

## CHAPTER XLIV.

*View of the Progress of Brazil, during the Eighteenth Century, and of its state at the time when the seat of Government was removed thither.*

CHAP. 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 counter-acting 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

CHAP.  
XLIV.} Captaincy  
General of  
Gram Para.Effect of  
Pombal's  
Regulations  
concerning  
the Indians.

## CHAP. XLIV.

Reflexoens,  
&c.  
Patriota. 3.  
6. 55.

Ill conse-  
quences of  
the demar-  
cation to the  
Indians.

D. Fr.  
Cactano  
Brandam.  
Jornal de  
Coimbra.  
T. 4. 351.  
354.

Do.  
T. 5. p. 3.

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 profligacy 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<sup>1</sup> 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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<sup>1</sup> 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, every where 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.

*Do.*  
T. 4. 122.

CHAP.  
XLIV.

*Their miserable state in many places.*  
P. Fauque.

*Lettres Edif. t. 7.*  
364.

*P. Lombard. Do.*  
t. 7. 334.

*Jornal de Coimbra.*  
t. 4. 122.

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 <sup>2</sup> 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 hammoc; 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,

*Do.* 4. 107.

*Do.* 109.

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<sup>2</sup> 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 <sup>3</sup>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.

CHAP.  
XLIV.

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 Portugueze 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 Portugueze settlements.

Their number kept up by fugitive hordes.

Ribeiro.  
MS.

The most remote of the Portugueze establishments up the Orellana is the Prezidio de S. Francisco Xavier de <sup>4</sup>Tabatinga,

Province of the Solimons.

<sup>3</sup> The *Ouvidor*, Francisco Xavier Ribeiro de Sampayo, whose unpublished Journal of his progress through the Captaincy of the Rio Negro is frequently referred to in this chapter, is an unexceptionable witness. He says, *he certo que, nam so no canto, mas em qualquer outra arte recebem os Indios com muita facilidade as instrucçoens que se lhes dam.*

<sup>4</sup> *Tabatinga* is a fine white clay, of which great use is made in many parts

CHAP.  
XLIV.

Fort Tabatinga.

Ribeiro.  
MS.Cazal. 2.  
334.Town of  
S. José.

Cazal. 332.

Olivença.

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 centinels, 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. José 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 *Povoçam* 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

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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.

*Ribeiro.  
MS.  
Catal. 326.*

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

*Nogueira.*



CHAP.  
XLIV.

*D. Fr. Caet.  
Brandam.  
Jornal de  
Coimbra. 4.  
352.*

*Ega.*

hundred in number, are chiefly Indians of various<sup>5</sup> 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<sup>6</sup> different tribes, cultivate mandioc, pulse, rice, maize,

<sup>5</sup> Jumas, Ambuas, Cirus, Catanixis, Uayupés, Hyauhauhays, and Mariarnas. 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.

<sup>6</sup> Janumas, Tamuanas, Sorimoens, Jauanas, Yupiuas, Coronas, Achouaris, Jumas, Manaos, Coretús, Xamas, Passés, Juris, Uayupis, and Cocrunas.

(Ribeiro.)

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.

*Mode of  
debauching  
with the  
leaves of the  
Ipadu.*

*Ribeiro.  
MS.  
Brandam.  
Jornal de  
Coimbra.  
351—2.  
Cazal. 2.  
326—331.*

*Alvellos.*

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. <sup>7</sup> 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

*Spotted Indians.*

*Ribeiro.*  
*MS.*  
*Brundage.*  
*Jornal de*  
*Coimbra.* 4.  
348—350.  
*Cazal.* 2.  
325.

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<sup>7</sup> 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. CHAP. XLIV.

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 Tamandoa, 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,

*Catal. 2.*  
324.

*Extent and natural advantages of this province.*

CHAP.  
XLIV.

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 <sup>8</sup> 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

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<sup>8</sup> Marauhas, Catuquinas, Urubus, Canaxis, Uacarauhas, Gemias, Toquedas, Maturuas, Chibaras, Bugés, Apenaris, Panos, Chimanos, Tapaxanas, Uaraycús, Purupurus : these last call their Chief by the title of Maranuxanha. Most of these tribes use the bow and arrow, the spear, and the sarbacan, or blowing-tube ; and they poison their weapons. (*Cazal.*)

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.

CHAP.  
XLIV.

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 *Povoçam* 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

Captaincy  
of the Rio  
Negro.

Fort S.  
Jozé.

Communi-  
cation with  
the Orinoco.

Lamalonga.

CHAP. XLIV. 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 Jozé 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.

Casal. 2.  
349—354.

*Ajuricaba,*  
*the slave-*  
*hunter.*

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 Maranham 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 Portugueze at this day in full faith expect the re-appearance of Sebastian.

CHAP.  
XLIV.

Ribeiro.  
MS.

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-

Thomar.



CHAP.  
XLIV.*Ribeiro.*  
*MS.**Fr. Cactano*  
*Brandam.*  
*J. de Coim-*  
*bra. 4. 357.*  
*Cazal. 2.*  
*349.**Moreira.**Insurrection*  
*of the In-*  
*dians in*  
*1757.*

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 Manao, 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 Cabuquena, removing with his adherents to this spot. Cabuquena 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

P. 517.

CHAP.  
XLIV.

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.

Ribeiro.  
MS.

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 Manao 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.

Ribeiro.  
MS.  
Brandam.  
Jornal de  
Coimbra. 4.  
355.  
Casal. 2.  
348.

Barcellos.

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.

CHAP.  
XLIV.

Ribeiro.  
MS.  
Brandam.  
J. de Coim-  
bra. 4. 356.  
Cazal. 2.  
348.

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 Portuguese. 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, Parauinas, 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

Poyares.

Carvoeiro.

Ribeiro.  
MS.  
Brandam.  
J. de Coim-  
bra. 4. 354.  
355.  
Cazal. 2.  
346—7.

CHAP. and Poyares, the Rio Branco enters from the opposite side.  
 XLIV. This river, the Brazilian name of which is the Quecuéné, is the  
 The Rio largest of all those that join the Rio Negro. It rises in the Serra  
 Branco. Baracayna; the northern waters of that range form the Paragua, which is one of the great confluents 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 <sup>9</sup> Essequibo. The Portuguese have seven parishes <sup>10</sup> 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 <sup>11</sup> used to be supplied with

Cazal. 2.  
 347. 354.  
 Ribeiro.  
 MS.

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<sup>9</sup> 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 Liegeois, 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.

<sup>10</sup> 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.

<sup>11</sup> The chief tribes are the Paravianas (from whom the river is called in the

fire-arms by the Dutch ; and it is remarkable, that they preferred the blunderbuss to any other piece.

CHAP.  
XLIV.

Moura.

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, Manao, 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 relicts 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-

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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.

CHAP.  
XLIV.

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.

*Ribeiro.*  
*MS.*  
*Brandam.*  
*J. de Coim-*  
*bra. 4. 354.*  
*Cazol. 2.*  
*346.*

*Town of*  
*Rio Negro.*

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 Conceiçam*, 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.

CHAP.  
XLIV.

*Ribeiro.*  
*MS.*  
*Brandam.J.*  
*de Coimbra.*  
4. 361.  
*Cazal. 2.*  
345.

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; every where 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.

*Ribeiro.*  
*MS.*  
*Brandam.J.*  
*de Coimbra.*  
4. 352—3.  
*Cazal. 2.*  
337.

The Japura, which in the Spanish and Indian, and therefore, the proper pronounciation, 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-

*Settlements*  
*on the Ja-*  
*pura.*



CHAP.  
XLIV.

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 *Ouvidor* Ribeiro visited his district in 1775, there were three establishments upon this river. The *Povoçam* 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<sup>12</sup> composed of certain nuts or

*S. Mathias.*

*The Yucunas.*

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<sup>12</sup> 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 *tro-quano*; 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.

Ribeiro.  
MS.

S. Antonio.

A little below S. Mathias, and on the left bank also, was the *Povoação* de S. Antonio, 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<sup>13</sup>. 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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<sup>13</sup> 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.

CHAP.  
XLIV.

Ribeiro.  
MS.  
Cazal. 2.  
344.

*The Xomanas and the Passés.*

*Copernican System, and Chivalry of the Passés.*

Ribeiro.  
MS.

sphere. 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 <sup>14</sup> tribes have an extraordinary and

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<sup>14</sup> Ribeiro says, that the Uerequenas, who dwell upon the Içana (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.

Ribeiro.  
MS.

The Murás.

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,

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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.

CHAP.  
XLIV.

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 ambuscades 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

Ribeiro.  
MS.

Ribeiro.  
MS.

population was kept up, when it was no longer recruited either by the zeal of the Missionaries, or the expeditions of the slave-dealers.

CHAP.  
XLIV.

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

*Borba on  
the Madei  
ra.*

*Ribeiro.  
MS.*

*The Muras  
take shelter  
there.*

CHAP. a long file appeared bearing bows and arrows, then a second  
 XLIV. 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  
 incrustated them with coloured clay, took from them the sense,  
 and almost the appearance of nakedness.

*Brandam.*  
*J. de Coim-*  
*bra. 4. 341*  
 —5.

*Brandam.*  
*Do.*

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

*Casal. 2.*  
 318.

before the pastures upon the Rio Branco were stocked with kine, the people of this Captaincy fed chiefly upon tortoises, and both Portuguese 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.

CHAP.  
XLIV.

Ribeiro.  
MS.

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<sup>15</sup> 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-

Serpa.

Ribeiro.  
MS.

Brandam.  
J. de Coim-  
bra. 4. 340.

Ribeiro.  
MS.

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<sup>15</sup> Taras, Barés, Anicorés, Apouarias, Tururis, Urupas, Tumas, Sapopés, Oaris, Purupurus, Marauas, Commassis, Tuquis, Curuaxias, and Paraquis.



CHAP.  
XLIV.

*J. de Coim-  
bra.* 4. 361.  
*Cazal.* 2.  
343.

*The Guara-  
na.*

*Ribeiro.*  
*MS.*  
*Cazal.* 2.  
314—318.

*Sylves.*

*Ribeira.*  
*MS.*

*Vol.* 2, 592.

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 Maues. 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.

*Ribeiro.*  
*MS.*

*Brandam.*  
*J. de Coim-*  
*bra. 4. 362.*

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,

CHAP. XLIV.

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.

Towns on  
the left bank  
of the Orellana.  
Faro.

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

Brandam.  
J. de Coim-  
bra. 4. 363.  
Cazal. 2.  
342.

Obidos.

J. de Coim-  
bra. 4. 340.

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.

CHAP.  
XLIV.

*J. de Coim-  
bra. 4. 363.  
Cazal. 2.  
342.*

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 <sup>16</sup> Indians; and their conduct was such, in every respect, as to excite a wish in the Bishop, that the

*Alemquer.*

*Brandan.  
J. de Coim-  
bra. 4. 365.  
Cazal. 2.  
341.  
Prado.  
Do. Do.*

*Montalegre.*

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<sup>16</sup> 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

CHAP.  
XLIV.

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 river-island near in such abundance every season, when the freshes came down, that a saw-yard was established there on account of the Treasury.

*J. de Coimbra.* 4. 51—  
52.  
*Cazal.* 2.  
341.

*Outeiro.*

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-

*Brandam.*  
*J. de Coimbra.* 4. 49.  
367.  
*Cazal.* 2.  
341.

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stage of decrepitude, confined by mere weakness to her hammock. At Carrazedo there was an Indian of one hundred, who had a wife as old as himself, and was jealous of her! (*Jornal de Coimbra.* 4. 371.)

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<sup>17</sup> 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 Anairapucú, a considerable river, seven leagues from its mouth: the soil is fertile, and there are good pastures near; but these advantages are

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<sup>17</sup> 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.)

CHAP.  
XLIV.

*J. de Coim-  
bra. 4. 39.  
Cazal. 2.  
339.*

*Macapa.*

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.

*Brandam,  
J. de Coim-  
bra. 4. 37.  
Cazal. 2.  
338.*

*Towns on  
the south of  
the Orel-  
lana.*

*Santarem  
on the Ta-  
pajoz.*

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 depôt 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.

*J. de Coimbra. 4. 330.  
Casal. 2.  
312.*

*Villa Franca.*

*Aldea of the Mundrucus.*

*J. de Coimbra. 4. 366.  
Casal. 2.  
319—320.*

*Towns on the Xingu.*

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



CHAP.  
XLIV.*Gurupa.**Melgaço.**Portel.**J. de Coim-  
bra. 4. 372.  
Cazal. 2.  
306.**Oeyras.**J. de Coim-  
bra. 4.  
336-7.  
Cazal. 2.  
306.*

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

CHAP.  
XLIV.

*J. de Coimbra*, 4. 133.  
136.  
*Cazal*, 2.  
305.  
*Oliveira Bastos, Rolero*, p. 1.

*Country between the Tocantins and the sea.*

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-

*Villa Nova,*

*Cintra,*

*Vigia,*

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.

CHAP.  
XLIV.

Gurupy.

Cayté or  
Braganza.

Brandam.  
Jornal de  
Coimbra. 4  
112—116.  
Do. 242.  
Cazal. 2.  
300.

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 Pajauarú, is made from mandioc flour in a state of acetous fermentation: they made

Ilha dos  
Joanes.

CHAP.  
XLIV.

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<sup>18</sup> 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 *Comarca*, 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

Ribeiro.  
MS.

Alvares. 17  
Aug. 1816.

Brandam.  
Jornal de  
Coimbra. 4.  
118—132.

<sup>18</sup> The Commandant of Macapa assured the Bishop, that a woman had crost from that place to Chaves, in the island, upon a plank, with a child in her arms: the distance is eight leagues, and nowhere is the water rougher, or the tide stronger.

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.

CHAP.  
XLIV.

Casal. 2.  
294—308.

City of  
Para.

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<sup>19</sup> cattle. At the end of the eighteenth century it had doubled its consumption of meat, in less than sixteen years;

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<sup>19</sup> In the Reflections which accompany the *Roteiro do Maranhão a Goyaz*, (an excellent paper published in the third volume of the *Patriota*, 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 Rodriguez 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. Joam 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

CHAP.  
XLIV.

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 chesnuts, hides raw and tanned, molasses, and timber.

*Patriota*, 3.  
4. 92.

*Do*, 3. 2. 8.

*Investiga-  
dor Portu-  
guez*, T. 4.  
p. 94.

*Do*, T. 4.  
661.  
*Arruda*.  
*Instit. de  
Jardins*, p.  
16.

*Cazal*, 2.  
280. 299.

*People of  
Para*.

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 Portugueze 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-

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into Para; but if this had been the case, they could not, I think, have been so numerous as they certainly were in 1784, without supposing a degree of forbearance on the part of the people, which it is altogether improbable that they should have exercised.

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

CHAP.  
XLIV.

*Jornal de  
Coimbra. 4.  
110.*

*Cruel treat-  
ment of the  
Slaves.*

*Jornal de  
Coimbra.  
4. 139.*



CHAP. power which the system of slavery permits, having fallen into  
 XLIV. 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 estab-  
 lishment contained more than three hundred persons; and  
 above thirty sons and daughters, with their children and kin-  
 dred, 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 Para-  
 men 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.

*Happy con-  
 dition of the  
 better Co-  
 lonists.*

*J. de Coim-  
 bra. 4. 137.*

*Captaincy  
 of Moran-  
 ham.*

*City of  
 S. Luiz.*

Maranhã, 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 Mercenarios, 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

CHAP.  
XLIV.

*Apologia.*  
MS.

*Correio*  
*Braziliest.*  
6. p. 229.

*Koster.* 166.

*Romualdo*  
*Antonio.*  
*Jornal de*  
*Caimbra.*  
No. 30,  
P. 2. p. 326.

CHAP.  
XLIV.

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.

*Cazal. 2.*  
266—267.  
*Koster.*  
166—172.

*Tribes in  
the interior.*

The interior of the province was ill peopled, because the course of enterprize 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 Portugueze, 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

*Cazal. 2.*  
264.

*Do.*  
2. 265.

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.

*Patriota.*  
2. 3. 63.

*Do.*  
3. 6. 47.

*Berford.*  
*Officio.*  
p. 29.

*Patriota.* 2.  
3. 67.

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

*Internal*  
*trade of*  
*Muranham.*

*Berford.*  
*Officio.*  
p. 19.

CHAP.

XLIV.

River Itapicurú.

Cazal. 2.  
263.Aldeias  
Altas.Cazal. 2.  
270.

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 Parnaíba 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 Portuguese. Regular villages were few, and some of the parishes were more than twenty leagues in extent. Hammacs 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 Piauhý, and the Arraiaes 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 Piauhý 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 cotto, 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.

CHAP.  
XLIV.

*Patriota.* 3.  
3. 9.

*Arrayal do  
Principe.*

*Berford.  
Officio.* 10.  
13.

*Patriota.* 3.  
3. 9.

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 enterprising man, by name Elias Ferreira

*Communi-  
cation by  
the Tocan-  
tins.*

CHAP.  
XLIV.

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.

*Beyford.*  
*Officias.* 17.  
18.

*River Meary.*

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 Maracu, which is one of the confluent 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 prolific 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 maritime 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.

Cazal. 2.  
260. 262.  
269.

Difficult  
communica-  
tion with  
the south by  
sea.



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 Guacuruaguas from Goyaz.

*Captaincy  
of Piauhy.*

*Rocha Pit-  
ta. 6. § 76.  
77.  
City of  
Oeyras.*

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 Jozé, 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-

*Caval. 2.  
247.*

ture, 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.

CHAP  
XLIV.

*Patriota*. 5.  
3. 20.

*Town of  
Parnaiba.*

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 produces 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 prevalent there. This was a great depot for cotton and hides. Joam Paulo Diniz, the same enterprising man who first shipped cattle from hence for Para, opened for the town a new and important branch of trade. The cattle from Piahy, 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 exported it to Bahia, the Rio, and Para. About the end of the last century, sixteen or seventeen vessels came annually from

*Casal*, 2.  
241. 247.

CHAP.  
XLIV.

*Patriota.* 3.  
3. 2.  
*Casal.* 2.  
246.

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 Pirahim, 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 driest seasons it is never less than two leagues long and one wide; in the rains its extent is doubled.

*Casal.* 2.  
247—8—9.

*Indians in  
Piauhy.*

Page 153.

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 Portugueze in 1685, because they would not bear part in an expedition against some other natives. A large *Aldea*, under the invocation of the Portugueze 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.

Cazal. 2.  
238.

Do, 2, 249.

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

State of the  
Fazendas.Vol. 2, p.  
567.Cazal. 2.  
240.

CHAP.  
XLIV.

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, Mamelucos, and free Blacks, who abound in the *Sertoens* 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 superintendants 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

*Patriota.* 3.  
3. 21.

*Arruda.*  
*Ins. de Jar-*  
*dins.* p. 20.

*Patriota.* 3.  
4. 79—80.

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.

*Patriota.* 3.  
3. 22.  
*Cazal.* 2.  
237.

*Trade in  
cattle.*

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 *Imbuzeiro*, . . . 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

*Patriota.* 3.  
3. 22—24.

CHAP. a succulent pulp of a grateful flavour, at once acid and sweet.

XLIV.

Arruda.  
Ins. de Jar-  
dins. p. 42.

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 nutritious and palatable; but if it be drunk to excess, it has the singular property of tinging 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

Arruda.  
Ins. de Jar-  
dins. p. 34.

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.

Do.

Captaincy  
of Seara.

This tree is also a native of Seara, 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 Seara contained about one hundred and fifty thousand<sup>20</sup> inhabitants, notwithstand-

<sup>20</sup> 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

*Cazal. 2.*  
221.

*Town of*  
*Seara.*

*Koster's*  
*Travels.*  
114.

*Aracaty.*

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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.



CHAP.  
XLIV.

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

*Koster.* 111.

*Crato.*

been completely choaked. 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 Viçoza, 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.

*Cazal.* 2.  
231.

*Villa Viçoza.*

*Cazal.* 2.  
233.

*State of the  
Indians.*

*Cazal.* 2.  
235.

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 chuse 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

CHAP.  
XLIV.

Koster. 122.

Cazals 1.  
59.

CHAP.  
XLIV.

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 Maranham 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.

*Cuzal. 2.  
276.*

*Koster. 121.*

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

*Koster. 119.*

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 goat-skin 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.

CHAP.  
XLIV.

Cazal. 2.  
236.

Koster. 116.  
122.

Productions  
of Seara.

Joam da  
Silva Feijo.  
Patriota. 3.  
1. 48-49.

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<sup>21</sup> 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

Da.  
3. 1. 60.

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<sup>21</sup> According to Cazal (2, 221.) such dearths recur every ten years. But it seems most improbable, that such visitations should be periodical.

CHAP. XLIV. 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 Piauhy, 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-

Koster. 130.  
Cazal. 2.  
225.

Feijo.  
Patriota. 3.  
2. 19—20.  
Cazal. 2.  
224.

Koster. 155.

Feijo. Mem.  
Economica.  
§ 5. 7. 9.

Romualdo  
Antonio.  
J. de Coim-  
bra. t. 6.  
No. 30.  
p. 2. p. 332.

Feijo.  
Patriota. 3.  
1. 58. 56.  
Cazal. 2.  
229.

Rio Grande  
do Norte.

able length of coast. The adjoining province of Rio Grande do Norte runs as far back, but is confined between latitude  $4^{\circ} 10'$  and  $5^{\circ} 45'$  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

CHAP.  
XLIV.

*City of  
Natal.*

*Cazal. 2.  
212.  
Koster. 69.*

*Assú.*

*Cazal. 2.  
216.  
Koster. 94.  
Portalegre.*

*Cazal. 2.  
216.*

*Noticias.  
MSS.*

CHAP.  
XLIV.

*Cazal. 2.*  
211.

*Do. 1. 75.*  
*Vicente*  
*Coelho de*  
*Seabra.*  
*Mem. da*  
*Academia.*  
*t. 2. p. 99.*

*Cazal. 2.*  
209.

*Paraiba.*

*Noticias.*  
*MSS.*

*Patriota. 1.*  
4. 94.

*Cazal. 2.*  
197.

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 bason 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

CHAP.  
XLIV.The city of  
Paraiba.Koster. 50.  
51.  
Cazal. 2.  
198. 202.



CHAP. XLIV.   
 Town of Pilar.   
 Cazal. 2. 205.   
 Vol. 2. 104. 155.   
 Koster. 61.   
 Do. 52.   
 Cazal. 2. 202.   
 Pernambuco.   
 Recife.

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 weaker 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 Maranham 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 <sup>22</sup> 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 demand 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

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<sup>22</sup> 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. Cazal. 2. 200.

of the New World, contained in its three natural divisions about twenty-five thousand inhabitants, and the <sup>23</sup> 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-

CHAP.  
XLIV.

*Corcio  
Braziliense.  
t. 1. p. 289.*

*Koster. 369.*

<sup>23</sup> 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 Casal, 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.

CHAP.  
XLIV.

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<sup>24</sup> 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

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<sup>24</sup> 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 delightful; and there the wealthy townsmen have their summer residences, 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 dazlingly white, interspersed 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-

CHAP.  
XLIV.

Koster. 5—  
9. 13.  
Cazal. 2.  
171. 173.

Olinda.

CHAP.  
XLIV.

*Caval. 2.*  
175.  
*Romualdo*  
*Antonio.*  
*J. de Coim-*  
*bra. No. 30.*  
*p. 2. 336.*  
*Koster. 15*  
—16.

*Iguarassú.*

*Koster. 45.*

*Do. 47.*  
*Cazal. 2.*  
176.

*Goiana.*

*The Lagoas.*

*Do. 2. 180.*

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.

*Noticius.  
MSS.*

*Inhabitants  
of the interior.*

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

CHAP. the *Fazendas*, or cattle-estates, in this part of Brazil, which  
XLIV. 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. Hammocs served always for beds (even Europeans soon learn to prefer them), and frequently for chairs or sofas. The home-dress of a *Sertanejo* consists merely of shirt and drawers; abroad, he wears a frontispiece, or half-pantaloons of leather, tanned, but undressed, 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 oftentimes 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 sometimes 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.

CHAP.  
XLIV.

Koster. 87.  
143—145.

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 Portugal; 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 supposed, a potent flavour upon the road. The great agents of improvement 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 civilized 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 excepted, 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

Trade of the  
interior.



CHAP.  
XLIV.

Koster. 154.  
159.

Koster. 146.

Itinerant  
Priests.

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 Portugueze dominions, scarcely possessed the slightest influence in the *Sertoens* 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

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.

CHAP.  
XLIV.

*Koster. 85.*

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 Bravos, 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

*Improve-  
ment of  
manners.*

*Valentoens,  
Knights-  
errant of  
vulgar life.*

*Koster. 250  
—253.*

CHAP.  
XLIV.

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, . . . no inconsiderable force in that thinly-peopled country. The Governor of Seara, Joam Carlos, received secret in-

*Koster. 52.*

*Koster. 58.*

structions from Lisbon to apprehend this man. 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.

CHAP.  
XLIV.

Koster, 124  
—5.

Great families in  
Pernambuco.

CHAP.  
XLIV.

Romualdo.  
Antonio,  
J. de Coim-  
bra.

*State of the  
slaves upon  
their es-  
tates.*

*Koster on  
Slavery.  
Pamphlet-  
ter, vol. 8,  
p. 323.*

*Slaves on  
the conven-  
tual estates.*

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. Every thing 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 œconomy 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.

CHAP.  
XLIV.

*Koster's  
Travels.*  
409—410.

*Correio  
Braziliense.*  
t. 15. p.  
738.

CHAP. XLIV. 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.

*Koster's Travels.*  
424—427.

*Slaves of the small proprietors.*

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

*Koster on Slavery. Pamphlet-ter. Vol. 8.*  
324.

*Do. Travels.*  
439.

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 mandioc 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 abhorrence. 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, pines, and becomes almost a skeleton before death sets him free. This has sometimes 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

CHAP.  
XLIV.*Koster on  
Slavery.* 323.  
*Usual state  
of the slaves.**Koster on  
Slavery.*  
312—313.*Do.* 329.*Do. Travels.*  
422. 403.*Do.* 431.*Oliveira  
Mendes.  
Mem. Eco-  
nomicas. t.  
4. p. 36.*



CHAP.  
XLIV.

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.

*Koster's  
Travels.  
420—421.*

*Mitigations  
of slavery in  
Brazil.*

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 Conceiçam* is the great Diana of the Whites, *N. Senhora do Rosario* 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

*Koster's  
Travels.  
410.*

*Do.* 423.

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. Freemen 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 godchild 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.

CHAP.  
XLIV.

*Frequent  
emancipa-  
tions.*

*Koster's  
Travels.  
407—408.*

*Koster on  
Slavery,  
326—329.*

CHAP.  
XLIV.

*Difficulty of  
escaping  
from  
slavery.*

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 every where 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*<sup>25</sup> 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 ap-

*Koster's  
Travels.  
440. 399.*

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<sup>25</sup> 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. CHAP. XLIV.

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 proprietors at a low rate. About Recife, and other large towns upon the coast, the mixture is chiefly Portuguese 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

*Free Creole Negroes.*

*Koster's Travels.*  
396.

*Free people of colour.*

*Koster on Slavery.*  
336.

*Mamalucos.*

*Koster's Travels.*  
395.

*Gypsies in Pernambuco.*

*Koster's Travels.*  
383.

CHAP. ceremony, and intermarry exclusively among themselves. The  
 XLIV. last wild Indians in this great Captaincy were the Pipipan,  
 Reduction of Choco, Uman, and Vouvé tribes; neither of them numerous,  
 the last wild Indians. 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 chace. 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 chace, they could  
 not easily be made to understand, that the sheep and cattle of  
 the neighbouring *Fazendas* were not fair game.

Cazal. 2.  
155—156.

Improve-  
ment of  
horticul-  
ture.

Koster, 383.

Barlevis.  
143.

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. The

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

CHAP  
XLIV.

Koster. 383.

Plants  
which afford  
a substitute  
for hemp  
and flax.

Arruda,  
Disserta-  
çam, &c.  
p. 27.  
Koster. 375.

CHAP. XLIV.

Arruda,  
Disserta-  
çam. 18—  
21.

Do, Institu-  
çam. 29—  
30.

Cazal. 2.  
165.

River S.  
Francisco.

Cazal. 1.  
157.

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 *manicoba 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 confluent, 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

*Patriota.*  
3. 6. 79.

*Salt trade*  
*from Pilam*  
*Arcado.*

*Cazal.* 2.  
190.

*Villa da*  
*Barra do*  
*Rio Grande.*



CHAP. above one thousand families. The S. Francisco at this point is  
 XLIV. a mile broad, and the passage there is much frequented, being in  
 the line from Piauhy 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-  
 nected 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-  
 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 tre-  
 mendous 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.

*Cazal. 2.*  
189.

*Do. 1.* 159.

*Do. 2.* 186.

*Town of O*  
*Penedo.*

*Cazal. 2.*  
132.

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 progression. 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. Cazal. 2. 141.

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. Cazal. 2. 152.

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. Cazal. 2. 147.

But the most populous, and the busiest settlement in the Captaincy (exceeding the capital itself in commercial importance,) was the *Povoçam da Estancia*, five leagues from the sea, on the river Piauihy, which flows into the Rio Real. Cazal. 2. 148.

CHAP.

XLIV.

Province of  
Seregipe  
d'El Rey.Cazal. 2.  
141.Cazal. 2.  
152.City of  
Seregipe.Cazal. 2.  
147.Cazal. 2.  
148.

CHAP.  
XLIV.

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 Portuguese 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 Seregipe are of all shades of colour; and it has been observed, that of all classes the Mamalucos are the longest lived.

*Lawless  
state of the  
people.*

*Casal. 2.  
144.*

*Captaincy  
of Bahia.*

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 Seregipe 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

*City of  
Bahia.  
Casal. 1.  
119.*

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 *Recollimentos* (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

CHAP.  
XLIV.

Lindley's  
Narrative.  
253.

Lindley.  
241.

CHAP. instituted (soon after the Removal,) by the Conde dos Arcos,  
 XLIV. 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.

Lindley.  
107.

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 <sup>26</sup> considerable.

Do.  
267—268.

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<sup>26</sup> 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 Portuguese eat

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.

CHAP.  
XLIV.

*Lindley.*  
104.

*Do.* 189.

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<sup>27</sup>. The botanic garden was in the *Quinta dos Lazaros*, and did honour to the patronage of three successive Governors.

*Cultivation  
of Pepper.*

*Arruda.  
Instituçam.  
p. 9.*

less meat than any other people, who do not wholly abstain from it: and, moreover, the fast days are a full third of the year. The consumption of Lisbon in that same year, was twenty-six thousand four hundred and seventy-seven head, . . two hundred and ninety-seven thousand three hundred and eighty-six *arrobas*; and the population in 1780, one hundred and thirty-five thousand nine hundred and forty-four.

<sup>27</sup> When the History of Brazil shall be continued by those who come after me, this name will hold in it a disastrous place. He was one of the prime movers of the insurrection at Pernambuco, in 1817, and perished by his own hand, . .

CHAP. XLIV. 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 *Bentinho*, 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 liveries 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 mil-

CHAP. XLIV.

Lindley.  
54.

Do. 108.

Koster, 36.

Lindley.  
55.

Koster, 273.

Correio.  
Braz. t. 7.  
205.

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miserably 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 Portuguese are eminently a musical people, and give their demi-gods credit for the same taste. Every Portuguese 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-ways are all Negroes, and the barber-surgeons, 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,

*Internal  
trade of the  
bay.*

*Lindley. 71.*



CHAP. XLIV.

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 carcasses, where they were left to putrify.

*Manuel  
Ferreira da  
Camara.  
Mem.  
Econom.  
t. 1. 3. 2.  
§ 2. 3.*

*Engenhos in  
Bahia.*

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.

*Ferreira da  
Camara.  
Mem.  
Econom.  
t. 1. 3. § 4.*

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 probably have increased in later years, for more sugar was raised here than in any other province. The Reconcave, which extended 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

*Cazal. 2.  
110.*

CHAP.  
XLIV.*Lindley.*  
263.*See p. 21.*  
*Cazal. 2.*  
126—7.*Joaquim de*  
*Amorim*  
*Castrc.*  
*Mem.*  
*Econom.*  
*t. 3. 392—*  
395.

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 Portugueze 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 <sup>28</sup> 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

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<sup>28</sup> 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.

CHAP. those which form the rivers of Ilheos. The western division,  
 XLIV. called the *Comarca da Jacobina*, from its capital, was formerly  
 rich in gold, .. in all better things, greatly inferior to the mari-  
 time 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 *Sertoens*  
 of Pernambuco and Seara. Population, however, was scattered  
 every where, and every where 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 win-  
 ter, 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.

*Cazal. 2.*  
 133.  
*Manoel*  
*Ferreira da*  
*Camara.*  
*Mem.*  
*Econom.*  
 t. 1. 2. § 5.

*Town of*  
*Jacobina.*

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.

CHAP.  
XLIV.

*Villa do Rio  
de Contas.*

*Cazal. 2.  
134. 136.*

*Patriota. 3.  
4. 105—  
106.*

The Captaincy of Ilheos had been incorporated with Bahia, as

*Captaincy  
of Ilheos.*

CHAP. XLIV. 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 Mundrucus. They cultivated mandioc, several kinds of potatoes

See Vol. 2.  
565.

Interior still  
possessed by  
savages.

Jaboatam.  
Preamb.  
§ 91.

Gonçalves  
da Costa,  
Invest. Port.  
Vol. 2o.  
410.

See p. 692.

The Mon-  
goyos.

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 obtained 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 manufactured 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 people; 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 *Sertoens* 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*.

*Cazal. 2.*  
100—101.

*Do. 106.*

*Town of*  
*Ilheos.*

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

CHAP.  
XLIV.

Gonçalves da  
Costa.  
p. 412.

Cazal. 2.  
197.

Gonçalves  
da Costa.  
413.  
Cazal. 2.  
100.

Ferreira da  
Camara. 1.  
§ 2. 3.

Do. 2. § 3.  
5.

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 Mamalucos, 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 Piauhv ; 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

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.

CHAP.  
XLIV.

*Ferreira da  
Canarca.* 3  
3. § 6. 1.  
§ 2.

*Do.* 3. § 3.  
15.

*Do.* 2. § 6.

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 *Sertoens* of that and the adjoining provinces were still possessed by wild Indians. In the early part of the eighteenth century, the Ay-mores 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

*Captaincy  
of Porto  
Seguro.*

*Jaboatam.  
Preamb.*  
§ 20.

*The Boto-  
cudos.*



CHAP.  
XLIV.

*Carta  
Regia.  
May 13,  
1808.*

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.

*Cuzal. 2.  
73—74.*

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

*Cuzal. 1.  
71.*

*Town of  
Porto Se-  
guro.*

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 employed in the fishery, which was the principal trade of the province 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 however 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 quantity 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,

CHAP.  
XLIV.

Cazal. 1.  
36.

Lindley.  
213—220.

Villa Verde.

Cazal. 2.  
81.

Caravellas.

Cazal. 2.  
83. 77.

Do. 83.  
Lindley.  
229.

CHAP. and was giving importance to the smaller town of Alcobaça, . . .  
 XLIV. a sea-port, about four leagues distant, at the mouth of the Itan-  
 Belmonte. hem. 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 Forbid-  
 den 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 dur-  
 ing half a century had been very great.

*Cazal*, 85.

*Pinheiro*  
*Collection.*  
*MSS.*  
*Vol. 9.*  
*No. 47.*

*Captaincy*  
*of Espiritu*  
*Santo.*

*River Doce.*

*Porto de*  
*Sousa.*

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*. CHAP. XLIV.

A shrub grows in this part of the country, from the leaves of which a permanent red dye is obtained; and the soil about Sousa returns three and four hundred fold. Of all the old Captaincies, Espiritu Santo had made the least progress: the civilized 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 common 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 reputation, 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

*Casal*, 2.  
66. 67.

*Villa Velha*.

*Casal*, 2.  
59.

*Francisco  
Manuel da  
Cunha.  
Patriota*, 2.  
3. 31.  
*Villa de  
Victoria*.

*Jaboatam.  
Preamb.*  
§ 67.

CHAP. Carmelite Convent; the Palace, formerly the Jesuits' College,  
 XLIV. 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. Every thing 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 Reis 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 *Capitam 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.

Francisco  
Manoel da  
Cunha.  
p. 29.

Cazal. 2.  
63.  
Villa Nova  
d'Almeida.

Cazal. 2.  
65.

Francisco  
Manoel da  
Cunha.  
p. 28.

Pinheiro.  
Collection.  
MSS.  
Vol. 9.  
No. 47.

an the Captaincy General of Rio de Janeiro, has Espiritu Santo on the north, S. Paulo on the south and west, and is divided from Minas Geraes by the rivers Preto, and Paraiba 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

CHAP.  
XLIV.

Captaincy  
General of  
Rio de Ja-  
neiro,  
CITY OF  
THE RIO.

Pinheiro  
Collection,  
MSS.  
Vol. 9.  
No. 47.

Noticias.  
MSS.

CHAP.  
XLIV.

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 rebarbarized 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 The-resans, 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

*Cazal.* 2.  
26. 30.

*Jaboatam.*  
*Preamb.*  
§ 54.

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

CHAP.  
XLIV.

Romualdo  
Antonio.  
J. de Coim-  
bra. No. 30.  
p. 2. p. 349.

*Climate of  
the Rio.*

Manoel  
Vieira da  
Silva,  
*Reflexoens,*  
§c. 6—12.

*Koster.* 321.

*Vieira da  
Silva.* 12.  
14.



CHAP.  
XLIV.

*Vieira da  
Silva. 18.  
21.*

*Slaves.*

*Do. 20, 23.*

*Patriota. 3.  
6. 53.*

*Cook's First  
Voyage.  
ch. 2.*

*Cazal. 1.  
60.*

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 impolicy 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.

*Population of the Captaincy. Cook's First Voyage.*

*Noticias. MSS.*

*Cochineal.*

*Cazal. 2. 36.*

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<sup>29</sup>, which

<sup>29</sup> 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

CHAP. XLIV. 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 Orgaos: 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.

*Ilha Grande.*

*Journal. MS.*

*River Paraiba do Sul.*

*Town of S. Salvador.*

*Cazal. 1. 6. 7. 51. 52.*

*Captaincy of Minas Geraes.*

The great Captaincy of Minas Geraes, extending one hundred

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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, Espiritu 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 <sup>30</sup> 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

*Luiz Bel-  
tram de  
Gouvea de  
Almeida.  
MS.*

*Patriota. 3.  
3. 99.  
Corr. Braz.  
v. 19. 358.  
Antonio da  
Costa.  
Rocha  
Pitta. Inves.  
Port. v. 23.  
p. 357.*

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<sup>30</sup> 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.

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

*Mawe. 169.*

of Poor-town, . . . Villa Pobre. The whole sum of gold extracted from the Captaincy, calculated upon the quantity registered and fished,

*Von Esche-  
vege.  
Corr. Braz.  
v. 14.  
p. 377.*

and upon the moderate computation, that only a fifth of the whole had been <sup>31</sup> clandestinely exported, has been estimated at forty-five millions sterling. It left behind it no permanent prosper-

*Effect of  
the Mines.*

ity, 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 enterprize 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

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<sup>31</sup> Manoel Ferreira da Camara, in his *Observações Physico-Economicas acerca da extracção do Ouro 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.

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 *Misericordia*, 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 *Termo*, 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.

*Ferreira da  
Camara.  
Observa-  
çoens.  
MSS.*

*Mawe. 265.*

*Cazal. 1.  
362. 370.*

*Mawe. 169.  
167.*

*Marianna.*

The episcopal city of Marianna stands about eight miles

CHAP.  
XLIV.

east-north-east 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 *Juntas* which the Governors convoked; and the contention was settled by an order, which adjudged to the town of Carmel precedence 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-

*Ordem.*  
21 Feb.  
1729. MS.

*Mawe.* 181.

*Cazal.* 1.  
371—372.

*S. Joam d'*  
*El Rey.*

*Cazal.* 1.  
377.  
*Mawe.* 273.

*Sabara.*

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 confluent, 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.

Coxal. 1.  
326—327.

Caeté.

Do. 388.

*Sucurys and  
Sucuriús.*

Do. 386.

*Villa do  
Principe.*

Villa do Principe, the capital of the *Comarca* of Serro Frio,



CHAP.  
XLIV.

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 sums <sup>32</sup> expended by Government

Catal. 1.  
395.

Mawe. 214.  
Tejuco.

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<sup>32</sup> 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 Braziliense. 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 enterprize 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

CHAP.  
XLIV.  
Mawe. 229.

*Destruction  
of the woods.*

*Vieira  
Couto. MS.*

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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.)

CHAP.  
XLIV.

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.

*Bando.*  
14 March,  
1736. MS.

*State of the  
mines.*

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 *Tableiro*, 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*<sup>33</sup> in the mountains, they

*Vicira*  
*Couto. MS.*

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<sup>33</sup> 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.*)

CHAP. XLIV. 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.

*Ferreira da  
Camara.  
MS.*

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,

*Vieira  
Couto. MS.*

*State of  
society.*

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: every thing 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

CHAP. XLIV. 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.

*Antonio da  
Costa  
Rocha  
Pitta.  
Inves. Port.  
t. 23.  
p. 355. 367.*

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

CHAP.  
XLIV.

*Improvement in  
Minaes  
Geraes.*



CHAP.  
XLIV.

Vieira  
Couto. MS.

Funes. 3.  
40.  
Patriota. 3.  
5. 57.

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<sup>34</sup> 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-

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<sup>34</sup> 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. 1. 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 four-score, 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.

provement: 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.

CHAP.  
XLIV.

Mawe. 162.

Do. 120.

Casal. 1.  
369.

Mawe. 200.

Casal. 1.  
356.

Mawe. 196.

Captaincy  
General of  
Goyaz.

The Captaincy-General of Goyaz, which is the central province of Brazil, and one of the largest, touches upon Para and Maranhã, to the north; upon Piahy, Seara, Pernambuco, Bahia, and Minas Geraes, to the east; upon S. Paulo, to the

CHAP. south; and upon Mato Grosso, to the south and west. Its  
 XLIV. eastern waters flow to the Rio 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 flourish-  
 ing 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-Govern-  
 ment 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 invoca-  
 tions; 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 con-  
 tained nearly seven hundred families, four companies of caval-  
 ry, 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 mea-  
 sures, 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 Rio 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 indus-  
 try of its inhabitants: they raised wheat, mandioc, maize, to-  
 bacco, sugar, cotton, and coffee; they bred cattle and pigs in

*Patriota*. 3.  
 4. 34.  
*Casal*. 1.  
 318.

*Villa Boa*.

*Patriota*. 3.  
 5. 19—20.  
 25—26.

*Meiaponte*.

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 Maranham, and Para, the capital of which latter Captaincy was likely to become one of the most busy and prosperous cities in Brazil.

CHAP.  
XLIV.

Cazal. 1.  
352.

Do. 338.

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

Patriota. 3.  
4. 43.

Do. 46.

Do. 43.

State of the  
Mines.

Patriota. 3.  
4. 56.

Do. 3. 5. 18

CHAP. XLIV.

1737, 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

*Patriota* 3.  
4. 50—55.  
*Casal* 1.  
322.

*Patriota* 3.  
5. 5.

*Forbidden  
District in  
Goyaz.*

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 <sup>35</sup> accuracy, in 1804,

CHAP.  
XLIV.

*Patriota.*  
3. 4. 55.  
3. 5. 8.

*Revenues.*

*Patriota.* 3.  
5. 21.

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<sup>35</sup> 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, 1,518; and of single Mulattoes, 5,850: whole number of free males, 14,116.

White married females, 809; White single females, 2,093: married Negresses, 576; single Negresses, 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.

CHAP. XLIV. 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.

Captaincy  
General of  
Mato  
Grosso.

Cazal. 1.  
265.

Almeida  
Serra.  
Patriota. 2.  
1. 50.

Villa Bella.

Decline of  
the trade  
with Para.

Patriota. 3.  
2. 5.

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 proportionably enhanced in cost. The voyage from Para to Villa Bella used to require ten months, from three to four of which were allowed for

CHAP.  
XLIV.

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.

Patriota. 3.  
2. 10.Do. 3. 2.  
13.Do. 3. 2.  
11.

Cuyaba.

Cazal. 1.  
299.Almeida  
Serra. 2. 2.  
56.

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



CHAP. four hundred and fifty *braças* above the sea : the highest ground  
 XLIV. is probably in Minas Geraes ; but the general level of Mato  
 Grosso must be above that of any other Captaincy. There are  
 no <sup>36</sup> mountains in Brazil that reach the level of perpetual snow.

Von  
 Eschwege.  
 Corr. Braz.  
 vol. 19.  
 380.

S. Pedro d'  
 El Rey.

Casal. 1.  
 300.  
 Patriota. 2.  
 2. 57.

Villa Maria.

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 Portuguese 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

Casal. 1.  
 301.  
 Do. 290.

Patriota. 2.  
 2. 53.

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<sup>36</sup> 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 Portugueze; 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.

*Cazal. 1.*  
307.

*Forbidden District in Mato Grosso.*

*Cazal. 1.*  
292—294.

*Forte do Principe.*

*Patriota. 2.*  
5. 36.

*Cazal. 1.*  
307.

*Moxo Missions.*

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 Moxos, 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-

CHAP.  
XLIV.

Almeida  
Serra.  
*Patriota*, 3.  
1. 15.

uries 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<sup>37</sup>, 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

Do, 3. 1. 16.

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<sup>37</sup> 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 Quariteré, 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.

CHAP.  
XLIV.

*Patriota, 2.*  
6. 49.

Only one settlement seems to have been made upon the Madeira from the side of Mato Grosso, that of S. Jozé, 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 *Baccurys* wandered about the sources of the *Arinos*; the *Mambares* over the country, through which the *Taburuhyna* flows to the *Juruenna*; the *Appiacas* and *Cabahybas* were on the *Arinos*,

*Settlement*  
*on the Ma-*  
*deira.*

*Patriota, 3.*  
2. 7.

*State of the*  
*Indians.*

CHAP.  
XLIV.

*Cazal.* 1.  
308. 311.

*Patriota.* 3.  
4. 78.

farther 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-

tian 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 Portugueze, 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 off-set, and part of S. Amaro, extends from latitude  $20^{\circ} 30' S.$  to  $28^{\circ}$ , 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 north-east, 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

*Captaincy  
General of  
S. Paulo.*

*Cazal, l.  
200, 203.*

*City of  
S. Paulo.*

CHAP.  
XLIV.

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 *Pisé* ; 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.

Journal.  
MS.  
Mavc. 67.

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. When a

*Mawe. 27.**Gaspar da  
Madre de  
Deos, p. 62.**Cazal. 1.  
222.**Journal.  
MS.*



CHAP.  
XLIV.

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 abstemiousness; but the warm bath is not known to produce any ill consequences in countries where it is most used: their abstemiousness 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.

Mawe, 83.  
84.

The *rede*, or hammoc, 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 Portugueze, 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.

CHAP.  
XLIV.

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 openings; 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

*Bahia de Santos.*

*Road to S. Paulo.*

*Cazal. 1.  
217.  
Mawe. 62—  
63.  
Journal.  
MS.*

CHAP.  
XLIV.

*Santos.*

*Cazal. l.*  
236—237.

*Investiga-  
dor Portu-  
guez, t. 12.*  
p. 119.

*Journal.*  
MS.

*Mawe. 59.*  
61.

*S. Vicente.*

*Jaboatam.*  
*Preamb.*  
§ 44.

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-

CHAP.  
XLIV.

*Cazal. 1.*  
237.

*Island of*  
*S. Sebastian.*

*Journal.*  
*MS.*  
*Cazal. 1.*  
238.

*Cananea.*

CHAP. XLIV. 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

*Paranagua.*

*Cazal.* 1.  
227.

*Curytiba.*

*Cazal.* 1.  
231.

*Journal.*  
*MS.*  
*Mawe.* 216.

their existence. In the district of Curytiba, the effects of a colder latitude begin to be perceived. It is only in choice situations 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 produces 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 thither 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.

CHAP.  
XLIV.

Cazal. 1.  
231—232.

Thaubaté.

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 Paraiiba; and it contained a Mother Church, two Chapels, a Franciscan Convent, and a Franciscan Third Order. The houses are constructed in the *pisé* manner of building. Pigs and poultry were bred there in great number; and the inhabitants made and exported beautiful mats and baskets. The country along the Paraiiba 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-

Cazal. 1.  
218.

Sorocaba.

CHAP.  
XLIV.Cazal, 1.  
244.Investiga-  
dor Portu-  
guez. t. 18.  
p. 107.Cazal, 1.  
203.

Hitú.

Cazal, 1.  
245.Savages in  
the Cap-  
taincy of  
S. Paulo.

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 Guarassoivá, 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 Hitú, 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 Portugeze 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 chace 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 frequently as they roasted it. Some of them were of whiter complexion, 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 incursions, 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.

*Caxal. 1.*  
221—2.

*Carta*  
*Regia.*  
8 Nov.  
1808.

*Manner of*  
*travelling.*

*Journal. j*  
*MS.*



CHAP.  
XLIV.

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<sup>38</sup>, or be contented to sleep upon the ground.

Mawe. 65.

Small-pox.

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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<sup>38</sup> 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.)

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 any where 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.

CHAP.  
XLIV.

Cazal. 1.  
235.

Do. 1. 225.

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<sup>39</sup>, the population of the Captaincy

Revenues.

Noticias.  
MSS.

Population.

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<sup>39</sup> 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.*)

CHAP. amounted to one hundred and sixteen thousand nine hundred  
 XLIV. 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<sup>40</sup>, 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 im-  
 migration consequent upon the Removal.

Province of  
 S. Catharina.

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 in-  
 cludes the greater part of the old and short-lived Captaincy of

Island of S.  
 Catharina.

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 Portu-  
 guese Government has always dealt politicly; contenting itself  
 with the slightest recognition of its authority at first, and gradu-  
 ally assuming and exerting power as they became more nume-  
 rous, fell naturally into the habits of regular life, and conse-  
 quently felt the necessity of subordination. At that time a Cap-

<sup>40</sup> Whites, 112,964; free Blacks, 3,951; Black slaves, 37,602; free Mulat-  
 toes, 44,053; 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

CHAP.  
XLIV.

*Frezier. t. 1.  
38—40.  
Shelvoche.  
50. 58.*

*Walters'  
Voyage of  
Ld. Anson.  
63—64.*

*Pinheiro  
Collection.  
t. 9, No. 47.  
MSS.  
Langsdorff,  
Reise um  
die Welt. 1.  
p. 59.*

*N. Senhora  
do Desterro.*

CHAP.  
XLIV.

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, . . . a

*Cazal.* 1.  
195.  
*Mawe.*  
47—48.

custom common to many different countries in the barbarous and semi-barbarous stages of society. The equipage was a *cadeirinha*, . . . a kind of palanquin, with curtains of scarlet cloth fringed with gold : when the curtains are open, the person within appears as if seated on a throne.

CHAP.  
XLIV.

Langsdorff.  
30—31. 33.  
35.

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.

Slaves.

Langsdorff.  
36—37.

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 *chiguas*. 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

Climate and  
Diseases.

CHAP. whatever manner the disease might be introduced. Cutaneous  
 XLIV. 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<sup>41</sup>  
 climates.

Do. 61.

Island of S.  
 Francisco.  
 Pinheiro  
 Collection.  
 t. 9. No. 47.  
 MSS.  
 Casal. 1.  
 198.

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 *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: *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

Do. 197.

Inhabitants  
 on the main  
 land.  
 Langsdorff.  
 p. 55.

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<sup>41</sup> 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 valuable 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. (*Correio Braziliense*. 19. 876. *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 hammoc, which has been so generally adopted throughout the north of Brazil, should not be used in the southern provinces. 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.

CHAP.  
XLIV.

Langsdorff,  
53.

Do. 40.  
See vol. 2.  
p. 369.

Whale  
Fishery.

The Whale Fishery, upon S. Catharina, had been very productive; 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 *Engenhos*, and one hundred and ninety-two distilleries. In 1812, the population had increased to <sup>42</sup> thirty-three thousand and forty-nine, of which number seven

Population.

Casal. 1.  
193.

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<sup>42</sup> 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;



CHAP.  
XLIV.

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,<sup>43</sup> one hundred and fifty vessels entered the ports of the Captaincy; 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.

*Krusen-  
stern's  
Reise um  
die Welt, 1.  
106.*

*Patriota, 3.  
3. 99.*

*Province of  
Rio Grande  
do Sul.*

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.

<sup>43</sup> *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, Jozé 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

CHAP.  
XLIV.

Casal. 1.  
116.

Correio  
Braziliense.  
t. 14. 205.  
238.

P. 570.

Portalegre.

Casal. 1.  
149.  
Correio  
Braz. 14.  
238.

S. Pedro.

CHAP.  
XLIV.*Cazal. 1.*  
141.

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.

*Do. 148.**Population.**Investiga-  
dor Portu-  
gues. 19.*  
199.*Do. 17.*  
253.*Corr. Braz.*  
14. 222.*Destruction  
of cattle.*

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 Portugueze 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 Portugueze side of the country; and thus the mischief was checked, though it could not wholly be prevented.

*Cazal. 1.*  
142.

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.

CHAP.  
XLIV.State of the  
grazing  
farms.Cazal. 1.  
143—144.

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

CHAP. XLIV. 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.

Cazal. 1.  
144—145.

Corr. Braz.  
14. 214.  
Cazal. 141.

Mules.

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

Cazal. 1.  
145.

Sheep.

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 yeane 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.

CHAP.  
XLIV.

Shepherd's  
dogs.

Cazal. 1.  
146—147.

Do. 142.

Conclusion.

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

CHAP.  
XLIV.

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 Sub-despots, that their own heads were perfectly secure from the scymitar 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.

See vol. 2.  
550.

Patriota. 3.  
5. 7.

The administration of justice in criminal cases was scandalously 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.

CHAP.  
XLIV.

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 Tax-farmers 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,



CHAP.  
XLIV.

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 feeing 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 expence, 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.

*Invest.*  
*Port.* 18.  
118.

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

Koster. 305.  
308.

CHAP. forced levy was ordered in the Captaincy of S. Paulo, shortly  
XLIV. 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

*Journal.*  
*MSS.*

to the head of the naval department, stating his case, and requesting 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 occupation, than to incur the danger of being sent to Angola, if he refused to perform it longer.

CHAP.  
XLIV.

*Journal.*  
*MS.*

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 Magistrates, he says, were equally well acquainted with their districts. . . 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 important duty of a Government to execute justice, and to maintain laws; and that the security which individuals enjoy for their persons and property, is the best pledge for the security of the state.

*Luiz Beltram.*  
*Memoria.*  
*MS.*

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-

*Corr. Braz.*  
10. 90.

CHAP. mission one of his neighbours, who was going to one of the  
 XLIV. great sea-ports, to bring back with him a young Portuguese 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<sup>44</sup> by insects.

*Koster. 394.*

Of the remaining Religioners, the Benedictines 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 Protestant, who detests the fables of Monachism, and the spirit of

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<sup>44</sup> One reason why it is supposed that S. Paulo will be the seat of the projected 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 instituted, 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 present 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

CHAP.  
XLIV.

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.

CHAP.  
XLIV.

\* \* \* \* \*

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.





# NOTES.



## 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."

*Harleian Miscellany, 8vo. edition, vol. 3, p. 170.*

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 *outava* 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 360 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 *tafeia* 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 *outavas*, to pass for 600 *reis*, of  $2\frac{1}{2}$ , to pass for 300, of 2, 1, and  $\frac{1}{2}$ , 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.

The Duque de Cadaval, in giving this memorial his approbation, says, *tenho esta materia por muito grave e arriscada, e falando somente com Vossa Magestade, temo muito a desesperaçam da gente da Bahia, muito cobiçosa e ativa, por huma inveterada natureza.*

*Copyador. MS. T. 9, ff. 201—207.*

There appears a remarkable discordance between the statements of Antonio Luiz and Rocha Pitta. The latter satisfactorily accounts for the disappearance of the coin, by the fact, that it was intrinsically worth much more than it past for; the former refers to a time when it past for more than it was worth. I can explain this in no other way than by supposing that Antonio Luiz means the coin in its clipt state: for though no writer was ever entitled to less credit, either on the score of industry or judgement, than Rocha Pitta, on this subject he is likely to be well informed, having been nephew and heir to the person under whose direction the mint was placed.

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 *Crusados*. 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 acknowledgements ; 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, § 58.

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 8,235,000. 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 1741 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.

*Mercurio Peruano. Abril 14, 1791. T. 1. ff. 274.*

7. *Emboabas, p. 74.* Casal (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 Portugueze, 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 *Milicia Indiana*, of Capt. Bernardo de Vargas Machuca,

(Madrid, 1599,) 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 celebrating this day with trumpets and drums. And the priest shall give the advocacy of the church, jointly with the Captain. And mass being finished, our Captain shall draw out a list which he shall already have made of the election, without that any one should interfere in it to avoid scandals, envies, and parties: in the which he shall have named the officers of the *Cabildo*, conformable to the city if it should be a capital, or if it should be a suffragan, and as soon as he enters in the land he shall have named a secretary of the expedition before a Royal notary, to whom he shall give the list of election signed with his name, and he shall make him sign it in the presence of all; and immediately he shall take it, and having all his people and his Camp in a circle, he shall give the wands of justice to those whom he has chosen, the which election he shall make with the consideration that the people shall remain chosen for two years onward; and the first *Tercio* that shall be elected shall be in the persons of most weight, as being the first election. And with this account he shall call the two *Alcaldes ordinarios*, to whom in the name of his Majesty he shall deliver the wands of justice, giving it to the most ancient or the most noble first for priority, from whom he shall receive the oath with all solemnity, that they will discharge faithfully their offices, and that they will maintain in peace and justice that city, in the name of their Prince, the which they shall swear with due reverence; and our Captain shall go on calling the *Regidores*, *Alguazil Mayor*, *Alcaldes de la Hermandad*, and the *Procurador general* and the *Mayordomos* of the holy church and 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 *Justicia 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 vicinage (*el auto de la vezindad*) 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 tents and huts within the *plaza*, for that they may not disturb the laying out of the streets and of the town; and for security they shall make in the middle of the *plaza* the guard-house, where the soldiers shall collect themselves, and place their centinels, and guard the prisoners, measuring out the *plaza* in a right quadrangle, conformable to the disposition of the land, rough or plain, hot or cold, savannah or woody.

“And because this is at the election of our Captain, as who shall have the circumstances present, he shall see if it should be suitable to have the *plaza* narrow or wide, for its defence, and proportions; from the which *plaza* there shall go out eight level and straight streets, leaving an angle between two streets looking to the centre, middle, and point of the *plaza*; and the rest of the streets shall be made conformable to the *quadra* or square. The measure most common and in good proportion for each *quadra* is in front and breadth two hundred feet, and in length two hundred and fifty, and the streets at the mouth, twenty five feet, the which our Captain shall de-

termine. And immediately that the *plaza* and *quadras*, *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 completed 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 Bishopruck 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."

*Milicia Indiana.* ff. 105, 110.

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 enterprize may very probably succeed, which it is by no means, our interest that it should; but we have too many irons in the fire to take care of every part of both worlds. The supposition of some people, that M. Du Guay was to follow Rear Admiral Walker, I do not look upon to be probable, since the destination of our squadron has been kept very secret; and since that of the enemy is fitted out at the charge of private persons, who are to look for profit and not for dry blows."

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

10. *Contribution raised by the French at the Rio, p. 122.*] The apportionment of the contribution is thus stated in the *Patriota* of Oct. 1813, p. 59.

	reis.
A Fazenda Real .....	67,697,344
A Casa da Moeda .....	110,077,600
O Cofre da Bulla .....	3,484,660
O Cofre dos Ausentes .....	6,372,880
O Cofre dos Orfaons .....	9,733,220
Francisco de Castro de Moraes .....	10,387,820
Lourenço Antunes Vianna .....	6,784,320
Francisco de Seixas da Fonceca .....	10,616,440
Rodrigo de Freitas .....	1,166,980

	reis.
Braz Fernandes Rola .....	6,062,080
Paulo Pinto .....	3,031,040
Francisco da Rocha .....	1,356,000
Antonio Francisco Lustoza .....	859,600
Thomé Farinha de Carvalho .....	785,600
Os Padres da Companhia .....	4,866,000
O Prior de S. Bento .....	1,575,680
Christovam Rodrigues .....	1,643,200

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 slided 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 Amazonas, 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.

*Bolingbroke's Letters*, vol. 3, p. 435.

12. *In trade language, Indian pieces, that is to say, negro slaves*, p. 135.] "By *Pieza de Indias*, 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 accompt; 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 avoit dit dans une conference, qu'il avoit eu avec luy sur le commerce du Brazil, que le Roy son maitre ne desiroit autre avantage que ce que les Anglois et les Hollandois jouissoient; c'est a dire, d'avoir quatre familles dans les 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 rapeller les dites familles, le Roy son maitre feroit revenir le Consul, et Marchands François, qui y avoient été envoyés par la derniere flotte, et que pour l'avenir aucune nation y trafiqueroit, si non pour les Marchands Portugais. Qu'il escrivoit la dessus 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'envoyer quatre familles demeurer dans les dits ports, comme nous avons.*

*Je n'ai pas raisonné avec lui sur ce point, disant seulement, que je le communiquerois 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 continuat 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 conniver au commerce des François dans la Mer du Sud, seroit une raison plus forte icy (c'est a dire, la peur). De plus en retirant les quatre familles, a qui peuvent nos Marchands consigner leur Marchandises au Brazil? les Marchands Portugais sont pauvres, et d'une telle bonne foi, particulièrement ceux du Brazil, qu'aucun 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 *ava*, 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.

*Ava*, or *Kava*, 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 (*Kawau*, 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 trans-

plantation 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 animo, y cobardes*. 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 Cavallero came among them they promised to receive his religion, "*con tal, que solo les permitiese 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 à quien mas 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 à los bosques, ni ir à coger miel, y solamente se apartan de sus casas aquel espacio de tierra, que les puede durar un frasco de aquel su vino, que es su unica provision, y matolage en los caminos. No tuvo el Padre Lucas mucha dificultad en permitirles el uso de aquella bebida, porque no causaba en ellos embriaguez, unico motivo para desterrarla de las otras Reduccionen. Tuestan el maiz hasta que se haze carbon, y despues bien pisado ò molido, le ponen à cocer en unas grandes calderas, o paylas de barro, y aquella agua negra y sucia que sacan, es toda la composicion de la chicha, de que ellos gustan tanto, que gastan buena parte del dia en brindis.*"

P. Juan Patricio Fernandez. *Relacion Historial de las Misiones 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. 196.] Don Juan Adrian Fernandez Cornejo sailed down the Rio Bermejo into the Paraguay, in the year 1790, . . 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-

mary to send them in that manner, and that they could not be seized in the Mail. They farther say, that it is publicly known that the Diamond Trade is, and has ever been carried on throughout Europe by the Post, being sent in that manner from one place to another, and backwards and forwards as there was a demand for them, and notwithstanding an Act of Parliament by which a duty has been laid on them in England, the same method of importing and exporting them has been continued in an open and public manner at the General Post-House in London, and no seizure has ever been made before. Those that receive them at the Post Office in London paid the common postage of the packet, by weight, besides one per cent. upon a favourable valuation, without shewing them ; and when delivered at the Post House to be sent abroad, there is one guinea paid for each packet, for the registering the same, and postage when it is due. Now as our common Law in England is as much founded upon Customs and Precedents, as upon Statutes and Acts of Parliament, and in some cases Customs prevail ; for I make no doubt there are some Laws which have never been repealed, that are entirely abrogated by a constant practise against them : Therefore it seems to them, that if this method of importing Diamonds can be proved (as they affirm it may), to have been always openly practised, and authorised at the Post House, those that were in the Mail at Falmouth, however regularly the Custom House Officers may have made their seizure according to the letter of the Laws, cannot be condemned, but only are liable to the Duty upon them ; since, as well those who sent them from Lisbon, in that manner, as those to whom they were consigned in London, acted by precedents, upon the public faith of the Post House, and according to a custom practised time out of mind.

"As to the point of trade, they alledge that even the laying any Duty upon the importation of rough Diamonds is destructive to it, since the greater quantity of rough Diamonds are imported, the greater the benefit is to the nation ; and that the Duty upon them with the penalty of confiscation, if not taken off very soon, will turn that rich channel out of ours into our neighbours country, and give them the advantage which we now have in that trade over all the rest of Europe.

"As Diamonds are worn and have a real value in all Europe, as well as in most other parts of

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 considerable 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 especially Brilliants, are cut in the greatest perfection.

"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 countries; so that the much greater part of the Diamonds that come from the Brazils have hitherto gone to London, from whence they are distributed 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 Diamonds, 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 profit, 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 foreign parts; all this is real profit to England, and is considerably encreasing every day, since the finding out the new Mines in the Brazils."

20. *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 speculation, 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. (*Corografia Brazilica*. 1. 258.)

Montenegro presented to the elder Almagro the first cat which was brought to South America, and was rewarded for it with six hundred pesos. (*Herrera*. 5. 7. 9.) The story of Whittington'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 Paraguay. 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, cuyas superficies estam cobertas de alvas crostas de sal*. (*Patriota*. T. 2. N. 2. p. 52.)

Of this tree (which bears a sweet date) Dobrizhoffer says, . . . *illud exploratum, palmas Caranday inter uberrimum, omnique pecori saluberrimum pabulum procreari. Aqua enim pluvia per earum ramos in terram defluens, nescio quid salsuginis contrahit, nitrumque quaquaversus generat, optimum jucundissimumque bestiis herbarum condimentum*. (T. 1. 407.) In another part of his work, he says, . . . *nitro plures campi abundant; illi maxime quos palmæ Caranday dictæ circumstant, Aqua pluvia ex illarum foliis decidens per contractam ex iis salsuginem nitri videtur esse semen*. (T. 1. 239.)

To the salt which is produced by and washed from these palms, and a shrub which the Spaniards call *La Vidriera*, 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 *salsola*, or salt wort, with very minute fleshy leaves closely surrounding the woody branches.

*Travels in S. Africa, vol. 1, p. 91.*

*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 Cyclopædia*.

22. *The Missions of the Spaniards from Quito, met 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.

	leagues.	days.
From Lima to Huanuco .....	60	8
to Playa Grande, where the Friar embarked .....	30	4
to the river Moyabamba .....	111	7
to Turimaguas .....	63	3
to the Pueblo de la Laguna .....	40	1
to Tefé, which is on the border .....	8	
to Gran Para .....	15	
	<hr/>	
	46	
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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 Orellana.

*Merc. Peruano. T. 2, p. 243.*

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

	days.
From Tefé to Cáysará .....	1
to Fonteboa .....	7
to Maturá .....	8
to S. Pablo .....	3
to Yaguari .....	6
to La Frontera de Tabatinga .....	1½
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 .....	3
to San Negrís .....	3½
to Uraminas .....	9
to Laguna .....	3
	<hr/>
	59
	<hr/>

From the Laguna to Quito the route is thus given:

	days.
By the river Huallaga into the Orellana, and to the mouth of the river Pastaza	4
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 .....	1½
Eacunga .....	1
Quito .....	2
	<hr/>
	51½
	<hr/>

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

23. *The Calchaquis, 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 women 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 Sachims 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 Sachims 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 bleed

when they are heated at their sports, then plunge into the river. *Gumilla. T. 1. c. 11.*

26. *The Portugeze 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 any thing, 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 las Indias tan tibio 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 las ganaron, diganlo 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 basta para el assumpto reconocer quan desgraciadamente sirve, quien sirve lexos 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 Bernardo de Vargas Machuca says, that a man who chose the army for his profession in Spanish America, was looked upon as a fool; . . . *El día de oy, ya casi no ay ciudadano que no se ria del que sigue la milicia, y no solo le rien, pero aun le tienen por falto de juyzio. Milicia Indiana. ff. 11.*

27. *Those accursed Portugeze, 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 Portugeze are on the point of arriving, you ought to be always on the alert." *P. 166.*

28. *Jesuits of the Seven Reductions*, 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 Alpoym, 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 Joze 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. Joze Mascarenhas, who had previously acted towards 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 18 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 picti. Ut contubernia sua, sic et urbem et Hispanorum ædes nudissimi obambulaverant quondam. Quæ nuditate christianam lacessi verecundiam ratus gubernator, Payaguarum mastix, Raphael de la Moneda, indusiorum ex rudi gossypio multitudinem consuendam curat, barbaris adultis mox distribuendam, addita hac lege; si quis illorum nudus urbem porro ingrediatur, ad infamem, quæ in foro est, columnam vapulet quinquaginta ictibus. Quanti apud eos ponderis fuerit hæc comminatio, ex uno collige eventu. Illorum quispiam venales pisces ad domum matronæ Hispanæ attulerat, pretiique loco fructus quosdam (mani vel mandubi vocant, amygdalorum saporem referunt) accepit. Illos, cum saccus ubi reconderentur deesset, extremitate indusii pubetenus elevati complexus est. Abiens cum ad cubiculi portam consisteret, secum cogitare cepit, talem incedendi modum verecundie contrarium, a*



*gubernatore, si viderit, plectendum fustuario publico. Territus hac cogitatione ad matronam redit ceu facti panitens, vocem Moneda minaci digito sibi ingeminat, demissa indusii parte anteriori fructus effundit humi, moxque in alteram, quæ a dorso est, indusii partem injectos lætus asportat, hac ratione decenter se impuneque foro urbis inambulaturum arbitratus.*

31. *State of the Forbidden District of the Diamonds, p. 638.*] 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 *Administradores*, how many *Provedores*, how many *Treasurers*, how many *Almozarifes*, how many *Secretaries*, how many *Accountants*, 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 Officiaes de Justiça, de Fazenda, de Guerra, vos parece que haviam de ser mandados cá para a extraçam, segurança, e remessa deste ouro, ou prata? Se hum só destes poderosos tendes experimentado tantas vezes, que bastou para assollar o Estado, que farriam tantos? Nam sabeis o nome, da servença Real (contra a tençam dos mesmos Reys) quanto se estende cá ao longe, et quam violento he, & insoportavel? Quantos Administradores, quantos Provedores, quantos Thesoureiros, quantos Almozarifes, quantos Escrivaens, quantos Contadores, quantos Guardas no mar, & na terra, et quantos outros officios de nomes, & jurdições novas se haviam de criar, ou fundir com estas minas, para vos confundir, & sepultar nellas? Que tendes, que possuis, que lavrais, que trabalhais, que nam ouvesse de ser necessario para serviço d' El Rey, ou dos que se fazem mais que Reys com este especioso pretexto? No mesmo dia haveis de começar a ser Feitores, et nam Senhores de toda a vossa fazenda. Nam havia de ser vosso o vosso escravo, nem vossa a vossa canda, nem vosso o vosso carro, e o vosso boy senam para o manter, e servir com elle. A roça haviamvola de embargar para os mantimentos das minas: a casa haviamvola de tomar de aposentadoria para os Officiaes das Minas: o canaveal havia de ficar em mato, porque os que o cultivassem haviam de ir para as minas; e vos mesmo nam haveis de ser vosso, porque vos haviam de apenar para o que tivesses, ou nam tivesses prestimo; et só os vossos Engenhos haviam de ter muito que moer, porque vós, & vossos filhos haveis de ser os moidos. Sermoens. 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,

if they happened to be born in different hordes.

*Piedrahita, p. 11.*

34. *Chivalry of the Passés, p. 722.*] In connection with this remarkable fact, it is worthy of notice, that the Yaïos 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 they 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 Condamine: "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 into 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 announces the *Pororoca*. This is the name 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 every thing 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 piroguas, 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." *Condamine.*

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. *Taboaté, p. ]* The author of the *Santuario Mariano* is exceedingly indignant with this town. He says of it, "*Villa populosa, porque ha nella grande numero de gente. Mas nam acho que seja merecedora, ainda assim de grandes augmentos; porque Villa grande aonde se nam ve' huma casa dedicada a Virgem N. Senhora, eu a tenho por Villa infeliz.*" *T. 10, p. 182.*

41. *Isle of S. Sebastian, p. 851.*] 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\*\*\* who wrote an account of Roggwein's Voyage, describes an Idol which he saw in the Island of S. Sebastians. "*Le Pere Prieur, nommé Thomas, nous y fit voir un Idole qu'on y conserve, que les anciens habitans adorent. 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 matiere en etoit d'or massif. J'ai de la peine à y ajouter foi, et crois qu'elle est simplement dorée. Ses pieds ressembloient aux pattes de Lion. Sa tête etoit 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 brisée à demi. Derriere la tête il y avoit de chaque côté une aile semblable à celles d'une cicogne. Dans l'intérieur de la statue se trouve celle d'un homme armé de toutes pieces à la manière du païs, portant sur son dos un carquois plein de fleches, tenant de sa main gauche un arc, & de sa droite, une flèche. La queue de ce monstrueux idole, etoit fort longue, et entortillée trois ou quatre fois autour du corps de l'homme armé: sa pointe ou tête ressembloit à celle d'un dragon. Les habitans appelloient cette idole Nasil Lichma. Nous ne pumes le regarder sans étonnement. Outre cette statue, il y avoit plusieurs autres antiquités tant d'Europe que d'Amerique, dont ce Couvent etoit 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. 282) 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. *Goitres, p. 857.*] The swellings in the neck, which Mr. Mawe 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. "*Agua annis, juxta quem oppidum positum est, ita erat crassa, ac pituitosa, ut omnibus propemodum Indis subnate sint ad collum strumæ de tonsillarum genere; puerique ab ipso matrum utero eas extrahebant, interque pariendum suffocabantur. Eecrato 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 any thing 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 Portugal 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.

- Alcaide*, Portuguese; *Alcalde*, Spanish. Originally the Commander of a Castle, afterwards an officer of justice. The inferior officers of this appellation acted as Constables.
- Aldea*, 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.
- Arrayal*, plural *Arraiaes*; properly a camp; used in the mining provinces for the first settlements of the miners, and now applied there to any place which has not been chartered as a town.
- Assiento*, a contract, an agreement; particularly applied to the contract for supplying the Spanish Indies with Negro Slaves.
- Balsa*, a double-boat. See *Vol. 2, p. 174*.
- Boucan*, a wooden frame upon which meat was broiled, or preserved by smoaking.
- Cabildo*, (*Capitulus*) a Chapter, or Corporation.
- Cacimba*, a pit or hole, dug in the sand or in marshy ground, to collect water.
- Camara*, the Chamber, or Corporation of a Town.
- Capataz*, a chief herdsman.
- Cascalho*, indurated soil, in which gold or diamonds are contained.
- Comarca*, the district within the jurisdiction of a *Corregidor*.
- Corregidor*, the chief magistrate of a district.
- Desembargo do Paço*, the highest court of justice.
- Desembargador*, a judge of the highest rank in the law.
- Encomienda*, an estate in Spanish America granted to a Spaniard, with all the Indians upon it.
- Encomendero*, the possessor of such a property. (*Vol. 2, p. 259.*)
- Engenho*, the establishment of a sugar-cane planter, with all its appendages.
- Estallagem*, an inn.
- Estancia*, a grazing estate.
- Escrivam da Fazenda*, a Secretary of the Treasury.
- Farinha*, 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 administers justice.
- Jaguar*, Port.; *Yaguar*, Sp. The American tyger.
- Jacaré*, the American crocodile.
- Macana*, a kind of wooden sword.
- Maraca*, a kind of rattle used in the superstitious ceremonies of many tribes.
- Meirinho*, 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.
- Ouidor*, 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 Portuguese. 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.
- Povoçam*, 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.

*Repartimento*, 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.

*Termo*, 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.

### WEIGHTS.

An *Oitava* is equal to  $1\frac{1}{8}$  drachm, Avoirdupois.

8 <i>Oitavas</i>	=	1 <i>Onça</i> , or ounce.
16 <i>Onças</i>	=	1 <i>Arratel</i> .
32 <i>Arrateis</i>	=	1 <i>Arroba</i> .
2 <i>Arrobas</i>	=	1 <i>Quintal</i> .

### LONG MEASURE.

A *Polegada*, or thumb's breadth, is the twelfth part of a geometrical foot.

8 <i>Polegadas</i>	=	1 <i>Palmo</i> , or span.
3 <i>Palmos</i>	=	1 <i>Covado</i> .
5 <i>Palmos</i>	=	1 <i>Vara</i> .
10 <i>Palmos</i>	=	1 <i>Braça</i> .

### DRY MEASURE.

An *Alqueire* is equal to  $1\frac{1}{2}$  peck

4 <i>Alqueires</i>	=	1 <i>Fanega</i> .
15 <i>Fanegas</i>	=	1 <i>Moio</i> .

### MONEY.

The Portuguese money is computed by *Reis*, an imaginary coin, 1000 of which (the *Milrea*) are equal, at *par*, to 5s.  $7\frac{1}{2}$ d.

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

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.

# INDEX.



## INDEX.

---

- Abamba*, of the Reductions in Paraguay, ii. 385.
- Abbeville*, Claude, his remark on the death of three baptized Tupinambas, i. 654.
- Abipones*, their abhorrence of the shamelessness of the Mbayas, iii. 386; their language, 397; its capricious mutations, 399; their worship and singing, 400; their superstition and longevity, 401; customs of marriage, 402; dread of death, 403; mourning, 404; mode of travelling, 406; weapons, 407; distinctions of rank, 409; ceremonies at the birth of a Chief, 410; industry of the women, *ib.*; deliberate madness, 411; notions respecting food, 412; tobacco used for the teeth, 413; leathern boats, *ib.*; their success against the Spaniards, 414; pacified by the Jesuits, 440; similarity of their customs with those of the tribes of New England, 894.
- Abreu*, Antonio Fernandes de, discovers mines at Mato Grosso, iii. 308.
- Abrego* usurps the government of Asumpcion, i. 171; slain, *ib.*
- Acaricoara*, river, i. 596.
- Acauan*, the beak of that bird prescribed as an antidote to venom, iii. 357.
- Acayaba-tree*, fermented liquor prepared from, i. 235.
- Acuña*, Christoval de, embarks with Teixeira on his voyage down the Orellana, i. 585; his estimate of the length of the Orellana, 614.
- Adarce*, in the *Materia Medica* of the Ancients, iii. 893.
- Adorno*, Antonio, his expedition in search of mines, i. 313.
- Adorno*, Guiseppe, one of the first settlers in Brazil, i. 182.
- Affonso VI.* his mother Regent during his minority, ii. 243; assumes the reins of government, 590. (See *Portugal*.)
- Affonso*, Domingos, his discovery and conquest of Piaui, ii. 567.
- Agaces*, tribe of, i. 67. 117.
- Agua quente*, a large piece of native gold found in the Arrayal of, iii. 596, *note*.
- Aimbere*, a savage Chief, assists in a conference with the Portuguese, i. 288.
- Ajojos*, canoes connected by a platform, iii. 792.
- Ajuricaba*, a Manao Chief, called the Slave-hunter, iii. 710.
- Albuquerque*, Antonio, succeeds to the command of his father Jeronymo, i. 430; resigns, 432.
- Albuquerque Maranham*, Antonio de, sent to Lisbon as Procurador of the Chamber of Belem, ii. 531.
- Albuquerque*, Coelho de Carvalho, Antonio de, Governor of Maranham, his disputes with the Chamber of Belem, ii. 594; sent as Commissioner to the insurgents in Maranham, 612. Governor of Maranham and Para, iii. 29; his dispute with the Governor of Cayenne, 29;



- retires to Lisbon, 71; Governor of the Rio, 82; goes to Minas Geraes, *ib.*; his measures in the Mines, 143.
- Albuquerque*, Cavalcante, excluded from the succession as Governor of Maranham, i. 582.
- Albuquerque*, Duarte de, lord of the Captaincy of Pernambuco, i. 447.
- Albuquerque*, Gregorio Fragoso de, joins the expedition of his uncle Jeronymo, i. 403; his mission to Paris, 423.
- Albuquerque*, Jeronymo, his first expedition to the Orellana, i. 400; his second expedition, 403; joined by Diogo de Campos, 404; reaches the Presidio das Tartarugas, 405; the island of Peria, 406; his irresolution, 408; removal to Guaxenduba, 411; his presumption, *ib.*; duped by his prisoners, 414; the French defeated, 418; treaty, 420; takes Fort Louis, 426; dies, 430.
- Albuquerque*, Jeronymo Fragoso de, appointed to the Captaincy of Para, i. 432.
- Albuquerque*, Mathias, checks an insurrection of the Tupinambas, i. 429; appointed Governor of Bahia, 447; sent out from Madrid to defend Pernambuco, 463; loses Olinda and Recife, 468; determines to evacuate Pernambuco, 514; retreats to the Lagoas, 518.
- Albuquerque*, Pedro, comes out as Governor of Maranham, ii. 43; his shipwreck, *ib.*; and death, 44.
- Alcanzias*, hollow balls used in Portuguese festivals, ii. 2.
- Alcobaca*, fort, on the Tocantins, iii. 737.
- Aldeas*, or villages of the Christian Indians, ii. 602; regulations concerning, ii. 603; state of those in Para, iii. 364; system of the, 368; how supported, 369; exemption from servitude, 370; intercourse of the Portuguese with, 371; visit of Mendonça Furtado to, 508; converted into towns and townlets, 515; their decay, and degraded state of the Indians, 699.
- Aldeias altas*, on the Itapicuru, iii. 748.
- Alemquer*, town of, on the left bank of the Orellana, iii. 731.
- Alexander VI.* map containing his famous line of demarcation, where preserved, iii. 12.
- Alfaro*, Diego de, Superior of the Jesuit Missions, killed by the Paulistas, ii. 323.
- Alfaro*, D. Francisco, arrives from Spain as visitor to the Jesuits, ii. 271; contrives to nullify his instructions, 272; introduces a new system of oppression, 273.
- Alfarroba*, a species of, its uses among the people of Santiago del Estero, iii. 439.
- Almada*, Lourenço de, Governor of Brazil, iii. 85.
- Almeida*, F. Joam d', life of, ii. 684; his covenant cited, 717.
- Almeida*, D. Lourenço de, Governor of Minas Geraes, iii. 160; state of affairs on his arrival, 246; diamonds discovered during his administration, 274.
- Almeirim*, town of, at the mouth of the Pará, iii. 733.
- Almoxarife*, at Maranham, salary of that officer, ii. 635.
- Alpergatas*, of the Brazilians, i. 265.
- Alquiere*, a Portuguese measure of capacity, i. 403.
- Altamirano*, F. Luiz, sent out as General of the Jesuits in South America, iii. 454.
- Alvaras*, respecting mines, remarks on several, iii. 45, *note*.
- Alvarez*, Diogo, first settler in Bahia, i. 30. (See *Caramuru*.)
- Alvellos*, town of, on the Coary, iii. 705.
- Amaral Coutinho*, Bento de, goes to the Rio das Mortes, iii. 77; massacres a party of Paulistas, 78.
- Amaral*, Melchior Estacio do, his account of the isle of Fernam de Noronha, iii. 303.
- Amazons*, report of a nation of, on Orellana's voyage, i. 85; march of Ribera in quest of, 158; information respecting, obtained by Acuna, on his voyage down the Orellana, 604; testimonies of the existence of a tribe of females, 605; report of, in the country of the Moxos, iii. 204.
- Ambergris*, found on the coast of Brazil, i. 322.
- Anna*, D., Casas de, defeat of the Dutch at, by Fernandes, ii. 125.
- Anchieta*, Joseph de, arrives in Brazil, i. 261; his labours, 264; attacked by savages, 266; treats for peace with the Tamoyos, 287; his vow to the Virgin, 290; fulfilled, 293; miracles attributed to him, ii. 682.
- Andoanegui*, Governor of Buenos Ayres, memorials presented to, deprecating the cession of the seven Reductions, iii. 454; appeal of the Guaranies to, 458; advances into their territory, 467; retreats, *ib.*; his junction with Gomes Freyre, 477; slaughters the Guaranies at Caibata, 483; letter from the Reductions to him, at the pass of Monte Grande, 488; his tardiness before the town of S. Miguel, 493; submission of the Guaranies, 495.
- Andrada*, Fernam Alvarez de, obtains a share of the Captaincy of Maranham, i. 48.
- Angeja*, Marquez de, Viceroy of Brazil, iii. 130; measures of his administration, 151.

- Angola*, fruitless expedition of Heyne against, i. 444; expedition of Jol and Hinderson against, ii. 7; Portugueze expedition for the recovery of, ii. 207.
- Angra dos Reyes*, bay of, iii. 818.
- Anhanguera*, or Old Devil, a name given by the natives of Goyaz to Bartholomeu Bueno, iii. 305.
- Anhaguaiara*, a female Payé on the side of the Dutch, ii. 162.
- Anhembi*, or Tieté River, its course, iii. 255.
- Anta*, remarks on that animal, i. 634.
- Antequera y Castro*, D. Joseph de, sent to Assumpcion as Judge, iii. 212; takes upon himself the government, *ib.*; threatens the Reductions, 213; prepares to oppose Garcia Ros, 224; deceives and slaughters the Guaranies, 226; advances against the Parana Reductions, 227; returns in apprehension of an attack, 228; flies, 230; sent prisoner to Lima, 232; condemned and put to death, 238.
- Antonio*, Prior of Crato, his attempt on Brazil, i. 316.
- Ants*, plague of, in Brazil, and on the savannahs of the Paraguay, i. 135, 319; methods proposed for destroying, 645; excommunicated for devouring altar cloths, iii. 334.
- Ao*, an amphibious beast of prey, ii. 287.
- Aobaci*, or *Poncho*, a garment of the Indians, ii. 351.
- Aparia*, an Indian Chief, his conference with Orellana, i. 86.
- Apootoo*, the club of the Indians of Surinam, i. 636.
- Aprasse*, a dance of the Tupinambas, i. 187.
- Aquatic tribes*, of Indians on the Paraguay, i. 130; their mode of life superior to that of the tribes on the Orinoco, and of the Maracaybo Indians, 631.
- Ar*, a disease in Brazil, i. 328.
- Arabicus*, the Peruvian poets, so named, ii. 700.
- Aracaty* in Seara, iii. 759.
- Araguaya*, route by the, from Goyaz to Para explored, 676.
- Aranha*. (See *Vasconcellos*.)
- Araujo*, Gonçalo Paes de, his expedition up the Orellana, iii. 6.
- Arayechi*, Miguel, a Guarani, curious epistle of, iii. 486, *note*.
- Arce*, Francisco de, arrested and imprisoned by Antequera, iii. 216.
- Arce*, F. Joseph, advised to go among the Chiquitos, iii. 167; arrives in time of pestilence, 171; accompanies Hervas up the Paraguay, 174; goes on a second expedition up that river, 193; reaches the Chiquitos, 194; his martyrdom, 195.
- Archery*, skill of savages in, i. 636.
- Arcos*, Conde dos, Viceroy of Brazil, iii. 692.
- Argentina*, extracts from, i. 648.
- Ariancosies*, tribe of, Gonzalo de Mendoza sent to, i. 146.
- Arias*, D. Fernando, Governor, interferes in the Jesuit Missions, ii. 279.
- Arisuahy*, river, famed for its gold and diamonds, iii. 285.
- Arms*, regulations respecting, in Minas Geraes, iii. 148.
- Aroaquizes*, tribe, on the Orellana, expedition against, iii. 7.
- Arrayal do Principe*, on the Itapicuru, when founded, iii. 749.
- Arregui*, Bishop of Buenos Ayres, his intrigues with the Commons of Paraguay, iii. 241.
- Arroios*, on the Tocantins, iii. 737.
- Arruda da Camara*, ordered to report what plants in Pernambuco might afford a substitute for hemp or flax, iii. 789.
- Artaneses*, tribe of, i. 137.
- Artijoski*, lands at Barra Grande and joins Nassau, i. 530; arrives in Brazil with a reinforcement, but returns in disgust, 564.
- Assassinations* frequent among the Portugueze in in Brazil, ii. 678.
- Asseca*, battery at Recife, won by the Dutch, ii. 205.
- Assiento*, arrangement of that contract between Spain and England, iii. 135; provision in, respecting British slave-traders in the Plata, 218.
- Assú*, town of, in Rio Grande do Norte, iii. 765.
- Assumar*, Conde de, Governor of Minas Geraes, iii. 155; insurrection on the establishment of smelting-houses, 157; temporizes with the insurgents, 158; seizes the ringleaders, 159; his severity on a second insurrection, 160.
- Assumpcion*, settlement of, i. 66; the Spaniards collect their force there on abandoning Buenos Ayres, 75; arrival of Cabeza de Vaca at, 114; disturbances at, 171; made a Bishopric, 332; Portugueze Jesuits invited to, ii. 252; college founded there, 254; attempts made against it, 256; effect of the Jesuits' preaching in, 274; entry of the Bishop Cardenas into, 387; his departure, 401; he returns and fortifies himself in the Franciscan Church, 417; he is deported, 419; state of the city according to his partizans, 427; the Bishop returns in triumph, 430; Antequera sent to, as Judge, iii. 211; he usurps the government, 212; Garcia Ros marches against, 223; the Jesuits expelled from, 224; triumphal return of Antequera to,

- 228 ; Barrua appointed Governor *ad interim*, 230, the Jesuits restored, 232 ; arrival of Soroeta, 235 ; the Jesuits again expelled, 239 ; ceremony practised by the Payaguas at, 620.
- Athanasio Theodoro*, a Missionary at S. Maria Magdalena, iii. 326.
- Auati*, fruit of, how used by the Brazilian savages, i. 181.
- Audience*, Royal, of Chuquisaca, summon Cardenas to appear before them, ii. 426 ; appoint a Vice-governor of Paraguay, 437.
- Autos*, or sacred plays, in Paraguay, ii. 348.
- Ava*, or *kava*, a beverage of the South Sea islanders producing leprosy, iii. 890.
- Avila*, Garcia de, sent to form a settlement at Rio Real, i. 314.
- Aymores*, tribe of, i. 281 ; defeated by Mem de Sa, 283 ; their ravages, 383, 385 ; conciliated by Alvaro Rodriguez, 385 ; stationed in the isle of Itaparica, 386 ; pacified at Ilheos by Domingos Rodriguez, 387 ; their re-appearance, iii. 600 ; denominated Botocudos by the Portuguese, 807.
- Ayolas*, appointed Governor of Buenos Ayres, i. 63 ; ascends the Paraguay, 64 ; seizes the town of Lampere and calls it Asumpcion, 66 ; goes in search of the Carcarisos, 67 ; Yrala's march in search of him, 72 ; his death ascertained, 73 ; remark on Azara's assertion that he penetrated to Peru, 630.
- Azambuja*, Count of, Governor of Mato Grosso, founds Villa Bella, iii. 572 ; goes to Conceiçam, 577 ; succeeds the Conde da Cunha as Viceroy of Brazil, 643 ; inhospitable treatment of ships in distress, *ib.*
- Azara*, ascribes the encomienda system to Yrala, ii. 261.
- Azevedo*, F. Ignacio de, appointed Provincial of Brazil, i. 306 ; he and his companions massacred by the French, 307, 309.
- Azevedo*, Marcos de, his discovery of mines in Brazil, iii. 45 ; conceals it, and dies in prison, 46.
- B.
- Baccurys*, tribe of, near the sources of the Arinos, iii. 843.
- Bagnuolo*, commander of the succours sent to Pernambuco, i. 479 ; permits intercourse with the Dutch, 480 ; his embarrassment from repeated losses, 487 ; sent to defend Porto Calvo, 509 ; abandons it and retreats to the Lagoas, 510 ; succeeds Roxas in the command, 525 ; reoccupies Porto Calvo, *ib.* ; abandons Porto Calvo, 530 ; pursued by Nassau to the San Francisco, 533 ; abandons Sergeipe, 541 ; retreats to Bahia, 542 ; marches to St. Salvador, 549 ; Pedro da Sylva resigns the command to him, 553 ; exchange of prisoners, 554 ; measures for defence, 556 ; the siege raised, 559.
- Bahia de todos os Santos*, why so named, i. 29 ; first settler, 30 ; its fine harbour, 41 ; why called the Reconcave, 42 ; expulsion of the colonists, 43 ; tea and coffee indigenous in, 320 ; its abundant fishery, 322 ; its people, 323 ; taken by the Dutch, 442 ; recovered by the Spaniards and Portuguese under Don Fadrique de Toledo, 452 ; retreat of Bagnuolo to, 542 ; received by the Governor, Pedro da Sylva, 543 ; preparations of the Dutch against, 549 ; siege of St. Salvador, 551 ; raised, 559 ; a remarkable fish left on shore in 1584, 645 ; Spanish and Neapolitan troops sent from, ii. 7 ; Dutch deputation to, 61 ; embassy of the Dutch to, 117 ; troops in, take Serinhaem, 119 ; Carmelites established at, 553 ; the province infested by the Guarens, 562 ; diocese of, raised to the rank of a metropolitan see, 570 ; establishment of a nunnery, *ib.* ; disorders in, during the administration of Menezes, 581 ; complaints sent to the King, 584 ; Marquez das Minas appointed Governor, 585 ; visited by pestilence, 586 ; population of in the seventeenth century, 659 ; commercial prosperity, 660 ; influx of silver from Buenos Ayres, 661 ; whale fishery, *ib.* ; mutiny of the soldiers at, iii. 19 ; salt mines opened and abandoned, 23 ; decay of trade at, in consequence of mining, 64 ; Archbishop of, convenes the first synod in Brazil, 70 ; insurrection at, 126 ; concessions of the Governor, 128 ; the mob again assemble for the relief of the Rio, 128 ; office of Juiz do Povo abolished, 130 ; a Recolhimento founded at, 151 ; conduct of the Archbishop on the expulsion of the Jesuits, 543 ; seat of government removed to the Rio, 585 ; state of the Captaincy, 794 ; city of S. Salvador, *ib.* ; cultivation of pepper, 797 ; internal trade of the bay, 799 ; Engenhos, 800 ; the number of convents at, declared by Oliveira to be excessive, 897.
- Balsa*, a double canoe used on the Paraguay, iii. 174, *note*.
- Baptism*, notion of souls infused at, ii. 708.

- Baraza*, F. Cypriano, his labours among the Moxos, iii. 198; forms the first Reduction, 199; explores a way across the mountains to Peru, 205; he goes among the Baures, 206; his martyrdom, 208.
- Barbalho*, lands with a force north of the Potengi, i. 572; retreats and returns to Bahia, 573.
- Barbalho Bezerra*, Agostinho, compelled to accept the appointment of Governor by the insurgents of the Rio de Janeiro, ii. 552; his search for the mines discovered by Azevedo, iii. 46.
- Barbote*, or mouth-piece of the Guaycurus, iii. 387.
- Barbosa*, his expedition to the Paraiba, i. 351.
- Barbosa*, Manoel, killed by the Guerens, ii. 563.
- Barboza*, Manoel, heads the insurgents who take possession of Olinda, ii. 131.
- Barbudos*, or Bearded Indians, projected expedition of Vieyra among, ii. 484.
- Barcellos*, on the Rio Negro, iii. 714.
- Barco*, D. Martin del, embarks for the Plata, i. 343; cited respecting the fable of El Dorado, i. 372.
- Barconos*, tribe of, i. 165.
- Barreiros*, appointed Captain of Maranham, i. 434.
- Barreto*, Manoel Telles, appointed Governor of Brazil, i. 317; hostilities of the English during his government, 352; his death, 357.
- Barreto*, de Menezes, sent out to take the command in Pernambuco, ii. 198; his capture and escape, 199; operations connected with the fleet, ii. 237.
- Barreto*, Ignacio do Rego, suggests to Vieyra an expedition to the Tocantins, ii. 484.
- Barreto*, Joam Paez, murdered by Andre Vieira, iii. 97.
- Barreyro*, Joseph Luis, President of the Government Junta in Paraguay, protects the Jesuits, iii. 236; arrests Mompó, 237; is compelled to fly, *ib.*
- Barros*, Joam de, obtains the Captaincy of Maranham, i. 48.
- Barsena*, Alonso, and Angulo, Jesuits sent from Peru to Paraguay, ii. 251.
- Barua*, D. Martin, appointed Governor of Paraguay *ad interim*, iii. 230; his misconduct, 231; resigns his office, 235.
- Baures*, tribe of, Baraza among, iii. 206; they kill him, 208.
- Baures Missions*, disputes with the Jesuits of, iii. 573.
- Beard*, remarks on the practice of eradicating, among savages, i. 643.
- Beckman*, Manoel, forms a conspiracy in Maranham, ii. 606; his proceedings on success of the insurrection, 609; attempts of the Governor to purchase his submission, 613; his danger, 615; applies to a pirate for assistance, *ib.*; proceedings of his friends on the arrival of Gomes Freyre the new Governor, 626; flight and apprehension of the ringleaders, 627; he is betrayed and taken, 628; condemned, 629; executed, 630.
- Beira*, Forte do Principe de, founded, iii. 624.
- Belem*, in Para, foundation of, i. 427; disturbances at, 430; arrival of Teixeira and Acuña at, 613, 614; emancipation of Indian captives at, ii. 502; Chamber of, remonstrate against the system of the Jesuits, 528; Vieyra's reply, 529; they dispute his power, 531; he calls upon them to maintain the laws, 534; insurrection at, 536; proceedings at, 542; Chamber of, oppose Sequeira's measures respecting the Indians, 592; their disputes with the new Governor Antonio de Albuquerque, 594; seat of government of Maranham removed to, 599; intercourse of, with S. Luiz, 634; expedition from, against the savages on the Orellana, iii. 7; its success, 9; prosperous state of, 364.
- Belmonte*, in Porto Seguro, iii. 810.
- Bermejo*, River, voyage of Cornejo down, in 1790, iii. 891.
- Berredo*, Bernardo Pereira de, Governor of Maranham, iii. 154.
- Bertioga*, a fort built at, i. 179, 180.
- Benedict XIV.* Pope, his bull against enslaving the Indians, iii. 511; appoints a visitor and reformer to the company of Jesuits, 537.
- Bezerra Barbalho*, a fidalgo of Pernambuco, executed for murder, iii. 18.
- Biader*, a lay brother of the Jesuits, strange effect of their sudden expulsion upon him, iii. 613, *note.*
- Bicho*, mal do, a disease in Brazil, i. 647.
- Blaar*, joins Haus, and prepares to attack the Portuguese insurgents, ii. 104; battle of Monte das Tabocas, 108; made prisoner by Fernandez, 127; murdered on the way to Bahia, 129.
- Blende*, accompanies Arce up the Paraguay, iii. 193; his martyrdom, 195.
- Boles*, Joam de, a Huguenot, put to death by the Portuguese, i. 303.
- Bolingbroke*, Lord, extract from his correspondence, respecting Du Guay Trouin's expedition, iii. 888; on the unwillingness of the French to relinquish the Orellana, *ib.*

- Bolingbroke*, Mr., remark on the speculation on cannibalism in his voyage to the Demerary, i. 653.
- Bom Jesus*, camp of, formed, i. 473; repulse of the Dutch from, 488; capitulates, 507; new camp of, formed, ii. 142.
- Borba*, town of, on the Madeira, iii. 725; settlement of the Muras at, *ib.*
- Borba Gato*, registers the mines of Sabara, iii. 56; assumes the government of the Mines, 73.
- Bororos*, tribe of, iii. 309; Antonio Pires becomes their chief, 598.
- Botelho*, Pedro, appointed Governor of Brazil, i. 375; succeeded by Menezes, 390.
- Botocudos*, reappearance of the Aymores under that name, iii. 600; their hostility to the Portuguese, 692; origin of their new name, 807.
- Boucan*, a frame used by the Tupinambas, i. 207, 222.
- Boypeba*, bar of, ii. 558.
- Braganza*, Duke of, Brazil offered to him by Felipe II. of Spain, i. 315; recovers the throne of Portugal, 575.
- Braganza*, or Cayte, in Para, iii. 739.
- Braganzan revolution*, its effect on the Paulistas, ii. 327; its evil effects in Paraguay, 329.
- Brandram*, Fr. Caetano, Bishop of Para, laments the decay of the Aldeas, and the degraded state of the Indians, iii. 699.
- Brant*, Contractor for Brazilian diamonds, iii. 624; is ruined, 625.
- Bratti*, fish, in Brazil, called Lysses by the Portuguese, i. 181.
- Brazil*, its coast first discovered by Pinzon, i. 1; voyage of Cabral, 9; appearance of the savages, 11; possession taken for the crown of Portugal, 13; voyage of Vespucci, 14; cannibalism, 15; second voyage of Vespucci, 20; origin of the name, 21; criminals sent to serve there, 23; voyage of Pinzon and Solis, 25; the country divided into Captaincies, 32; sugar-canes, where first planted in, 35; Thome de Sousa appointed Governor General of, 212; Jesuit mission, 214; cannibalism of the savages, 217; customs of the Tupi tribes, 223; ceremonies at the birth of a child, 238; names, 239; (See *Tupi tribes*;) proceedings of the Jesuits, 252; opposition of the settlers, 254; first Bishop of Brazil appointed, 259; search made for mines, 260; Duarte da Costa succeeds Thome de Sousa as Governor, 261; Brazil erected into a Jesuit province, 262; disputes between the Governor and the Bishop, 266; the latter killed by the Cahetes, 267; Mem de Sa supersedes Duarte da Costa as Governor, 268; expedition of the French to, under Villegagnon, 270; they name it Antarctic France, 272; expedition against the French, 279; defeat of the Aymores, 283; Portuguese defeated by the Tamoyos, 286; peace concluded with the Tamoyos, 293; pestilence and famine, 293; expedition of Estacio de Sa, 296; the French finally defeated at Rio de Janeiro, 301; S. Sebastians founded, 302; the French expelled from Paraiba, 305; Brazil divided into two governments, 311; their re-union, 315; sovereignty of, offered to the Duke of Braganza, *ib.*; state of in 1581, 316; sugar-works, 318; fruits, 319; plants, 320; fishery, 322; diseases prevalent in, 327; disputes on the frontiers, 331; the French driven from Paraiba, 351; intercourse of the English with, 352; their first act of hostility, 355; Francisco de Sousa, Governor, 358; expedition of Cavendish, 359; Santos taken, *ib.*; St. Vicente burnt, 360; the English repulsed at Espirito Santo, 362; Lancaster's expedition, 364; Recife taken, 366; Pedro Botelho Governor, 375; expedition in search of El Dorado, *ib.*; success of the Jesuits among the savages, 389; Menezes Governor, 390; a Dutch fleet equipped against, 440; St. Salvador taken, 441; arrival of the Spanish and Portuguese fleet, under Fadrique de Toledo, 448; discomfiture of the Dutch, 450; still neglected by the Spaniards, 455; state of the Dutch Captaincies, 565; the Orellana explored by Teixeira and Acuña, 585, 613; its extent and magnitude, 614; tribes on its banks, 615, 619; Brazil, how affected by the loss of Loanda in Angola, ii. 10; Antonio Tellez appointed Governor, 20; embarrassment of the West India Company, 52; war with the Dutch, 53, 193; money raised by Vieyra the Jesuit, 194; Brazil Company formed by his advice, 227; feeble state of the Portuguese and Dutch in, 232; interference of England, and settlement of peace, 249; Jesuits from, invited by the bishop of Tucuman, 251; Paulistas, 300; destruction of the natives in, 305; tumults against the Jesuits in, 325; Paulistas upon the Braganzan revolution wish to elect a King for themselves, 327; Maranh in a worse state than the older Captaincies, 449; abolition of Indian slavery renewed by Joam IV. 455; Vieyra arrives in Maranh, 467; missionary board established, 494;

Barreto, Governor General of, 549; Rio de Janeiro separated from the general government, 551; Mascarenhas, Governor General, 553; Obidos, Governor General, *ib.*; ravages of the small-pox in, 554; Alexander de Sousa Freire, Governor General, 558; three Bishopricks established, 570; question respecting the boundary of, 572; foundation of Nova Colonia, *ib.*; Antonio de Sousa de Menezes, Governor, 581; superseded by the Marquez das Minas, 583; pestilence, 586; Indian slavery again abolished in, 603; view of its progress during the seventeenth century, 632; Maranham and Para, 636; Seara, 650; Rio Grande do Norte, 651; Pernambuco, *ib.*; Bahia, 659; Rio de Janeiro, 667; S. Paulo, 668; trade of strangers with, 670; state of manners, 676, 680; artifices of the clergy, 681; fables of the Jesuits, 682; life of Joam d' Almeida, 684; no printing in Brazil, 691; no distinction of casts, *ib.*; trespass of the French on the Portugueze territory, iii. 15; Mathias da Cunha, Governor General, 17; his death, 19; defenceless state of the country, 18; Antonio Luiz, Governor, 20; increase of trade, 21; state of the coin, 22; dispute with the French at Cayenne, 29; arrangement with France and Spain concerning the limits, 32; Municipal alterations, *ib.*; improved condition of the Indians, 33; discovery of the Minas Geraes, 40, 47; not injurious to the Indians, 51; first settlements called camps, 55; alteration of the laws respecting mines, 58; effect of mining upon the people, 63; decay of sugar trade, and depopulation, 64; vain attempt of government to prevent this emigration, 65; Rodrigo da Costa, Governor, 66; disputes concerning Nova Colonia, *ib.*; the Portugueze evacuate it, 68; Luiz Cesar de Menezes, Governor, 69; accession of Joam V. to the throne of Portugal, 70; civil war in the Minas Geraes, 76; invasion of the Paulistas, 83; the Minas and S. Paulo formed into a new Captaincy, 84; Lourenço d' Almada Governor General, 85; state of Pernambuco, *ib.*; disturbances, 86; attack on Rio de Janeiro by the French under Du Clerc, 109; expedition under Du Guay Trouin, 116; Vasconcellos, Governor, 126; tumults at Bahia, *ib.*; the Marquez de Angeja Viceroy, 130; alarms respecting the designs of England, 131; negociations at Utrecht, 132; difficulty respecting the commerce of Brazil, 133; measures in Minas Geraes, 143;

S. Paulo made a city, 145; a recolhimento founded at Bahia, 151; Conde do Vimieiro, Governor, 152; the Paulistas defeated by the Spaniards of Santa Cruz, 172; restrictions upon emigrating to, 254; discovery of diamonds, 274; plans for regulating the extraction, 276; great drought in Mato Grosso, 360; Treaty of Limits, 442; Seven Reductions ceded in this treaty by Spain, 448; war against them, 462; delay in executing, and final annulment of the treaty, 501; law for the abolishment of Indian slavery, 513; expulsion of the Jesuits from, 541; Companies of Maranham and Pernambuco established, 548; whaling company, 553; salt contract, 554; Donatories extinguished, 555; laws enforced in Goyaz, 556; Rio Grande de S. Pedro taken by Zeballos, 564; proceedings on the Mato Grosso and Moxo frontiers, 571; Sitio das Pedras taken, 573; site of S. Rosa occupied, 574; called Conceiçam, 575; the Brazilians forbidden to send their daughters to the nunneries in Portugal, 586; laws respecting the new churches, 587; trade opened for single ships, 589; capitation abolished, and the fifths resumed, 592; gold fraudulently debased, 593; laws against the goldsmiths, 595; affairs of Goyaz, 596; war with the Cayapos, 597; some of the Guaranies from the Spanish Reductions fly into Brazil, 616; Praça dos Prazeres founded, 622; Nova Coimbra founded, 623; Diamond Contract, 624; regulations for the diamond districts, 626; Azambuja, Viceroy, 643; academy of natural history instituted, *ib.*; armament sent against, by the Spaniards, 644; S. Catharina vilely surrendered to the armament under Zeballos, 648; Colonia taken, 650; second treaty of limits, 652; extinction of the companies of Maranham and Pernambuco, 655; encroachments of the Spaniards, 658; peace with the Guaycurus, 662; the Cayapos reduced, 674; attempt to reduce the Chavantes, 675; route from Goyaz to Para by the Araguaya explored, 676; expedition against the Canoeiros, 677; Conde de Rezende, Viceroy, 678; conspiracy in Minas Geraes, 679; discovered, 682; salt contract abolished, 686; war with Spain, 687; Conde dos Arcos, Viceroy, 692; removal of the Court of Portugal to, 695; view of its progress during the 18th century, and of its state at the period of the Removal, 696; difficult communication of the northern provinces with the south by sea,

- 751; mitigations of slavery in, 784; frequent emancipations, 785; free Creole Negroes, 787; mean level of the interior and mountainous provinces, 839; effects of the system of farming the taxes, 871; of the manner of raising regular troops, 872; vigilance of police, 875; want of a public press, before the Removal, *ib.*; clergy, 877; monopoly of trade, *ib.*; enormous quantity of clipped money formerly in, 883; difference between the intrinsic and current value of the coin, *ib.*; a whimsical conceit from Rocha Pitta, respecting its gold, 885; note on the exclusion of foreigners from, in 1710, 889.
- Brazil Company*, established at Vieyra's suggestion, ii. 228; sends out its first fleet, 231; the camp-masters resolve to solicit its aid, 235; operations concerted with, 236.
- Brazil wood*, when first known, i. 626.
- Brazilian savages*, no indecency in their dances, i. 654.
- Brechier*, Count of, report of his expedition to the Orellana, i. 579.
- Bretigny*, the Sieur de, his attempts to form settlements at Cayenne, Surinam, and Berbice, iii. 13.
- Brink*, defeated, in the second battle of Guara-rapes, ii. 229.
- Brightwell*, F. Joseph, his exertions in civilizing the savages of Paraguay, iii. 440.
- Brito de Castro*, Antonio, kills the Alcaide Mor of Bahia, ii. 582.
- Brito*, Luis de, appointed Governor of Brazil, i. 310.
- Broca*, insect, a plague in Brazil, i. 319.
- Brouwer*, Henrik, sent against Chili, ii. 24; Cape Horn for the first time passed, 25; he dies, and the expedition fails, *ib.*
- Bucarelli*, appointed Governor of Buenos Ayres, iii. 601; superintends the deportation of the Jesuits from thence, 612.
- Buena Esperanza* founded, i. 63; besieged and abandoned, 71.
- Bueno*, Amador, a leader of the Paulistas in their invasion of the Mines, iii. 83.
- Bueno*, Bartolomeu, his expedition in search of gold, iii. 50; makes the first settlement in Goyaz, 305.
- Bueno de Ribeira*, Amador, refuses to be King of the Paulistas, ii. 328.
- Buenos Ayres*, foundation of, i. 59; famine at, 61; burnt by the savages, 62; abandoned by the Spaniards, 75; orders given to re-settle, 116; a second time abandoned, 126; re-established, 348; first hides sent to Europe, 349; the name said to have arisen from an exclamation of Sancho del Campo, 629; influx of silver to Bahia from, ii. 661; measures of the Governor to expel the Portuguese from Monte Video, iii. 220; intrigues of the Bishop with the Commons of Paraguay, 240; first shipment of hides for Spain, 375; English expedition against, 694.
- Bugres*, savages so called, inhabiting the country between the Tieté and the Uruguay, iii. 854.
- Bulhoens*, Bishop of Para, suspends the Jesuits from their clerical functions, preparatory to their expulsion, iii. 541.
- Buriti*, tree, its fruit yields a beverage to the people of Piahy, iii. 758.
- Burton*, John, his Eriander cited, ii. 713.

## C.

- Caa*, or Herb of Paraguay, ii. 356. (See *Matté*.)
- Caibata*, slaughter of the Guaranies at, iii. 482.
- Cabedello*, fort, near Paraiba, besieged by Licht-hart, i. 481; force brought against, 502; surrenders, 504.
- Cabeza de Vaca*, Alvar Nuñez, succeeds Mendoza in the Plata, i. 104; his ship saved by a grillo, 105; marches over land from S. Catalina, 106, 107; passage of the Parana, 113; arrival at Asumpcion, 114; danger of the sick and escort, 115; marches against the Guaycurus, 119; makes peace with them, 124; faction formed against him, 127; undertakes an expedition to the interior, 128; sends messengers to the Xarayes, 137; his march towards Peru, 142; Returns to Puerto de los Reyes, 145; scarcity, *ib.*; gold and silver heard of, 150; return of the Spaniards to Asumpcion, 151; they mutiny and send him prisoner to Spain, 152; his acquittal denied by Azara, 632.
- Cabo do Norte*, Captaincy of, erected for Maciel, ii. 14; he entrusts it to his nephew, Joam Velho do Valle, 15; adventurers of various nations attempt to settle there, iii. 12; fort of, seized by the French, 30; retaken by the Portuguese, 31.
- Cabo Frio*, settlement of, ii. 667.
- Cabot*, Sebastian, voyage of, i. 51.
- Cabral*, voyage of, i. 9; driven to the coast of Brazil, 10.
- Cabral*, Joam Paez, wounded at Monte das Tabocas, ii. 109.

- Cabral*, Pascoal Moreira, a Paulista, discovers the mines of Cuyaba, iii. 255.
- Cabrera*, Alonzo de, sent with reinforcements to the Plata, i. 71.
- Caceres*, Felipe de, Lieutenant to Zarate, at Asumpcion, i. 339; fights his way through the Itatines, 340; his disputes with the Bishop of Asumpcion, 342; arrested and sent to Spain, 343.
- Cacimbas*, pits for the filtration of brackish water, iii. 26.
- Cacocias Chaneses*, tribe of, domesticate ducks, to devour crickets, i. 127.
- Caete*, town of, in Minas Geraes, iii. 823.
- Cahetes*, tribe of, i. 44; kill the Bishop of Brazil, 267; driven into the interior, 324.
- Calabar*, Domingos Fernandes, deserts to the Dutch, i. 485; surprises and sacks Garassu, *ib.*; his expedition to the Lagoas, 491; lands reinforcements at Nazareth, 499; gets the Dutch ships out, 500; put to death, 517.
- Calchaquis*, tribe of, iii. 394; a story concerning them, from Funes, 894.
- Caldeira*, his expedition to Para, i. 427; appointed Capitam Mor of that territory, *ib.*; deposed by the people, 430.
- Calvary*, fort, taken by the Portuguese, ii. 28.
- Cam*, Diogo Martins, his expedition in search of mines, i. 314.
- Camaragibe*, post of, Joam Fernandes at, ii. 89.
- Camaram*, an ally of the Portuguese, i. 474; negotiates with the Dutch, 563; marches to join Joam Fernandes, ii. 74; his movements, 85; joins him after the battle of Tabocas, 121; his victory over the Dutch at Potengi, 155; joined by Vidal, 161; his death, 206.
- Camel*, the introduction of, into the Sertoens of Brazil, suggested by Arruda, iii. 790; breed of, lost in Spain and Peru, 832, *note*.
- Cameta*, or *Villa Viçosa*, on the Tocantins, iii. 737.
- Camp*, of Bom Jesus, formed, i. 474; capitulates, 507; new camp formed, ii. 142; contagion in, 144; scarcity in, 163; supplies obtained, 166.
- Campanario*, a rocky peak on the isle of Fernam de Noronha, iii. 302.
- Campbell*, frequency of the name among the landed proprietors in Argyleshire, iii. 897.
- Campo Mayor*, town of, in Piauhy, iii. 754.
- Camps*, first mining settlements in Brazil so called, iii. 55.
- Canafistula*, abundant in Maranham, ii. 645.
- Cananea*, town of, southward of Bahia de Santos, iii. 851.
- Canavieiras*, Povoçam de, the highest Portuguese settlement on the Pardo, iii. 694.
- Canindé*, portage to, from Vargem Redonda, iii. 792.
- Canisianas*, tribe of, their cannibalism, iii. 205.
- Cannibal madness*, among the North American savages, mentioned by Dablon, i. 637.
- Cannibalism* of the Brazilian savages, i. 217; ceremonies observed with a captive, 218; consequences deduced from their theory of generation, *ib.*
- Canoeiros*, expedition against the, iii. 677.
- Canto*, José Borges do, his expedition against the Seven Reductions, iii. 688.
- Caquirá*, a Chief of the Tamoyos, receives Nobrega and Anchieta as his guests, i. 287.
- Caou-in*, or *Kaawy*, liquor, two kinds of, i. 235.
- Caoutchouc*, or *gum-elastic*, obtained from the Omaguas, i. 589; mode of forming a floating lamp of, 658.
- Capataz*, or master-herdsman of the estancias in Paraguay, iii. 423.
- Capitation tax*, established in Minas Geraes, iii. 270; abolished, and the fifths resumed, 592.
- Captaincies*, Brazil divided into, i. 32.
- Caraiba*, of the Tupi tribes, 227, 229.
- Caramuru*, history of, i. 30; he goes to France, 31; assists in founding St. Salvador, 215.
- Carapanatuba*, the land of musquitoes, iii. 351.
- Caravares*, tribe on the Orellana, expedition against, iii. 7.
- Caravels*, how distinguished from gallies, i. 317, *note*.
- Carcarisos*, tribe of, sought by Ayolas, i. 68.
- Carchuonos*, tribe of, i. 165.
- Carcokies*, tribe of, i. 168.
- Cardenas*, Dr. cited on the practice of Spanish physicians, in cases of fever, i. 647.
- Cardenas*, D. Bernardino de, appointed Bishop of Paraguay, ii. 381; difficulty respecting his consecration, 383; goes to Asumpcion, 387; doubts concerning his authority, *ib.*; his conduct, 389; claims temporal as well as ecclesiastical power, 391; His first dispute with the Governor, 392; whom he excommunicates, 393; absolves him, 394; fresh contests with him, 395; again excommunicates him, 397; performs a public penance, *ib.*; seeks to excite an insurrection against the Governor, 399; reconciled, but again excommunicates him, 401; leaves Asumpcion, *ib.*; goes to Yaguaron and arrests two of the chapter, 403; his rapacity, 404; cause of his enmity toward the Jesuits, 407; endeavours to expel them from



- Asumpcion, 409; the Governor goes with a Guarani force to seize him, 413; promises to submit, and secretly marches to Asumpcion, 416; fortifies himself in the Franciscan Church, 417; deposed from his see, and deported by the Jesuit party, 419; exhibits charges against the Jesuits, 421; appeals to the Bishop of Cordoba, 426; sets out for Asumpcion, but is sent back, *ib.*; returns in triumph, 430; on the death of the new Governor, is appointed to succeed him, 433; the Vice-governor marches against him, 438; taken and sent to the Audience, 441; sentence, *ib.*; his after-fate, 442; his letter to the Viceroy of Peru, 443.
- Cardenas, F. Pedro, nephew of the Bishop of Paraguay, ii. 391; insults Hinostrosa, the Governor, 394; vindictive outrage of the latter, 397.
- Cardiel, Joseph, a famous dancing-master in Paraguay, ii. 349.
- Cardozo, Antonio Diaz, sent into Pernambuco by the Governor of Brazil, ii. 73; his meeting with Joam Fernandez and the insurgents, 75; his conduct at the battle of Monte das Taboas, 100.
- Caribs, their cannibalism, i. 637.
- Carijos, tribe of, on the Rio Grande, their character, iii. 565; their jugglers, 566.
- Carios, tribe of, i. 65; subdued by Yrala, 161.
- Caripatenas, tribe of, on the Orellana, expedition against, iii. 7; its success, 10.
- Carlos III. of Spain, annuls the Treaty of Limits, iii. 503.
- Carmelites introduced into Brazil, i. 316; established at Bahia, ii. 553; their disputes with the Jesuits, iii. 366.
- Carmo, Rio do, discovery of, iii. 55.
- Carnauba, a most useful tree in Seara, iii. 763.
- Caro, country, entered by the Jesuits, ii. 293; they are opposed by a confederacy, and two of them murdered, 294; confederacy defeated, 297.
- Carilho, Fernam, Governor, *pro tempore*, at Para, iii. 71.
- Carvajal, Fray Gaspar de, accompanies Orellana, i. 83.
- Carvalho, Francisco Coelho de, his preparations against the Dutch, i. 453; proceeds to his new government of Maranham and Para, 459.
- Carvalho, F. Coelho de, joint Governor of Maranham with Feliciano Correa, ii. 45.
- Carvalho, Manoel de, his success against the Dutch in Maranham, ii. 41, 42.
- Carvalho e Mello, Sebastiam Joseph de, iii. 505. (See *Pombal.*)
- Carvoeiro, settlement of, on the Rio Negro, iii. 715.
- Casa Tilly, Marques de, Admiral of the Spanish armament against Brazil, iii. 645.
- Cascalho, mode of separating gold from, ii. 669; iii. 53.
- Cascalho of the diamond streams, manner of washing, iii. 639; difference between that in the mountains and that in the rivers, 827, *note.*
- Cashew-nuts, cast up on the Cornish shores, i. 641.
- Cassar commands a marauding expedition of the French against Brazil, iii. 131.
- Cassia fistula, Monardes cited respecting, i. 625.
- Cassiquari river, its communication with the Rio Negro and the Orinoco, iii. 709.
- Castello Melhor, the Conde de, Governor of Brazil, ii. 231.
- Castrejon abandons the fortress of Paraiba, i. 352.
- Castro, Caetano de, Governor of Pernambuco, iii. 23.
- Castro de Caldas, Sebastian de, Governor of Pernambuco, receives orders to make Recife a town, iii. 86; attempt to assassinate him, 88; his flight, 91.
- Castro de Moraes, Francisco, Governor of the Rio de Janeiro, iii. 108; his conduct on the invasion of the French, 109; on the second invasion, under Du Guay Trouin, 117; ransoms the city, iii. 122; he is disgraced and superseded, 124.
- Casts, no distinction of in Brazil, ii. 691.
- Cata, in Brazilian mining, iii. 53.
- Catalina, S. arrival of Senabria's expedition at, i. 175.
- Cats, value of the first couple carried to Cuyaba, iii. 892.
- Cattle, European, effects of the introduction of into Brazil, iii. 374; consumption of cattle at Bahia, 796, *note.*
- Catuanixis, or Spotted Indians, tribe of, iii. 706.
- Cavalcanti, Antonio, countenances the project of Joam Fernandes, i. 81; death of, ii. 121; curious letter of, cited, 698.
- Cavallero, F. Lucas, goes among the Manacas, iii. 180; his miraculous adventures, 188; his martyrdom, 191.
- Cavendish, his expedition to Brazil, i. 359; burns S. Vicente, 360; his attempt on Espirito Santo, 362; dies of a broken heart, 363;

- affecting letter which he wrote when dying, 651.
- Cayaguas*, tribe of, in Paraguay, ii. 373.
- Cayapos*, war of the Portuguese with the, iii. 597; reduced, 674.
- Cayenne*, Labat cited on the French colony there in 1652, i. 644; named Port Howard by Key-  
miss, iii. 12; the French establish themselves there, 14; the Dutch occupy it for the West India Company, *ib.*; conquered by Count d' Estrées, 15; dispute of the Governor with the Portuguese, iii. 29.
- Cayman*, or crocodile of Paraguay, ii. 364, *note*.
- Cayrá*, note on the miracle in, ii. 707; settlement of, iii. 558.
- Caysava* attacked by the Portuguese, iii. 11.
- Cayté*, or *Braganza*, in Para, iii. 739.
- Centeno*, Diego, appointed Governor on the Plata, i. 170; dies, 173.
- Cespedes*, D. Luiz de, Governor of Buenos Ayres, receives a Guarani Chief from the Jesuit Reductions, ii. 285.
- Chafalonia*, a metal mentioned by Ribera, i. 159.
- Chaneses*, tribes of, i. 134.
- Chareo*, fish, a principal diet at Bahia, i. 322.
- Charlevoix*, his remarks upon a Jesuit miracle, ii. 277, *note*; instance of his falsehood, in his account of the siege of Colonia, iii. 292, *note*.
- Charles II.* of England, his marriage with a Portuguese Princess favourable to peace with Holland, ii. 249.
- Charruas*, tribe of, i. 345.
- Chavantes*, tribe, attempt of the Portuguese to reduce them, iii. 675.
- Chaves*, Joaquim Ferreira, accompanies Manoel Felix de Lima on his voyage down the rivers, from Mato Grosso, iii. 310; his return, 342.
- Chaves*, Nuño de, deputed by Yrala to confer with the President of Peru, i. 169; enters the province of Chiquitos, 332; killed by the Chiriguanas, 339.
- Chicha*, or maize drink, how prepared, i. 234.
- Chichas y Tarija*, province of, a remarkable disease incident to Europeans in, i. 646.
- Chiguas*, or *jiggers*, a formidable plague in Brazil, i. 326; preservative against, practised in the island of S. Catharina, iii. 861.
- Childbirth*, custom of various savage nations relative to, i. 641.
- Chinchon*, the Conde de, Viceroy of Peru, orders a survey of the Orellana, i. 584.
- Chiquitos*, tribe of, and their territory, i. 333; entered by Chaves, *ib.*; their low doors, 639; expedition of the Jesuits among, iii. 167; tribes comprehended under that appellation, 169; attempt made to open a communication from the Guarani Missions to, 173; its failure, 176; second attempt on the side of the Chiquitos, 178; success of the Missions, 179.
- Chiriaby river*, passage of, defended by the Guaranies, iii. 491; abandoned, 492.
- Chiriguanas*, tribe of, in Paraguay, ii. 373; country occupied by them, iii. 162; reclaimed from cannibalism, 168; Jesuit Missions abandoned, 173.
- Cholula*, fine specimens of pottery in the markets of, i. 643.
- Chomé*, F. Ignace, his account of the Chiriguanas, iii. 165; cruelly treated on the expulsion of the Jesuits, 611.
- Christian commonwealth*, attempt of the Jesuits to form one in Paraguay, ii. 335.
- Chuisaca*, Vergara accused and superseded at, i. 338; Cardenas summoned before the Audience at, ii. 426.
- Cintra*, in Para, iii. 738.
- Cipotuba*, or *Zuputuba*, river, i. 132.
- Ciudad Real*, on the Parana, founded, i. 332.
- Clergy* in the Minas Geraes, their misconduct, iii. 144; banishment of, 147.
- Cochonilha sylvestre* of Brazil, remarks on, ii. 649, *note*.
- Cocke*, Vice-Admiral, takes Santos, i. 359.
- Cocod*, utility of that tree in Pernambuco, iii. 789.
- Coelho de Sousa*, Pedro, sent to discover El Dorado, i. 375.
- Coelho de Carvalho*, Francisco, Governor-General of Maranham and Para, i. 437; his measures against the English, 578; his death, 580.
- Coelho da Silva*, Ignacio, Governor of Maranham, ii. 601; directs an expedition against the Taranambazes, *ib.*
- Coffee*, indigenous in Brazil, i. 320.
- Cohen*, house of, at Amsterdam, their loss on a contract for the diamonds of Brazil, iii. 824.
- Coimbra*, Nova, founded, iii. 623.
- Coin*, state of, in Brazil, iii. 22; enormous amount of clipped money, 883.
- Coire*, or cordage of the canoe, when introduced, iii. 789.
- Colaço*, Joam Rodriguez, founder of the Captaincy of Rio Grande del Norte, ii. 651.
- Coleridge*, Mr. accounts for the effect of chalk in destroying ants, i. 645, *note*.
- Coligny* promotes the French expedition to Brazil, i. 271.

- Colonia, Nova*, territory of, disputes concerning, iii. 217; prosperity of, 286; attacked by Salcedo, 288; activity of the Portuguese Governor, 289; progress of the siege, *ib.*; converted into a blockade, 291; raised, 293; ceded to Spain by the Treaty of Limits, 445; annulment of that treaty, 503; besieged and taken by Zeballos, 558; defeat of an English and Portuguese squadron before, 560; restored to the Portuguese, 585; Zeballos proceeds against, 649; capture of, 650; ill treatment of the prisoners, 651.
- Colour*, free people of, in Pernambuco, iii. 787.
- Comejou*, a substance used in the Orinoco country as a plague against winged insects, i. 659.
- Commons*, of Paraguay, their faction under Mompo, iii. 233.
- Commutation tax* in Minas Geraes, iii. 150; raised, 156.
- Conceiçam*, name given by the Portuguese to S. Rosas, iii. 575; visited by Azambuja, 577; appearance of a Spanish force, and notice of war in Europe, 578; Azambuja resigns it into the hands of N. Senhora da Conceiçam, 580.
- Condamine* mistaken respecting the appellation of Rio dos Solimoens, iii. 142, *note*; his description of the hyger, or bore, between Macapa and the North Cape, iii. 897.
- Coniapuyara*, a name supposed to designate the Amazons, i. 86.
- Conjurors* of the tribes on the Orellana, i. 621.
- Conscience*, Board of, at Lisbon, case referred to from Brazil, i. 294; approve the treasurer's opinion respecting the negotiation with Holland, ii. 221.
- Contas*, Rio das, population of, in the seventeenth century, ii. 663.
- Corbulon*, Governor of Paraguay, his measures against the Portuguese, ii. 573.
- Cordoba*, Jesuit college founded at, ii. 255; appeal of Cardenas to the Bishop of, 426; seizure of the Spanish Jesuits in the college at, iii. 609.
- Cordovil*, Capitam Mor of Para, ii. 31.
- Correa de Sa e Benavides*, Salvador, commands the homeward bound fleet from Bahia, ii. 119; proceeds to Recife, 132; sails for Europe, *ib.*; sent to recover Angola, 207; lands and completely succeeds, 209, 211; appointed Governor of the Southern Repartition of Brazil, 551; insurrection against him, *ib.*; conciliates the Paulistas, and restores order, 553.
- Correa*, Agostinho, his unsuccessful attempt against the Neenghaibas, ii. 519.
- Correa Cardozo*, Manoel, heads a mutiny of the troops on the Rio Negro, iii. 517.
- Correa*, Feliciano, joint Governor of Maranham with Francisco Coelho de Carvalho, ii. 45.
- Correa*, Manoel, first explorer of Goyaz, iii. 305.
- Cotton*, the most abundant cultivated product of Maranham, ii. 647; its first exportation from Maranham created an alarm among the inhabitants, iii. 552, *note*; increase of its culture in Brazil, from the enormous demand in Great Britain, 768.
- Couroq*, oil of, its uses in Brazil, i. 327.
- Coursezac*, second in command to Du Guay Trouin against Rio de Janeiro, iii. 116; lost on his return home, 123.
- Coutinho*, Francisco Pereira de, his settlement in Bahia, i. 41; expelled by the Tupinambas, 43.
- Couto*, José Vieira, recommends that the camel should be introduced in Brazil, iii. 832.
- Covas*, post of Joam Fernandes at, ii. 97.
- Covenant* of Joam d'Almeida cited, ii. 717.
- Coya*, an insect found on the Orinoco, i. 646.
- Crato*, town of, on the Madeira, iii. 707.
- Crato*, in Seara, iii. 760.
- Creole Negroes*, free, of Brazil, iii. 787.
- Croatá*, thread of the, network made of, by the Indians, iii. 788.
- Cromwell*, Oliver, engages in war with Holland, ii. 235; Portugal thus delivered from a dangerous enemy, *ib.*
- Cueremagbas*, tribe of, i. 67.
- Cunhata*, succeeds Tyayaru in the command of the Guaranies, iii. 482; slain at Caibata, 484.
- Cunhau*, massacre of Portuguese at, ii. 104.
- Curacas*, under the Encomienda system, ii. 260.
- Curanderos*, or medical practitioners in Paraguay, iii. 429.
- Curara*, a poison prepared by the Caverres of the Orinoco, its effects, i. 641.
- Curculio palmarum*, practice of the Guaranies of the Orinoco respecting, i. 630; grubs of, esteemed a dainty in Tucuman, iii. 439.
- Curiciraris*, tribe and territory of, i. 592.
- Curipunas*, tribe of, i. 598; remarkable for their skill in carving, *ib.*
- Curupa*, expedition to the, i. 435; transactions at, ii. 538; outrage against the Jesuits at, 510.
- Curupatuba*, river, i. 612.
- Curytiba*, in the Captaincy of S. Paulo, iii. 852.
- Cuyaba*, the Dutch penetrate thither in search of mines, i. 537; discovery of the mines of, iii. 254; route of the Paulistas to, 255; danger

from the Payaguas, 257 ; settlement, 260 ; a land way opened to, 261 ; a communication opened to, from Goyaz, 309 ; high price of the first couple of cats introduced there, 392.  
*Cuyaba*, Villa Real de, a flourishing town in Mato Grosso, iii. 839.

## D.

*Da Costa*, Andre, his settlement on the river Macacu, iii. 817.

*Da Costa*, Duarte, appointed Governor of Brazil, i. 261 ; his disputes with the Bishop, 266.

*Da Costa*, Joam Gonçalez, his expedition down the Pardo, iii. 692.

*Da Costa*, Manoel Alvarez, Bishop of Olinda, takes part with the mal-contents, iii. 89 ; assumes the government of Pernambuco, 95 ; assents to the measures of the loyalists, 100 ; goes upon false pretences to Olinda, 102 ; takes part with the insurgents against Recife, 103 ; resigns the government, 105.

*Da Costa*, Rodrigo, Governor of Brazil, iii. 66.

*Da Cunha*, Aires, his expedition to Maranham, i. 48.

*Da Cunha*, Antonio, Conde, Viceroy of Brazil, instructed to fix his residence at the Rio, iii. 585.

*Da Cunha*, Luiz, recommends a capitation in Minas Geraes, iii. 265 note ; his view of the probable consequences of the removal of the Portuguese Court to Brazil, 296, note.

*Da Cunha*, Mathias, Governor General of Brazil, iii. 17 ; his death, 19.

*Da Cunha*, Paulo, sent to ravage the Dutch possessions in Pernambuco, i. 575 ; recalled, ii. 5 ; takes Serinhaem, 120 ; compels two Jews to profess Christianity, 121 ; Nazareth delivered up to him by Hoogstraten, 131 ; his fruitless mission to Bahia, 201.

*Dampier*, his description of a cotton tree at Bahia cited, iii. 897.

*Das Minas*, the Marquês, Governor of Brazil, ii. 585.

*Demarcation*, line of, between the Spanish and Portuguese territories in America, as settled by the Treaty of Limits, iii. 443 ; Mendonça Furtado appointed Commissioner for the, 507 ; its ill consequences to the Indians, 698.

*Desembargo do Paço*, a Portuguese Court, analogous to that of the King's Bench, iii. 33.

*Deserters*, Dutch, formed into a regiment, ii. 141 ; their treachery, 147 ; the Dutch suspect them, 150 ; consequences, 151.

*Desterro*, Antonio de, Bishop of Rio de Janeiro, his conduct on the expulsion of the Jesuits, iii. 545.

*Devil*, in New Spain, Herrera's description of, i. 639.

*Devil worship*, among the Manacicas, described by the Jesuits, iii. 182.

*Dews*, of Brazil, why unwholesome according to Cardenas, i. 647.

*Diamantes*, *districto defezo dos*, mountains of, the source of the Paraguay, i. 131.

*Diamond contract*, iii. 624.

*Diamonds*, discovered in Serro do Frio, iii. 274 ; consequences of this discovery, 275 ; plans for regulating the extraction, 276 ; contract for extracting, 280 ; effect of the contract upon the trade, 281 ; description of Serro do Frio, and the Forbidden District, 284 ; Pombal's regulations for the District, 626 ; effect of these laws, 637 ; manner of working the mines, 639 ; effect of the system, 642 ; Tejuco the capital of the Demarcation, 824 ; diamond district in Mato Grosso, 841 ; curious particulars concerning the trade in diamonds from a representation by Lord Tyrawley, 891.

*Dias da Costa*, Ouvidor of Maranham, excommunicated by the Bishop, iii. 35 ; dies, 36.

*Diaz Paez Leme*, Fernando, pursues the search of Azevedo for mines, iii. 46 ; explores the country now called Minas Geraes, 47 ; his services and death, *ib.*

*Diaz*, Henrique, sent to ravage the Dutch possessions in Pernambuco, i. 575 ; recalled, ii. 5 ; marches to join Joam Fernandes, 74 ; his movements, 85 ; joins Fernandes after the battle of Tabocas, 121.

*Diaz*, Robeiro, offers to discover silver mines in Brazil, i. 358.

*Dirk*, the Dutch abbreviation for Theodorick, ii. 63, note. (See *Hoogstraten*.)

*Distillation of spirits*, measures for checking in Minas Geraes, iii. 149.

*Dobrizhoffer*, his exertions in civilizing the savages of Paraguay, iii. 420.

*Doce*, river, Tourinho's expedition up, i. 312 ; its two branches almost embrace the whole Captaincy of Minas Geraes, iii. 283.

*Domingos Jorge*, the Paulista, his expedition against the Negroes of the Palmares, iii. 25.

*Donatories* in Brazil, extinguished, iii. 555.

*Dorado*, (See *El Dorado*.)

*Dorados*, fish abounding in the Paraguay, i. 131.

- Doria*, Giuseppe, his intercourse with the English at Santos, i. 355.
- Drake*, effect of his hostilities in America, i. 355.
- Dramas*, religious, of the Indians, ii. 700.
- Drunkenness*, produced by snuff made from grains of the Yupa, i. 641.
- Druses*, of Syria, their mode of moulding the head, i. 657.
- Du Clerc*, leads a French squadron against the Rio de Janeiro, iii. 108; lands without opposition, 109; enters the city, 110; overcome by the Portugueze, 111; murdered, 113.
- Du Guay Trouin*, commands a French expedition to Rio de Janeiro, iii. 114; enters the harbour, 116; takes the city, 120; accepts its ransom, 122; fate of the squadron, 123.
- Ducks*, kept to devour crickets, i. 127.
- Duncane*, a shrub mentioned by Stedman, as poisonous to sheep and kine, i. 627.
- Dutch*, trade to the Orellana, i. 428; a vessel of theirs burnt by Teixeira, *ib.*; establishment of their West Indian Company, 433; a fleet equipped against Brazil, 440; St. Salvador taken, 441; they strengthen the city, 442; meeting of their troops, 450; they capitulate, *ib.*; difficulty of sending them to Europe, 451; a fleet arrives, 452; prepare an expedition against Pernambuco, 462; obtain possession of Olinda, 468; and Recife, 469; their distress, 474; expedition against Itamaraca, 476; send Patry with a fleet to Pernambuco, 477; attack Paraiba, 482; their unsuccessful attempt upon Rio Grande, *ib.*; Calabar deserts to them, 485; they send out commissaries, 487; assault the Portugueze camp, and are repulsed, 488; reduce Itamaraca, 489; unsuccessful attempt to besiege the camp, 490; reduce Rio Grande, 493; make allies among the savages, 495; attack Nazareth, 498; receive fresh reinforcements from Holland, 500; attack Paraiba, 501; take it, 504; the camp capitulates, 507; their nefarious conduct, 508; take Nazareth, 512; Nassau sent out as General, 528; take Porto Calvo, 530; operations on the San Francisco, 535; seek for mines, 537; deliberations on the seat of government, 540; drive the Portugueze from Segeripe, 541; take S. Jorge da Mina, 545; take Seara, 546; proceedings at Recife, 547; preparations against Bahia, 549; enter the bay, 551; take four of the forts, 553; open their batteries, 555; battle in the trenches, 557; their cruelty, 558; raise the siege, 559; the Company in Holland open the trade to Brazil, 561; arms given to the Captaincies, 563; state of them, 564; want of colonists, 565; Jews, 566; Savages, *ib.*; missionaries, 567; military force, *ib.*; Mauritias built, 569; four naval actions, 571; lay waste the Reconcave, 574; a truce of ten years concluded with Portugal, ii. 2; their treachery, 4; surprize Segeripe, 6; their expedition against Angola, 7; take Loanda, 10; expedition against the island of St. Thomas, 11; mortality among them, 13; expedition against Maranham, 17; Maciel permits them to land and occupy part of S. Luiz, *ib.*; they seize the citadel, 18; conquer the island and send Maciel away prisoner, 19; their expedition against Chili, 23; their tyranny in Maranham, 26; insurrection, 27; loss of fort Calvary, 28; reduced to act on the defensive, 31; their cruelty in consequence of Teixeira's success, 37; they receive reinforcements, 39; are defeated by the patriots, 41; evacuate Maranham, 45; and are cut off in Seara by the Indians, 46; numbers return to Holland with Nassau, 50; union proposed between the East and West India Companies, 51; embarrassment of the latter, 52; general distress in Pernambuco, 53; their insolence and misconduct, 58; deputation to Bahia, 61; measures against the priests and religioners in Pernambuco, 64; Fernandes Vieira accused before the Council, 67; insurrection of the Portugueze, 82; precautionary measures of the Council converted into means of extortion, 90; commencement of hostilities, 93; Massacre of the Portugueze at Cunhau, 104; advance of the Dutch army, 107; battle of Monte das Tabocas, 108; their retreat, 116; embassy to Bahia sent before the battle, 117; seize the women in the Varzea as hostages, 124; who are rescued by Fernandes, 125; Haus and Blaar made prisoners, 127; amount of their loss, 128; Olinda lost, 130; Nazareth delivered up by Hoogstraten, 131; Lichthart destroys the Portugueze squadron, 132; insurrection in Goyana, 134; and Paraiba, 136; they surrender Porto Calvo, 137; abandon Rio S. Francisco, 138; Recife invested, 141; preparations for defence, 142; desultory warfare, 145; treachery of deserters, 147; transactions at the Potengi, 152; Rhineberg defeated by Camaram, 156; distress in Recife, 158; attempt to intercept the convoy from the Potengi, 166; are defeated at S. Lourenço, 167; orders sent to the camp-masters to relin-

- quish Pernambuco to them, 169; state of negotiations, 171; defence of Itamaraca, 177; remove their Indians, *ib.*; famine in Recife, 179; a fleet arrives from Holland, 180; negotiations, 182; Schoppe returns to Brazil, 184; they propose to give no quarter, 186; Hinderson sent to the Rio S. Francisco, 189; Recife cannonaded by the Portuguese, 192; operations in the Reconcave, 195; are defeated at Guararapes, 203; win the Asseca battery, 205; lay waste the Reconcave, 206; Angola lost, 211; negotiations in Holland, 212; their demands, *ib.*; second battle of Guararapes, 229; war with England, 234; Recife besieged and captured, 239; a fleet sent to the Tagus, 244; operations on the coast of Portugal, 246; peace, 249; they land heretical papers in South America, 293; their attempt in the Orellana, 450; their jealousy of the French in Brazil, 648; Pernambuco called by them New Holland, 651; their zeal for religion, 653; improvements introduced by them, 655; the climate injurious to their women and children, 656; few marriages between them and the Portuguese, 658; they acknowledge their misconduct in Brazil, 697; what became of their settlers when finally ejected from Brazil, 710.
- Duranton*, (perhaps Dorrington) note on his emigration to Brazil, ii. 698.
- Du Tertre*, cited respecting the Dutch settlers ejected from Brazil, ii. 710.
- Duwy*, the Tapuya Chieftain, exacts a peace-offering for the murder of Jacob Rabbi, ii. 179.
- E.**
- Echauri*, Martin de, appointed Governor of Paraguay, iii. 245.
- Eclipse*, mode employed by Gumilla to explain that phenomenon to the savages, i. 647.
- Ega*, town of, on the Tefé, iii. 704.
- El Dorado*, expedition of Gonzalo Pizarro in search of, i. 78; lure of, diverts English adventurers from Brazil, 371; origin of the fable, 372; expedition from Brazil in search of, 375.
- Embira*, plant, its uses in Brazil, i. 321.
- Emboabas*, Casal's explanation of the word, iii. 885.
- Emerald mines*, remains of, at Bahia, i. 323.
- Encabellados*, Indians, met with on Orellana's voyage, i. 87; Mission from Quito to those on the Ahuarico, 581; proceedings of Teixeira among them, 586.
- Encomienda*, system, in Paraguay, ii. 259; regulations of Alfaro respecting, 272.
- Encomiendas*, Las Casas cited respecting, ii. 699.
- Engenhos*, in Brazil, state of, in the seventeenth century, ii. 674; number of Negroes, *ib.*; cruel treatment of them, 675; in Bahia, iii. 800.
- England*, her first intercourse with Brazil, i. 352; Fenton's expedition, 355; commencement of hostilities, *ib.*; Withrington's expedition, 356; Cavendish's expedition, 359; Lancaster's, 364; Raleigh's fable of El Dorado, 371; England at war with Holland, ii. 235; her interference between Portugal and Holland, 249; final settlement of peace, *ib.*; her designs upon South America cause apprehensions in Brazil, iii. 131; arrangement with Spain, called the *assiento*, 135; war with Spain, 299; the factory at Lisbon affected by the monopolies of the Brazil Companies, 550; defeat of an English and Portuguese squadron before Colonia, 560; England appealed to concerning the Rio Grande, 600; expedition against Buenos Ayres, 694; reason why she was interested in obtaining the restitution of Nova Colonia, 889.
- English*, their attempts in Para, i. 578; their fleet too late to blockade the armament of Du Guay Trouin, in Brest, 115; were at a loss to divine the object of his expedition, 882.
- Eoban*, the poet, notice on, i. 635.
- Equestrian tribes* of South America, iii. 377, 415; their ravages in the Spanish settlements, 437.
- Ermida*, or chapel, founded on the Morro de S. Paulo, ii. 560.
- Eschwege*, Colonel von, his remark on an earthquake in Brazil, iii. 840.
- Espirito Santo*, Captaincy of, i. 38; ravaged by the Tamoyos, 286; state of, in 1582, 326; repulse of the English at, 363; state of that district in the seventeenth century, ii. 665; Campos dos Goiatacazes, *ib.*; first gold from Minas Geraes exhibited in, iii. 49; state of the Captaincy, 810; Porto de Sousa, *ib.*; Villa Velha, 811; Villa Nova d'Almeida, 812.
- Estancias*, or grazing estates in Paraguay, their average extent, iii. 423.
- Estolica*, or throwing-stick, of the tribes on the Orellana, i. 620.
- Etoaca*, footsteps of St. Thomas at, i. 640.
- Europe*, effects of the introduction of cattle from, into Brazil, iii. 374.
- Exaltacion de S. Cruz*, on the Mamore, some of the Portuguese in Manoel de Lima's party

proceed to, iii. 332; their return to Mato Grosso, 343.

*Explosions* held to be a sign of precious stones, i. 658.

*Extraviadores* (smugglers), an understanding between them and the contractors for diamonds, before the Government took the mines into its own hands, iii. 824, *note*.

**F.**

*Fabro*, Fernando, charged with the expedition against the Jesuit college of Cordoba, iii. 609.

*Faca de ponte*, a weapon commonly worn in Brazil, iii. 320, *note*.

*Fagundes*, character of, ii. 91.

*Falmouth*, seizure of diamonds at, and representation of the merchants on that subject, iii. 891.

*Faro*, D. Sancho de, Conde do Vimieiro, Governor-General of Brazil, iii. 152.

*Faro*, town of, on the left bank of the Orellana, iii. 730.

*Fazendas*, state of those in Piahy, iii. 755.

*Fazendeiros*, wholesale graziers, iii. 867.

*Feitoza*, family of, outrages committed by, in Brazil, iii. 778; the Chief apprehended and sent to Lisbon, 779.

*Felipe II.* of Spain, offers Brazil to the Duke of Braganza, i. 315.

*Fenton*, Edward, his expedition to Brazil, i. 354.

*Ferdinand VI.* character of him and his Queen, iii. 442; concludes the Treaty of Limits, 443; cedes seven Reductions to Portugal, 448; his reasons for ordering the inhabitants to remove, 449.

*Fernam Noronha*, isle of, occupied by Cornelis Jol, i. 457; attempt of the French East India Company to occupy, iii. 300; description of the isle, 302.

*Fernandes*, Balthazar, Capitam Mor of Maranham, his indecision during the discontents, ii. 606; imprisoned by the insurgents, 612.

*Fernandes Vieira*, Joam, rise of, ii. 65; his liberality, 66; he is accused before the Council, 67; prepares his countrymen for insurrection, 68; opens his project to Vidal, 69; his representations to the Governor-General, 71; declares his intentions, 74; appointed General and Governor during the insurrection, 75; some of the Portuguese seek to deter him, *ib.*; and to make Cardozo return to Bahia, 76; the Governor promises to assist him, 79; his preparations, 80; plans a massacre of the leading men among the Dutch, 81; they seek

to entrap him, 83; he takes to the woods, 85; summons the people to take arms, 89; money offered to him by the Dutch Council, 90; commencement of hostilities, 93; his movements, 95; crosses the Tapicura in sight of the enemy, 96; discontents in his army, 97; want of medical aid, 99; families of the insurgents expelled by the Dutch, 100; his counter-edict, 103; post at Monte das Tabocas, 104; murmurs in the camp, 106; battle, 108; marches to meet the reinforcements from Bahia, 121; his interview with Vidal, 122; marches to rescue the women seized as hostages in the Varzea, 124; defeats the Dutch at Casas de Dona Ana, 125; encamps before Recife, 141; attempt upon Itamaraca, 143; his mistrust of the Dutch deserters, 148; vigorous war of outposts, 160; secures the ports of Nazareth and Tamandare, 165; travels round the province to solicit donations, *ib.*; orders arrive on his return, for Pernambuco to be relinquished to the Dutch, 169; he determines to persist in the war, 170; attempt made to assassinate him, 175; his letter to the Dutch, respecting the insurrection, 186; arrival of Barreto, 199; troops called in, and operations contracted, 201; victory at Guararapes, 203; wounded in the second battle, 230; operations concerted with the Brazil fleet, 236; conducts the siege of Recife, 239; takes possession of the city, 241.

*Fernandez*, D. Andre, Bishop of Japan, favours Vieyra, ii. 517; his death, 532.

*Fernandez*, Antonio, employed to murder Calabar, i. 517.

*Fernandez*, Juan Patricio, cited respecting the Chiquitos, i. 334, *note*.

*Fernandez*, Pedro, cited on Cabeza de Vaca's transactions in Paraguay, i. 153.

*Ferreiro*, or the Blacksmith, a small bird so named in Brazil, ii. 287.

*Ferrol*, M. de, Governor of Cayenne, his dispute with the Portuguese, iii. 29.

*Fevers*, cold affusion used by the Brazilian savages in, i. 647.

*Figen*, the title of the elders among the Guaycurus, iii. 387.

*Figueiredo*, Andre Diaz de, arrested for an attempt to assassinate the Governor of Pernambuco, iii. 89.

*Figueyredo*, Governor of Rio Grande do Sul, fixes on Portalegre as its capital, iii. 865.

*Filds*, Thomas, a Scotch Jesuit, sent from Brazil to Paraguay, ii. 252.

- Filgueira*, Manoel Dias, his house pillaged by the insurgents at Bahia, iii. 127.
- Firebrands*, a necessary precaution against wild beasts, i. 639.
- Flax*, plants affording a substitute for, in Pernambuco, iii. 789.
- Fleckno*, his description of Rio de Janeiro in 1648, ii. 667, *note*; note on his travels, 713; adduces a curious proof of the truth of the Catholic religion, 717.
- Fleury*, Cardinal, his remark on the correspondence respecting Colonia, iii. 291, *note*.
- Flies*, the curse of Paraguay, iii. 376.
- Flores de Valdes*, expels the French from Parai-ba, i. 351.
- Florida Blanca*, Count, (D. Joseph Moniño) minister of Spain, sends an armament against Brazil, iii. 644.
- Forasteiros*, in the Minas Geraes, jealousy between them and the Paulistas, iii. 73; they chuse Manoel Nunes for their head, 74; civil war, 76; repulse the Paulistas at the Rio das Mortes, 84.
- Forbidden District of Diamonds*, described, iii. 284. (See *Diamonds*.)
- Forbidden District in Goyaz*, iii. 836.
- Forte do Principe da Beira*, the S. Rosa of the Jesuits, iii. 841.
- France*, expedition from, to Maranham, i. 392; proposes to Spain to partition the Portuguese dominions, iii. 296; the French East India Company seek to occupy Fernam de Noronha, 300; engaged with Spain in alliance against England, 557; revolutionary war, 686; treaty of Madrid, between her and Portugal, 691. (See *French*.)
- Fray*, Roger, his attempt to establish a colony among the Tocujos, i. 579.
- Freguezias*, or parish-churches, number of, in the Reconcave, i. 318.
- Freire*, Brito, admiral of the Brazil fleet, ii. 236.
- French*, begin to trade to Brazil, i. 28; their expedition under Villegagnon to Brazil, 270; name the country France Antarctique, 272; expedition of Mem de Sa against them, 279; their works demolished, 280; finally defeated at Rio de Janeiro, 301; trade to Rio Real, 314; their treachery, 413; three of Jeronymo Albuquerque's ships taken by them, 415; invest the Portuguese, 417; are defeated, 418; treaty, 420; St. Louis unconditionally surrendered, 426; the French in Brazil, jealous of the Dutch, ii. 648; establish themselves at Cayenne, iii. 14; they trespass on the Portuguese territory, 15; dispute of the Governor of Cayenne with the Portuguese, 29; seize the fort of Cabo do Norte, 30; the Portuguese retake it, 31; expedition to Rio de Janeiro, under Du Clerc, 109; they enter the city, 110; the Portuguese overpower them, 111; prepare a second expedition under Du Guay Trouin, 114; enter the harbour of the Rio, 116; take and pillage the city, 120; it is ransomed, 122; fate of their squadron, 123; marauding expedition under Cassar, 131; territorial claims in South America renounced in favour of Portugal at Utrecht, 132; contribution raised by them at the Rio, 888; their unwillingness to relinquish the Orellana, *ib.*
- Freyre de Andrada*, Gomes, appointed Governor of Maranham, ii. 616; takes out with him persons connected with that province, 617; an insufficient force allotted to him, 618; court intrigues against him, 619; requires discretionary powers, 621; arrives at Maranham, 622; obtains information from the city, 623; attempts made to dissuade him from landing, 625; surprises the fort, and enters the city without resistance, 626; orders Beckman and other prisoners for trial, 629; interview of Beckman's wife and daughters with him, 630; restores to them his property after his execution, *ib.*; his measures at Maranham, iii. 1; sends an expedition against the savages on the Meary, 3; reforms the abuses of his predecessors, 5; convinces the Bishop of his imprudence, 6; his measures against the intrusions of the French, 16; is superseded, *ib.*; his spirited reply to the French minister at Lisbon, 32; removed from the government of Rio de Janeiro to that of Minas Geraes, 268; appointed to the united governments of the Rio and Minas Geraes, 304; cession of the seven reductions in the treaty of limits imputed to him, 450; advances to the Jacuy against the insurgent Guaranies, 470; makes a truce and retires, 471; second campaign, 476; junction with the Spaniards, 477; after the submission of the Guaranies, refuses to take possession of the ceded country, 497.
- Fritz*, Samuel, a German Jesuit, produced the first authentic map of the Orellana, iii. 142.
- Funchal*, the native place of Joam Fernandes Vieira, ii. 697.
- Furtado*, Jeronymo, succeeds Vidal as Governor of Pernambuco, ii. 555; insurrection against him, 556; sent prisoner to Lisbon, 557.



*Furtar, Arte de*, the author of, cited, on a mode of roguery in Brazil, ii. 708.

## G.

- Gaeta*, a proverbial simile derived from his cow, iii. 374.
- Gamellas*, name given to the northern tribes in Maranham, iii. 746.
- Garassu*, siege of, i. 46; surprised and sacked by Calabar, 485; reoccupied by the Portugueze, but abandoned, 490; fortified by the Portugueze, ii. 144.
- Garay*, Juan de, sent from Asumpcion to colonize in the direction of Tucuman, i. 346; conducts an expedition to reestablish Buenos Ayres, 348, slain, *ib.*
- Garay*, D. Juan de, assists in subduing the tribes on the lake Ybera, ii. 325.
- Garcia*, Diego, his voyage, i. 54.
- Garcia*, the Portugueze adventurer, i. 130; farther accounts of, 136; some of his followers discovered, 149, 150.
- Garcia Ros*, D. Balthazar, instructed to reestablish Diego de los Reyes in Paraguay, iii. 215; goes to Corrientes, 217; returns to Buenos Ayres, *ib.*; marches against Asumpcion, 223; Antequera marches against him, 225; he flies to Buenos Ayres, 227.
- Garoupa Fishery*, at Porto Seguro, iii. 809.
- Gasca*, Pedro de la, President of Peru, his secret agreement with Yrala, i. 169.
- Gectinhonha*, river, its course, iii. 284; renowned for its riches in gold and diamonds, 285.
- George I.* interview of Portugueze ministers with, on his way through Holland, iii. 139.
- Gerunas*, tribe of, on the Orellana, expedition against, iii. 7.
- Ginger*, prohibited in Brazil, i. 320.
- Ginipape*, or Mapau, river, i. 613.
- Giraldes*, Francisco, Governor of Brazil, i. 357; superseded by Francisco de Sousa, 358.
- Goarazes*, sea-fowl so called, i. 183.
- Goaynazes*, account of the, i. 34.
- Goaytacazes*, account of the, i. 37.
- Goes*, Pedro de, his expedition to Paraiba, i. 37; captain of the fleet which took Don Thome de Sousa to Brazil, i. 213.
- Goitacazes*, Campos dos, by what tribes inhabited, ii. 665; peace made with them, iii. 599.
- Goitres*, not known in some countries where the people have almost nothing but snow water, iii. 898.
- Gold*, of Minas Geraes, first exhibited in Espirito Santo, iii. 49; in Brazil, fraudulently debased, 193; state of the mines, 826.
- Gold-mines*, in Maranham, expedition in search of, ii. 452.
- Gomara*, the old translator of, records an instance of the contagious spirit of adventure to the West Indies, i. 628.
- Gomes Lisboa*, Manoel, his house sacked by the insurgents at Bahia, iii. 127.
- Gonzales*, F. Roque, forms a settlement at Itapua, ii. 279; goes to Buenos Ayres with some Guaranies, 285; invested with new powers, enters the Serra de Tapé, 286; murdered by the Caaroans, 294; honours of martyrdom paid to him, 298.
- Good Friday*, how observed by the Moxos Indians, ii. 706.
- Goyambira*, tree, its use among the Tupi tribes, i. 244.
- Goyana*, insurrection in, ii. 134.
- Goyaz*, first explored by Manoel Correa, iii. 305; first settlement made by Bartholomeu Bueno, *ib.*; the colony flourishes, 307; made a Captaincy, 308; communication opened with, 309; the laws of Portugal enforced in, 556; affairs of, 596; a diamond demarcation in, 625; route from, to Para, by the Araguaya, explored, 676; extent and boundaries of the Captaincy, 833; state of the Mines, 835; Forbidden District, 836; revenues, 837.
- Gram*, Luis de, appointed Provincial of Brazil, i. 262; becomes sole Provincial on the retirement of Nobrega, 294.
- Grillo*, (a ground-cricket) saves the ships of Cabeza de Vaca, i. 105.
- Grubs* used by the Indians for food, i. 110.
- Guamos*, tribe of, on the Orinoco, their custom of blood-letting, iii. 894.
- Guanas*, tribe of, in Paraguay, ii. 373.
- Guapiaras*, a term of the miners in Brazil, iii. 826.
- Guapore*, river, its source in the Campos dos Parecis, iii. 312; voyage of Felix de Lima, and his adventures down it, 313; intercourse with the Indians, 315; settlement of some Portugueze on Ilha Grande in that river, 349.
- Guarana*, a medicinal preparation of the Maues tribe, iii. 728.
- Guaranies*, expel the Spaniards from the Plata, i. 56; tribe of, found by Cabeza de Vaca, 107; tribe of, near Asumpcion, their mode of killing a captive, 116; their expedition towards Peru, 140; Guarannies, on the Parana, call on Yrala for protection, 331; insurrection of, 337; exertions of the Jesuit Lorenzana among, ii.

- 270 ; their language that of the Reductions in Paraguay, 345 ; the most numerous tribe of the Reductions, ii. 366 ; collected in defence of the Jesuits against the Bishop, 412 ; capture a shipwrecked crew of Portuguese, 574 ; a force raised against the Portuguese, 576 ; they are deceived and slaughtered by Antequera, iii. 226 ; the Guaraniens of the seven ceded Reductions, ordered to remove, 449 ; places sought for new settlements, 452 ; the removal precipitated by the Spanish commissioners, 454 ; insurrection at S. Nicolas, 455 ; at S. Miguel, 456 ; their appeal to the Spanish Governor, 458 ; compel a party of the commissioners to retire, 461 ; hostilities on the Rio Pardo, 464 ; capture and escape of Sepe Tyarayu, 466 ; advance and retreat of the Spaniards, 467 ; advance of Gomes Freyre, 469 ; who makes a truce and retires, 471 ; second campaign, 475 ; their inactivity, 478 ; slaughter of, at Caibata, 482 ; they still continue under arms, 484 ; abandon the passage of the Chiriaby, 491 ; town of S. Miguel destroyed, 495 ; they submit, *ib.* ; the greater number take to the woods, 496 ; expulsion of the others, 497.
- Guarani*, attempt made to open a communication from, to the Chiquito Reductions, by the Paraguay, iii. 173.
- Guarani Reductions*, state of, before the expulsion of the Spanish Jesuits, iii. 604 ; delivered up to the Viceroy, 613 ; new system of government in, 614 ; some of the Guaraniens fly into Brazil, 616 ; state of the Reductions, iii. 687.
- Guarapes*, battle of, ii. 203 ; second battle of, 229.
- Guaxenduba*, arrival of Jeronymo Albuquerque at, i. 411.
- Guaycurus*, tribe of, i. 117 ; hostilities of Cabeza de Vaca against, 119 ; their courage 121 ; peace made with them, 124 ; a mother among them rears only one child, 631 ; their alliance with the Payaguas, iii. 380 ; they fall upon the Portuguese, 381, the latter seek for peace, 384 ; practice of abortion among this tribe, *ib.* ; their fashions and habitations, 385 ; their degrees of rank, 387 ; female boxing matches 388 ; different language for married and single, 389 ; haughtiness of their nation, 390 ; their funerals, 391 ; rupture between them and the Payaguas, 617 ; their treachery, 658 ; make peace with the Spaniards of Paraguay, 661 ; with the Portuguese, 662 ; their present state, 664 ; their women, 672.
- Guayra*, settlement formed in, i. 331 ; settlement of Jesuits in, ii. 265 ; first reduction, 266 ; the Jesuits compelled to evacuate, ii. 313.
- Guazu*, S. Ignatius, Reduction of, superintended by Gonzales de Santa Cruz, ii. 279.
- Guazu, Wassu, Bussu*, and other different forms of the Tupi word signifying great, iii. 48.
- Guenbe*, its filaments used for cordage on the Paraguay, iii. 175 ; *note*.
- Guerens*, tribe of, infest Bahia and the adjoining provinces, ii. 562 ; destruction of, 566.
- Guiana*, attempts of various nations to colonize in, iii. 11.
- Guinea-grass*, (*panicum altissimum*) proposed to be introduced into Pernambuco, iii. 790.
- Gumanime*, Monardes cited respecting, i. 625.
- Gum elastic*, of the Itatines in Brazil, i. 340 ; obtained from the Omaguas, i. 589.
- Gurupa*, once considered the key of the Orellana, iii. 736.
- Gurupy*, in Para, iii. 739.
- Gypsies*, in Pernambuco, iii. 787.

## H.

- Hammock*, use of among the Indians, i. 634.
- Hans Stade*. (See *Stade*.)
- Harcourt*, Robert, claims all between the Orellana and the Orinoco for England, iii. 12, extract from the dedication to his voyage, 883.
- Hard heads*, of the Indians, i. 630.
- Haus*, marches against the Portuguese insurgents, ii. 94 ; Battle of Monti das Tabocas, 108 ; made prisoner by Fernandes, 127.
- Hawkins*, William, mentioned as the first English trader to Brazil, i. 352.
- Hayti*, knowledge of herbary in, said to have perished with the old inhabitants, i. 647.
- Heliodorus*, a friend of Hans Stade in Brazil, i. 182.
- Hemp*, plants affording a substitute for, in Pernambuco, iii. 789.
- Henrick*, Baldwin, arrives at St. Salvador with the Dutch fleet, i. 452.
- Henrique*, Cardinal, his imbecile government, i. 311.
- Herkmann*, succeeds Brouwer, in command of the expedition against Chili, ii. 25.
- Herdsmen*, Spanish, in Paraguay, their manners, iii. 421 ; their furniture and food, 423 ; employments, 424 ; drinking-houses, 425 ; state of religion, 426.
- Herrera* cited on the skill of the savages in archery, i. 636.

*Herrera, J. F. de la Riva*, appointed to one of the new governments of the reductions, iii. 614.

*Hervas, Francisco*, with a party of Jesuits ascends the Paraguay, iii. 174; attached to the Payaguas, 175; peace made with them broken, 177.

*Heyne, Peter*, admiral of the Dutch expedition against Brazil, i. 440; his expedition against Angola, 444; his exploit at Bahia, 456.

*Hides*, from Buenos Ayres, first sent to Europe, i. 349; notice on the early importation of, from Brazil, 649.

*Hierocracy* of the Jesuits in Paraguay, ii. 337.

*Hinderson*, sent to the R. S. Francisco, ii. 188.

*Hinojosa, Gregorio de*, Governor of Paraguay, his dispute with the bishop, Cardenas, ii. 392; is excommunicated, 393; absolved, 394; fresh contests, 395; his outrage against Pedro Cardenas, 396; is excommunicated with his agents, *ib.*; reconciled and again excommunicated, 401; submits and pays the fine, 404; again excommunicated, 405; his duplicity, 411; goes with a force of Guaranies to seize the bishop, 413; on his promise to submit sends back the force, 416; his government expires, 429.

*Hocheri*, title of Chief among the Abipones, iii. 409.

*Holland*, establishment of a West Indian Company in, i. 438; effects there, of the losses in Brazil, 454; state of the Company in Brazil after Nassau's recall, 51; negotiations with Portugal, 172, 182, 212, 232; engaged in war with England, 284; (See *Dutch*.)

*Hoogstraten, Dirk van*, a Dutch deputy, offers his services to the Portuguese, ii. 63; sent on an embassy to Bahia, 117; delivers up Nazareth, 131.

*Horn, Cape*, first passage of, ii. 25.

*Horses*, rapid multiplication of in Paraguay, iii. 376; the use of, learned by the Mbayas, 378; great numbers of wild ones in Paraguay, 419; different species of, 420, *note*.

*Horticulture*, improvement of in Pernambuco, iii. 788.

*Hyger, or Bore*, off the river Meary, i. 7; between Macapa and the North Cape, iii. 897.

*Iagoanharo*, killed at Piratininza, i. 285.

*Ibañez*, his remark on the line of demarcation, iii. 445.

*Ibiapaba, Serra de*, attempt of Coelho upon, i. 376; Jesuits at, 383; arrival of missionaries at, ii. 514; visit of Vieyra to, 527; copper found in, iii. 760.

## I.

*Iça, river*, its source, and junction with the Orellana, i. 591.

*Idol*, description of one in the isle of S. Sebastian, from Roggewein's voyage, iii. 898.

*Idols*, of the tribes on the Orellana, i. 620.

*Igarape merim, S. Antonio do*, population of that town in 1784, iii. 738.

*Igarapes*, natural canals in Brazil, iii. 737.

*Ignacio*, a Christian Indian, guides the party of Manoel de Lima down the Guapore, iii. 320.

*Ilha Grande*, its population in the seventeenth century, ii. 668; situation in the bay of Angra dos Reyes, iii. 818; its extent and population, *ib.*

*Ilha Grande*, in the Guapore, settlement of Portuguese on, iii. 348.

*Ilha dos Joanes*, its population in 1784, iii. 739.

*Ilheos*, Captaincy of the, i. 40; the Aymores pacified at, by Domingos Rodriguez, 387; progress of, in the seventeenth century, ii. 663; its inland navigation, *ib.*; state of the Captaincy of, iii. 803; interior still possessed by savages, 804; town of Ilheos, 805.

*Imbuzeiro*, a remarkable tree in Brazil, iii. 757.

*Immensa Pastorum*, bull, published, iii. 511.

*Indians*, their custom of flattening their heads, i. 657; laws respecting the slavery of, ii. 453; examination of the captives at Belem, 502; villainy of the Captains and Judges, 503; new edicts respecting, 591; suspended by Sequeira, 592; slavery of, again abolished in Brazil, 603; mortality among, 638; their horror of slavery, 639; the colonists depend upon their labour, 642; Pernetty cited respecting their unclean odour, 700; their improved condition, iii. 33; discovery of Mines in Brazil not injurious to them, 51; become beef-eaters, 377; effect of Pombal's regulations concerning them, 697; ill consequences of the Demarcation to them, 698; their miserable state in many places, 700; number kept up by fugitive hordes, 701; views of Pombal with respect to the, 512; law for the abolishment of slavery, 513; Pombal's regulations concerning them, 522; tribes of, on the Tefé, their mode of debauch with the leaves of the Ipadu, 705; spotted Indians, 706; state of those in Seara, 760; reduction of the last wild tribes of Pernambuco, 788; diminution of their numbers in the Spanish Viceroyalties, 885.

*Inhuma*, the beak of that bird an antidote to venom, iii. 357.  
*Inoculation* introduced into Para, iii. 364.  
*Insects*, plague of, during Acuña's voyage on the Orellana, i. 618; precautions for protecting the skin from, 659.  
*Ipadu*, shrub, debauchery practised by the Indians with its leaves, iii. 705.  
*Ipajuca*, S. Lourenço de, retreat of the Dutch to, after the battle of Monte das Tabocas, ii. 116.  
*Iperoyg*, negociations of the Portugueze with the Tamoyos at, i. 287; peace concluded, 293.  
*Iron*, in Maranham, ii. 636.  
*Itagybe*, a leader of the Tabayares, i. 45.  
*Itamaraca*, attempt of Fernandes upon, ii. 143; second enterprize against, 176; expedition of the Dutch against, 476; reduced by the Dutch, i. 489; vaccination introduced there, proves infectious, iii. 898.  
*Itanhaem*, Portugueze settlement of, i. 179.  
*Itaparica*, isle of, the Aymores stationed in, i. 386.  
*Itapicurú river*, an important channel of commerce in Maranham, iii. 748.  
*Itatines*, settlement of, i. 339; character of the tribe, 340; Jesuit reductions found among them in the Tapé, ii. 316.  
*Itinerancy*, deliberations among the Jesuits concerning, ii. 256.  
*Ito-ho*, an idol of the Tucunas, i. 590.  
*Iwara Pemme*, a weapon of the Tupinambas, i. 183.

## J.

*Jacaranda*, or *holy wood*, ii. 357.  
*Jacepo-caya*, inner rind of, a substitute for hemp, iii. 352.  
*Jacobina*, mines of, discovered, iii. 150.  
*Jacob*, Rabbi, cited respecting the Tapuyas, i. 380, *note*; murdered, ii. 179.  
*Jacobina*, comarca of, iii. 802; town of, *ib.*  
*Jagoarari*, an Indian Chief, his fidelity to the Portugueze, i. 494.  
*James I.* of England, his grant of territory in South America to Robert Harcourt, iii. 12.  
*Jandicis*, tribe of, harrass the Portugueze, i. 495.  
*Janeiro*, Rio de, expedition of Villegagnon to, i. 271; the French works demolished by the Portugueze, 280; the seat of the new Government on the division of Brazil, 311; again made subordinate to Bahia, 315. (See *Rio de Janeiro*.)  
*Jangada*, or raft used in Brazil, i. 413.  
*Japan*, Bishop of, his death, ii. 232.  
*Japi*, Wasu, Chief of the Maranham Tupinambas, his conference with the French adventurers, i. 397.  
*Japura*, river, settlements on, iii. 719.  
*Jataiz*, fruit and bark of, their uses, iii. 255.  
*Jauru*, river, observations on the Salt Lake near it, iii. 892.  
*Jenipapo*, juice of, used for staining the body black, i. 644.  
*Jericoacoara*, Parcel de, i. 401; arrival of Jeronymo Albuquerque at, 405.  
*Jesuits*, when first sent to America, i. 213; a mission appointed, 214; their conduct, 217; their conduct towards the savages, 252; martyrdom of forty, on their voyage to Brazil, 308; miracles attending the martyrdom, 309; their success among the natives along the coast of Brazil, 389; why few old men in their Company, 645; invited into Paraguay, ii. 252; college founded at Asumpcion, 254; deliberations concerning itinerancy, 256; attempts made to dispossess them of their college, 258; unpopular, for opposing the enslaving of the Indians, 261; empowered to act on their own system, 263; settlement in Guayra, 264; found the first Reduction, 267; miracles, 268; first of the Parana Reductions founded, 270; a visitor arrives from Spain, 271; introduces a new form of oppression, 273; effect of their preaching in Asumpcion, 274; a miracle, 276; the Provincial censured for admitting men indiscriminately into the order, 278; opposition to them, 280; government of Paraguay and the Plata separated, 283; they enter the Tapé, 286; Pindobe, a Chief, puts himself under their protection, 289; conversion of the Chief Tayaoba, 290; they enter the Caro, 293; confederacy against them, *ib.*; defeated, 297; their growing power, 299; enmity of the Paulistas, 308; who attack the Reductions, 309; effect of these ravages, 312; the Jesuits compelled to evacuate Guayra, 313; driven from their settlements on the Tapé, 318; settle their converts between the Parana and the Uruguay, 321; send representations to Madrid and Rome, 322; tumults in Brazil against them, 325; evil consequences to their settlements in Paraguay from the Braganzan revolution, 329; celebration of their secular year, 331; their system in Paraguay, 333; state of property in the Reductions, 335; hierocracy, 337; plan of the towns, 339; churches, 341; discipline, 343; education and employment of

children, 344 ; music, 346 ; dancing, 347 ; sacred dramas, *ib.* ; festivals, 348 ; employment of women, 349 ; dress, 351 ; punishments, 352 ; system of inspection, 353 ; intercourse with the Spaniards, 355 ; *matté*, or herb of Paraguay, 356 ; trees cultivated by the Jesuits, 359 ; the system suggested by what Anchieta and Nobrega had done in Brazil, 360 ; discomforts and dangers to which the missionaries were exposed, 364 ; tribes from which the Reductions were formed, 366 ; language, 377 ; difficulty respecting marriage, 379 ; enmity of Cardenas, Bishop of Paraguay, 407 ; his endeavours to expel them from Asumpcion, 409 ; Guaranies collected in their defence, 412 ; their party depose the Bishop from his see and deport him, 419 ; charges exhibited against them by the Bishop, 421 ; accused of working gold mines for their own benefit, 422 ; expelled from Asumpcion, 434 ; their property confiscated, 436 ; chuse two judge conservators, 437 ; sentence passed on the Bishop, 441 ; charge of heresy against them, 443 ; examined, 445 ; fresh reports of mines in Uruguay, 447 ; their success in Maranham, 507 ; expedition up the Tocantins, 508 ; outrage against them at Curupa, 510 ; remonstrance of the chamber of Belem against their system, 528 ; Vieyra's reply, 529 ; insurrection at Belem, seizure and expulsion of Vieyra, 536 ; Jesuits separated from Maranham, 537 ; their restoration effected by Sequeira, 546 ; deprived of their temporal authority in Maranham, 590 ; restored to all their former power, 602 ; their second expulsion, 613 ; audacious fables propagated by them in Brazil, 682 ; their desire to keep their converts in ignorance, 701 ; progress of the Spanish Jesuits, *iii.* 162 ; opposition made by the slave traders, 168 ; individuals from all nations in their society, *ib. note* ; the Chiriguana missions abandoned, 173 ; ascent of the Paraguay, to open a communication between the Guarani and the Chiquito missions, 174 ; the party attacked by the Payaguas, 175 ; peace made with them and broken, 177 ; second attempt from the side of the Chiquitos, 178 ; F. Cavallero goes among the Manicicas, 180 ; mythology of this people as described by these missionaries, 181 ; falsehoods, 184 ; martyrdom of Cavallero, 191 ; disgrace brought on them by this romance, 192 ; second expedition up the Paraguay, 193 ; attempt by the Pilcomayo, 195 ; frustrated, 197 ; missions among the Moxos, 198 ;

labours of Baraza, *ib.* ; his martyrdom, 208 ; expelled from Asumpcion, 224 ; restored, 232 ; protected by Barreyro, 236 ; again expelled, 239 ; restored, 245 ; their disputes with the Carmelites, 366 ; their unpopularity, *ib.* ; system of the Aldeas, 368 ; chain of missions throughout Brazil and the adjoining countries, 372 ; pacify the Abipones, 440 ; remonstrate against the cession of the seven Reductions in the treaty of limits, 451 ; resistance to their authority in those Reductions, 455 ; their perilous situation, 460 ; offer to resign their authority in the Reductions, 463 ; their hopes to procure a revocation of the treaty, 472 ; efforts of their enemies, 473 ; inquiry of Zeballos into their conduct, 499 ; their entire acquittal, 501 ; enmity of Pombal towards, 504 ; conduct of his brother Mendonça Furtado in Maranham, 507 ; accusations against them, 509 ; falsehood of the charges, 510 ; fresh accusations against them, 517 ; send home a memorial against the Governor, 518 ; charges against them presented to the Pope, 536 ; a visitor and reformers of the Company appointed, 537 ; condemned as accomplices in the plot for assassinating the King of Portugal, 541 ; they are deported from Maranham and Para, *ib.* ; their fate, 546 ; state of the Spanish Reductions, 604 ; improvements introduced by them, 606 ; outcry against the Company, 607 ; orders for their expulsion, 608 ; seized in the college of Cordoba, 609 ; destruction of their papers, 610 ; cruel treatment of the missionaries, 611 ; sent to Italy, 613 ; number of expelled from all the Spanish Indies, 614, *note* ; their calumnies against the Paulistas, *iii.* 890.

*Jews*, Portuguese, in Brazil, *i.* 566.

*Joam III.* desires the conversion of the Brazilian savages, *i.* 213 ; his death, 268.

*Joam IV.* proclaimed King of Portugal, *i.* 576 ; orders Pernambuco to be relinquished to the Dutch, *ii.* 169 ; motive for those orders, 173 ; audience of Antonio Vieyra with, 195 ; death of, 243 ; renews the abolition of slavery among the Indians, 455 ; appoints Vieyra his preacher, 459 ; prevents his sailing to Maranham, 461 ; repents the permission afterward given, 464 ; Vieyra's first letter to him, 468 ; another letter of advice, 486 ; interview of Vieyra with him, 491 ; his wish was to keep Vieyra in Portugal, 498 ; important paper found in his secret cabinet, 719.

*Joam V.* his accession, *iii.* 70.

- Joanes*, Ilha dos, its situation, ii. 518; unsuccessful war of the Portuguese against the islanders, 519; Vieyra treats with them, 522; ceremonies of their submission, 524.
- Jozé*, King, death of, iii. 655.
- Jol*, Cornelis, occupies the isle of Fernam Noronha, i. 457; expedition of, 562; dispatched against Angola, ii. 8; against the island of S. Thomas, 11.
- Juiz do Povo*, office of, abolished at Bahia, iii. 130.
- Jupura*, river, or Gran Caqueta, i. 594.
- Jurimauas*, tribe and territory of, i. 596.
- Juru-mirim*, a name given by the Carijos to the island of S. Catharina, iii. 647.
- Juripariguazu*, the great Devil of the Tapuyas, disappoints Jeronymo Albuquerque, i. 406.
- Jurupariporacitana*, on the Rio Negro, iii. 715.

## K.

- Kaawy*, liquor, two kinds of, i. 235.
- Keulen*, fort, defended by the Dutch, ii. 152.
- Keymis* points out the policy of colonization, i. 653.
- Koin*, Jan, takes St. Jorge da Mina, i. 545.
- Konyan Bebe*, Chief of the Tupinambas, i. 191; interview of Hans Stade with him, *ib.*; account of that Royalet, 635.
- Koster*, Mr. a cruel case of slavery mentioned by him, iii. 786, *note*; mentions a singular fact concerning vaccination, 898.

## L.

- Lagoa dos Patos*, the largest lake in Brazil, iii. 564.
- Lagoas*, expedition of Calabar to the, i. 491; abandoned by Bagnuolo, 533.
- Laguna*, route from, to Quito, iii. 893.
- Lamalonga*, Povoçam of, in the Captaincy of Rio Negro, iii. 709.
- Lameira da Franca*, Antonio, examined at Belem, respecting Indian captives, ii. 502.
- Lampere*, a town of the Carios, i. 65; won by the Spaniards, who call it Asumpcion, 66.
- Lancaster*, James, his expedition to Brazil, i. 364; arrival at Recife, 365; wins the town, 366; engages the Dutch in his service, 367; joined by a squadron of French privateers, *ib.*; attempts of the Portuguese to burn his ships, 369; sails home with his booty, 371.
- Lancastro*, Francisco Naper de, sent to reoccupy Nova Colonia, ii. 580.
- Lancastro*, Fernando Mascarenhas de, Governor

of Rio de Janeiro, sends a commission to the Minas Geraes, iii. 75; goes thither, 79; persuaded by Manoel Nunes to retire, 80; is succeeded in his government by Antonio de Albuquerque, 82.

- Lancastro*, Joam de, Governor of Brazil, iii. 22.
- Language*, of the Reductions in Paraguay, ii. 367.
- Languages*, multiplicity of, on the Orellana, ii. 701.
- Laris*, Hyacinthio de, Governor of Buenos Ayres, enters Paraguay to enquire concerning mines, ii. 423.
- Lavradores*, farmers, a class distinguished from the Fazendeiros, iii. 867.
- Leme da Sylva*, Lourenço and Joam, their tyranny in Cuyaba, iii. 261; put to death, *ib.*
- Lemons*, introduced into Brazil, i. 319.
- Lenguas*, tribe of, hostile to the Spaniards of Paraguay, iii. 392; singular custom of, relative to sickness and death, 393.
- Leon*, Sebastian de, appointed Vice-Governor of Paraguay, ii. 438; marches against the Bishop, 439.
- Leprosy*, produced by intoxication with the kava, or kawy, iii. 890.
- Lery*, Jean de, his account of a religious ceremony of the Tupinambas, i. 203; goes to Brazil, 275; returns, 277.
- Leyhanos*, tribe of, i. 165.
- Lichthart* besieges fort Cabedello, i. 481; seizes Porto Calvo, 511; sent against the Portuguese squadron, ii. 132; destroys it, 133.
- Lima*, Ortega thrown into the Inquisition at, ii. 258; communication traced, with Para and the North Atlantic, iii. 893.
- Lima*, Manoel Felix de, his expedition down the rivers from Mato Grosso, iii. 311; fourteen of the party turn back, 312; rash provocation of the Indians, 316; a Christian native undertakes to guide them, 318; they come to the Reduction of S. Miguel, 319; they land, 321; their departure, 325; enter the river Ubay, 326; their reception at S. Maria Magdalena, 327; its flourishing state, 328; the Jesuit makes a display of his force, 329; some of the Portuguese proceed to the Mamore, 331; Manoel dismissed from the Reduction, 332; voyage down the Madeira, 333; the canoe wrecked, 335; another found, 337; narrow escape from the Muras, 338; distress for food, 339; arrival at a Jesuit settlement, 340; he is sent to Lisbon from Para, 341; his extravagant demands, and miserable fate, 342; return of his companions from

- Exaltacion, 343 ; their second expedition to the Missions, 344.
- Limits*, American treaty of, between Spain and Portugal, iii. 442 ; Seven Reductions ceded in this treaty by Spain, 448 ; this cession imputed to Gomes Freyre, 450 ; arrival of Spanish commissioners in the Plata, 454 ; war of the Seven Reductions, 462 ; submission of the Guaranies, 495 ; annulment of the treaty, 502 ; second treaty of, 652.
- Lip*, custom of American savages of slitting the under-lip, i. 625.
- Lisboa*, Christovam de, head of the Missionaries in Maranham, i. 458.
- Lisbon*, British factory at, affected by the monopolies of the Brazil Companies, iii. 550.
- Llanas*, Ramon de las, a partizan of Antequera in his usurpation, iii. 212 ; arrested, 233.
- Llorente*, Antonio, his history of the Spanish Inquisition to be expected, ii. 699.
- Loanda*, the capital of Angola, taken by the Dutch, ii. 9 ; effects of the capture upon Brazil, 10.
- Lobato*, F. Joam, how regarded by the Portuguese, ii. 689, *note*.
- Lobo*, Manoel, Governor of Rio de Janeiro, instructed to found Nova Colonia, ii. 572 ; required to evacuate that settlement, 575 ; dies in captivity at Lima, 578.
- Lobo*, Bernardino da Fonseca, discovers diamonds in Serro do Frio, iii. 274.
- Lobo da Silva*, Governor of Recife, his kindness to the Jesuits on their expulsion, iii. 543.
- Loncq*, Henrick, commands the Dutch expedition against Pernambuco, i. 465.
- Longevity*, the climate of Brazil said to be propitious to, iii. 898.
- Looking-glasses* now becoming essential to the happiness of savages, i. 626.
- Lop-eared Indians*, *note on*, i. 631.
- Lorenzana*, Rector of the Jesuits, goes among the Guaranies, ii. 269 ; co-operates in establishing the system of the Jesuits in Paraguay, 360.
- Loretto*, the first Reduction or establishment of the Jesuits in Guayra, ii. 267 ; miracles at, 269.
- Louis XIV.* his unwillingness to give up his pretensions upon the Orellana, iii. 888.
- Loyola*, Ignacio de, year of his nativity, ii. 699.
- Lugo*, D. Pedro de, Governor of Paraguay, defeats the Paulistas, ii. 323.
- Luiz*, Antonio, da Camera Coutinho, Governor of Brazil, iii. 20.
- Lules*, a colony of, move their settlement because the water produced swellings in the throat, iii. 898.

## M.

- Macacu*, river, settlement of Andre da Costa upon iii. 817, *note*.
- Macamecrans*, tribe of, in Maranham, iii. 747.
- Macana*, a weapon of the Tupinambas, i. 205 ; that word the name of the wood, and not of the weapon, ii. 701.
- Macapa*, town of, on the Orellana, iii. 734 ; description of a *hyger*, or *bore*, on the coast between Macapa and the North Cape, 897.
- Macedo*, Antonio de Sousa de, sent Ambassador to Holland, ii. 234.
- Maceta* goes to complain of the ravages of the Paulistas among the Jesuit Reductions, ii. 311.
- Machado*, Domingos da Costa, appointed coadjutor to Antonio Albuquerque, i. 432 ; succeeds him in the Captaincy of Maranham, *ib.*
- Machado de Mendonça* arrives in Pernambuco as Governor, iii. 106.
- Machicuyts*, a horde of, their subterranean habitations, i. 631.
- Machiparo*, province of, visited by Orellana, i. 88.
- Maciel*, Bento, appointed assistant to Antonio Albuquerque, i. 430 ; sent to take the command against the Tupinambas, 432 ; his cruelty, *ib.* ; appointed Capitam Mor of Para, 435 ; his barbarous treatment of the Tupinambas, 460 ; appointed Governor of Maranham, ii. 14 ; Captaincy of Cabo do Norte created for him, *ib.* ; his misconduct, 15 ; permits the Dutch to land, 17 ; they conquer the island, and send him away prisoner, 19 ; he dies at Potengi, 20.
- Maciel*, Bento, the younger, his kidnapping expedition, i. 610.
- Maciel*, Pedro, demands the government of Para, ii. 33 ; summons his brother Velho to aid him, 34 ; they join the insurgents in Maranham, 35 ; they forsake Moniz's successor, Teixeira, 38.
- Madeira*, river, i. 601 ; formed by the Mamore and the Guapore, iii. 333 ; voyage of Manoel de Lima down, *ib.* ; former navigation of this river, 340 ; low unhealthy country near the termination of its course, 351 ; settlement on the, 843.
- Madrid*, treaty of, in 1801, iii. 691.
- Magalhaens*, Pedro Jaques, Admiral of the Brazil Company's first fleet, ii. 231 ; sails from Lisbon as General, 237.

- Magdalena*, in Pernambuco, iii. 772.
- Maiegoni*, tribe of, i. 165.
- Maize*, origin of the term, i. 630; a principal article of food to the tribes on the Orellana, 615; decoction of roasted maize, used by some Indian tribes, iii. 890.
- Mamaluco*s, Mestizos in Brazil so called, i. 257; those of Pernambuco superior to the Mulattoes, iii. 787.
- Mambubake*, burnt by the Tupiniquins, i. 193.
- Mamoens*, a sort of bread fruit, iii. 317.
- Mamore*, excursion of some Portuguese to, from S. Maria Magdalena, iii. 332; strength of the stream at its confluence with the Guapore, 333.
- Manari*, a dialect of the Chiquitos, iii. 169, *note*.
- Manacicas*, tribe of, Mission of the Jesuit Caballero among, iii. 180; mythology of this people as described by the Jesuits, 181; leprosy produced among them by intoxication with the kaivi, 890.
- Manaos*, a once powerful tribe on the Rio Negro, iii. 710.
- Mandioc*, or *cassava*, its uses, i. 230, 231; culture, 233; fermented liquor from, *ib.*; a principal article of food to the tribes on the Orellana, 615; Pauw's account of the use of this root, 640; abundant in Maranham, ii. 647.
- Mandubi*, account of the shrub producing it, i. 631.
- Manoa*, Gumilla's explanation of the word, i. 652.
- Mansilla*, his exertions for the deliverance of the converts from the Paulistas, ii. 311.
- Manso*, Llanos de, i. 339.
- Manuas*, tribe of, kill Garay, i. 348.
- Martim Affonso*, an Indian Chief, defends St. Sebastians against the French, i. 305.
- Mapau*, river, i. 613.
- Maraba*, designation of certain children among the Tamoyos, i. 293.
- Maraca*, an oracle of the Tupinambas, i. 187; found also on the Orinoco, 635; and in Florida, *ib.*
- Maranham*, river, discovered, i. 5.
- Maranham*, Captaincy of, obtained by Joam de Barros, i. 48; expedition of Diego de Ordas to, 76; attempt of Luiz Mello da Sylva to settle at, 102; attempts on the side of, to discover El Dorado, 375; French expedition to the isle of, 392; foundation of St. Louis, 397; conduct of the French, 399; colonists arrive from the Azores, 433; Maranham constituted, with Para, a separate state from Brazil, 437; proceedings of the Jesuits in, 458; attempts of the Dutch, 459; affairs of, in 1630, 578; Vieyra cited respecting the name, 625; Maciel appointed Governor of, ii. 14; expedition of the Dutch against, 17; they conquer the island and send Maciel away prisoner, 19; their tyranny in, 26; the inhabitants determine to revolt, *ib.* first successes of the insurgents, 27; death of Moniz and success of the new commander Teixeira, 37; cruelty of the Dutch in consequence, 38; the patriots re-enter Maranham and defeat them, 41; Pedro de Albuquerque comes out as Governor, 43; evacuated by the Dutch, 45; in a worse state than the older Captaincies, 449; death of the Governor, Coelho, 452; laws respecting the slavery of the Indians, 453; the missionary, Vieyra, 461; arrives at S. Luiz, 467; state of the inhabitants, and system of oppression, 469; Vieyra's first sermon at S. Luiz, 474; the people consent to an arrangement respecting slaves, 482; the Capitam Mor evades the laws, 484; Vieyra returns to Portugal, 490; his interview with the King, 491; a Missionary Board established, 494; decree in favour of the Indians, 496; question respecting the Government of Maranham, 497; Vidal appointed Governor, 498; Vieyra obtains permission to return, 500; proceedings respecting slavery in, 501; insurrection at S. Luiz, 533; deportation of the Jesuits from, 537; Ruy Vaz de Sequeira appointed Governor, 540; made a Bishoprick, 570; charges and disturbances in, 589; triumphs of the slave party, 590; new edicts suspended by Sequeira, 592; the Chamber of Belem oppose him, 593; Antonio de Albuquerque, Governor, 594; Pedro Cesar de Menezes, Governor, 596; expedition to the Tocantins in search of mines, 598; seat of government removed to Belem, 599; the Jesuits restored to all their former power, 602; restrictions concerning trade, 603; slavery again abolished, *ib.*; establishment of an exclusive Company, 604; discontents, 605; conspiracy formed by Beckman, 606; insurrection, 609; deputy sent by the insurgents to Belem, 611; expulsion of the Jesuits, 613; Gomez Freyre de Andrada appointed Governor, 616; his arrival, 622; attempts made to dissuade him from landing, 625; enters the city, 626; flight and apprehension of the ringleaders, 627; Beckman taken, 628; executed, 630; boundaries and population of, 632; privileges of the settlers, 633; revenue, 634; intercourse between S. Luiz and



- Belem, *ib.*; expenditure, 635; iron in Maranh, 636; mortality among the Indians, 638; their horror of slavery, 639; colonists dependant upon their labour, 642; fallacious defence of slavery, 644; wild produce, 645; cultivated produce, 647; distress of the settlers, *ib.*; note on the reconquest of, 695; propensity of the people to lying, 708; measures of Gomes Freyre at, iii. 1; monopoly abolished, 2; general distress in, 3; way explored to Bahia, 5; expedition from Belem against the savages on the Orellana, 7; success of the enterprize, 9; troubles in, with the Bishop, 25; Diaz da Costa, the Ouvidor, excommunicated by the Bishop, *ib.*; his death, 36; Manoel Rolim de Moura Governor of, 71; disputes with the Ouvidor, *ib.*; misconduct of the Capitam Mor, 72; the lord of Pancas, Governor, 73; expedition against the Indians in Piahy, 153; Mendonça Furtado, Governor, 506, Jesuits deported from, 541; exclusive trading company established, 548; good effect produced by it, 551; extinction of the company, 655; difficult communication with the south by sea, 751; state of the Captaincy, 744; city of S. Luiz, *ib.*; tribes of the interior, 746; internal trade, 747; communication by the Tocantins, 749.
- Marcgraff*, cited respecting the mandioc, i. 232.
- Mareguas*, birds on the banks of the Madeira, iii. 334.
- Maria Barbara*, Queen of Spain, her character, iii. 442.
- Mariana*, origin of the city of, iii. 55.
- Marianna*, diocese of, in Minas Geraes, iii. 818; statements concerning its population in the Correio Braziliense and the Patriota, 819, *note*; episcopal city of, 821.
- Marriage*, doctrine of the Moravians respecting, ii. 706.
- Marronos*, tribe of, i. 165.
- Martins*, Sebastian, a pilot in Jeronymo Albuquerque's expedition, i. 407.
- Mascarenhas*, D. Fernando, Conde da Torre, sent as Governor to Brazil, i. 570; his misfortunes and return to Europe, 572.
- Mascarenhas*, D. Jorge, Marquez de Monte Alvim, sent as Viceroy to Brazil, i. 574; sent home prisoner, 576.
- Mascarenhas*, Manoel, his success against the savages in Rio Grande, i. 482.
- Mascarenhas Pacheco*, Joze, account of his imprisonment, iii. 895.
- Mascarenhas*, D. Vasco, Governor General of Brazil, ii. 553.
- Matapalos*, a term for parasite plants in Brazil, i. 321.
- Matador*, of the Brazilian savages, his office, i. 221, 222.
- Mato Grosso*, advance of the Portuguese into, iii. 304; mines discovered at, 308; sufferings of the first adventurers, 309; expedition of Manoel Felix de Lima down the rivers, 310; the Spaniards push their settlements on the side of, 347; expedition from Para to, 350; intercourse with Para, 359; drought in, 360; great distress from the want of salt in, 361; proceedings on the frontier of, 571; Antonio Rolim de Moura, Governor, 572; its extent and boundaries, 838; decline of trade with Para, *ib.*; Forbidden District, 841; state of the Indians, 843.
- Matos*, Joam de, killed at Monte das Tabocas, ii. 108.
- Matté*, or herb of Paraguay, ii. 356; manner of preparing it, 357; how gathered, 358; how cultivated by the Jesuits, 359.
- Matto*, capitaens do, or bush captains, established in Minas Geraes, iii. 247.
- Mattos*, Jozé Botelho de, Archbishop of Bahia, his conduct on the expulsion of the Jesuits, iii. 543.
- Mauritias*, founded by Nassau, i. 569.
- Mauritz*, Prince, anecdotes respecting, ii. 695. (See *Nassau*).
- Mauritz*, fort, erected on the river San Francisco, i. 535; taken by the Portuguese, ii. 139.
- Mawe*, Mr. remark on his estimate of the annual product of the Diamond District, and of the expences, iii. 824, *note*; his description of the goitres in the province of S. Paulo, 898.
- Maya da Gama*, Joam, Governor of Paraiba, his assistance requested against the insurgents of Pernambuco, iii. 91.
- Mayrunas*, tribe of, i. 590.
- Mazagam*, its fall closes the history of Portuguese Africa, iii. 589; the inhabitants removed to Para, *ib.*
- Mazagam*, in Para, town of, its unhealthy situation, iii. 733.
- Mbayas*, tribe of, obtain horses, iii. 377; their mode of fighting, 379; practice of abortion among them, 384; their fashions and habitations, 385.
- Meary*, expedition against the savages on the, iii. 3; course of that river, 750.
- Measures*, table of, iii. 900.
- Meiaponte*, town of, in Goyaz, iii. 834.
- Melgaço*, town of, its population, in 1784, iii. 736.

- Melgarejo*, Ruy Dias, founds the settlement called Ciudad Real, i. 332.
- Mello da Sylva*, Luiz de, his attempt to settle at Maranham, i. 102.
- Mello*, D. Pedro de, succeeds Vidal as Governor of Pernambuco, ii. 517; encourages the discontented party against the Jesuits, 531; succeeded by Ruy Vaz de Sequeira, 540; seeks to counteract Sequeira's measures, 543.
- Mello*, Lazaro, betrays Beckman, ii. 623; loses his reward, *ib.*
- Mem de Sa.* (See *Sa.*)
- Mendes de Almeida*, Dr. Joam, his opinion on the regulations respecting diamonds, iii. 278.
- Mendieta*, successor of Zarate, his cruelty, i. 347; deposition and death, *ib.*
- Mendonça*, Amaro de, his perjury respecting an Indian captive, ii. 503.
- Mendonça Furtado*, Francisco Xavier de, brother of Pombal, appointed Governor of Maranham and Para, iii. 507; his injudicious conduct on his arrival at Belem, *ib.*; visits the Jesuit Aldeas, 508; his accusations against the Jesuits, 509; publishes the bull *Immensa Pastorum*, 512; fresh accusations, 517; the Jesuits send home a memorial against him, 518; regulations concerning the Indians promulgated by him, 522.
- Mendoza*, Francisco de, beheaded by Abrego, i. 171.
- Mendoza Furtado*, Governor General of Brazil, i. 434.
- Mendoza*, Gonzalo, sent to the Arianicosies, i. 146.
- Mendoza*, Don Pedro de, his expedition, i. 57; obtains a grant of the conquests on the Plata, 58; founds Buenos Ayres, *ib.*; dies on the passage to Spain, 63.
- Menezes*, Antonio de Sousa de, Governor of Brazil, ii. 581; tyranny and disorder of his administration, 582.
- Menezes*, Diogo, succeeds Botelho as Governor of Brazil, i. 390; forms a settlement at Seara, 391.
- Menezes*, Francisco, a friar, his exertions for the defence of Rio de Janeiro against the French, iii. 110.
- Menezes*, Manoel de, commands the Portuguese reinforcements to Brazil, i. 446.
- Menezes*, Pedro Cesar, Governor of Angola, defends Loanda against the Dutch, ii. 8; retreats to the fort of Santa Cruz, 9.
- Menezes*, D. Pedro Cesar de, Governor of Maranham, ii. 596.
- Menezes*, Rodrigo Cesar de, Governor of S. Paulo, orders a land-way to be explored to Cuyaba, iii. 260.
- Mermen*, or sea-apes, said to exist in the Brazilian seas, i. 323; Dr. Pinckard produces testimony to their existence, 646.
- Mesner*, Hans, an aged missionary, cruel treatment of, iii. 612.
- Mina*, D. Juan de, supports the usurpation of Antequera, iii. 225; beheaded, 239.
- Minas Geraes*, discovery of, iii. 40—47; explored by Fernando Diaz, *ib.*; first gold exhibited at Espirito Santo, 49; smelting house established at Taboate, 51; first method of mining, 53; origin of the city of Mariana, 55; Villa Rica, 56; mines of Sabara, *ib.*; second code of laws, 58; influx of adventurers, 63; jealousy between the Paulistas and the Forasteiros, 73; civil war in, 76; the Governor of Rio de Janeiro goes thither, 79; the people refuse to admit him, *ib.*; formed with S. Paulo into a new Captaincy, 85; measures of Albuquerque in, 143; foreigners expelled from, 145; regulations concerning grants of land, 146; all religioners banished from, *ib.*; regulation respecting arms, 148; distillation of spirits, 149; commutation for the fifths, 150; progress of the mines, 154; errors of the Governors, 155; commutation tax raised, 156; smelting houses ordered, 157; insurrection, *ib.*; a second, 159; order restored, 160; the country made a separate Captaincy, 161; fifths established, 246; danger from the Negroes in, 247; laws respecting fugitive slaves, 248; improved method of mining, 250; laws respecting water, 251; advance of salaries, 252; restraints upon mining, 262; relaxation of the laws, 263; coiners and false mints, 264; capitulation again attempted, 265; introduced, 270; discovery of diamonds, 274; contract for extracting, 280; description of this Captaincy, 282; its four districts, 283; Serro do Frio and the Forbidden District, 284; commencement of the decay of the mines, 593; peace made with the Goiatacazes, 599; conspiracy in, 679; plans of the conspirators, 681; discovery, 682; sentence, 684; extent and population of the Captaincy, 818; Villa Rica the capital, 820; S. Joam d' El Rey, 822; Sabara *ib.*; Serro Frio, 823; Forbidden District of the Diamonds, *ib.*; destruction of the woods, 825; state of the mines, 826; state of society, 828; improvement, 831.
- Mines*, search made for in Brazil, i. 260; first code of regulations concerning, iii. 40.

- Minion*, English ship, one of the first traders to Brazil, i. 353.
- Minuanes*, tribe, an extraordinary custom of, iii. 417.
- Miranda*, Lucia, story of, i. 57, *note*.
- Missionaries*, Jesuit, in Paraguay, dangers and discomforts to which they were exposed, ii. 364; laws for depriving them of temporal power, iii. 514. (See *Jesuits*.)
- Missionary board*, established at Lisbon, ii. 494.
- Missions*, chain of, throughout Brazil and the adjoining countries, iii. 372.
- Misteco*, people of, their strange nomenclature, i. 642.
- Mitayos*, under the encomienda system, ii. 260.
- Mocambo*, or Negro hiding-place in the woods, movement of Joam Fernandes to a, ii. 95.
- Mocambos*, villages of the Palmares, i. 495.
- Mocobis*, an equestrian tribe, iii. 397.
- Mompo*, D. Fernando, excites a faction of the commons in Paraguay, iii. 233; arrested by Barreyro, 237.
- Money*, clipt, enormous amount of in Bahia, iii. 833.
- Money*, table of, iii. 900.
- Moniño*, D. Joseph, minister of Spain, iii. 664. (See *Florida Blanca*.)
- Moniz Barreiros*, Antonio, heads the insurgents in Maranham against the Dutch, ii. 27; fort Calvary taken, 28; advances against S. Luiz, 29; joined by Maciel and Velho, 35; dies and is succeeded by Teixeira, 37.
- Mongoyos*, tribe, friendly to the Portugueze, iii. 692; tribes of, in Ilheos, 804.
- Monkeys*, bearded, inhabiting the savannahs of the Paraguay, i. 132.
- Montalegre*, town of on the Gurupatuba, iii. 731.
- Monte Alvam*, Marquez de, sent as Viceroy to Brazil, i. 574; sent home prisoner, 576.
- Monte Grande*, pass of, iii. 485.
- Monte Video*, acknowledged to be within the Portugueze line of demarcation, iii. 67; the Portugueze expelled from, by the Spaniards, 220; foundation of the town by the latter, 222; growing importance of, 299.
- Monteiro*, Fernandes, chief treasurer of Joam IV. his opinion relative to the negotiation with Holland, ii. 214; approved by the Council, 221.
- Monteiro Bravo*, Ouvidor of Maranham, his disputes with the Governor, iii. 71.
- Monteiro da Vide*, Sebastiam, Archbishop of Bahia, his exemplary conduct, iii. 70.
- Montoya*, Rodriguez de, the earliest historian of the Jesuit Missions, ii. 275; a miracle related by him, 276; his narrow escape from the Guaranies, 289; baptizes Tayaoba and other converts, 291; sent to Madrid, 321; one of the founders of the commonwealth in Paraguay, 360.
- Moon*, circumstances respecting the, on the shipwreck of the Santiago, i. 635.
- Moore*, Mr. remark on a passage in his life of Pombal, respecting the Jesuits of the Seven Reductions, iii. 895.
- Moraes*, Manoel de, a converted priest, reconverted, ii. 106; his expedition against Ajuricaba the slave-hunter, iii. 710; captures him, 711.
- Moreira*, town of, on the Rio Negro, iii. 710; insurrection of the Indians in 1757, 712.
- Moreno*, Diogo de Campos, his expedition to Maranham, i. 401; joins Jeronymo Albuquerque on his second expedition, 404; his advice respecting the attack on Maranham, 409; plan of desertion communicated to him, 415; defeats the French, 418; appeases a tumult among the Tupinambas, 422; goes to Lisbon, 424; returns with reinforcements, 426; invested with the command of fort Louis after its surrender, *ib*.
- Moreno*, Martim Soares, appointed Captain of Seara, i. 391; sails for Spain, 402; troops from Bahia sent under him and Vidal, ii. 119; joins the force against Nazareth, 123; obeys the Governor's order to retire from Pernambuco, 170.
- Morgan*, Capt. killed in the assault of Espirito Santo, i. 363.
- Morro de S. Paulo*, bar of, ii. 558; Ermida or Chapel, founded on, 560, *note*.
- Morro*, Ignatius, instances of his self-mortification related by Peramas, iii. 605.
- Moto*, Joam da, his measures against the insurgents in Pernambuco, iii. 103.
- Moura*, Alexandre de, sent with reinforcements to Maranham, i. 426; arrives at Bahia with the Spanish and Portugueze fleet, 448; is superseded by Oliveira, 455.
- Moura*, a town on the Rio Negro, iii. 717.
- Moxa*, N. Senhora da Victoria da, founded as capital of the new Captaincy of Piahy, iii. 151.
- Moxo*, the great, the imaginary Emperor of El Dorado, i. 372.
- Moxos*, province of, Jesuit Missions in, iii. 198; labours of Baraza, *ib*.; manners of the tribes, 200; report of Amazons in the country, 204; a way explored by Baraza across the mountains to Peru, 205; flourishing state of the

- Missions after his death, 208 ; progress of the Portuguese towards the Missions, 304 ; proceedings on the frontier, 569 ; state of the Indians at the close of the eighteenth century, 841.
- Mules, numbers of, bred in Paraguay, iii. 423.
- Mundurucus, an Aldea of, on the Tapajos, iii. 735.
- Muras, tribe of, narrow escape of Manoel de Lima and his party from, iii. 338 ; increase in numbers and audacity, 723 ; take shelter at Borba on the Madeira, 725.
- Muratori, cited, on the signal trumpets of the Itatines, i. 341.
- Murocoça, a voracious fly in Brazil, iii. 732.
- Mussurana, of the Brazilian savages, i. 219.
- Muzica, Antonio de Vera, leads a force against the Portuguese at Nova Colonia, ii. 576.
- Myrtle wax of Louisiana, preferred in the French islands to bees' wax from France, iii. 897.
- N.
- Nabbidagan, the name of a rank among the Guaycurus, iii. 387.
- Nabdrigui, an aged chief of the Mbayas, his extraordinary height, iii. 385, note.
- Nakaiketergehes, a sort of deliberate madness among the Abipones, iii. 412.
- Nandu, the ostrich of South America, ornaments made of its plumes, i. 643.
- Napo, river, voyage of Missionaries from Quito, down, i. 581.
- Nassau, Karel, killed at Porto Calvo, i. 533.
- Nassau, Jan Mauritz, Count de, sent out General to Brazil, i. 528 ; his measures, 529 ; marches against Porto Calvo, 530 ; pursues Bagnuolo to the San Francisco, 533 ; erects Fort Mauritz, 536 ; his wise measures, 538 ; sends an expedition to St. Jorge da Mina, 545 ; takes Seara, 547 ; his preparations against Bahia, 549 ; his unsuccessful siege of St. Salvador, 551—559 ; his representations to the Dutch West Indian Company, 560 ; builds a palace, 568 ; founds Mauritas, 569 ; honoured with the title of Patronus, 570 ; the revolution in Portugal announced to him, ii. 1 ; his advice to the Company respecting the Island of St. Thomas, 13 ; his remonstrance against the parsimony of the Company, 22 ; obtains his recall, 47 ; his last advice to the Council, *ib.* ; he sails for Europe, 49 ; his popularity injurious to his successors, 60.
- Natal, city of, in Rio Grande do Norte, iii. 765.
- Natural History, Academy of, instituted at Rio de Janeiro, iii. 643.
- Nazareth, Pontal de, north of Recife, its importance, i. 483 ; attacked by the Dutch, 499 ; they pass the bar and win the town, *ib.* ; Fernandes sends troops against it, ii. 123 ; Hoogstraten delivers it up, 131 ; the port secured by the Portuguese, 165.
- Neenghaibas, tribe of, attempts of the Portuguese to reduce, ii. 519 ; Vieyra proposes to treat with them, 521 ; ceremonies at their submission, 524.
- Neenguiru. (See Nicolas Neenguiru.)
- Negreiros. (See Vidal de Negreiros.)
- Negro, river, its junction with the Orellana, i. 598.
- Negroes, number of, in Bahia, ii. 674 ; cruel treatment of, 675 ; note on the price of, in Brazil, 696 ; dangers apprehended from, in Minas Geraes, iii. 247 ; laws respecting fugitives, 248 ; free Creole Negroes of Brazil, 787 ; condition of Negroes in Minas Geraes, 830 ; explanation of the term Pieza de Indias, 889.
- Nelareykate, a title among the Abipones, iii. 409.
- Netergo, wood, weapons of the Abipones made of, iii. 408.
- Nicknames, their currency in Portugal and Brazil, iii. 679.
- Nicolas Neenguiru, Chief of the Guaranies, iii. 468 ; fable announcing him King of Paraguay, 473.
- Niezu, a Guarani Chief from the Jesuit Reductions taken to Buenos Ayres, ii. 285 ; joins a confederacy in Caro against the Jesuits, 295 ; unbaptizes certain converts, 297 ; his death, *ib.*
- Nisibis, siege of, said to have been raised in consequence of a plague of gnats, i. 659.
- Nobrega, Manoel de, chief of the first Jesuit Mission to South America, i. 214 ; his proceedings for the conversion of the savages, 253 ; appointed Provincial of Brazil, 262 ; establishes a school at Piratininga, *ib.* ; treats for peace with the Tamoyos, 287 ; goes to S. Vicente, 290 ; dies, 330 ; instance of his mode of begging, 637.
- Nogueira, town of, on the Orellana, iii. 703.
- Nolasco, Pedro, appointed Judge Conservator to the Jesuits in Paraguay, ii. 437 ; sentence passed on the Bishop, 441.
- Nose, custom of crushing, among savages, i. 642.
- N. Senhora do Desterro, capital of the island and of the province of S. Catharina, iii. 859.
- Nova Colonia, foundation of, ii. 572 ; Portuguese required to evacuate it, 575 ; the fort taken, 578 ; Spain resigns all title to, in favour of

- Portugal, iii. 32; disputes respecting, 66; besieged by the Spaniards, 68; evacuated by the Portuguese, *ib.*; ceded by Spain to Portugal, 140; whimsical manner of signing the treaty, *ib. note.*
- Numerals*, of the American savages, i. 638.
- Nunes*, Diogo, a Jesuit, provides a force of Pitagoares against the Aymores, i. 383.
- Nunes Viana*, Manoel, chosen as head of the Forasteiros in the Minas, iii. 75; war with the Paulistas, 76; persuades the Governor of the Rio to retire, 80; prepares the restoration of order, 81.
- Nunneries*, under certain modifications, how far beneficial, ii. 571.
- O.
- Obidos*, Conde de, Governor General of Brazil, ii. 553.
- Obidos*, town of, on the left bank of the Orellana, iii. 730.
- Odemira*, Conde de, his opinion respecting the demands of the Dutch, ii. 213.
- Oeyras*, town of, on the Xingu, iii. 736.
- Oeyras*, in the Captaincy of Piauhy, its population, iii. 753.
- Oeyras*, Conde de, iii. 558. (See *Pombal*.)
- Oitava*, in Brazil, a quarter of a moidore, iii. 53.
- Olinda*, its name and origin, i. 44; state of, in 1582, 324; menaced by the Dutch, 464; taken, 468; burnt by the Dutch, 479; taken by the insurgent Portuguese, ii. 130; recovered by Schoppe, 205; reoccupied by the Portuguese, *ib.*; discontent at, 556; flourishing state of, before the war, 657; people of, oppose the measure of making Recife a town, iii. 86; the Bishop takes part with the discontented, 89; occupied by the insurgents, 93; the Bishop assumes the government, 95; on his arrival takes part with the insurgents against Recife, 103; he resigns the government, 105; arrival of Machado, and end of the insurrection, 106; view of the state of, 771.
- Olivares*, sends out the Conde de la Torre as Governor of Brazil, i. 570.
- Oliveira*, Diogo Luiz de, appointed Governor of Brazil, i. 456.
- Olivenza*, town of, on the Orellana, iii. 702.
- Omaguas*, tribe of, i. 88; territory of, 587; their use of the caoutchouc, or gum elastic, 589; remains of that nation, 703.
- Oñate*, F. Pedro de, succeeds Torres as Provincial of the Jesuits, ii. 278.
- Ontiveras*, settlement at, i. 332.
- Opossum*, one brought from Brazil by Pinzon, i. 8, *note.*
- Oquendo*, commands a fleet for the relief of Pernambuco, i. 477; naval action, 478.
- Oranges*, introduced into Brazil, i. 319.
- Ordas*, Diego de, his expedition, i. 76.
- Orellana*, Francisco de, appointed Lieutenant General by Gonzalo Pizarro, i. 79; his voyage, 83; undertakes the conquest of his discoveries, 99; dies, 101, 102; reasons for restoring his name to the river he explored, 102.
- Orellana*, river, i. 5, 48, 76; Gaspar de Sousa ordered to colonize towards, 400; Maciel's expedition to explore, 436; Teixeira ordered to explore it up to Quito, 582; reaches Quito, *ib.*; its sources, 585; Teixeira reembarks with Acuña to explore it, *ib.*; its various tributary rivers, 587—598; its communication with the Orinoco known by the natives at this period, 599; Tupinambas on an island in the river, 602; estimate of its length, 614; food of the tribes on its banks, 615; mode of fishing, 617; animals, *ib.*; plague of insects, 618; number of tribes, 619; the throwing-stick, 620; their idols, *ib.*; their conjurers, 621; attempt of the Dutch on Belem, ii. 450; death of the Governor Coelho, 452; multiplicity of languages on the river, 701; infested by hostile tribes, iii. 6; expedition against them from Belem, 7; attempt of the French to enter, 15; towns on the left bank of, under the immediate government of Gram Para, 730.
- Orinoco*, its communication with the Orellana already known at the time of Acuña's voyage, i. 599; this communication is by the river Cassiquari, which joins the Rio Negro, iii. 709.
- Ortega*, Manoel de, a Jesuit, sent to Paraguay, ii. 252; adventure of, 255; thrown into the inquisition at Lima, 253.
- Osorio*, Diego Escobar, succeeds Hinostrosa as Governor of Paraguay, ii. 430; dies, and is succeeded by the Bishop, 433.
- Osorio*, Commander of S. Teresa, put to death, iii. 569.
- Ostreiras*, tribes so called in Brazil, i. 36.
- Ouro Podre*, in Goyaz, discovery of gold at, iii. 836.
- Ouro Preto*, war between the Forasteiros and the Paulistas at, iii. 77.
- Outeiro*, town of, near the Orellana, iii. 732.

## P.

- Pacheco*, F. de Mello, sent to explore the river Madeira, iii. 341.
- Paez*, Esteban, sent as visitor to the Jesuits in S. America, ii. 256.
- Paico*, term for tea in Paraguay and Peru, i. 320.
- Paiva*, Manoel de, superintends the colony of Jesuits at Piratininga, i. 263.
- Pajaurú*, a liquor formed from mandioc, iii. 739.
- Palacios*, Juan de, escorts a Mission from Quito to the Indians on the Ahuarico, i. 581; murdered, *ib.*
- Palmars*, Negroes of the, harass the Portuguese, i. 495; acquire strength and audacity, iii. 23; their government and institutions, 24; resolution of the Pernambucan Government to subdue them, 25; their chief settlement, 26; they compel a force of Paulistas to retire, 27; the Portuguese besiege them, *ib.*; and capture the place, 28.
- Palometa*, a fish more dreaded than the American crocodile, i. 122; its terrible voracity, 631.
- Palos*, D. Joseph, appointed coadjutor of Asumpcion, arrives at Buenos Ayres, iii. 223; goes to Asumpcion, 229; proceedings there, 230, *et seq.*
- Pancas*, Lord of, Christovam da Costa Freire, Governor of Maranham and Para, iii. 73; succeeded by Bernardo Pereira de Berredo, 154.
- Pantanaes*, or flooded savannahs of the Paraguay, i. 132.
- Papanazes*, account of the, i. 39.
- Papel en verso*, a romance so called, ii. 706.
- Papel forte*, or strong memorial of Vieyra to Joam IV. ii. 222.
- Para*, Caldeira's expedition to, i. 427; Captaincy of, founded, *ib.*; disturbances at Belem, 431; constituted, with Maranham, a separate state from Brazil, 437; attempts of the English in, 578; Stedman's derivation of the word, 656; affairs of, ii. 31; proceedings respecting slavery in, 501; insurrection at Belem, 536; transactions at Curupa, 538; great sense of insecurity in the settlement, 649; jealousy of the French and Dutch, *ib.*; expedition from, to Mato Grosso, iii. 350; arrival of the party at S. Rosa, 353; at S. Miguel, 354; misfortunes at Ilha Grande, 356; return, 359; intercourse with Mato Grosso, *ib.*; progress of the Portuguese from, 362; course of savage emigration from south to north, 363; prosperous state of Belem, 364; state of the Aldeas, *ib.*; Mendonça Furtado, Governor of, 506; regulations concerning the Indians promulgated at, 522; Jesuits deported from, 541; the inhabitants of Mazagam removed to, 589; route to, from Goyaz, by the Araguaya, explored, 676; view of the general state of that Captaincy, 697; state of the city of, formerly called Belem, 741; population, 742; cruel treatment of slaves, 743; happy condition of the better colonists, 744; decline of the trade of Mato Grosso with, 838.
- Paraguay*, Cabot's voyage up the, i. 53; Ayola's voyage up, 64; aquatic tribes of Indians on the river, 130; source of the river, 131; progress of the colony, 331; the Jesuits invited into, ii. 251; government of, separated from that of the Plata, 283; the Governor of, defeats the Paulistas, 323; evil effects of the Braganzan revolution in, 329; secular year of the Jesuits celebrated in, 331; system of the Jesuits in, 333; state of property in the Reductions, 335; public tribute, 336; municipal government, 337; religious fraternities, 338; plan of the towns, 339; early marriages, 342; discipline, 343; amusements, 346; employments of women, 350; punishments, 352; system of inspection, 353; intercourse with the Spaniards, 355; the Caa, or Matté, the chief article of export, 356; tribes from which the Reductions were formed, 366; Guaranies, *ib.*; Chiriguanas, 373; Cayaguas, *ib.*; Guanas, 374; language, 377; difficulties respecting marriage, 379; Cardenas appointed Bishop, 380; (see *Cardenas.*) his disputes with the Governor Hinostrosa, 392; his enmity towards the Jesuits, 407; endeavours to expel them from Asumpcion, 409; they are accused of working mines for their own benefit, 422; tumultuously expelled from Asumpcion, 434; are restored, 440; sequel of the dispute, 441; fresh report of mines on the Uruguay, 447; parties from the Reductions sent to reconnoitre the Portuguese on the Plata, 573; note on the herb of Paraguay, 706; attempt made to open a communication between the Guarani and the Chiquito Reductions, iii. 173; navigation of, 174; the Jesuits attacked by the Payaguas, 175; failure of their attempt, 176; a second expedition up, 193; troubles in, 211; usurpation of Antequera, 212; he threatens the Reductions, 213; Montevideo founded by the Spaniards, 222; the Jesuits expelled from Asumpcion, 224; Antequera marches against Garcia Ros, 225; advances against the Parana

- Reductions, 227; returns, 228; his flight, 232; rebellion of the commons, 233; Antequera put to death, 238; the Jesuits again expelled from Asumpcion, 239; murder of the Governor, 243; subjugation of the insurgents, *ib.*; the Jesuits reestablished, 245; first introduction of cattle into, 374; infested by the Mbayas on the west and north, 392; manners of the herdsmen of, 421; state of the agricultural population, 427; schools, 429; state of the towns, 431; Guarani language spoken more than Spanish, *ib.*; smoking, 432; education, 433; decay of military spirit, 435; defenceless state of the people, 436; war of the Seven Reductions, 462; the Jesuits lose their authority and influence, 473; fable of King Nicolas, *ib.*; persecution of the Jesuits, 502, 547.
- Paraiba*, river, settlement on the, i. 37; the French driven from, 305; they again attempt to settle there, and are expelled, 350; attack of the Dutch on Paraiba, 480; Fort Cabedello besieged by Lichthart, 481; siege raised, 482; again attacked by the Dutch, 501; taken, 504; insurrection in, ii. 136; evacuated by the Portuguese, 185; state of the Captaincy in the 18th century, iii. 766; city, 767; town of Pilar, 768; increasing culture of cotton, *ib.*
- Paraiba do Sul*, river, iii. 818.
- Paraipeba*, a mint of coiners discovered at, iii. 265.
- Parana*, passage of, by Cabeza de Vaca, i. 113; settlement on the, 332; the southern boundary of Guayra, ii. 264; first reductions of, formed, 270; falls of the, 315; its sources and course, 318; advance of Antequera against the Reductions, iii. 227; his return, 228.
- Paranáguá*, in the Captaincy of S. Paulo, iii. 852.
- Pardo*, Rio, its course, iii. 256; expedition down that river, 692.
- Parecis*, Campos dos, the highest tract in Brazil, iii. 312.
- Parica*, feast of the, among the Indians, iii. 723.
- Parnaíba*, town of, in Piauhý, iii. 753.
- Parobios*, tribe of, i. 165.
- Parrôt*, Brazilian, curious story of one, ii. 695.
- Parrots*, once eaten medicinally, i. 627.
- Passés*, tribe of, their Copernican system, and their chivalry, iii. 722.
- Pataca*, in Portuguese currency, its variable value, ii. 53, *note*; a coin known only in Brazil, iii. 900.
- Patry*, Hadrian, Admiral of the Dutch expedition to Pernambuco, i. 477; drowned, 478.
- Paulistas*, ii. 300; foundation of their city, 301; their expeditions in search of slaves and of mines, 306; at enmity with the Jesuits, 308; attack the Reductions, 309; effects of their ravages upon the converts, 312; drive the Jesuits from the Tapé, 318; kill the Jesuit Alfaro, 323; are defeated by the Governor of Paraguay, *ib.*; on the Braganzan revolution, wish to elect a king for themselves, 327; defeated by the Indians of the Reductions, 330; favour the insurrection at Rio de Janeiro, 552; Salvador Correa conciliates them, 553; called in against the Guerens, 564; discovery and conquest of Piauhý, 568; tribes on the Tocantins apply for protection against them, 597; expedition to that river in search of mines, 598; their adventurous spirit, 668; a party of them reach Quito, *ib.*; their manner of searching for gold, 669; a detachment of, sent against the Palmares Negroes, iii. 25; their rivalry with the men of Taboate in quest of gold, 54; jealousy between them and the Forasteiros in the mines, 73; civil war, 76; a party of, massacred by Amaral Continho, 78; invade the mines, 83; rage of their females, *ib.*; approach the settlements among the Chiquitos, 171; are defeated by the Spaniards of Santa Cruz, 172; their discovery of the mines of Cuyaba, 255; spread themselves into Goyaz, 304; and Mato Grosso, 309; their lofty spirit, 847; their dreadful sufferings from the small pox, 856; calumnies of the Jesuits against them, 890. (See *S. Paulo*.)
- Payagoaes*, tribe of, i. 73; offer to restore to Cabeza de Vaca what they had taken from Ayolas, 128; they fly into the interior, 129.
- Payaguas*, tribe, attack a party of Jesuits on the Paraguay, iii. 175; peace with them made and broken, 177; dangerous to the Paulistas on their route to Cuyaba, 258; their alliance with the Guaycurus, 380; rupture between them and the Guaycurus, 617; their arts and customs, 618; ceremony which they practise at Asumpcion, 620; an odd story from Dobrizhoffer concerning one of them, 895.
- Payés*, or jugglers of the Tupinambas, i. 202, 227; Harcourt cited respecting them, ii. 699.
- Payva*, Jeronimo de, conveys reinforcements to Pernambuco, ii. 119; his squadron destroyed by Lichthart, 133.
- Payzunoës*, tribe of, i. 148.
- Pedrero*, a destructive piece of artillery, iii. 117.
- Pedro II.* of Portugal, death of, iii. 69.
- Peionas*, tribe of, i. 165.
- Peisenos*, tribe of, i. 165.
- Penedo*, port of, iii. 792.

- Penoquin*, a dialect of the Chiquitos, iii. 169, *note*.
- Penrose*, extract on the defeat in La Plata, from his poems, iii. 562, *note*.
- Pepper*, cultivation of, in Bahia, iii. 797.
- Peralta*, appointed Judge Conservator to the Jesuits in Paraguay, ii. 437 : sentence passed on the bishop, 441.
- Peramas*, his anecdotes of the Jesuit Ignatius Morro, iii. 605, *note* ; describes the seizure of the Jesuits at Cordoba, 609, *note*.
- Pereira*, Duarte Coelho, obtains the Captaincy of Pernambuco, i. 44.
- Pereyra de Mello*, Miguel, acting as Governor of St. Thomas, ii. 11 : capitulates to the Dutch, 12.
- Peria*, island of, arrival of Jeronymo Albuquerque's expedition at, i. 406.
- Pernambuco*, Captaincy of, established, i. 44 ; state of, in 1582, 324 ; expedition of the Dutch against, 462 ; Olinda and Recife taken, 468 ; emigration of Portuguese from, 514 ; second emigration, 527 ; flood and pestilence at, ii. 21 ; general distress in, 53 ; measures of the Dutch against priests and religioners in, 64 ; rise of Joam Fernandes Vieira, 65 ; orders sent from Bahia to burn all the sugar-canes in, 157 ; orders sent from Telles, for the Portuguese troops to retire from, 169 ; command in, entrusted to Barreto de Menezes, 198 ; Jeronymo Furtado succeeds Vidal as Governor, 555 ; discontents at Olinda, 556 ; insurrection, *ib.* made a bishoprick, 570 ; called New Holland by the Dutch, 651 ; antiquities in, 652 ; zeal of the Dutch for religion, 653 ; improvements introduced by them, 655 ; climate injurious to their women and children, 656 ; flourishing state of Olinda before the war, 657 ; few intermarriages between the Dutch and Portuguese, 658 ; infested by the Negroes of the Palmares, iii. 24 ; measures for subduing them, 25 ; civil war in, 85 ; Recife made a town, 86 ; opposition of the people of Olinda, *ib.* arrest of some nobles, 88 ; attempt made to assassinate the Governor, *ib.* ; insurrection, 90 ; measures of the insurgents after occupying Recife, 93 ; counter revolution, 99 ; determined conduct of the loyalists, 105 ; arrival of Machado as Governor, 106 ; exclusive trading company established, 548 ; extinction of the company, 655 ; its flourishing state, 768 ; Recife *ib.* ; improved quality of its cotton, 769 ; Iguarasú, 772 ; the Lagoas, *ib.* ; the Sertam, 773 ; trade of the interior, 775 ; great families in, 779 ; state of slaves upon their estates, 780 ; slaves on the conventual estates, *ib.* ; usual state of the slaves, 783 ; free creole Negroes, 787 ; gypsies, *ib.* ; reduction of the last wild Indians, 788 ; improvement of horticulture, *ib.* ; boundaries, 790.
- Pernilongo*, an insect infesting the banks of the Madeira, iii. 333.
- Peros*, an appellation applied by the Brazilians to the Portuguese, i. 50.
- Peru*, expedition of Cabeza de Vaca towards, i. 124 ; the Viceroy of, orders a survey of the Orellana, 584 ; Jesuits from, invited by the bishop of Tucuman, ii. 251 ; a way to, from the Moxos, explored by Baraza, iii. 205.
- Perus*, or Yanapuary river, i. 597 ; productive of cacao or cocoa, salsaparilla, and copaiba gum, *ib.*
- Pessas*, slaves so denominated in Brazil, ii. 709.
- Pestilence*, in Brazil, in, 1686, 586 ; note on, from Rocha Pitta, 707.
- Philip II.* of Spain, offers Brazil to the Duke of Braganza, i. 315.
- Philip V.* of Spain, rejects the proposal of France for a partition of the Portuguese dominions, iii. 296.
- Piauhuy*, discovery and conquest of, ii. 567 ; Portuguese settlers at, help to clear Seara of savages, iii. 18 ; expedition against the Indians in, 153 ; that country made a Captaincy, 154 ; view of the state of the Captaincy in the 18th century, 752 ; Indians in, 754 ; state of the Fazendas, 755 ; trade in cattle, 757.
- Pilam Arcado*, salt trade from, to Minas Geraes, iii. 791.
- Pilar*, town of, in Paraiba, iii. 768.
- Pilcomayo*, attempt of the Jesuits to ascend that river, iii. 195 ; its course, 196 ; the expedition frustrated, 197.
- Pindobe*, a Guarani chief, puts himself under the protection of the Jesuits, ii. 289.
- Pindobuzu*, negociates with the Portuguese, i. 289.
- Pine-apple plant*, in Brazil, fibres to be obtained from, as a substitute for flax, iii. 790.
- Pinoco*, a dialect of the Chiquitos, iii. 169, *note*.
- Pinzon*, Vicente Yañez, discovers the coast of Brazil, i. 1 ; and the river Maranham, 5 ; his voyage with Solis, 25.
- Piqui*, a tree of great utility in Piauhuy, iii. 758.
- Piratininga*, Jesuit establishment at, i. 262 ; campo, or fields of, ii. 301 ; city of S. Paulo founded, 303 ; height of the plains above the level of the sea, 845 ; ascent to from Santos, 849.



- Pires*, his expedition to the Rio Negro, ii. 517.
- Piso*, cited on the poisons known to the Tupi tribes, i. 237; his observation on the climate of Brazil, 327.
- Pitagoares*, tribe of, i. 350; brought against the Aymores, 383.
- Pium*, a terrible insect on the Orellana, i. 618.
- Pizarro*, Gonzalo, his expedition in search of El Dorado, i. 78; lasting remembrance of his cruelty among the Indians, 629.
- Plata*, river, Cabot's voyage up, i. 53; when named Plata, 56; government of, separated from that of Paraguay, ii. 283; expedition of the Portuguese, to form a settlement on the left bank of, 572; the Portuguese determine to seize the north bank, iii. 219; compelled by the Spaniards to withdraw from Monte Video, 220; that fortress founded by the Spaniards, 222; manners and condition of the herdsmen near the Plata, 421; state of the agricultural population, 427; schools, 429; state of the towns, 430.
- Poderoso*, Jeronymo, a Paulista, challenged by Manoel Nunes, iii. 75.
- Poison*, Gumilla's account of that used by the Indians, i. 641.
- Pombal*, Marquis de, his enmity to the Jesuits, iii. 502; his character, 505; his views with respect to the Indians, 512; story from an unpublished life of him, 519, *note*; his regulations concerning the Indians, 522; remark of a French philosopher on, 524, *note*; causes charges to be presented to the Pope against the Jesuits, 536; laws respecting the new Christians, 587; opens the trade to Brazil for single ships, 589; sends colonists to Brazil, 590; laws against vagabonds, 591; his regulations for the Forbidden District of Diamonds, 628; his disgrace after the death of King Jozé, 655; effect of his regulations concerning the Indians, 697.
- Poncho*, an Indian garment, ii. 351.
- Pororooca*, a phenomenon on the Brazilian coast, i. 7.
- Portalegre*, in Rio Grande do Norte, iii. 765.
- Portalegre*, the capital of Rio Grande do Sul, iii. 865.
- Portel*, town of, on a lake of the river Annapu, iii. 736.
- Porto Calvo*, Bagnuolo sent to fortify, i. 509; abandons it, 510; recovered by the Portuguese, 516; taken by the Dutch, 530. 532; surrendered by them, iii. 137.
- Porto Seguro* discovered, i. 12; Captaincy of, to whom first allotted, 39; state of, in 1582, 326; ravaged by the savages, ii. 664; the scene of a curious story, 711; discords in, quelled, iii. 20; state of that Captaincy in the eighteenth century, 807; town of, 808.
- Porto de Sousa*, military station at, iii. 810.
- Portugal*, possession taken of territory in Brazil for the Crown of, i. 13; Brazil divided into Captaincies, 33; Thome de Sousa appointed Governor-General, 213; death of Joam, III. 268; inattention of the Government to the settlement of the French in, 278; its subjection to Spain involves Brazil in hostilities with the English, 352; Braganzan revolution, 575; King Joam IV. proclaimed, 576; the revolution announced to Nassau, ii. 1; truce for ten years concluded with Holland, 2; state of negociations with Holland, 171; deliberations in the cabinet respecting Pernambuco, 213; a Brazil Company established at Vieyra's suggestion, 228; capture of Recife, 242; death of Joam IV. 243; a Dutch fleet sent to the Tagus to dictate terms, 244; conferences at Lisbon, 246; operations of Ruyter on the coast, 247; interference of England, and settlement of peace, 249; effects of the Braganzan revolution among the Paulistas, 327; and in Paraguay, 329; independence of Portugal formally acknowledged by Spain, 558; new edicts respecting the Indians, 590; exclusive company established of traders to Maranham and Para, 604; Aitzema cited on the debts of, 697; monopoly of trade to Maranham abolished, iii. 2; war with Spain, and seige of Nova Colonia, 67; dispute concerning the territory, 217; Colonia attacked by the Spaniards, 288; siege raised, 293; cessation of hostilities, *ib.*; annulment of the Treaty of Limits, 502; character of the minister Pombal, 505; his views with respect to the Indians, 512; law for the abolishment of slavery among them, 513; law for depriving Missionaries of temporal power, 514; Mutiny of troops on the Rio Negro, 516; regulations concerning the Indians, promulgated at Para, 522; charges against the Jesuits presented to the Pope, 536; attempt to assassinate the King, 540; the Jesuits condemned as accomplices, and deported from Para and Maranham, 541; conduct of the Archbishop of Bahia, 543; different conduct of the Bishop of Rio de Janeiro, 545; Companies of Maranham and Pernambuco established, 548; the British factories affected by these monopolies, 551; whaling company,

- 553 ; laws enforced in Goyaz, 556 ; war of 1762, with France and Spain, 557 ; English and Portuguese squadron defeated before Colonia, 560 ; the Brazilians forbidden to send their daughters to the nunneries in Portugal, 586 ; war of 1777 with Spain, 645 ; second Treaty of Limits, 652 ; death of King Jozé, and disgrace of Pombal, 654 ; war with Spain, 687 ; treaty of Madrid between Portugal and France, 691 ; boundary fixed after the overthrow of Buonaparte, *ib.*, note ; Removal of the Court to Brazil, 695.
- Portuguese*, their first settlement in Brazil, i. 20 ; Jesuit Mission appointed, 214 ; opposition of the settlers to the Missionaries, 257 ; defeat the French at Rio de Janeiro, 301 ; drive them from Paraiba, 351 ; defeat them in Maranham, 418 ; break their treaty with them, 424 ; obtain the unconditional surrender of S. Louis, 426 ; rally against their Dutch invaders, 442 ; their zeal for the deliverance of St. Salvador, 446 ; recover it, 450 ; disasters of their fleet on its return to Europe, 454 ; liberality of the King of Spain to them, *ib.* ; their oppressive conduct in Maranham, 460 ; their ill success against the Dutch in Pernambuco, 468 ; they rally, 472 ; bush companies formed, 473 ; their distress, 474 ; a fleet sent out from Lisbon under Oquendo, 477 ; frustrate the attempt of the Dutch on Paraiba, 482 ; Calabar deserts to the Dutch, 485 ; defeat an attack on their camp, 489 ; prevent the intended siege, 490 ; attempt to surprise Recife, 497 ; the camp of Bom Jesus capitulates to the Dutch, 507 ; their attempts to relieve Nazareth, 509 ; it capitulates, 513 ; emigration from Pernambuco, 514 ; recover Porto Calvo, 516 ; reinforcements arrive under Roxas, 521 ; Bagnuolo succeeds to the command, 524 ; Predatory system of warfare, 526 ; second emigration from Pernambuco, 527 ; pursued by Nassau to the San Francisco, 533 ; retreat to Bahia, 543 ; loss of St. Jorge da Mina, 544 ; Seara taken by the Dutch, 546 ; proceedings at Recife, 547 ; Bahia entered, and St. Salvador besieged, 551 ; letters intercepted, 556 ; battle in the trenches, 557 ; siege raised, 559 ; state of the Dutch Captaincies, 564 ; the Conde de la Torre comes out, 570 ; four naval actions, 571 ; retreat of Vidal and Barbalho, 573 ; the Reconcave desolated, 574 ; the Marquez de Monte Alvam, Viceroy, *ib.* ; revolution in Portugal, 575 ; the Viceroy sent home prisoner, 576 ; affairs of Maranham, 578 ; measures against the English, 579 ; Teixeira sent to explore the Orellana up to Quito, 582 ; Acuña returns with him and surveys its course, 585 ; the men want to make slaves, 600 ; interposition of the Jesuits, *ib.* ; arrival at Belem, 613 ; tribes on the river, 615 ; their number, 619 ; Seregipe surprized by the Dutch, ii. 6 ; Loanda in Angola taken, 9 ; the island of St. Thomas taken, 12 ; Maranham conquered, 19 ; insurrection for its deliverance, 26 ; successes of the patriots, 27 ; affairs of Para, 31 ; success of Teixeira in Maranham, 37 ; defeat of the Dutch, 42 ; debts fraudulently contracted by the Portuguese, 54 ; vexed and oppressed by the conquerors, 56 ; Hoogstraten offers his services to them, 63 ; rise of Joam Fernandes Vieira, 65 ; his projects, 69 ; declares them, 74 ; preparations against the Dutch, 80 ; the people summoned to arms, 89 ; battle of Monte das Tabocas, 108 ; reinforcements sent to Bahia under Vidal and Martim Soares, 119 ; Serinhaem taken, *ib.* ; Olinda taken, 130 ; Nazareth delivered up by Hoogstraten, 131 ; squadron destroyed, 133 ; insurrection at Guyana, 134 ; and Paraiba, 136 ; Porto Calvo recovered, 137 ; new camp formed before Recife, 142 ; attempt upon Itamaraca, 143 ; massacre at the Potengi, 145 ; transactions at, 152 ; Camaram's victory, 155 ; distress in Recife, 158 ; stratagems and jubilee, 160 ; scarcity in the camp, 163 ; ports of Nazareth and Tamandare secured, 165 ; victory at S. Lourenço, 167 ; Camp Masters ordered to retire from Pernambuco, 169 ; Martim Soares obeys, but Vidal persists in the war, 170 ; again fail at Itamaraca, 176 ; evacuate Paraiba, 185 ; their imprudent attack of Schoppe, 190 ; cannonade Recife, 192 ; misconduct of their fleet, 195 ; request succours from Bahia, but in vain, 199 ; contract their operations, 201 ; their force diminished, 202 ; battle of Guararapes, 203 ; re-occupy Olinda, 205 ; injury sustained by their commerce, 207 ; Angola recovered, 209 ; a Brazil Company established, 227 ; second battle of Guararapes, 229 ; state of negotiations, 232 ; blockade Recife by sea, 238 ; its seige and capture, 239 ; fruitless expedition in search of mines in Maranham, 510 ; their unsuccessful war against the tribes of the Ilha dos Joanes, 519 ; Nova Colonia founded, 572 ; they are required to evacuate the settlement, 575 ; the fort taken, 578 ; adjustment of the dispute, 579 ; a slave party of,

cut off by the Indians, 591; vengeance taken by them, 592; few marriages between them and the Dutch, 658; dress and fashion of the Portuguese in Brazil in the seventeenth century, 676; state of manners, 677; jealousy, 678; frequent assassinations, *ib.*; corruption of manners, 680; superstition, 681; corruption of Christianity, 689; merciless task-masters in the seventeenth century, 709; trespass on their territory by the French, iii. 15; besiege the Palmares Negroes, 27; the place captured, 28; dispute with the French Governor of Cayenne, 29; retake from them the fort of Cabo do Norte, 31; negotiations with Spain, 137; concluded, 140; eject the Spanish Missionaries on the Orellana, 142; alarm of the Portuguese at Rio de Janeiro on the invasion of the French, 108; expel them, 111; cruel usage of prisoners, 112; negligence of their commander on the invasion of Du Guay Trouin, 116; wretched conduct of the Governor, 117; they abandon the city, 119; alarm in the cabinet at the operations of the French, 125; their alarm respecting the designs of England against South America, 131; negotiations with France at Utrecht, 132; difficulty respecting the commerce of Brazil, 133; jealous of the Assiento Treaty between England and Spain, 137; their progress toward the centre of the continent, 210; disputes with Spain concerning Colonia, 217; begin to fortify Monte Video, 219; compelled by the Spaniards to withdraw, 220; their discovery and settlement of Goyaz and Mato Grosso, 304; reach the Moxo Missions, *ib.*; settlement of some desperadoes on Ilha Grande in the Guapore, 348; progress of the Portuguese from Para up the Orellana and tributary streams, 362; their intercourse with the Aldeas, 371; attacked by the Guaycurus and the Payaguas, 381; fit out flotillas against them, 382; seek for peace, 383; their hostilities with the insurgents of the Seven Reductions on the Rio Pardo, 464; their advance to the Jacuy, 468; truce, 471; junction with the Spaniards, 477; slaughter of the Guaranies at Caaibata, 482; their hardships at the pass of Monte Grande, 485; passage of the Chiriauhy, 492; come in sight of S. Miguels, *ib.*; their first occupation of Rio Grande, 568; the Spaniards expel them from S. Pedro, 569; occupy Sitio das Pedras, 573; take possession of the site of S. Rosa, 574; the Governor of S. Cruz remonstrates, 575; their activity and confidence,

581; attack and plunder S. Miguels, 582; repossess themselves of Rio Grande by force, 601; peace made with the Guaycurus, 662; their present system toward the Indians upright and humane, 844.

*Potariva* heads a confederacy against the Jesuits, ii. 293.

*Potatoes* eaten by the tribes on the Orellana, i. 615; used early in the Azores, 630.

*Potengi*, river, the native name for the Rio Grande do Norte, i. 479, *note*; state of the population, 656; massacre at, ii. 145; transactions at, 152; victory of Camaram, 155; attempts of the Dutch to intercept a convoy from, 166; state of the settlement, 651. (See *Rio Grande do Norte*.)

*Pottery*, of the Tupi tribes, i. 243.

*Poty*, Pieter, a savage Chief, devoted to the Dutch, ii. 153; his capture and death, 230.

*Poyares*, on the Rio Negro, iii. 715.

*Praça dos Prazeres*, founded, iii. 622; destroyed, 657.

*Prado*, town of, on the lake Curubiu, iii. 731.

*Prado*, Manoel de, Governor of Buenos Ayres, calls upon the Portuguese to fortify Monte Video against the Danes, iii. 67.

*Prado*, Gaspar de, Missionary at the Reduction of S. Miguel, iii. 321; his precarious condition, 323.

*Pratz*, Sieur de, a commander of the French at Maranham, i. 413.

*Printing*, none in Brazil in the seventeenth century, ii. 691.

*Provedor*, of mines, his duties, iii. 44.

*Pulperias*, or drinking-houses of the herdsmen of Paraguay, iii. 425.

*Putumayo*, or *Iça*, river, its source and junction with the Orellana, i. 591.

## Q.

*Quecuéné*, the Brazilian name of the Rio Branco, iii. 716.

*Quenoas*, tribe of, iii. 415; their customs, 416.

*Quilombo*, of the Negroes, meaning of the term, iii. 243.

*Quirandies*, their war with the Spaniards, i. 59.

*Quito*, missionaries from, to the Indians on the Ahuarico, i. 581; reach Belem, *ib.*; Teixeira ordered to explore the Orellana up to Quito, 583; his arrival, *ib.*; Province of Quito visited by a party of Paulistas, ii. 668; Missions of Spaniards from, meet those of the Portuguese from Para, iii. 893.

## R.

- Raimundo Jacome*, intrudes into the succession as Governor of Maranham, i. 581; sent to Lisbon and there absolved, ii. 15.
- Raleigh*, fits out a privateer for Withrington's expedition to Brazil, i. 356; his tempting lure to English adventurers in the fable of El Dorado, 371; the delusion fortunate for Brazil, 374; his motives for propagating it, 652.
- Ramalho*, his settlement in the Piratinga, ii. 301.
- Ramusio*, a remarkable passage from, quoted by Bandini respecting a prohibition for Italians to settle in Brazil, i. 628.
- Rangel*, Belchior, reconnoitres the isle of Maranham, i. 409; and the isle Das Guayabas, 416.
- Rapaduras*, cakes of sugar so called in Seara, iii. 764.
- Raphael de Jesus*, denies the authenticity of a letter from the King of Portugal to his resident minister in Holland, ii. 194, note.
- Rasily*, joins the expedition to Maranham, i. 393; returns to France, 399.
- Rattles*, of the Indians, specimen of noticed, iii. 720, note.
- Ratton*, Jacome, his account of a speculation in Maranham cotton, iii. 553.
- Ravadière*, his expedition to Maranham, i. 393; his warfare with the Portuguese, 415; takes three Portuguese ships, *ib.*; defeated, 418; opens a correspondence with Jeronymo Albuquerque, 419; treaty, 420; surrenders fort Louis, 426.
- Raynal*, Abbé, speech from an ex-jesuit cited from, ii. 701; his remark on the regulations respecting the Indians in Brazil, iii. 533, note.
- Real*, Rio, settlement of the Portuguese at, i. 314; abandoned, 315.
- Rebello*, Francisco, killed in an imprudent attack on Schoppe's encampment, ii. 190.
- Recife*, the port of Olinda, i. 44; taken by Lancaster, 366; taken by the Dutch, 469; attempt of the Portuguese to surprize, 497; proceedings of the Dutch at, 518; reform at, 537; new edicts and regulations enacted, 457; encampment of Fernandes before, ii. 141; preparations of the Dutch for defence, 142; attempt upon Itamaraca, 143; contagion in the camp, 144; treachery of the deserters, 147; distress in the town, 158; stratagems and jubilee, 160; scarcity in the camp, 163; famine in, 179; relieved by a fleet from Holland, 180; cannonaded by the Portuguese, 192; the Asseca battery won by the Dutch, 205; blockaded by sea, 238; siege and capture of, 239; its growth in the seventeenth century, 658; Schoppe brought to trial for surrendering, 698; made a town, iii. 86; the measure opposed by the people of Olinda, *ib.* they protest against it, 87; entered by the insurgents, 91; arrival of Bernardo Vieira, 96; who heads the republican party, 97; the loyalists roused by his designs, 98; a counter-revolution in, 99; increase of its population, 769; destitute of inns and lodging-houses 772.
- Recolhimento*, founded at Bahia, iii. 151; such an institution desirable in England, *ib.*
- Reconcave*, of Bahia, revolutions in the, i. 42; ravages of the small pox in, 294; force of, in 1581, 317; sugar works in, 318; laid waste by the Dutch, i. 574; ravaged by Schoppe, ii. 206.
- Reconcave*, of the Rio de Janeiro, its advantages for commerce, iii. 817.
- Rede*, or hammoc, a beautiful piece of furniture in the houses of the opulent in Brazil, iii. 848.
- Reductions*, settlements of the Jesuits so called, ii. 267; state of, 275; system established by the Jesuits, 335; tribes from which they were formed, 366; language, 377; difficulties respecting marriage, 379; cession of seven reductions by Spain to Portugal, in the Treaty of Limits, iii. 448; state of the Reductions previous to the expulsion of the Spanish Jesuits, 604; are delivered up to the Viceroy, 613; new system of government in, 614.
- Reiter*, F. Joseph, missionary at S. Maria Magdalena on the Ubay, iii. 326.
- Repartimientos*, divisions of the Spanish conquests so called, i. 172.
- Revenge*, shocking spirit of, among the inhabitants of Brazil, i. 638.
- Reyes*, Diego de los, appointed Governor of Paraguay, iii. 211; compelled to fly on the usurpation of Antequera, 212; seized at Corrientes and put in prison, 216.
- Rhineberg*, defeated by Camaram, ii. 156.
- Ribera*, Francisco de, his journey to Tapuaguazu, i. 145; his return, 147.
- Ribera*, Hernando de, his expedition, i. 156; marches in quest of the Amazons, 157, 158; returns to the Xarayes, 160; misconduct of the Spaniards, 161.
- Ribeiro Pessoa Montenegro*, P. Joam, his name will hold a disastrous place in the future history of Brazil, iii. 797, note.
- Rifault*, his expedition to Maranham, i. 392.

- Rimbach*, succeeds to the command of the Dutch in Brazil, i. 488; falls in an assault on the Portuguese camp, 489.
- Rio Branco*, its course, iii. 716.
- Rio do Carmo*, discovery of, iii. 55.
- Rio de Contas*, Villa do, iii. 803.
- Rio Feroso*, surprized by the Dutch, i. 486.
- Rio Grande do Norte*, or Potengi, unsuccessful attempt of the Dutch upon, i. 482; reduced by them 493; massacre at, 145; transactions at, 152; the Dutch defeated, 155; state of the settlement, ii. 651; extent and boundaries, iii. 765.
- Rio Grande de S. Pedro*, or *do Sul*, advance of Zeballos against, iii. 563; Carijos, 568; first occupation by the Portuguese, *ib.*; the Spaniards expel them from S. Pedro, 569; forcibly retained by the Spaniards, 584; appeal to Great Britain concerning, 600; the Portuguese repossess themselves of it by force, 601; state of the province, 865; Portalegre its capital, *ib.*; population, 866; destruction of cattle, *ib.*; state of grazing farms, 867; mules, 868.
- Rio de Janeiro*, expedition of the French against, ii. 279; defeated, 281; city of S. Sebastian founded, 302; this Captaincy separated from the general government of Brazil, 551; made a bishoprick, 570; population of, in the seventeenth century, 667; the Governor of, goes to suppress the civil war in the Minas Geraes, iii. 79; persuaded by Manoel Nunes to retire, 80; alarm of invasion at, 108; landing of the French under Du Clerc, 109; they enter the city, 110; the Portuguese overpower them, 111; cruel usage of the prisoners, 112; second invasion under Du Guay Trouin, 114; wretched conduct of the Governor 117; the city abandoned by the Portuguese, 119; taken and pillaged, 120; ransomed, 122; conduct of the Bishop on the expulsion of the Jesuits, 545; seat of government removed to the, 585; academy of natural history instituted at, by the Viceroy Azambuja, 643; progress of the Captaincy in the eighteenth century, 813; city of the Rio, *ib.*; climate, 815; slaves, 816; population of the Captaincy, 817.
- Rio das Mortes*, settlements formed by Fernando Dias in, iii. 47; war between the Paulistas and Forasteiros at, 77; the Paulistas repulsed at, by the Forasteiros, 84; one of the four districts of Minas Geraes, 283.
- Rio Negro*, mutiny of troops on, ii. 516; expedition of Jesuits to, 517; Captaincy of, its rapid improvement 709; communication with the Orinoco, *ib.*; town of, 718.
- Rio Pardo*, hostilities on, in the war of the Seven Reductions, iii. 464.
- Rio de la Plata*, discovery of, i. 26. (See *Plata*.)
- Rio Real*, i. 314.
- Robles*, F. de, his reply to Antequera's demand of indemnities from the Parana Reductions, iii. 228.
- Rodeio*, in the grazing farms of Rio Grande, iii. 867.
- Rodriguez*, Alvaro, conciliates the Aymores, i. 385.
- Rodriguez*, Domingos, pacifies the Aymores at Ilheos, i. 387.
- Rodriguez*, a Jesuit, murdered by the Caaroens, ii. 294; honours of martyrdom paid to him, 298.
- Rodriguez Paez*, Garcia, appointed Guarda Mor of the Mines, iii. 54.
- Roiz Arzam*, Antonio, exhibits the first gold at Espirito Santo, iii. 49; Bartolomeu Bueno inherits his papers, 50.
- Rolim de Moura*, Manoel, Governor of Maranhham, iii. 71; his disputes with the Ouvidor, *ib.*
- Rolim de Moura*, Antonio, Governor of Mato Grosso, iii. 572. (See *Azambuja*, Count of.)
- Romero*, F. Juan, Superior of the Jesuit Missions in Paraguay, ii. 254; undertakes to explore the Parana, 285; assists in subduing the tribes on the lake Ybera, 325.
- Roque da Costa Barreto*, Governor of Brazil, ii. 571.
- Rosario*, the Presidio do, attacked by the French, who are repulsed, i. 401, 402.
- Rozas y Borja*, D. Luiz de, sent out to Brazil with reinforcements, i. 520; his rashness, 521; defeated and slain, 522.
- Royville*, the sieur de, settles with a number of adventurers at Cayenne, iii. 14; murdered by them, *ib.*
- Ruier*, Claude, succeeds Alfaro as Superior of the Jesuit Missions, ii. 324.
- Ruiloba*, Agustin de, Governor of Paraguay, iii. 242; murdered by the insurgents, 243.
- Ruyter*, Admiral, ordered to take the command of the Dutch fleet sent to the Tagus, i. 244; his operations on the coast of Portugal, 247.
- Ruyz*, Francisco, his misconduct at Asumpcion, i. 69, 70.

## S.

*Sa*, Estacio de, his expedition against the French, i. 296; prevented by Nobrega from abandoning the attempt, 297; his victory and death, 301.

- Sa*, Salvador Correa de, appointed Chief Captain on the death of Eustacio, i. 301.
- Sa*, Francisco Nunez Marinhode, appointed to command against the Dutch, i. 447.
- Sa*, Mem de, Governor of Brazil, i. 268; outcry against his attempts on behalf of the natives, *ib.*; his measures against the refractory natives, 269; his expedition against the French, 279; against the Aymores, 283; after the defeat of the French at Rio de Janeiro, founds St. Sebastian's, 302; puts a Protestant to death, 303; dies, 310.
- Sa de Menezes*, Artur de, sent to supersede Gomes Freyre at Maranham, iii. 16.
- Sa de Menezes*, Francisco de, Governor of Maranham, ii. 604; his indecision, 606; his fruitless measures against the insurgents, 612; attempts to purchase Beckman's submission, 613.
- Sabara Bussu*, explored by Fernando Dias, iii. 48.
- Sabara*, mines of, by whom registered, iii. 56; one of the four districts of Minas Geraes, 283; Villa Real do Sabara, its capital, 822.
- Saboris*, tribe of, i. 165.
- Sacocies*, tribes of, i. 134.
- Sacramento*, Timotheo do, Bishop of Maranham, excommunicates the Ouvidor, iii. 95; the matter referred to Portugal, 36; his insolence, 37; returns to Lisbon and is disgraced, 39.
- Salazar*, Juan de, sent in search of Ayolas, i. 63.
- Salcedo*, D. Miguel, his attack on Nova Colonia, iii. 287; raises the siege, 293.
- Saldanha*, Francisco de, Cardinal Patriarch at Lisbon, appointed Visitor and Reformer of the Company of Jesuits, iii. 537; his mandate concerning their trade, *ib.*
- Salema*, Dr. Antonio, appointed to one of the two governments of Brazil, i. 311.
- Salivas*, tribe of, on the Orinoco, never rear twins, i. 645.
- Salt*, great distress from the want of, in Mato Grosso, iii. 361; observations on that produced by certain shrubs, 392.
- Salt contract*, obtained by the Whaling Company of Brazil, iii. 554; abolished, 636.
- Salt-mines*, in Bahia, opened and abandoned, iii. 23.
- Salt trade*, from Pilam Arcado to Minas Geraes, iii. 791.
- Salvador*, F. Manoel do, protests against a breach of faith by the Dutch Government, ii. 71; intercedes for the families of the Portuguese insurgents, 100; embellishes the capture of Fort Mauritz by a miracle, 139, *note*; cited on Vieira's history, 697.
- Sampayo*, Jorge de, a ringleader in Beckman's conspiracy, apprehended, ii. 627; condemned, 629; executed, 630.
- Sande*, Francisca de, her heroic charity during the pestilence in Bahia, ii. 587.
- St. Amaro*, settlement of, i. 36; Hans Stade appointed gunner at, 180.
- Santa Ana*, Mendoza's ship, purchased by Fernando de Soto, its magnitude, i. 629.
- S. Anna*, the Arrayal de, in Mato Grosso, its elevated situation, iii. 839.
- S. Antonio*, chapel of, miracles at, ii. 86.
- S. Antonio*, settlement of, on the Japura, iii. 721.
- S. Antonio o Velho*, junction of the Spaniards and Portuguese at, against the Guaranies, iii. 478.
- Santarem*, on the Tapajos, iii. 735.
- St. Catalina*, sufferings of Zarate's expedition by a famine at, i. 344.
- S. Catharina*, island of, iii. 646; vilely surrendered to the Spaniards, 648; province of, 858; state of the isle, *ib.*; N. Senhora do Desterro, 859; slaves, 861; climate and diseases, *ib.*; inhabitants on the mainland, 862; whale fishery, 863; population of the province, *ib.*
- St. Catherine*, clay image of, preserved at Santos, i. 360.
- Santa Cruz*, name given to the land in Brazil, discovered by Cabral, i. 13.
- Santa Cruz*, the Paulistas defeated by the Spaniards at, iii. 172; the Governor of, remonstrates against the occupation of S. Rosa by the Portuguese, 575.
- Santa Cruz de la Sierra*, superstitious account of the name, i. 648; province of, 333; town of, founded, 337.
- San Francisco*, river, operations of the Dutch on, i. 534; Fort Mauritz erected, 535; abandoned by the Dutch, ii. 138; sources and course of the river, iii. 791.
- S. Francisco*, island of, north of S. Catharina, iii. 862.
- S. Gabriel*, isles of, claims of Spain to, resigned to Portugal, iii. 32.
- Santiago*, ship, circumstance which occurred in the shipwreck of, i. 635.
- Santiago del Estero*, people of, resist the ravages of the equestrian tribes, iii. 439.
- S. Joam d'El Rey*, capital of Rio das Mortes, iii. 283, 822.
- St. Jorge*, fort, taken by the Dutch, i. 470.

- St. Jorge da Mina*, taken by the Dutch, i. 544, 545
- S. Joze*, town of, near Tabatinga, iii. 702.
- S. Jozé dos Marabytaunas*, in the Captaincy of Rio Negro, iii. 709.
- S. Lourenço*, Dutch defeated at, ii. 167.
- S. Luiz*, in Maranham, founded, i. 397; surrendered by the French, 426; arrival of Vieyra at, ii. 467; his first sermon at, 474; religious ceremonies at, 483; intercourse of, with Bellem, 634; view of the state of that city, iii. 745.
- S. Maria Magdalena*, Reduction of, reception of Manoel Felix de Lima at, iii. 327; its flourishing state, 328.
- S. Mathias*, Povoação de, on the Japura, iii. 720.
- S. Miguel*, Reduction of, arrival of Manoel Felix de Lima and his party at, iii. 319; state of the Reduction, 322; precarious condition of the Missionary, 323; arrival of the expedition from Para at, 354; arrival of the Spaniards and Portugueze before, 492; the town destroyed by the inhabitants, 495.
- S. Miguel*, Pouso de, attacked and plundered by the Portugueze, iii. 583.
- S. Nicolas*, insurrection at, iii. 455.
- S. Paulo*, settlement of Jesuits at, i. 263; city of, founded, ii. 301; (See *Paulistas*.) population of the city in the seventeenth century, 668; manner of searching for gold, 669; formed with the Minas into a new Captaincy, iii. 84; Minas Geraes separated from, 161; method of travelling from, to the mines of Cuyaba, 255; a way opened by land, to Cuyaba, 260; extent and boundaries of the Captaincy, 845; situation of the city, *ib.*; character of the people, 847; Santos, the port, 849; S. Vicente, 850; Island of S. Sebastian, 851; Cananea, *ib.*; Paranagua, 852; Curytiba, *ib.*; Thaubaté, 853; Sorocaba, *ib.*; Hitu, 854; savages in the Captaincy, *ib.*; manner of travelling, 855; small pox, 856; revenue, population, 857.
- S. Pedro d'El Rey*, the Arrayal de, in the district of Cuyaba, iii. 840.
- S. Rosa*, settlement of, on the right bank of the Guapore, iii. 345; arrival of the expedition from Para, 353; state of, 354; site of, occupied by the Portugueze, 574; they give it the name of Conceição, 575.
- St. Salvador*, in Bahia, founded, i. 213, 215; state of, in 1581, 317; taken by the Dutch, 441; they strengthen the city, 442; make a successful sally, 449; they capitulate, 450; the city besieged by Nassau, 551; the siege raised, 559. (See *Bahia*.)
- S. Salvador*, town of, on the river Paraiba do Sul, iii. 818.
- S. Sebastian*, founded, i. 302; (See *Rio de Janeiro*.)
- S. Sebastians*, isle of, near the Bay of Santos, iii. 851; description of an idol in, from Roggewein's Voyage, 898.
- S. Teresa*, the commander of, put to death, iii. 570.
- S. Thomas*, traced by the Jesuits in Brazil, i. 229; Vieyra's reason why Brazil fell to his lot, 639; some traces of his preaching recognized by the Jesuits among the Manacicas, iii. 182.
- St. Thomas*, island, expedition of the Dutch against, ii. 11; the Governor capitulates, 12.
- S. Vicente*, Captaincy of, possessed by Martim Afonso de Sousa, i. 33; state of, in 1532, 325; town burnt by Cavendish, 360; gradually depopulated, ii. 301; seat of Government for the Captaincy transferred to S. Paulo, 304; the oldest town in the province of S. Paulo, iii. 850.
- Santos*, intercourse of the English with, i. 353; taken by the English, 359; the port of S. Paulo, iii. 849; road from, to that city, *ib.*
- Santuário Marítimo*, a marvellous book so called, iii. 575, *note*.
- Saraca*, river, i. 601; the natives near it provided with Dutch tools, 602.
- Sarare*, river, its source in the Campos dos Parecis, iii. 312; width at its mouth, 359.
- Sardinha*, D. Pedro Fernandez, first Bishop of Brazil, i. 259; killed by the Cahetes, 267.
- Sarracoll*, cited on the expeditions of the English to South America, i. 356, *note*.
- Sarsaparilla*, abundant in Maranham, ii. 645.
- Savages*, course of their emigration from south to north, iii. 363. (See *Indians*.)
- Schmid*, Martin, introduces useful arts among the Chiquitos, iii. 606.
- Schmidel*, Hulderick, an adventurer in Mendoza's expedition, i. 72; cited on Cabeza de Vaca's transactions in Paraguay, 153; his inaccuracy in names, 168, *note*.
- Schoppe*, Sigismundus van, reduces Itamaraca, i. 489; and the Captaincy of Tamaraca, 507; commands at Fort Mauritz, 538; returns to Brazil as Commander-in-chief, ii. 184; sails for the Reconcave, 189; attacked by the Portugueze, 190; recalled from Bahia, 194; takes the field, 202; defeated and wounded at Guararapes, 204; wins the Asseca battery, 205; lays waste the Reconcave, 206; his effort against the Portugueze homeward bound

- fleet of 1652, defeated, 235; note on his expedition, 698; brought to trial for surrendering Recife, *ib.*
- Sea-apes*, Paracelsus cited respecting, i. 646.
- Seara*, settlement formed at, i. 391; taken by the Dutch, 546; the Dutch cut off by the Indians in, ii. 46; Vieyra seeks to open a communication with, 511; view of its condition during the seventeenth century, 650; cleared of the savages, iii. 18; state of the Captaincy in the eighteenth century, 758; its capital, 759; state of the Indians, 760; productions of, 763.
- Sebastian*, King, appoints Luiz de Vasconcellos Governor of Brazil, i. 306; cut off with the flower of his kingdom, 315; fine answer of Gomes Freyre de Andrada to, before the battle of Alcacer, iii. 268, *note*.
- Seio d' Habraham*, harbour of, in Ilha Grande, iii. 818.
- Senabria*, Juan de, Hans Stade sails in his expedition, i. 173.
- Senegal*, instance of devotion in women married to European settlers, i. 627.
- Sepé Tyarayu*, Chief of the Guaranies, his capture and escape, iii. 466; his death, 479; letters found upon him, 480.
- Sequeira*, Ruy Vaz de, appointed Governor of Maranham, ii. 540; his temporizing policy, 541; effects the restoration of the Jesuits, 546; suspends the new edicts respecting the Indians, 592; his government expires, 594.
- Seregipe d' El Rey*, Captaincy of, i. 540; abandoned by Bagnuolo, 541; progress of that province in the eighteenth century, iii. 793; city of Seregipe, *ib.*; lawless state of the people, 794.
- Serinhaem* taken by the Bahian troops, ii. 120.
- Serpa*, town of, on the Orellana, iii. 727.
- Serpent*, great, a fable respecting, repeated by Charlevoix, i. 629.
- Serro do Frio*, diamonds discovered in the, iii. 274; one of the four districts of Minas Geraes, 282; its capital Villa do Principe, *ib.*; laws of the Diamond District of, applied to the demarcation in Goyaz, 625; Pombal's regulations for the Forbidden District, 626; population of Villa do Principe, 824.
- Sertam*, meaning of the term, ii. 565, *note*; regulations respecting the trade of the, iii. 528; signs in the Sertoens indicating the vicinity of savages, 747; state of its inhabitants in the eighteenth century, 773; trade, 775; itinerant priests, 776; improvement of manners, 777; Sertoens of Bahia, 802; ways opened into Goyaz through the Sertoens of Cuyaba, Minas Geraes, Bahia, and Pernambuco, 835.
- Seven Reductions*, cession of, by Spain to Portugal, iii. 448; sullen acquiescence of the inhabitants, 452; insurrection at S. Nicolas, 455; emigration from S. Miguel, begun, 456; revolt of the inhabitants, *ib.*; the people of the other Reductions determine not to give up their towns, 457; war declared against them, 462; second campaign, 476; slaughter at Caaibata, 482; letter to the Spanish General at Monte Grande, 488; submission of the Guaranies, 495; Gomes Freyre refuses to take possession of the ceded country, 497; expedition of Borges do Canto against them, 688; remark on the Jesuits of, from Mr. Moore's Life of Pombal, 895.
- Seyxas Coutinho*, Balthazar de, commands in Maranham during the absence of Gomes Freyre, iii. 5.
- Sick*, sometimes buried by the Indians before death, i. 643.
- Silveira*, Balthazar da, Governor of Minas Geraes, iii. 155.
- Silver Arm*, an appellation given to Antonio de Sousa de Menezes, ii. 581.
- Silver Mines*, rumour of, in Brazil, i. 358.
- Simanes*, tribe of, i. 165.
- Sitio das Pedras*, occupied by the Portuguese, iii. 573.
- Slave-trade*, of England to the Spanish Indies under the Assiento contract, iii. 135.
- Slave-traders*, discourage the attempts of the Jesuits among the Chiquitos, iii. 168.
- Slavery*, of the Indians, laws respecting, ii. 453; the people of Maranham consent to an arrangement respecting slaves, 482; slavery reestablished in Maranham, 590; a kidnapping party cut off by the natives, 591; fallacious defence of, 644; law for the abolishment of, iii. 513.
- Slaves*, denominated Pessas in Brazil, ii. 702; state of slaves on the estates of the great families in Pernambuco, iii. 780; on the conventual estates, *ib.*; slaves of the small proprietors, 782; usual state of the slaves, 783; mitigations of slavery in Brazil, 784; frequent emancipations, 785; difficulty of escaping from slavery, 786; state of slaves at the Rio, 816.
- Small-pox* in Brazil, in 1665, Rocha Pitta cited respecting, ii. 706; its ravages in Para, iii. 364; inoculation introduced, *ib.*



- Smelting-houses* established in Minas Geraes, iii. 157.
- Smoking* prevalent among the females in Paraguay, iii. 432.
- Snakes* attracted by fire, ii. 701.
- Snuff* of the Yupa used by the Othomacos to produce drunkenness, i. 641.
- Soares*, Gabriel, his expedition from Brazil in search of El Dorado, i. 375.
- Sobrinho*, Lorenzo, Rector of the Jesuits in Paraguay, ii. 400; his measures for defending the estate of St. Isidro against the Bishop, 409.
- Soldiers*, during the age of conquest and discovery, described by Villagra, i. 633.
- Solimoens*, Rio dos, a name given by the Portuguese to a part of the Orellana, iii. 143; mistake of Condamine on this matter, *ib. note*.
- Solimoens*, province of the, iii. 701; its extent and boundaries, 707; its natural advantages, *ib.*
- Solis*, Juan Diaz de, his voyage with Pinzon, i. 25.
- Soroeta*, Inigo de, sent to supersede Barua, as Governor of Paraguay, iii. 233; arrives at Asumpcion, and is compelled to withdraw, 235.
- Soria*, Jaques de, massacres forty Jesuits, i. 308.
- Sorocaba*, in the Captaincy of S. Paulo, iii. 853.
- Sotto-mayor*, Joam de, his exertions at Belem, ii. 472; accompanies an expedition in search of mines, 510; dies, 511.
- Sotto-mayor*, Manoel da Vide, brother of Joam, his memoirs on Maranham cited, ii. 511.
- Sousa*, Francisco de, appointed Governor of Brazil, i. 358.
- Sousa Coutinho*, Francisco de, Portuguese Minister in Holland, ii. 182; audacious artifice employed by him, 183; progress of his negotiations, 233.
- Sousa Freire*, Alexander de, Governor-General of Brazil, ii. 558.
- Sousa*, Balthazar de, Capitam Mor of Maranham, his dispute with Vieyra, ii. 472; receives him, and evades the laws, 484.
- Sousa*, Gaspar de, Governor of Brazil, ordered to colonize toward the Orellana, i. 400.
- Sousa*, Hilario de, commands the expedition from Belem against the savages on the Orellana, iii. 8.
- Sousa*, Luiz de, Governor of Brazil, i. 431.
- Sousa de Eça*, Manoel de, Capitam Mor of Gram Para, i. 459.
- Sousa*, Maria de, heroism of, i. 511.
- Sousa*, Martim Affonso de, takes possession of the Captaincy of S. Vicente, i. 33.
- Sousa*, Pero Lopez de, i. 33; his settlements, 36.
- Sousa*, Thome de, appointed Governor-General of Brazil, i. 212; takes out with him the first Jesuits to South America, 213; succeeded by Duarte da Costa, 261; anecdote respecting him, 636.
- Souto*, Sebastiam de, his treachery towards the Dutch, i. 515; his predatory warfare, 527; ravages the conquered provinces, 541; his exploit on the San Francisco, 550; his death, 557.
- Spain*; Felipe II. offers the sovereignty of Brazil to the Duke of Braganza, i. 315; measures of the Government on the invasion of Brazil by the Dutch, 445; proceedings for delivering Pernambuco from them, 476; alarm of the Court on the proceedings of the Dutch at Recife, 518; reinforcements sent out, 520; acknowledges the independence of Portugal, ii. 558; arrangement of the Assiento with Great Britain, iii. 135; jealousy of the Portuguese, 137; discussions, 139; odd conclusion of, 140, *note*; Missionaries on the Orellana ejected by the Portuguese, 142; progress of the Spanish Jesuits, 162; Chiquitos Missions, 169, 178; extravagant falsehoods of the Jesuits, 184; Cavallero's miraculous adventures, 188; Reductions formed among the Moxos, 199; progress of Baraza across the mountains to Peru, 205; uncertain boundary between her possessions and those of Portugal, toward the centre of the South American continent, 201; disputes with Portugal respecting Colonia, 217; Monte Video founded, 222; war with Portugal in America, 286; proposition of France to partition the Portuguese dominions, 296; war with England, 299; Treaty of Limits, 442; war of the Seven Reductions, 462, annulment of the Treaty of Limits, 502; engaged with France in alliance against England, 557; an armament sent against Brazil, 644; S. Catharina taken, 646; capture of Colonia, 650; second Treaty of Limits, 652.
- Spaniards* discover the Plata, i. 26; found Buenos Ayres, 49; settlement of Asumpcion, 66; voyage of Orellana, 81; march of Cabeza de Vaca, 104; expedition of Ribera, 156; of Senabria, 173; settlement in Guayra, 332; establishment of the Jesuits in Paraguay, ii. 350, 357; an expedition sent against Nova

- Colonia, 576; the fort taken, *ib.*; temporary adjustment of the disputes, 579; their Missionaries on the Orellana ejected by the Portuguese, iii. 142; push their settlements on the side of Mato Grosso, 347; communication of their Missions with those of the Portuguese, 372; success of the Abipones against them, 414; manners of the herdsmen in Paraguay and La Plata, 421; Spanish language less spoken than the Guarani in Paraguay, 431; decay of military spirit, 434; enter the territory of the Seven Reductions, 467; retreat, *ib.*; junction with the Portuguese, 477; slaughter of the Guarani at Caabata, 483; arrive at the pass of Monte Grande, 485; letter from the Reductions to the General, 488; effect the passage, 491; cross the river Chiriaby, *ib.*; their inactivity before the town of S. Miguel, 493; submission of the Guarani, 495; their retreat from S. Miguel, 583; they forcibly retain Rio Grande, 584; ejected by the Portuguese, 601; their encroachments on the Brazilian limits, 658.
- Spanish Americans*, their remarkable degeneracy in the seventeenth century, iii. 894.
- Spanish Indies*, depopulation of, iii. 52. 885.
- Spices*, attempt to introduce the culture of, into Brazil, ii. 671.
- Spranger*, Guerin, commands in the Dutch settlement at Cayenne, iii. 14.
- Stade*, Hans, his origin, i. 46; sails in Senabria's expedition, 173, 174; arrives at S. Catalina, 175; wrecked at S. Vicente, 178; appointed gunner at St. Amaro, 180; caught by the Tupinambas, 181; ceremonies used with him, 186; pleads that he is not a Portuguese, 188; a French interpreter decides against him, 189; swims off to a French boat, and is refused admittance, 201; escapes, 210.
- Stedman* cited respecting the Palometa, i. 631; respecting sea-apes, 646; mode of avoiding the mosquitos in one of his marches, 659.
- Stone-pine*, flour made from, i. 109.
- Sucurys*, and *Sucurius*, enormous reptiles infesting the Lagoas Feia and Verde, in Minas Geraes, iii. 823.
- Sugar-canes*, where first planted in Brazil, i. 35; found to be indigenous, 321; orders for burning all those in Pernambuco, sent from Bahia, ii. 157.
- Sumacas*, or smacks of the Dutch in Brazil, i. 493.
- Sumaumeira*, tree, iii. 724; query whether it be that which Dampier describes at Bahia, 897.
- Sumidouro*, of the river San Francisco, i. 534; meaning of the term, iii. 48.
- Sylva*, Duarte do, with another merchant, advances a loan for Brazil, ii. 197.
- Sylva*, Pedro da, Governor of Bahia, i. 541; receives Bagnuolo on his retreat to St. Salvador, 543; resigns the command to Bagnuolo, 553.
- Sylveira*, Duarte Gomez de, his treachery, i. 505.
- Sylves*, settlement of, in the Captaincy of Rio Negro, iii. 728.
- Syphilis*, opinion of Piso on its origin, i. 328.

## T.

- Tabatinga*, a white clay used for plastering houses, iii. 321; appears to be found throughout Brazil, 838.
- Tabatinga*, fort, iii. 701, 702.
- Taboate*, Antonio Arzam of, his successful search for gold, iii. 50; smelting-houses established at, 51; rivalry of the Paulistas, 54; indignant mention of the town in the Santuario Mariano, 897.
- Tabocas*, Monte das, battle of, ii. 108.
- Taboleiro*, a term of the miners in Brazil, iii. 826.
- Tabyra*, a leader of the Tobayares, i. 45.
- Tabyreça*, his residence at Piratininga, i. 262, *note*.
- Tacwarasutibi*, a settlement of the Tupinambas, i. 209.
- Tagus*, a Dutch fleet sent to the, ii. 244.
- Talho aberto*, a term of the miners in Brazil, iii. 827.
- Tamandare*, port of, secured by the Portuguese, ii. 165.
- Tainhas*, fishery of, on the coast of Ilha dos Joannes, iii. 740.
- Tamaraca*, settlement of, i. 36.
- Tamoyos*, tribe of, i. 284; ravage Espirito Santo, 286; Nobrega and Anchieta treat with them for peace, 287; peace concluded, 283; their final defeat, 312.
- Tao*, a dialect of the Chiquitos, iii. 169, *note*.
- Taño*, Diaz, sent to Rome on behalf of the Jesuits in Paraguay, ii. 322; his return, 325; sails for Buenos Ayres, 327; one of the founders of the Commonwealth in Paraguay, 360.
- Tapajos*, river, and tribe of that name, i. 609; towns and settlements on the river, iii. 734.
- Tapé*, Serra de, entered by the Jesuits, ii. 287; Reductions formed among the Itatines, 316.
- Tapicura*, crossed by Joam Fernandes, in sight of the enemy, ii. 96.

- Tapuaguazu*, rock of, i. 143.  
*Tapuyas*, race of, i. 378.  
*Taranambazes*, tribe of, an expedition against, ii. 601.  
*Tarapecocias*, tribe of, i. 148.  
*Tardes*, weapons of the Quirandies described, i. 60.  
*Tarija*, foundation of the town of, iii. 163.  
*Tarring and feathering*, practised by some of the Orinoco tribes, i. 637.  
*Tartarugas*, arrival of Jeronymo Albuquerque's expedition at, i. 405.  
*Tayaoba*, a Guarani Chief, his enmity to the Spaniards, ii. 288; is converted, 290.  
*Tea*, indigenous in Brazil, i. 320.  
*Tebiquari*, arrival of Soroeta at, iii. 235; the Guaranies ordered to defend it against the insurgents, 240.  
*Techo*, cited on Cabeza de Vaca's transactions in Paraguay, i. 153.  
*Tefe*, river, i. 596; route from Laguna to, iii. 893.  
*Teixeira*, Bishop, appointed to command against the Dutch, i. 443; is superseded, and dies, 448.  
*Teixeira*, Pedro, burns a Dutch vessel, i. 428; ordered to explore the Orellana, 582; arrives at Quito, 583; reembarks, 585; reaches Belem, 614; dies, ii. 16.  
*Teixeira de Mello*, Antonio, succeeds Moniz as commander of the insurgents in Maranham, ii. 37; retreats to the mainland, 38; P. Maciel and Velho forsake him, *ib.*; receives supplies, 39; his successes against the Dutch, 42.  
*Tejuco*, capital of the Diamond District, iii. 284; rivers in its vicinity, 285; regulations respecting settlers at, 628; number of its inhabitants, 824.  
*Tellez da Sylva*, Antonio, appointed Governor of Brazil, ii. 20; representations of Joam Fernandes to him, 71; sends Cardozo to Pernambuco, 73; promises to assist Fernandes in the deliverance of Pernambuco, 79; sends troops from Bahia under Vidal and Martim Soares, 119; sends orders that Pernambuco shall be relinquished to the Dutch, 169; returns to Portugal, 231.  
*Telles de Meneses*, Alcaide Mor of Bahia, ii. 581; killed by Brito de Castro, 582.  
*Temembos*, or *Macamecrans*, tribe of, in Maranham, iii. 747.  
*Temple*, Sir William, cited respecting the climate of Brazil, iii. 898.
- Tertre*, du, cited respecting the Dutch settlers ejected from Brazil, ii. 710.  
*Thaubaté*, in the Captaincy of S. Paulo, iii. 853.  
*Thomar*, in the Captaincy of Rio Negro, iii. 711.  
*Throwing-stick*, of the tribes on the Orellana, i. 620.  
*Tickquarippe*, sacrifice of a Margaian slave at, i. 197.  
*Tieté*, river, its course, iii. 255.  
*Timbiras da Matta*, tribe of in Maranham, iii. 746.  
*Timbo*, term for parasite plants in Brazil, i. 321.  
*Timbues*, tribe of, i. 62, 63.  
*Tipoya*, a garment of the converted Indians, iii. 318.  
*Tobacco*, culture of, once considered destructive to the Indians in Brazil, ii. 647.  
*Tobas*, an equestrian tribe, iii. 397.  
*Tobatinga*, bar of, why so called, ii. 558, *note*.  
*Tobayares*, tribe of, i. 45; etymology of the name, ii. 706.  
*Tocantins*, river, expedition of the Jesuits up the, ii. 508; outrage against them at Curupa, 510; tribes on the, apply for protection against the Paulistas, 597; settlements on, iii. 737; country between it and the sea, 738; communication of Maranham with Para by, 749.  
*Tocon*, the bow-string of the Tupinambas, i. 205.  
*Tohannas*, tribe of, i. 164.  
*Toledo*, Fadrique de, sent with a large armament to Brazil, i. 447; recovers St. Salvador, 450; disasters on returning to Europe, 451; anecdote of, 656.  
*Torre*, the Conde de la, appointed Governor of Brazil, i. 571; his disastrous return to Lisbon, 572.  
*Torres*, Diego de, Provincial of Chili and Paraguay, ii. 262.  
*Torre*, Pedro de la, appointed Bishop of Assumption, i. 332; his disputes with the Governor, 341.  
*Tourinho*, Pedro de Campo, obtains the Captaincy of Porto Seguro, i. 39.  
*Tourinho*, Sebastian Fernandes, his expedition in search of mines, i. 312.  
*Town*, ceremony observed by the Spaniards in creating one, iii. 885.  
*Trade and hostilities*, instance of their being carried on at the same time, i. 636.  
*Trees*, method of the Indians for finding their way by examining the barks of, i. 644.  
*Trinity*, diabolical, of the Manacicas Indians, iii. 182.  
*Tristam da Cunha Gago*, accompanies Manoel Felix de Lima on his expedition down the

rivers from Mato Grosso, iii. 311; turns back with fourteen of the party, 313.

*Trombetas*, river of, i. 609.

*Troquano*, a remarkable musical instrument of the Indians, iii. 721.

*Trouin*. (See *Du Guay Trouin*.)

*Trumpets*, signal, of the Itatines, i. 341.

*Truxillo*, arrives at Asumpcion as Vice-provincial of the Jesuits, ii. 403.

*Tucuman*, Jesuits invited from Brazil and Peru, by the Bishop of, ii. 251; the Jesuits unpopular in, 262; the province infested by the Mbayas, iii. 378, 392.

*Tucunas*, tribe of, i. 590.

*Tupa*, how explained by Dobrizhoffer, i. 639.

*Tupaayqua and Tabolia*, two women of the Manuas, remarkable combat between, i. 349.

*Tupamba*, a territorial term in Paraguay, ii. 336.

*Tupi language*, its prevalence among the Indians in Brazil, iii. 372.

*Tupi tribes*, their customs, i. 223; language, *ib.*; meaning of the word Tupa, 227; mandioc, 229; fermented liquors, 233; knowledge of poison, 237; ceremonies on child-birth, 238; names, 239; social harmony, 240; women, 241; mechanic arts, 243; pottery, *ib.*; canoes, 244; domestic animals, 245; treatment of strangers, 246; of the sick, 247; burials, 248; mourning, 249; longevity, *ib.*; their frequent change of place, 250; their improvement retarded by their Payés, 251; conduct of the Jesuits toward them, 252; opposition of the settlers, 257.

*Tupinambas*, state of the tribe in Bahia, i. 42; they expel Coutinho, 43; hostile to the Portuguese, 179; capture Hans Stade, 182; their ceremonies with the prisoner, 186; sickness of a family imputed to his prayers, 194; their mode of trading during war, 199; ceremonies before they go to war, 201; religious ceremonies, 202; their weapons, 204; affairs of the Tupinambas of Maranham with the French and Portuguese, 412; tumult among them after the treaty, from dread of being enslaved, 422; insurrection of the Tupinambas of Para, 429; Tupinambas on an island of the Orellana, 602; fables reported of them, 603; adorn themselves with the feathers of the Nandu, 643; account of six who were brought to Falmouth, 654.

*Tupiniquins*, tribe of, account of the, i. 39; friendly to the Portuguese, 179; make war on the Tupinambas, 192; Jan de Laet cited respecting, 627.

## U.

*Ubay*, river, Manoel de Lima and his party enter it from the Guapore, iii. 326.

*Ucayali*, anxiety of the Spaniards to exclude the Portuguese from, i. 657.

*Ulloa*, cited on the grubs used for food by the Indians, i. 110, *note*.

*United Provinces*. (See *Dutch, and Holland*.)

*Upupiara*, the sea-apes of Brazil, i. 323.

*Uratinge Wassu*, a Chief of the Tupinambas, i. 187.

*Uxivimena*, river, or Rio dos Trombetas, i. 609.

*Urtueses*, tribe of, i. 159.

*Uruguay*, river, the southern boundary of Guayra, ii. 264; its sources and course, 320.

*Utrecht*, representations of the Portuguese Ambassadors at, concerning Brazil, iii. 125; negotiations, 132; their strange finale, 140, *note*.

*Uwattibi*, a town of the Tupinambas, i. 185; Hans Stade brought thither a prisoner, *ib.*

## V.

*Vaccination*, in the island of Itamaraca, a singular fact concerning, iii. 898.

*Valdelirios*, Marquis of, sent to Buenos Ayres to carry into effect the Treaty of Limits, iii. 450; precipitates the removal of the inhabitants of the Seven Reductions, 455.

*Valdes*, Alonso, Governor of Buenos Ayres, besieges Nova Colonia, iii. 68.

*Valentoens*, knights errant of vulgar life, in Brazil, iii. 777.

*Valo*, a term of the miners in Brazil, iii. 827.

*Vampire bat*, i. 134; its mode of attacking the horse, 631; its ravages among the cattle at Montalegre, iii. 732.

*Vancouver*, cited on the custom among American savages of slitting the under lip, i. 625.

*Vandort*, Hans, commands the Dutch land forces against Brazil, i. 440.

*Vargem redonda*, village of, iii. 791.

*Varzea*, plain of, proceedings of Joam Fernandes in, ii. 80, 81; the women of, seized as hostages, 124; Fernandes marches to their rescue, *ib.*

*Vasconcellos*, Antonio Pedro de, Governor of Colonia, iii. 288; his activity in defending it against Salcedo, 289; marches out and surprizes the Spanish camp, 293.

*Vasconcellos*, Francisco, fate of succours brought by him from Lisbon, i. 491.

*Vasconcellos*, Luis de, appointed Governor of Brazil, i. 306.

- Vasconcellos*, Luis Aranha de, cited respecting the Tapuyas, i. 378, *note*; appointed to explore the Orellana, i. 435.
- Vasconcellos*, Miguel de, misfortune occasioned to the Portuguese squadron through his measures, i. 571.
- Vasconcellos e Sousa*, Pedro de, Governor General of Brazil, iii. 126; yields to the demands of the insurgents in Bahia, 128.
- Vaux*, Des, his project for colonizing the isle of Maranham, i. 393.
- Vaz*, Lopez, cited on the English expeditions to Brazil, i. 356, *note*.
- Vegetable war*, of Louisiana, iii. 397.
- Veiga*, Diogo Lourenço da, appointed Governor of Brazil, i. 315.
- Veiga*, Sebastiam da, evacuates Nova Colonia, iii. 68.
- Veio*, a term of the miners in Brazil, iii. 326.
- Vello do Valle*, Joam, entrusted by Maciel with the Captaincy of Cabo do Norte, ii. 15; called to the assistance of Belem, 31; demands the government, *ib.*; it being refused, he returns, 32.
- Vellasco Molina*, Joam de, Capitam Mor of Para, his misconduct, iii. 72.
- Vellozo*, Francisco, his expedition to the Rio Negro, ii. 517.
- Veranico*, or little summer, of Minas Geraes, iii. 283.
- Verdugo*, Alonso de, Governor of S. Cruz, remonstrates against the occupation of S. Rosa by the Portuguese, iii. 575.
- Vergara*, Garcia Rodriguez de, forms a settlement on the Parana, i. 332; marches to Peru, 337; accused and superseded, 338.
- Vergara*, F. Manoel de, cited on the abuses of the Corregidores in Cuzco, ii. 699.
- Vergara*, Ortiz de, chosen President of the General Junta of Paraguay, iii. 243.
- Vertiz*, Juan Joseph de, Governor of Buenos Ayres, proposes to cooperate with Zeballos against Colonia, iii. 649; displaced, 650.
- Vespucci*, Amerigo, sent to survey the coast of Brazil, i. 15; his second voyage, 18; first settlement made by him, 21.
- Viana*, Joseph Joaquim, Governor of Monte Video, dispatched against the Guaranies of the Seven Reductions, iii. 479.
- Vicente*, S., Hans Stade shipwrecked on, i. 178. (See *S. Vicente*.)
- Vicuña*, the fleece, but not the flesh of, used by the Chiriguanas, iii. 164.
- Vidal de Negreiros*, Andre, sent to ravage the Dutch provinces in Brazil, i. 571; action with the Dutch Admiral, 572; retreats, 573; one of the bravest and wisest of the Portuguese, ii. 69; Joam Fernandes opens his project to him, *ib.*; troops from Bahia sent under him and Martim Soares Moreno, 119; his interview with Fernandes, 122; goes to join Camaram, 159; returns from Paraiba, 161; persists in the war after the Governor's order to retire from Pernambuco, 170; goes to Portugal with tidings of the capture of Recife, 242; appointed Governor of Maranham, 498; his arrival, 501; promoted to the government of Pernambuco, 517; succeeded by Jeronymo Furtado, 555.
- Vigia*, in Para, iii. 738.
- Vimieiro*, the Conde do, Governor General of Brazil, iii. 152.
- Vieira*. (See *Fernandes Vieira*.)
- Vieira de Mello*, Bernardo, besieges the Palmares Negroes, iii. 27; goes to Recife, 96; case of jealousy in his family, and deliberate murder, *ib.*; he acts as leader of the republican party, 97; the loyalists roused by his designs, 99; he is arrested, 100.
- Vieyra*, Antonio, the Jesuit, extract from his sermon on the arrival of the Viceroy Monte Alvan, i. 574, *note*; extract from his sermon upon St. Barbara, 656; money raised by him for Brazil, ii. 195; he is sent to Holland, 197; his *Papel forte*, or strong memorial to the King, 222; exposes the weakness and danger of Portugal, 223; a Brazil Company established at his suggestion, 227; his early history, 456; envied for his favour at Court, 460; prepares to embark secretly for Maranham as a Missionary, 461; the King prevents him, *ib.*; obtains permission to follow the fleet, 463; powers granted to him, 464; consents to remain in Portugal, 465; sails for Maranham without intending it, 466; arrives at S. Luiz, 467; his first letter to the King, 468; state of the inhabitants and system of oppression, 469; his dispute with the Capitam Mor, 473; his first sermon at S. Luiz, 474; religious ceremonies, 483; he is deceived by the Capitam Mor, 484; writes to the King, 486; his voyage home, 490; interview with the King, 491; arrangements respecting slavery reported to a Junta, 498; decree in favour of the Indians, 496; the king wishes to keep him in Portugal, 498; obtains permission to return to Maranham, 500; seeks to open a communication with Seara, 511; his preparations

- respecting the Ilha das Joanes, 518; proposes to treat with the islanders, 521; goes to the Serra de Ibiapaba, 527; his reply to the remonstrance of the Chamber of Belem, 529; his letters to the Bishop of Japan made public 532; calls upon the Chamber of Belem to maintain the laws, 534; seized and expelled, 536; cited on the multiplicity of languages on the Orellana, 701; a fine passage from, on the rapacity of people in office, 716; represents the defenceless state of Brazil, iii. 19; dies at Bahia, 34; a new star appears at the moment of his death, 384; extraordinary event after his exequies at Lisbon, *ib.*; extract from one of his sermons, on the evils resulting from the discovery of gold and diamonds, 896.
- Vilhena*, his embassy to Recife, ii. 4.
- Villa da Barra do Rio Grande*, its population and trade, iii. 791.
- Villa Bella*, capital of Mato Grosso, founded, iii. 572; decline of its trade with Para, 838.
- Villa Boa*, capital of Goyaz, iii. 834.
- Villa Franca*, town of, on the Tapajos, iii. 735.
- Villa Maria*, on the left bank of the Paraguay, iii. 840.
- Villa Nova d'Almeida*, in Espiritu Santo, iii. 812.
- Villa Nova d'El Rey*, its population in 1784, iii. 738.
- Villa Pouca*, Count de, arrives in Brazil as Governor-General, ii. 195; orders the Camp-Masters to deliver up the command to Barreto, 199; instructions taken out by him respecting the recovery of Angola, 208.
- Villa do Principe*, capital of the Serro do Frio, iii. 283; its population, 823.
- Villarica*, in Paraguay, establishment of Jesuits at, ii. 254; villainy of the Spaniards of, 291.
- Villa Rica*, the capital of Minas Geraes, iii. 56; gives name to one of the Comarcas, 283; view of the state of, 820.
- Villa Velha*, formerly Espiritu Santo, iii. 811.
- Villa Verde*, in Porto Seguro, iii. 809.
- Villa Viçosa*, on the Tocantins, iii. 737.
- Villa Viçosa*, in the Serra di Ibiapaba, iii. 760.
- Villa Vistoza*, on the Orellana, iii. 733.
- Villagra*, Gaspar de, extract from his poem on New Mexico, i. 633.
- Villegagnon*, his expedition to Brazil, i. 270; enters Rio de Janeiro, 271; conspiracy against him, 276; his conduct towards the savages, 275; his treachery, 277; returns to France, 280.
- Vine*, introduced into Brazil, but destroyed by the ants, i. 329.
- Violete, pau de*, or violet-wood, produced in Ibiapaba, ii. 512.
- Virgin*, extract from Anchieta's poem to the, i. 293; said to have fought at the head of the Portugueze against the French, 655; said to have assisted in the victory of Monte das Tabocas, ii. 116; a mutilated image of, employed to rouse the vengeance of the Pernambucans, 127.
- Vitelleschi*, General of the Jesuits, sends a reinforcement of Missionaries to the Plata, ii. 281.

## W.

- Wardenburg*, Col. commands the Dutch troops against Pernambuco, i. 465; takes Olinda and Recife, 468; resigns his command, and sails for Holland, 488.
- Weights*, table of, iii. 900.
- Werle*, Thomas, with 6000 Guaranies, joins Salcedo before Colonia, iii. 288.
- Whale fishery*, note on, ii. 711.
- Whales*, a story related by Monardes, on the way of catching, i. 645.
- Whaling Company* established by Pombal, iii. 553; salt contract obtained by, 554.
- Whithall*, an English settler at Santos, i. 353; his letter to Richard Staper from Santos, in 1578, 649.
- Willekens*, Jacob, commands a Dutch fleet against Brazil, i. 440.

## X.

- Xaquesses*, tribes of, i. 134.
- Xarayes*, lake, i. 132; tribe of, *ib.*; Cabeza de Vaca sends messengers to the, 137; their habits, 140.
- Xavier*, St. Francisco, invoked to stay the pestilence in Bahia, ii. 587; becomes its tutelary saint, 588.
- Xavier*, S. Francisco, Arrayal of, founded in Mato Grosso, iii. 308.
- Xeres*, a Spanish settlement near the Tapé, its fate, ii. 317.
- Xingu*, river, towns and settlements on the, iii. 735.
- Xomanas*, tribe of, iii. 722.

## Y.

- Yacu*, birds so called on the banks of the Guapore, iii. 313.
- Yaguar*, said to prefer carrion to living food, ii. 364.

- Yaguarete*, the fiercest beast in South America, ii. 315; mode of hunting it, 320.
- Yaguaron*, Cardenas goes to, from Asumpcion, ii. 403; arrests two of the Chapter there, *ib.*
- Yaios*, of Guiana, used targets, iii. 397.
- Yanaconas*, the slaves or helots of Peru, ii. 260.
- Yanapuary*, or *Perus*, river, i. 597.
- Yapaneme*, river, i. 129.
- Yapeyu*, one of the Seven Reductions, proceedings of the Spaniards at, iii. 468.
- Yapirues*, tribe of, i. 123.
- Yapochi*, a title among the Abipones, iii. 409.
- Yaros*, tribe of, their ravages, iii. 415.
- Ybera*, lake, tribes of, subdued, ii. 323.
- Ybirajurds*, or *Barbudos Indians*, projected expedition of Vieyra among, ii. 484.
- Ybira Paye*, resin of, used by the Guaranies in fumigating their huts, ii. 371.
- Yeppipo Wassu*, a Chief of the Tupinambas, i. 186, 193.
- Yguana*, a species of lizard, i. 88; odd theory of Gumilla respecting the, 629.
- Yguatu*, stream of, i. 133.
- Yguazu*, river, i. 111; falls of, 112; its junction with the Parana, ii. 319.
- Yperen*, Van, co-operates in the capture of St. Jorge da Mina, i. 545.
- Yquiari*, or River of Gold, i. 593.
- Yrala*, Domingo Martinez, commands under Ayolas, i. 68; returns to Asumpcion, *ib.*; marches in search of Ayolas, 72; returns, 127; subdues the Carios, 161; his second attempt to march across the country, 163; reaches the Spanish conquests, 168; his secret agreement with Gasca, the Spanish President, 169; returns, *ib.*; sends colonists to Guayra, 331.
- Yucunas*, tribe of, iii. 720.
- Yuma*, a term applied by the Curiciraris, to gold, and iron, i. 593.
- Yutay*, river, its course, i. 591.
- Yurua*, river, i. 592.
- Ywara pemme*, the slaughter-club of the Brazilian savages, i. 220.

## Z.

- Zarate*, Juan Ortez de, appointed to succeed Vergara, i. 339; sails for Spain, *ib.*; embarks from thence, 343; misconduct and sufferings of his armament, 344; his death, 347.
- Zavala*, Bruno Mauricio de, Governor of Buenos Ayres, expels the Portuguese from Monte Video, iii. 220; founds the town, 222; goes to Asumpcion to reduce the rebels, 229; returns to Buenos Ayres, 230.
- Zavala*, F. Bruno de, appointed to one of the new governments of the Reductions, iii. 614.
- Zanuco*, a dialect of the Chiquitos, iii. 170, *note.*
- Zchera*, Wasu, a Chief of the Timbues, i. 63.
- Zea*, F. accompanies Hervas up the Paraguay, iii. 174; his labours among the Chiquitos, 194, 196.
- Zeballos*, D. Pedro, sent to the Seven Reductions with reinforcements, iii. 498; inquires into the conduct of the Jesuits, 499; succeeds Andoanegui in the government of Buenos Ayres, 504; besieges and takes Colonia, 558; advances against Rio Grande, 563; superseded by Bucarelli, 601; recalled, 603; appointed Viceroy of La Plata, 645; the island of S. Catharina capitulates to him, 648; proceeds against Colonia, 649; captures it, 651.
- Zehmie*, tribe of, i. 164.
- Zombi*, title of the Chief of the Palmares Negroes, iii. 24; his palace, 26.
- Zuputuba*, or *Cipotuba*, the most northerly source of the Plata, i. 132.
- Zurinas*, tribe of, i. 598; remarkable for their skill in carving, *ib.*

THE END.

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