Enslaved Africans, East Africa, 1874
Sugar Factory, Plantation Asuncion, Cuba, 1857
Sugar Plantation, San José de la Angostura, Cuba, 1857
Sugar Factory, Amistad, Cuba, 1857
Sugar Factory, Plantation La Ponina, Cuba, 1857
Sugar Factory, Plantation Flor de Cuba, Cuba, 1857
Sugar Plantation, Manaca, Cuba, 1857
Sugar Factory, Plantation Santa Susana, Cuba, 1857
Cross-section of slave ship, 1829
French slave ship, Vigilante, 1823
A Future Queen Meets with the Portuguese Governor, Luanda [Angola], 1622
Chasing a Fugitive Slave, 1840s
Plantation village in Georgia, mid 19th Cent
Slave Auction, U.S. South, mid 19th Cent
Loading Cotton on River Steamer, U.S. South, mid 19th Cent
Working in Sugar Cane Fields, 19th Cent
Emancipation Festival, Barbados, 19th Cent
Format: Book
Author: Cabrera, Raimundo, 1852-1923.
Title: Cuba and the Cubans / by Raimundo Cabrera ... ; translated from the eighth Spanish edition of "Cuba y sus Jueces" by Laura Guiteras ; revised and edited by Louis Edward Levy ... ; illustrated with 124 engravings and a map.
Notes: Page 174 misnumbered 714.
Notes: A reply to Moreno Chicharro's Cuba y su gente.
Notes: Plates printed on both sides.
Citations: Lib. Company. Afro-Americana, 1922
Subject: Moreno Chicharro, Francisco. Cuba y su gente.
Subject: Cuba.
Subject: Cuba --Politics and government.
Subject: SP3 Afro-Americana.
System No.: PALR92-B305

Holdings
Library Co. of Philadelphia Books: Rare Am 1896 Cab 40081.D 1 (My Library)
Record:  Prev Next
Author  Cáceres, Rina
Title  Negros, mulatos, esclaves y libertos en la Costa Rica del siglo XVII / Rina Cáceres
Published  México : Instituto Panamericano de Geografía e Historia, 2000
Descript'ın  130 p. : ill., maps ; 23 cm
Permalink to this Josiah record
LOCATION  CALL #  STATUS
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Series  Publicación (Pan American Institute of Geography and History) ; no. 518
Note  Includes bibliographical references (p. [123]–130.)
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            Racially mixed people -- Costa Rica -- History -- 17th century
            Slaves -- Costa Rica -- History -- 17th century
            Costa Rica -- History -- To 1821
ISBN  9686384464 (pbk.)
Rlin/oclctype  ocm47076532
018106  Chessy Brady  no images
Search Result -- Quick Search

Viewing record 1 of 1 from catalog.
☐ Check here to mark this record for Print/Capture

Call number: DT 356 .C13 1992
Author: Caillié, René, 1799-1838.
Uniform title: Journal d'un voyage à Timbuctou et à Jenné.
   English
Title: Travels through Central Africa to Timbuctoo : and across the great desert, to Morocco :
   performed in the years 1824-1828 / by René
   Caillié.
   (1830)
Description: 2 v. : ill. ; 22 cm.
   Subject: Caillié, René, 1799-1838--Journeys.
   Subject: Sudan (Region)--Description and travel.
   Subject: Sahara--Description and travel.
   Subject: Timbouctoo (Mali)--Description and travel.

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   Library has: v.2

Call numbers for
ALDERMAN
DT 356 .C13 1992 v.2
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   Checked Out (Recall Item)
Record: Prev Next
Author Caldwell, Robert Granville, b. 1882
Title The Lopez expeditions to Cuba 1848–1851 ... by Robert Granville Caldwell ...
Published Princeton, Princeton university press; [etc.,etc.] 1915
Descrip'tn 2 p. l., 138 p. 23 cm
Permalink to this Josiah record
LOCATION CALL # STATUS
ROCK F1784 .C15 AVAILABLE
Note Thesis (PH.D.)—Princeton university, 1912
Bibliography: p. 123–138
LC subject Cuba -- History -- Insurrection, 1849–1851
LCCN 15022429
Rlin/oclc R1BGR01636571-B
6/8/06 Chessy Brady no images
one of the most loathsome productions of a spurious civilization.

It pleased me to hear that, in his opinion, the slaves had run, owing to the opportunities offered by short marches and numerous halts, and therefore he should press on to the utmost. I was selfish enough to hope that in consequence of this we might go forward without any more vexations halts.

From Kawala we marched by Angolo, and the inhabitants came to us eager to sell flour and corn for beads.

I now found that Alvez and his people had, in a great measure, made arrangements for providing themselves with stores for the downward journey by obtaining a particular sort of bead. It is not imported from the West Coast, but they had stolen large quantities from the Warua, who are particularly fond of them, and buy them from the Arabs.

Camping for that night in the jungle, we next marched to Lupanda, three days being occupied on the road. The route was well watered, and the villages were embanked and stockaded; and although the inhabitants of some would have no communication whatever with the caravan, others came freely into camp with corn for sale. The matama harvest had just been gathered, and it was cheap and plentiful.

Just outside a village I saw a dead python thirteen feet eight inches in length, but not of great girth.

At none of these villages were we allowed to enter; but while I was waiting near one for the caravan to come up, two of my men managed to get inside with the intention of trying to buy the rarity of a fowl or goat for me. Directly they were discovered, a shout was raised, and all the people retreated into an inner palisade, and closed the entrances.

The inhabitants then began threatening my men with spears from this inner fortification, and they judged it advisable to withdraw. But after a time the people gained confidence, and, seeing only myself and three followers, ventured out to satisfy their curiosity by staring at us from a distance.

At last I induced one of the natives to come near me; but, after having a good look, he covered his face with his hands and rushed away with a yell. He had never before seen a white man, and I really believe he thought I was a devil.
A boy about ten years of age then approached me, and I gave him a few beads and a little tobacco; and on observing that no injury befell the younger, other people surrounded me with much laughing and staring, and a good-natured old woman even consented to sell me a fowl.

While we were engaged in a lively conversation—by signs—Alvez's caravan appeared, and the natives immediately bolted into the village and closed the entrances.

The place I had chosen for my camp was near the path, and the whole of the caravan passed on in front, the mournful procession lasting for more than two hours. Women and children, foot-sore and overburdened, were urged on unremittingly by their barbarous masters; and even when they reached their camp, it was no haven of rest for the poor creatures. They were compelled to fetch water, cook, build huts, and collect fire-wood for those who owned them, and were comparatively favored if they had contrived some sort of shelter for themselves before night set in.

The loss of labor entailed by working gangs of slaves tied together is monstrous; for if one pot of water is wanted, twenty people are obliged to fetch it from the stream, and for one bundle of grass to thatch a hut the whole string must be employed. On the road, too, if one of a gang requires to halt, the
lepped and driven on by the whip... and together by knotted ropes. All severely scorch. Wretched women all led march of slave gangs, two of three.

Africa around 1674. "The painful Anaka in the early 1770s, and traveled through central and east the Royal Geographical Society. The November 1872 under the auspices of geographers explorers submitted and recently referred to England, having left in of the most successful African cancer, led by the LIL as "one.

So far as known, Voerman's voyage to Africa, led to many a sketch that illustrates a sketch by Lieutenant Cameron in the edge of the English league. From a caption: "Slave Gang Passing Along

Coombs (University of Virginia Library)
Special Collections Department.

Image Information: The Atlantic Slave Trade and Slave Life in the Americas.
The slaves were kidnapped by a ruffian named Coimbra, a half-caste Portuguese from Bine." (p. 366). A similar engraving is published in Cameron's Across Africa (Leipzig, 1877), vol. 2, p. 147.
Click on the image to open a larger version in a new window.

The Atlantic Slave Trade and Slave Life in the Americas

Note:

Comment: "Men and women linked together by rope or chain around their necks."


Image Reference

Alert: Interested

Commentary

Copyright © 2006. All Rights Reserved.
The people in the picture seem to be engaged in various activities, possibly along a river or lake. The text on the page appears to be a mix of Chinese characters and English words, which suggests a bilingual document or a translation.

The text is partially legible, and it seems to discuss some sort of natural phenomena or landscape, possibly related to water or a body of water. The names and dates mentioned at the bottom of the page suggest that the document might be a historical or scientific record, possibly from a time when such bilingual records were common.

Without clearer visibility, it's challenging to provide a more detailed description or translation of the content.
The punishments inflicted by kangaroos and those pigeons in an
area would probably also him this site.

In Europe, there are other species of pigeon that are not
as common, such as the rock pigeon, which is found in
Europe, Africa, and Asia. These pigeons are known for
their ability to survive in harsh environments and are
frequently found in cities and rural areas. They
feed on a variety of food, including seeds, fruit, and
insects, and are known for their ability to
migrate long distances. In addition to their
appearance, they are also known for their
ability to fly at high speeds and to
navigate long distances.

In the United States, there are several
species of pigeon that are also found in
urban and rural areas. These pigeons
are known for their ability to
survive in harsh environments and
are often found in cities and
rural areas. They
feed on a variety of food, including seeds,
fruit, and insects, and are known for their
ability to migrate long distances. In addition
to their appearance, they are also known
for their ability to
fly at high speeds and
to navigate long
distances.
Call number: DT361.C18
Author: Cameron, Verney Lovett, 1844-1894.
Title: Across Africa. By Verney Lovett Cameron.
Description: xvi, 508 p. incl. front., illus. plates, fold. map, 4 facsims.(3 fold.) 24 cm.
Subject: Botany--Africa. Central.
Subject: Africa, Central--Description and travel.

Call numbers for ALDERMAN
DT361.C18
Material
BOOK
Location
Checked Out (Recall Item)
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fever as mine, and we read it again together, each having the same vague idea—"Could it be our own father who was dead?"

It was not until the bearer of the letter—Chuma, Livingstone's faithful follower—was brought to us that we fully comprehended what we had been reading. The writer had naturally supposed that the doctor's son was the leader of the Relief Expedition. We immediately sent supplies for the pressing needs of the caravan and despatched a messenger to the coast announcing Dr. Livingstone's death.

CHAPTER X.

ON the arrival of the body a few days later Said ibn Salim, Shaykh ibn Nassib, Abdallah ibn Nassib and the principal Arabs without exception, showed their respect to Livingstone's memory by attending the reception of the corpse, which we arranged with such honours as we were able. The askari were drawn up in front of the house in two lines between which the men bearing the body passed; and as the body entered, the colours, which, contrary to our usual custom, had not been hoisted that morning, were shown half-mast high.

Susi, on whom the command had devolved on the death of Livingstone, brought a couple of boxes belonging to him, and his guns and instru-
guard the sacred grove from profane intruders, and receive offerings for the idol, and also a portion of the tribute paid to Kasongo. Thus, although they hold this official position, and are intimately connected with all the rites pertaining to the deity, they are permitted to set eyes upon the idol itself, the privilege being reserved for its wife and the reigning sovereign, who consults it on momentous occasions and makes offerings to it upon his accession and after gaining any great victory over his adversaries.

Notwithstanding my efforts I could not discover the exact position of this idol's habitation, but I am perfectly convinced of its existence, as all the accounts I received were precisely similar on material points.

As a means of testing its truthfulness more thoroughly, I tried the experiment of saying "Kungwè a Banza" close behind a man, when he would jump as if he were shot and look round with every outward sign of terror, as though afraid that the dreaded deity were close at his heels ready to carry him off. From the nature of the natives it was an impossibility for them to turn pale or set their wool to stand on end with fright, but they made the attempt; and there can be no doubt that they hold this great idol in such awe that they dared not breathe the name of Kungwè a Banza without fear and trembling.
At none of these villages were we allowed to enter, but while I was waiting near one for a caravan to come up two of my men managed to get inside with the intention of trying to get the rarity of a fowl or goat for me. Directly they were discovered a shout was raised, and the people retreated into an inner palisade closed the entrances.

The inhabitants then began threatening me with spears from this inner fortification, and I judged it advisable to withdraw. But after a time the people gained confidence, and seeing only myself and three followers ventured out to satisfy their curiosity by staring at us from a distance.

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Whilst we were engaged in a lively conversation—by signs—Alvez' caravan appeared, and the natives immediately bolted into the village closed the entrances.

The place I had chosen for my camp was near the path, and the whole of the caravan passed on in front, the mournful procession lasting for more than two hours. Women and children, footsteps ever-burthened, were urged on unremittingly by their barbarous masters; and even when they reached their camp it was no haven of rest for the poor creatures.

They were compelled to fetch water, cook, build and collect firewood for those who owned them, and were comparatively favoured if they had contrived some sort of shelter for themselves before night set in.

The loss of labour entailed by working gangs of slaves tied together is monstrous; for if one
Search Result -- Quick Search

Call number: DT361 .C18
Author: Cameron, Verney Lovett, 1844-1894.
Title: Across Africa. By Verney Lovett Cameron.
Description: xvi, 508 p. incl. front., illus. plates, fold. map, 4 facsims. (3 fold.) 24 cm.
Subject: Botany—Africa. Central.
Subject: Africa, Central—Description and travel.

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Los ingenios;
colección de vistas de los principales ingenios de azúcar de la Isla de Cuba ...

Justo German Cantero

1857
Spanish Book 1 v. (unpaged) pl.
Habana, Marquier,
Record number: c5417-02
Shelfmark: 1780.c.14
Page Folio Number: -
Title of Image: A distillery
Description: Casa de calderas del ingenio asuncion. Prpoied del Sor Dn. Lorenzo Pedro. The interior of a distillery, in Cuba.
Title of Work: Los Ingenios. Coleccion de vistas de los principales ingenios de azucar de la Isla de Cuba. Edicion de lujo. El texto redactado por J. G. Cantero ... Las lámimas dibujadas del natural y litografiadas por Eduardo Laplante, etc. (Habana, 1857.)
Author: Cantero, Justo G.
Illustrator: Laplante, Eduardo
Production: Havana, 1857
Language/Script: Spanish / -
Los ingenios de Cuba /  
J G Cantero; E Laplante; Levi Marrero  
1984  
Spanish  Book xxxvi p. : col. ill. ; 22 x 23 cm.  

Availability: Check the catalogs in your library.  
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Title: Los ingenios de Cuba /  
Author(s): Cantero, J. G. (Justo Germán); Laplante, E. ; (Eduardo); Marrero, Levi.
Publication: Coral Gables, Fla. : La Moderna Poesia,  
Year: 1984  
Description: xxxvi p. : col. ill. ; 22 x 23 cm.  
Language: Spanish  
Series: Colección Cuba;  

SUBJECT(S)  
Descriptor: Sugar -- Manufacture and refining -- Cuba -- Pictorial works.  
Sugar -- Manufacture and refining -- Cuba -- Statistics.  
Sugar factories -- Cuba -- Pictorial works.  
Sugar factories -- Cuba -- Statistics.

Class Descriptors: LC: "TP379; TP375.8.C9; Dewey: 664.11


Document Type: Book  
Entry: 19841022
E. Laplanté
LEVI MARREÑO
Selección y textos de
J.C. Cantéro

Los Ingenios de Cuba
Nota de los Editores
Aquí tienes el texto en español del archivo escaneado:

**Portfolio**

**Los Ingenios**

**De los Presidentes de Atenea**

**Cooperación de Felipe**

Los Ingenios es un folio folio producto.
INGENIO SAN JOSÉ DE LA ANGOSTA
INGENIO ASUNCIÓN (Casa de calderas)

Localización: Partido de Quebrachaco, Jurisdicción de El Matrit.

Producción: 1.588 Ton. en 1855, 1.310 Ton. en 1860.

Construcción: La casa de calderas se ejecutó en 1834. Se instalaron máquinas de vapor de traperas de la ingeniero estadounidense Dr. P. E. Lee.

Funcionamiento: La casa de calderas está en una casa de ladrillos con 15,000 galones instalada en 1851. La máquina de molienda de 35 caballos fue instalada por José Gabriel, e instalada en 1846.

Transporte de azúcar: Por barco hasta Buenos Aires.

Territorial: Las tierras cultivadas con tabaco, café, tabaco, del ingenio, que dista 64 Km del puerto de El Matrit.
INGRESO ASUNCIÓN (Casa de Calderón)
...
INGENIO LA PONIJA (Casa de Calderas)
INGENIO FLOR DE CUBA

Localización: Partido de Macagua, Jurisdicción de Colón. Propietarios: Familia Artiga. Fontanar (226 Ha), Porro (80 Ha), Calvi (126 Ha), y otros 92 Ha.

Características técnicas: Máquina de moler de 100 caballos de fuerza, fabricada en Glasgow, que movía dos troches con una catalina de 9 metros de radio y condensadores de agua, de movimieneto lento, para extraer mayor volumen de sacarosa. Fabricada por el ingeniero de la casa Comell (805 Ha). Por su finura de producción, se calificaba de la mejor de Cuba.

En 1860 estaban cultivadas 80 caballerías (604 Ha) en caña de azúcar. La producción anual de azúcar en el ingenio Flor de Cuba ascendía a 2,086 Tm.

Por el sector de San Martín, el 82% del azúcar producido en Cuba.

En 1855, los escultores e H. Almirón.

La legislación de la Agricultura (1857).
La Hidroa (1857)

Ingenio Santa Susana (Casa de Calderas)

Por Evaristo Lapinte

Dibujo y Fotografía
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Record #1
Author: Cantero, J. G. (Justo Germán)
Title: Los ingenios; colección de vistas de los principales ingenios de azúcar de la Isla de Cuba...
Call Number: A725.C16
Publisher: Habana, Marquier, 1857.
Holdings: Item Holdings

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http://draweb.library.phila.gov/web2/tramp2.exe/authority_hits/A1it00ru.000?server=1&home=item=1
Title: Los ingenios; coleccion de vistas de los principales ingenios de azucar de la Isla de Cuba

Author: Cantero, Justo German

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Title: Los ingenios; coleccion de vistas de los principales ingenios de azucar de la Isla de Cuba

Author(s): Cantero, Justo German.

Publication: Habana, Marquier,

Year: 1857
Description: 1 v. (unpaged) pl.
Language: Spanish

**SUBJECT(S)**

Descriptor: Manufactures.
Sugar factories.
Spanish language.

Geographic: Cuba -- Manufactures.

Document Type: Book
Entry: 19820320
Update: 20040327
Accession No: OCLC: 8259841
Database: WorldCat
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Not all the human figures are usually shown;

The page or plate #5 but one that could be of

Some interest to Scan are:

"Ingenio La Amistad" Showing plantation

yard, steam mill, quartz house, slave huts (MVH and

Slaves in Foreground with Smoke (small figures)

3) "Casa de Calderas del Ingenio Armonia"-

Boiling house of slaves in foreground at center

3) Ingenio Sta Teresa (Aqui-

Mill yard area of surrounding cane fields & slave

Gangs cutting cane

3) Casa de Calderas del Ingenio Aliva-

MVH exterior of sugar mill. Slaves working

3) Eng. la Rorroia-

Henn mill- shorn black workers + native

Cloth (white pants & short, hats)

3) Ingenio Anreprecio-

Yard mill yard & buildings, slave village, workers in

Long row-

3) Ingenio El Pragoso-

Mill yard, men with cane cutters walking in cane to

be milled, many slave figures working at

different tasks - all alert images

3) Ingenio Giavinia-

Panoramic view of mill yard outside, slave

Village - Small figures
9) Ingenio Buena-Vista
large manor house on hill, slave village

10) Casa de Cañadas del Dr. Victorio
inside building house, stone workers at
various forts

Chapter 1
1) Ingenio San José de la Anguila
good of central area, slave village,
poultry & corn grown cutting cane-

12) Ingenio El Narciso-
wide view of 6/95 etc. in evening light
hand corn, slaves working chains & building
in rice.
Dear Mr. Handler:

We do own the book that you wish to see with the call # A/725.4 C16 which is called: Los ingenios: colección de vistas de los principales...de la isla de Cuba, published in 1657. The book, which has very lovely prints plus text, is shelved in our Vault area, directly above our Art Department. We will not put the book aside for you since it is very easy for us to retrieve quickly. It is quite a large book.

When you come up to our Art department located on the 2nd floor of the main library, just show one of our staff at the reference desk your request and we will bring you the book.

We will ask for holding, while the book is in use, some type of identification card. This book is then used within our reference area. This is our normal procedure for all valuable visits books. Notes should be taken in pencil. No photocopying is allowed for this type of material, unlike many other books.

Our telephone number is 215-686-5403. If I am not at the desk, anyone on our Art reference staff will be able to be of assistance.

We will look forward to your visit October 11th or 12th.

Sincerely,

Karen Schwartz
Art Department Librarian

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Subject: RE: Art reference book (HT)

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Sent: Monday, September 27, 2004 10:28 AM
To: erefQID@excmn.library.phila.gov
Subject: E-Ref Question

E-Reference Question

Name: Jerome Handler
E-mail: JH3v@virginia.edu
Phone: (434) 529-9038
Address: Virginia Foundation for the Humanities
apt:
City: Charlottesville, Virginia
Zip: 22903

Question:
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Jerome S. Handler
Virginia Foundation for the Humanities
145 Ednam Dr
Charlottesville, Va 22903
(434) 924-3236
Reflections on the causes that led to the formation of the Colonization Society: with a view of its probable results: under the following heads: The increase of the coloured population. The origin of the Colonization Society. The manumission of slaves in this country ... The situation of the colonists at Monrovia and other towns ... The effects of the colonization on the slave trade---with a slight sketch of that nefarious and accursed traffic / By M. Carey.

Philadelphia : printed by Wm. F. Geddes, 1832.


Caption title: The Colonization Society.

Frontis. engraved by Frederick.

Checklist Amer. imprints 11672

Hogg, P.C. African slave trade, 2614

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Antislavery movements --United States.

Liberia --Description and travel.

Anti-slavery literature --United States.

Anti-slave-trade literature --United States.

SP3 Afro-Americana.

Illustrator: Frederick, John L., ca. 1797-ca. 1880, engraver.

Imprint: PA. Philadelphia. 1832.

PALR92-B681

Library Company of Philadelphia

Rare Am 1832 Carey 50599.0 .10 (Gilpin)

1
Sections of a Slave Ship. Page 17. From Walsh's notes of Brazil.

In: Reflections on the causes that led to the formation of the Colonization Society: with a view of its probable results: under th
The increase of the coloured population. The origin of the colonization society. The manumission of slaves in this country Th
legislatures, and other assembled bodies, in favour of the society. The situation of the colonists at Monrovia and other towns.
character of the settlers. The soil and climate of Liberia. Its productions and commerce. The advantages to the free colourd
emigration to Liberia. The character of the natives of Africa, before the irruption of the barbarians. The effects of the colorizat
trade— with a slight sketch of that nefarious and accursed traffic... by M. Carey. (published 1832)

Library Division: Schomburg Center for Research in Black Culture / Manuscripts, Archives and Rare Books Division
Item/Page/Plate Number: opp. Title pg.
Specific Material Type: Prints
Subject(s): Drawings
Slave quarters
Slave ships
Additional Name(s): Carey, Nathew, 1760-1839 -- Author

Digital ID: 1229228

Cross-Section of Slave Ship, 1828-1829

Image Reference
walsh01

Source
Robert Walsh, Notices of Brazil in 1828 and 1829 (Boston and New Yo 1831), vol. 2, facing title page.

Comments
Caption, "sections of a slave ship"; shows the areas allotted for human cargo as well as non-human cargo. The author's basis for this drawing is not given.

Click on the image to open a larger version in a new window.

If you have additional information regarding this image, or corrections to the comments or source sections, please contact the authors. If interested in using this image, please consult Conditions of Use.
Search Result -- Quick Search

Viewing record 11 of 39 from catalog.
Check here to mark this record for Print/Capture
Call number: F1371 .C298 2001
Author: Carroll, Patrick James.
Title: Blacks in colonial Veracruz : race, ethnicity, and regional development / Patrick J. Carroll.
Edition: 2nd ed.
Description: xvi, 244 p. : maps ; 23 cm.
Note: Includes bibliographical references (p. [219]-231) and index.
Subject: Blacks--Mexico--Veracruz--Llave (State)--History.
Subject: Veracruz--Llave (Mexico : State)--Economic conditions.
Subject: Veracruz--Llave (Mexico : State)--Social conditions.
Subject: Veracruz--Llave (Mexico : State)--Race relations.

Alderman Material Location
F1371 .C298 2001 BOOK Alderman Library Stacks

Brain 5/17/06 no ill. no new helpful bible.
Blacks in colonial Veracruz: race, ethnicity, and regional development

Carroll, Patrick James.

Publisher: University of Texas Press,
Pages: xvi, 244 p. :
ISBN: 0292712332

Copy info: 1 copy available at Alderman.
1 copy total in all locations.

Holdings
Alderman
Copies: 1
Material: BOOK
Location: Alderman Library Stacks
Case of the Vigilante: a ship employed in the slave-trade: with some reflections on that traffic

Published: London: Printed by Harvey, Darton, & Co., Gracechurch-Street, 1826
Descript'n: 13 p

LOCATION | CALL # | STATUS
---|---|---
JCB | D823 .C337 | USE IN LIBRARY

Note: Disbound
Retrospective conversion: RLIN
LC subject: Vigilante (Ship)
LC subject: Slave trade -- Africa
Other info: Imprint 1823
England London
Rlin/oclc: RIBR03-B2522

See also: Aflame de la Vigilante
**Format:** Book  
**Title:** Case of the Vigilante, a ship employed in the slave-trade : with some reflections on that traffic.  
**Imprint:** London : Printed by Harvey, Darton, & Co., Gracechurch-Street, 1823.  
**Description:** 13, [1] p. (last blank), [1] folded leaf of plates : ill. ; 21 cm. (8vo)  
**Notes:** Signatures: [A](-1)  
**Notes:** Frontispiece engraved by J. Hawksworth.  
**Citations:** Lib. Company. Afro-Amercicana, 2109  
**Citations:** Ragatz, L.J. Brit. Caribbean history, p. 419  
**Subject:** Vigilante (Ship)  
**Subject:** Slave trade --Africa.  
**Genre/Phys. Char.:** Anti-slave-trade literature --Great Britain.  
**Subject:** SP3 Afro-Amercicana.  
**Local Entry:** Imprint:ENG. London. 1823.  
**System No.:** PALR92-B694
French Slave Ship Vigilante, Showing Cross Sections of Slave Decks, 1822.

Source

Comments
Engraved drawing of the French slaving vessel Vigilante, showing cross sections of lower decks where slaves were kept; leg and arm shackles are also illustrated. The manuscript caption at the top of the drawing reads: "The representation the brig Vigilante from Nantes, a vessel employed in the slave trade which was captured by Lieutenant Mildmay in the River Bonny, on the coast of Africa, on the 15th of April 1822. She was 240 tons of burden had on board at the time she was taken 345 slaves. The slaves were found lying on their backs on the lower deck, as represented below; those in the centre were sitting, some in the same posture in which they are there standing and others with their legs bent under them, resting upon the soles of their feet." Also in A. Guillaud, Ville de Nantes, Musée du Château des Ducs de Bretagne, as published in David Moore, Site Report: Historical and Archaeological Investigation of the Shipwreck Henrietta Marie (Key West Florida: Mel Fisher Maritime Heritage Society, 1997).

Acknowledgement

CD 2
p. 140 Black boy playing

CD 3
Plate #16 Blacks in canoes
Plate #15 Portrait of a Black woman (or Indian)

Clark, vol 3, #138

Not in UNC
Not in Duke

LC E165. C34 Rare books

Forget about in slide projector—don't blame with it.
ESCLAVOS NEGROS EN CARTAGENA Y SUS APORTES LÉXICOS

BOGOTÁ
1982
Un Cappuccino nell'Africa nera del Seicento:
i disegni dei Manoscritti Araldi del Padre Giovanni Antonio Cavazzi da Montecuccolo

Ezio Bassani; Giovanni Antonio Cavazzi

1987
[Milano: Associazione "Poro"]

Availability: Check the catalogs in your library.
- Libraries worldwide that own item: 11
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Find Items About: Bassani, Ezio (1); Cavazzi, Giovanni Antonio (max: 6)

Title: Un Cappuccino nell'Africa nera del Seicento:
i disegni dei Manoscritti Araldi del Padre Giovanni Antonio Cavazzi da Montecuccolo

Author(s): Bassani, Ezio.
Cavazzi, Giovanni Antonio.; d. 1692?

Publication: [Milano: Associazione "Poro"], Stampa Sipiel

Year: 1987

Description: 111 p., [64] p. of plates: ill. (some col.), map, facsims.; 23 cm.

Language: Italian

Series: Quaderni Poro ;; 4;
Contents: Il "selvaggio" e la cultura europea del Seicento / Giuseppe Pirola -- Notice relative à l'inventaire ethnographique des dessins du manuscrit / A. Maesen.

SUBJECT(S)

Descriptor: Jaga (African people)
Ethnology -- Africa, West.

Named Person: Cavazzi, Giovanni Antonio, d.1692?

Named Corp: Capuchins -- Missions -- Africa, West.

Geographic: Matamba (Kingdom)

Title Subject: Manoscritti Araldi,

Note(s): Summary in English./ Bibliography: p. 103-107.

Class Descriptors: LC: DT471

Responsibility: Ezio Bassani ; con due noti di Giuseppe Pirola e Albert Maesen.

Document Type: Book

Entry: 19880311

Update: 20060427

Accession No: OCLC: 17616625

Database: WorldCat
Title: Un Cappuccino nell'Africa nera del Seicento: i disegni dei Manoscritti Araldi del Padre Giovanni Antonio Cavazzi da Montecuccolo
Author: Bassani, Ezio
Accession Number: 17616625

Libraries with Item: "Un Cappuccino nell'Africa..." (Record for Item | Get This Item)

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Record for Item: "Un Cappuccino nell'Africa..." (Libraries with Item)
Title: Un Cappuccino nell'Africa nera del Seicento:
i disegni dei Manoscritti Araldi del Padre Giovanni
Antonio Cavazzi da Montecuccolo /

Author(s): Bassani, Elio. 
Cavazzi, Giovanni Antonio.; d. 1692?

Publication: [Milano? : Associazione "Poro", Stampa Sipiel]
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Contents: Il "selvaggio" e la cultura europea del Seicento / Giuseppe Pirola
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manuscrit / A. Maesen.

SUBJECT(S)

Descriptor: Jaga (African people)
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Named Person: Cavazzi, Giovanni Antonio, d.1692?

Named Corp: Capuchins -- Missions -- Africa, West.

Geographic: Matamba (Kingdom)

Title Subject: Manoscritti Araldi.

Note(s): Summary in English./ Bibliography: p. 103-107.

Class Descriptors: LC: DT471

Responsibility: Elio Bassani; con due noti di Giuseppe Pirola e Albert Maesen.

Document Type: Book

Entry: 19880311

Update: 20060427

Accession No: OCLC: 17616625

Database: WorldCat
Search Result -- Quick Search

Viewing record 1 of 2 from catalog.
Check here to mark this record for Print/Capture

Call number: DT7 .C3817
Author: Cavazzi, Giovanni Antonio, d. 1692?
Title: Descrição histórica dos três reinos do Congo, Matamba e Angola, pelo P.e João António Cavazzi de Montecúccolo. Tradução, notas e índices pelo P.e Graciano Maria de Leguzzano. Introdução bibliográfica por F. Leite de Faria.
Description: 2 v. ill., facsimils., maps (part fold.) 29 cm.
Note: "Documentação índices e bibliografia": v.2, p.[287]-492.
Subject: Capuchins--Missions.
Subject: Missions--Africa, West.
Subject: Congo (Democratic Republic).
Subject: Angola.
Series: Agrupamento de Estudos de Cartografia Antiga.
Secção de Lisboa. [Publicações] 2
Series: Agrupamento de Estudos de Cartografia Antiga.
Secção de Lisboa. Publicações 2

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17. The first sovereign of Ndongo forges weapons and utensils.

18. The queen Nzinga with her entourage of soldiers and musicians.

19. The queen Nzinga seated among her maidservants watches a tambourine player. (in the background, a hut is visible) with a mat in front of it on which is a ceremonial seat.

20. Trombone players(?), harpists, and marimba players

21. The first king of Ndongo performing the function of blacksmith – Caption: 1, First king of Dongho, Angola Mussuri / 2, Real seat, Quilomena / 3, Crown / 4, Manibanza / 5, Comema / 6, Mocame mabunda.

22. Small procession – Caption: "1, Bridesmaid, servant of the idol with bow and arrow, and another / 2, Bridesmaid who raises a chest dedicated to the idols, and one who carries the / 3, Mortar with his piston / 4, Marimba player.

23. The queen Nzinga with her entourage of soldiers and musicians.

24. Fairy Giaga, of the bow and arrow arming her hand accompanied by her soldiers / 2, Ingoma, military instrument / 3, Trumpeters / 4, Standard bearer / 5, Mubanda with bow and arrow.

25. Queen Nzinga with her entourage of soldiers and players.

26. Scenes of Magic – Caption: 1, Priest speaking to the lion / 2, Spell of the priest / 3, belt of reliquaries / 4, Iron handles / 5, Two horn-shaped amulets filled with ointment.
P 11 Giovanni Antonio Cavazzi, born in 1621 at Montecuocolo (from there he took his name according to the costume of the order of monks), put on the habit of the capuchins in 1630 and in 1640 took his vows. Judged by his superiors as not very talented, he was not directed towards the studies of philosophy and of theology and was ordained priest without the authorization to preach: a grave limitation which would have provoked, when Father Giovanni Antonio was nominated prefect of the mission of Luanda, the laments of those under him who were uncharitable to him, to the point of soliciting from the Congregation of the Propaganda of the Faithful to substitute him with a preacher.

If one keeps in mind his intelligence, his acute spirit of observation and his capacity for scientific work evident in his authoring of *Historical Description* (which remains a fundamental work for the understanding of the Congo and of Angola in the middle of the 17th century) also if these qualities weren’t detached from a certain amount of ingenuity and credulity, the judgment of Cavazzi’s superiors appear rather blind, if not spoiled/invalidated by a preconceived classical assessment.

In 1653, Father Giovanni Antonio was invited to be sent to the Congo, where only a few operated the “Missio Antiqua” of the Cappucins, and in 1654 he headed to Luanda: assigned to the mission of Matamba who had exerted his apostolate staying in countries such as Massangano, Cambambe, Maupungo, in the region of Libolo, in Kasanje and in Matamba, where he assisted at the death of the queen Nzinga, to whom was dedicated a considerable part of the *Historical Description*. He visited the region of Soyo in the kingdom of Kongo and in 1667 he headed to Luanda for his return to Italy passing Brazil (so as to take advantage of favorable winds) and by way of Lisbon.

Arriving in Italy in 1669, he hurried off to Rome where he would begin a relationship with the cardinal of Propaganda Fide who asked him to write a story of his mission, a work which brought to conclusion in the Convent of Modena, his two year long journey. Aided by Father Bonaventura of Montecucolo, given by his superiors as amanuense, Father Cavazzi worked surely on the material brought from Africa and consulted as well the few existing works on the Congo and Angola.
Ndongo's ruler, the ngola, originally recognized the overlordship of the Kongo kingdom in the early 16th century. By the 1540s Ndongo enjoyed trade relations with the Portuguese slave traders of São Tomé, who established a settlement at Luanda. When Kongo tried to stop this infringement of its monopoly of Portuguese trade in the area, Ndongo routed Kongo's forces at Caxito on the Dande River in 1556 and achieved complete independence from its former overlord.

Hoping to profit from relations with Portugal, the ngola invited Portuguese emissaries to Ndongo. A group of Jesuits arrived, accompanied by the nobleman Paulo Dias de Novais. After being forcibly detained in Ndongo for several years, Dias returned to Portugal and then obtained from the king, in 1571, authorization to conquer and Christianize “Angola,” the kingdom of the ngola. Dias landed with his army in 1575 at Luanda, where he built a fort. In 1579 he began to advance up the Kwanza toward Kabasa, the Ndongo capital. Ndongo resisted with prolonged guerrilla warfare. In the decades that followed, thousands were killed on each side. The Portuguese secured a 70-mile (113-km) strip of land up the Kwanza to the mouth of the Lucala, where they built a fort at Massangano in 1583. It served as a base for the Portuguese capture of slaves for use in Brazil.

A peace treaty was negotiated in 1623 between the greatly reduced Ndongo—represented by the ngola's sister, Ana de Sousa Njinga (Njinguja also spelled Nzinga or Ginga)—and Portuguese Angola. The next year Njinga succeeded to the throne and protested Portuguese violations of the treaty. She harboured fugitive slaves from Angola, welcomed into her army Portuguese-trained African soldiers, and encouraged Africans under Portuguese rule to rebel. Her stronghold was captured in 1626, and a Portuguese puppet replaced her on the Ndongo throne. Njinga escaped to the kingdom of Matamba, conquered it, and continued to harass Portuguese Angola until 1656, when a new peace treaty was signed. In the 1660s the puppet king of Ndongo rebelled against Portuguese hegemony. Angola, reinforced with troops from Brazil, defeated him in 1671, whereupon all Ndongo territory was incorporated into Angola.
Kongo kingdom

A major Bantu-speaking kingdom astride the Congo River in west-central Africa, probably founded in the 14th century. It was governed by a king, the manikongo, whose economic power was based upon trade in ivory, hides, slaves, and a shell currency of western Africa. Within a few years after the kingdom was first encountered by the Portuguese in 1484, the sixth manikongo, Nzanga Mbemba (later Afonso I), converted to Christianity and extended diplomatic and economic relations with Portugal. The agreement soon collapsed, however, as the Portuguese extended their slave-raiding activities. By 1570 the power of the Kongo kingdom had begun to decline, and severe internal tensions had developed. After the key Battle of Mbwila (1665), the kingdom broke up into a number of rival and warring chiefdoms.

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To cite this page:

MLA style:

APA style:

Britannica style:

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Here are the translations for the individual drawings. They are to the word unless a change was very obvious. We can tweak those some, though.

I did double check to make sure that the works are in fact at the museum in Tervuren. Thanks to checking a few more websites, it is confirmed.

I had a small set back this weekend, I got sick on Saturday when I'd scheduled heading over to special collections and I haven't been able to get there yet. If it's not going to be too late, I'll be able to do that tomorrow at 2 or Thursday morning before 11.

Let me know if there's anything else! I actually had to change my cell number this past week so it is now 434-227-6666 and I'll check it and email before my 9:00 and right before we meet. See you tomorrow.

Laura

12:30 - Gwirten
Jim. Thanks for your rapid and thoughtful reply to my letter; also for compliments on our website--sometime, at a later date, we'd be interested in learning how the website was used in your class. As for your queries:

1) I see what you are saying re the Cavazzi but am not sure I have the desire, energy, or need to pursue it further. I thought that if you had color photos of the images in your book, you could send them to me, I would scan them, return them to you, and credit everyone involved. But it's really no big deal. Primarily because I think there are enough images or Brazil on the site already, but also because I don't feel like going into more lengthy correspondence etc. (getting lazy)

2) As for the Bernardino Ignazio drawings on the website, I know nothing more about them than what is included in the Paola Collo and Silvano Basso book that is noted on our website; the book and captions were translated for me by the Italian cataloger at the UVA library, and I took her lead. Miller has seen a number of these things and has never commented on them, but then who am I to challenge Thornton (smile) and I have never asked John about these images in particular.

3) Thanks for the lead on the Carlos Eugênio Marcondes de Moura book...I'll follow it up.

Now, you could do us a scholarship of a great favor if you could spare an hour or less of your time. Would it be possible for you to look at the images of Brazil we already have, and offer any corrections, modifications, etc. to the Comment section--particularly anything that would aid a user to interpret the images, e.g., how we might modify the entries of the Ignazio drawings to reflect the possibilities of dates... I want to keep the stuff brief, but also I'd like to rectify any gross errors. Would you have the time to do this? Jerry Handler p.s. I will be in DC for the AHA meetings on a few days; if you get together with John/ Linda and Monica I would love to tag along.

On Friday, December 12, 2003, at 12:07 AM, <sweetlj@lui.edu> wrote:

Dear Prof. Handler,

I received Elaine Maisner's email earlier today and want to answer your several queries regarding the images used in my book. But first, let me say that I am one of those who has used your website extensively, particularly in the classroom. I have also shared it with many colleagues. It is quite simply a wonderful tool. Many thanks...

As for your specific questions:

1) The images on pp. 55, 124, etc., of my book are from the original Cavazzi manuscript. There is only one known copy of this manuscript with (what are believed to be) Cavazzi's own watercolor paintings, and it is in the private collection of Michele Araldi in Modena, Italy. I became aware of the images through conversations with John Thornton and Joe Miller. I can't remember exactly which one of them put me in touch with Araldi, but I contacted him via email. He was extremely generous in allowing me to reprint the images. He charged nothing and requested nothing in return, although I sent him a copy of the book. In short, he is a very nice man, and I see no reason why he would not allow you to reproduce the images on your site.

You should know that there are a handful of additional images in the manuscript that are not in my book. You can find all of these images reproduced, in glossy color, in an Italian art history journal called Quaderni Poro. The exact citation is as follows:


I borrowed a copy of the journal through inter-library loan, so you shouldn't have any trouble finding it. Also, I believe Joe Miller told me that the actual Cavazzi manuscript is available on microfilm in the library collection at Charlottesville.

Once you've had a chance to look through the images and decide which ones you want to include, you can contact Araldi at: Michele.Araldi@california.edu

2) Regarding the images by Bernardino Ignazio d'Asi, I was actually aware of the website's description of them as 15th century depictions, even before my book was published. But I have never been able to find any verification of this claim. I own the Franco Maria Ricci edition that is cited on the website, and I can find no indication that the images were supposed to represent Congo in the 15th century. On the contrary, Ignazio's own introduction (transcribed in the Ricci edition) explains that the paintings are a representation of his (and his colleagues') mission to Congo, Angola, etc. This is nowhere clearer than in the image of the Sogno prince lying prostrate before the Catholic priest (web site image reference: sogno145). In the manuscript caption below the painting, Ignazio writes:

"Representation of the encounter and reception that was made for me by the Prince of Sonho...who drove away and maltreated Father Gaspare da Bassano, my companion of the Mission..." Perhaps some of the paintings were meant to take on a more universal, historical meaning, but it seems clear to me that most of them were designed to illustrate Ignazio's particular mission in the eighteenth century.

Having said all of this, I am no expert on Central African art history, so please correct me if you know something about the paintings that I do not. I was simply taking the documents at face value. I also relied on John Thornton's interpretation of them as eighteenth-century images in his book on Dona Beatriz Kimpa Vita.

3) Finally, regarding suggestions for further images on Brazil, you may already be aware of it, but there is an exhaustive catalog of slavery images that came out of Brazil several years ago. There are over 500 images that run from 1637 to 1659. Many university libraries in the US already have it in their collections, so you should have no problem finding it. The citation is as follows:

Carlos Eugênio Marcondes de Moura, A Travessia da Calunga Grande: Três Séculos de Imagens sobre o Negro no Brasil (1637-1659). Sao Paulo: Editora
King of Kongo Receiving Europeans, late 17th cent.

Image Reference
B020

Source
Giovanni Antonio Cavazzi, Istoria Descrizione de' Tre Regni Congo, Matamba et Angola (Milan, 1690) (Copy in the John Carter Brown Library at Brown University)

Comments
European visitors greeted by king who is seated on one of his retainers. See also modern reprint of Cavazzi, in Portuguese with notes, edited by Graciano Maria de Leguizzano (Descriacao Historica..., Lisbon 1965). Cavazzi (b. 1621) was an Italian priest who from 1654 to 1667 joined the Capuchin mission in what is today northern Angola, after a visit to Europe returned to Angola, particularly the Kingdom of Kongo, where he remained from 1672 to 1677. He died in Genoa in 1678. Cavazzi’s original drawings are in his manuscript, located in a private collection in Modena, Italy. A microfilm copy of the manuscript is held by the Special Collections Department, University of Virginia Library. (See also drawings in "Bassani" on this website.)
sam, sounds good and leslie sounds good so thanks to leslie and sam we can  
change the data on the website for this image. i owe leslie a lunch in the air unless  
she prefers to eat in the dungeon :) )

Begin forwarded message:

From: Samuel Hough <owlbridge@cox.net>  
Date: November 2, 2005 6:01:16 PM EST  
To: Jerome Handler <jh3v@virginia.edu>  
Subject: Re: help

I have your site book marked so you didn't have to send the link.

    The Cavazzi was obtained in 1963, a year before I got to the JCB and  
three before I started as the buyer and I don't remember it. But Leslie has  
it right. The Italian is very florid and I had to read it four time--each  
time getting smoother. But an astounded Cavazzi describes the scene in just  
the terms that Leslie translated.

    I bought a number of books on missionaries to Africa precisely because  
they tell what Europeans saw of African society. While the Jesuit Antonio  
Viera (1606-1697) was urging the development of the African slave trade so  
that his Indians would be spared, the missionaries in Angola and the Congo,  
many of them Italian, were trying to protect their parishioners from being  
enslaved.

    Sam

Jerome S. Handler  
Senior Fellow  
Virginia Foundation for the Humanities  
145 Ednam Dr  
Charlottesville, Va 22903-4629  
(434) 924-3296

Virginia Foundation for the Humanities  
www.virginiafoundation.org/
From: Leslie Tobias Olsen <Leslie_Tobias-Olsen@brown.edu>
Subject: Re: African queens
Date: November 2, 2005 2:59:41 PM EST
To: "Jerome Handler" <jh3v@css.mail.virginia.edu>

It is very sad, but this book is written in Italian and uses a LOT of words. The text around the image in the JCB book just describes the missionaries who went to the Congo.

However, later (on p. 497--which is the page number on the image even though the image is actually at p. 437 in the JCB book), Cavazzi writes about Queen Zingha (as Cavazzi writes her name), "Entro nella sala, e scorgendo collocata nel primo luogo una sedia di veluto con trine d'oro per don Gioanni Correa Sofia ... accomodati sopra nobilissimo tapeto all'usanza de' Principi di Etiopia, fermata si alquanto, ma senza punto disturbarsene, o dire una sola parola, volgendo lo sguardo, se cenno ad una dell sue Damigelle, la quale, prontamente incurvatisi con le mani a terra dietro la Padrona, le servi di Scabello, dimorando in quella positura tutto il temp che curo l'Udienza." (I left out the accent marks, but hopefully not too many of the words.)

I take this to mean that Nzinga asked her damsel with a single gesture to assume a position for the Queen to sit on her. Or maybe not, I have never formally studied Italian.

What do you think?
Leslie

hey, it looks like you are right on with respect to that Cavazzi image, and our description of it should be revised. I wonder, however, if this scene is described in the Cavazzi book itself; I would hate to rely on the website and an anonymous author. Can you help out? Your hble and obdt svt "at the JCB making mischief"

On Tue, 1 Nov 2005 12:14:29 -0500
Leslie Tobias Olsen <Leslie_Tobias-Olsen@brown.edu> wrote:

It would be fun to have you back at the JCB making mischief, as you are wont to do. I am sure you could rustle up some new images and, by this time, you would no longer be the digital image guinea pig you once were (how many?) years ago. We have a fellow here working on Humboldt. She is turning up a lot of early nineteenth-century English books on Brazil which have some interesting slave images, but I think you have found all of them already.

On the personal side, I am doing fairly well. The house is not falling down around us, the eldest child seems to be doing very well at Brown, the youngest (in a very surprising late move) ended up in Switzerland at school--I am still not
sure how that happened. He says he is the happiest he has been in his life! (I don't know, I find boys very mysterious beings.) And the middle child is the most agreeable child ever and a delight to be around. I am sad at being alone, but happy the kids seem OK. Thanks for asking. Most people don't, and it is nice to be asked.

My brother in Richmond reported that this summer was a long hot one in Virginia. Did you manage to escape it somehow? I can't remember when you were in Providence (the brain is going, alas), perhaps it was during the summer. Hum.

Leslie

dear hoping this address finds me efficiently. it did!!! i will look at the image in a couple of days and ponder what you say. which, on the surface, makes sense :). jeeez, the other images, we got em--how nice :). am seriously considering applying for a one month fellowship at the JCB next June, in order to a) pursue more images and b) bug you and heather :)...i got this month to work on the application so keep me in your thoughts. :). have you come across any that might be useful? jerry p.s. how are you feeling these days? up and down? on more or less even keel? etc. i really want to know.

On Oct 31, 2005, at 12:09 PM, Leslie Tobias Olsen wrote:

Dear Jerry,

My hard drive crashed recently taking with it my email addresses, so I hope this address finds you efficiently.

I have a question about one of the Cavazzi images (on the Slavery website). One of the most recent orders we have had (thanks to your website) has been for items about Queen Njinga (Nzinga), an intrepid first responder to the Portuguese who were trying to expand into her country in what is now Angola. One of your images (B020) is described as "European visitors greeted by king who is seated on one of his retainers." I think it is really this Queen who is seated on one of her retainers because of the clever face-saving action she took when presented to the Portuguese. The Portuguese governor was sitting on the only chair in the room, so the Queen commanded her retainer to create a seat for her. (http://5x5media.com/bhp/pages/nzinga.shtml)

I had a bunch of other images I was going to tell you about but when I checked your website, you already had them. Darn.

Hope all is well.
Leslie
From: Jerome Handler <jh3v@virginia.edu>
Subject: Re: African queens
Date: October 31, 2005 7:53:17 PM EST
To: Leslie Tobias Olsen <Leslie_Tobias-Olsen@brown.edu>

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Hope all is well.
Leslie

Jerome S. Handler
Senior Fellow
Virginia Foundation for the Humanities
145 Ednam Dr
Charlottesville, Va 22903-4629
ANASTÁCIA

ESCRAVA E MÁRTIR NEGRA

Antônio Gomes Teixeira (Neto)
Queen Nzinga
(1583-1663)

In the sixteenth century, the Portuguese position in the slave trade was threatened by England and France. As a result, the Portuguese shifted their slave-trading activities to the Congo and South West Africa. Mistaking the title of the ruler (ngola) for the name of the country, the Portuguese called the land of the Mbundu people Angola—the name by which it is still known today.

Here, the Portuguese encountered the brilliant and courageous Queen Nzinga, who was determined never to accept the Portuguese conquest of her country. An exceptional stateswoman and military strategist, she harassed the Portuguese until her death, at age eighty.

Her meeting with the Portuguese governor, recorded by a Dutch artist, is legendary in the history of Africa’s confrontations with Europe: Representing her brother, the ngola, Nzinga arrived at Luanda in royal splendor. Upon entering the room, Nzinga observed that the only seat in the room belonged to the governor. She promptly summoned one of her women, who fell on her hands and knees and became Nzinga’s "seat". Outwitted from the start, the governor never gained the advantage at the meeting, which resulted in a treaty on equal terms.

Converting to Christianity for reasons more political than religious (primarily to forge links with the governor) she adopted the name Dona Anna de Souza. However, the governor could not honor the treaty as Portugal’s rapacious appetite for black slaves had to be satisfied. She appealed to her brother to repel the Portuguese, but he proved to be a weakling and Nzinga decided to take matters into her own hands.

Subsequently, Nzinga formed an alliance with the Jaga. She fashioned an organized army out of disparate elements, strengthened the alliance by marrying the Jaga chief, and ultimately created a land for her people by conquering the kingdom of Matamba. The fragile alliance with the Jaga chief ended when he betrayed her and attacked Matamba. Fortunately, dissension among the Europeans—the Dutch were encroaching on Portugal’s share of the slave trade—created an opportunity for Nzinga. She established a strategic alliance with the Dutch, pitting them against the Portuguese. After the Portuguese routed the Dutch, Nzinga retreated to the hills of Matamba, where she established a formidable resistance movement against the Portuguese regime.

She became renowned for the guerilla tactics she employed for resisting the technologically superior Portuguese army. She was a brilliant strategist and, although past sixty, led her warriors herself.

Never surrendering, she died on December 17, 1663.

Her death accelerated the Portuguese occupation of the interior of South West Africa, fueled by the massive expansion of the Portuguese slave trade.

The nineteenth century saw European powers carving up Africa, culminating in the infliction of a brutal colonial system on all of Africa.

Modern-day resistance to the colonial system in Angola, taking a page out of Nzinga’s book, was in the form of a lengthy guerilla campaign which ultimately led to Angola’s independence from Portugal on November 11, 1975.

Books

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Buy it in hardcover directly from the author

Buy it in paperback: Amazon.com

Search for 'Nzinga' on Amazon.com or Amazon.ca.

Links

Angola

Click here to save a life!

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From: "Robert E. Smith" <rsmith@wittenberg.edu>
Subject: correction
Date: August 3, 2005 1:28:45 AM EDT
To: jh3v@virginia.edu

Thank you for the excellent presentation of images of pre-colonial Africa. However the first one I checked needed correction. Image B021 states "Dom Garcia (1641-1661) was the first Congo king to adopt Catholicism in 1491." Two things: the sentence is obviously problematical: the king reigning in 1641 could not be baptized in 1491. Perhaps you meant to say that the first king to accept Christianity, Nzinga Nkuwu, was baptized in 1491. He was an ancestor to King Garcia. (see John K. Thornton, "Mbanza Kongo/Sao Salvador: Kongo's Holy City" in AFRICA'S URBAN PAST edited by David M. Anderson & Richard Rathbone (Portsmouth: Heinemann, 2000) p. 68. Now that Frans Bontinck is deceased. John is the formost world expert on the Kongo Kingdom, and you could contact him at Boston U. (I can't find his Email address),

Secondly, the very same image is on the cover of a book by Bontinck, (his translation of de Rome), and (I translate from the French) it states that this is a royal audience given Sept. 3, 1645 by Dom Garcia II to the first Capucins [missionaries] who are then named, and it comes from J.B. Labat, Relation historique de l'Ethiopie Occidentale, III, Paris, 1732, p.27. I don't have a copy of Cavazzi, but Thornton does, and could verify if the image is in both sources. He could also tell you which is the original source.

Thanks again for your good work.

Robert E. Smith
retired from Wittenberg U.
NEW LIGHT ON CAVAZZI'S SEVENTEENTH-CENTURY DESCRIPTION OF KONGO

John K. Thornton
University of California at Los Angeles

The very full description of west central Africa given in Giovanni Antonio Cavazzi da Montecuccolo's book, *Istorica Descrizione de' tre regni Congo, Matamba ed Angola*, first published in 1667, has long been one of the most important sources for the reconstruction of the social, political, economic, and religious history of these three Central African states in the seventeenth century. This is true even though it has long been known that Cavazzi was not an eyewitness to all that he described, especially in the kingdom of Kongo, which he visited only briefly after finishing the draft of the book. Therefore, the recent discovery of a new, unknown manuscript version of Cavazzi's work among the family papers of Dr. Carlo Araldi of Modena is very useful, for it helps us to understand the sources that Cavazzi used to write the portions of his work on Kongo, the one area of west central Africa of which he had no first hand knowledge.

Since the *Istorica Descrizione* was published several years after Cavazzi's death by another Capuchin, Fr. Fortunato Alamandini, who noted in his own introduction that he had edited the final version from a confused mass of documents and notes, the new manuscript initially raised the hope that fuller versions of Cavazzi's original source material might be contained in it. I therefore examined the portions of the manuscript pertaining to Kongo with high hopes that the document would contain masses of fresh eye-witness source materials that Fr. Alamandini had weeded out to make *Istorica Descrizione* a publishable work. I was at first disappointed when I examined the manuscript, for it was clear that the newly discovered text was not the loosely edited collection of notes and documents to which Fr. Alamandini referred in his introduction. Instead, the two manuscript volumes (dated 1666 and 1667 respectively) which bear the title, "Missione Evangelica al Regno del Congo, et Altri Circonvinci . . .," turned out to
be two early drafts of the Istorica Descrizione written while Cavazzi was still resident in Africa, and formed the nucleus of the description of the mission history in Kongo and Angola. A third volume, dated to Matamba in 1665, is itself two drafts of a fascinating ethnohistorical account of the country and the Capuchin mission there, which was also incorporated into the Istorica Descrizione as the description of Matamba. However, while the manuscript does not add many new documents to our collection for seventeenth-century Kongo, it does permit us to make a much fuller criticism of the published Istorica Descrizione than was previously possible and provides us with a better view of the way in which Cavazzi put his sources together throughout the painful period of over two decades that separate the writing of the "Missione Evangelica" and the appearance of the Istorica Descrizione.

It is fairly clear immediately that Cavazzi's history of the Capuchin mission to Kongo went through three major stages, changing along the way from a rather tightly written strictly missionary history to the eventually published work, which combined a serious ethnographical account of Kongo with a history of the Capuchin mission there. The first of these stages was the writing of the "Missione Evangelica" in Luanda in 1666–67, using only the sources available to him in Africa, that is, the recollections of the fellow missionaries resident there during the first twenty years of the mission, and the contents of the archive of the Capuchin hospice in Luanda. Cavazzi then returned to Europe where he engaged in an extensive archival search; this resulted in another long manuscript of over 650 pages, for which only the index is now extant. This was completed at the end of 1671. Cavazzi later returned to Africa in 1673 as Prefect of the Capuchin mission, but returned to Europe in 1676 because of illness. In 1677 he completed a series of biographies of Capuchin missionaries who had died in Kongo and Angola, and died himself a year later. Meanwhile, the long manuscript which Cavazzi had finished in 1671 and dutifully transmitted to the authorities in Rome for publication lay unnoticed and unrevised until Fr. Alamandini edited it and caused it to be published in 1687. Doctor Araldi's manuscript, the "Missione Evangelica" is therefore only the first of the three drafts that Cavazzi wrote before he died, and they are undoubtedly the two least complete versions of the three.

The basic structure of the portions that pertain to Kongo in all three manuscripts is essentially the same. There are two main parts, the first being an introduction to the land and people of Kongo and the second being a history of the Capuchin mission proper. The section on the Capuchin mission is itself subdivided by missions (that is, the first mission in 1645, the second in 1648, the third in 1651, and so on), and
each of these is in turn divided into two parts, the first being a general description of the progress of the mission in Africa, the second comprising a short biography of each missionary in the mission. These biographies might vary in length from a short paragraph offering very little of interest to the historian of Africa, to a very long and detailed biography, such as the one for Girolamo da Montesarchio (Istorica Descrizione, IV, paras 110-51), full of detail on the history and society of the Kongo kingdom.

It is in the first section dealing with the African background that, as its title suggests, "Missione Evangelica" is most incomplete in relation to later versions. In the Istorica Descrizione this section is filled with information on flora, fauna, agricultural practices, climate, geographical data, social structure, customs, and detailed history based on both oral traditions and written documents. While Istorica Descrizione devotes hundreds of pages to this aspect of Kongo, "Missione Evangelica" devotes only 28 pages to it, and most of this relates not to Kongo but to Angola. There is also a section at the end of the manuscript of two chapters devoted to trees and wild animals respectively, which is more or less identical to the corresponding sections of Istorica Descrizione (I, paras 53-153). The longest portion of "Missione Evangelica" on background concerns history but unfortunately, there is not a hint of the rich detail that Cavazzi later devoted to history in Istorica Descrizione (II, paras 84-125). The format adopted by Cavazzi is a chronicle of the kings of Kongo, but in "Missione Evangelica" the kings commence with João I, the king ruling when the Portuguese arrived in 1483, whereas Istorica Descrizione provided information about the kings known to oral tradition dating back to the founding of the kingdom. Furthermore, the list in "Missione Evangelica" is wildly erroneous; in it Álvaro IV (ruled 1531-36) precedes Garcia I (ruled 1622-24), while Álvaro VI (ruled 1636-41) is given credit for requesting the Capuchin mission, credit which rightfully belongs to Álvaro III (1614-21). When Cavazzi returned to Europe, he was able to construct a better kinglist, probably from Jesuit sources, for the version in Istorica Descrizione corresponds well with what is known of Kongo's kings today.

If the "Missione Evangelica" is only a shadow of the Istorica Descrizione in the sections dealing with the geographical, social, and historical background, it is much better for the history of the Capuchin mission itself. Here the two works can be fruitfully compared and recognized as the same basic text, although they differ greatly in detail, emphasis, and wording. The greatest difference in emphasis between the two is that "Missione Evangelica" sticks fairly closely to events that occur in Kongo, while Istorica
Descrizione digresses at length on activities of the Capuchins elsewhere in Africa -- giving detailed treatment, for example, to Juan de Santiago's visit to Calabar (Istorica Descrizione, III, paras 118-26; omitted entirely in "Missione Evangelica"), and devoting an entire chapter to the Capuchin mission to Benin (Istorica Descrizione, V, paras 70-84, also omitted entirely from "Missione Evangelica"). There is one exception, however, for "Missione Evangelica" gives a slightly fuller account of Bernardo Ungaro's mission to Loango in 1663-65 than does the Istorica Descrizione (Istorica Descrizione, V, paras 54-55; "Missione Evangelica," ff 239-56).

The individual missionary biographies are generally fuller in Istorica Descrizione than they are in "Missione Evangelica," except for the missionaries who spent time in Luanda. Those who worked in the Angolan capital, like Serafino da Cortona, receive fuller treatment in "Missione Evangelica" than in Istorica Descrizione, no doubt because Cavazzi could draw on memories and impressions of residents of Luanda where he was living when he first wrote "Missione Evangelica" (Istorica Descrizione, IV, paras 92-100; "Missione Evangelica" ff 164-92 for the life of Serafino da Cortona). The reduction of these lengthier treatments in "Missione Evangelica" to the versions published in Istorica Descrizione was probably the work of Fr. Alamancini, attempting to reduce the length of the notes he published. On the other hand, the Istorica Descrizione is very much fuller on the lives of missionaries who wrote independent accounts of their missionary lives, which Cavazzi obviously consulted when he returned to Europe.12 The biography of Girolamo da Montesarchio, a scant two pages in "Missione Evangelica" (145-46) with scarcely any details at all, blossomed when Cavazzi obtained access to Father Girolamo's papers in Europe (Istorica Descrizione, IV, paras 110-50).13

One valuable feature of "Missione Evangelica" -- pronounced in both the biographical and historical sections and a contributing factor to its considerable length -- is the large number of documents that it reproduces verbatim. Istorica Descrizione reproduces its fair share of documentation, but "Missione Evangelica" has them all and more. Some are otherwise apparently no longer extant, and before the discovery of "Missione Evangelica" we had only a fair summary of their contents in Istorica Descrizione. Among the most interesting is the reproduction in Italian translation of two hitherto unknown letters of Garcia II, (who ruled from 1641 to 1661), one greeting the Capuchins on their arrival in Sono in 1645, and the other welcoming them on their later entrance to São Salvador ("Missione Evangelica," ff 67-68; 71-72, letters summarized in Istorica Descrizione, III, paras 32 and 25). Two other documents reveal the spiritual beliefs of the Capuchins themselves, one being a long dossier, along with the testimony of a number of witnesses, on the miracles alleged to
have been performed by Father Gianuario da Nola ("Missaione Evangelica," ff 102-24), the other being the testimony of a witness from São Salvador on the miraculous efficacy of a Capuchin exorcism of locusts that were plaguing Kongo in the 1650s ("Missaione Evangelica," ff 229-30). 15

The "Missaione Evangelica" has one other feature that is not found in Istorica Desorizione, a long chapter giving a year by year account of anecdotes and events which took place in the areas served by the Capuchins from 1654 to 1667 ("Missaione Evangelica," ff 548-611). Although this section was still retained in the 1671 manuscript, it was apparently edited out by Alemandini in order to reduce the bulk of the manuscript when he published Istorica Desorizione. 16 The section is fascinating, although little of it pertains to Kongo. It includes, among other things, a report of the number of people devoted by wild animals (including crocodiles, hippopotami, and lions, as well as one person killed by "a wild cow called Enpachezza") and accounts of unusual storms, eclipses, fires, and relevant political events. 17 Among the political news is an item of interest on the superstitions of the missionaries themselves, for in his account of the battle of Mwila and the death of King Antônio I of Kongo in 1665, Cavazzi includes notices of the various signs that gave warning of his impending death ("Missaione Evangelica," ff 593-600). 18 Similarly, every notice of a comet’s appearance is followed by a list of the calamities that befell the populace as a result. Also interesting in the political news is Cavazzi’s treatment of the overthrow of King Álvaro VII by troops from Sonyo in 1666. Álvaro VII was not popular in Luanda, it seems, for Cavazzi hailed his overthrow, branding him as an idolator as well as an illegitimate king. In addition Cavazzi did not assign Álvaro VII a number in his king list, calling his successor, otherwise usually known as Álvaro VIII, Álvaro VII ("Missaione Evangelica," ff 10 and 603). When Cavazzi reached Europe, however, he was convinced -- perhaps by Giolamo da Montesarchio, who personally knew and respected Álvaro VII -- that the king was not quite so bad. 19 When Istorica Desorizione was published, Álvaro VII had earned a number and rejoined his fellows as a legitimate king of Kongo (Istorica Desorizione, II, para 125).

Ultimately, perhaps, the greatest value of "Missaione Evangelica" is the indications it gives us concerning the way in which Cavazzi collected the source material for his final draft of Istorica Desorizione. Written entirely from material in Angola, it gives us some hint of what the typical contents of the Capuchin archives in Luanda may have been -- mostly correspondence received from missionaries, various testimonies, and reports. 20 The fact that the ethnographic background of Kongo was fleshed out only after Cavazzi returned to Europe
actually suggests that the material collected in various ecclesiastical establishments in Europe was richer than that available in Africa, at least as far as detailed ethnographical and historical information is concerned. 20

We can trace much of the material that was later added to "Missione Evangelica," some with considerable certainty; other material, however, remains elusive. Knowing more exactly the provenance, time span, and bias of Cavazzi's sources is critically important to using his book as a source, especially since the period between its first writing and final publication was a period of great social change in Kongo, with the centralized monarchy giving way to a more decentralized system during a prolonged period of civil war.

Perhaps the most important of Cavazzi's European sources was the very detailed report of Giacinto Brugiotti da Vetralla, who was prefect of the Capuchin mission from 1652 until 1657, and who spent several years in São Salvador. Brugiotti's manuscript, entitled "Infelicità felice o vero mondo alla rovescia," was for many years in the hands of the Bissi family of Correggio, but has recently disappeared, and all that is known of it is a brief summary and analysis published in 1907. 21 Even from this summary, though, it is possible to see Brugiotti's influence in Cavazzi's long section on social structure, daily life, and customs. Brugiotti's aim, reflected in the title of his work, was to show that the world was "upside down" in Kongo, and this bias shows through in the somewhat negative tone of Cavazzi's equivalent section.

But Brugiotti's manuscript does not exhaust the sources which apparently were absorbed into Istorica Descrizione. Another was Juan de Santiago's important account of the founding of the first Capuchin mission to Kongo in the period 1645-47. Apparently unavailable for the writing of "Missione Evangelica," its use can account for most of the differences in detail between "Missione Evangelica" and Istorica Descrizione (III, paras 1-48) for this particular period. 22 A third important contribution to the expansion of "Missione Evangelica" into Istorica Descrizione was the "Descripción Narrativa" of Antonio de Teruel, who lived and worked in Kongo from 1648 until 1657, and travelled to every part of the country during that period. This manuscript greatly modified Cavazzi's original, for most of the history bearing on the second Capuchin mission in Istorica Descrizione (IV) is simply a summary of "Descripción Narrativa," and bears much less resemblance to the original history written in "Missione Evangelica." 23 It is less certain how much an anonymous chronicle covering the period from 1651 to 1657 and now not extant, but known from a copy inserted in the later manuscript of Giuseppe Monari da Modena, influenced the Istorica Descrizione, but the sections dealing with this
period are much expanded from those in "Missione Evangelica" (Istorica Descrizione, V, paras 13-40; "Missione Evangelica," ff 194-235).24

Also fascinating, but more elusive, are the sources for two other sections of the Istorica Descrizione, which are not found in "Missione Evangelica" and not accounted for by the major sources enumerated above. The first of these is the long description of Kongo religious practices (Istorica Descrizione, I paras 155-230), and the second is the greatly revised section on Kongo history (Ibid., II, paras 73-125). The section on religion can be ascribed with confidence to Girolamo da Montesarchio, although no work of his now known to exist is nearly as detailed or as exact as the passage that appears in Cavazzi. Cavazzi made several references to da Montesarchio's activities in his description of Kongo religious practices in Istorica Descrizione and it is apparent from reading the extant writings of da Montesarchio that he was more concerned with understanding Kongo religious beliefs than the average missionary.25

On the other hand, the historical section is less easy to assign to any particular authority. No other historical account in a Capuchin source is known to possess the detailed description of oral traditions available in Istorica Descrizione. The kinglist given by Antonio de Teruel, which contains both the African and Christian names of the kings after Alvaro I and the exact reign dates after the death of Alvaro II (9 August 1614), exceeds Cavazzi's list in detail for this period, but its section on sixteenth-century kings is weaker, and there is no mention of the rulers known only from oral tradition, or of the foundation story.26 To obtain a similar recording of oral tradition we must turn to Mateus Cordoso's História do Reino do Congo, a product of Jesuit research dating from the 1620s.27 Since no other Capuchin source known to Cavazzi seems to contain this information, and even the História differs in some of its details, it seems reasonable to suggest the existence of another such Jesuit inspired history in Europe in about 1668-70. Perhaps a manuscript history was brought back to Europe by a Capuchin, since it seems likely that de Teruel's historical section is also based on sources of Jesuit provenance (especially given that exact dating in de Teruel's manuscript begins at about the same time as the arrival of the Jesuits in the early seventeenth century). It is possible that Cavazzi used the history of Kongo written by João da Paiva and mentioned in correspondence of 1633 to write his history.28 In any case, there seems to be considerable evidence to suggest that Cavazzi's account based on oral traditions used traditions collected somewhat earlier than his own travels to Africa, and much closer to the traditions of the História than we might otherwise believe.
Despite its being posthumous, edited, and not the work of an eyewitness, Cavazzi's history of Kongo retains its importance for historians, not so much for what Cavazzi saw himself, but for the lost material visible in the book. Thanks to the discovery of the Araldi manuscript, we are now in a far better position than previously to locate the sources that Cavazzi used. It is clear, first, that Cavazzi's writing refers to a period that was much earlier than its date of publication, and second, that its descriptive and historical passages used material dating from the period between 1620 and 1670, with a concentration in the 1650s. Finally, the presence of so much material in Cavazzi's writing that cannot be traced to extant writing makes it clear that there may well be a substantial fund of Capuchin and Jesuit material in Europe awaiting scholarly investigation.

NOTES

* I wish to thank Joseph Miller who assisted me in obtaining a copy of the original manuscript as well as provided helpful criticism of earlier drafts of this paper.


2. Giuseppe Pistoni, "I manoscritti 'Araldi' di Padre Giovanni Antonio Cavazzi da Montecuccolo," Atti e memorie, Accademia di Scienze, Lettere e Arti di Modena, 2(1969), pp. 152-65. Thanks to grants from the American Philosophical Society and the University of Virginia, as well as the gracious hospitality of Dr. Araldi, Joseph C. Miller was able to make a microfilm copy of the manuscript in December 1976. This film is now on file at the Alderman Library, University of Virginia, Manuscripts Department, no. 10217. I have made use of a copy of this film in the University Research Library at HCLA for my study.

3. Cavazzi, Istoria Descrizione de' tre regni Congo, Matambo e Angola, Bologna, 1687, i, paras. 2-4. Further references to this work in intralinear notes and the footnotes are to the paragraph numbering in the 1687 edition, which will facilitate reference to readers using the 1690 edition or the modern Portuguese translation of
da Leguzzano. References to the "Missione Evangelica" are to the foliation of the 1667 version, which is longer and incorporates numerous editorial emendations of the 1666 draft.

4. *Istorica Descrizione*, VI, incorporates most of this section of the Araldi Manuscript. I have not made an examination of the fascinating, lavishly illustrated manuscript.

5. The publication history of the manuscript, once it got to Europe can be traced in Giuseppe Pistoni, Fra Giovanni Antonio Cavazzi da Montecuccolo: Documenti inediti, (Modena, 1972), which describes a twisted course of political and family conflicts which delayed the publication of the manuscript for sixteen years.

6. Cavazzi's manuscript in the Araldi manuscripts on Matamba suggests that he was always anxious to combine mission history with ethnographic study, but apparently could not do the same job for Kongo with the sources then available in Luanda; consequently, one of his first activities in Europe was to fill out this section for Kongo.

7. The Capuchin archive of Luanda was removed from that city to Palermo in 1830, but the contents of the archive have never been located in recent times, and it may have been destroyed by allied bombing raids in 1944. Louis Jadín, "Recherches dans les archives et bibliothèques d'Italie et du Portugal sur l'ancien Congo," *Bulletin des Sciences Royales des Sciences Coloniales*, 2(1956), pp. 953-55. On some of the contents see below, note 19.

8. Pistoni, Cavazzi, pp. 5-9. In the Archivio Segreto Vaticano, Numero 4 di Portugallo, Vol. 30, Divizione 1, is an empty folder entitled, "Istorica Descrizione de tre Regni di Congo, Angola e Matamba." Perhaps there was once a copy of the 1671 draft there.

9. *Biblioteca Publica e Arquivo Distrial de Evora*, Codice CXVI/2-1, Cavazzi, "Vite de Frati Minor Cappuccini dal Ordine del Serafico Fr. San Francisco morti nelle Missioni d'Etiopia dall'anno 1645 sino all'anno 1677." These biographies are similar in most ways, and in some cases identical, to the biographies of *Istorica Descrizione*, although they do contain some material not found in *Istorica Descrizione*, and biographies of some missionaries not found in the later work at all. It seems quite clear that Cavazzi did not use his later research to touch up the 1671 draft for publication.

11. W.S.L. Randles, *L'ancien royaume de Congo*, (Paris, 1966) has the most accurate kinglist in modern scholarship. Modern scholars have the advantage of access to unpublished contemporary documents of earlier kings that seventeenth century writers did not have. The period of the early seventeenth century is especially well known thanks to the letters of the kings themselves and the extensive Jesuit documentation. See António Brásio, *Monumenta Missionaria Africana*, (1st series, 11 Volumes, Lisbon, 1952-71), vols. 5 to 9 for published documents of the period.

12. For example, Archivio Provinciale dei Cappuccini, Toscana, Girolamo da Montesarchio, "Viaggio dal Congo" (1639), and Biblioteca Nacional de Madrid, Ms 3533, Antonio de Teruel, "Descripción Narrativa de la mission serafica de los Padres Capuchinos ... en el Reyno de Congo" (ca. 1664).

13. Cavazzi apparently did not use da Montesarchio’s well-known "Viaggio" (see note 12) to write his biography but another separate report. Cavazzi’s passage and another account of Fr. Girolamo’s life in the Archivio di Stato, Milano, Fundo de Religione, 6501, "Annali", 114-58, vary in ways which suggest that each made use of a now lost third source.


16. In Kimbundu the language of Massangano where this event was said to have occurred, mpakasa is a common wild buffalo. Joseph Miller, personal communication, 3 January 1977.

17. Interestingly enough, among the signs mentioned by Cavazzi was the ominous crying of night birds. Such an omen was mentioned as having significance among the Congo elsewhere in a denunciation of their "superstitions" religious practices! Archivio "De Propaganda Fide", Scritture Originali riferite in Congregazione Generale, Vol. 249, fol. 339, Buenaventura da Cerolla, "Relacion de los ritos gentilicos ... " (ca. 1650).

18. See da Montesarchio’s, "Viaggio", f. 154, for his much more favorable impression of Álvaro VII.

19. On this archive see note 7 above. The various testimonies on miracles, the conversions of heretics, and other certifications cited in "Missione Evangelica" seem to come from the Luanda archive. I have also suggested elsewhere that reports of baptisms and marriages were filed there. John Thornton, "Demography and History in the Kingdom of Congo, 1550-1750" *JAH*, 18(1977), 510 and note
17. Still other reports and complaints of missionaries were filed there and reproduced for the Propaganda Fide in 1726 as part of an investigation into secular clergy-Capuchin relations. This dossier has been reproduced by Jadin, "Le clergé sèculier et les Capuchins au Congo et d'Angola aux XVIe et XVIIe siècles" Bulletin de l’Institut historique belge de Rome, 36 (1964), pp. 329-97.

20. Again we must note the obvious exception of Cavazzi’s early description of Matamba in the Araldi manuscript. However, it was in Matamba where Cavazzi did his own "fieldwork."


22. Biblioteca de Palacio, Madrid, Ms 722, Juan de Santiago, "Breve Relación de lo sucedido a dos Religiosos Capuchinos . . . al Reyno de Congo."

23. Biblioteca Nacional de Madrid, Ms 3533, de Teruel, "Descripción Narrativa." Most of the Teruel manuscript was transcribed by Juan Mateo de Anguiano in his "Segunda parte del Crónica de la Misiones de Castilla. Misiones del Congo y Etiopia . . . , written in 1713 (BN Madrid, Ms. 18 178). This was in turn published by Buenaventura de Carrocera as Misiones Capuchinas en Africa, I, Misión del Congo (Madrid, 1950). Anguiano substantially altered the plan of Teruel’s work so that chapters do not appear in the same order and some parts which Teruel left separate were integrated into the text. There are two copies of Teruel’s manuscript in the BN in Madrid. The first, Ms. 3533, is a complete original, complete with editorial emendations and careless calligraphy. The other, Ms. 3574, is in a substantially more legible hand and with fewer changes, but it is not complete since a large section from the middle of the manuscript is missing and (rather unaccountably) replaced by documents that have no relevance to the text. On the other hand, some portions of Ms. 3574, particularly those pertaining to religion, are more detailed than corresponding parts of Ms. 3533. It is necessary then to compare and contrast Ms. 3533 and 3574 with each other and with the eventually published and much more accessible Anguiano version.

24. Biblioteca Estense, Modena, Ms Italicus 1380, alpha N-9-7, Monari, "Viaggio al Congo" (1723), fols 218-86. Laiete da Faria attributes this chronicle to Giacinto Brugiotti, História Descrizão, xxvin42.

26. Antonio de Teruel's kinglist is in a section attached to "Descripción Narrativa", but not numbered among its pages, entitled "Compendio noticioso de la Christianidad del Reyno de Congo de sus Reyes que han profesado."

27. François Bontinck has resolved the considerable debate concerning the date of composition and author of the *História*. From a careful critical evaluation he has ascertained that the author was Matteus Cordoso, and the original manuscript was written in 1624. "Histoire du royaume de Congo (1624)," *Études d'histoire africaine*, 4(1972), pp. 9-20. His translation is based on the edition in the original Portuguese by António Brásio, *História do Reino de Congo*, (Lisbon, 1969).

Views of Trinidad from drawings by M.J. Cazabon.

Michel J Cazabon

1984, 1851

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1863.
ABOLITION OF SLAVERY IN THE BRITISH COLONIES.

The negroes for market grounds. The evidence available; but in most of the colonies, the marriage of vexatious impediments to the acquisition of property and a delay. The right of redress was against the will of the negroes perpetually repeated.

In nearly all the colonies a law to inflict thirty-nine lashes on any age, or of either sex, for offences. The conditions of the workhouse at the return of punishment was an order in council that had passed in some cases, but in all the others it had been confirmed by the legislature. The administration was cabot), to a system under which the right to pursue its own occupation was impossible. In July, 1830, this notion, that the longest possible period is the state of the trade, and the mitigation and final abolition in order to the end of justice. But the situation a deep rooted prejudice, but thinly attended, and in the majority. The reform act for the two following years to mitigate the hard lot of the colonist was taken up by the government, in correspondence to the repeated demands of emancipation. It always insisted upon punishment— the restoration of liberty—had been deprived, two resolutions altogether, as a term of apprenticeship, the measure, was to last two years to the owners—a proposition with hesitation. A vote of twenty million sterling was there was a great deal of the state that had created it, and imposed upon the abolition. It was therefore, the negroes by what would remain on the part of the legislature to be made for the system of slavery, which would be a continuation.

If the price was to be raised, the result should be received at that time by Mr. Howick, who was their agent for the colonies, and who resigned his office rather than be party to the apprenticeship scheme, which he vigorously opposed in the house, as did also Mr. Buxton and Mr. O'Connell. But the principle was carried against them by an overwhelming majority. Among the most prominent and efficient advocates of the opposition during the debates were Mr. Buckingham, Dr. Livingstone, Mr. Gladstone, Mr. W. E. Gladstone, and Mr. Hume. In the house of lords the resolutions were accepted without a division, being supported by the earl of Ripon, lord Brougham, earl Grey, and the lord chancellor Brougham. The speakers on the other side were the duke of Wellington, the earl of Harrowby, lord Ellenborough, and lord Wyndham.

In the bill which was founded on the resolutions, the term of apprenticeship was limited to six years for the plantation negroes, and four for all other. The bill passed the house of lords with slight opposition; and on the 28th of August, 1833, it received the royal assent. It does not appear that William IV. urged any plea of conscience against signing this act of emancipation, although in his early days he had been, in common with all the royal family, except the duke of Gloucester, opposed to the abolition of the slave trade. The act was to take effect on the 1st day of August, 1834, on which day slavery was to cease throughout the British colonies. All slaves who at that date should appear to be six years old and upwards were to be registered as "apprentice laborers" to those who had been their owners. All slaves who happened to be brought into the United Kingdom and all apprentice laborers who might be brought into it with the consent of their owners, were to be absolutely free. The apprentices were divided into three classes. The first class consisted of "precal apprentices," usually employed in agriculture, or the manufacture of colonial produce, on lands belonging to their owners, and these were declared to be attached to the soil. The second class, consisting of the same kind of laborers, who worked on lands not belonging to their owners, were not attached to the soil. The third class consisted of "non-precal apprentices," mechanics, artisans, domestic servants, and all who were not included in the other two classes. The first class of apprentices were not obliged to labour for their employers more than forty-five hours in any one week. Legitimate absences were permitted; but, in that case, a bond was made for the support of old and infirm apprentices. An apprentice could free himself before the expiration of the term, against the will of his master, by giving himself appraised, and paying the price. No apprentices were to be removed from the colony to which they were attached, nor from one plantation to another in the colony, except on a certificate from a justice of the peace, that the removal would not injure their health or welfare, or separate the members of the same family. Under these conditions the apprentices were transferable with the estates to which they were attached. Their masters were bound to furnish them with food, clothing, lodging, and other necessaries, according to the existing laws of the several colonies, and to allow them sufficient provision ground, and time for cultivating it, where that mode of maintenance was adopted. All children under six years of age, when the act came into operation, and all that should be born during the apprenticeship, were declared free; but if any children were found destitute, they could be apprenticed, and subjected to the same regulations as the others. The act allowed governors of colonies to appoint stipendiary magistrates, with salaries not exceeding £500 a year, to carry the provisions of the law into effect. Corporal punishment was not absolutely abolished, but it could be inflicted only by the special justices, who were authorized to punish the apprentices by whippings, beatings, imprisonment, or addition to the hours of labour. The corporal punishment of females was absolutely forbidden under all circumstances. The quantity of punishment was restricted, and the hours of additional labour imposed were not to exceed fifteen in the week.

The sum of twenty millions was divided into nineteen slaves, one for each of the colonies, proportioned to the number of its registered slaves, taken in connection with the market price of slaves in that colony, on an average of eight years, ending with 1830. But no money was payable in any colony until it should have been declared by an order in council that satisfactory provision had been made by law in such colony for giving effect to the emancipation act. Two of them were so perverse as to decline for several years to qualify for the reception of the money; but others acted in a different spirit. Believing that the system of apprenticeship was impolitic, they declined to take advantage of it, and manumitted their slaves at once. Antigua was the first to adopt this wise course. Its slaves were all promptly emancipated, and their conduct fully justified the policy; for on Christmas Day, 1834, for the first time during thirty years, martial law was not proclaimed in that island. Thus, the effect of liberty was peace, quietness, and confidence. Bermuda followed this good example, as did also the smaller islands, and afterwards the large island of Barbadoes; and their emancipation was hailed by the negroes with religious services, followed by festive gatherings. Jamaica, and some other islands, endeavoured to thwart the operation of the new law, as far as possible, and took every advantage in making the apprentices miserable, and working upon their spirits and malice. They met with harsher treatment than ever, being in many instances either savagely ill-used or inhumanly neglected. Considering their provocations, it was generally admitted that they behaved on the whole very well, enduring with patience and resignation the afflictions which they knew must come to an end in a few years. The total number of slaves converted into apprentices on the 1st of August, 1834, was 800,000. The apprenticeship did not last beyond the shorter time prescribed, and on the 1st of August, 1838, there was not a slave in existence under the British crown,
persons well acquainted with the trade, that the measure would bring certain ruin upon the manufacturers of England. But in this case, as well as in so many others, experience proved how utterly groundless were the apprehensions of the monopolists. They did not see that, if they could not command high prices, they would have a more extended market, quick returns, and in the end larger profits, or that by competition much improvement would be created in the machinery, and in the processes of manufacture, as would enable them to make the finest productions of the kind. So much for the practical effect of the measure. As for the moral effect, that the silk-wearing classes were unwilling to abandon a system of foreign competition from that to the home manufacturer of a low duty of 8d. an ounce, open to all ages and both sexes was about 31,000. Smuggling always carried on very extensively in £3,136,691, so that the revenue during that period was defrauded to that amount. Had the duty during that time been 10s., the revenue would have been as good, and the consumer would have gained 9s. 9d. per lb. in the price of the manufactures produced and imported. These amounted
Slave Women in Caribbean Society

Source
Cassell's Illustrated History of
England (from the Death of George III
to the Death of the Prince Consort,
1820–1861 (London, 1863), Vol. 3,
p. 234

5.5 'Scene on a West Indian Plantation – slaves receiving news of their emancipation'. Note the European in a benevolent and philanthropic gesture, 'giving' slaves their freedom. In effect, slave resistance and revolt contributed significantly to the abolition of slavery. Note also the windmill in the right-hand corner - a common feature of sugar plantations used in processing the raw cane. The woman in the left foreground also is interesting: the hat suggests she is a field worker. Her dress, with the traditional Afro-Caribbean head-ri, differs considerably from the portraits of semi-naked black women in Stedman's Narrative.
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or separate the members of the same family. Under these conditions the apprentices were transfeable with the estates to which they were attached. Their masters were bound to furnish them with food, clothing, lodging, and other necessaries, according to the existing laws of the several colonies, and to allow them sufficient provision ground, and time for cultivating it, where that mode of maintenance was adopted. All children under six years of age when the Act came into operation, and all that should be born during the apprenticeship, were declared free; but if any children were found destitute, they could be apprenticed, and subjected to the same regulations as the others. The Act allowed governors of colonies to appoint stipendiary magistrates, with salaries not exceeding £300 a year, to carry the provisions of the law into effect. Corporal punishment was not absolutely abolished, but it could be inflicted only by the special justices, who were authorised to punish the apprentices by whipping, beating, imprisonment, or addition to the hours of labour. The corporal punishment of females was absolutely forbidden in all circumstances. The quantity of punishment was restricted, and the hours of additional labour imposed were not to exceed fifteen in the week.

The sum of twenty millions was divided into nineteen shares, one for each of the colonies, proportioned to the number of its registered slaves, taken in connection with the market price of slaves in that colony, on an average of eight years, ending with 1830. But no money was payable in any colony until it should have been declared by an Order in Council that satisfactory provision had been made by law in such colony for giving effect to the Emancipation Act. Two of them were so perverse as to decline for several years to qualify for the reception of the money; but others acted in a different spirit. Believing that the system of apprenticeship was impolitic, they declined to take advantage of it, and emancipated their slaves at once. Antigua was the first to adopt this wise course. Its slaves were all promptly emancipated, and their conduct fully justified the policy; for on Christmas Day, 1834, for the first time during thirty years, martial law was not proclaimed in that island. Thus, the effect of liberty was peace, quietness, and confidence. Bermuda followed this good example, as did also the smaller islands, and afterwards the large island of Barbadoes; and their emancipation was hailed by the negroes with religious services, followed by festive gatherings. Jamaica, and some other islands, endeavoured to thwart the operation of the new law, as far as possible, and took every advantage in making the apprentices miserable, and wreaking upon them their spite and malice. They met with harsher treatment than ever, being in many instances either savagely ill-used or inhumanly neglected. Considering their provocations, it was generally admitted that they behaved on the whole very well, enduring with patience and resignation the afflictions which they knew must come to an end in a few years. The total number of slaves converted into apprentices on the 1st of August, 1831, was 800,000. The apprenticeship did not last beyond the shorter time prescribed, and on the 1st of August, 1838, there was not a slave in existence under the British Crown, save only in the island of Mauritius, which was soon required by instructions from the Home Government to carry the Act into effect.

Much inconvenience and misery were caused during the year by the trades unions and their strikes. In several places the workmen combined in order to enforce a rise of wages, and a more equitable distribution of the profits derived from their labour. The striking commenced on the 8th of March, when the men employed by the London gas companies demanded that their wages should be increased from twenty-eight shillings to thirty-five shillings a week, with two pots of porter daily for each man. On the refusal of this demand they all stopped working; but before much inconvenience could be experienced their places were supplied by workmen from the country. On the 17th of March an event occurred which caused general and violent excitement among the working classes. At the Dorchester Assizes six agricultural labourers were tried and convicted for being members of an illegal society, and administering illegal oaths, the persons initiated being admitted blindfold into a room where there was the picture of a skeleton and a skull. They were sentenced to transportation for seven years. Their case excited the greatest sympathy among the working population throughout the kingdom. In London, Birmingham, and several other large manufacturing towns immense meetings were held to petition the king in favour of the convicts.

In the midst of this excitement the manufacturers of Leeds declared their determination not to employ any persons in their factories who were members of trades unions. The consequence was that in that town three thousand workmen struck in one day. On the 15th of April there was a riot at Oldham, where, in consequence of the
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SLAVERY EMANCIPATION FESTIVAL IN BARBADOS. (See p. 566.)
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Pub info: London Cassell, Petter and Galpin [1861-1864]

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Descript: 8 v. illus.
Note: Title of v. 2-4 reads John Cassell's history of England.
Subject: Great Britain -- History.
Add author: Howitt, William, 1792-1879. comp.
Title: Cassell's illustrated history of England
Author: Howitt, William

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Title: Cassell's illustrated history of England...
Author(s): Howitt, William; 1792-1879; comp.
Publication: London Cassell, Petter and Galpin
Year: 1861-1864
Description: 8 v. illus.
Language: English

SUBJECT(S)
Geographic: Great Britain -- History.
Note(s): Title of v. 2-4 reads John Cassell's history of England.
Unless you return, I will lose my money.

Why is it just a catalog and not a book?

List of illustrations

2 PM

Laura (434) 395-2776

What edition

Place of pub., publisher, date
2/24/05 - located opposite - should be ordered in

Cassell's History of England

VOL. IV: From the fall of Marlborough to the Peninsular War
[1712-1810]
No illustrations of slavery or slave trade

VOL. V: From the Peninsular War to the Death of Sir Robert Peel
[1810-1850]
p. 369: "Slavery Emancipation Festival in Barbados"
(cut after p. 206)

VOL. III: From the Great Rebellion to the Fall of Marlborough
[1641-1712]
No illustrations of slavery or slave trade

VOL. IV: From the Fall of Marlborough to the Peninsular War
[1712-1810]
No illustrations of slavery or slave trade

VOL. V: From the Peninsular War to the Death of Sir Robert Peel
[1810-1850]
p. 369: "Slavery Emancipation Festival in Barbados"

VOL. III: From the Great Rebellion to the Fall of Marlborough
[1641-1712]
No illustrations of slavery or slave trade

Vol. IV - Not in BU

Vol. V: From the Peninsular War to the Death of Sir Robert Peel
[1810-1850]
p. 369: "Slavery Emancipation Festival in Barbados"
Search Result -- Quick Search

Viewing record 3 of 3 from catalog.
☐ Check here to mark this record for Print/Capture

Call number: E 178 .O49 1874
Author: Ollier, Edmund.
Title: Cassell's history of the United States.
Publication info: London, New York [etc.] Cassell, Petter & Galpin [1874-77]
Description: 3 v. front., illus., port., maps, facsim. 27 cm.

ALDERMAN--
Location: ALD-STKS --
Library has: v.1-3

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10/27/2004
A NIPPER

A NIPPER
South never receded from the purpose of the Union. They were pledged to maintain the Constitution, and the Constitution, if that is their fell purpose; let the responsibility be upon them." The same speaker argued that, with a majority of the United States Senate and of the Supreme Court politically opposed to him, the new President would be unable to take any measures against the practice of slavery. He then went on to show that the Constitution of the United States made the nearest approach to the perfection of any political system in the world. These principles were reiterated by Mr. Stephens, in the State Convention of Georgia, which met early in January, 1861; yet all this devotion to the Constitution was not without a saving clause, cleverly contrived with a view to future emergencies. In the speech at Milledgeville, Mr. Stephens had declared that, should Georgia determine to go out of the Union, he would bow to the popular will; that the cause of the people was his cause, and their destiny his destiny. The people of Georgia did so determine, and Mr.
LOADING A COTTON STEAMER. (From a Sketch by Mrs. C. Hopkins.)
when attacked, as it now was, by a large and formidable force. The works were carried by assault on the 13th of March, and two days later the Federal gunboats, with their attendant transports, joined Franklin's force at Alexandria. General Taylor was retiring northwards into a country rendered extremely difficult by the marshy nature of the soil, and the density of the pine forests. He was now joined by detachments of Green's cavalry from Texas; and with these dash

Albert L. Lee, with the cavalry of Banks's army, had ordered, on the 28th of the month, to march upon the old French settlement of Natchitoches, and that town was occupied on the 31st. Admiral Porter had by this time arrived at Grand Ecore, on the Red River. On the 6th of April, the army moved from Natchitoches towards Shreveport, with General Lee's cavalry in advance. Next day, the leading column encamped at Pleasant Hill, and on the 8th reached Mansfield. All this while, ing troops the Federal cavalry were constantly engaged between Natchitoches and Mansfield. Price's infantry had, moreover, arrived at Shreveport, so that Taylor felt himself much stronger than at the commencement of the campaign; but he was at the same time sensible that the nature of the country had become less favourable to defence. Beyond Mansfield, the forest gave place to open fields, and, although his orders were to pursue his retreat until he reached Shreveport, Taylor con-

Keywords: negroes, sugar cane working, labour, slave, slavery, cutting, whipping, beating, cruelty, negro, African-American, black, south, southern

Credit line for reproduction use

I suspect the image is taken from another source. The slaves are working in sugar cane.

Le Magazine, P. Houasse

11/10/04 - Probably taken from

see Oliver, E.A.
Cassell's history of the U.S.
vol. 2 (1826), p. 493
Picture No: 10901643
Date: circa 1870
Description: SLAVERY, WEST INDIES
Details: Slaves working on a West Indian sugar plantation
Source: details unknown
Credit: Mary Evans Picture Library

Select this picture

Previous picture  Back to Thumbnails  Next Picture
Les dînées et les famines sont moins à craindre, quand un peuple possède des substances alimentaires très variées.

Cet effet se produirait dans l'ancienne France, qui n'avait pas ces mœurs de nourriture que le pain, le laitage, très peu de viande, quelques maïs, légumes, et les graines dans certaines localités étaient bien plus souvent que nous utilisons de la charité des grands.

**TRAITE DES NOIRS**

Un grand nombre de voix se sont élevées en Europe contre l'esclavage des noirs dans les colonies. Cela est juste et humain; mais il y a une difficulté d'industrie que je ne veux pas résumer.

Comment remplacer les noirs?

La France et l'Angleterre, riches depuis plus de siècles, ont eu la puissance pour entraver cette vente de chair humaine; leurs navires parcourraient les mers pour capturer les bâtimens négriers, dont le capitaine et l'équipage sont punis avec rigueur. Cela est encore si cependant si l'on veut cultiver les colonies, comment enverrouler les colonies sans aider à la vente des noirs?

Or, si les planteurs ont du se servir de noirs, ne faut-il pas que des particuliers en aillent chercher à la côte d'Afrique?

Il y a une contradiction manifeste de la part des généraux antagonistes de la traite.

Ainsi, qu'en résulte-t-il? C'est que des êtres à face humaine, qui dans les flancs de leur nature reçoivent cette marchandise prohibée, des êtres blancs comme nous, se trouvant classés, possés à mort, traînés par quelque navire croisant, se débarrassent de leur cargaison en la jetant par-dessus bord.

Malheureusement, en un jour ou en deux, les séries ont fait. Aussi doit-on s'attendre à voir renouveler des lourdes pareilles à celles qu'exprime la gravure.

Peut-être pourrait-on concilier les intérêts des planteurs, et les devoirs que nous impone l'humanité, par quelque mesure analogue à celle-ci:

Une grande compagnie, anglaise ou française, libre, ou mieux encore, dépendant des deux gouvernements réunis, et fondée comme se sont autrefois fondées les compagnies commerciales des Indes, après avoir effectué les calculs convenables, se chargerait d'un temps, légalement et avec privilège, de fournir de colonies une quantité suffisante de noirs pour équilibrer les besoins annuels.

Dans ce but, elle naîtrait avec les populations de la côte, qui vendraient leurs prisonniers ou leurs condamnés, des relations légales, à l'aide desquelles elle pourrait plus tard leur imposer la colonisation.

Les noirs actuels seraient considérés comme des soldats enrégisés, appartenant à la compagnie, qui les fournirait aux colonies selon certaines règles.

Nos soldats qui tombent au sort ne sont pas, sous un certain point de vue, tellement esclaves, qu'en les fusillant s'ils désertent, on s'ils rendent à leur lieutenant la pitié qu'ils en ont reçue?

Les noirs pourraient suivre diverses voies dans la vie.
Les uns se dévouant toujours ennemis, comme les vieilles soldats, auraient l'avantage d'être sous une dépendance gouvernementale, et non sous le caprice des particuliers. D'autres suivraient les routes qui leur seraient ouvertes pour conquérir la liberté. D'autres pourraient faire retour dans leur patrie, et deviendraient des centres de civilisation étranger dans leur tribu.

Celles qui travaillaient sur les habitations subiraient une surveillance protectrice; et comme il serait défendu d'acheter des noirs, la traite cesserait.

Les colonies deviendraient ainsi de ces ateliers universels, de ces écoles d'enseignement général, où les noirs populations africaines, qui se traitent entre elles avec plus de barbarie que les esclaves en traitent leurs esclaves (car on a peut-être exagéré du moins trop généralisé la cruauté des maîtres), passeraient toutes ainsi, et successivement, pour apprendre à conquérir leur place, et à mériter un grade dans l'échelle civile de la grande famille humaine.

La cupidité vit au milieu de la société comme un ver destructeur au sein de la fleur qu'il habite, qu'il ronge, et qu'il fait périr.

Å coefficient.

La loi n'est pas faute pour l'amour de conscience et d'humanité.

**Richardson**

Les maux du monde dureraient jusqu'à ce que les philosophes deviennent rois, ou jusqu'à ce que les rois deviennent philosophes.

**Platon**

Les bureaux d'affaires et de vente
sont rue du Colombier, no 30, près de la rue des Petits-Augustins.

Imprimerie de Lacheyvière, rue du Colombier, no 30.
Emancipation Festival, Barbados, 19th cent.
Image Reference
NW0232

Source
Cassell's History of England (see Comments).
Comments:

Slaves in Barbados and throughout the British Empire were emancipated in 1834-38, but this illustration (which is sometimes reproduced in modern secondary sources to suggest a true depiction of an emancipation celebration) is a late 19th century unidentified artist's (the initials HMP are in the lower left hand corner) fanciful depiction of a "slavery emancipation festival in Barbadoes." Reproductions of this image in secondary sources (e.g., James Walvin, Slavery and the Slave Trade [Univ. Press of Mississippi, 1983], p. 93) never, to our knowledge, give the original source, but John Gilmore's meticulous research identified the illustration's first publication as the Jubilee edition of Cassell's History of England (1886-95, vol. 5, p. 369; it also appears in the Century edition, 1903, vol. 5, p. 176). Gilmore's critical discussion of the illustration concludes that it "does [not] seem to be of any real value as historical evidence about popular festivals in Barbados," and is based solely on the artist's own imagination, rather than any direct observations or hearsay evidence (see "That Emancipation Picture . . .", Banja: a magazine of Barbados life and culture [The Barbados National Cultural Foundation, 1990], issue no. 5, pp. 10-12).
Celebrating Emancipation, Barbados, 19th cent.

Source
James Walvin, Slavery and the Slave Trade (Univ. Press of Mississippi, 1983), p. 93; original source not identified.

Comments
Caption, "an emancipation festival in Barbados. Slaves in Barbados and throughout the British Empire were emancipated in 1834-38, but this relatively frequently reproduced image, of which the source given above is only one example, is an unidentified artist's late 19th century fanciful depiction of a "slavery emancipation festival in Barbados." Reproductions of this image never, to our knowledge, give the original source, but thanks to the meticulous research of John Gilmore the first publication of this illustration now can be identified as the Jubilee edition of Cassell's Illustrated History of England (1866-1895, vol. 5, p. 369). Gilmore's critical discussion concludes that this illustration "does [not] seem to be of any real value as historical evidence about popular festivals in Barbados," and is based solely on the artist's own imagination, rather than any direct observations or heresy evidence (see "That Emancipation Picture . . .", Banja: a magazine of Barbados life and culture [The Barbados National Cultural Foundation, 1990], issue no. 5, pp. 10-12).

Acknowledgement
Alderman Library, University of Virginia; British Library.
Hi Jerry, sorry to leave you cangling so long, but this income-earning and house-moving business has been tying my hands for a bit. Anyhow the man is now safely installed in Rue St Denis and learning to live with the prostitutes who chatter under his windows at night. It's like having our own personal guards, except that the young ladies show considerably more willingness to look after him than me.....

I happily concede defeat on the tourist issue - though I can't help but mention that the word 'England' was used in our Paris conversation, and 'Britain' was the destination quoted in the websites you sent me. Everyone knows that half the Americans who come to Britain actually go north of the border in the hopes of finding a kilted ancestor..... Still, I shall stump up dinner for you when you turn up in this fair city next. I'll be in Paris from 21 to 31 March and then again over Easter, but otherwise will be happily ensconced in my London shoebox.

[Re Cassell's history. Yes there is a picture of 'Slavery Emancipation Festival in Barbados' on p. 369 of Volume V of Cassell's History of England. The Jubilee Edition. Published in London, year unknown. The dates for the whole 8 volumes are 1886-95 and this volume (bound jointly with volume VI) has a British Museum accession stamp for 7 April 1891. Presumably the date is vague because the series was published in monthly parts, but I think it must have been 1890.

I like the picture. It's very effective - the sense of the barrier between the planters and the freed slaves set up nicely by the frightfully neat picket fence!

My Virginian client, Ms Kluge, is chuffed with my digging into her ancestry - and I now have a standing invitation to visit Virginia. So I'll come to land on you one day and demand a personally led tour of your favourite haunts.

Cheers,
K.

PS. Re the slavery gallery at Merseyside Maritime Museum, not bad but not brilliant either - wouldn't think it worth a visit in itself. There's a catalogue available which will give you a sense of what it contains - it should pop up under Walven's name as he was one of the consultants. The Wilberforce Museum at Hull isn't nearly so PC but it probably has a better collection of imagery. The museum is getting a makeover at the moment - a friend of mine is the architect on the job I discovered over dinner last night. Small world.

Which reminds me, have you seen the big 'slave serving coffee to a planter' image painted on tiles over a shop doorway in Rue Montorgueil? Must be about 8-10 feet wide by 6 feet high. It's in fine condition - would look good on the website. Richard spotted it while we were shopping for bathroom plugs and other essentials of domestic life!
K.

And that PS reminds me of another image I forgot to tell you about. Bristol City Art Gallery and Museum has the original watercolour of that strong engraving of Leonard Parkinson, the Jamaican maroon who was exiled to Nova Scotia. They have reproduced it in their catalogue of their slavery exhibition from 1999 - though, oddly, they do not name who it is. Perhaps they didn't know?
K.

***************
Dr Katherine Prior
175 Russell Court
Woburn Place
London WC1H OLR
UK

Ph/Fax: 44 (0)20 7833 8882
This print, originally captioned "SLAVERY EMANCIPATION FESTIVAL IN BARBADOS," will be familiar to many readers. It has been reproduced in two history textbooks which are widely used in Caribbean schools, in a recent tourist guide to Barbados, and in an academic paper on the history of Calypso. It has also been used for the cover design of the printed version of the popular "Emancipation" series of lectures on Barbadian history, three volumes of which have been published so far.

In each of these cases, the picture is reproduced in a context which gives the impression that it shows the newly freed celebrating either the end of slavery in 1834 or the end of the Apprenticeship system in 1838. If this were indeed so, it would fully deserve the attention it has received, for pictorial evidence relating to the social life of black Barbadians in the nineteenth century is rare. Unfortunately, a close study of the picture reveals a number of points which raise doubts about its authenticity.

To begin with, some aspects of the style of the drawing (particularly the way in which light and shade is handled and the stippling, or use of small dots to fill in the light coloured areas of the ground and the wall) suggest a date in the second half of the nineteenth century rather than the first. A similar problem is posed by the figure behind the boy-drummer, who is playing a concertina. This is an instrument of the accordion family, yet the accordion was developed and patented in Vienna in 1829, and the bellows-type concertina shown here was an English invention patented in 1844.

There is, of course, the possibility that the picture shows the celebration of an anniversary of Emancipation, rather than the original event in 1834 or 1838. The First of August was long a popular festival in Barbados, as in other Caribbean territories. On the other hand, while the picture shows a group of white people watching the proceedings, there is other evidence which indicates that white Barbadians normally took little interest in such festivities. In 1851 Richard Rawle noted that the anniversary of Emancipation "is ignored except by the negroes themselves, who consequently are injured by feeling that they have a cause of joy in which
their superior do not sympathise” and, when the fiftieth anniversary came round on 1 August 1888, the Governor of Barbados refused to declare the day a public holiday, and the Anglican Church declined to have anything to do with attempts to commemorate the occasion.1

There are other difficulties with the assumption that the picture shows an Emancipation anniversary. The costumes of the white figures in the top right-hand corner, for example, are woefully anachronistic. If contemporary newspaper advertisements are anything to go by, well-off nineteenth-century Barbadians could shop at Bridgetown stores which received the latest English fashions virtually every ship, yet the striped jacket with its large buttons and the broad-brimmed hat of one figure suggest a planter of the 1770s or 1780s rather than of any later date. The man next to him, holding an umbrella, looks like a Regency dandy.

The houses, and the guard wail which is so prominent a feature of the picture, appear to indicate an urban rather than a plantation setting. We know that Barbadian popular culture found expression during the nineteenth century in music and dancing on plantations and in people’s yards, but a law of 1843 specifically stated that “no dancing shall be permitted to take place in any of the streets, lanes, alleys, yards, or other open places” in Bridgetown, and extended this and other regulations to Holetown and Speightstown as well. As is well known, the plantation early attempted to ban drumming by slaves, and this upper-class hostility to the drum continued long after Emancipation; as late as 1898, a Salvation Army officer was hauled before the courts for using a drum and tambourine at an open-air prayer meeting in Bridgetown.2

Most importantly, examination of an original example of the print permits the identification of its source, which is not given by any of the books previously mentioned.3 The reverse of the print has a page of text, identified by the running head

“WHD” with the caption “The Attack on the Court-House, St. Thomas-in-the-East” (i.e., the Morant Bay Rebellion in Jamaica, 1865); in this, the costumes do not seem right, one man is holding a cutlass which looks more like a scimitar, and the building shown is definitely not the Morant Bay Court-house.

The Emancipation picture is certainly not a contemporary representation of a “Slavery Emancipation Festival in Barbados” in 1834 or 1838, for it first appears half a century later. Nor does it seem to be of any real value as historical evidence about popular festivals in Barbados later in the nineteenth century. The wall with its heavy stone pillars and wooden picket-fencing in between is similar to examples still to be seen in the island, and the palm trees look realistic enough, but this is not saying a great deal. The artist had perhaps seen a few old prints of the West Indies, without paying too much attention to their date, or even some photographs of Barbadian street scenes, but, taken as a whole, this picture suggests a free use of the imagination rather than an accurate, first-hand knowledge of Barbados, or of anywhere else in the Caribbean.

NOTES


4. These lectures were sponsored


10. The books credit picture libraries or other collections: Greenwood and Hamber credit Peter Newmark’s Western Americana; Honycourt the Mansell Collection; and the Insight Guide the Barbados Museum and Historical Society. The published volumes of the Emancipation lectures give no source of any kind.

This is undoubtedly a result of the long-established, but unfortunate, practice of "breaking" old books in order to sell their illustrations separately. As a result, it is often difficult or impossible to establish the original source of the illustrations, which thus lose much of their potential value as historical evidence and become little more than decorative objects. One consequence is that old pictures are frequently reproduced in school history textbooks and other publications with very inadequate explanation as to where they came from or what they represent; sometimes contemporary illustrations are reproduced next to modern "artist's impressions" (which can be highly misleading) without the reader being given the slightest indication that there is any difference between the two.

The National Cultural Foundation bought an original example of the print under discussion some time ago, and I was able to examine it before it was framed.

11. All editions were published in London. The first edition (eight vols., 1857–64) appeared as John Cassell’s Illustrated History of England with "the Text, to the Reign of Edward I. by J. F. Smith; and from that period by William Howitt." A "new and revised edition" in nine volumes was issued 1865–74, and a further "new and revised edition" appeared in ten volumes, 1875–85. A "Jubilee Edition," the first with a new set of illustrations (including that under discussion here) was issued in 104 parts, making eight volumes, in 1886–95. This was followed by a "People’s Edition," in 52 parts making eight volumes, in 1896–97, and a "Diamond Jubilee Edition" in 55 parts and eight volumes, in 1898–99. The exact title varies. For example, the title-page of Vol. I of the "Jubilee Edition" (issued with Part 11) has Cassell’s History of England. The Jubilee Edition. The covers of the individual parts of the same edition, on the other hand, say Illustrated History and do not mention the Jubilee.

I examined copies of all these editions in the Cambridge University Library and the British Library. The catalogue of the British Library also lists the following later editions which I have not seen: "Century Edition" (nine vols., 1901–02), with a release (also nine vols., 1901–02) and an "Empire Edition" (nine vols., 1905–06).