatally and inseparably connected with their institutions; such as polygamy among the Mahommedans, and the system of casts, wherever it prevails. There are other countries where no such permanent cause of debasement exists, but which are precluded from any present possibility of improvement by the state of the surrounding nations, being cut off from the influence of the civilized world: the Abyssinians and the Armenians are in this state. But in Brazil, every thing tended to the melioration of the people: it was desired by the Government, promoted by the tenour of the laws, and favoured by the spirit of the age. And in no part of Brazil would this tendency proceed more rapidly
than in Minas Geraes, which lay so near the capital, and received a constant accession of educated men, because of the numerous establishments connected with the mines. Many marks of advancement were perceptible. The road to the Rio was greatly frequented: no other labour had yet been exerted in making it, than that of cutting down the trees, removing a few stones, and making here and there a passage for the waters. Upon such roads, wheel-carriages of course were not in use; every thing was carried upon horses, till it was found that mules were better able to endure severe labour and hard usage. Mules were then purchased from the Spaniards of the Plata; and this was at one time a considerable branch of trade; but latterly, the Portugueze drew them from their own province of Rio Grande do Sul; and about the close of the century, they were beginning to breed them in Minas Geraes. There were inns along this high road, which, bad as they were, were proofs of progressive im-

34 Jozé Vieira Couto recommends that the Camel should be introduced. For the dry and level Sertoens of Pernambuco and Seara, this creature is admirably adapted; but it was never intended for hilly countries, nor for clayey soils. He recommends also the Anta, which, he says, is stronger than a mule, very docile, and well made for climbing, having its hoof divided into toes. In the Noticias de Brazil, it appears, that the Anta was domesticated in the sixteenth century; and perhaps this may imply that it was used for burthen. (See Vol. I. p. 634. note 42.) The Portugueze might probably be induced to train these animals (before horses were common), by knowing that the Llama and Vicuna were used for this purpose by the Peruvians. Jozé Vieira Couto observes also, that the Buffalo would be useful for draught, and might be easily introduced from the Gold Coast, or from Congo.

Camels were introduced into Peru, from the Canaries, in Acosta's time: he says they bred there, but slowly. (L. 4. c. 53.) Carlos II. had no less than fourscore, at Aranjuez, in the beginning of his reign. (Journal du Voyage d'Espagne, 1669. p. 54.) It appears, therefore, that the Camel bred both in Spain and Peru; but that the breed in both countries was lost, either through negligence, or because the advantages of using this animal were not found so great as had been expected.
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Improvement: those which were managed by women were the best conducted. Some individuals had succeeded in cultivating and preparing flax: and not only was the vine cultivated, but wine had been made from it with complete success. Of the other Portuguese fruits (all had been introduced,) the peach and the quince were those which flourished best; from the latter, marmelade was made in great quantities. The houses of the higher classes in Villa Rica were better built, and better furnished, than in the Rio, or S. Paulo, and kept in the neatest order. The women wore a profusion of golden trinkets, and ornamented their hair, which they never covered till they were advanced in years, with golden combs of elaborate workmanship: they employed themselves very generally in making lace, which was profusely used in their bed furniture and hangings. An Englishman says, that he never saw beds so magnificent as those of the opulent Portuguese in Minas Geraes, notwithstanding the lavish expenditure of modern luxury in his own country. Lace-making seems to have been the only fashionable occupation for the women. They bore a general appearance of debility among them, imputable to their indolent and relaxing way of life: the household business of every kind was left to their slaves, and they seemed not to know that exercise is conducive both to health and to enjoyment. Leprosy is a common disease in all parts of the Captaincy. It is said, that swelled necks are not uncommon among the male Blacks:..if the observation be accurate, the fact is remarkable; because enlargements of the throat, in those countries where they are most common, are more incident to women than to men.

The Captaincy-General of Goyaz, which is the central province of Brazil, and one of the largest, touches upon Para and Maranham, to the north; upon Piaui, Seara, Pernambuco, Bahia, and Minas Geraes, to the east; upon S. Paulo, to the
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CHAP. 834. south; and upon Mato Grosso, to the south and west. Its eastern waters flow to the Río S. Francisco; its western, to the Paraguay; but most of its streams unite to form the two great rivers Araguaya and Tocantins, by which it communicates with Para. Except the Provincia de Solimoens, it was the most thinly peopled part of this great country, because it was the last which had been explored and settled. Villa Boa, the capital, so named from Bueno, the discoverer, was a large and flourishing town, the residence of the Governor, and of a Prelate, who was a Bishop in partibus Infidelium. The Ouvidor, in the year 1743, exacted a donation from the people for building the Mother Church, and was reprehended by the Home-Government for having exceeded his authority in so doing; the Crown contributed five thousand cruzados to the work, the Camara eight hundred oitavas. There were also eight Chapels, six of which belonged to N. Senhora, under as many different invocations; a Mint, Barracks, and a little Fort, where the guns were fired upon festivals. The Town-house and the Prison had cost the Camara more than thirty thousand cruzados. The town contained nearly seven hundred families, four companies of cavalry, four of infantry, two of Ordenanças, and one of Blacks, here also, as in Pernambuco, called Henriques. The revenues of the Camara amounted to about one thousand oitavas; they arose from its lands, its right of marking the weights and measures, certain imposts upon the market, and fines for trespasses.

The next settlement in size and importance, was Meiaponte, twenty-six leagues east of the capital, upon the Río das Almas, with a Church, four Chapels, and an Hospice of the Almoners of the Holy Land. This place possessed a cause of prosperity more permanent than mines could have produced, in the industry of its inhabitants: they raised wheat, mandioc, maize, tobacco, sugar, cotton, and coffee; they bred cattle and pigs in
great numbers; and they manufactured woollen cloth as well as calico. They enjoyed also the advantage of a transit trade; the caravans from Villa Boa, and Cuyaba, to the Rio, S. Paulo and Bahia, touched there, and then separated according to their destination. An elastic stone is found in this neighbourhood. But the part of this extensive Captaincy, which has the most natural advantages, is the district of New Beira, a tract one hundred and thirty leagues in length, lying between the Araguaya and the Tocantins, and gradually diminishing from a breadth of about three degrees, till it terminates at the angle of their confluence. Settlements were increasing there, and would multiply as the communication by means of these rivers increased with Piauhy, Upper Maranhém, and Para, the capital of which latter Captaincy was likely to become one of the most busy and prosperous cities in Brazil.

For a time, the only path into this great country was that from S. Paulo, by which the first settlers entered; but when the rumour of their success spread abroad, ways were opened through the Sertoens of Cuyaba, Minas Geraes, Bahia, and Pernambuco. The first Sertanistas here committed barbarities, for which they are deservedly condemned by the Brazilians of the present day: they used to bring home strings of human ears from their expeditions against the Indians; and the Goyas, who had deserved better treatment at their hands, were utterly exterminated by them; for those who escaped destruction, escaped only by forsaking their country, and now no trace of them as a tribe remains. The mines were very productive for awhile: about the middle of the eighteenth century, one hundred and fifty arrobas were extracted, at a place called the Coral, within the circuit of a mile. The second Vicar of Villa Boa accumulated one hundred thousand cruzados, in less than three years; the fourth, eighty thousand, in less than five. A capitation tax was introduced in
1787, under which four oitavas and three quarters were paid for every slave; sixty for every large shop, storehouse, and shambles; thirty for smaller ones; and fifteen for the smallest: every master workman was assessed in eight, and every other artificer in five. An allowance was made to the Governors, the civil and military Officers, and the Clergy, for the tax upon their slaves. The regulations which were framed for Minas Geraes were afterwards substituted, and continued fourteen years in force. Upon an average of the only year of which the returns had been seen, the whole sum paid to the Treasury in that time, would have exceeded two hundred arrobas; but that year was known to be one of the least productive: and it was known also, that in another year, the receipts had been more than forty. Latterly the gold was failing; though here, as in Minas Geraes, it was believed, that the main treasures of the earth were still untouched; and that only what was scattered upon the surface had been gathered. About the end of the century, a discovery was made at a place, which, because of the colour of the metal, was called Ouro Podre... the rotten gold. The vein was rich, and the people were so eager to profit by it, that when the Guarda Mor endeavoured to interpose his authority, and regulate the extraction according to the laws, he was set at defiance. A party of contraband miners collected three arrobas in the course of one night. Some persons were arrested for these disturbances; but they were delivered by process of law. The people had long solicited, that the country about the Rio Claro and the Rio dos Piloens, which had been reserved because of its diamonds, should be laid open; for this Forbidden District, which was forty leagues in extent, was supposed to abound with gold: and they repeatedly urged the suit, as the sure and only means of restoring the prosperity of the province. Accordingly, in 1801, the petition was granted, on condition that the diamonds, if any
were found, should be deposited in a coffer under three keys. But it was soon ascertained that the richest mines had been wrought by some secret adventurers: (the Caldeira Brants were suspected of having done it during the time of their diamond contract:) and hands and capital were wanting for any effectual search, after this disappointment.

The largest amount of fifths was one hundred and sixty-nine thousand and eighty oitavas from Villa Boa, in the year 1753, and fifty-nine thousand five hundred and sixty-nine from the Arrayal de S. Felis, in the northern division of the Captaincy, in 1755: the latter place rendered only three thousand three hundred and eight, in 1805; the former not quite twelve thousand, in 1807.

The whole yearly expenses of the establishment, civil, military, and ecclesiastical, at the time of the Removal, were forty contos. The revenues had diminished more than half during the preceding thirty years, and fell short of the expenditure by eight contos: to supply this deficiency, the Crown annually granted three arrobas from the fifths. A Post-office was established in the year 1799: the revenue derived from it, in the fourth year after the Removal, was one hundred milreis; and this is more than might have been expected, considering the general state of the country and the people, and their trifling number. A census of the population was taken, with much apparent accuracy, in 1804.

35 The number of White married males was 901; of White single males, 2,639; of married free Negroes, 546; of single free Negroes, 2,662; of married Mulattoes, 1,618; and of single Mulattoes, 5,850: whole number of free males, 14,116.

White married females, 809; White single females, 2,693: married Negroes, 576; single Negroes, 4,179: married Mulattas, 1,638; single Mulattas, 6,639: whole number of free females, 16,534.

Male slaves, 12,021; female slaves, 7,868. Whole number of males, 26,137; whole number of females, 24,402. Whole population, 50,539.
and it amounted to little more than fifty-thousand. But when the Brazilians shall have learnt duly to estimate the blessings of a temperate and healthful climate, and duly to profit by the advantages of a fertile soil, Goyaz will soon become a flourishing and happy country.

Mato Grosso is divided by the Araguaya from Goyaz, by the Parana from S. Paulo; on the west it has the Spanish provinces of Paraguay, the Chiquitos, and the Moxos; on the north it touches the Captaincy-General of Para, and its subordinate Governments of the Rio Negro and the Solimoens. It extends from the parallel of seven degrees south, to twenty-four and a half; its breadth in the broadest part is fifteen degrees of longitude; and its area has been estimated at forty-eight thousand square leagues. The capital, Villa Bella, contained one Church and two Ermidas: the houses were low, regularly built, and whitened with tabatinga, which appears to be found throughout Brazil. As yet this was the only parish in the Comarca; but there were five places of worship within its extensive term, each with a resident Chaplain, and requiring only the recognition of authority to become separate parishes in form, as they were in reality. The soil about Villa Bella returned two hundred fold. Mato Grosso flourished while the trade with Para, by the Madeira, was carried on: that trade began to decline about the year 1780, and was shortly afterwards abandoned because of the Muras and Mundrucus, to the great injury of Villa Bella, which was the port of this commerce, and of the Captaincy. The load of salt, which, when it came by that channel, cost from eight to ten milreis, rose to sixteen, twenty, thirty, and forty; iron was doubled in price; wine and vinegar more than quadrupled; and all other heavy goods were proportionally enhanced in cost. The voyage from Para to Villa Bella used to require ten months, from three to four of which were allowed for
passing the falls. A trading canoe carried twenty persons, and took in at Borba five alquieres for each, besides dry fish: a charge of twenty-five per cent. upon the cargo paid the expenses of conveyance. Even Negroes were brought from Para, though their price there was thirty or forty milreis more than at the Rio; but the costs of the transport were less, and certain duties were avoided, which were exacted on the other road. When the trade with Para failed, that with Bahia and the Rio was carried on by enterprising men, upon borrowed capital, for which they paid from ten to twenty per cent. interest at Villa Bella. Large profits are required to cover this drawback, and the expenses of the journey (a distance of six hundred leagues, which occupied five months): they dealt therefore chiefly in articles of luxury and high price, upon which they could lay on forty or fifty per cent. In this manner they amassed fortunes, to the hurt of the Captaincy; for being mostly adventurers from Portugal, they usually returned to their own country, carrying with them what they had accumulated.

Villa Real de Cuyaba was a larger and more flourishing town than Villa Bella, though not the seat of Government. It was the residence of a Prelate, who was a Bishop in partibus; it contained a Church and three Chapels, and had its Royal Professors of Latin and Philosophy: the principal streets were paved; the houses low, and well built of clay. The town and Termo contained, in 1797, about eighteen thousand persons. The orange trees bear fruit throughout the year there: melons, water-melons, and pine-apples succeed well: mandioc, maize, kidney-beans, cotton, and sugar-canes were cultivated, the latter chiefly for distillation. About ten leagues east of Cuyaba, is the Arrayal de S. Anna, upon high ground, where the cotton trees are sometimes hurt by the frost. The mean level of the interior and mountainous provinces in Brazil has been estimated at from four hundred to
four hundred and fifty _braças_ above the sea: the highest ground is probably in Minas Geraes; but the general level of Mato Grosso must be above that of any other Captaincy. There are no 36 mountains in Brazil that reach the level of perpetual snow.

The district of Cuyaba contained many flourishing settlements; one of the largest was the Arrayal de S. Pedro d’El Rey, formerly called Poconné, and containing, in 1797, about two thousand inhabitants. It has been said, that Villa Maria, on the left bank of the Paraguay, about seven miles above the place where it receives the Jauru, is likely to become perhaps the most prosperous of all the towns in the interior. It was inhabited chiefly by Indians of various tribes, who reared cattle and cultivated the ground, and extracted for their lamps the oil of a small fish, which is found in prodigious numbers. An _Engenho_ had been established there. Opposite to this place was a _Fazenda_ belonging to the Crown, where numerous herds of kine and horses were reared. One of the marble pillars, which the Commissioners for the Demarcation erected, is at the confluence of the Jauru and the Paraguay: this point is regarded by the Portuguez as a position of the first importance, which covers the communication between Villa Bella and Cuyaba, and commands the navigation of both rivers, and the entrance to the interior of Mato Grosso. There were very few persons of unmixed blood in Cuyaba: the native tribes, who were less dark than most of the

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36 Colonel Von Eschwege (Correio Braziliense. v. 19. p. 380) observes, that as no volcano exists in Brazil, and no volcanic substances have yet been observed there, an earthquake, which was felt some years ago in Ilha Grande (twenty leagues from the Rio), must be considered as a remarkable phenomenon. But the centre of that convulsion was probably in the sea, which contains proof of such processes in its volcanic islands. Earthquakes have been felt in Cuyaba (see p. 360); they seem to have been the skirts of the explosion by which Lima was overthrown.
American savages, found it convenient from the first to ally themselves with the Portuguese; and in no part of Brazil had the intermixture been more general. Owing to the Mines also a considerable portion of African blood had been introduced. The breed between the Negroes and Indians are here called Caribocas: of these, and of the Mamalucos, the bulk of the population consists; and both have the character of being an orderly, industrious, and highly respected people. Here, as well as in Goyaz and Minas Geraes, there was a Forbidden District, with a settlement called the Arrayal Diamantino, situated at the angle where the River of Diamonds joins the River of Gold, three leagues above its confluence with the Paraguay. The remotest sources of the Paraguay are in this Diamond District, rising at a place called the Seven Lakes, in the Serra do Pary, where the counter streams form the great Rio dos Tapajoz. The Arrayal is thirty leagues north-west of Cuyaba, and its Ermida, dedicated to N. Senhora da Conceiçam, was a dependency upon the Church of that town.

The Forte do Principe da Beira (the S. Rosa of the Jesuits) was maintained, notwithstanding the fevers to which the garrison were subject after the annual inundations. Close to it was a populous Aldea of converted Indians; and not far distant was another, called Leonil, inhabited by the same race: they were cultivators, and made excellent pottery. These people, had it not been for the system which the Governments both of Spain and Portugal pursued, might have derived more benefit from a communication with the province of the Moços, than from their difficult intercourse with Villa Bella and Para. The Indians of that province were more fortunate than the Guaranies, after the expulsion of the Jesuits: they had been trained upon a different plan; and having been accustomed to think as well as to labour for themselves, and encouraged to provide both comforts and lux-
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urges by the surplus produce of their industry, they were not placed under the tuition of rapacious Administrators, but left as they were found, with no other change, than that such Religioners and Priests as could be collected were substituted for the Fathers of the Company. At the close of the eighteenth century, the Indians of these Reductions were a brave, an industrious, and comparatively a polished people: they were good carvers, good workers in metal, good handicrafts in general, and the women manufactured calico of the finest quality: they made candles both of tallow and wax: they cultivated the cane, both for sugar and rum: and distilleries, which in most places produce little but evil, may be regarded with complacency there, because the moderate use of ardent spirits appears to counteract the ill effects of marshy situations. The jealous and inhospitable system which both Portugal and Spain pursued in their colonial policy, prevented the people of Mato Grosso and of the Moxo country from engaging in that natural intercourse, which would so obviously have been beneficial to both. But deserters from the Portuguese service took shelter in the Spanish territories; and the slaves 37, who sought to escape from bondage, found the advantage of being near the frontier: they crossed the Guapore, and were safe. It was however not difficult for them to establish themselves in savage independence, amid the wilds of Mato

37 The author of the Description of Mato Grosso, in the Patriota, after observing, that the Spanish settlements serve as a decoy for slaves, and an asylum for criminals from Brazil, implies a charitable wish, that the Chiquito and Moxo provinces were once more a mere wilderness; because the Spaniards would have a great difficulty in invading Brazil on that side, if they were deprived of the food, cattle, horses, canoes, boatmen, labourers, guides, and soldiers, which those provinces supplied: of all which advantages they would be deprived, if there were but a waste of two hundred leagues between the Brazilian frontier and Santa Cruz de la Sierra!! (Patriota. 3. 1. 16.)
Grosso. A great quilombo upon the river Quariterê, which flows into the Guapore about half way between Villa Bella and the Destacamento das Pedras, was destroyed when Luiz Pinto de Sousa Coutinho was Governor of the Captaincy: the Negroes who escaped, rallied and re-established themselves; and in 1795, under the government of Joam de Albuquerque, the place was a second time attacked, and fifty-four persons were carried into captivity, some being Indians, and some of the mixed breed.

Only one settlement seems to have been made upon the Madeira from the side of Mato Grosso, that of S. Joê, about five miles below the confluence of the Mamore and the Guapore. Attempts had been made to plant a colony at the great falls, both by the Lord of Azambuja and by Luiz Pinto: but the Captaincy in their time had not sufficient population to supply hands; and after a few years, the settlers were obliged, by the repeated attacks of the savages, to withdraw. This point, in 3° 52' S. one hundred and thirty-three leagues below Forte do Principe, and one hundred and sixty-three above the town of Borba, is in the very centre of a Sertam, abounding with sarsaparilha, spices, cacao, gums, and precious woods; the river swarming with fish, and the shores with tortoises. Canoes of the largest size might be made there, carrying, it is said, from two to three thousand arrobas, and in thirty days they would reach Para. Now that the Muras have quietly associated themselves with the Portuguese, and that the Mundrucus have begun to feel the advantages of a settled and peaceable life, it may be expected that the navigation of the Madeira will be resumed, and Villa Bella again receive its European commodities from Para. The whole northern part of this extensive Captaincy was possessed by unsubdued tribes: the Baccury was wandered about the sources of the Arinos; the Mambares over the country, through which the Taburuhyana flows to the Juruenna; the Appiacas and Cabahybas were on the Arinos,
further down its course, before it joins the Juruenna, and with it forms the great river Tapajoz; the Guapindayas, Tapiraques, Chimbiuas, and Aracis, possessed the country between the Xingu and the Araguaya: but the course of all these rivers had been explored, and a communication with Para had been opened by them. It has been remarked of the Indians (more particularly those of Maranham and Piauhy), that though they fight with ferocious courage in their wars against each other, and display a fortitude in suffering which almost exceeds belief, they are awed and cowed before the Whites. A horde, which had been reduced, was prone to run wild again, if its settlement on any side were fairly open to the wilderness; but if it was surrounded by a settled country, the Indians then were submissive, and accommodated themselves to their fortune. A time was fast approaching when all the tribes of Brazil would be thus circumstanced. On whatever side the Indians looked, they saw the Portugueze, not as invaders and persecutors, but as a people rooted in the country from an age beyond the memory of savage man, and no longer hunting them down as slaves, but inviting them to partake the land with them as brethren, and participate in the advantages and comforts of a secure and settled life. Abominable as the conduct of the Portugueze was in many respects toward the natives for nearly two centuries, the views of the Government had long been politic and enlightened, because they were in strict conformity to justice, and had a religious feeling for their principle. Whatever may be thought of Pope Alexander’s donation, and the right of discovery, the present system of the Portugueze toward the Indians is upright and humane; there is no hypocrisy in their dealings; no affectation of treating with them upon equal terms; no transactions of bargain and sale, in which the simpler party is gulled to sacrifice its perpetual interests for some paltry gratification. The Portugueze, as a civilized and Chris-
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Christian people, assert a superiority, which the Indians feel and acknowledge: they assert it, not as belonging to their cast and colour, nor to the right of conquest, but to their state of knowledge; and they call upon the Indians to receive instruction, and to become free members of the same community upon equal terms. If the revolutionary wars in Spanish America should be protracted a few years longer, there is a danger, that in many places the Indians may exterminate the remnant of both parties. But in Brazil, if the Brazilians (which God in his mercy grant!) escape the curse of revolution, and the Government, pursuing its upright intentions, effect those reforms which are as easy as they are essential, in the course of a very few generations, all the remaining Indians will come within the pale of civilization, receive the faith of the Portuguese, adopt their language and their usages, and be incorporated with them as one people.

The Captaincy-General of S. Paulo, including half the old Captaincy of S. Vicente, from which it was originally an offset, and part of S. Amaro, extends from latitude 20° 30' S. to 28°, with a mean breadth of one hundred leagues from east to west. On the north, it is bounded by Minas Geraes and Goyaz; the Serra de Mantiquera dividing it from the former, the Parana from the latter and from Mato Grosso; it has the sea on the east, the Captaincy of Rio de Janeiro on the northeast, those of S. Catharina and Rio Grande do Sul on the south. The highest range of mountains is the Serra de Cubetam, which runs along the coast. This Cordillera is covered with wood, and slopes gradually toward the interior: the greatest rivers of the province have their sources there; and except the few streams or torrents which flow from the eastern side into the sea, the whole waters of the Captaincy are received by the Parana. The city of S. Paulo, in the plains of Piratininga, three hundred
and fifty braças above the level of the sea, is in point of climate more desirably situated than any other town in Brazil. Nine years after the Removal, it contained four thousand and twenty families, twenty-three thousand seven hundred and sixty inhabitants, of whom about half were Whites: but it must be remembered, that the Paulistas were originally a Mamaluco race. It had a Cathedral, one Church, many *Ermidas*, three Hospitals, a *Misericordia*, a Benedictine, a Franciscan, and a Carmelite Convent, two *Recolhimentos*, Royal Professors of Primary Letters, Grammar, Latin, Rhetoric, Philosophy, and Theology, moral and dogmatical; a Mint, several Squares, several Fountains, three wooden Bridges, and three fine ones of stone. The houses were built of clay, in that manner which is called *Pisê*; projecting roofs therefore, which in Portuguese and Brazilian dwellings are usual, for the sake of shade, were necessary there for shelter. No other mode of building is at once so cheap, so easy, and so durable: the walls take any colour, and are stuccoed without and ornamented within, according to the taste of the owner. Some of the streets were well paved, and all remarkably clean: this has been ascribed to the site of the city, because it stands upon a slight elevation, and is almost surrounded by the two streams which meet there, and join the Tiete at a little distance; but other cities, as favourably situated, have become infamous for filth; and the cleanliness of S. Paulo must be imputed to the sense of decency and of comfort in its inhabitants, and to the merits of the police. Such, at the time of the Removal, was the city which had grown round the hovel of wicker-work and mud, wherein Anchieta composed the first Tupi grammar, and began the great work of instructing the Indians.

The lower ranks in S. Paulo are said to be in a very advanced state of civilization, when compared with those of any other
town in Brazil; and the higher classes have an ennobling spirit of nationality. The women more particularly pride themselves in the appellation of Paulistas; and relate with great satisfaction, that when a nobleman, who was formerly one of their Governors, had seduced the daughter of a Paulista mechanic, the whole people espoused her cause, and compelled him, at the peril of his life, to marry her. Whether the tradition be true or not, it characterizes the temper of the people: and the spirit of the Paulistas was so lofty, that in former times they sent representations to the Court, requesting that the King would not send them any General or Governor, except such as were of the first nobility of the kingdom. The men dress superbly: they are distinguished from all other Brazilians by their outer garment, which is called ponché, and is indeed a kind of poncho. The usual dress of the women, abroad and at church, was a robe of black silk, or in winter, of black cassimer or baize, with a long veil of the same material, trimmed with broad lace: the veil covered the whole face, except the eyes, a fashion so favourable for intrigues, that it brought upon the women of S. Paulo an ill report, and deserved the interference of the Bishop and the Governor. They wore also a long coat of coarse woollen, edged with fustian, plush, velvet, or gold lace, according to the rank of the wearer: a round hat was worn with this as an undress. All articles of female dress were made by tailors; the number therefore of these workmen was very great. At balls and public festivals, they appeared in elegant white dresses, with a profusion of gold chains, and the hair braided and fastened with combs. Flowers were an indispensable part of the female head-dress, a natural fashion, in a land where the sweetest flowers blossom in all seasons; but the beauty of this fashion was destroyed by the odious custom of wearing powder, with which the Paulista women of all ages loaded their heads.
stranger is introduced to a Brazilian lady, it is an act of courtesy in her to take a flower from her head and present it to him; and he is expected to return the compliment in the course of his visit: strangers, ignorant of the customs of the country, and interpreting them by their own licentious habits, have vilified the women of Brazil, upon no stronger grounds than this! They usually employ themselves in embroidery and in making lace, and leave all domestic business to the slaves. The almost general debility which is observable among them has been imputed to the want of exercise, the frequent use of the warm bath, and extreme abstinence; but the warm bath is not known to produce any ill consequences in countries where it is most used: their abstinence may perhaps arise from a desire of preserving the delicacy of their persons; or not improbably from some erroneous opinion, that it is conducive to health. Kidney-beans, either simply boiled, or mixed with mandioc meal, were the common breakfast; but coffee was also used. The dinner-hour was at noon, or earlier: more vegetables than meat were eaten, and water was the usual drink. Wine was too costly to be in common use; and it is remarkable, that in a country where there are so many fruits, from which a beverage not inferior to wine might be made, no general substitute for that generous liquor should yet have been devised.

The rede, or hammock, was a beautiful piece of furniture in the houses of the opulent, elaborately ornamented, fringed with lace, and slung low, to serve the purpose of a sofa. The pottery in use was made by Indians, in the outskirts of the city. The markets were excellently supplied: good wheaten bread might be purchased; and the butter appeared tolerable, even to an Englishman. The Churches and Chapels were gaudy, and the religious processions exceedingly splendid. The follies of the Intrudo, which is the Carnival of the Portuguese, were in full
vogue, and carried farther than in Lisbon. The Paulistas went
masked into the streets; and men and women pelted each other
with waxen lemons and oranges, filled with perfumed waters, till
they were thoroughly wetted from head to foot. In other parts
of Brazil, the men sluiced one another liberally at this time; but
at S. Paulo this was thought improper, probably lest it might
give cause or occasion for quarrels, among a people, who, in
former times, had suffered much from family feuds. Many
hundred persons were employed in making the waxen missiles
for this season.

Santos is the port of S. Paulo. The bay of Santos is formed
by the islands of S. Amaro and S. Vicente, and has three open-
ings; that of Bertioga, on the north, where the whalers have an
establishment; the Barra de S. Vicente, on the south; and
between them, the Barra Larga, or Barra de Santos, which is the
main entrance. The current there is so strong, that ships are
often three days in making their way from the fort off which they
first cast anchor, to the town, which is only three leagues distant:
there are many channels also, so that the navigation requires
good pilotage, and exceeding care: but vessels of considerable
burthen can enter, and the harbour is safe. Many streams,
which are only navigable with the tide, disembogue into the
bay; there is water-carriage, however, for about twenty miles up
one of them, to the Arrayal de Cubatam, where goods from the
capital are embarked. The ascent to the plains of Piratininga,
which was once so formidable, had been facilitated by a road,
constructed skilfully and with great labour, parapetted where
there are precipices, running in zig-zag lines, and in some
places cut for a considerable distance through the rock. In
other parts the soil is chiefly clay, and therefore the road is
paved: the rains indeed, which take the direction of the road,
would soon destroy it, if it were not thus firmly made. There
was an inn between the summit and the city, where the accommodations were much better than any thing, even at the Rio itself, might lead a traveller to expect. The town of Santos stands on the north side of the island of S. Vicente, in a flat marshy country, frequently enveloped in mists, and therefore subject to agues, and the other maladies which are endemic in such unwholesome situations. It was tolerably well built of stone, and contained a Misericordia, which was the oldest of those charitable establishments in Brazil; a Franciscan Convent, a Benedictine Hospice, a Carmelite one, several Chapels, and from six to seven thousand inhabitants. Santos possessed, at the time of the Removal, an injurious and obnoxious privilege, by which some other parts of the Captaincy were prohibited from sending their produce to any other port; and thus it became a great entrepot for sugar, rum, calico, coffee, hides, and bacon. Much coffee was raised in the vicinity, and the rice, which was grown near, was of the best quality: but the greater part of the grounds in the island, which were fit for this unwholesome culture, were lying waste. From this port a considerable trade was carried on with Rio Grande do Sul, and with the Spaniards of the Plata; though in the latter case, it was with all the risk and disadvantage of an illicit traffic. S. Vicente had been first stript of its rank by Santos, and afterwards of its commerce; and being the oldest town in the province, and the original seat of Government, it retained no other preeminence than what was attached to the Mother Church of the Captaincy, that being irremovable. The inhabitants, however, retained a proud remembrance of the dignity which their predecessors had enjoyed; and in the middle of the eighteenth century, the place was still noted for its breed of large pigs, from whose skins bags were made for the conveyance of liquids, and leather for chairs: they were preferred to cow hides for this pur-
pose; and the bacon of S. Vicente was esteemed the best in Brazil. There was a project for making a communication between the island and the main, by a mole; ... a great undertaking, whereby it was supposed that many shipwrecks would be prevented. Not far to the north of Santos Bay is the island of S. Sebastian, about seven leagues long, with a population of some seven hundred persons, exclusive of the Negroes. This place is remarkable, not for its beauty alone, but for the industry of the inhabitants, who are mostly of one family, and are therefore united by a clan-like feeling. The sugar and tobacco, which they raised and exported in considerable quantities, were the best in the province: they had also large plantations of coffee. The plant from which indigo is made, grew wild upon the island; but they were not expert in extracting the dye. The women employed themselves in embroidery and lace-making. They were as frugal as they were industrious, living upon fish and vegetables, scarcely ever tasting fresh meat, and even regarding bacon as a luxury. There was an establishment for the Whale Fishery, chiefly managed by Indians: from eight to ten fish were usually killed during the season. Canoes of great size were made there. The Arrayal do Bairro, on the shore of the main land opposite, is celebrated for its red pottery; the clay is remarkably fine: the women mould it into beautiful shapes with no other instrument than the hands; and these same women excel in making lace, and in embroidery. Both sexes were proud of their European extraction; but even the higher class of women were barefoot. The ports on this side had declined greatly, in consequence of the restriction, which prohibited them from sending their produce to any other port than Santos.

Southward of Bahia de Santos, is the little town of Cananea, pleasantly situated in an island close to the main. One of the stone pillars, bearing the arms of Portugal, which the first dis-
coverers planted when they took possession of the country, is still standing upon the main land, close to the bar. Much rice was grown there. Paranagua, upon the bay of the same name, was a larger town, and well built: it contained a Mother Church, three Ermidas, a Mint, and a Professor of Latin. Mandioc-meal, rice, and coffee, were exported from thence in sumacas; and wheat also, which came down the country from Curytiba. The southern Comarca of the Captaincy derived this Tupi name (which has also been applied with less propriety to its great river, Yguazu,) from the pines wherewith it was originally overspread. There are still remaining extensive forests of these majestic trees, upon which the old Paulistas relied for food in their expeditions; and where at present the wild boars find plentiful subsistence. The people of this district are esteemed the most robust and handsome of all the Paulistas. They cultivate maize, rice, and great quantities of corn; they breed sheep, horses, asses, mules, and kine, and make butter and cheese, the latter of good quality: the rennet of the stag is preferred to that of the calf, because it has been found to coagulate the milk sooner. The cows give more milk in summer than in winter; but the proportion of cheese obtained from the milk is observed to be greater in winter than in summer, by one half. Another curious observation which has been made in this district is, that the sheep invariably pine and die, after they have been fed ten years in one place; but if they be removed as soon as the symptoms appear, though only to the distance of a few miles, they recover. Salt is regularly given to the cattle throughout the Captaincy: they hurry at the herdsman’s call from the pastures round, far as his voice can reach; and if the summons is deferred beyond the usual time, they repair of their own accord to the place where the distribution is made, and testify their instinctive eagerness for a mineral, which, in that country, is almost as essential as food to
their existence. In the district of Curytiba, the effects of a
colder latitude begin to be perceived. It is only in choice situa-
tions that the mandioc, the banana, the coffee and cotton-tree,
and the sugar-cane, will prosper; and European fruits thrive
better there than those from the northern provinces of Brazil.
Figs, pears, apples, plums, peaches, quinces, nuts, and chesnuts,
flourish there: the olive blossoms profusely, but scarcely pro-
duces any fruit: the vine brings forth clusters of prodigious
size, but wine has never been made with success; it is however
supposed, that this will be the great wine country of Brazil; and
since the Removal, vines in great number have been brought thi-
ther from Europe, and arrived in excellent condition. The Caa,
Maté, or Herb of Paraguay, grows in this district. It is much
used in S. Paulo, and the two southern Captaincies, is growing
into use at the Rio, and, greatly inferior as it is to the Chinese
tea, will probably become an article of great importance in
Brazil.

Among the numerous towns in this Captaincy, Thaubaté,
though no longer able to vie with S. Paulo, as in the old days of
their enmity, was still one of the most considerable, and best
situated. It stands thirty leagues north-east from the capital of
the province, on a small stream, a league from the river Paraíba;
and it contained a Mother Church, two Chapels, a Franciscan
Convent, and a Franciscan Third Order. The houses are con-
structed in the pisé manner of building. Pigs and poultry were
bred there in great number; and the inhabitants made and ex-
ported beautiful mats and baskets. The country along the Pa-
raíba was well peopled, and there were many considerable towns
upon the banks of that river, at no great distance from each
other. On the south-west, between S. Paulo and the Comarca of
Curytiba, is the large town of Sorocaba, which contained about
one thousand seven hundred families at the time of the Re-
moval...two thirds of the population being White. They were an industrious people, and derived considerable advantage from the passage of cattle from the south. The tax upon cattle was paid there: there was a heavy and injudicious impost upon mules. In Rio Grande, where the greater number were bred, they cost from one to two milreis each; one milrea was paid at a registry in that Captaincy, three and a half here in S. Paulo, and when they reached Minas Geraes, a third impost was levied equal to the other two; so that the whole tax amounted nearly to eight times as much as the original cost, though the inland trade was almost wholly carried on upon these animals. Sorocaba was likely to become a place of great importance, because of its vicinity to the Serra Guarassoiava, or the Sun Shader: this mountain range, which extends three leagues in length, is supposed to be one mass of iron ore, and works were about to be established there. The town contained one Church, one Ermida, a Benedictine Hospice, and a Recolhimento. Seven leagues north-east from Sorocaba, and eighteen west-north-west of S. Paulo, is the large and flourishing town of Hitu, with a Church, four Ermidas, a Franciscan Convent, a Carmelite Hospice, a Lazar-house, and a Royal Professor of Latin: some of the streets were paved: the houses were of pisé, and generally had gardens attached to them. The name of the town is derived from the great falls of the Tieté, two miles distant.

Though the Paulistas, in quest of slaves, had reached the Upper Paraguay, the Tocantins, and even the Orellana, they had not cleared their own Captaincy of the savages. The Cayapos sometimes crossed the Parana, to annoy them from the north: and the country between the Tieté and the Uruguay was still, at the time of the Removal, possessed by four tribes, distinguished from each other by the fashion in which they disfigured their faces, and comprehended by the Portugueze under the general
name of Bugres. The men were entirely naked; the women
made for themselves a short petticoat with the thread of the
acroa. They broke the ground with wooden instruments (which
they wrought with stone tools), and cultivated maize, pulse, and
other esculents: but they trusted much to the chase for their
subsistence, and to the wild fruits, especially the pine nuts, of
which they laid up large store, subjecting them to a process like
that of malting. Some of the plants which they cultivated had
been obtained from the Portugueze; and they had also learnt
the use of dogs from these neighbours: except these, the only
animals which they domesticated were the quatys and cotiás, who
were more probably kept for amusement than for food. They
envied nothing which the Portugueze possessed, except iron.
They lived in huge houses, ... a custom common to many of
the Tupi tribes: and they were good potters, for they made
vessels which bore the fire, and they boiled their food as fre­
quently as they roasted it. Some of them were of whiter com­
plexion, and were also distinguished by having beards: ... it can
hardly be doubted that these were of Mamaluco extraction.
These tribes infested the Campos Geraes of Curytiba, those of
Guarapuava, and the range of high land, from whence the
Uruguay proceeds on one side, while the counter-streams flow to
the Parana. Their audacity increased as the Paulistas became
more regularly industrious, more commercial, more opulent, and
therefore less enterprising: and the line of road to Curytiba,
which used to be safe, was depopulated by their murderous in­
cursions, and became so perilous that travellers did not venture
upon the journey, unless they were collected in large bodies. Even
from S. Paulo to Minas Geraes, it was usual to travel in troops
of twenty or thirty laden mules, with five or six men, well armed
with swords, guns, and pistols, and two or three very large and
fierce dogs, with spiked collars, to protect them from the jaguars.
As people thus travelled in caravans, the *estallagens* in this country bore a nearer resemblance to the caravanseras of the East, than to European inns. They were large sheds, supported upon upright beams, and divided into separate apartments, or rather stalls. A traveller occupied as many of these as he wanted for himself and his baggage: and there was an adjacent inclosure, with upright stakes, four or five yards asunder, to which the beasts were fastened while they were fed, saddled, and loaded. The traveller must carry with him a hammoc, or be contented to sleep upon the ground.

The Paulistas suffered dreadfully from the small-pox, perhaps because of their Indian blood. Whosoever heard his malady pronounced to be this disease, was prostrated to such a degree that the declaration differed little from a sentence of death: in most cases indeed the disease proved fatal; and this was so fully expected, that at this time many persons, when they are seized with it, give themselves up, and refusing to take sustenance or medicine of any kind, lie down to die. The *Senado* formerly made a law, by which every person who should have the small-pox was required to leave the city; and heavy penalties were laid upon all the family of the sufferer, if they did not see that the law was obeyed, under whatever circumstances. This

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38 Mr. Mawe (*p. 95*) says, that a bed is an indispensable part of a traveller's baggage: the net-hammoc is far more convenient. He advises the traveller also to take with him candles, candlestick, and snuffers; but most probably a lamp may be procured wherever there is a lodging. In Paraguay, travellers make extemporé candles with the fat of the beasts which they kill upon the way: they melt it, and pour it into a reed, the joints of which are from eighteen inches to two feet in length; and in this case the candles are portable, without danger of breaking. Or they make a ball of Indian rubber, insert a wick in it, and float it in water. (*Azara. 1. 119. Do. 1. 127.*)
HISTORY OF BRAZIL.

was enforced till the year 1752, when the father of a family refused to obey; and the Senado called upon the Ouvidor to interpose his authority; but the Ouvidor replied, "the sick stand in need of remedies, both for the body and the soul, and these cannot be administered to them so promptly anywhere as in the city; therefore I hold it better, when the small-pox appears, that they who have not had the disease, should be the persons to remove."

The establishment of an appropriate hospital would have been the proper measure. Vaccination will deliver the Brazilians from this evil; and for the honour of the Government, it ought to be added, that no means were spared for communicating the benefit of that great and happy discovery. In the northern part of the province, goitres are common; but it is said, that they are not so frequent now as they were in former times.

The revenues of this Captaincy, about the close of the eighteenth century, amounted to sixty-eight contos, four hundred and fifty milreis. Besides this, there was what is called the Subsidio Litterario, amounting to three contos and a half, which was applied to the Professors and School-masters; and some property, formerly belonging to the Jesuits, which yielded a rent of six hundred milreis, and was applied to the Clergy, who officiated in their Churches. In 1777, the population of the Captaincy

39 Male children, under seven years of age, 14,639; boys, between seven and fifteen, 10,726; youths and men, between fifteen and sixty, 27,042; old men, above threescore, 3,969; among these were nine of 100 years of age, three of 101, one of 102, two of 105, two of 106, one of 109, one of 110, and two of 111; in all, twenty-one men above 100 years old.

Female children, under the age of seven, 14,125; girls, between seven and fifteen, 10,556; women, from fifteen to forty, 25,352; women from forty upwards, 10,566; among these were five of 100, two of 102, one of 104, two of 106; in all, ten women above 100 years old. The births in the year 1776, were 5,074; the deaths, 3,250. (Noticias MSS.)

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amounted to one hundred and sixteen thousand nine hundred and seventy-five; in 1811, it had reached to two hundred thousand four hundred and eight; in 1812, two hundred and five thousand six hundred and sixty-seven; in 1813, two hundred and nine thousand two hundred and eighteen; but in these latter years, some part of the increase may probably be ascribed to the immigration consequent upon the Removal.

The province of S. Catharina, formerly under the Government of S. Paulo, is separated from that Captaincy by the river Sahy, and by the Mampituba from that of the Rio Grande do Sul, or de S. Pedro...more conveniently called by the name of the Saint alone. Its breadth, in the broadest part, does not exceed twenty leagues: its extent of coast is about threescore, and includes the greater part of the old and short-lived Captaincy of S. Amaro. The island of S. Catharina was, in the year 1712, still covered with ever-green woods, except in the little bays and creeks opposite the main land, where some fourteen or fifteen spots had been cleared round the habitations of the settlers. These colonists were chiefly bad subjects, who had fled from other Captaincies, and were described by a Portuguese Officer, as a people that knew no King. With such people the Portuguese Government has always dealt politicly; contenting itself with the slightest recognition of its authority at first, and gradually assuming and exerting power as they became more numerous, fell naturally into the habits of regular life, and consequently felt the necessity of subordination. At that time a Cap-

40 Whites, 112,964; free Blacks, 3,951; Black slaves, 37,602; free Mulattoes, 44,033; Mulatto slaves, 10,648. Marriages in 1813, 2,466; births, 9,020; deaths, 4,451. (Patriota. 3. 6. 114.)

The Whites therefore are rather more than half the population; and the proportion of births to deaths rather above two to one.
tain had the nominal command, who was appointed by the Commander of Laguna, . . . a little town on the continent, some few leagues to the south. There were within his jurisdiction one hundred and forty-seven Whites, a few free Blacks, and a few Indians, some of whom were prisoners taken in war, and treated as slaves; and others came voluntarily, to better their condition by living with the Portugueze. The ordinary dress consisted of only shirt and drawers; he who added to this a jacket and a hat, was a magnificent person: shoes and stockings were seldom seen; but when they went into the woods, they put on leggings, made of jaguar-skin, in one whole piece, transferred from the legs of the wild beast to their own. The jaguars at that time were so numerous, even upon the island, that a great many dogs were kept to protect the houses. During some thirty years, foreign ships were well entertained there: the inhabitants allowed them to lay in wood and water, and gladly supplied them with provisions, in exchange for European goods: . . . money they would not receive in payment, because they had no use for it. But when Commodore Anson touched there, in 1740, the place having become of more consequence, and the authority of the Government being increased in proportion, the inhospitable system, established in other parts of Brazil, had been introduced there also. A great contraband trade was then carried on from this island with the Plata, the Portugueze exchanging gold for silver, by which traffic both Sovereigns were defrauded of their fifths. Fortifications were then being erected. In 1749, the population of S. Catharina had increased to four thousand one hundred and ninety-seven; but about the end of the century, several thousands were carried off by a contagious disease, which appears to have been dysentery, attended with putrid fever.

Few towns in Brazil were increasing so rapidly in importance as N. Senhora do Desterro, the capital of the island and of the
province. At the time of the Removal, it was supposed to contain from five to six thousand inhabitants. The houses are of two or three stories, well built of stone, with boarded floors, and gardens well stocked both with esculents and flowers. The appearance of the town from the anchorage is beautiful. It contained a handsome Church with two towers, two Chapels, a Third Order of S. Francis, a Hospital, good Barracks, a Royal Professor of Primary Letters and of Latin, whose salaries were drawn from a tax upon spirits; but spirits were very cheap, and therefore in great use, much to the injury of the inhabitants. Permission to erect a Convent had often been solicited, and hitherto had wisely been withheld. The streets were, for the most part, regular: the market was well supplied with fish, pigs, and poultry of every kind: excellent greens and roots were plentiful and cheap, and the finest fruits were in abundance. The meat was bad, but at the low price of about three half-pence a pound; mandioc-meal was the staple food: the rich indulged themselves with bread. There were artisans of all descriptions; and the shops were not ill supplied with glass, hardware, paper, and other European commodities; but these were necessarily at a high price. The descendants of the colonists from the Azores were still distinguished by their cleanliness from the other Portugueze: the soldiers, the peasantry, and even the poorest towns-people of this race, wore good and clean linen, and their houses were remarkable for neatness; they had retained also their industry. Here, as in many other parts of Brazil, lace-making is the amusement of the ladies. Within doors, their dress usually consists of a shift of fine calico or linen, with a handsome border worked round the bosom, a thin gown, and a muslin handkerchief; in company, they appear in the European fashion, but with a great variety of colours, and a profusion of ribbands and tinsel. It was a mark of distinction to have long nails, especially upon the thumb...
custom common to many different countries in the barbarous and semi-barbarous stages of society. The equipage was a cadeirinha, a kind of palankeen, with curtains of scarlet cloth fringed with gold: when the curtains are open, the person within appears as if seated on a throne.

The Negro slave wore nothing but a pair of drawers, or short trowsers; the Negress, a short petticoat, with perhaps an old shift, or a few rags fastened upon the shoulder, and hanging over the breast. That worse than home sickness, called the banza, was well known among them; and the slaves who fell into this disease, whether it proceeded from a longing after their own country, or the weariness of life and desire of death, seldom recovered. The price of a young and healthy Negro was from one hundred to one hundred and fifty dollars; but it was greatly enhanced if he were expert in any mechanical art. They were let out to work, and jobbed by the day or the week, like horses in Europe. It happened not unfrequently, that Negroes, who were inhumanly treated, took for themselves that vengeance which the laws denied them: and sometimes they escaped into the Sertam, joined the wild Indians, and became their guides in incursions against the Portuguese.

The air is moist, and the nights are particularly damp; nevertheless the province is reputed healthy. The greater the heat during the day, the more surely may rain and thunder be expected in the evening. All persons, of whatever rank, carefully wash their feet every night, as the best preservative against the chiguanas. The small-pox raged like a pestilence, whenever it reached the island, and had materially checked its population. Inoculation was not practised at the beginning of the nineteenth century; this may probably have been owing neither to ignorance nor prejudice, but to the number of Negroes, and the certainty that a great mortality would ensue among them, in
whatever manner the disease might be introduced. Cutaneous
diseases were frequent; and syphilis is said to have been so
common, as to indicate a deplorable state of morals. The
women were very fruitful; insomuch, that it was not remarkable
for one to be the mother of fifteen or twenty children: but chil-
dren were often suckled till they were three or four years old,
for the avowed hope of preventing any farther increase. Deaths
in childbed were much beyond the usual proportion in warm\(^1\)
climates.

The island of S. Francisco, north of S. Catharina, contained,
in 1749, one hundred and twenty families, and twelve hundred
and twenty-one inhabitants. Many vessels were built there; and
the principal exports were wood and cordage, made of the \(\text{imbé}\). The
town of Laguna, on the continent, was well situated on the
lake which gives it its name, little more than a mile from the
bar: \(\text{sumacas}\) enter the port, from whence a considerable trade
was carried on in mandioc-meal, rice, maize, wood, and salted
fish. There were four other parishes on the main land; but in
general, the houses there were scattered at considerable distances
from each other; and the settlers had not ventured far inland,
because of the savages. Their dwellings were generally near the
sea, surrounded with orange-trees, bananas, coffee, and cotton-
plants; and the country is so abundant in water, that there is

\(^1\) There are some springs at Cubatam in this island, which are thought to
possess great virtue in cases of debility. Orders were given by the Government,
in 1818, to erect a Hospital there: subscriptions were to be raised throughout
Brazil for the building, and a square league upon the spot was granted as an
endowment. This, as the prosperity of the island increases, must become a valu-
able property. It had been previously granted by the Crown; but the grant was
revoked, because the grantee had failed to cultivate it, and thereby forfeited his
title by breaking the implied condition. (\text{Correio Brasiliense. 19. 376. Decreto,}
18 March, 1818.)
usually a fine clear spring in every garden. The luxuries of
civilization were found nowhere, except in the capital: even
chairs and tables were not in use elsewhere; and it is remarkable,
that the hammock, which has been so generally adopted through-
out the north of Brazil, should not be used in the southern pro-
vinces. The same mat, which served for a bed by night, was
spread upon the floor and covered with a cloth, to supply the place
of a table at dinner; the men lay round it at full length, resting
one arm upon a little pillow or cushion; and the women sat on
their heels, after the eastern manner. The Caa, here called
Herba do Mato, was in general use. Musquets being of high
price, and gunpowder not always to be purchased, the people used
a bow, which discharged small pebbles, or balls of clay, with the
force of the old cross-bow;...but probably imitated from those
weapons which the young Guaranies used for shooting birds.

The Whale Fishery, upon S. Catharina, had been very pro-
ductive; but had declined since the English and American
whalers frequented the Falkland Islands: indeed, the pursuit of
these huge but inoffensive creatures has been carried on so
long, and so destructively, that whales are now rarely or never
seen of the same magnitude as in former times; and the race
itself would probably, in a few generations more, be extirpated,
if the general use of gas-lights were not likely greatly to lessen
soon, and gradually to supersede, the demand for train-oil. In
1796, the whole province contained four thousand two hundred
and sixteen families, twenty-three thousand eight hundred and
sixty-five souls, three Enxenhos, and one hundred and ninety-
two distilleries. In 1812, the population had increased to
33 thirty-three thousand and forty-nine, of which number seven

42 Here, as at Seara, an excess of females appears in the free population.
White males, 11,495; White females, 13,311; free Negroes and Mulattoes, 312;
thousand five hundred and seventy-eight were slaves, and six hundred and sixty-five free Negroes or Mulattoes. When the Russian squadron touched at S. Catharina, in 1803, one or two small vessels, of seventy or eighty tons, exported the surplus produce to the Rio, and brought back European goods: they were forbidden to trade with any other port; and owing to this restriction, and the consequent inactivity which it occasioned, Capt. Krusenstern says, that a ship of four hundred tons could not have obtained a lading upon the island. Since that time, a surprising change has taken place: in the fourth year after the Removal, 43 one hundred and fifty vessels entered the ports of the Captains; and the exportation was considerable, especially of mandioc-meal, rum, and rice. Among other exports of European origin, were wheat, barley, garlic, onions, hemp, and flax. The country abounds with fine clay, both red and black, from which good tiles and excellent pottery were made, and exported to Rio Grande de S. Pedro, and to the Rio. Sassafras grew wild upon the island in such abundance, that Shelvocke laid in a store of it for fuel.

The province of Rio Grande de S. Pedro, or of the South, free Negresses and Mulattas, 353. Among the slaves there is a greater disproportion on the other side: Negroes, 4,905; Negresses, 2,673. The cause of the disproportion among the free people might, doubtless, be ascertained by a judicious observer upon the spot: I can only conjecture, that the men who were employed on shipboard, may have been omitted in the returns; that others have found means not to enroll themselves, for the purpose of escaping the military service (one of the grievances of Brazil); and that licentiousness and dram-drinking are much more common among the men than the women, and make proportionately a greater havoc.

43 Galeras, 5; Bergantins, 32; Sumacas, 63; Penque, 1; Lanchas, 37; Hiates, 12. To translate these into their correspondent English words, . . . Galley, Brigantine, Smack, Pink, Launch, and Yacht, would only mislead the reader, unless the difference could be pointed out.
which has sometimes also been called Capitania d'El Rey, as never having belonged to any Donatory, is separated by the river Pellotas from S. Paulo, and by the Manbituba from S. Catharina. Its limits to the south and west, so long disputed, and twice adjusted by the Treaties of Demarcation, were left again to be decided by the law of the strongest, at the time of the Removal; and Portugal at that time retained possession of the Seven Reductions. The Government was a dependency upon the Rio till the year 1800; then, when the separation, after much opposition, was finally decreed, the expences of the province amounted to fourscore contos, and the revenues only to forty. The effect of the separation was, that the revenues were immediately doubled: the customs alone, in 1805, yielded more than the whole receipts had formerly reached; and for the three years preceding the Removal, the fifths, tenths, and ferries, were leased for one hundred and sixty-one contos and a half. After the capture of S. Pedro, by Zeballos, in 1762, the seat of the provincial Government was removed to the Aldea of N. Senhora da Conceição; but after a few years the Governor, Joze Marcellino de Figueyredo, fixed it in the bay of Viamam, upon the river Jacuy, seven leagues above its entrance into the lake, and called the place Portalegre, or Gay-port, a name aptly applied to its cheerful situation. Yachts ascend the river, and carry produce from thence to S. Pedro, for farther exportation. It has been thought that S. Pedro has better claims to be the capital, needing, it is said, no other protection than the difficulty of the harbour. But if that difficulty be not sufficient to prevent a great and increasing commerce, certainly it could not be relied upon as a security in time of war. Portalegre was a large, populous, and prosperous town; the streets well built and regular, and the principal ones paved: it contained one Church and one Chapel, and had a Royal Professor of Latin. S. Pedro seems not to
have equalled it in size; but it had a more active principle of increase, as being the sea-port: it contained one Church, and had Tertiaries, or Third Orders of S. Francis and of Carmel: the opposite Arrayal of S. Jozé was probably little inferior in size or population. In 1814, three hundred and twenty-three vessels sailed from hence, laden chiefly with wheat, hides, jerked beef, tallow, and cheese.

The whole population of this province was about sixty-thousand in 1801: in the year of the Removal, it was estimated that the number of Negroes alone amounted to forty thousand; and yet more work was performed by Whites in this Captaincy than in any other part of Brazil. Idleness was not the vice of any class of men there; and the descendants of the colonists from the Azores are described as of great stature (the climate having agreed with them well), good labourers, intelligent farmers, upright and orderly. Kine are more numerous here than in any other district, notwithstanding the wanton havoc which was made among them at one time, when veal was the favourite food, and the younger it was the greater delicacy it was esteemed. In those days, a calf just dropt was served up whole at every feast. If two men dined together, one calf of a larger size was not sufficient, but each must have the tongue, and therefore two were slaughtered. A traveller killed a beast for breakfast, and rather than carry on a steak with him, he butchered another for dinner. At length both the Spanish and Portuguese Governments found it necessary to interfere. Viana, the Governor of Montevideo, prohibited the killing either of calves or cows; and enacted, that none but bullocks should be slaughtered for food, and no beast for the sake of its hide, that was not full five years old. The Marquez de Lavradio made similar regulations on the Portuguese side of the country; and thus the mischief was checked, though it could not wholly be prevented.
At the beginning of the nineteenth century, the pastoral part of this Captaincy contained five hundred and thirty-nine landholders, possessing estates which had been assigned them according to law: they were either Fazendeiros, wholesale graziers, or Lavradores, farmers, who only bred cattle enough for their own use and consumption. Their estates varied in extent, from two to ten square leagues; and some even exceeded this enormous size. For a herd of from four to five thousand, a plain of some twelve miles was required, the pasture in general not being good: for a Fazenda which contained five thousand, at least six men are necessary, and one hundred horses; the latter, which must all be geldings, are divided into troops of twenty each, with a tame mare to each troop, by whose means they are kept together upon a march; for when the mare is fastened, not one of her company will leave her: they are not shod, and cost nothing in maintenance. In every Fazenda there is a piece of plain ground, called the Rodeio, and large enough to hold all the herd; the most elevated part of the estate is generally chosen. They are driven into this as often as is necessary, the herdsmen galloping round and round, and shouting out 'rodeio, rodeio,' a cry to which the beasts are accustomed. This is done for the purpose of marking some, castrating others, and selecting for slaughter those which are above four years old: after that age it has been found that they become wild, will no longer obey the call, and would soon make the whole herd unruly. About a thousand calves are marked every year upon a Fazenda of three leagues.

The herdsmen of Rio Grande are not so brutal as those of Paraguay and the Plata: they are not merely carnivorous, and consequently mere butchers. Upon every large Fazenda about one hundred milch cows are kept, who feed with the other cattle, and are in a state that may be called half-wild. They bring forth in lonely places, sleep with their calves by night, but visit
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them only at times during the day to give them suck; and they conceal them so well, that it is difficult to find them for the first week. As soon as the calf is found, it is removed to the inclosed part of the farm, where the mother visits it: that opportunity is taken for milking her. In this manner they obtain milk for butter and cheese. The calves which are thus reared are tame; the females are reserved for breeding, the males broken in for the plough and for draught. It is remarkable, that the calves of the wild herd, though they have the whole of the mother's milk, neither grow so fast, nor fatten so well, as those in the inclosure, who have only what the dairy spares them from their natural allowance: the fact is explained by the frequent alarms to which the others are exposed, from dogs and wild beasts. It is also asserted, that the same pasture which supports only four thousand wild cattle, would support twice that number of tame; and that the flesh of the latter is the most savoury. The hides from the Plata, about the time of the Removal, usually weighed ten or twelve pounds more than those from S. Pedro; the cattle were of the same breed; but because of the interruption of trade which the Spanish province suffered during the war, the animals were not killed so young. In some of the southern parts of the province they burn the dung and the bones of the cattle, for want of other fuel.

Great numbers both of horses and mules are bred also in this province. The machos, or male mules, are all castrated; and a good one is worth double the price of a horse. The females, when they are two years old, must be separated from the herd, because of a strange habit, the effect, as it seems, of perverted instinct:...one of these misbegotten creatures will take to a mare's foal when newly dropt, as if it were her own, and not suffer the mother to come near it; so that the colt would be starved. Sheep were not very numerous, because there was not
as yet any great demand for the wool; but the wool is good: few persons possessed so many as a thousand head. Two of the large shepherd’s dogs, which they call rafeiros, are required for that number; and these dogs are curiously trained, by substituting them, as soon as they are whelped, for newly-yeaned lambs, and compelling the ewes to suckle them. Thus they become attached to the ewes: sheep are the first creatures which they see when they open their eyes; they play with the lambs as they grow up, and know no other kind. They are castrated, and shut up in the fold with the ewes, till they are old enough to go afield with the flock. If a ewe happens to yean at a distance from the fold, one of these dogs will take up the lamb carefully in his mouth, and carry it home. It is worthy of notice, that these creatures appear not to have lost their courage by emasculation; and it is put to the proof by their own kind; for not only the wild dogs, but the domestic ones also, are the most dangerous enemies of the sheep: but these faithful keepers suffer neither stranger nor animal to approach their charge. The wild or maroon dogs, as they are called, are very numerous: they hunt in company, and pursue a herd of cattle, till one of them is run down: if they are hungry, a solitary horseman is in danger.

In this state were the various provinces of Brazil, from the Rio Negro and the Cabo do Norte, to the debateable ground upon the Plata, when the seat of the Monarchy was transferred from Lisbon to Rio de Janeiro. No general character of the manners and morals of a people, under such differences of climate, country, and surrounding circumstances, could be offered, without presumptuousness and manifest injustice; but this may safely be asserted, that a firm foundation for power and prosperity had been laid, which nothing but the most extreme and obstinate misconduct on the part of the Government, or the most blind and culpable impatience on the part of the people, can
subvert. Trade, agriculture, and population, were rapidly increasing; and the country was susceptible of any improvements which a wise Minister, and a benevolent Sovereign might introduce. There were great abuses, which cried out loudly for correction. Hitherto the Governors had exercised despotic authority in their respective Captaincies, regulated by no laws, checked by no usages, standing in no fear of public opinion, and controlled by no responsibility: they were as absolute as so many Bashaws; and had this advantage over the Turkish Subdespots, that their own heads were perfectly secure from the scimitar and the bow-string. In former times, when any fresh contribution was required for the service of the State, the matter was proposed by the Governor to the Camara, and settled with the consent of the people: this right the Chambers and the people continued to exercise, till the last vestiges of good government were extinguished in Portugal; and then the arbitrary system, under which the Mother Country declined, was extended to Brazil. The colonial Government then obtained a mere military character, and the Chambers were called upon not to consult, but to obey. A few years before the Removal, the Camara of Villa Boa attempted to oppose some measure of the Governor of Goyaz, and they received a reprimand from the Court, for not knowing that all the Camaras of Brazil were subordinate to the Governors. But ineffectual as the resistance was, it shews that the rights of the Chambers were still remembered. In these latter times it has been but too plainly demonstrated, how difficult it is to temper with a wholesome mixture of democracy, a government which has long been absolute; every attempt has only tended to shew the extreme danger of the experiment: but where good laws, and good old customs, have only fallen into disuse, it is a safe and practicable measure to restore their efficiency.
The administration of justice in criminal cases was scanda­

lously remiss, and in all cases shamefully corrupt. Inasmuch as the ministers of justice were not liberally paid, the Government was culpable: and Government also was answerable for the encouragement to deeds of violence, which was given by the general impunity of the criminals. But the degree of purity with which the laws are administered, is one criterion of the standard of morals; and that test shows that they were at a low ebb in Brazil, and that the defect was not supplied in public men, by any sense of honour. A reformation in this point, while it obtained credit for the Government, would be among the surest means of improving the character of the people.

The system of farming the taxes was followed in Brazil, though the experience of European states might have shown, that by that system, Governments at once lessen their revenue and their influence, and pay a dear price for unpopularity. The Tax­farmers let out their districts in small portions; these were again subdivided; at every step a profit was to be made; and pro­bably not half the sum, which was levied upon the people, found its way to the state. Monopolies were in the same manner injurious to both parties: the Salt Contract indeed had been abolished, and for that relief the Brazilians were indebted to the Portugueze press. The Whale Fishery had formerly been let to a Company, but was now carried on for the Government; which was exchanging a measure of doubtful policy, for another that certainly is not better. The dye-wood, formerly an article of such importance in commerce, that it gave name to this great country, was a government monopoly, and exported chiefly, or exclu­sively, from Pernambuco, on account of the Crown. A system at once wasteful and oppressive was the consequence: no plan­tations of the trees were made; they were cut down by the officers appointed for the service wherever they were found,
without reference to age and growth; and having thus been extirpated upon the coast, where it was once so abundant, the wood was brought many leagues from the interior upon horses, which were taken for the use of Government at a price below the usual rate: the owners were exposed to much delay, and much vexation, besides the positive injury which they sustained; and they were glad to obtain a speedy dispatch, by seeing the inferior agents. Individuals, if they were permitted, would plant the tree in situations favourable for exportation; and Government would gain by throwing open the trade, and imposing a reasonable duty; for the present system renders the labour and cost of procuring the wood every year greater than the last, and must end in destroying it. The ferries in Brazil are royalties, which are either granted or leased: those in the province of Rio Grande de S. Pedro produced from three to four contos annually; and the lessees made large claims up and down the rivers, to the great inconvenience of the public. A person in that province offered, at his own expense, to build a bridge at a place where the ferry was rented for only thirty milreis; and the result was, that a member of the Treasury Board threatened him with imprisonment for making the proposal;... thus bringing odium upon the Government for the refusal itself, whereby the improvement of the neighbourhood was impeded for the sake of a sum too paltry to be worth a thought, and for the unworthy manner in which a public-spirited individual was treated by its insolent and oppressive officer.

Another grievance arose, from the manner in which the regular troops were raised: the principle was, that every family, in which there were two or more unmarried sons, should supply one for the army; and that men of bad character, between the ages of sixteen and sixty, should be pressed into the service. This might appear in theory a tolerably fair requisition, aided by
a specious measure of police; but the practice was in the last degree iniquitous and oppressive: and when a general recruiting was ordered in any populous Captaincy, the country appeared almost in a state of civil war. For there existed a general dislike to the service: when rogues and vagabonds were condemned to it as a punishment, all prudent parents would regard it as odious and dangerous for their children: moreover, the men were ill paid, ill clothed, and had no leisure allowed them for bettering their condition, by pursuing any gainful and useful employment during the hours which might be spared from military duty. Therefore they who were liable to serve, concealed themselves. Armed parties were seen every where in pursuit of them, directed by private malice to its victims. Young men, upon whom their parents, sisters, or younger brethren, depended for support, were pressed; and others, who were the pests of their neighbourhood, and fell strictly within the intention of the law, were perfectly safe, if they possessed any means of influencing the Capitam Mor of their district. This impolitic and cruel system had been introduced within the memory of man. Formerly men enlisted to serve in the forts which were in their own neighbourhood, and were not removed to any other station. Compulsion was not necessary then; the pay was a sufficient inducement: and as men had their families about them, and were desirous of enlisting under such circumstances, so many entered, that the duty was rendered light, and left time for every one to pursue his usual employment. In case of necessity, any force, upon whatever terms it may have been raised, becomes disposable for the defence of the country. That necessity is never doubtful; and men submit cheerfully, in such cases, to one of the plainest and most equitable maxims of general law: but for the purpose of having a regular force more disposable in form (not in reality), the present system had been introduced. A
forced levy was ordered in the Captaincy of S. Paulo, shortly after the Removal; many thousand persons forsook their houses, and retired into the woods; and the Government becoming sensible of its exceeding impolicy, by the consequences of which it had been forewarned in vain, found it necessary to invite them back, by promises of security to all who would return. It is so easy to render the military service desirable by just and judicious regulations, that there must be a grievous mispolicy in the system, wherever a general dislike to it is entertained. But the worst part of Pombal's administration had survived him: a character of oriental despotism had been given to the Government in all its branches, for which the Portugueze had been prepared by the mal-administration of the laws, and by the yoke of the Inquisition. The subalterns of Government were entrusted with power which ought not to have been confided even to the most intelligent and virtuous of men;...what wonder if it was frequently abused? Caprice held the place of law, and justice was sacrificed to any consideration of interest. The murderer might be considered as unfortunate, if he were not permitted to walk abroad, with impunity, in the scene of his guilt; but the man who knew not of what he was accused, might be torn from his family, cast into a dungeon, and left to rot there, without the hope of ever being brought to trial, and enabled to prove his innocence. Things could not possibly be worse in this respect in Brazil, than they were in the Mother Country. The oppression to which individuals were exposed, may appear incredible to those whose happiness it is to live under the protection of good laws. A man was compelled to act as Harbour-master in one of the small ports of Brazil, without any salary or emolument whatever, though he was obliged to visit every vessel that entered the harbour, and make a report to the Commandant. After more than twenty years of this compulsory service, he presented a petition
to the head of the naval department, stating his case, and re-
questing either that such a salary might be allowed as would
suffice for his maintenance, or that he might be permitted to retire
from the office, and work for his own support: both requests
were refused; and, at the age of fifty-five, the man continued in
his hopeless service, preferring rather to slave on in that occupa-
tion, than to incur the danger of being sent to Angola, if he
refused to perform it longer.

Pombal relied upon his despotic police as a security against
all disaffection. It is surprising to what an extent the system of
vigilance was carried in Brazil. One who had been Intendant
of the Forbidden District in Minas Geraes, has said, that there
was not a single inhabitant in the whole Comarca of Serro Frio
of whom he had not some knowledge; and when he was
Ouvidor of Sabara (a Comarca, according to his estimate, one
hundred and forty leagues long, and one hundred wide), he knew
every one of the inhabitants, in like manner. Nor was this the
effect of any remarkable activity on his part; all the other Ma-
gistrates, he says, were equally well acquainted with their dis-
tricts... How easily, and how efficaciously might this knowledge
be applied to the purpose of enforcing good laws! But the
Court of Brazil has yet to learn, that it is the first and most im-
portant duty of a Government to execute justice, and to main-
tain laws; and that the security which individuals enjoy for their
persons and property, is the best pledge for the security of the
state.

It was another proof of pitiable impolicy, that no press should
have been suffered in Brazil, till the time of the Removal. The
great mass of the people were in the same state as if printing
had never been invented. Many wealthy negociants could not
read; and it was difficult to find young men qualified for clerks
and book-keepers. An opulent Sertanejo would sometimes com-
mission one of his neighbours, who was going to one of the
great sea-ports, to bring back with him a young Portugueze of
good character, who could read and write, as a husband for his
daughter. Yet there were public schools in most places for
instructing the children in reading, writing, and arithmetic; and
there were few towns, in which the Reading-master and the
Latin-master were not dignified with the title of Royal Profes­
sors, . institutions strangely discrepant with that blind system
by which the press was prohibited. They who had learned to
read had few opportunities of gratifying the desire of knowledge,
if they happened to possess it, because of the exceeding scarcity
of books. Since the Jesuits were expelled, none of the Reli­
gioners had prided themselves either upon their literature, or
their love of learning. And the libraries which the Jesuits left,
had, for the most part, disappeared; for books, in that country,
unless they are carefully kept, are soon destroyed by insects.

Of the remaining Religioners, the Benédictines were the most
respectable: the Mendicants had fallen into deserved contempt,
and these pernicious orders were likely to be extinguished ere
long, not by any act of the Government, but by the silent change
concerning them in public opinion, which prevented them from
recruiting their numbers. The landed Orders would, for obvious
reasons, maintain their ground longer: and even a sincere Pro­
testant, who detests the fables of Monachism, and the spirit of

44 One reason why it is supposed that S. Paulo will be the seat of the pro­
jected University in Brazil is, that books will not be so liable to this danger
there, as in any other of the great cities. A series of experiments should be in­
stituted, to discover by what odours, or by what ingredients, either in the paper
or the binding, these destructive insects may be repelled. In justice to the pre­
sent King of Portugal and Brazil, I must not omit to say, that he has opened his
Library to the public: it contains sixty thousand volumes.
Popery, may be allowed, when he remembers what Europe owes to the Benedictines, to wish for their reformation, not their extinction. They are kind masters, liberal landlords, and patrons of whatever art exists in their vicinity; and when literature shall be encouraged by the Government, as assuredly it will be, the Benedictines in Brazil may be expected to emulate their brethren in other countries, and to become themselves examples to their countrymen.

There was no class of men who stood higher in public estimation than the secular clergy; none, who possessed the same power of influencing the people, nor the same desire of doing good. At the commencement of the discoveries, the tythes in all the Portugueze conquests were granted to the Crown, which took upon itself the maintenance of the Clergy, and derived little to reimburse it for that charge, till the colonies became prosperous. The arrangement is now gainful to the Crown, but it is prejudicial to the country. The full tenth is exacted by Government. A feeling prevails among the Clergy, that they are unjustly dealt with, in being subjected to a most inadequate commutation: and perhaps parishes are neither divided so soon, nor so often, as they ought to be, because the erection of every new parish becomes a charge upon the Treasury, a consideration which would not exist, if the Clergy derived their maintenance from the land. But it is ill policy, in every point of view, to keep them poor. No wealth, in barbarous times and countries, was ever so beneficially employed, as that of the Church; witness Architecture, Arts, and Letters!

The greatest restriction under which Brazil laboured, was the monopoly of its trade, which the Mother Country claimed and enforced so rigidly. That evil necessarily ceased upon the removal of the Court; and other evils will cease also. The press has been introduced: some errors of the old policy have been
perceived, and others will not long survive them. The grievances of the people may easily be remedied; the abolition of slavery will follow the abolition of the slave trade; the remaining savages will soon be civilized; and Indians, Negroes, and Portuguese, be gradually blended into one people, having for their inheritance one of the finest portions of the earth. Fair prospects, and glorious ones, are before them, if they escape the curse of Revolution, which would destroy the happiness of the whole existing generation, bring on anarchy and civil war, and end in dividing the country into a number of petty and hostile states, who would have ages of bloodshed and misery to undergo, before they could recover from the state of barbarism into which they would be plunged. The Government must be blind indeed, if it does not pursue that generous system of true policy, by which, and by which alone, this curse may surely be averted. There will yet remain the evil of an idolatrous and corrupt religion; necessarily intolerant, because of its claims to infallibility; necessarily hostile to improvement, because of its intolerance; and necessarily injurious to morals, because of the practice of confession, and the celibacy which it has imposed upon its Clergy; ...a religion, which by its abuses provokes enquiring minds to infidelity and atheism, while it nurses up the ignorant in the grossest superstition. But even this evil, great and inveterate as it is, is not hopeless: the influence of Rome can never be felt in Brazil, as it has been in Portugal; the Inquisition has never been established there to draw down divine vengeance upon the land; and perhaps there is no part of the world in which that temperate reformation, which pious and judicious Catholics in all ages have desired, is so likely to begin: ...a reformation which might lead to the reform of Catholic Christendom, and render that reunion of the Church, which is so greatly to be wished, no longer an impossible project, and a vain desire. God, in his mercy, prepare the Brazilians for
this happy change; and grant, that order, freedom, knowledge, and true piety, may be established among them, and flourish through all generations.

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Thus have I accomplished one of those great undertakings, which, in mature manhood, I proposed to myself as the objects of a life devoted to literature in its highest and worthiest pursuits. How carefully it has been composed, and with what long and diligent research, the judicious reader may perceive: the most censorious one will not be so sensible of its inevitable imperfections as I myself. But if the value of an historical work be in proportion to the store of facts which it has first embodied, to the fidelity with which they are recorded, and to the addition which thereby is made to the stores of general knowledge, then may I affirm of the present History, imperfect as it is, that in these respects it has not often been equalled, and will not easily be surpassed. Popular it cannot be, because of the remoteness of the subject, and the extent of the work; fit audience however I know that it will find; and I deliver it to the world with proper indifference as to its immediate reception, in full reliance upon the approbation of those persons for whom it has been written, and of those ages to which it is bequeathed.

_Keswick, June 23d, 1819._

FINIS.
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NOTES.
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1. Harcourt, p. 11.] Robert Harcourt, of Stanton Harcourt in Oxfordshire, Sir Thomas Challener, and John Rowenzon, obtained letters patent from James I. to settle all the lands between the rivers Dessequebe, (Essequebo) and Amazons. Harcourt printed a relation of his Voyage in 1613, which is reprinted in the Harleian Collection, and is in every respect highly creditable to him. No adventurer of that age seems to have conducted himself so wisely and humanely. It is dedicated to Prince Charles, the author saying, "for as much as that part of the world which we now call America was heretofore in the year of our Lord 1170, discovered, conquered, and possessed, by Madoc, one of the sons of Owen Gwyneth, Prince of North Wales: I therefore in all humble reverence present the prosecution of this high action unto your gracious patronage, principally belonging of right unto you, being the honourable, true, and worthy successor to the principality of Wales."


It was Harcourt's intent, "if God spared him, to make a perfect discovery of the famous river of Amazons, and of its several branches, and countries bordering upon it. He took out with him two Indians who had been in England some years, and were natives of Guiana, and he found one in the bay of Wiapoc who spoke our language well, having lived many years with Sir John Gilbert. Capt. Charles Lee had before taken possession of this country for England, and was buried at Wiapoc.

One of the vessels in which Harcourt carried out his colony to Guiana (1608,) was a shallop of only nine tons, carrying four men! His other vessels were a pinnace of six and thirty tons, and a ship of fourscore.

Harl. Misc. 8vo. v. 3, 176.

2. Clipt Money, p. 22.] Antonio Luiz says in his memorial, that in the city of Bahia alone the quantity of clipt money, when it was cried down, amounted to 900,000 cruzados; and this loss came upon the people at a time when by reason of bad years, bad seasons, and epidemics, the mortality among negroes, oxen, and horses, had been greater than could be told. He says, that when the money in Brazil past for more than its intrinsic value, all remittances were made to Portugal either in produce or in bills; but that the evil lay in having altered the current to the intrinsic value, at the rate of one testam for each outawa of silver, as it was in Portugal. Immediately it was exported. Sugar hardly brought the price in Portugal which it cost in Brazil; and the merchant consequently preferred a return in specie: for although upon every mark of silver which was worth 6400 reis, he lost 400 at the mint, this was better than
paying duties upon produce, and taking the chances of slow sale and uncertain payment. In the year 1691, 80,000 cruzados had been sent from Bahia to Porto...a fact whereby it might be judged how enormous a sum went to Lisbon; and in the ensuing year, when the memorial was written, the drain was much greater. The scarcity of money, this Governor affirms, had occasioned an increase of price in all articles; copper, which used to be 240 reis per pound, was now from 300 to 400: iron, which had been three milreis the quintal, was now from four to five; and breu (the composition with which ships are payed) had risen from two milreis to between five and six: chests from 800 to 1200 reis; the tarifa of wood from 2000 to 2500; negroes from 50 to 60 milreis. For want of specie no person could rent the duties. Those on sugar were instanced, as perhaps the most important: here the contractor immediately stood in need of ten thousand cruzados for propinas, (gifts, or fees,) as many more for expences, and two thirds of the whole sum for which he rented them, to make his quarterly payments. This contract had fallen from 120,000 cruzados to 80,000.

The Governor recommended that the new coin should bear an increase of twenty per cent. upon its intrinsic value, fifteen of which should be for the owner of the bullion, and five for the expence of coinage. He advised that a million of cruzados should be coined for Bahia, 600,000 for Pernambuco, and 400,000 for the Rio: and he recommended that there should be silver pieces of 5 ouvaras, to pass for 400 reis, of 24, to pass for 300, of 2, 1, and ½, at the proportionate rates of 240, 120, and 60. He advised also, that 40,000 cruzados should be issued in small money, of half testoens, 2 vintens and one vintem, in the proportion of 15,000 for Bahia, 9000 for Pernambuco, and 6000 for Rio de Janeiro: the remaining 10,000 to be in copper coin; 5000 for Bahia, 3000 for Pernambuco, and 2000 for the Rio. The want of small money, he said, was such, that the person who wished to purchase—only ten reis worth, or at most a vintem’s, of the commonest garden stuff, was compelled to buy two vintens’ worth; and people must give two vintens to a poor mendicant in the street, or let him pass, as they more frequently did, without giving him alms. In support of this memorial, he observed, that the privilege which was now so necessary for Brazil, had always been enjoyed in India.

3. Death of Vieyra. p. 34.] At the very hour and point of the night in which he expired; Heaven kindled up a new Star, or luminous torch, which was seen over the College, and observed by those without,...a portentous sign and divine proclamation of the merits of the immortal Vieyra, (as had been displayed at the death of St. Thomas, the Angel of the Schools,) if indeed it was not his soul itself, which, giving forth a greater light at its departure, showed itself to be of the number of those who, because they have illuminated many, are to shine to perpetual eternities.

Vida do Antonio Vieyra pelo P. Andre de Barros.

4. Exequies performed for Vieyra at Lisbon. p. 34.] But here a rare event calls us, which appears a mystery of particular Providence. When our Count resolved to make such magnificent exequies for the soul of the great Vieyra, he was dissuaded by many of his friends because of the great expence. But he resisted their arguments, carrying onward his own high ideas, in executing which he spent seven thousand Cruzados. It happened then, that this most famous Count not being inclined to gaming, either because he was challenged to it, or to relax his mind from his continued studies, one day a little after the exequies were made, he took that diversion with a certain Fidalgo; and fortune was so propitious, that he gained exactly as much as he had expend-
ed in that pious solemnity. He wished to repeat the game; but seeing that fortune changed, he stopped victoriously. Thus the Count himself related it with grateful acknowledgments; and in this manner the soul of the great Vieyra corresponded with him from Heaven.

Andre de Barros.

5. The golden age of Brazil arrived, p. 40.] Rocha Pitta has a remark upon the discovery of the mines, which he must have heard from some other person, being too sterile a writer to have brought forth so whimsical a conceit himself. The Sun, he says, engendered in the earth of Brazil a profuse plenty of gold, which nature hid there an immeasurable time, to produce a numerous and most fruitful birth at the end of the seventeenth century of our redemption and in the fifty-eighth from the creation of the world, tho' the creation of this precious metal may perhaps be older than that of the human race; for as it is an operation of the Prince of the Planets, which God created on the fourth day, the Sun might have immediately produced its effects two days before the sixth day, upon which the Lord made man. L. 8, § 56.

6. Depopulation of the Spanish Indies, p. 52.] The Indians in the Viceroyalty of Peru, do not at present amount to 700,000. In 1551, they were numbered at 8,255,000. The Viceroyalties of Santa Fe and Buenos Ayres were included in that numeration; still the depopulation has been dreadful. The diocese of Mexico contained, in 1600, 500,000 tributary Indians: in 1744, there remained only 119,611. And the depopulation has been equal in every other district. The mines are admitted to be the main cause of this destruction; and where the tyranny of the Spaniards has not reached, the small pox, which they introduced, has found its way.


7. Embobas, p. 74.] Cazal (1. 235) explains this word. It is the name of a bird whose legs are feathered down to the toes; and the Indians of S. Paulo applied it to the Portuguese, because they wore a covering for their feet and legs.

8. Ceremony of creating a town, p. 86.] The following full description of the ceremonies observed by the Spaniards when they founded a city in the New World, is translated from the Mllicia Indiana, of Capt. Berinardo de Vargas Machena, (Madrid, 1699,) one of the most interesting and valuable books respecting the conquest of Spanish America.

"In the middle of the largest piece of plain ground he shall order a large pit to be dug, having ready a large trunk of a tree, so long that after as much as is sufficient has been put in the ground it will be an estado and a half, or two estados above it, the which the Caciques and lords themselves without the help of any other Indians shall lift up, jointly with some Spaniards, our Captain placing his hands also on it, in order that that settlement may legally be made, having made his speech; the which post they shall put in the pit, and immediately they shall beat it down leaving it erect, and very firm; and making the people stand off, the Captain shall take a knife which for the purpose he shall have ready, and shall stick it in the post, and turning himself to all the Camp he shall say, Knights, Soldiers, and Companions, and you who are present, here I place a gallows and a knife. I found and establish the City of Seville (or whatever else it may be named) the which God preserve for many years (with a reservation of removing it, should it be found necessary to some more convenient spot) the which I people in the name of his Majesty, and in his royal name I will defend and maintain in peace and justice all Spaniards, conquerors, settlers and inhabitants, and strangers and all the natives; defending and doing as much justice to the poor as to the rich, and to the little as to the great, protecting the widows and the orphans. And immediately being armed with all his arms (as he should be for the occasion) he shall place his hand on his sword, and making a very wide space between the people he shall say rushing towards them with anger, Knights, now I have founded the City of Seville in the name of his Majesty, if there is any person who pretends to contradict it let him come with me to the field, where he may fight upon this quarrel, because in its defence I offer to die now or at any other time, defending it for the King my lord as his Captain, servant and vassal, and as a knight and hidalgo (which altho' such a Captain should not be by blood, he is by the privilege granted to such conquerors) the which he shall say three times, and all shall say and shall answer each time that he makes the Challenge, The city is well founded; long live the King our lord! and by interpreters he shall give it thus to be understood to the lords of the land. And in sign of possession he shall cut
with his sword plants and grass of the same ground, informing the people present why he does this, and saying he makes it subject to such an Audience or to such a Government; or if it is made a capital: and with this he shall sheath his sword. And immediately he shall have a cross planted, which he shall have ready made at a corner of the plaza, which shall be at the part that already he shall have chosen for the church, the which the priest in his vestments shall plant, and at the foot of it he shall make an altar, and say Mass, all the soldiers assisting with all devotion and solemnity, for the example of the natives and to move their hearts; and making many salutes with the harquebusses, and extending the jurisdiction to the notary of the Cabildo). The King shall retire soon as he wish to be inhabitants of the city, and as who shall have the circumstances of the city, and the other officers whom it shall appear suitable to appoint, taking from them also the ordinary oath: and this being finished, the whole Cabildo shall retire to a place appointed, where they shall name and shall receive the notary as a public notary and as the notary of the Cabildo, the which shall have ready a book of the Cabildo, and shall enter in it, with the day, month, and year, the act of the foundation, declaring the limits of the jurisdiction, and to what Audience and district it is subject, or if it is a capital, or if it is a suffragan; extending the jurisdiction without prejudice: and after the said act he shall make an act also of the legal officers and of the Cabildo chosen by our Captain, and signed by him, and next his own appointment, and so on in order as affairs shall occur in the said Cabildo, our Captain being received as Captain and Justice Mayor; and he shall give the ordinary sureties, and afterwards he shall receive his Lieutenant with the like sureties.

And this being finished, immediately he shall make a proclamation, that all the soldiers and conquerors who wish to be inhabitants of the said city shall come to the Cabildo to sign the act of vicingage (el auto de la vecindad) and to make their oaths of sustaining the vicinage of the same city, from which they are bound not to depart without licence of the Justicia, protecting it and defending it in the name of their Prince.

And when this is done, if it should be necessary, our Captain shall name Royal Officers until the King shall provide them. And this being finished, he shall make a proclamation, that all the settlers, people present, and inhabitants, shall make their oaths of sustaining the vicinage, and shall name and shall receive the notary as a public notary and as the notary of the Cabildo, the which shall have ready a book of the Cabildo, and shall enter in it, with the day, month, and year, the act of the foundation, declaring the limits of the jurisdiction, and to what Audience and district it is subject, or if it is a capital, or if it is a suffragan; extending the jurisdiction without prejudice: and after the said act he shall make an act also of the legal officers and of the Cabildo chosen by our Captain, and signed by him, and next his own appointment, and so on in order as affairs shall occur in the said Cabildo, our Captain being received as Captain and Justice Mayor; and he shall give the ordinary sureties, and afterwards he shall receive his Lieutenant with the like sureties.

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termine. And immediately that the plaza and quadrates, solares or ground plots, and streets, have been measured out rightly, our Captain shall take a register, the original of which shall be placed in the book of the Cabildo, with attestations, and by it he shall allot the solares in such a manner that in the plaza in the highest part he shall appoint four solares in the front of a quadra for the great church, and the second solar at the back part, in the street, for the Curate and Chaplain, and in the remaining ground, in the front of the plaza, he shall appoint the houses of the Cabildo, and in the fourth he shall make the prison. After this they shall appoint six solares which shall remain with their fronts to the plaza, our Captain taking one for himself, and giving others to his Lieutenant and to the two Alcaldes ordinarios and Alcaldes de la Hermandad, and the solares at the back to the Regidores and Alguazil Mayor, and behind them shall follow for the inhabitants, as shall appear good to our Captain, having appointed parts convenient for monasteries and hospitals. Also he shall appoint a place for shambles and a slaughtering place. This being finished, he shall take a list of the lords of the land who are at peace, and shall divide them, charging to some the business of making the church, with the Indians and Spaniards who are for overseers; and to others the houses of the Cabildo and the prison, and to others to level the plaza, streets, and salidas, or roads, and to others to prepare and sow land in the name of the Christians in community, suitable and sufficient to the people; and it must be near the place, because the Spaniards may be able to bring the grain in. And in the mean time while these four employments are done by the hands of the Indians, our Captain shall have divided soldiers in four parts, who shall not loose their arms out of their hands, because he has to remember that at such times many great disasters have happened, because as they all go promiscuously and without arms, busied in the needful employments, and as the Indians will necessarily be joined and collected from all the land, at the least carelessness they will fall upon them, because they have inventions to conceal their arms; I have found them hid between the straw which they bring to roof the houses. And that they may be provided with some fortress before they begin these works, round the body of the guard they shall make a strong paling, of which they may avail themselves in any necessity. This being finished, they shall build the houses of the inhabitants, taking care that they give no more than one solar to each, because each quadra should be occupied by four inhabitants, which our Captain shall so design as that all four communicate within by false doors, or sally-ports, because if any alarm or disturbance happen by night, they can collect themselves to go out in greater strength, to seek the body of the guard, which ought to take care in such a time not to go out by any of the four gates, but leaping the wall and making a passage, because of the risk there would be in going out at the gates; and in order not to run this risk our Captain, besides the ordinary centinels, shall appoint patroles; and this shall last until the inhabitants have compleated their houses, which they shall make as strong as they can, and if they have nailing for wood work, they shall begin immediately to make them of mud, and in whatever manner they may make them, they shall apportion Indians with their Cazique or Captain to aid them; and in the mean time he shall take care that the Spaniards should not disperse themselves through the land, and if they go out necessarily they shall go out in parties under a Captain.

"And the settlement being now made and placed in order, and the church being erected, the Priest shall take possession of it in the name of the Bishoprick or Archbishoprick to which it is ascribed or to which they are nearest. Of all which the Captain shall dispatch writings to the Governor or Audience by whose authority he shall have peopled it, that the Prince may be advised thereof; and the same the Curate shall make to his bishop; and immediately he shall treat to send parties of soldiers to scour the land under a Captain, with guides and interpreters; and the Priest shall go with them to go taking possession of his church and doctrinas through the provinces, placing his crosses, saying his Mass, and baptising the lords and principal people who ask for the water of holy baptism; having his book to register them, with the day, month, and year, and the province, requiring a testimony of this from the notary, who for this effect shall go, appointed by the Cabildo. And the Captain shall go taking possession of the province, and he shall take an account of the Caciques and lords who commanded the land at the time that the Spaniards entered: making a description and account of the Indians, with a relation of their rites, laws, and the manner of living of the Caciques, and the quality and situation of each one,
and of the rivers and fish and game, and of the metals, mines, and notable things which they shall meet and discover, taking an interpreter from all the borders which they shall discover, and having particular care to examine the land in ravines and rivers, with clay and a washing trough, because if it is a land of gold the Indians may not seek to conceal it; and with artifices and gifts he shall procure to know all the capabilities and secrets of the land, as well in spices as in other things which time may bring to light, for by negligence years have passed before the people have enjoyed them in some parts."


9. The English prepared to blockade Brest, p. 115.] The English, however, were at first greatly at a loss to divine the object of this expedition. Bolingbroke says, writing to his Amsterdam Correspondent, May 11, "is it impossible to penetrate the real design of Du Guay's equipment? Some intelligence we have, says his ships are victualled for eight months." This intelligence probably explained the problem. June 22, he says, "the French fleet is gone at last from West France; and I believe, as you do, to Brazil. That enterprise may very probably succeed, which it is by no means, our interest to know all the capabilities of the land, as well in spices as in other things which time may bring to light, for by negligence years have passed before the people have enjoyed them in some parts."

Bolingbroke's Correspondence, vol. 1, p. 221.257.


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11. The French unwilling to give up their pretensions upon the Orellana, p. 132.] Louis XIV. himself spoke upon this point to the Duke of Shrewsbury, saying that justice was not done him. "I have reason to believe, from the accounts that have come to my hands, of what has passed at Utrecht, that the demand made from Portugal will go very hardly down at the French Court; and yet, surely there was nothing more reasonable for France to consent to, than what the Queen proposes. Portugal was entitled to demand a considerable barrier, and whatever contempt the French Ministers may think fit to treat the Portugueze with, yet they ought to pay respect to this pretention; and since it was become her Majesty's pretention, by the engagement she entered into when she made the Treaty of 1703; this barrier is at once given up, and in lieu thereof, a promissory security only is demanded of France and Spain. Now, since the Portugueze do consent to accept of this security, in lieu of that which they had stipulated for themselves; and since the Queen's honour is concerned, not to oblige them to part with one, without making the other effectual to them; it is to be considered, that in Europe no attempt can be made upon this nation, which the crown of Great Britain will not be almost as much at hand to oppose, as France or Spain can be to carry it on; but in Brazil the case is not the same. The French have there slid themselves into the neighbourhood of the Portugueze; they are every day starting new pretentions, and making new encroachments upon them; the Queen is at a distance, and those feeble ill governed colonies may be overrun, before the news of their being attacked will arrive in London. Nothing, therefore, can be more just, than for the Queen to expect that in consideration of what she yields, for that expression may be properly used in Europe, France should yield something in America. Farther, the navigation of the Amazones, cannot but give umbrage even to the Spaniard. Whoever is informed of the
freshest accounts which have come from those parts, and of the latest discoveries which have been made, will easily perceive what reasons the Spaniards must have for apprehensions. In short, my Lord, the source of the river must belong to the Spaniards, the mouth of it to the Portuguese, and neither the French nor the English, nor any other nation, must have an avenue open into that country. I am almost ashamed to have used so many words upon this subject, when I consider that I am arguing against an advantage purely national, when I am not proving that the French ought to give up what they have had an actual possession of; but am barely desiring them to forego that, which they never enjoyed but in idea.


12. In trade language, Indian pieces, that is to say, negro slaves, p. 135. "By Pieza de Indios, is meant a Negro from fifteen to twenty-five years old; from eight to fifteen, and from twenty-five to thirty-five, three pass for two; beneath eight, and from thirty-five to forty-five, two pass for one; sucking infants follow their mothers without account; all above forty-five years, with the diseased, are valued by arbiters.”

Sir Wm. Godolphin, to Mr. Secretary Coventry, May 15, 1678.

13. England would not offend the Spaniards, note 138.] The Conde de Tarouca was confirmed in this opinion, because the Bishop of Bristol made no reply to him when he urged as a reason why England was interested in obtaining the restitution of Nova Colonia, and the north bank of the Plata, that if the English were ever to establish themselves in Buenos Ayres, they would find the advantage of having an ally there against the common enemy. In the manuscript which I possess of this old diplomatic correspondence, there is opposite to the passage a significant mark, with the date 1806.

14. Exclusion of foreigners from Brazil, p. 145.] Representation of Factory at Porto, in 1710. Complain of being hindered going to settle at Brazil, and apprehend those already settled will be recalled, which occasions the lessening the transportation of British commodities to those parts. Walpole Papers.

1714. Through the connivance of the Governors the French trade to Brazil. Almost every French ship that goes to the South Seas trades there, either going out or coming home. Do....

2 Aug. 1715. M. de Mendonza me vient de dire aujourd’hui, que l’Ambassadeur de France lui avait dit dans une conference, qu’il avoit eu avec lui sur le commerce du Brazil, que le Roy son maître ne desiraient autre avantage que ce que les Anglois et les Hollandois jouissoient; c’est a dire, d’avoir quatre familles dans les dits ports de Bahia, du Rio de Janeiro, et de Pernambuco; et que si le Roy de la Grande Bretagne, et les Hollandois vouloient convenir de rappeller les dites familles, le Roy son maître ferait revenir le Consul, et Marchands Francois, qui y avoient ete envoyes par la derniere flotte, et que pour l’avenir aucune nation y trafiqueroit, si non pour les Marchands Portugais. Qu’il ecriroit la desus a M. Brochado, et me prioit de communiquer le meme a ma Cour, dans une lettre particuliere; et en attendant la reponse, il entretiendroit l’Ambassadeur de France sur la permission qu’il avoit sollicité d’exposer quatre familles demeurer dans les dits ports, comme nous avoions.

Je n’ai pas raisonné avec lui sur ce point, disant seulement, que je le communiqueroy a vous, comme il avoit désiré; et que si un tel traité fut religieusement observé de part et d’autre, notre commerce ne souffriroit plus que celui des autres nations; mais insinuant en meme tems, que si la France se prevalut de notre bonne foi, et continuoit de trafiquer au Brazil, comme elle a fait jusqu’a present au Peru, nous seulement serions les dupes, notre bonne foi deviendroit notre ruine, dont nous avons des exemples tous les jours.

Outre ce que j’ai dit a M. de Mendonza, permettez moi de vous dire, que la meme raison qu’oblige l’Espagne de connaitre au commerce des Francois dans la Mer du Sud, seroit une raison plus forte icy (c’est a dire, la peur). De plus en retirant les quatre families, a qui peutent nos Marchands consigner leur Marchandises au Brazil? les Marchands Portugais sont pauvres, et d’une telle bonne foi, particulierement ceux du Brazil, qu’aucuns Anglois n’ose se fier a eux. Ce privilege que nous avons dans le Brazil, est un avantage que l’Espagne ne nous a jamais voulu accorder dans la Mer du Sud.

Mr. Worsley to Mr. Secretary Stanhope. Walpole Papers.

The Duke of Newcastle says, in a dispatch to the British Minister at Lisbon (29 March, 1726). "His Majesty very much commends your caution in the application you made in behalf of the merchants who had been defrauded by a Portuguese, not to say anything that should seem to give up our right of sending ships to
Brazil. And it was, however, very lucky that the complainants found a way of sending forward the order you had obtained for them, without bringing on a fresh dispute upon this occasion. *Watpole Papers.*

15. *Jesuits and Paulistas,* p. 146.] The Jesuits, who might have spoken sufficiently ill of their old enemies the Paulistas, if they had confined themselves to the strict truth, continued to repeat the silliest and most outrageous calumnies against them to the last. Lozano, writing in 1745, says, that not only outlaws from Spain and Portugal flocked to that infamous settlement, but also Dutch, English, German, and French Heretics, and that there were many Jews there; and that all the numerous Jews and Heretics who were convicted and punished by the Inquisition at Lima, confessed they had entered by the Port of S. Paulo in Brazil! He even adds, that the Inquisitors of that city, in the hope of checking so great an evil, sent a Commissary to S. Paulo to publish their edicts, and arrest those persons who were denounced: but this most righteous vigilance, as he calls it, was frustrated, because S. Paulo being a Portuguese settlement, was not within the jurisdiction of a Spanish Inquisition... As if the Inquisitor at Lima could have been ignorant of this! This Commissary, he adds, was obliged to content himself with stationing a Familiar in the Reductions, to see that no suspicious persons entered Paraguay in that direction.

*Hist. de la Comp. en Paraguay.* 6. 15, § 25.

16. *A sort of leprosy covering the body with scales,* p. 180.] A friend, to whose sound judgement this work has frequently been beholden during its progress through the press, reminds me that the libertine drinkers of *awa,* in the South Sea Islands, are covered with such a leprosy; and suggests that the disease of the Manicicas may proceed from the same cause.

*awa,* or *Kawa,* the liquor is called by the South Sea Islanders. It is remarkable, that a beverage made by the same filthy process should be called by the same name (*Kawan,* or *Kawi*) in Chili and in Brazil; and among the Manicicas it appears to produce the same disease. I believe, though the preparation was the same, the roots were different; is then the disease produced by the *saliva,*... by the secretions of one human body taken into the system of another? The transfusion of healthy blood; and the transfusion of a sound tooth, have produced fatal consequences. These cases, indeed, are not strictly analogous; and in the Kava, fermentation has previously taken place.

Harcourt describes a Carib Indian of Guiana, as having a rough skin, like unto buff leather,.. "of which kind there are many in those parts, and I suppose proceedeth of some infirmity of the body." *P. 201.*

17. *A decoction of roasted maize.* p. 190.] This was as good a substitute for coffee as any which was devised upon the continent during Buonaparte's tyranny. The tribes by whom it was used were the Paunapas, Unapes, and Carababas, *pueblos sobre manera salvages, de poco anoimo, y coheredes.* They had the same superstition as the Manicicas, but differed from them in language and in manners. As the fact concerning their beverage is curious, I annex the original passage.

When Cavallerio came among them they promised to receive his religion, "con tal, que solo le permitiesse la chicha, bebida ordinaria sua, porque el agua les causaba dolores agudos de estomago. Es esta gente muy dada al trabajo, porque no tienen otro Dios a quien nos estimen que sus campos y sembrados, y tienen en poco al demonio, y solo le estiman, en quanto se persuaden les esta bien a sus intereses. No usan ir a cazar á los bosques, ni ir á coger miel, y solamente se apartan de sus casas aquel espacio de tierra, que les puede acomodar." *Hist. de las Missions de los Chiquitos.* pp. 297-8.

The Indians of New England used a similar mixture for their expeditions. "Parched meal, (says good old Roger Williams,) is a ready very wholesome food, which they eat with a little water, hot or cold. I have travelled with near two hundred of them at once, near one hundred miles through the woods, every man carrying a little basket of this at his back, and sometimes in a hollow leather girdle about his middle,
sufficient for a man three or four days;... with a spoonful of this meal, and a spoonful of water from the brook, have I made many a good dinner and supper." P. 11.

The hunters in the Isle of Bourbon take nothing but coffee with them, when they go into the woods. And we learn from Bruce that the Galla are enabled to perform their extraordinary expeditions, by taking no other food than a few small balls, or pellets, of coffee and butter. As this tonic property seems to be found in maize, as well as in coffee, it appears to belong less to the seed than to the manner of preparation;... it is for chemists to enquire how the action of fire produces it.

18. Rio Bermejo, p. 190.] Don Juan Adrian Fernandez Cornejo sailed down the Rio Bermejo into the Paraguay, in the year 1700,... being the first person who attempted this route. He embarked at the confluence of the R. Bermejo and the Ceuta, and reached the Paraguay in forty-four days, having descended the stream three hundred and eighty-two leagues without meeting any difficulty.

Merc. Peruano, T. 2, c. 42.

19. Depreciation of Diamonds, p. 275.] When Emeralds were first discovered in America, a Spaniard carried one to a lapidary in Italy, and asked him what it was worth; he was told a hundred escudos: he produced a second, which was larger, and that was valued at three hundred. Overjoyed at this, he took the lapidary to his lodging, and shewed him a chest full;... but the Italian seeing so many, damped his joy by saying; These, Señor, are worth an escudo.

Acosta, 4. 14.

A very large quantity of diamonds, which were sent from Lisbon about this time, were seized at Falmouth. The representation on behalf of the merchants, which was made by the British Ambassador Lord Tyrawley to the Duke of Newcastle, contains some curious particulars concerning the trade in diamonds.

"They put this affair under two heads, first as a point of Law, Secondly as a point of Trade; As to the first, as I believe no body here has read the Act of Parliament concerning the importation of Diamonds, I cannot tell how it is possible to form any true judgment upon this seizure. The chief persons concerned in those Diamonds declare, they have no apprehension of a loss, insisting that it has always been custo-
the world, and must be cut and polished before
they are fit to be worn, of consequence, that
country where the most Diamond Cutters are
settled, and where the Fair or Market is kept
for that commodity, from whence the rest of
Europe must be supplied, must have a consider­
able gain.

"When Diamonds were only found in the East
Indies, the settlement which our country has at
Fort St. George had almost brought the whole
Diamond Trade into the hands of the English, so
that London, within these thirty Years, is become
the first Market for them in Europe; and upon
that account, the best Diamond Cutters having
come over and settled there, it has also been for
a long time the place where Diamonds, but espe­
cially Brilliants, are cut in the greatest perfec­
tion.

"The discovery of the Diamonds in the Mines
of the Brazils, has put a stop for the present to
that trade from the East Indies, tho' not to the
London Market, on account of the advantage
which England has over its neighbours in the
Trade with Lisbon with the packets, men of war,
and merchant ships, which are constantly going
backwards and forwards between the two coun­
tries; so that the much greater part of the Dia­
monds that come from the Brazils have hitherto
gone to London, from whence they are distribu­
ted to the rest of Europe. But should the
seizure at Falmouth prove a loss, or should the
Duty remain on Diamonds in England, it is
very natural to suppose, that Merchants will
trade to those places where they can do it with
most safety and advantage. I am told they cut
and polish Diamonds very well in Amsterdam;
great quantities, especially of small ones, are cut
in Antwerp. In Paris they cut Brilliants very
well; there are also Diamond Cutters in Venice
and in Hamburg; and in none of those places, I
am informed, do the Diamonds pay any duty or
run any risk of confiscation. And particularly
Amsterdam seems to stand the fairest to rob us
of that Trade, if any hardships are laid upon it
in England, as being better situated by far than
London to circulate them through the rest of
Europe.

"The price of cutting and polishing of Dia­
monds, I find they allow to be at 20 shillings a
caret, one with another, which our calculators
here make amount to the sum of seventy-five
thousand pounds a year. Was this the only pro­
fit, I should think it not to be despised; but
there is besides, the freight, commissions, bro­
kerages, and the gains that are made upon what
is sold in London, both rough and cut, for for­
"29. Cuyaba, p. 360.] The first couple of cats
which were carried to Cuyaba, sold for a pound
of gold; there was a plague of rats in the
settlement, and they were purchased as a specu­
lation, which proved an excellent one. Their first
kittens produced thirty oitavas each; the next
generation were worth twenty; and the price
gradually fell, as the inhabitants were stocked
with these beautiful and useful creatures. (Coro­
grafia Brasileira. 1. 258.)
Montenegro presented to the elder Almagro
the first cat which was brought to South Ame­
rica, and was rewarded for it with six hundred
pesos. (Herrera. 5. 7. 9.) The story of Whit­
tington's Cat, perhaps, is not a mere nursery tale,
without any foundation.

21. A salt lake near the river Jauru, p. 361.] It
is observed by Almeida Serra, that the same
fish are found in this salt water as in the Par­
aguay. Even those fish who are not accustomed
to migrate at certain seasons from the sea into
the rivers, appear to derive pleasure from this
change in their element. They are found to
frequent those parts of the sea where there are
fresh springs at the bottom.

In this part of the country, Almeida Serra says
there are some wide and dry plains where there
are grandes espaços circulares, fechados pela especie
de palmeiras chamadas Carandas, cujas superfícies
estam cobertas de aleges crostas de sal. (Patriota.
T. 2. N. 2. p. 52.)
Of this tree (which bears a sweet date) Do­
brizhoffer says, ... illud exploratum, palmas Car­
daday inter uberrimum, omnique pecori saluberrim­
um pabulum procreari. Aqua enim pluvia per
earum ramos in terram defluens, nescio quid salsus­
ginis contrahit, nitrumque quaquaerus generat,
optimum jucundissimumque bestis herbarum condi­
mentum. (T. 1. 407.) In another part of his
work, he says, ... nitro plures campi abundant; illi
maxime quois palmas Carndaday dictae circumstvstant,
Aqua pluvia ex illarum folis decidens per con­
tractam ex ista salutarum nitri videtur esse semen.
(T. 1. 259.)
To the salt which is produced by and washed
from these palms, and a shrub which the
Spaniards call La Vidrieria, he ascribes the salt-
ness of those lakes and streams which communicate with the river Salado, and by the predominance of their waters cause it to obtain that name. But to suppose that the soil derives its nitre from the plants, and not the plants from the soil, is a strange philosophy.

Mr. Barrow describes a similar formation of salt in the interior of the Cape Colony. "All the naked sandy patches were thinly sprinkled over with a fine white powdery substance not unlike snow: it was found in the greatest quantities where the cattle of travellers had been tied up at night; and it was observed almost invariably to surround the roots of a frutescent plant that grew here in great exuberance. I collected a quantity of this white powder, together with the sand, and by boiling the solution and evaporating the water, obtained from it crystals of pure prismatic nitre. A small proportion of a different alkaline salt was also extracted from the liquor. The plant was a species of salale, or salt wort, with very minute fleshy leaves closely surrounding the woody branches."


Adarce, in the Materia Medica of the Ancients; a saltish humour, concreting about the stalks of reeds and other vegetable matter, in form of incrustations. The Ancients speak of it as chiefly produced in Cappadocia and Galatia, though we also read of it in Italy, and also of a native kind produced in Indian reeds, much as sugar in the cane. Dr. Plot describes it in his Oxfordshire. Rees's Cyclopaedia.

22. The Missions of the Spaniards from Quito, not those of the Portuguese from Para, p. 372.

I might perhaps have said from Lima also. A communication between Lima and the North Atlantic is pointed out in the account of Fr. Manuel Sobreviela's voyage, by which Para may be reached in forty-six days, and Madrid in three months.

It is added, that the return may be accomplished in the same time; this is impossible. It is however probable, that the difficulty of ascending the stream may not be so great within the Spanish Demarcation, as in the Lower Orellan.


A subsequent notice in the same work, N. 81, states, that large or laden boats, which sail only twelve hours in the day, will be twenty days going from Laguna to Tefé, and thrice as long in returning. The voyage back is thus stated.

| From Tefé to Cáysará | 1 day |
| to Fonteboa | 7 |
| to Maturá | 8 |
| to S. Pablo | 3 |
| to Yaguari | 6 |
| to La Frontera de Tubatinga | 1 1/2 |

Thus far are Portuguese settlements.

| to Loreto | 2 |
| Here the Missions of the Maynas begin. |
| to Camucheros | 3 |
| to Pevas | 4 |
| to Napeanos | 5 |
| to Omaguas | 9 |
| to San Negris | 3 1/2 |
| to Uraminas | 9 |
| to Laguna | 3 |

| 59 days |

From the Laguna to Quito the route is thus given:

| By the river Huallaga into the Orellana, and to the mouth of the river Pastaza | 4 days |
| Up the Pastaza to Puerto de Santander | 1 |
| Pueblo de Pinches | 12 |
| Andoas | 2 |
| One day's sail from Andoas, you leave the Pastaza and go up the Bobonaza. |
| Canelos | 20 |
| From hence it is a land journey. |
| Los Baños | 8 |
| Hambato | 1 1/2 |
| Eacunga | 1 |
| Quito | 2 |

| 51 1/2 days |

But from Quito to Laguna may be travelled in twenty-seven days.
NOTES.

23. The Calchaquies, p. 394.] Funes relates a fine story of this tribe. In the height of their struggle with the Spaniards, the inhabitants of several hordes, who were assembled together for defence, and found themselves in danger, sent away their women and children. The boys, however, discovering the situation in which their fathers stood, determined to return and stand by them, and accordingly they left their mothers and turned back with this determination, sixty in number, the oldest not being more than fifteen. The dust which they raised alarmed the Spaniards and made them sally from their encampment and prepare for battle. This is one of the very few circumstances of American history which may be related in honour of human nature. When the Spaniards perceived who these enemies were, they caressed the brave boys, and dismissed them with presents. This conduct softened the fathers, and in consequence peace was made.

Historia de Buenos Ayres, &c. 1. 240.

24. Many men never had any name, p. 410.] Similar customs to these of the Abipones prevailed among the tribes of New England, and are thus described by Roger Williams. "Obscure and mean persons among them have no names, nullius numeri, &c. as the Lord Jesus foretells his followers that their names should be cast out, Luke 6, 22, as not worthy to be named, &c. Again, because they abhor to name the dead, Death being the King of Terrors to all natural men, and though the natives hold the soul to live for ever, yet not holding a resurrection, they die and mourn without hope. In that respect, I say, if any of their Suchins or neighbours die, who were of their names, they lay down those names as dead."

"If any man bear the name of the dead, he changeth his name; and if any stranger accidentally name him, he is checkt, and if any wilfully name him, he is fined; and among states, the naming of their dead Suchins is one ground of their wars: so terrible is the King of Terrors, Death, to all natural men," Roger Williams.

25. When an Abipone was hot, he would thrust a knife into his leg to bleed himself, p. 412.] The Guamos of the Orinoco, when they feel heated with liquor, cut their temples and foreheads to let the blood flow. Their neighbouring tribe, the Othomacos, always let themselves blood when they are heated at their sports, then plunge into the river. Guamina. T. 1. c. 11.

26. The Portugueze regarded their allies with great contempt, p. 477.] The Dean of Cordoba frequently confesses the physical degeneracy of his countrymen, the moral causes of which, he says, are manifest. "The hardy and simple customs of our forefathers, their extreme frugality, which was satisfied with anything, the estimation in which war was held, which was their profession, and in fine, the habit of defying death and making a sport of danger, all these causes are now superseded by effeminacy, luxury, intemperance, and indolence. Is it strange then that courage should cease to exist in the blood of the citizens?"

Historia de Buenos Ayres, &c. 1. 255.

The remarkable inactivity into which the Spanish Americans had degenerated during the seventeenth century, is noticed by Piedrahita, and accounted for, as he supposes, by the little reward which the Conquerors had received for their services. He says, "pero está ya en los Indias tan ibio aquel primer ardor de las armas Catholicas, que a nada se inclinan menos, que a nuevas conquistas: si la causa es el poco premio que han tenido las que les ganaron, digamos sus descendientes, que la materia es muy peligrosa de proponer a los que no gustan de que aya servicios de la otra parte del mar, que corran con los mas cortos que desta se hazen; pues a mi solamente me basto, el que alguno con tan desgraciadamente sirve, quien sirve lejos de la presencia de quien le puede premiar."

Hist. del Nuevo Reyno, L. 1, c. 2, p. 11.

The military service appears very soon to have fallen into disrepute. Before the end of the sixteenth century, old Bernarrlo de Vargas Machuca says, that a man who chose the army for his profession in Spanish America, was looked upon as a fool; "El dia de oj, ya casi no ay ciudadano que no se ria del que quiere la milicia, y no solo se ri, pero aun le tienen por falso de juicio. Milicia India, f. 11."

27. Those accursed Portugueze, p. 489.] One of the examples in the Guarani Grammar shows the feeling which was inculcated toward their Brazilian neighbours: "It is not enough to make ready when the Portugueze are on the point of arriving, you ought to be always on the alert." P. 169.
NOTES.

28. Jesuits of the Seven Redictions, p. 500.] Mr. Moore says, in his Life of Pombal, "the Chevalier de Pinto, formerly Minister at the Court of St. James, afterwards Secretary of State for foreign affairs, in which situation he died a few years ago, and who commanded the Portuguese army sent against Paraguay, told a nobleman who was so good as to communicate the information to the author, that he found the Jesuits an inoffensive set of men, unarmed, and without money. P. 383.

Luiz Pinto certainly did not command the Portuguese army in Paraguay; . . . he may have been attached to it (though his name does not occur in the Journal of the expedition); or it is possible that Jose Francisco Pinto Alpoyn, who held the rank of Colonel in that army, may have been his kinsman, and that Luiz Pinto spoke upon his testimony. He himself might have been conversant with the Moxo Jesuits while he was Governor of Mato Grosso.

29. Jesuits at Bahia, p. 543.] In the Italian Anecdotes of Pombal (T. 2. 135. 146.) it is said, that Jose Mascarenhas Pacheco was one of the three Commissioners who were sent to Bahia to condemn the Jesuits, rather than to enquire into the charges against them. It happened upon the voyage (thus the story proceeds) that the ship was surrounded with a fiery meteor, which burst with a report louder than the discharge of twenty cannon, and this was followed by a tremendous squall. It so terrified the Commissioners that they immediately cleared their conscience to some Religioners on board, and promised not to act unjustly toward the Jesuits. Jose Mascarenhas, who previously acted toward them with great inhumanity at Porto, was the only one who adhered to this penitent resolution. He refused to concur in the iniquitous measures of his colleagues; and for that reason was arrested, and sent from Bahia to the Rio, then to S. Catharina, where he was imprisoned in the Citadel de los Ratones.

A very different account of this person's imprisonment is given in the unprinted Portuguese Life of Pombal, (§§ 83. 88.) There it is said, that after he had punished the poor rioters at Porto with a barbarity resembling that of Judge Jefferies in the West of England, the Minister sent him to the Ilha das Cobras, to see that condign punishment was inflicted upon a state-culprit; . . . (I suppose the Ilha das Cobras, close to that of S. Thomas, is meant) . . . farther his dis-

patches would inform him; but he was not to open them till he arrived at the island. Having reached it, he found sealed letters for the Governor. The Governor received him courteously, and informed him it appeared by these dispatches that he was sent to chuse a proper place of confinement for a public offender, and to appoint the treatment which was fit for him during his imprisonment. On the following day they proceeded to business, and the Governor accompanied Mascarenhas into all the dungeons. He fixed upon the worst, . . . and that, he said, was not bad enough, but must be made so by loading the prisoner with heavy and tight irons. The Governor begged him not to pronounce a hasty sentence, nor to act with so little compassion: but he persisted in his opinion, saying, that there was too much lenity shown in such cases, and that for this reason the prisoner was sent so far from Portugal. The Governor then let him know that he had pronounced his own sentence, and that it should be rigidly observed, . . . which accordingly it was for some 10 or 20 years, till the fall of the Minister.

Both these stories cannot be true: and it may reasonably be suspected that both are false. Mascarenhas was one of the many persons who disappeared during Pombal's administration, . . . and perhaps was one of those, who, when they were released, thought it advisable to be silent upon the cause of their arrest.

The Payaguas, 618.] Dobrizhoffer (T. 1. p. 129.) relates an odd story of one of the Payaguas after the peace.

Mares splendide vestiti sibi videntur, si eleganter iactati sunt; et si illud de vento, quod praebet pulchra, et de vestris, quos pictures tuas. Ut contubernia sua, sic et urbem et Hispanorvm adeo nudissimibm obambulaverant quondam. Quad nuditate christianam lacessi ubi naturam, tamen ad omnem avis inveniatur, ad infamem, que in foro est, columna numeque spoliat ad quam semper spectari. Quantum apud eos ponderis fuerit hac comminatio, ex uno collige eventu. Illorum quisquam venales pisces ad domum matrone Hispanae attulerat, pretium loco fractionis quondam (mani vel mandubii vocant, angulatiorum saporem referunt) accepit. Illos, cum unam ubi recondentur desserat, extremitate indusii pubetens elevati complexeus est. Abiens cum ad cubiculo portam consideraret, secum cogitare capuit, talem incedendum modum vescundiae contrarium, a
gubernatore, si viderit, plectendum fustuariio publico. Territis hac cogitatione ad matronam redit eam facti punitens, vocem Moneda minaci digito sibi ingeminat, demissa indusii parte anteriori, fructus ejus fundit humi, morque in alteram, quae a dorso est, indusii partem injectos lotus asportat, hic ratione decernit se impuneque foce urbis inambulaturum arbitratus.

31. State of the Forbidden District of the Diamonds, p. 639.] Vieyra foresaw the evils which such discoveries were likely to bring after them; and worse evils than what he anticipated from the gold mines have resulted from the diamonds. So strongly was he possessed with this foresight, that in one of his sermons he congratulated the people of Bahia that an expedition in search of mines had been unsuccessful. How many royal Ministers, says he, and how many Officers of Justice, of Property, and of War, do you suppose would be sent here for extracting, securing, and remitting this gold or silver? If you have experienced so many times that one alone of these powerful men is sufficient to depopulate the state, what would so many do? Do you not know how far the name of the royal service extends, contrary to the intention of the Kings themselves, how violent it is, and how insupportable? How many Administrators, how many Provedores, how many Treasurers, how many Accountants, how many Secretaries, how many Guards by sea and by land, and how many other Officers, of new names and jurisdictions, would be created and founded, for these Mines, to confound you, and to bury you in them! What have you got, what do you possess, what do you cultivate, what do you raise, which will not be necessary for the service of the King, or of those who make themselves more than Kings, with this specious pretext? In that day you will begin to be Factors, and not Lords of all your own property. Your own slave will not be yours, your own canoe will not be yours, your own cart will not be yours, and your own ox will not be yours, only to feed it and to serve with it. They would embargo your harvest for the maintenance of the mines; they would take your house for lodging for the officers, your cane-field would have to remain uncultivated because those who should cultivate it must go to the mines, and you yourself would not belong to yourself, because they would distress you for what you had, or for what you had not, and your Engenhos alone would have much to grind, because you and your children would have to be ground.”

My Lisbonian friends must not be deprived of the pleasure of reading this passage in the original, which has all the force and character of Vieyra’s inimitable manner. “Quantos Ministros Reaes, et quantos Officrias de Justitia, de Fazenda, de Guerra, vos parece que haviams de ser mandados cá para a extracção, segurança, e remessa deste ouro, ou prata? Se hum só destes poderosos tenham experimentado tantas vezes, que bastou para assolar o Estado, que fariam tálus? Nam sabeis o nome, da servica Real (contra a tenezam dos mesmos Reys) quanto se estende cá ao longe, et quam violento he, & insupportavel? Quantos Administradores, quantos Provedores, quantos Thesoureiros, quantos Alamoxarifes, quantos Escrivacos, quantos Contadores, quantos Guardas no mar, & na terra, et quantos outros officios de nomes, & juriçações novas se haviam de criar, ou fundir com estas minas, para vos confundir, & esfolar nellas? Que tendes, que possuis, que laterialis, que trabalhais, que nam ouvesse de ser necessário para servio d’ El Rey, ou dos que se fazam mais que Reys com este especioso pretexto? No mesmo dia haviams de começar a ser Feitores, et nam Senhores de toda a vossa fazenda. Nam haviams de ser vosso o vosso escravo, nem vossa a vossa canoa, nem vosso o vosso carro, e o vosso boy senam para o manter, e servir com elle. A roça haviamsvolva de embargar para os mantimentos das minas: a casa haviamsvolva de tomar de aposentadoria para os Officiencias dos Minas: o canaveal haviams de ficar em mato, porque os que o cultivassem haviams de ir para os minas; e vos mesmo nam haviams de ser vosso, porque vos haviam de apensar para o que tivesses, ou nam tivesses prestioso; et só os vosso Engenhos haviams de ter muito que moer, porque vós, & vossos filhos haviams de ser os moidos. Servoens. T. 4. 410.

32. Omaguas, p. 703.] Several tribes of the Nuevo Reyno flattened their heads, like the Omaguas; hence probably the notion, that the Omaguas possessed so extensive an empire; or perhaps these tribes may have originally been one nation. Piedrahita, (p. 12,) mentions the Coyaimas, Natagaymas, Panchez, and Pijaos.

33. They intermarried with the neighbouring tribes, p. 721.] The Panches of Bogota never married with those of their own horde; but the place, not consanguinity, made the forbidden relation, for brother and sister might intermarry,
34. *Chivalry of the Pauzés, p. 722.* In connection with this remarkable fact, it is worthy of notice, that the Yaios of Guiana used targets, very artificially made of wood, and painted with beasts and birds. *Harcourt’s Voyage, Harleian Mis. 8vo. vol. 3. 186.*

35. *The Sumaumeira, p. 724.* Is this the same tree which Dampier describes at Bahia? "A cotton tree, yielding large pods, about six inches long, and as big as a man’s arm. In September and October the cotton bursts out in a great lump, as big as a man’s head; they gather them first, or it would all fly away; and then use the cotton for pillows and bolsters, for which it is much esteemed: but it is fit for nothing else, being so short that it cannot be spun. It is of a tawny colour." *Vol. 3. p. 65.*

36. *Macapa, p. 734.* The Hyger, or Bore, upon this part of the coast, is thus described by Condamin: "Between Macapa and the North Cape, in the part where the great channel of the river finds itself most confined by the islands, and especially opposite to the great mouth of the Arawary, which enters the Amazons on the north side, the flux of the sea offers a singular phenomenon: during the three last days nearest to the full and new moons (times of the highest tide), the sea, instead of taking nearly six hours to rise, attains, in one or two minutes, its greatest height; one may easily judge that this cannot happen quietly. A terrible noise is heard at one or two leagues distance, which the Indians of these cantons give to this terrible tide. By degrees, as it approaches, the noise increases, and soon may be seen a promontory of water, from twelve to fifteen feet high; then another, afterwards a third, and sometimes a fourth, which follow close, and which occupy all the width of the channel. This wave advances with prodigious rapidity, and breaks and sweeps away in its course everything which resists it. I have seen, in some places, a great piece of land carried away by the Pororoca; large trees rooted up, and ravages of all sorts. Every where where it passes, the shore is as clean as if it had been swept with care. The canoes, the pirogus, the barks even, have no other means of preserving themselves from the fury of this bar, (this is the French name which they give it at Cayenne,) but by anchoring in a place where it is very deep. I will not enter here upon a greater detail of the fact, or of its explanation; I will only shew the causes, in saying, that after having examined it with attention in different places, I have always remarked, that it never happens except when the wave, rising and engaged in a narrow channel, meets in its progress a sand bank, or a shoal, which is an obstacle to it; that it was there, and no where else, that this impetuous and irregular movement of the waters began; and that it ceases a little beyond the bank, when the channel again becomes deep, or widens considerably." *Condamin.*

37. *Vegetable wax, p. 764.* The myrtle wax from Louisiana, sold, in the French islands, the best sort, for one hundred sols the pound; the second for forty. It was preferred, for candles, to bees-wax from France, because the latter was softened by the heat, so as to consume as fast as tallow. *Du Pratz, 2. 29.*

38. *They who were born upon the estates, were sometimes permitted to add one of the family names to their own, p. 780.* Almost all the Heritors (i.e. the landed proprietors) of Argyleshire, are Campbells, from a similar cause.

39. *Convents at Bahia, p. 795.* When Pedro desired the Procurador da Coroa, Manoel Lopes de Oliveira, to inquire concerning the application made for founding a new Convent at Bahia, the Procurador replied, that it was much more expedient for his royal service to suppress those which were already established, than to establish any more. However, instead of rejecting the petition for one, leave was granted to found five. *D. Luiz da Cunha, Carta ao Marco Antonio, MS.*

40. *Taboati, p. 7.* The author of the Santuario Mariano is exceedingly indulgent with this town. He says of it, "Villa popularis, porque ha nella grande numero de gente. Mas nam ocho que seja mercedora, ainda assim de grandes augmentos; porque Villa grande aonde se nam ve huma casa dedicada a Virgem N. Senhora, en a tenho por Villa infeliz." *T. 10. p. 182.*

41. *Isle of S. Sebastian, p. 854.* I am always unwilling to disbelieve a traveller when he speaks of what he has seen; but the following passage is so much in opposition to every thing I know
concerning the superstition and arts of the Tupi tribes, that it appears to me quite incredible.

M. de B**B**, who wrote an account of Roggewein’s Voyage, describes an Idol which he saw in the Island of S. Sebastians. “Le Père Prieur, nommé Thomas, nous y fit voir un Idole qu'on y conserve, que les anciens habitans adorerent. C'est une statue de la figure moitié Tigre, moitié Lion, haute de quatre pieds, et large d'un et demi. On nous dit que la matière en estoit d'or massif. J' ai de la peine à y ajouter foi, et crois qu'elle est simplement dorée. Ses pieds ressemblent aux pattes de Lion. Sa tête estoit ornée d'une double couronne, herisée de douze flèches, de la figure des dards ou javelots Indiens, dont il y avoit de chaque côté une brise à demi. Derri ère la tête il y avoit de chaque côté une aile semblable a celles d'une cico ne. Dans l’intérieur de la statue se trouve celle d’un homme armé de toutes pièces à la manière du pays, portant sur son dos un carpons plein de flèches, tenant de sa main gauche un arc; de sa droite, une flèche. La queue de ce monstrueux idole, estoit fort longue, et entortillée trois ou quatre fois autour du corps de l’homme armé: sa pointe ou tête ressemblait à celle d’un dragon. Les habitans appelloient cette idole Nasil Lichma. Nous ne pouvons le regarder sans étonnement. Outre cette statue, il y avoit plusieurs autres antiquités tant d’Europe que d’Amerique, dont ce Couvent estoit en possession.

Histoire de l’Expedition de Trois Vaisseaux, T. 1, 48.

I may farther observe upon this story, that if such an idol existed it could not have been of American origin, because there are no Lions in America, that gilding was not known to the natives, and that if the image had been of gold, it would have been considered as more properly belonging to the Mint, than to the Museum of a poor Convent in this little Island.

42. Vaccination, p. 857.] Mr. Koster (p. 262) mentions a singular fact concerning vaccination. It was introduced into the island of Itamaraca during his residence there; none of the persons who were vaccinated were in any danger; but the disease proved highly infectious. Of the persons who caught it, ten or twelve died; and the evil was only stopt by vaccinating great numbers of the inhabitants. The matter had been taken from a newly imported Negro at Recife.

43. Goïres, p. 857.] The swellings in the neck, which Mr. Maue noticed in this province, were very different from those which he had seen in Derbyshire and other mountainous countries. “In the case of these Indians, (he says,) not only there appeared that protuberance from the glands, commonly called a wen, but lumps of from half an inch to three inches in diameter hung from it in an almost botryoidal form.” P. 64.

A colony of converted Lules moved their settlement, because the water produced swellings in the throat.” “Aqua amnis, juxta quem oppidum positum est, ita erat crassa, ac pituitosa; ut omnibus propemodum Indis subnate sint ad collum strumae de tonsilarum genere; puerique ab ipso matre utero eas extraehabat, interque pariendum suffocabantur. Execrato igitur hospitali solo demigratum est. Peramas. P. J. Andreu Vita. § 34.

There is no snow in this country. It is also certain, that in countries where the people may be said almost to have nothing but snow water, the goitre is not known.

44. Longevity, p. 857.] “I know not, (says Sir W. Temple,) whether there may be anything in the climate of Brazil more propitious to health than in other countries: for, besides what was observed among the natives upon the first European discoveries, I remember Don Francisco de Mello, a Portuguese Ambassador in England, told me, it was frequent in his country for men spent with age or other decays, so as they could not hope for above a year or two of life, to ship themselves away in a Brazil fleet, and after their arrival there, to go on a great length, sometimes of twenty or thirty years, or more, by the force of that vigour they recovered with that remove. Whether such an effect might grow from the air, or the fruits of that climate, or by approaching nearer the sun, which is the fountain of life and heat, when their natural heat was so far decayed; or whether the piecing out of an old man’s life were worth the pains, I cannot tell: Perhaps the play is not worth the candle.” “Of Health and Longevity.”
EXPLANATION

Of such Portuguese, Spanish, and other Foreign Words,
as are used in the Text.

I have thought it better to use these words, where there were no corresponding ones in English, or
where, as in official titles, the word which corresponds would convey an erroneous idea.

Alcâide, Portuguese; Alcalde, Spanish. Originally the Commander of a Castle, afterwards
an officer of justice. The inferior officers of
this appellation acted as Constables.
Aldeia, a hamlet, or small village; in Brazil
it is particularly applied to designate Indian
settlements formed by the Jesuits, or since
their time.
Alferes, a standard-bearer, an Ensign.
Alvara, a royal mandate, having the force of a law.
Arraial, plural Arraiais, properly a camp; used
in the mining provinces for the first settle­
ments of the miners, and now applied there to
any place which has not been chartered as a
town.
Assento, a contract, an agreement; particularly
applied to the contract for supplying the Span­
ish Indies with Negro Slaves.
Boucan, a wooden frame upon which meat was
broiled, or preserved by smoking.
Cabildo, (Capitalus) a Chapter, or Corpora­
tion.
Caçamba, a pit or hole, dug in the sand or in
marshy ground, to collect water.
Câmara, the Chamber, or Corporation of a Town.
Capataz, a chief herdsman.
Cascalho, indurated soil, in which gold or dia­
monds are contained.
Comarca, the district within the jurisdiction of a
Corregidor.
Corregidor, the chief magistrate of a district.
Desembargo do Papo, the highest court of
justice.
Desembargador, a judge of the highest rank in
the law.
Encomienda, an estate in Spanish America grant­
ed to a Spaniard, with all the Indians upon it.
Encomendador, the possessor of such a property.
(Fol. 2, p. 259.)

Engenho, the establishment of a sugar-cane
planter, with all its appendages.
Estalagem, an inn.
Estancia, a grazing estate.
Escrivão da Fazenda, a Secretary of the Treas­
ury.
Fariha, meal, but generally used to signify the
meal of the mandioc, or cassava-root.
Fazenda, a farm. Fazenda Real, the King’s
revenues.
Forasteiro, a foreigner.
Jangada, a kind of raft.
Juiz de Fora, a magistrate, who must not be one
of the place or district in which he admi­
nisters justice.
Jaguar, Port.; Yagua, Sp. The American tyger.
Jacaré, the American crocodile.
Macuia, a kind of wooden sword.
Maracau, a kind of rattle used in the superstitious
ceremonies of many tribes.
Metrinho, an inferior officer of justice.
Moqui, the name by which the Boucan, is called
in some provinces.
Mocambo, a settlement of Maroon Negroes.
Ordenança, the permanent local militia of the
country.
Ouvidor, literally Auditor, a Judge of higher
rank than the Juizes Ordinarios, from whom
an appeal lies to the Ouvidores.
Pantanal, plural Pantanaes, ground subject to
periodical inundations.
Poderosos, men of great power and influence.
Poncho, a garment adopted from the southern
Indians by the Spaniards and some of the Por­
tuguese. It is a piece of cloth from eight to
ten feet in length, with a cross-slit in the
middle, through which the head is put.
Poeaucam, a village.
Procurador, (Procurator,) Proctor, a legal agent.
Pueblo, a village.
Pulperia, a drinking-house.
Quilombo, another African word, of the same meaning as Mocambo; a fastness of run-away Negroes.
Quinta, a country-house, or estate.
Repartimiento, an allotment of Indians as serfs or slaves.
Sertam or Certam, plural Sertoens, the interior of a province, used to express what is still a wilderness, or less inhabited than other parts.
Sertanista, a person engaged in exploring the Sertam.
Sertanejo, an inhabitant of the Sertam.
Tabelliam, a notary.
Terro, the country within the jurisdiction of a town.
Terreiro, an open space in a town, generally in front of some great building.
Venda, a victualling or drinking house.
Vereador, a member of the Camara, who is overseer of the roads and markets.

| TABLE OF WEIGHTS, MEASURES, AND MONEY. |

**DRY MEASURE.**

An Alqueire is equal to 1 \( \frac{1}{2} \) peck

4 Alqueires = 1 Fanega.
15 Fanegas = 1 Moio.

| MONEY. |

The Portuguese money is computed by Reis, an imaginary coin, 1000 of which (the Milrea) are equal, at par, to 5s. 7d.

20 Reis = 1 Vintem.
100 Do. = 1 Testam.
400 Do. = 1 Cruzado.
480 Do. = 1 Cruzado Novo.
4,800 Do. = 1 Moeda de Ouro, the Moidore.
6,400 Do. = 1 Peça, or piece, the six and thirty, or half-dobloon.
1,000,000 Do. = 1 Conto.

320 Reis = 1 Pataca. This coin is only known in Brazil.

Accounts in this money have the advantage of being kept in only one denomination.
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