

E	Image Title	Image Ref
	black Caribs sign Treaty with British Military, St. Vincent, West Indies, 1773	EDW2
	Slave Festival, St. Vincent, West Indies, 1770s	EDW1
	Madagascar Women, showing Hairstyles, 1850s	Ellis-161
	Iron Working, Madagascar, 1850s	Ellis-294
	Punishment of slaves, Madagascar, 1850s	Ellis-175
	Rice Granary, Madagascar, 1850s	Ellis314
	Musical Group, Brazil, 1846	ewbank1
	Collar and chain to prevent Escape, Brazil, 1846	ewbank2
	Metal Face Mask, Brazil, 1846	ewbank3

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<Title> "observations on the maroons" -- Title 1 of 1

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PREV NEXT

First Last

check item for description of Parkinson

LCP-23

Format: Book

Author: Jamaica. Assembly.

Title: The proceedings of the Governor and Assembly of Jamaica, in regard to the maroon negroes: : published by order of the Assembly. : To which is prefixed, an introductory account, containing, observations on the disposition, character, manners, and habits of life, of the maroons, and a detail of the origin, progress, and termination of the late war between those people and the white inhabitants..

Imprint: London: : Printed for John Stockdale, Piccadilly., M.DCC.XCVI. [1796]

Description: iv, lxxxix, [3], 109, [3] p., [1] leaf of plates : ill. ; 22 cm. (4to)

Notes: Signatures: pi(P) a-e f; [A]/B-H

Notes: Introductory account by Bryan Edwards.

Notes: Frontispiece engraved by A. Raimbach.

Citations: ESTC T072528

Citations: Ragatz, L.J. Brit. Caribbean history, p. 144; 198

Citations: Lib. Company. Afro-Americana, 3420

Local Notes: LCP AR 1969 p. 16

Subject: Maroons --Jamaica.

Subject: Blacks --Jamaica.

Subject: Jamaica --History --Maroon War, 1795-1796.

Genre/Phys. Char.: Legislative proceedings --Jamaica --1796.

Subject: SP3 Afro-Americana.

Co-Creator: Edwards, Bryan, 1743-1800.

Local Entry: Illustrator:Raimbach, Abraham, 1776-1843, engraver.

Local Entry: Imprint:ENG. London. 1796.

System No.: PALR92-B4134

image:
 11 Leonard Parkinson a
 character of the maroons /
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 of the
 page
 Write B. by for
 statement on Parkinson
 Voluntary team
 gear

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PREV NEXT

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Top

... remained optimistic but increasingly ready to parley with maroons, whose fighting qualities he had come to admire greatly. ... though, grew increasingly impatient and, adopting a tactical from the First Maroon War, sent to Cuba for hunting ... On December 17, a hundred dogs landed at Kingston accompanied by forty-three chasseurs, woodsmen all, whose fierceness was match that of the bloodhounds in their charge. "The Savages [the maroons] have the utmost dread of a large Dog, the Negroes ...," wrote Balcarres. "The Dogs are very large with a round head, but a Mastiff body. . . . They have not a fine Scent where there is Blood drawn—but they are attended by a little Black dog of a very nice Scent. This little animal finds the & they will undoubtedly start all the ambushes and the War . . . War of Ambushes they must be of infinite Consequence to

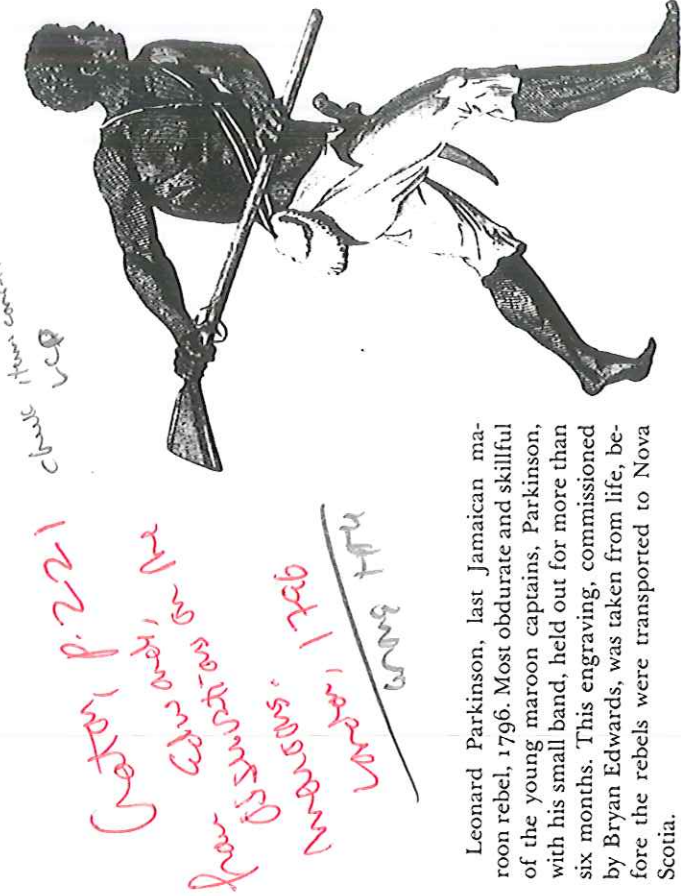
... of the dogs' ferocity spread rapidly throughout Jamaica—animals had reportedly torn steers and a slave cook to pieces, had ripped the arm off an unwary soldier, and fought so fiercely themselves that only by decapitation could one beast be made . . . amp its hold on another. General Walpole was extremely reluctant to use the dogs but found that the threat was enough to bring the . . . forward to discuss surrender terms. On December 21, having Old Montague as an intermediary, he signed and sent to . . . for ratification a document in which the maroons offered to . . . le wherever the governor chose, to beg pardon on their knees, . . . e onto any lands allotted to them, and to surrender all runaways. Walpole added that he had been obliged to go back on his oath . . . d also promised secretly that the maroons would not be sent Jamaica.²³

... argued for a treaty with a reluctant Council during the . . . ng week, winning a majority only by claiming that an armistice . . . il to quell the maroons before the sugar crop began (the ripeness could easily be burned) and indicating that he would sign . . . offered document simply as "a preliminary." On December 28 . . . fied Walpole's treaty but gave the maroons only three days— . . . anuary 1, 1796—in which to surrender, writing at the same . . . a private minute, "By effecting this, the Maroon power is . . . lly at an end, whether they are sent out of the Island, or established . . . in it, under certain Regulations."²⁴

... such an unrealistic deadline, the maroons had little faith in . . . Balcarres and continued negotiating. They sent forward only . . . two envoys at a time while the rest of the men kept guard and

women and children remained in hiding.²⁵ On January 14 Walpole was ordered to renew hostilities using the Cuban chasseurs and their dogs. The main body of nearly 500 at last surrendered, were herded to Montego Bay and, for security's sake, were shipped farther up the coast. At this stage the Accompong Town Maroons, who had hitherto taken a neutral stance, came forward offering to round up the remaining rebel maroons and runaway slaves. The Charles Town and Nanny Town maroons, though, continued to ignore the governor's orders.²⁶

On January 14 at least 30 Trelawny Maroon men and 100 women and children remained out in distant parts, including the bands led by Johnson, Parkinson, and Palmer, as well as perhaps 150 armed runaway slaves. Three maroon men and forty dependents came in during February, and Johnson surrendered on March 10. But it was not until the end of March, when Parkinson, Palmer, and a final fighting group of thirty-six maroons gave themselves up after almost legendary exploits, by which time most of the runaways had been rounded up, that Balcarres felt free to announce that the six months' war had ended. On March 26, 1796, with self-serving hyperbole, he wrote to Lord Portland, "The most perfect tranquillity is restored to the Is-



Leonard Parkinson, last Jamaican maroon rebel, 1796. Most obdurate and skillful of the young maroon captains, Parkinson, with his small band, held out for more than six months. This engraving, commissioned by Bryan Edwards, was taken from life, before the rebels were transported to Nova Scotia.

2EP
Saura?

Saura?

NOT in
Dallas, History
of Maroons 1803



Engraved by Mr. Rumbolt

LEONARD PARKINSON, a Captain of MAROONS,

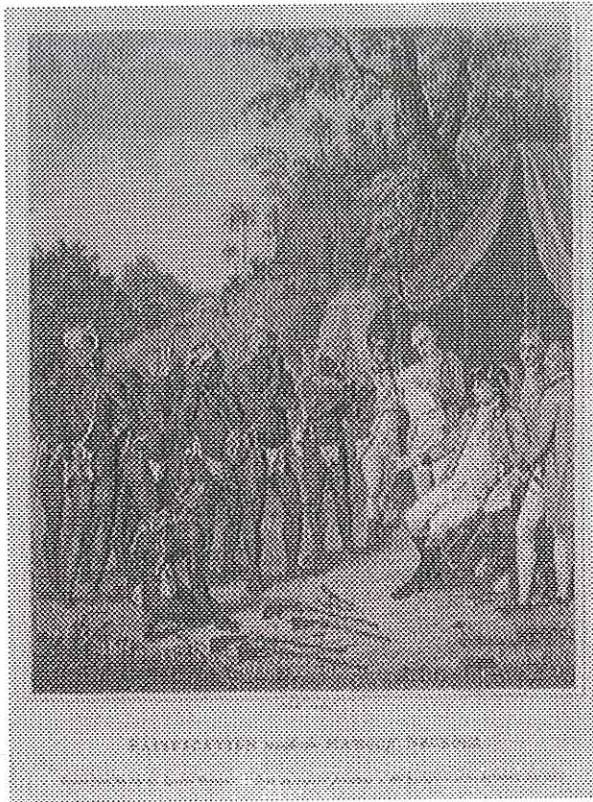
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volumes

NO SOURCE given -
Volume: America II

The Atlantic Slave Trade and Slave Life in the Americas

Maroons Sign Treaty with British Military, late 18th cent.



Source

Bryan Edwards, *The History . . . of the Briti Colonies in the West Indies* (London, 1801 vol. 1, facing p. 529.

Comments

Caption in Edwards, "Pacification with the Maroon Negroes"; shows a group of maroon men laying down their arms in front of a British army officer. This scene is usually associated with Jamaica and treaties that were signed 1739 and 1740. However, Michael Craton, reproducing this image, identifies the scene as Dominica, and notes that the engraving is from a painting by Agostino Brunias, and "actually depicts negotiations between soldiers and Black Caribs of St. Vincent in 1773" (*Testing the chains: resistance to slavery in the Briti West Indies* [Cornell University Press, 198 146). Craton's source is unclear.

Acknowledgement

The John Carter Brown Library, Brown University

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

Ken Bilby (prev. comm)
 Original engraving from ca. 1786
 actually depicts place negotiations
 between maroons & British soldiers
 on St. Vincent (not Jamaica or Dominica)
 what is your authority/source

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From: Prober8@aol.com
To: jh3v@virginia.edu
Time: Thu, 14 Nov 2002 22:42:01 EST
Subject: Re: maroons PS

Hi Jerry,

In a message dated 11/14/02 8:05:26 AM Eastern Standard Time,
jh3v@virginia.edu writes:

> << I found your
> e-mail in which you clearly say no. 450, etc. I've looked at it: It says
> "Pacifications with the Maroon Negroes, by Scott from a painting by
> Agostino Brunyas. London, 1801." Not sure what can be made of it, for no
> place is identified and the authority for identification of maroons is not
> given. The engraving by Scott is based on a painting by Brunyas
> [sic]...but without seeing the painting to see if there is some
> identification of the author's intent, not sure what to make of it. what
> are your thoughts? >>

I've never seen the original painting, and don't know if it (or any reproductions of it) still exists... So I'm not sure what to make of it. Maybe there are more detailed notes on it at the Williams Collection at Boston College... but I have not plans to be going there anytime soon. I'm not sure how to get to the bottom of this one.



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From: Prober8@aol.com
To: jh3v@virginia.edu
Time: Thu, 14 Nov 2002 22:42:49 EST
Subject: Re: Slavery Images

In a message dated 11/14/02 8:09:43 AM Eastern Standard Time,
jh3v@virginia.edu writes:

> << P.S. re that Jamaica painting; there is a painting attributed to Brunias
> of
> pacifications with the maroon negroes; it was published as an engraving by
> Scott in London in 1801. Does the painting you refer to have some kind of
> identifying label of place and subject matter? >>
>

Ditto what I said in the last email.

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From: Prober8@aol.com
To: jh3v@cms.mail.virginia.edu
Time: Wed, 6 Nov 2002 10:41:59 EST
Subject: Re: obeah

In a message dated 11/4/02 2:32:47 PM Eastern Standard Time, jh3v@cms.mail.virginia.edu writes:

> << 1) yes, please send photocopy of obeah piece to Garrett >>

Will do...

> << 4) the identification of Maroons and British, taken from
 > Edwards...Craton doesn't give a source for saying the thing
 > deals with
 > black caribs on st. Vincent and you don't give a source for
 > saying it
 > is maroons on St. Vincent--what is your "authority" or source
 > for
 > identifying the engraving? by the way, please look at our
 > biographical
 > notes on Brunias on the website (just plug in brunias on the
 > word
 > search) >>

I got my copy of the engraving from the National Library of Jamaica; that's also where I got the information (from their catalogue) that it depicts a scene in St. Vincent. (Although I've read that elsewhere as well... though I don't remember exactly where...) Nothing in the NLJ catalogue says that those depicted are Black Caribs (as opposed to other maroons), but I suppose they would almost certainly be, if the scene in fact is in St. Vincent. Although the original painting was by Brunias, the engraving was apparently by someone named Scott, and is from a considerably later date. I just happened upon the following in the catalogue of the Caribbeana section of the Nicholas M. Williams Ethnological Collection (Boston College), while I was looking for obeah-related stuff:

No. 450: "Engraving (Coloured). Pacifications with the Maroon Negroes, by Scott from a painting by Agostino Brunyas. London, 1801."

Best,
K.

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see BC Catalog of Williams Collection

Edwards

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LAW LIBRARY

Call number: F229 .C28 Z92 .L54 1848

Title: **Life and adventures of the accomplished forger and swindler, Colonel Monroe Edwards.**

Publication info: New York, H. Long & Brother c1848.

Description: 152 p. illus., 24 cm.

Local note: From the library of the Carter/Wellford family of Sabine Hall; signature of R.C. Wellford on front wrapper.

Subject: Edwards, Monroe, b. 1808.

Subject: Sabine Hall (Richmond County, Va.) Library.

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2/16/02 - Various woodcut engravings, some dealing with slavery in Cuba, useful for web site - not scans

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Call number: F 2131 .E26 1793

Author: Edwards, Bryan, 1743-1800.

Title: **The history, civil and commercial, of the British colonies in the West Indies ... By Bryan Edwards, esq. ...**

Publication info: **London, Printed for J. Stockdale, 1793-1801.**

Description: **3 v. fronts. (V. 1, 3; v. 3: port.) plates, maps (partly fold.) fold. tables. 27 cm.**

Note: **Vol. 3 ed. by Sir W. Young.**

Note: **Vol. 1-2, dated 1793, are the original edition of a work complete "in two volumes"; v. 3 is a new ed. of the author's "Historical survey of the French colony in the island of St. Domingo," which appeared originally as a separate work, but in 1801 was issued as v. 3 of "The history ... of the British West Indies ... in three volumes."**

Local note: **Autograph signed by George Tucker.**

Local note: **Vol. 1-2: gift of the Laburnum Library.**

Local note: **Vol. 3: gift of George Tucker.**

Subject: Slavery--West Indies.

Subject: West Indies, British.

Subject: West Indies, British--History.

Subject: Haiti--History--Revolution, 1791-1804.

Related name: Young, William, Sir, bart., 1749-1815.

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Call number: F 2131 .E26 1794

Author: Edwards, Bryan, 1743-1800.

Title: The history, civil and commercial, of the British colonies in the West Indies ... By Bryan Edwards, Esq. ...

Edition: The second edition, illustrated with maps.

Publication info: London, Printed for John Stockdale, M.DCC.XCIV. 1794

Description: 2 v. fronts., plates, maps (part fold.) 27cm.

Note: Page li-lii precede t.-p. for v. 1; p. liii-liv (v. 1) precede t.-p. for v. 2; p. xlix-l (v. 1) at end of v. 2.

Note: "Errata": end of v. 2.

Contents: v. 1. book I. A general view of their ancient state and inhabitants. book II. Jamaica. book III. English Charaibbean Islands. Appendix. Hortus Eastensis: or, A catalogue of exotic plants, in the garden of Hinton East ... in the island of Jamaica ... by Arthur Broughton, M.D.--v. 2. book IV. Present inhabitants. book V. Agriculture. book VI. Government and commerce. Appendix.

Local note: Gift of George Tucker.

Subject: Botany--Jamaica.

Subject: West Indies, British.

Subject: West Indies, British--History.

Related name: Broughton, Arthur, d. 1803.

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Location: SC-STKS --

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D801
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Bryan Edwards, The History ... of the British Colonies
in the West Indies. London, 1801 ~~to be completed~~

3 vols - a number of illustrations, but below are most

JCB

useful for website

EDW2

Vol. 1, p. 529 - ^{facing} Pacification of Maroon Negroes

EDW3W

facing p. 553 - Treachery town

EDW1

Vol. 2, facing p. 184 - A Negro festival ... ST. VINCENT

Pile - sources

See ~~Journal of the Society for the Abolition of the Slave Trade~~ Vol. 10
Volume: Domingo Sclero

Edward
1791-1801
Spec. Collections
OVA



Bryan
Adwards
1801

Andinet sculpt.

ad

A NEGRO FESTIVAL drawn from Nature in the ISLAND of ST. VINCENT.

Picture by Augustus Bannister, from an Original Picture by Augustine Bannister, on the paper of the Voltaire Society, 1791.

publ'd Lond 1791

Printed by W. B. Nichols, 1791.

Bryan Edwards. The History, Civil and Commercial, of The British Colonies in
the West Indies. London: Printed for John Stockdale, 1794-1801.

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- Format:** Book
- Author:** Edwards, Bryan, 1743-1800.
- Title:** The history, civil and commercial, of the British colonies in the West Indies: : in two volumes. / By Bryan Edwards, Esq. of the island of Jamaica ...
- Edition:** The second edition, illustrated with maps..
- Place:** London :
- Publisher:** Printed for John Stockdale, Piccadilly.,
- Date:** M.DCC.XCIV. [1794-1801]
- Description:** 3 v. : ill., maps, port. ; 27 cm. (4to)
- Notes:** Vol. 1-2: 1794; v. 3: 1801.
- Notes:** Vol. 3 is separately titled: The history, civil and commercial, of the British West Indies ... in three volumes. It was also issued separately as the author's An historical survey of the island of Saint Domingo. London, 1801. Sir William Young is identified as the volume's editor in the prefatory advertisement.
- Notes:** "Printed by Luke Hansard, Great Turnstile, Lincoln's-Inn Fields."--colophon, v. 3.
- Notes:** "Hortus eastensis: or, A catalogue of exotic plants, in the garden of Hinton East ... in the island of Jamaica ... By Arthur Broughton"--v. 1, p. [475]-494; "A tour through the several islands of Barbadoes, St. Vincent, Antigua, Tobagō, and Grenada, in the years 1791, and 1792: by Sir William Young"--v. 3, p. [259]-301.
- Notes:** See Bissainthe, M. Bib. haitienne, 5652; Ragatz, L.J. Brit. Caribbean history, p. 165; and Hogg, P.C. African slave trade, 1603.
- Notes:** ESTC T136756
- Notes:** Lib. Company. Afro-Americana, 3417
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- Subject:** Blacks --West Indies.
- Subject:** West Indies --History.
- Subject:** West Indies --Commerce.
- Genre/Phys. Char.:** Maps --West Indies.
- Subject:** SP3 Afro-Americana.
- Co-Author:** Young, William, Sir, 1749-1815, ed.
- Co-Author:** Broughton, Arthur, d. 1796. Hortus eastensis.
- Co-Author:** Young, William, Sir, 1749-1815. Tour through the several islands of Barbadoes.

Co-Author: Young, William, Sir, 1749-1815. Tour through the several islands of Barbadoes.
Local Entry: Printer:Stockdale, John, 1749?-1814, publisher.
Local Entry: Printer:Hansard, Luke, 1752-1828, printer.
Local Entry: Imprint:ENG. London. 1794-1801.
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Figure 6. A. Brunyas, *Villagers merrymaking in the island of St. Vincent, with dancers and musicians; a landscape with huts on a hill.*

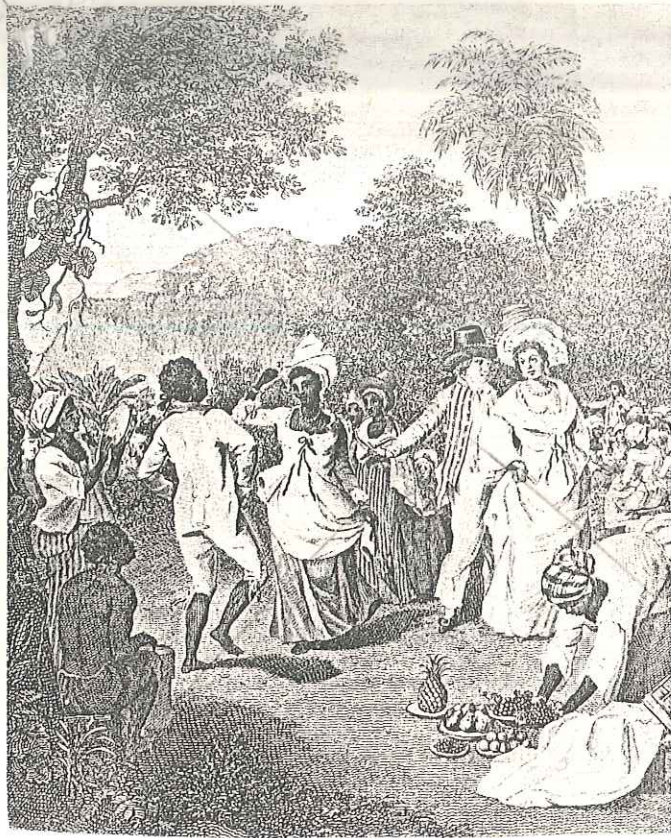


Figure 5. A. Brunyas, A
Negro Festival drawn
from Nature in the Island
of St. Vincent.

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Mr &
Mrs
Bryan
Edwards
1791

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Call number: DT 469 .M26 E5 1859

Author: Ellis, William, 1794-1872.

Title: **Three visits to Madagascar during the years 1853-1854-1856. Including a journey to the capital; with notices of the natural history of the country and of the present civilization of the people. By the Rev. William Ellis... Illustrated by woodcuts from photographs, &c.**

Publication info: New York, Harper & Brothers, 1859.

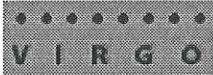
Description: xv, [3], [17]-514 p. illus., plates, ports., map. 24 cm.

Local note: **Gift of Mrs. J. Clayton Mitchell.**

Subject: Madagascar--Description and travel.

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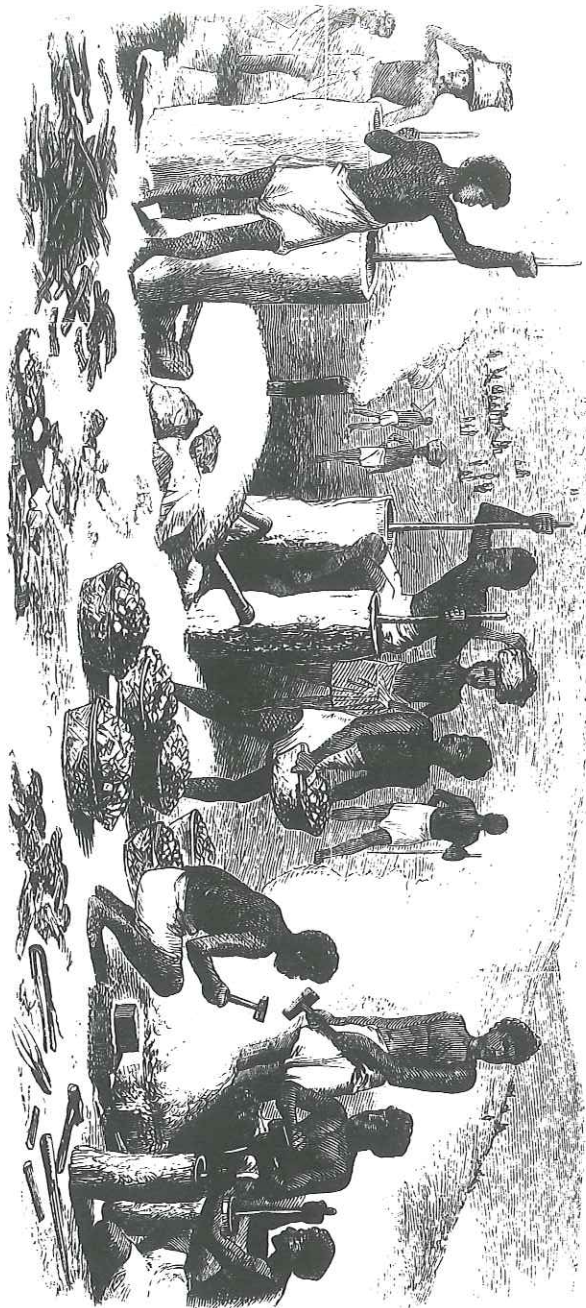
Harper's New Monthly Magazine
vol. 12, no. 5 April 1859

THE CHRISTIAN MARTYRS OF MADAGASCAR.

597

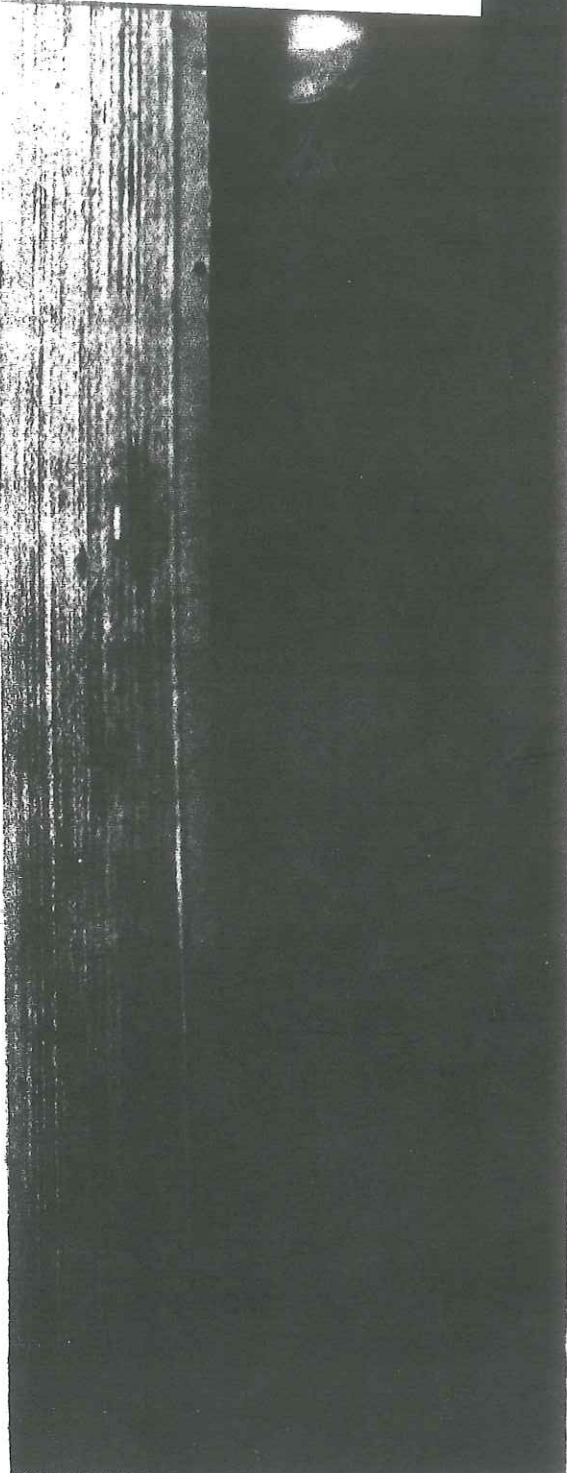
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William Ellis, Three Visits to
Madagascar (London, 1848)

IRON SMELTING AND NATIVE SMITHS.



The markets of the towns abound in iron ware and tools, such as saws, axes, and hammers, sold at exceedingly reasonable rates—a most promising sign of advancing civilization. Iron is found, in certain parts of the country, in such plenty that only the surface ores are used. The processes of smelting and working the ores are car-

ried on in the neighborhood of running streams, where the ore, broken into small bits, is washed carefully before being placed in the furnaces. These are built of stone, generally sunk two or three feet into the ground, and covered tightly with clay when charged. The blast is supplied by two pairs of pistons, working in wooden cyl-



at. A. B. ...

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Author: Ellis, William, 1794-1872.

Title: **Three visits to Madagascar during the years 1853-1854-1856. Including a journey to the capital; with notices of the natural history of the country and of the present civilization of the people. By the Rev. William Ellis... Illustrated by woodcuts from photographs, &c.**

Publication info: New York, Harper & Brothers, 1859.

Description: xv, [3], [17]-514 p. illus., plates, ports., map. 24 cm.

Local note: **Gift of Mrs. J. Clayton Mitchell.**

Subject: Madagascar--Description and travel.

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(Cent) Horse occupied by Mr. Ellis in 1854

- 139- ~~134~~ ^{p.} 139 - (Cent) Slaves filling bandooos with water at the well; (Cent) female slaves pounding rice

- 161 161 - BETSIMA SARKA woman and child / HOVA woman

- 175 175 Modes of punishing slaves

- 294 294 Iron smelting in Madagascar / MALAGASY Forge and native smiths

p. 175 - described on pp. 174-75 - set over from later edition

Philadelphia edition

- female slaves, p. 115 (first p. 114)
- HOVA + Bets ♀ 133
- punish slave 146
- iron smelting 242

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Call number: **DT469.M26 E5 1888**

Author: Ellis, William, 1794-1872.

Title: **Three visits to Madagascar during the years 1853-1854-1856. Including a journey to the capital; with notices of the natural history of the country and of the present civilization of the people. By the Rev. William Ellis. Illustrated by woodcuts from photographs, etc.**

Publication info: **Philadelphia, J. E. Potter, [1888]**

Description: **xiv, 514 p. illus., plates. 20 cm.**

Subject: Madagascar--Description and travel.

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1888 edition

who occasionally amused themselves and me by marching on before me to the rude music of a jew's-harp and a little drum, both apparently of native manufacture. I was, however, more frequently gratified in beholding the large number of fire-flies flitting about in great numbers, with their singularly-brilliant greenish sort of light, at times close to my face, and then among the adjacent paling or vegetation.

My house was so situated in the midst of the settlement as to afford frequent opportunities for observing some of the habits and usages of the people around me. Their houses, with several others, stood in a large enclosure, part of which was cultivated as a garden. In the front was a well, from which many of the houses in the neighborhood were supplied with water. The well was about twenty feet deep, sunk through the sand, which was kept up by boards at the sides. The water was drawn up in a large ballock's horn fastened to the end of a string made of bark, and let down by the hand to the water. Numbers of slave-girls came every morning with long bamboo-canoes for water. These canoes were six or eight feet long, and the partitions at the joints inside being broken, formed cylinders three or four inches wide, in which the water was conveyed from the well to the adjacent houses. This water, when first drawn, was not clear, but when filtered or allowed to stand was tolerably good. I succeeded in obtaining a photograph of the end of my house and the yard adjacent, as well as portraits of several of the slaves who came daily to the well for water. In the same enclosure other slaves might often be seen pounding rice in a large wooden vessel to separate the husk from the grain.

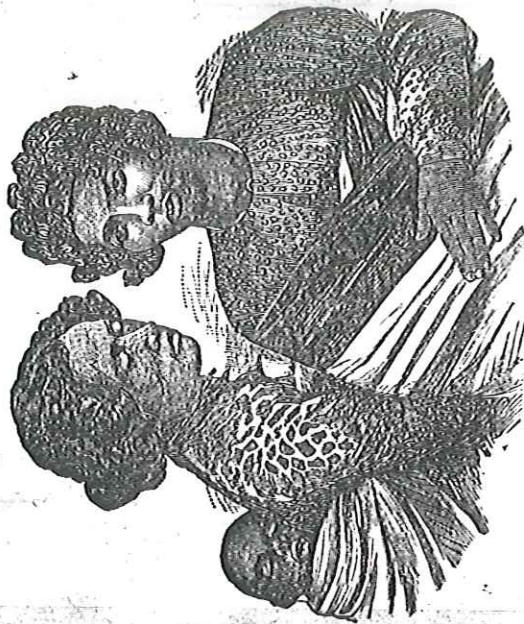
Many of the natives came daily to my house, and among them some young chiefs holding subordinate offices in the place, who asked me to teach them English, proposing to instruct me in Malagasy in return, an agreement into which I very readily entered. Like many other of the native youths, they were fond of writing; and, considering that they were almost entirely self-taught, they wrote remarkably well. They were types of a class very numerous in the island at the present time, and very important—youths eager after instruction, thirsting for information, and glad to avail themselves of every means within reach to increase their knowledge. I could not but deeply regret that no means existed for

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was willing to gratify them, as it gave them pleasure and afforded me opportunities for intercourse with many to whom I might not otherwise so easily have gained access. By this means I had long and interesting conversations with the chiefs residing in the place, as well as with strangers from a distance, including a number belonging to the capital. In this manner, also, I obtained correct likenesses of a considerable number of the people of all classes, from the aid-de-camp of the governor to the slave who came for water to the fountain in the yard. I met with difficulties in the process similar to those I had experienced in Mauritius, arising from the state of the atmosphere and the quality of the light, so different to that in England; and also, I believe, from the deterioration or original impurity of some of my chemicals. When the likenesses were taken, frames were in great demand; and some brought large pieces of glass to be cut to the proper dimensions; others proposed rubbing the quicksilver from the back of looking-glasses; but most were satisfied with having the likeness mounted on a sheet of white paper.

Besides the collodion portraits, I obtained a number of interesting views of natural objects and scenery with wax-paper, most of which I succeeded in bringing home as illustrations of the rich and novel forms of vegetation, as well as the general beauty of the country. One or two views of forest scenery, in which the large trees are covered with orchidaceous and other plants, some of them in full blossom, are remarkably striking.

What effect colored landscapes, or other views of natural objects, might produce upon the natives, I am unable to say; but it was curious to notice the intense interest excited by the portraits, and the different effect produced by the view of a group of trees, or flowers, a house, or any other inanimate object. In the former, the features, the aspect, the dress, the ornaments, and all the little accompaniments, were subjects of curious examination and animated remark by wives and children, as well as companions or friends. One man had a mole on his cheek, and, as it was on the side next the light, it came out clear and strong; nothing excited more remark than this. I saw the man himself, after feeling the mole on his cheek with his finger, go to touch the mole on the picture hanging up to dry, exclaiming, "How very wonderful! I never felt anything here," putting his finger to the mole on his cheek, "and yet there it is," pointing to the



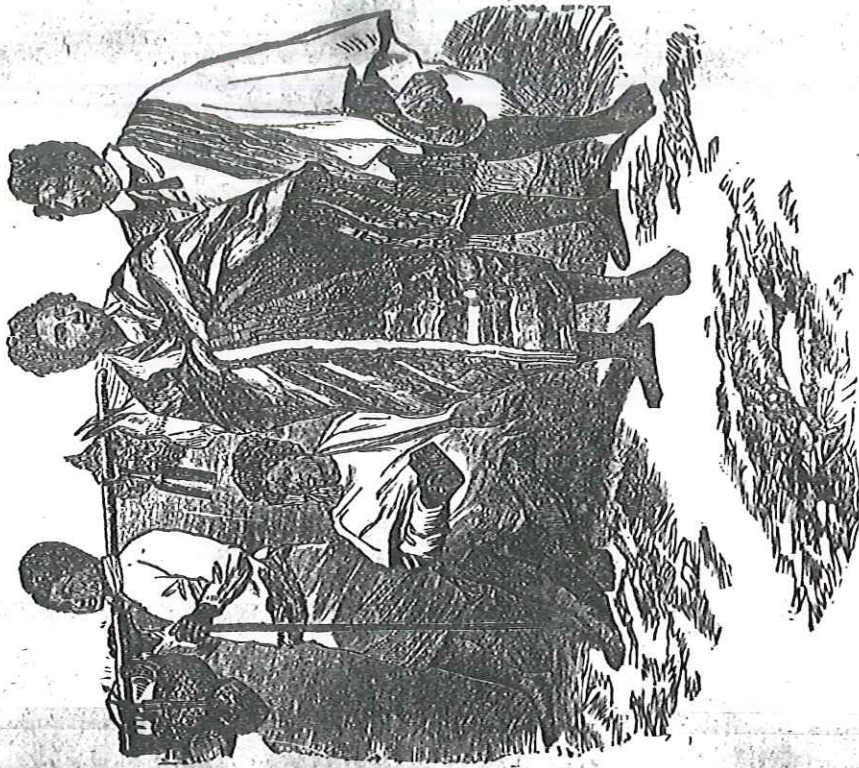
picture. But the form of a building, the shades in a flower, the perspective of a landscape, seemed to excite no interest. Another phase of human character, peculiar perhaps to no country, but rather common to all, was the evident anxiety about personal appearance, when that was to be regarded by others or perpetuated. I never suggested the arrangement of the dress or the hair; but rarely found any one come and sit for a likeness without giving some previous attention to one or both. Even the laboring woman, returning from work in the field, with her child at her back, as shown on the adjoining page, when asked if she would have her likeness taken, adjusted her burden before having her *toiz* *ensembble* rendered permanent. Sometimes the women brought their slaves to arrange their hair immediately before sitting down. At other times the men brought looking-glass and comb, and, borrowing a bowl of water to moisten their hair, arranged their toilette by one holding the glass for another. The Hova women wear their hair plaited in extremely fine braids, and tied in a number of small knots or bunches all over the head, as seen in the accompanying portrait. The Betsimisaraka women wear near their hair braided for two or three inches, and then arranged in a sort of circular mass or ball, two or three hanging down on each side. The men usually cut their hair short, after the European fashion.

I was for some time surprised to see so few people with gray hair, either among the straight or woolly-haired classes; and on remarking, on one occasion, how few either of chiefs or people, masters or slaves, were gray-headed, I was told that all classes were scrupulously careful to remove their gray hairs, and that this accounted for the thinness of hair with many, and the rarity of any mixture of gray among the black. It appeared to be a matter of some importance with all to avoid, as much as possible, any symptom of age, and an object of great desire to appear or to be thought young. I was also struck with the taste of the men in adjusting their hair. They did not comb it up from the forehead to show the development of their intellectual organs, and certainly rather drew it over the side of the temples than forced it back. I presumed, however, that they followed the mode most esteemed among their countrymen; and I was struck with the remarkably European cast of many of their countenances. Phrenologically they are a fine people, having frequently high foreheads with a

Fig
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considerable amount of those developments which are supposed to indicate intellectual capacity, as well as moral excellence.

The portrait of a Hova chief, on the opposite page, exhibits a type of head that I met with occasionally on the coast and at the capital. The olive tinge in the complexion of this chief and in that of his wife was exceedingly slight, and in many of the Hovas it is less than is frequently seen among the inhabitants of the south of Europe. His figure was slight but well proportioned, and he was rather above the middle stature; his hair appears as he usually wore it, and not drawn down over his forehead. I became acquainted with him by his calling to ask me to accompany him to his residence, where one of his family was ill and in great suffering. I had much intercourse with him afterward, both on the coast and at the capital, and his disposition always appeared peculiarly gentle and benevolent. He usually wore the large white lamba, bordered with the *akoto*, or fine broad stripes, the distinctive badge of the Hovas. The accompanying wood-engraving is a faithful copy of the photograph of which I brought home a number of copies. Many of the Hovas possessed remarkably well-formed heads, though not always perhaps so finely proportioned as the one here represented. The foreheads were always well shaped, even where the space between the eyebrows and the hair, as in some few instances, was comparatively narrow. The eyes were never large or projecting, but clear and bright; and the eyebrows well defined without being heavy. The nose was frequently aquiline and firm, never thick and fleshy; it was, however, more frequently straight, and sometimes short and broad, without fulness at the end. The lips were generally slightly projecting, though seldom round and large, as will be seen in the portraits of the Hovas inserted in the subsequent pages. Style of feature seems to mark the Hovas much more distinctively than color or hair. The color of some of the Hovas is as dark as that of the most swarthy races in the island, while their hair is straight or curling, and their features exhibit the peculiar form of the European; and even where the hair is frizzled or crisped, as is occasionally the case, the features exhibit no approach to the negro type. In contemplating the figure and features of the people, especially those whose portraits I secured, I found myself involuntarily speculating on the origin of the different races, and the causes of the aspect and bearing which they exhibited. The



CHAPTER VI.

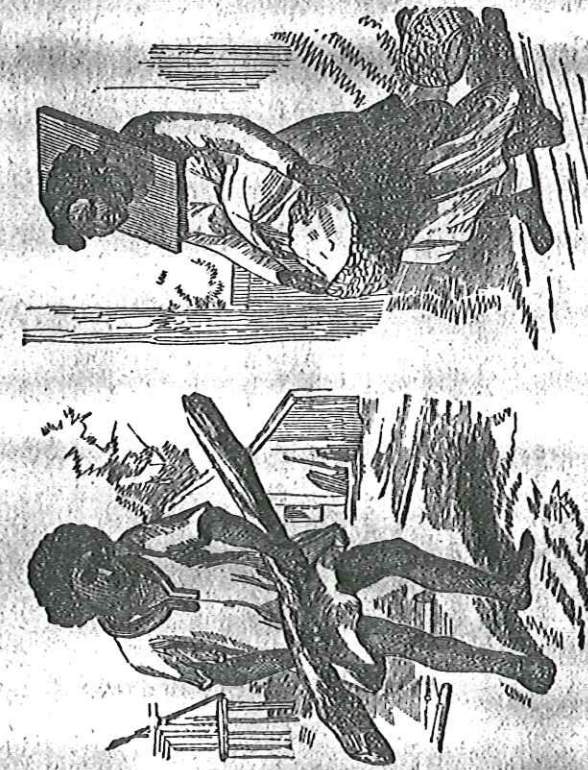
Domestic Slavery in Madagascar.—Prices of Slaves.—Modes of Punishment.—Numbers of slaves.—Native Manufactures.—Rafia Cloth.—Native Baskets.—Fondness of Natives for Barter.—Conversations with the People.—Desire after Education.—Historical Notice of the Persecution of the Christians.—Simple Scriptural Character of their Faith.—Testimonies in their Favor.—Scriptural Basis of their Religious Organizations and Observances.—Social Gatherings.—Perils to which they have been exposed.—Public Confessions.—Constancy unto Death.—Nature and Severity of their Punishments.—Numbers who have suffered on account of their Religion.—Executions in 1849.—Latest Edict against Christian Observances.—Opinions of the Natives which render Christianity peculiarly criminal in the Estimation of the Heathen.—Claims of the Christians to Sympathy and Compassion.

IN the domestic arrangements of the Malagasy most of the employments connected with providing and preparing food are performed by slaves. Slavery, in fact, is one of the "domestic institutions" of the country. It involves the buying and selling of men and women, sometimes in the public markets, and at other times by taking them about from place to place, and offering them like any other goods for sale.

I was walking one day on the beach with my companion when a man approached us, followed by a boy about eleven or twelve years old. The man stopped and asked an officer standing near if he wanted a slave, and, pointing to the boy, said he was for sale; the price, he added, was ten dollars. The party appealed to declining to purchase, the man made a sign to the boy and then walked on, the slave following at the distance of a few paces. On another occasion, as I was sitting at breakfast, my servant came to say that some one wished to speak to me, and, on my going out, I found two men in the court or yard; one of them asked me if I did not want to buy a boy, pointing to a nice, healthy-looking lad, scarcely twelve years of age, who stood behind him, and whom he called to come forward and show himself. On my shaking my head and intimating that I did not want a slave, it was explained that it was not temporary service that was offered, but that the boy would work for me all his life, or could be sold

to another, and that the price was only ten dollars, little more than two pounds English money. My continued refusal left no hope of the lad being sold to me, and they soon went away, followed by their slave, whose appearance interested me much, and excited strong feelings of commiseration toward one in whose breast all the ardent aspirations of youth, with the prospects of happiness and contentment in after life, must be stifled by the stern reality that he would never be his own, but must, until death should release him from his bondage, render unrequited labor to another. The price of a male slave was from seventy to one hundred dollars, and of a female slave from twenty to forty dollars.

From the little which I saw of the domestic slaves in Madagascar, I should think their condition vastly superior to that of the severe labor and suffering which characterized the slavery of our West Indian colonies, yet I occasionally saw some of the inevitable consequences of the system that were perhaps more revolting in their moral degradation than in the physical suffering inflicted. In one of the houses which I entered one day a number of female slaves were at work. Some of them were carrying baskets of cotton or other articles from one room to another, and, as they passed along, I saw one young girl who had a couple of boards fixed on her shoulders, each of them rather more than two feet long, and ten inches or a foot wide, fastened together by pieces of wood nailed on the under side. A piece had been cut out of each board in the middle, so that, when fixed together, they fitted close to her neck, and the poor girl, while wearing this instrument of punishment and disgrace, was working with the rest. On another occasion I saw a boy, apparently about fifteen years of age, with a rough, heavy iron collar on his naked neck. It seemed to be formed by a square bar of iron, about three-quarters of an inch thick, being bent around his neck, and the two ends then joined together. Yet he was working with a number of other boys and men employed in carrying fire-wood to the beach for the shipping. Another slave, whom I saw working near the same place, had an iron collar round his neck, with two or three pointed iron spikes, six or seven inches long, fixed in the collar, and standing up by the sides of his head. These, however, were the only instances of this kind of punishment which came under my notice.



SCENE OF PUNISHING SLAVES.

So short a residence as mine among the people afforded opportunity for little beyond a passing glance at the outside aspect of slavery in Madagascar, and a brief notice of the subject is consequently all that I have attempted. The condition of the slaves as compared with that of the free, though exhibiting many of the evils inherent in slavery, and inseparable from it, appeared in many respects much less oppressive than I had been prepared to expect. In some instances, however, it was hopeless, the sentence of being sold into slavery for some offence peculiarly obnoxious to the authorities being at times made irreversible; so that, however the friends or relatives of the party punished might be able or disposed to effect his liberation by the payment of the sum at which he had been valued, or for which he was sold, they were not allowed to do so, the penalty inflicted having been not only slavery, but unredeemable slavery. This sentence has been rendered still more oppressive in the case of some of the Christians, when one condition of their slavery has been that they should

only be sold to parties who would undertake to keep them continually at hard work.

The proportion of slaves to the entire population must be great, as the children of all slaves are such from birth; and, besides the natural increase of the slave population, many born free become slaves in consequence of debt, crime, or capture in war. The Hovas have of late years returned from their military expeditions into distant parts of the island with vast numbers of captives, often hundreds, and sometimes thousands, chiefly youths, women, and children, all of whom are usually sold for slaves, and as such are distributed over the whole of the country.

I have already noticed the frequent visits of those who came to inquire what new or needed articles I had brought to sell, but far greater numbers came to endeavor to induce me to buy. Almost all classes appear exceedingly fond of bartering, or buying and selling; and no long intervals passed with me uninterrupted by persons coming to offer either poultry, eggs, honey, or articles of native manufacture for sale.

Among the latter were some beautiful mats, for covering their floors or forming their beds. The sleeping-mats are generally of one uniform color, but in some instances the patterns are worked in different colors, formed by steeping the rushes in native dyes, which are permanent, and yet allow the rush to retain its smooth and shining appearance. The only colors I observed in these articles were black and various shades of red.

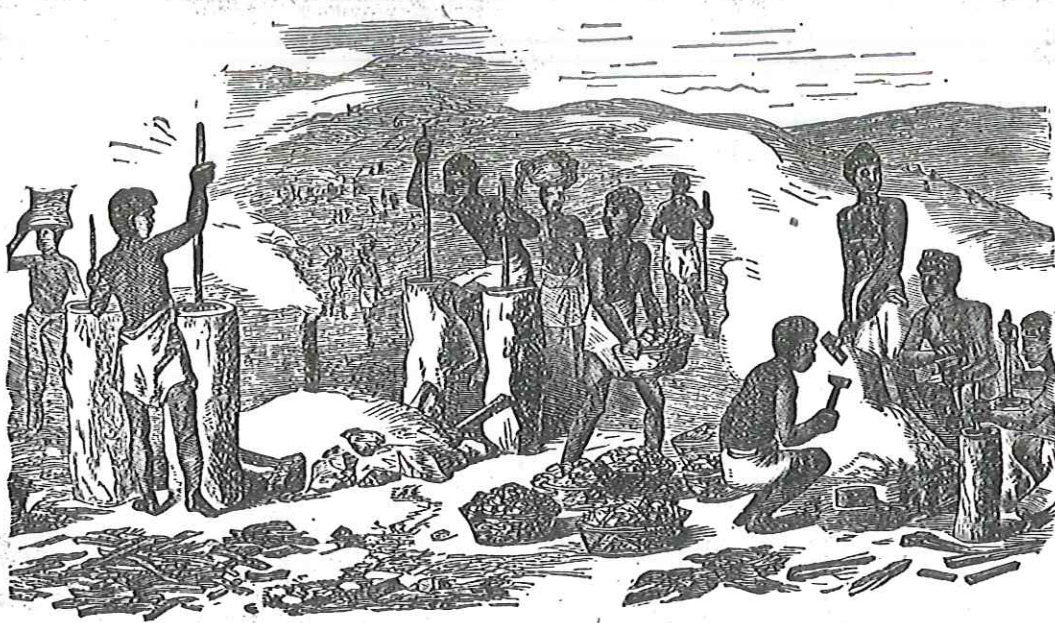
With a similar kind of rush they also weave great numbers of matting-bags, in which they preserve their rice, both for their own use and for exportation. But the article most extensively manufactured throughout the island, both for home use and for exportation, is a coarse kind of cloth woven with the thread or strips of the young inner leaflets of the rofia palm. These leaflets are about three or four feet long, but in weaving the cloth a number of the split threads are fastened together, and the cloth is made in pieces varying from three to four yards in length, and nearly a yard wide. The texture of the cloth is rather coarse and stiff to the touch, but exceedingly tough and durable; the color is a sort of nankeen yellow, generally with two or three stripes of blue, produced by preparations of native indigo, extending through the whole length. Rofia cloth is used for many purposes in the island, and constitutes almost the only clothing of the laboring

for the convenience of transit, as all had to be carried on men's shoulders. Happening to mention to the aid-de-camp of the prince that an article which I was placing in one of the boxes was a present for the queen, I was surprised a day or two afterward by noticing the same aid-de-camp request a young officer, who was sitting on the box, to change his seat immediately, assigning as a reason that the box contained something belonging to the sovereign. He was instantly obeyed, and the native servant who attended me was charged to inform every one who might come to the house, not to sit on that box, as it was a great offence to sit upon, or even to sit above, anything intended for the sovereign.

When the alteration in my boxes was finished, a number of natives came and covered all the packages with the long leaves of a species of pandanus, which they tied on with the stalks of a tough creeper abundant in the forest. All articles are conveyed on men's shoulders to the capital, and are uniformly covered with these leaves, which, when carefully put on, are so impervious to rain that not only piece goods, but even sugar or salt, are carried two or three hundred miles, and exposed to frequent rains, without injury.

In reducing the size of my packages, nails and iron fastenings for the corners were required, and these, when not found in the market, were furnished by the native smiths. An axe for cutting fuel, and some large knives for use on the journey, were also purchased in the market, and were not only creditable to the native workmen, so far as appearance and finish were concerned, but were remarkably well. Every time I passed through the market I had noticed the numerous articles of iron ware exhibited, and the reasonable prices at which they were sold, as a hopeful sign of advancing civilization. Besides weapons of war, implements of husbandry, lamps, and other articles of household use, the last time I passed through the market I was so struck with their several kinds of tools and hand-saw files that I made a small purchase for the sake of encouraging the workmen.

Iron of excellent quality abounds in the central provinces, around the capital, where it is found near the surface, and so rich is the ore in one of the mountains, Ambohimgavo, that it is called the Iron Mountain. The ore is so abundant at the surface that the soil has seldom been penetrated more than a few feet in depth, so that at present no idea can be formed of the riches of



the country in this valuable metal. The natives have been for many generations accustomed to the use of iron. Their smelting-furnaces, which are primitive and rude, are always fixed near a stream, and the ore, when gathered in large pieces, is broken small, and the earth or other extraneous substances removed by frequent washings. The sides of the furnaces, usually sunk two or three feet in the ground, are made of stones, covered outside with clay, a small quantity of fuel at the bottom is kindled, and the furnace filled with ore, either mixed with charcoal or in alternate layers, and then covered at the top with a thick coating of clay. The blast is supplied by two pairs of pistons working in wooden cylinders, generally a part of a small tree hollowed out. From the bottom of each cylinder a tube, formed by a bamboo or an old gun-barrel, is inserted into a hole through the stones round the furnace. After the contents of the furnace have been kept some time at a white heat it is left to cool, and when opened the iron is found in pigs or lumps at the bottom. In this state, as well as when heated again, and beaten into bars or rods, it is taken to the government stores, or to the market for sale.

The early productions of the Malagasy smiths were necessarily rude, but since the instruction given to a large number of youths by the thoroughly-qualified English smith sent out with the missionaries, their work has been improved, and is creditable to their intelligence and skill, especially when the simple apparatus by which it is generally produced is considered. The smiths who work for the government sometimes form almost entire villages, and work together in sheds, but the native smith who works on his own account plies his craft at the southern end of his dwelling. His forge is a very simple affair. The earthen floor of his house forms the hearth for his fire, which is kept together by three or four stones. The bellows consist of two wooden cylinders with pistons, similar to those which supply the blast to the smelting-furnace. The anvil, which is about six inches square and six inches high, is let in to a thick piece of wood fixed in the ground, with the water-trough, tongs, hammers, and other tools near it. The smith squats on a piece of plank or board on the floor, and his assistants sit or stand opposite to him, with sledge-hammers in their hands, ready to strike when required; and by this simple process the articles of iron in general use among all classes of the people are produced.

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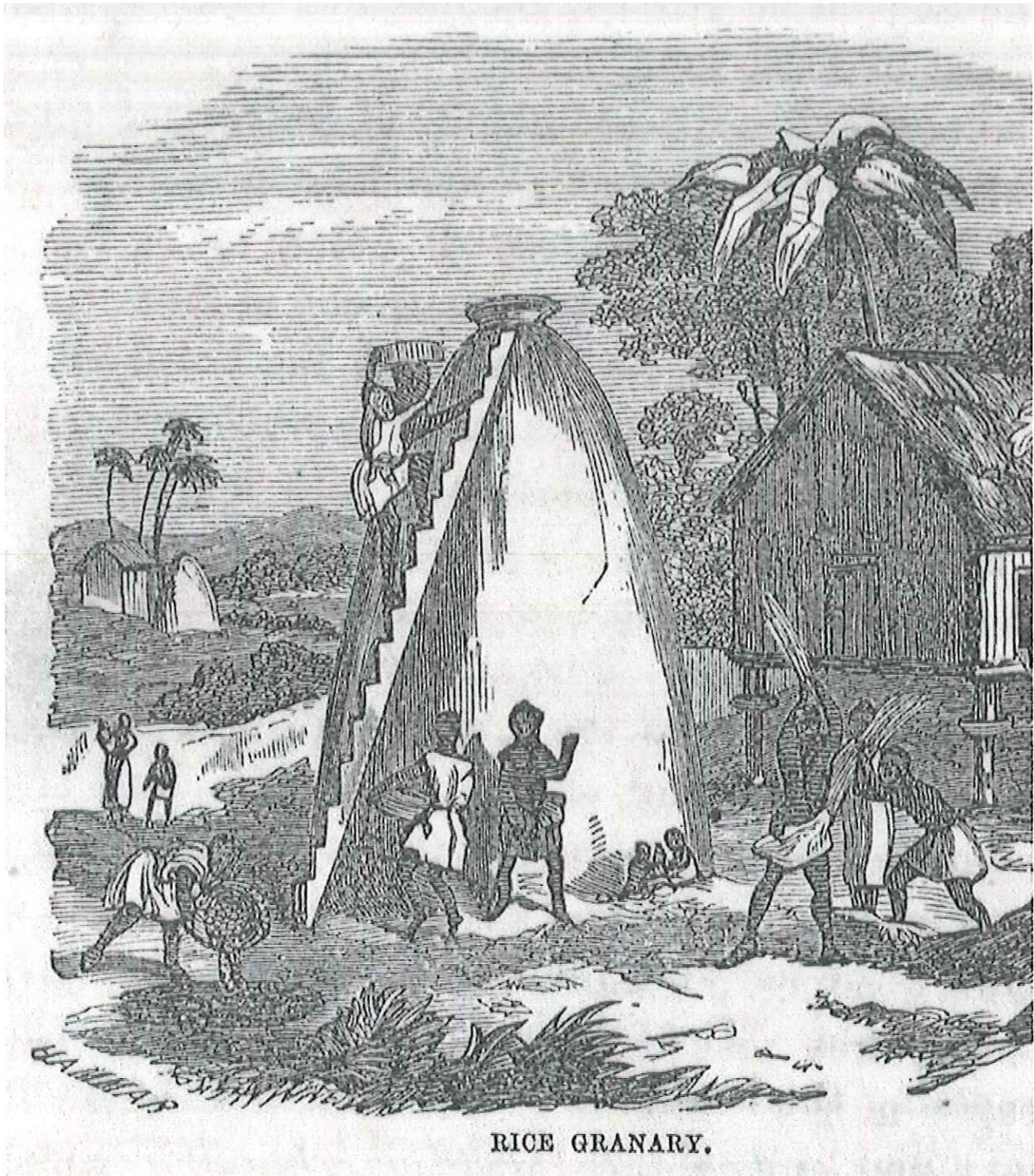


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Subject: **Brazil--Description and travel.**

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LIFE IN BRAZIL;

OR,

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LAND OF THE COCOA AND THE PALM

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CONTAINING

ILLUSTRATIONS OF ANCIENT SOUTH AMERICAN ARTS

IN RECENTLY DISCOVERED IMPLEMENTS AND PRODUCTS OF DOMESTIC
INDUSTRY, AND WORKS IN STONE, POTTERY, GOLD,
SILVER, BRONZE, &c.

BY THOMAS EWANK.

WITH OVER ONE HUNDRED ILLUSTRATIONS.

NEW YORK:

HARPER & BROTHERS, PUBLISHERS,

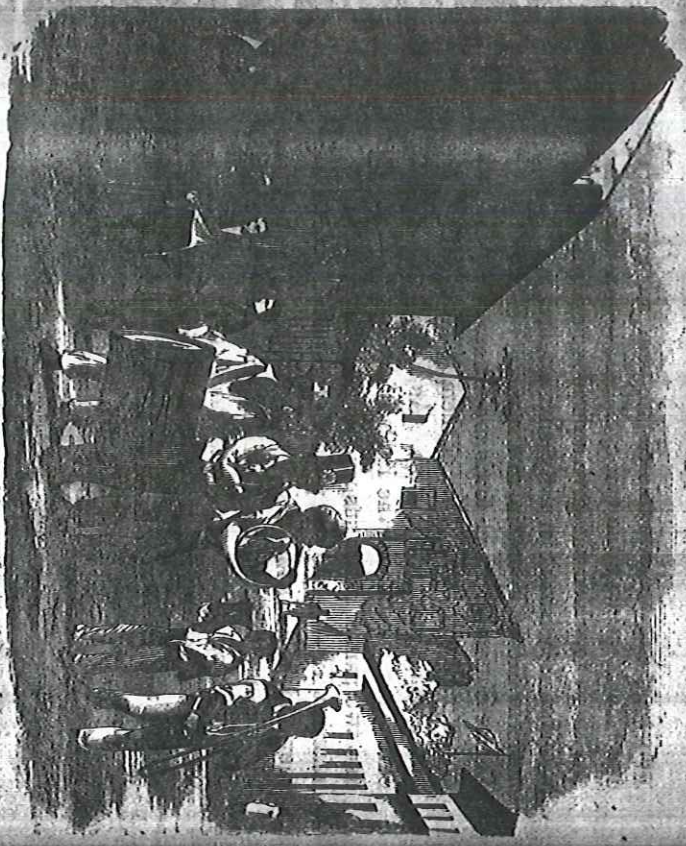
PEARL STREET, FRANKLIN SQUARE.

1856.

THE GREAT
GIFT OF
THE
DAY



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CHAPTER XXII.

Begging for the Holy Ghost.—The Symbols.—Mr. Barboza.—An afflicted Mother.—The City agitated through Miracles.—San Jorge.—Market.—Church of Peddlers.—Burying-ground of Heretics.—Small Water-craft.—Beesves of the Sun.—Lady of Navigators.—Mozambique tribal Marks.—Church of Boa Vigem.—Ex Votos and Miracles.—Curious Lavatory.—View of the Harbor and Mountains.—Alma-box.—Ship's Sails vowed to Our Lady, and sold on her Account.—Indian Boy.—Wax offered for Marine Delights by old Pagans.—Other Eccentric Types of Romish Customs.

April 17. Forty days after Lent the most popular of Brazilian festivals takes place—that of the Holy Ghost. It is celebrated for several days in the Lapa, Rita, and Santa Anna churches, three competing establishments. Each has sent out a band of collectors, who for five weeks will canvass and reconvanse the city, suburbs, and surrounding country. They have already visited the shipping in the Bay with their cry, "*Esmolas para Espírito Santo!*" Musicians always attend them, commonly negroes. The Lapa troop is composed of white barbers, who to a man are reputed as expert handlers of violins and bu-

gles, as of lancers and razors. They are hired at a higher rate than their sable brethren. While engaged this morning in writing, Doña H—— came running up stairs to urge me to descend. "Quick! Here's the Holy Ghost coming up the Catete. Don't you want to see him?" I am sure no one could be more startled at such an announcement than I was, nor at the unaffected simplicity with which it was made. I went down, and, looking out of the open window, asked, "Where?" "Gone into that vanda" (a grocery half a block off), "but will be out directly," replied half a dozen voices. In a little while a negro band, consisting of two French horns, three drums, a clarinet, and a fife, emerged, and recommenced a waltzing air in the middle of the street. Next appeared four white men, in albs over their ordinary dress. Two had small, crimson banners, on each of which was a figure of a dove in a triangle. Another bore a little silver bird on a stand resembling a chamber candlestick. Like the banner-men, he also carried an alms-dish. The fourth bore a capacious begging-bowl, and, as the

The minstrels, except when they leave it—as just now—to take a drink, keep the middle of the street, and regulate their steps to the progress of the alb-men on the side-walks: now creeping, anon standing, and then dashing onward, the music rising with their motions. The collectors call at every house, but have occasion to knock at few, as the music draws the inmates out. Yonder a lady is throwing back a pair of latticed blinds; a banner-man flies over, and burying for a moment her face in the flag, she adds a contribution to his dish. Next door a cluster of girls have got the little bird among them, and return it with vintems. A neighbor now takes a flag in, that every member of his family may perform an act of devotion by kissing it; and there, a Mozambique fruit-woman bathes her face in its folds; her offering, two oranges, is dropped into the bag, the receptacle of donations other than money—no, not for all such, for the musicians have now come up, and, as I live, the clarinet-player carries a live-rooster under his arm, the gift, probably, of some dealer in poultry. Of course it would not do to put it among eggs, bread, fruit, and kindred quiet things. Nothing is refused, from bank bills to a banana, or half a yard of ribbon as a streamer for a banner-staff.

gurgling eddies, seem expressly made for wood and water goddesses to sport and splash in. There are seasons, however, when the gushing rivulets are reduced to broken threads, trickling feebly on, and scarcely able to prevent evaporation taking all: then the Cerevedo dries, mourn, and the Tejuca naiads lean pensive over their empty pitchers, then the city fountains begin to fail, and anxious mortals entreat the showery deity to incline his vase and let the rain come down in earnest. As elsewhere, when they have got enough, they beg him to turn the talha up.

Spent part of the day in the Office of Public Works, and was greatly surprised at learning that no document is extant relating to the origin and history of the great Carioco aqueduct.

H—— and I passed through the new buildings erecting for the Mizericordia. On a pile of stones lay a marble slab belonging to the old burying-ground. An inscription signified that Pope John XXII. had granted to all the faithful who recited a subjoined prayer "as many days' indulgence as *bodies are buried here.*" It begins with "God bless you, Christian souls." Such prayers have, it is said, virtue in them yet, and that, too, in a land not heard of till more than a century after John himself had been buried.

We met an alms collector quite cast down at his poor success: He told H—— the priest had detained him so long that other esmoleiros had been round and left him nothing to glean. His dish was an old article of silver, six inches over, and three deep. On the flaring rim was engraved, "Frequencia do Santissimo Sacramento do Sé." Here are a few ecclesiastical cries with which I have become somewhat familiar:

Para a cera de Nossa Senhora da Gloria.

Esmola para O Divino.

Para Santa Luzia Milagrosa.

Para a Propagação da Fé (Capuchin's cry).

Para o Santissimo Coração do Jesus.

Para a Frades de San Antonio.

Para a cera do Santissimo Sacramento.

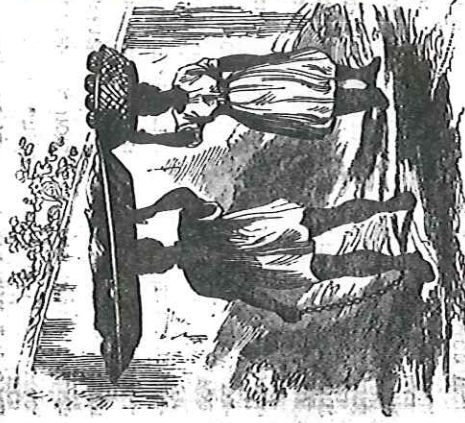
Para a Missa das Almas.

And so on for Joseph, Joaquim, Anne, the ladies Piedade, Conceição, do Parto, Dores, Terco, and many more.

The friars of Anthony are candid—their cry is openly for *themselves*; at the same time, they are prohibited from touching money; but *no quiero mas echadme lo en la capilla* is not a proverb of yesterday.

2d. While waiting for Colonel F——, whose office is not far from the Matadoura, a dozen at least of butchers' slaves went past in the course of an hour with crushing loads of fresh-killed beef. The flesh was warm; it smoked, and all but quivered.

One poor fellow had a collar, and a chain extending from it to an ankle; he belonged to a meat-shop in the Cattete. Two hind-quarters are a common load. Other slaves went by, awfully crippled in their feet and legs; among them two women, lame with elephantiasis, with light loads. The right leg of one was really almost as large as her waist. A purblind man, with a talha



of water on his head, crept along, feeling his way with a stick. Some Minas girls, dealers in fowls, smartly dressed, and with tribal scars on their faces, passed on laughing. Each had a wide basket and a supplemental chicken in her hand, holding it, as the custom is here, by the wings. Of about one hundred and fifty blacks who thus passed by, all were slaves save one. His feet were thrust into a pair of old shoes or slippers—the badge of freedom. Proud of wearing the same covering to their feet as white people wear, some pay dear for the gratification. When men are wanted for the army, a keen look-out is kept up for them. Those aware of their danger go barefoot, and sometimes throw the recruiting officers off their guard, as slaves can not be impressed.

I met, a few days ago, a hundred recruits just coming in from a northern province. They were nearly all colored; one third were Indians. "How long do they enlist for?" I asked. "They

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justly considered the best conducted and chief commercial paper in the country. It is the organ of the government, and published every morning except on holy days, a term which does not include Sundays. To its city patrons the charge is twenty milreis, and when sent into the provinces twenty-four do.

O Mercantil, of the same dimensions, is put at a lower price, sixteen milreis. It is eleven years old, and is pushing its claims to official patronage on the ground of being entirely a native sheet.

The character of the Brazilians, I should say, is that of a hospitable, affectionate, intelligent, and aspiring people. They are in advance of their Portuguese progenitors in liberality of sentiment and in enterprise. Many of their young men visit Europe, others are educated in the United States; add to this an increasing intercourse with foreigners—the means ordained by Divine Providence for human improvement—and who does not rejoice in their honorable ambition, and in the career opened before them? It must be remembered, however, that no one people can be a standard for any other, for no two are in the same circumstances and conditions. The influence of climate, we know, is omnipotent, and from their occupying one of the largest and finest portions of the equatorial regions, it is for them to determine how far science and the arts within the tropics can compete with their progress in the temperate zones. As respects progress, they are, of Latin nations, next to the French. In the Chambers are able and enlightened statesmen, and the representatives of the empire abroad are conceded to rank in talent with the ambassadors of any other country. As for material elements of greatness, no people under the sun are more highly favored, and none have a higher destiny opened before them. May they have the wisdom to achieve it.

Among lithographic scenes of life in Rio, designed and published by native artists, those relating to the slaves are not the least conspicuous. There is no more fastidiousness, that I observed, about portraying them in shackles than in their labors and their pastimes. The one at the head of the opposite page represents common punishments: a negra in a mask, and a negro wearing the usual pronged collar, with a shackle round one ankle, and secured to a chain suspended from his waist.



It is said slaves in masks are not so often encountered in the streets as formerly, because of a growing public feeling against them. I met but three or four, and in each case the sufferer was a female. The mask is the reputed ordinary punishment and preventative of drunkenness. As the baril is often chained to the slave that bears it, to prevent him from selling it for rum, so the

mask is to hinder him or her from conveying the liquor to the mouth, below which the metal is continued, and opposite to which there is no opening.



Observing one day masks hanging out for sale at a tin and sheet iron store, I stopped to examine them, and subsequently borrowed one, from which the annexed sketch is taken. Except a projecting piece for the nose, the metal is simply bent cylinder-wise.

Minute holes are punched to admit air to the nostrils, and similar ones in front of the eyes. A jointed strap (of metal) on each side goes round below the ears (sometimes two), and meets one that passes over the crown of the head. A staple unites and a padlock secures them.

At most of the smiths' shops collars are exposed, as horse-shoes are with our blacksmiths; at one shop in Rua das Violas there was quite a variety, with gyves, chains, etc. Most of the collars were of five-eighths-inch round iron, some with one prong, others with two, and some with none except a short upright tubular lock.

Here, too, were the heaviest and cruellest instruments of torture—shackles for binding the ankles and wrists close together, and consequently doubling the bodies of the victims into the

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Call number: F2517 .E86 1988

Title: Expedição Langsdorff ao Brasil, 1821-1829.

Publication info: Rio de Janeiro : Edições Alumbramento, 1988.

Description: 3 v. : ill. (some col.), maps, ports. ; 28 cm.

Note: Watercolors and drawings done by three artists on the Langsdorff Expedition (1821-1829) now held by the Soviet Academy of Sciences.

Note: Portuguese and English.

Note: Text written by Boris Komissarov.

Note: Includes bibliographies.

Contents: Vol. 1. Aquarelas e desenhos de Rugendas. -- vol. 2. Aquarelas e desenhos de Taunay. -- vol. 3. Aquarelas e desenhos de Florence.

Subject: Langsdorff Expedition, 1821-1829.

Subject: Brazil--Discovery and exploration.

Subject: Brazil--Discovery and exploration--Views.

Subject: Brazil--Description and travel.

Subject: Brazil in art.

Related name: Komissarov, Boris Nikolaevich.

Related name: Rugendas, Johann Mortiz, 1802-1858.

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Author Exquemelin, A. O. (Alexandre Olivier)
 Uniform ti Amerikaanse zeeroovers
 Title **De Americaensche zee-roovers. : Behelsende een pertinente en waerachtige beschrijving van alle de voornaemste roveryen, en onmenselijke wreedheden, die de Engelse en Franse rovers, tegens de Spanjaerden in America, gepleeght hebben. Verdeelt in drie deelen: het eerste deel verhandelt hoe de Fransen op Hispanjola gekomen zijn, de aerdt van't landt, inwoonders, en hun manier van leven aldaer. Het tweede deel, de opkomst van de rovers, hun regel en leven onder malkander, nevens verscheyde roveryen aen de Spanjaerden gepleeght. Het derde 't verbranden van de stadt Panama, door d'Engelsche en Franse rovers gedaen, nevens het geen de schrijver op sijn reys voorgevallen is. Hier achter is bygevoeght, een horte verhandeling van de macht en rijkdommen, die de Koninck van Spanje, Karel de Tweede, in America heeft, nevens des selfs inkomsten en Regering aldaer. Als mede een kort begriip van alle de voornaemste plaetsen in het selve gewest, onder Christen potentaten behorende. / Beschreven voor A. O. Exquemelin. Die self alle dese roveryen, door noodt, bygewoont heeft. Met schoone figuren, kaerten, en conterfeitsels, alle na't leven geteeckent, versien.**
 Published t'Amsterdam. : By Jan ten Hoorn, boeckverkoper, over 't Oude Heeren Logement., Anno 1678.
 Descript'n [8], 64, 69-186, [2] p., [12] leaves of plates (some folded) : ill., maps, ports. ; 29 cm. (4to)

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Note Added engraved title page
 First edition. Translated into Spanish in 1681, into English in 1684, and into French in 1686. The work went through numerous editions in its various versions and formed the foundation for many of the histories and romances of the buccaneers published during the seventeenth and eighteenth centuries

Signatures: *4 A-Z4

Errata statement: p. 186

"Catalogus ofte register, van de boecken. Die by Jan ten Hoorn gedrukt, en te bedomen zijn": p. [1]-[2] at the end

References

JCB Lib. cat., 1675-1700, p. 49-50

Alden-Landis. European Americana, 678/43

Church, E.D. Discovery, 658

Medina, J.T. Bib. hispano-americana, 1714

Palau y Dulcet (2nd ed.), 85727

LC subject

Buccaneers

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 JCB woze record
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 fanciful depiction (not eyewitness)
 of crowds? Buccaneers etc
 capturing a town - black(?) man
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Author [Exquemelin, A. O. \(Alexandre Olivier\)](#)
 Uniform ti [Amerikaanse zeerovers. English](#)
 Title **Bucaniers of America: or, A true account of the most remarkable assaults committed of late years upon the coasts of the West Indies, by bucaniers of Jamica and Tortuga, both English and French. Wherein are contained more especially, the unparralle'd exploits of Sir Henry Morgan, our English Jamaican hero, who sack'd Puerto Velo, burnt Panama. &c. Written originally in Dutch, by John Esquemeling, one of the bucaniers who was present at those tragedies; and thence translated into Spanish, by alonso de Bonne-Maison... Now faithfully rendered into English**
 Published London, Printed for W. Cooke, 1684
 Descript'n 3 pt. in 1 v. illus., pl., port., map. 24 cm

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Note First English translation. The original Dutch "De Americansche zeeroovers" was published at Amsterdam, 1678

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