

K	IMAGE TITLE	IMAGE REF
	Carters Transporting Goods, Rio de Janeiro, Brazil, 1850s	Kidder 4
	Street Paving, Rio de Janeiro, Brazil, 1850s	Kidder 5
	Punishments for Runaways, Rio de Janeiro, Brazil, 1850s	Kidder 6
	Fruit and Vegetable Vendor, Rio de Janeiro, Brazil, 1850s	Kidder 7
	Porters with Sugar Hogshead, Brazil, 1840s	Kidder 3
	Washerwoman with Her Child, Brazil, 1840s	Kidder 1
	Manioc (Cassava) Processing, Brazil, 1840s	Kidder 2
	Hawkers of Foodstuffs, Gordonsville, Virginia, 1873-74	King 06
	Black Nursemaid, New Orleans, 1873-74	King 01
	Sugar Plantation, Louisiana, 1873-74	King 02
	Woman Carrying Bundle, Savannah, Georgia, 1873-74	King 03
	Announcing a Tobacco Sale, Lynchburg, Virginia, 1873-74	King 04
	Transporting Tobacco to Market, near Richmond, Virginia, 1873-74	King 05
	Arab Slavers Attacking Village, East Africa, 1871	Knox 01
	Enslaved Female, Eastern Sudan, 1871	schwein-420
	Slave Coffle, Central Africa, 1866	C 014
	Abandoned Slaves, Central Africa, 1866	Knox 02



Sedney Kaplan, *The Black Presence in the Era  
of the American Revolution, 1770-1800.*

National Portrait Gallery, published by the N.Y. Graphic Society  
in assoc. with the  
Smithsonian  
Institution Press,  
1973.

■ In March 1781 Washington rushed General Lafayette to Virginia in an effort to stop Cornwallis. Shortly thereafter, a slave by the name of James, in New Kent County, asked his master, William Armistead, for permission to enlist under the French major general. That spring and summer, Lafayette felt a crucial necessity to recruit black troops. He called for four hundred laborers and wagoners, and wrote frantically to Washington: "Nothing but a treaty of alliance with the Negroes can find us dragoon Horses . . . it is by this means the enemy have so formidable a Cavalry." As a master spy, James gave yeoman service. After the surrender at Yorktown, when Cornwallis visited Lafayette's headquarters, he was amazed to see there the black man he had believed to be *his* spy [figure 20].

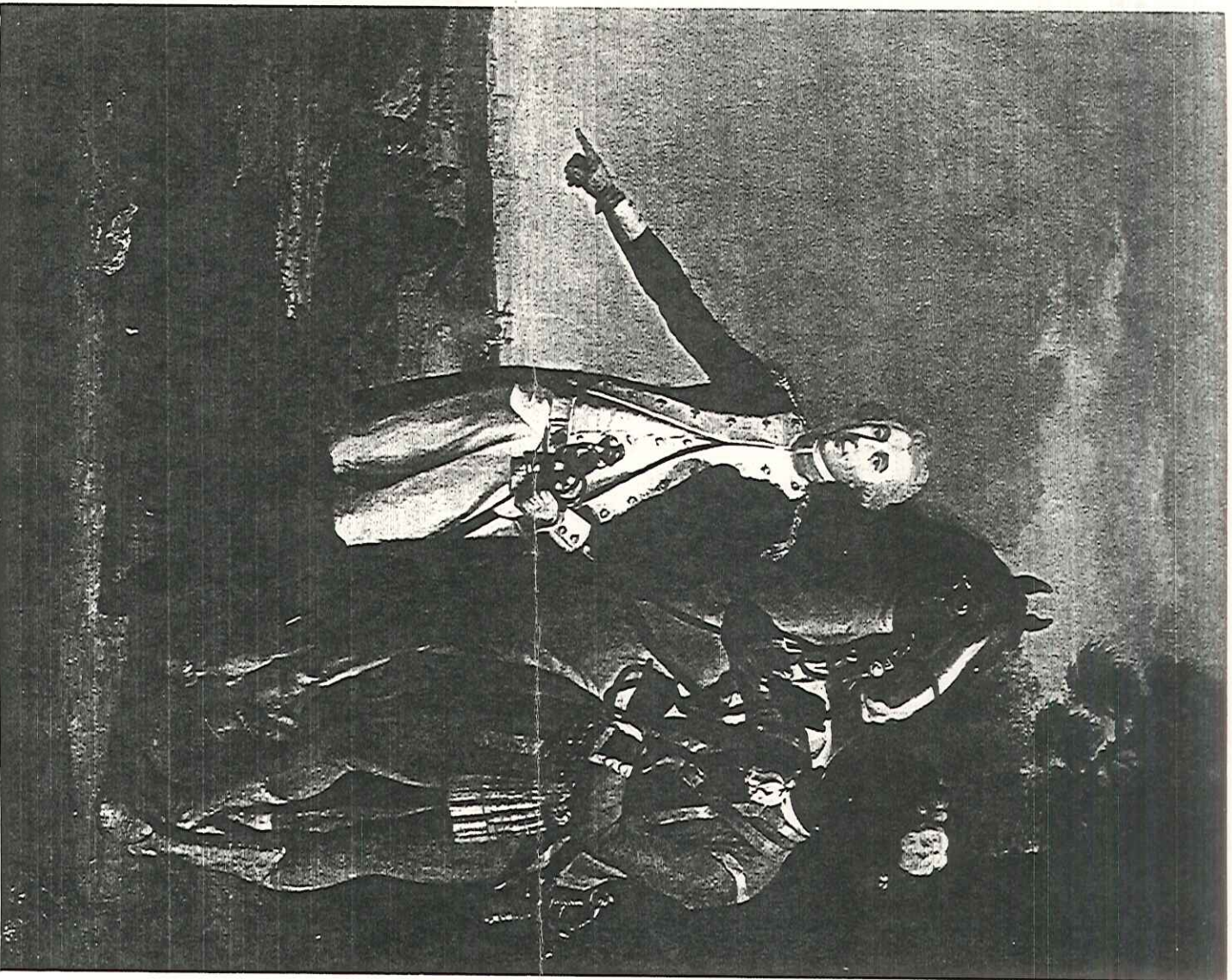
The war over, in November 1784 James met Lafayette in Richmond. In his own hand, the Frenchman wrote a testimonial which he handed to James, certifying that the ex-spy had rendered "services to me while I had the honour to command in this state. His intelligence from the enemy's camp were industriously collected and more faithfully delivered. He perfectly acquitted himself with some important commissions I gave him and appears to me entitled to every reward his situation can admit of" [figure 21]. It is barely possible that James, whose "situation" was still that of slave, by his very presence played a certain part in clarifying the thinking of the marquis about race and slavery. It was about this time that Lafayette began to develop the outlook that would move him in 1783 to propose to Washington a plan "which might greatly benefit the black part of mankind. Let us unite in purchasing a small estate where we may try the experiment to free the Negroes and use them only as tenants." Five years later in Paris, this led to his fervent sponsorship of the Society of the Friends of the Blacks.

During the autumn of 1786 the General Assembly of Virginia, echoing Lafayette's words—"at the peril of his life found means to frequent the British camp, and thereby faithfully executed important commissions entrusted to him by the marquis"—emancipated James, ordering that his master be compensated at the going auction-block figure. When thirty-odd years later the freeman, "now poor and unable to help himself," petitioned for relief, the state gave him sixty dollars and finally placed him on the regular pension list.

In the year 1824, Lafayette, on a triumphal return visit to America, came to Richmond. The black veteran, who for a long time had called himself James Lafayette, and the French nobleman who had survived *his* revolution, greeted each other. The scene can be imagined the more vividly because it was probably during this year that the artist John B. Martin, whose portrait of Chief Justice John Marshall hangs in the Supreme Court, painted the aging James Lafayette in a military coat [color plate 2, following page 84].

■ During the summer of 1844, Francis Parkman spent a few days in Stockbridge, a town in western Massachusetts. On July 7, he recorded in





20. Marquis de Lafayette at Yorktown. Jean-Baptiste Le Paon, 1783. Lafayette College, Easton, Pennsylvania.

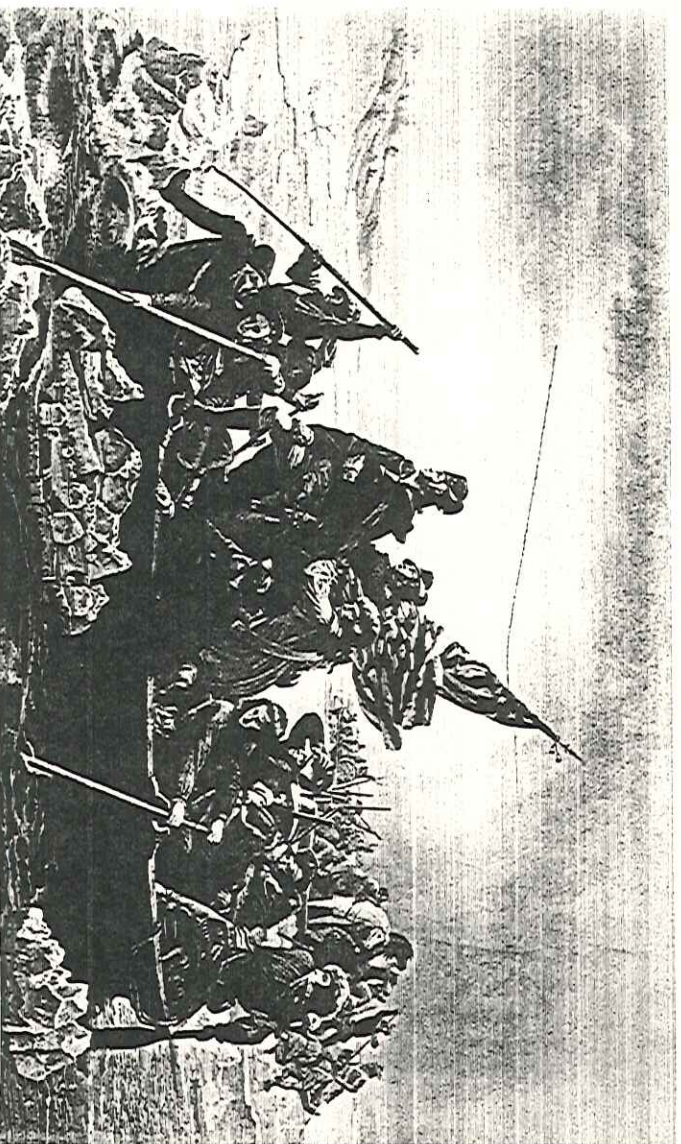






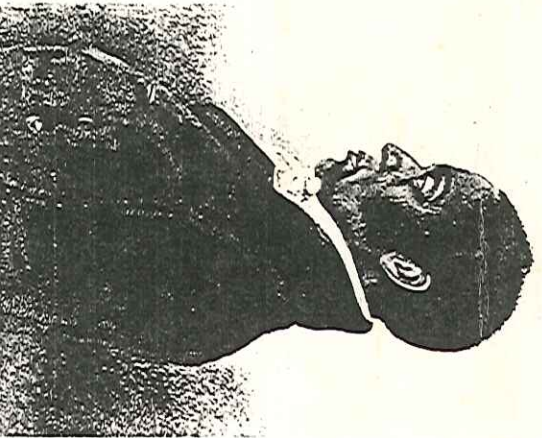


27. Washington's Passage of the Delaware. Thomas Sully, 1819. Museum of Fine Arts, Boston.



28. Washington Crossing the Delaware. Paul Girardet after Emanuel Leutze. Engraving, not dated. The New York Public Library.





29. Unidentified gentleman, possibly James Forten. Unidentified artist. The Historical Society of Pennsylvania.

moving through the ice [figure 28]. One of the oarsmen is black. According to a tradition there seems no reason to question (and first put into print by William C. Nell in 1851) the black trooper who crossed the river with Washington and who is thus depicted by Sully and Leutze, is Prince Whipple, "body-guard to Gen. Whipple, of New Hampshire, who was Aid to General Washington." Nell recounts something of Whipple's life.

Prince Whipple was born at Annabou, Africa, of comparatively wealthy parents. When about ten years of age, he was sent by them, in company with a cousin, to America, to be educated. An elder brother had returned four years before, and his parents were anxious that their child should receive the same benefits. The captain who brought the two boys over proved a treacherous villain, and carried them to Baltimore, where he exposed them for sale, and they were both purchased by Portsmouth men, Prince falling to Gen. Whipple. He was emancipated during the war, was much esteemed, and was once entrusted by the General with a large sum of money to carry from Salem to Portsmouth. He was attacked on the road, near Newburyport, by two ruffians; one he struck with a loaded whip, the other he shot. . . . Prince was beloved by all who knew him. He was the "Caleb Quotem" of Portsmouth, where he died at the age of thirty-two, leaving a widow and children.

*James Forten*: Friend of Richard Allen, Absalom Jones, Paul Cuffe, and William Lloyd Garrison, this founding father of abolitionism [figure 29] was born free in Philadelphia in 1766, where he briefly attended the school of the anti-slavery Quaker, Anthony Benezet. When he was fifteen he enlisted as a powder boy on the *Royal Louis*, a privateer commanded by Stephen Decatur, Senior, with a crew of two hundred, twenty of whom were black. Its first action was a bloody affair for both sides, but the English brig-of-war struck its colors. On the next cruise, the heavily armed English frigate *Amphyon*, supported by two other warships, forced Decatur to surrender. It was a bad moment for young Forten. Black prisoners were rarely exchanged; usually the British sold them in the West Indies.

But Forten was lucky. On board the *Amphyon* the captain's son, a lad of the same age, took a fancy to him, was astounded at his skill at marbles, and persuaded his father to offer Forten the life of an aristocrat in England. "No, No!" Forten said he replied, "I am here a prisoner for the liberties of my country; I never, never, shall prove a traitor to her interests!" Instead of the West Indies, he was shipped off to the prison ship *Jersey*, anchored off Long Island. "Thus," he later observed, "did a game of marbles save me from a life of West Indian servitude."

Aboard the *Jersey*, he sometimes doubted his luck as the days slowly passed. A thousand prisoners crowded her foul hold; ten thousand died miserably during the war in the rotten old hulk. William Nell records a noble deed, later attested by its beneficiary: "An officer . . . was about to be exchanged for a British prisoner, when the thoughtful mind of Forten conceived the idea of an easy escape for himself in the officer's chest; but





Plate 1. Lt. Grosvenor and his Negro Servant Peter Salem. John Trumbull, 1786. Yale University Art Gallery.

KAPLAN

Slide 0K





Plate I. Lt. Grosvenor and his Negro Servant Peter Salem. John Trumbull, 1786. Yale University Art Gallery.



Katz, *The Black West*, 1982

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THE BLACK WEST

Nevertheless, from the very beginning American Californians were vitally interested in preventing black migrants from entering the state and prohibiting black residents from exercising their rights. At the 1849 constitutional convention at Monterey delegates spent more time debating whether to exclude black migrants from the state than on any other topic. Delegate McCarver, who introduced the exclusion resolution, insisted "an evil so enormous" as migrating blacks would see "idle, thriftless, free Negroes thrown into the state." Another delegate warned that "you will find the country flooded with a population of free Negroes—the greatest calamity that could befall California." And still another prophesied "a black tide over the land . . . greater than the locusts of Egypt." Only at the last moment, and through some unexplained change of heart, did the convention reject the resolution. However, the subject remained a lively one until 1852 when escalating Chinese immigration stirred new racial fears in white hearts.



On January 6, 1849 an *Illustrated London News* artist provided this drawing of gold miners.

Before the delegates left Monterey for home, they decreed that black men could not vote or serve in the militia, thus laying the basis for further discriminatory acts by the incoming government. California's first governors made no secret of their bias. The second governor, John McDougal, refused to pardon any black inmates of state prisons and warned the gold fields "would bring swarms of them to our shore."

128 account of gold mining  
Brazill's discovery from Murre's  
Travel's in the history of Brazill's  
made

128  
Vol. 14  
p. 8

P. 8

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Black Forty-ni

I started from St. Louis, 1849. There was quite a crowd the mud and rain to St. Joe. May we organized the train. ber and from three to five n

We got across the plains to the ignorant driver broke down. There were a good many ahead. Starting to cross the desert evening, we traveled all night sandy. . . .

A great number of cattle Rock. . . . I drove our oxen; much an ox could stand. Bet came up and the oxen threw a new life. At noon we drove

We crossed the South Pass morning was as thick as a cloud. On the morning of the 1st digging mining. We dug and night it commenced raining; all the winter. We had a tent. There were from eight to twelve trees for stakes to make a cabin we had a cabin to keep us

The greatest resentment toward from the mining districts. At petitions favoring black exclusion delegate from a mining area on side black men: "No, sir, they're White resentment was further that blacks had some mystery miners the slavery question was 1850 Thomas Green and sever

JOHN MURRE  
(London, 1812)



MCD ✓

Kearney, Belle. A Searchholder's Daughter. New York; The Abbey Press, 1900.

- CD 1 10 p. 12.5 black woman talking to soldiers  
CD 2 10 p. 58.5 ? black kids on front porch.  
10 p. 60.5 "A Mississippi Negro baptizing"  
10 p. 79.5 Blacks in cotton fields.  
10 p. 91.5 "Typical Black family next to cabin."  
10 p. 898.5 Blacks picking cotton  
10 p. 103.5 ~~Scene~~ watching master weigh cotton.  
CD 3 10 p. 171.5 "A scene on the Bayou-Teche."  
CD 4 10 p. 255.5 Black family in house

Clark, vol 1, #114  
LC

UNC F215 415 floor  
.K25

12/28/88 - UNC 1st floor

⑤ - A typical Negro cabin in the town - early photo -  
possibly used -



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**Title:** San Domingo. : Pen pictures and leaves of travel, romance and history, from the portfolio of a correspondent in the American tropics. / By DeB. Randolph Keim ...

**Imprint:** Philadelphia : Claxton, Remsen & Haffelfinger. Nos. 819 & 821 Market Street, 1870..

**Description:** XII, 13-336 p. ; 20 cm.

**Notes:** "Appendix. Memorandum of facts relating to the proposed annexation of of the island of San Domingo."--p. 333-336.

**Citations:** Lib. Company. Afro-Americana, 5459

**Subject:** Blacks--Dominican Republic.

**Subject:** Voyages and travels.

**Subject:** Dominican Republic--Description and travel.

**Subject:** Dominican Republic--Annexation to the United States.

**Subject:** SP3 Afro-Americana.

**Local Entry:** Printer:Claxton, Remsen & Haffelfinger, publisher.

**Local Entry:** Imprint:PA, Philadelphia, 1870.

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Author: **Kidder, Daniel P. (Daniel Parish), 1815-1891.**

Title: **Brazil and the Brazilians, portrayed in historical and descriptive sketches / by Rev. D.P. Kidder, D.D., and Rev. J.C. Fletcher ; illustrated by one hundred and fifty engravers.**

Publication info: **Philadelphia : Childs & Peterson ; aNew York : Sheldon, Blakeman & Co., (1857/Philadelphia ; Stereotyped by L. Johnson & Co. ; Printed by Deacon & Peterson)**

Description: **630, [10] p. : illus., plates (including 2 col.) fold map ; 23 cm.**

Note: **Advertisement for a biography of Elisha Kent Kane, and testimonials about his work on Arctic explorations on p. [1]-[10] at end.**

Local note: **SPECIAL COLLECTIONS: Original blindstamped dark brown cloth. Paul Mellon bequest, May 12, 2000.**

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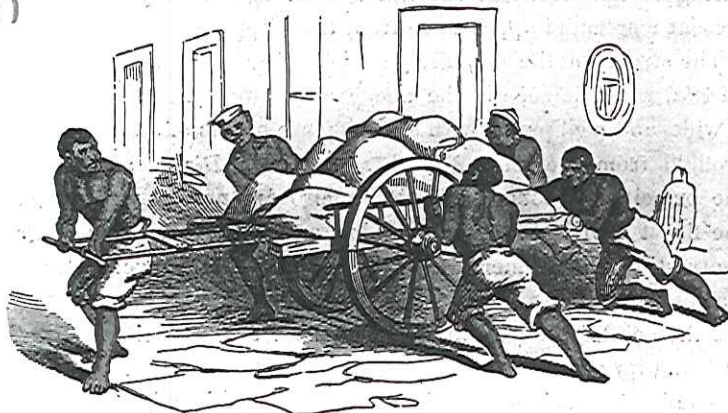
*1857 is 1st edition - scan no. 28, 87, (29), 131, 167, (477) (4)*

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Candelaria, which is situated on a narrow street back from the Rua Direita. It is the largest church in the city, and presents taller spires and a handsomer front than any other.

The *Praça do Commercio*, or Exchange, occupies a prominent position in the Rua Direita. This building, formerly a part of the Custom-House, was ceded by Government for its present purposes in 1834. It contains a reading-room, supplied with Brazilian and foreign newspapers, and is subject to the usual regulations of such an establishment in other cities. Beneath its spacious portico the merchants of eight or nine different nations meet each other in the morning to interchange salutations and to negotiate their general business. The Exchange is not far from the Custom-House, which formerly had its main entrance adjoining the Praça.



THE RIO TEAM (NOW ABOLISHED).

Nothing can be more animated and peculiar than the scenes which are witnessed in this part of the Rua Direita during the business-hours of the day,—viz. : from nine A.M. to three P.M. It is in these hours only that vessels are permitted to discharge and receive their cargoes, and at the same time all goods and baggage must be despatched at the Custom-House and removed therefrom. Consequent upon such arrangements, the utmost activity is required to remove the goods despatched, and to embark those productions of the country that are daily required in the transactions of a vast commercial emporium. There were the black-coated merchants

congregated about the Exchange, and there came the negro dray. The team consisted of five stalwart Africans pushing, pulling, steering, and shouting as they made their way amid the serried throng, unmindful of the Madeira Islander, who, with an imprecation and a crack of his whip, urged on a thundering mule-cart laden with boxes. Now an omnibus thunders through the crowd, and a large four-wheeled wagon, belonging to Smith's Express for the transportation of "goods," rolls in its wake. Formerly all this labor was performed by human hands, and scarcely a cart or a dray was used in the city, unless, indeed, it was drawn by negroes. Carts and wagons propelled by horse-power are now quite common; but for the moving of light burdens and for the transportation of furniture, pianos, &c. the negro's head has not been superseded by any vehicle until 1862, when Smith's Express, and large wagons called *andorinhas*, came in vogue, except for pianos.



THE FORMER COFFEE-CARRIERS OF RIO DE JANEIRO.

In 1857, while we were almost stunned by the sounds of the multitude, we had a new source of wonderment. Above all the confusion of the Rua Direita, we heard a stentorian chorus of voices responding in quick measure to the burden of a song. We beheld, over the heads of the throng, a line of white sacks rushing around the corner of the Rua de Alfandega, (*Custom-House Street.*) We hastened to that portion of Rua Direita, and saw that these sacks had each a living ebony Hercules beneath. These were the far-

P-28 (1857)  
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P-29 (1857)  
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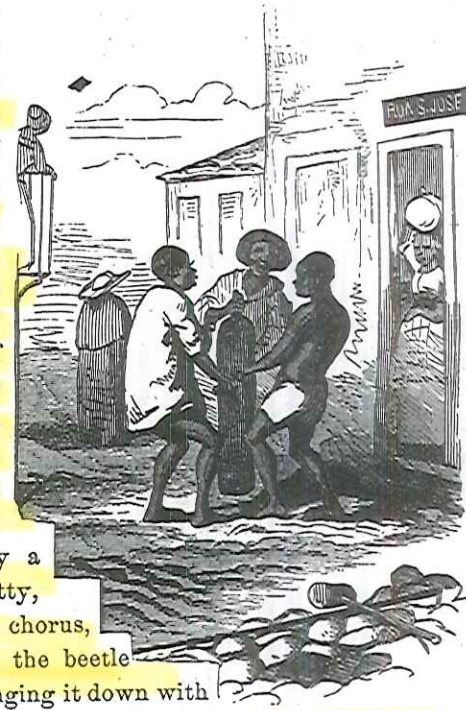
## CHAPTER VI.

THE PRAIA DO FLAMENGO—THE THREE-MAN BEETLE—SPLENDID VIEWS—THE MAN WHO CUT DOWN A PALM-TREE—MOONLIGHT—RIO "TIGERS"—THE BATHERS—GLOBE HILL—EVENING SCENE—THE CHURCH—MARRIAGE OF CHRISTIANITY AND HEATHENISM—A SERMON IN HONOR OF OUR LADY—FESTA DA GLORIA—THE LARANJEIRAS—ASCENT OF THE CORCOVADO—THE SUGAR-LOAF.

My residence at Rio de Janeiro was on the Praia do Flamengo,—a beach so named from its having been in early days frequented by this beautiful bird. Let the reader imagine the beaches of Newport, Rhode Island, or of the battle-renowned Hastings, transferred to the borders of London or New York, so that, by taking omnibus at Charing Cross or Union Square, in fifteen minutes he will be on the hard white sands and in the presence of the huge ocean-waves, and he will have an idea of Praia do Flamengo. Entering one of the *Gondolas Fluminenses* at the Palace Square, we rattle through various streets until we arrive at the foot of the Gloria, where, if we wish an up-hill ramble, we descend from our vehicle and pass over the picturesque eminence, and are soon cooled by the full blowing sea-breeze; or, if we prefer a more level promenade, we leave our conveyance at the Rua do Principe. The noisy wheels, and the equally noisy tongues, have hitherto prevented any other sounds from occupying our attention; but now the majestic thunder of the dashing waves breaks upon our ear. The eye is startled by the foam-crested monsters as they rear up in their strength and seem ready to devour the whole mansion-lined shore in their furious rage. The very ground quakes beneath us, and the air is tremulous with the powerful concussion. But no danger is to be apprehended. The coast, a few feet from the sands, is rock-bound, and along the whole beach public and private enterprise have erected strong walls of heavy stone. Sometimes, however, old Neptune has asserted his rights with

such tremendous energy, that masses of rock, weighing tons, have been wrested from their fastenings. In May, 1853, a storm prevailed for several days, and a strong wind blew in the waves of the ocean with great directness against the protecting walls, and the strife was one of the fiercest that I have ever witnessed in contending nature. As they struck the parapet they dashed eighty feet in height, thus showering and flooding the gayly-painted residences, and at the same time, in their retreat, undermining the land-side of the wall, so that for hundreds of feet between the Rua da Princeza and the Rua do Principe the municipality had a heavy job for some favorite contractor. (The paving of the streets was

a never-failing source of amusement to me during my first year at Rio. Look at the pavers in the Rua S. José. The paving-ram is the "three-man beetle" of Shakspeare. A trio of slaves are called to their work by a rapid solo executed with a hammer upon an iron bar. The three seize the ram: one—the *maestro*, distinguished by a hat—wails forth a ditty, which the others join in chorus, at the same time lifting the beetle from the ground and bringing it down with a heavy blow. A rest of a few moments occurs, and then the ditty, chorus, and thump are resumed: but, as may be imagined, the streets of Rio were by no means rapidly paved.) The damage done to the Praia do Flamengo required more than one year for reparation. A battle between the sea and the land like that of 1853 does not often occur: the rule is peacefulness and amiability, for the huge waves



THE THREE-MAN BEETLE.

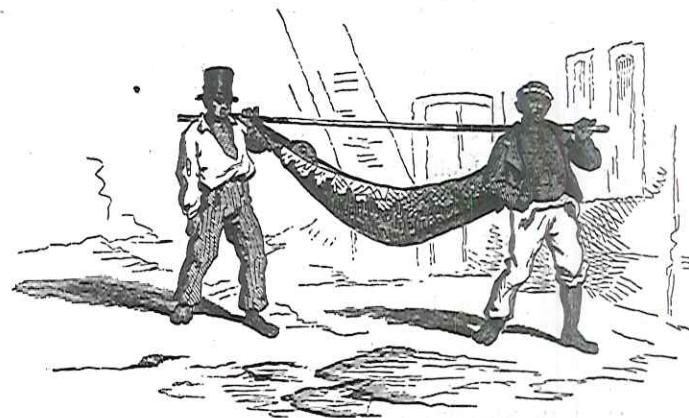


free of charge: the patients, however, are obligated to return after eight days. A portion of the report of the Minister of the Empire is devoted to this subject, and in the report of 1854-55 the minister says that in the cities and large towns it is easy to enforce the law, but in the villages and the country it is difficult to overcome the obstacles which superstition throws in the way.

There is a class, confined to no portion of the world, which comes under the especial surveillance of the police. Every Saturday the beggars have their harvest. Mr. Walsh remarked, in 1828, that beggars were seldom seen in the streets of Rio. This was far from being the case in 1838, when Dr. Kidder resided there. Through the lenity or carelessness of the police, great numbers of vagrants were continually perambulating the streets and importuning for alms; and mendicants of every description had their chosen places in the thoroughfares of the town, where they regularly waited and saluted the passers-by with the mournful drawl of *Favorece o seu pobre pelo amor de Deos*. If any, instead of bestowing a gift, saw fit to respond to this formula with its counterpart, *Deos lhe favorece*, (God help you,) they were not always sure to escape without an insult. When this state of things was at its height, and it was known that numerous rogues were at large under the disguise of beggars, the chief of the police suddenly sprung a mine upon them. He offered the constables a reward of ten milreis for every mendicant they could apprehend and deliver at the House of Correction. In a few days not less than one hundred and seventy-one *vagabundos* were delivered, over forty of whom were furnished with employment at the marine arsenal. The remainder were made to labor at the penitentiary till they had liquidated the expense of their apprehension. This measure had a most happy effect, and the streets were thenceforward comparatively free from mendicity, although persons really deserving charity were permitted to ask for aid at their pleasure.

But in 1855 the evil had again become a crying one. All shades of beggars seemed to abound everywhere. At length it was discovered that poor, old, worn-out slaves—those afflicted with blindness and elephantiasis—were sent out by their masters to ask alms. A new *chef de police*, however, made an onslaught upon such mendicants. He had them arrested and examined. No slave was

thenceforth allowed to beg, as he rightly deemed that the owner who had enjoyed the fruit of his labor during his days of health could well afford to take care of him when overtaken by old age and sickness.\* Twelve mendicants were considered real objects of charity, and had licenses given them. These beggars, being either blind or lame, have now the monopoly of the eleemosynary sympathies of the good people of Rio; and I believe it is found to be a most profitable business. Some of them are carried in a rede by two slaves or drawn by one; one worthy rejoices in a little carriage pulled by a fat sheep, and another—a footless man—rides



THE BEGGAR.

on a white horse. Sometimes, in the country-parts of Brazil, beggars whose pedal extremities are free from all derangement play the cavalier, altogether disdaining to foot it, and seem to receive none the less charity than if they trudged from door to door. Upon one occasion, a female beggar, adorned with a feather in her bonnet and mounted on horseback, rode up to a friend of mine at St. Alexio, and, demanding alms, was exceedingly indignant at any inquiries as to the consistency of her costume. The English proverb is not remarkably complimentary to such mendicants; but

\* The proverb in Portuguese is very forcible:—"He who has enjoyed the meat may gnaw the bones."

P-129  
(1857)  
also  
1879  
~~Kidder~~  
delefe



a like application is never heard in the land of the Southern Cross.

The House of Correction, referred to on a previous page, is located under the brow of a high hill, between the suburbs of Catumby and Mata Porcos. The grounds pertaining to it are surrounded by high granite walls, constructed by the prisoners, who have long been chiefly employed on various improvements of the premises. On the hill-side is a quarry, and numbers are employed in cutting stone for more extended walls and buildings. Others are made to carry earth in wooden trays upon their heads, sometimes from one part of the ground to another, or to fill the cars of a tram-railway, which runs from within the walls to the borders of a marsh nearly a mile distant, which is by this process being reclaimed from the tide-water and converted into valuable ground. The more refractory criminals are chained together, generally two and two, but sometimes four or five go along in file, clanking a common chain, which is attached to the leg of each individual.

The House of Correction is as fine a building, in an architectural point of view, as any similar edifice in the United States. The Director, (Sr. Falcão,) however, finds fault with its plan. It is not yet completed; and it is gratifying to see that the Brazilian Government is taking every measure to bring about an entire reform in prison-buildings and prison-discipline. It is one of those evidences of progress in a nation which is unmistakable. In 1852, Sr. Antonio J. de M. Falcão—who, by his intelligence and enlarged views, was admirably fitted for his office—was sent to the United States to inspect our various prison-systems. The report of Sr. Falcão to the Minister of Justice (Sr. J. Thomas Nabuco de Araujo) is incorporated in one of the Relatorios of the nation for 1854-55, and is full of interest. It seems strange to read, in the official message of a Brazilian Minister, familiar and sensible discussions in regard to the systems of Auburn and Pennsylvania; and it is a deserved compliment to Sr. Falcão that his able report has been fully reprinted in our own country, in the "Journal of Prison Discipline," so ably conducted by F. A. Packard, Esq., of Philadelphia. Sr. Falcão gives his preference to the system of Pennsylvania. The Relatorio of the Minister of Justice for the year mentioned is overflowing with instructive and interesting details in regard to penitentiaries and

prisons. It is not, however, a mere dry narration of facts, but wise suggestions and feasible improvements are laid before the nation in a manner at once clear, attractive, and forcible.

The city prisons known as the Aljube and the Xadres da Policia all have been in a sad state: bad ventilation, bad food, and miserable damp cells, have called forth the denunciations of Sr. Falcão and other enlightened philanthropists in Rio, and these evils will soon be remedied.

Besides the prisons now enumerated, there are places of confinement in the different forts; those of Santa Cruz and the Ilha das Cobras being the principal.

Many of the prisoners are slaves, though the Brazilian law is not at all dainty as to color or condition. In the Relatorio of the Minister of Justice for the year 1854-55 I find that from the 7th of September, 1853, to the 16th of March, 1855, forty slaves and twenty-one free persons (which includes whites and blacks) were, for murder, condemned to death. The punishment of fourteen of the slaves was commuted, and that of but four of the freemen.

One department of the *Casa da Correção* is appropriated to the flogging of slaves, who are sent thither to be chastised for disobedience or for common misdemeanors. They are received at any hour of the day or night, and retained free of expense as long as their masters choose to leave them. It would be remarkable if scenes of extreme cruelty did not sometimes occur here.



THE LOG, IRON COLLAR, AND TIN MASK.

P-131  
(1857)  
also  
(1879)  
~~Kader~~  
Kader  
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Amor's ank 3  
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The punishments of the *Casa da Correção* are not, however, the only chastisements which the refractory slave receives. There are private floggings; and some of the most common expiations are the tin mask, the iron collar, and the log and chain. The last two denote runaways; but the tin mask is often placed upon the visage to prevent the city-slave from drinking *cachaça* and the country-slave from eating clay, to which many of the field-negroes are addicted. This *mania*,—for it can be called nothing else,—if not checked, causes languor, sickness, and death.

The subject of slavery in Brazil is one of great interest and hopefulness. The Brazilian Constitution recognises, neither directly nor indirectly, color as a basis of civil rights; hence, once free, the black man or the mulatto, if he possess energy and talent, can rise to a social position from which his race in North America is debarred. Until 1850, when the slave-trade was effectually put down, it was considered cheaper, on the country-plantations, to use up a slave in five or seven years and purchase another, than to take care of him. This I had, in the interior, from intelligent native Brazilians, and my own observation has confirmed it. But, since the inhuman traffic with Africa has ceased, the price of slaves has been enhanced, and the selfish motives for taking greater care of them have been increased. Those in the city are treated better than those on the plantations: they seem more cheerful, more full of fun, and have greater opportunities for freeing themselves. But still there must be great cruelty in some cases, for suicides among slaves—which are almost unknown in our Southern States—are of very frequent occurrence in the cities of Brazil. Can this, however, be attributed to cruelty? The negro of the United States is the descendant of those who have, in various ways, acquired a knowledge of the hopes and fears, the rewards and punishments, which the Scriptures hold out to the good and threaten to the evil: to avoid the crime of suicide is as strongly inculcated as to avoid that of murder. The North American negro has, by this very circumstance, a higher moral intelligence than his brother fresh from the wild freedom and heathenism of Africa; hence the latter, goaded by cruelty, or his high spirit refusing to bow to the white man, takes that fearful leap which lands him in the invisible world.

In Brazil every thing is in favor of freedom;\* and such are the facilities for the slave to emancipate himself, and, when emancipated, if he possess the proper qualifications, to ascend to higher eminences than those of a mere free black, that *fait* will be written against slavery in this Empire before another half-century rolls around. Some of the most intelligent men that I met with in Brazil—men educated at Paris and Coimbra—were of African descent, whose ancestors were slaves. Thus, if a man have freedom, money, and merit, no matter how black may be his skin, no place in society is refused him. It is surprising also to observe the ambition and the advancement of some of these men with negro blood in their veins. The National Library furnishes not only quiet rooms, large tables, and plenty of books to the seekers after knowledge, but pens and paper are supplied to such as desire these aids to their studies. Some of the closest students thus occupied are mulattoes. Formerly a large and successful printing-establishment in Rio—that of Sr. F. Paulo Brito—was owned and directed by a mulatto. In the colleges, the medical, law, and theological schools, there is no distinction of color. It must, however, be admitted that there is a certain—though by no means strong—prejudice existing all over the land in favor of men of pure white descent.

In some intestate cases, a slave could go before a magistrate, have his price fixed, and purchase himself; and I was informed that a man of mental endowments, even if he had been a slave, would be debarred from no official station, except that of Imperial Senator. But the law of 1871 settled the future status of slavery.

The appearance of Brazilian slaves is very different from that of their class in our own country. Of course, the house-servants in the large cities are decently clad, as a general rule; but even these are almost always barefooted. This is a sort of badge of slavery. On the tables of fares for ferry-boats, you find one price for persons wearing shoes, (*calçadas*), and a lower one for those *descalças*, or

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\* A Southern lady (the wife of the very popular United States Consul at Rio during the administration of President Pierce) used to say that "the very paradise of the negroes was Brazil;" for there they possess a warm climate, and, if they choose, may make their way up in the world.



generally waxes wondrously broad in a few years,—probably owing to the absence of out-door exercise, of which the national habits deprive her. It cannot be attributed to any want of temperance; for we must always remember that Brazilian ladies rarely take wine or any stimulant. On “state occasions,” when healths are drunk, they only touch it for form’s sake. During many years of residence, I cannot recall a single instance of a lady being even suspected of such a vice, which, in their eyes, is the most horrible reproach that can be cast upon the character. *Está bebado*, (He is drunk,)—pronounced in the high and almost scolding pitch of a Brazilian woman, is one of the severest and most withering reproaches. In some parts of the country the expression for a dram is *um baeta Inglez*, (an English overcoat;) and the term for an intoxicated fellow, in the northern provinces, is *Elle está bem Inglez*, (He is very English.) The contrast between the general sobriety of all classes of Brazilians and the steady drinking of some foreigners and the regular “blow-out” of others is painful in the extreme.

Wives in Brazil do not suffer from drunken husbands; but many of the old Moorish prejudices make them the objects of much jealousy. There is, however, an advance in this respect; and, far more frequently than formerly, women are seen out of the church, the ballroom, and the theatre.

Nevertheless,—owing to the prevailing opinion that ladies ought not to appear in the streets unless under the protection of a male relative,—the lives of the Brazilian women are dull and monotonous to a degree that would render melancholy a European or an American lady.

At early dawn all the household is astir, and the principal work is performed before nine o’clock. Then the ladies betake themselves to the balconies for a few hours, to “loll about generally,” to gossip with their neighbors, and to look out for the milkman and for the *quitandeiras*. The former brings the milk in a cart of novel construction to the foreigner,—or at least he has never seen such a vehicle used for this purpose before going to Brazil. The cow is the milk-cart! Before the sun has looked over the mountains, the *vacca*, accompanied by her calf, is led from door to door by a Portuguese peasant. A little tinkling bell announces her presence. A slave descends with a bottle and receives an

allotted portion of the refreshing fluid, for which he pays about sixpence English. One would suppose that all adulteration is thus avoided. The inimitable Punch says, if in the human world the “child is father to the man,” in the London world the pump is father to the cow,—judging from the results, (*i.e.* the milk sold in that vast metropolis.) Alas! mankind is the same in Brazil that it is in London. Milk may be obtained pure from the cow: if you stand in the balcony and watch the operation; otherwise your bottle is filled from the tin can carried by the Oportoense, and which can have oftentimes a due proportion of the water that started from the top of Corcovado and has gurgled down the aqueduct and through the fountain at the corner of the street.

The *quitandeiras* are the venders of vegetables, oranges, guavas, maracujas, (fruits of the “passion-flower,”) mangoes, *doces*, sugar-cane, toys, &c. They shout out their stock in a lusty voice, and the different cries that attract attention remind one of those of Dublin or Edinburgh. The same nasal tone and high key may be noticed in all. Children are charmed when their favorite old black tramps down the street with toys or *doces*. Here she comes, with her little African tied to her back and her tray on her head. She sings,—

“Cry meninas, cry meninos,  
Papa has money in plenty,  
Come buy, *ninha, ninha*, come buy!”—



THE QUITANDEIRA.



Along the Rua da Praya are located the Alandega and the Consulado, through the latter of which all home-productions must pass preliminary to exportation. Some of the *trapiches* (warehouses) near by are of immense extent, and are said to be among the largest in the world.

Around the landing-places cluster hundreds of canoes, launches, and various other craft, discharging their loads of fruit and produce. On one part of the praya is a wide opening, which is used as a market-place. Near this a beautiful spacious modern building has been constructed for an exchange. It is well supplied with newspapers from all parts of the world, and is in a cool and airy situation. The principal commercial houses are situated on the Rua Nova do Comercio, and these compose the finest blocks of buildings in Brazil,—perhaps in all South America. These edifices would adorn the business-portions of London, Paris, or New York.

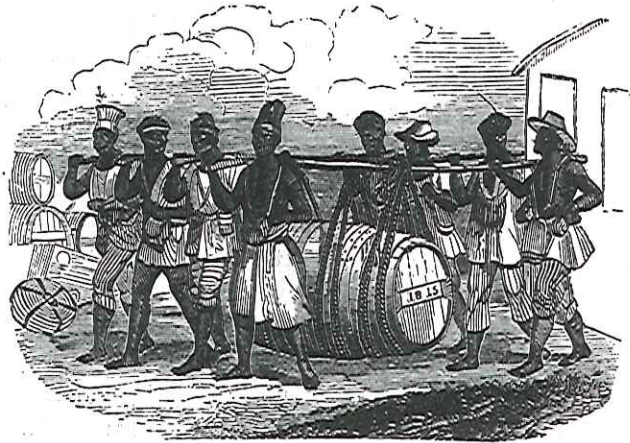
The lower town is not calculated to make a favorable impression upon the stranger. The lofty buildings are nearly all old, although generally of a cheerful exterior. The streets in this vicinity are very narrow, uneven, and wretchedly paved, and at times as filthy as those of New York. At the same time it is crowded with pedlars and carriers of every description. You here become acquainted with one peculiarity of Bahia. Owing to the irregularities of its surface and the steepness of the ascent which separates the upper town from the lower, it does not admit the use of wheel-carriages. Not even a cart or truck is to be seen for the purpose of removing burdens from one place to another. Whatever requires change of place in all the commerce and ordinary business of this seaport—and it is second in size and importance to but one other in South America—must pass on the heads and shoulders of men. Burdens are here more frequently carried upon the shoulders, since, the principal exports of the city being sugar, casses and cotton in bales, it is impossible that they should be borne on the head like bags of coffee.

Immense numbers of tall, athletic negroes are seen moving in pairs or gangs of four, six, or eight, with their loads suspended between them on heavy poles. Numbers more of their fellows are seen sitting upon their poles, braiding straw, or lying about the





alleys and corners of the streets asleep, reminding one of black snakes coiled up in the sunshine. The sleepers generally have some sentinel ready to call them when they are wanted for business, and at the given signal they rouse up, like the elephant to his burden. Like the coffee-carriers of Rio, they often sing and shout as they go; but their gait is necessarily slow and measured, resembling a dead-march rather than the double-quick step of their Fluminense colleagues. Another class of negroes are devoted to carrying passengers in a species of sedan-chair called cadeiras.



PORTERS OF BAHIA.

It is indeed a toilsome and often a dangerous task for a white person to ascend on foot the bluffs on which stands the *cidade alta*, particularly when the powerful rays of the sun are pouring, without mitigation, upon the head. No omnibus or cab can be found to do him service. In accordance with this state of things, he finds near every corner or place of public resort a long row of curtained cadeiras, the bearers of which, hat in hand, crowd around him with all the eagerness, though not with the impudence, of carriage-drivers in North America, saying, "*Quer cadeira, Senhor?*" ("Will you have a chair, sir?") When he has made his selection, and seated himself to his liking, the bearers elevate their load and march along, apparently as much pleased with the opportunity of

carrying a passenger as he is with the chance of being carried. To keep a cadeira or two, and negroes to bear them, is as necessary for a family in Bahia as the keeping of carriages and horses is elsewhere. The livery of the carriers, and the expensiveness of the curtaining and ornaments of the cadeira, indicate the rank and style which the family maintains.

Occasionally you will meet a proud creole Mina negress, who rejoices in the name *par excellence* of the *Bahiana*. Her turban, her shawl, her ornaments, and her elastic step in the heeled slipper, display a native grace unattainable by modern fashion.

I regret that I have no sketch of Bahia taken from the water,—for from that point the city seems truly magnificent in its proportions; but the large cut, from a daguerreotype, gives a view of the religious metropolis of Brazil, stretching on its terraced hills around to Montserrat. The steep ascent on which we see the *cadeira*-carriers is the same up which Henry Martyn climbed in 1805, so graphically described in the journal incorporated in the pages of his biography. The lower city, with the exception of the Rua Nova do Comercio, has been very little changed since the visit of that devoted missionary.

Some of the streets between the upper and lower towns wind by a zigzag course along ravines; others slant across an almost perpendicular bluff, to avoid, as much as possible, its steepness.



THE BAHIANA NEGRESS.



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Call number: F2513 .K435 1879

Author: Kidder, Daniel P. (Daniel Parish), 1815-1891.

Title: Brazil and the Brazilians,

Edition: 9th ed.

Publication info: Boston, Little, Brown, and co., 1879

Description: vii, [3]-646 p. front., illus., pl., port., maps. 23 cm.

Subject: Brazil--Description and travel.

Subject: Brazil--Social life and customs.

Subject: Brazil--History.

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1866

*p. 28: "The Rio Team (Now Abolished). Five black men surrounding a cart and pushing it. Seems to hold coffee beans.*

*p. 29: "The Former Coffee-Carriers of Rio de Janeiro." Black men carrying sacks on their heads.*

*p. 87: "The Three-Man Beetle." Three black men holding a beetle? together.*

*p. 102: "Lavenderiras." Two black women doing laundry at the river.*

*p. 129: "The Beggar." Two black men carrying a hammock-type thing holding someone who is sleeping.*





p. 131: "The log, Iron Collar, 'e, Tin Mask." Three black men - perhaps doing slave labor 'e, being punished.

p. 154: "Killing Judas." Several black people standing around dragging, stabbing, and watching a man on the ground.

p. 167: "The Quitandeira." A woman carrying a child on her back and a platter on her head.

p. 168: "The Brazilian Ladies Delight." A white man and behind him a black man carrying a large wooden box on his head.

p. 172: "A Bargain." A black man with a basket talking to a seated black woman

p. 174: "The Angolians Repraach." A black man 'e, woman, each carrying a large pot on their head.

p. 476: "Porters of Bahia." Several dark people carrying a very large barrel.

p. 477: "A Bahia Negress."

p. 536: "The Marimba." A black man, dancing?, while 2 others watch

p. 558: "Caboclo Archers." Two dark-skinned people trying to shoot birds using their feet 'e, bow-and-arrow.




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 Call number: F2513 .K4416

 Author: Kidder, D.P. (Daniel Parish), 1815-1891.

 Uniform title: Sketches of Residence and travels in Brazil. Portuguese 1940

 Title: Reminiscências de viagens e permanência no Brasil : (Rio de Janeiro e província de São Paulo) compreendendo notícias históricas e geográficas do impéno e de diversas províncias.

 Publication info: S. Paulo : Livraria Martins, [1940-43]

 Description: 2 v. : ill. ; 25 cm.

 Note: Tr. of : Sketches of residence and travels in Brazil.

 Subject: Rio de Janeiro (Brazil)--Description and travel.

 Subject: São Paulo (Brazil)--Description and travel.

 Subject: Brazil--Social life and customs.

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Volume 1

p. 46: People carrying large sacks while running

p. 74: Dark-skinned man ~~carrying~~ carrying a crate on his head and standing behind a white man w/ a gun or club of some sort

p. 76: Two black people, one carrying a barrel <sup>1/2</sup>, one carrying a wooden box →



p. 97: One black woman washing clothes in river and one black woman hanging clothes on clothesline.

p. 98: Black woman carrying a child on her back and a large cloth bundle on her head

p. 100: A black man walking w/ butterflies hovering above his head. He's carrying a butterfly net, a satchel type thing, and is pulling a snake w/ a trap.

p. 200: Black men & women working in a mill type place. An overseer w/ arms folded is standing in the middle watching.

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## Volume 2

p. 7: A caravan of black people carrying a large barrel

p. 152: Two black men carrying <sup>adorned</sup> woman sitting in a fancy canoe-shaped structure.

p. 155 - Several black men rowing a boat on a river. A white man is sitting at the back.

p. 180 - Dark people working outside. Can't quite tell what they're doing. There's a large pot w/ smoke coming out. One guy is carrying a pot on his head. Another guy is pouring something into a large dish.



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Call number: **F2513 .K435 1866**

Author: **Kidder, Daniel P. (Daniel Parish), 1815-1891.**

Title: **Brazil and the Brazilians,** *revised & enlarged*

Edition: **6th ed.,**

Publication info: **Boston, Little, Brown, and company; 1866.**

Description: **viii, [3]-640 p. front. (port.) illus., plates, fold. map. 23 cm.** *150 engravings*

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

Subject: **Brazil--Social life and customs.**

Subject: **Brazil--History.**

Related name: **Fletcher, James Cooley, 1823-**

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Call number: F2513 .K44 1845

Author: Kidder, Daniel P. (Daniel Parish), 1815-1891.

Title: Sketches of residence and travels in Brazil, embracing historical and geographical notices of the empire and its several provinces.

Publication info: Philadelphia, Sorin & Ball; London, Wiley & Putnam, 1845.

Description: 2 v. front, illus., pl., port. 21 cm.

Subject: Brazil--Description and travel.

Subject: Brazil--Social life and customs.

Subject: Brazil--History.

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1845.  
LONDON: WILEY & PUTNAM.  
PHILADELPHIA:  
SORIN & BALL.

*1st Edition*  
VOL. I.

IN TWO VOLUMES—WITH ILLUSTRATIONS.

DANIEL P. KIDDER.

BY

AND ITS SEVERAL PROVINCES.

HISTORICAL AND GEOGRAPHICAL NOTICES OF THE EMPIRE

EMBRACING

BRAZIL;

IN

RESIDENCE AND TRAVELS

OF

SKETCHES

*File: Kidder*

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One is reminded by their appearance of the North American Indian papoose riding on the mother's back; but the different methods of fastening the respective infants in permanent positions, produce corresponding and obvious effects. The straight board on which the young Indian is lashed, gives him his proverbially erect form; but the curved posture in which the young negro's legs are bound around the side of the mother, often entails upon him crooked limbs for life.

Up the valley of the Laranjeiras is a mineral spring, which at certain seasons of the year is much frequented. It is denominated *Agua Fervida*, a name indicating the chalybeate properties of the water. Near this locality you may enter the road which leads up the Corcovado.

An excursion to the summit of this mountain, is one of the first that should be made by every visitor to Rio. You may ascend on horseback within a short distance of the summit. The ascent should be commenced early in the morning, while the air is cool and balmy, and while the dew yet sparkles on the foliage. The inclination is not very steep, although the path is narrow and uneven, having been worn by descending rains. The greater part of the mountain is covered with a dense forest, which varies in character with the altitude, but every where abounds in the most rare and luxuriant plants. Towards the summit large trees become rare, while bamboos and ferns are more numerous. Flowering shrubs and parasites extend the whole way. At no great distance from the top is a rancho, where, on one occasion, I stopped to breakfast, in company with a few friends with whom I made the ascent.

Passing up its banks you see scores of *lavadeiras*, or washerwomen, standing in the stream and beating their clothes upon the boulders of rock which he scattered along the bottom. Many of these washerwomen go from the city early in the morning, carrying their huge bundles of soiled linen on their heads, and at evening return with them, purified in the stream and bleached in the sun. Fires are smoking in various places, where they cook their meals; and groups of infant children are seen playing around, some of whom have been large enough to totle after their mothers; but most of them have been carried there on the backs of the heavily burdened slaves. Female slaves, of every occupation, may be seen carrying about their children in the manner represented by the cut.





The Portuguese soon invented mills and presses for this purpose. They usually pressed it in cellars, and places where it was least likely to occasion accidental harm. In these places it is said that a white insect was found generated by this deadly juice, and itself not less deadly, with which the native women sometimes poisoned their husbands, and slaves their masters, by putting it in their food. A poultice of mandioc, with its own juice, was considered excellent for imposthumes. It was administered for worms, and was applied to old wounds to eat away the diseased flesh. For some poisons, also, and for the bite of certain snakes, it was esteemed a sovereign antidote. The simple juice was used for cleaning iron. The poisonous quality is confined to the root; for the leaves of the plant are eaten, and even the juice might be made innocent by boiling, and be fermented into vinegar, or inspissated till it became sweet enough to serve for honey.

The crude root cannot be preserved three days by any possible care, and the slightest moisture spoils the flour. Piso observes, that he had seen great savages occasioned among the troops by eating it in this state. There were two modes of preparation, by which it could more easily be kept. The roots were sliced under water, and then hardened before a fire. When wanted for use, they were grated into a fine powder, which, being beaten up with water, became like a cream of almonds. The other method was to macerate the root in water till it became putrid; then hang it up to be smoke-dried; and this, when pounded in a mortar, produced a flour as white as meal. It was frequently prepared in this manner by savages. The

sugar into a species of alcohol called cachassa; but on this, either from its proximity to market, or from some other cause connected with profit, nothing but cachassa was manufactured. The apparatus for grinding the cane was rude and clumsy in its construction, and not dissimilar to the corresponding portion of a cider-mill in the United States. It was turned by four oxen. The fumes of alcohol, proceeding from this quarter, pervaded the entire premises.

I was much interested in the manufacture of *farinha de mandioca*—mandioc flour. This vegetable (*Jatropha manihot L.*) being the principal farinaceous production of Brazil, is deserving of particular notice. Its peculiarity is the union of a deadly poison with highly nutritious qualities. It is indigenous to Brazil, and was known to the Indians long before the discovery of the country. Southey remarks: "If Ceres deserved a place in the mythology of Greece, far more might the deity of that person have been expected who instructed his fellows in the use of mandioc." It is difficult to imagine how it should have ever been discovered by savages that a wholesome food might be prepared from this root.

Their mode of preparation was by scraping it to a fine pulp with oyster shells, or with an instrument made of small sharp stones set in a piece of bark, so as to form a rude rasp. The pulp was then rubbed or ground with a stone, the juice carefully expressed, and the last remaining moisture evaporated by the fire. The operation of preparing it was thought unwholesome, and the slaves, whose business it was, took the flowers of the *nyambi* and the root of the *wren* in their food, to strengthen the heart and stomach.

Notes  
The water  
is made  
from  
mandioc  
and  
is  
used  
for  
drinking





File: K:300a2

most delicate preparation was by pressing it through a vessel on the fire. It then granulated, and was excellent when either hot or cold.

The native mode of cultivating it was rude, and summary. The Indians cut down the trees, let them lie till they were dry enough to burn, and then planted the mandioc between the stumps. They ate the dry flour in a manner that baffled all attempts at imitation. Taking it between their fingers, they tossed it into their mouths so nearly that not a grain fell beside. No European ever tried to perform this feat without powdering his face or his clothes, to the amusement of the savages.

The mandioc supplied them also with their banqueting drink. They prepared it by an ingenious process, which savage man has often been cunning enough to invent, but never clearly enough to reject. The roots were sliced, boiled till they became soft, and set aside to cool. The young women then chewed them, after which they were returned into the vessel, which was filled with water, and once more boiled, being stirred the whole time. When this process had been continued sufficiently long, the unstrained contents were poured into earthen jars of great size, and buried up to the middle in the floor of the house. The jars were closely stopped, and in the course of two or three days, fermentation took place. They had an old superstition that if it were made by men, it would be good for nothing. When the drinking day arrived, the women kindled fires around these jars, and served out the warm portion in half-gourds, which the men came dancing and singing to receive, and always emptied at



one draught. They never ate at these parties, but continued drinking as long as one drop of the liquor remained; and having exhausted all in one house, removed to the next, till they had drank out all in the town. These meetings were commonly held about once a month. De Lery witnessed one which lasted three days and three nights. Thus man, in every age and country, gives proof of his depravity; by converting the gifts of a bountiful Providence into the means of his own destruction.

Mandioca is difficult of cultivation—the more common species requiring from twelve to eighteen months to ripen. Its roots have a great tendency to spread. It is consequently planted in large hills, which at the same time counteract this tendency, and furnish the plant with a dry soil, which it prefers. The roots, when dug, are of a fibrous texture, corresponding in appearance to those of trees. The process of preparation at Jaraguá, was first to boil them, then remove the rind, after which the pieces were held by the hand in contact with a circular grater turned by water power. The pulverized material was then placed in sacks, several of which, thus filled, were constantly subject to the action of a screw-press for the expulsion of the poisonous liquid. The masses, thus solidified by pressure, were beaten fine in mortars. The substance was then transferred to open ovens, or concave plates, heated beneath, where it was constantly and rapidly stirred until quite dry. The appearance of the farina, when well prepared, is very white and beautiful, although its particles are rather coarse. It is found upon every Brazilian table, and forms a great variety of healthy and palatable dishes. The fine sub-



nominate the Portuguese language—it devolved on me, for the most part, to entertain the ladies, or be entertained by them. It is a pleasure to say, that I observed none of that seclusion and excessive restraint which some writers have set down as characteristic of Brazilian females. True; the younger members of the company seldom ventured beyond the utterance of *Sim* Senhor, *Não* Senhor, and the like; but ample amends for their bashfulness were made by the extreme sociability of *Donna Gertudes*. She voluntarily detailed to me an account of her vast business concerns, showed me in person her agricultural and mineral treasures, and seemed to take the greatest satisfaction in imparting the results of her experience on all subjects. On one occasion, offering my apologies to the *Donna* for the use of my pencil in her presence, I remarked that I had seen so many interesting things during the day, I felt anxious to preserve a recollection of them all. She expressed great gratification that I was so thoughtful as to preserve minutes of what I had seen and heard, saying that she was always pleased to have favorable notices of her establishments, and their way to the press. In view of her sanction, therefore, I make, what I should otherwise hardly venture, a few remarks upon the domestic arrangements of her country establishment.

There was a princely profusion in the provisions for the table, but an amount of disorder in the service, performed by near a dozen waiters, which might have been amply remedied by two that understood well their business. The plate was of the most massive and costly kind. The chairs and tables were equally miserable. The sheets, pillow-cases and towels, of the

stance deposited by the juice of the mandioca, when preserved, standing a short time, constitutes tapioca, which is now a valuable export from Brazil.

Considerable discussion is found in Southey and other writers on the question, whether a species of mandioca, destitute of poisonous qualities, is to be found in Brazil. Whatever may have been the fact in former times, that species (*Mandiot aspin*) is now common, especially at Rio, where it is regarded as little inferior to the potatoe, being boiled and eaten in the same manner. It has the farther advantage of requiring but eight months in which to ripen, although it is not serviceable in the manufacture of farinha.

Our social entertainments at Jaraguá were of no ordinary grade. Any person looking in upon the throng of human beings that filled the house when we were all gathered together, would have been at a loss to appreciate the force of a common remark of Brazilians respecting their country, viz: that its greatest misfortune is a want of population. Leaving travelers and naturalists out of the question, and also the swarm of servants, waiters, and children—each of whom, whether white, black, or mulatto, seemed emulous of making a due share of noise—there were present half a dozen ladies, relatives of the *Donna*, who had come up from the city to enjoy the occasion. Among the gentlemen were three sons of the *Donna*, her son-in-law, a doctor of laws, and her chaplain, who was also a professor in the law university, and a doctor in theology. With such an interesting company, the time allotted to our stay could hardly fail to be agreeably spent. As I happened to be the only stranger that could converse in the national idiom—as the Brazilians prefer to de-



PHILADELPHIA:  
SORIN & BALL,  
LONDON: WILEY & PUTNAM,  
1845.

VOL. II.

IN TWO VOLUMES—WITH ILLUSTRATIONS.

DANIEL P. KIDDER.

BY

AND ITS SEVERAL PROVINCES.

HISTORICAL AND GEOGRAPHICAL NOTICES OF THE EMPIRE

EMBRACING

BRAZIL,

IN

RESIDENCE AND TRAVELS

OF

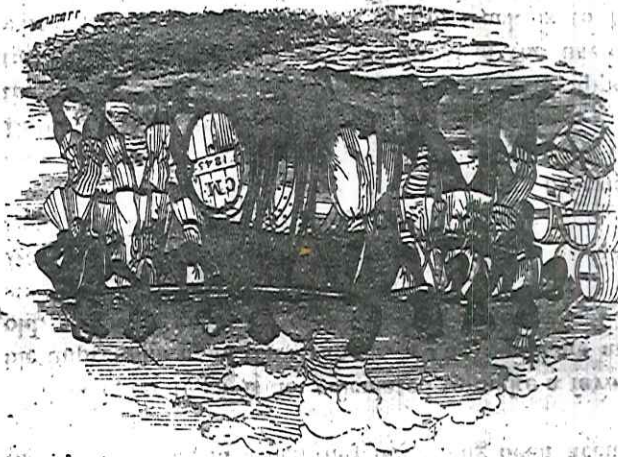
SKETCHES

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in all the commerce and ordinary business of this sea-port, and it is second in size and importance to but one other in South America, must pass on the heads and shoulders of men. Burdens are here more frequently carried upon the shoulders, since the principal exports of the city being sugar in cases, and cotton in bales, it is impossible that they should be borne on the head like bags of coffee.

Immense numbers of tall, athletic negroes, are seen moving in pairs or gangs of four, six, or eight, with their loads suspended between them on heavy poles. Numbers more of their fellows are seen setting upon their poles, braiding straw, or lying about the alleys and corners of the streets, asleep, reminding one of black-snakes coiled up in the sunshine. The sleepers



NEGRO CARRIERS.

generally have some sentinel ready to call them when they are wanted for business, and at the given signal they rouse up like the elephant to his burden. Like the coffee-carries of Rio, they often sing and shout as they go, but their gait is necessarily slow and measured, resembling a dead march rather than the double-quick step of their Pluminensian colleagues. Another class of negroes are devoted to carrying passengers in a species of sedan chair, called *cadetras*.

It is indeed a toilsome, and often a dangerous task, for white persons to ascend on foot the bluffs on which stands the *cidade alta*, particularly when the powerful rays of the sun are pouring, without mitigation, upon their heads. No omnibus or cab, or even *sege*, can be found to do him service. Sited to this state of things, he finds near every corner or place of public resort, a long row of curtained *cadetras*, the bearers of which, with hat in hand, crowd around him with all the eagerness, though not with the impudence, of carriage-drivers in New York, saying, "*Quer cadetra, Senhor?*" "Will you have a chair, sir?" When he has made his selection and seated himself to his liking, the bearers elevate their load and march along, apparently as much pleased with the opportunity of carrying a passenger, as he is with the chance of being carried. To keep a *cadetra* or two, and negroes to bear them, is as necessary for a family in Bahia, as the keeping of carriages and horses elsewhere. The livery of the carriers, and the extensiveness of the curtaining and ornaments of the *cadetras*, indicate the rank and style which the family maintains.

\* See the carriages represented in the engraving, Palace of the Senate, Vol. I.

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Negro Carriers



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#### Visual Material

**Author:** [Kimball, M. H., photographer.](#)

**Title:** [Emancipated slaves. \[graphic\] : Brought from Louisiana by Col. Geo. H. Hanks. The children are from the schools established by order of Maj. Gen. Banks / Photographed by M.H. Kimball, 477 Broadway, N.Y. c1863.](#)

**Description:** 1 photographic print: albumen mounted on cardboard; overall 8 x 10 in. Image reproduced as wood engraving with accompanying article in [Harper's Weekly](#), January 30, 1864, p. 69 and p. 71. (LCP \*\*Per H, 1864).

**Notes:** [Copyrighted by Philip Bacon](#), Assistant Superintendent of Freedmen and founder of the first emancipated slave school in Louisiana.

**Notes:** Label on verso: The net proceeds from the sale of these Photographs will be devoted exclusively to the education of colored people in the Department of the Gulf, now under the command of Maj. Gen. Banks.

**Summary:** Anti-slavery group portrait of emancipated slave men, woman, and children freed by Union General Butler in New Orleans on tour through the North to raise funds for the emancipated slave schools of Louisiana. Depicts Wilson Chinn, his forehead branded with the initial of his former master; Colonel Hank's cook, Mary Johnson; ordained preacher, Robert Whitehead; black child, Isaac White; and the fair-skinned children Charles Taylor, Augusta Brojuey, Rebecca Huger, and Rosina Downs. Names of the emancipated slaves printed below image.

**Local Notes:** Originally part of a McAllister scrapbook of miscellaneous Civil War prints.

**Local Notes:** See Kathleen Collins's "Portraits of Slave Children," [History of Photography 9](#) (July-September 1985), p. 187-210.

[Chinn, Wilson, b. ca.1803.](#)

[Johnson, Mary.](#)

[Whitehead, Robert.](#)

[Taylor, Charles, b. ca. 1855.](#)

[Brojuey, Augusta, b. ca. 1854.](#)

[White, Isaac, b. ca. 1855.](#)

[Huger, Rebecca, b. ca. 1852.](#)

[Downs, Rosina, b. ca. 1858.](#)

Group Portrait Photo - Emancipation

See Harper's Weekly  
 10/17/02  
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Other Searches: Publication info: Hartford, Conn., American publishing company, 1875.

Description: 802, iv p. illus., maps, plate. 26 cm.

Note: Clark, New South, v. 1, no. 120.

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- Q2 83 Sugar - Cam plantations
- Q3 364 - STAIRWAY  
~~to~~ Sugar for tobacco sales
- Q4 560 - tobacco background
- Q5 634 - Gontarsville
- Q6 650 -



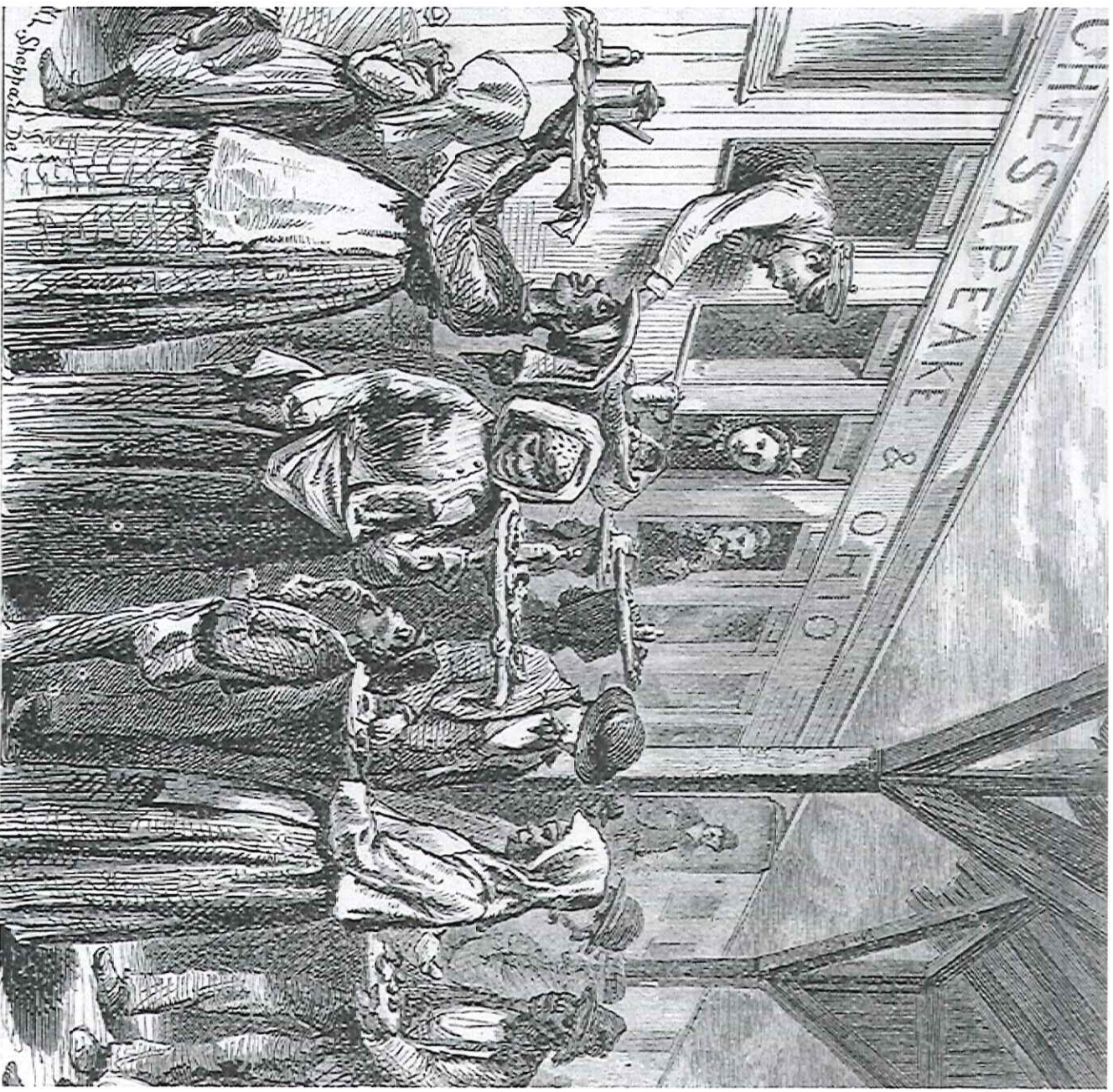
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In: **The great South.** (published [c1874])

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Subject(s): Beverages

Food vendors

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daughters, games and dinner parties, church, shopping, and calls in simple unaffected manner, content them.

The majority of the people in the whole quarter seem to have a total of the outside world, and when one hears them discussing the distracted of local politics, one can almost fancy them gossiping on matters central to them, instead of on those vitally connected with their lives and they live very much among themselves. French by nature and training, but a faint reflection of the excitements in these United States. It is all

ishings to see how little the ordinary American citizen of New Orleans

his French neighbors; how ill he appreciates them. It is hard for him to talk five minutes about them without saying, "Well, we have a non-progressive element here; it will not be converted." Having said which, he will perhaps paint in glowing colors the virtues and excellences of his French neighbors, though he cannot forgive them for taking so little interest in public affairs.

Here we are again at the Archbishop's Palace, once the home of the Ursuline nuns, who now have, further down the river, a splendid new convent and school, surrounded by beautiful gardens. This ancient edifice was completed by the French Government in 1733, and is the oldest in Louisiana. Its Tuscan composite architecture, its

"The interior garden, with its curious



with its curious shrine, make it well worth preserving, even when the progress shall have reached this nook on Condé street. The Ursul occupied this site for nearly a century, and it was abandoned by them because they were tempted, by the great rise in real estate in that valley sell. The new convent is richly endowed, and is one of the best seen the South.

Many of the owners of property in the vicinity of the Archbishop have removed to France, since the war,—doing nothing for the benefit of the metropolis which gave them their fortunes. The rent of these so-called old houses once brought them a sum which, when translated into francs, was colossal, and which the Parisian tradesmen turned into their strong boxes. Now they get almost nothing; the houses are vacant. With the downfall of slavery, and the advent of reconstruction such radical changes in Louisiana politics and society that those

to the great extent who could be freed, and a prominent historian

solemn dignity, as befits the refined pleasure of dinner, prevails, and where the waiter gives you the names of the dishes in both languages, and bestows on you a napkin large enough to serve you as a shroud, if this strange melange of French and Southern cookery should give you a fatal indigestion. The French families of position usually dine at four, as the theatre begins promptly at seven, both on Sundays and week days. There is the play-bill, in French, of course; and there are the typical Creole ladies, stopping for a moment to glance at it as they wind their way shopward. For it is the shopping hour; from eleven to two the streets of the old quarter are alive with elegantly, yet soberly attired ladies, always in couples, as French etiquette exacts that the unmarried lady shall never promenade without her maid or her mother.

One sees beautiful faces on the Rue Royale (Royal street), and in the balconies and lodges of the Opera House; sometimes, too, in the cool of the evening, there are fascinating little groups of the daughters of Creoles on the balconies, gaily chatting while the veil of the twilight is torn away, and the glory of the Southern moonlight is showered over the quiet streets. The Creole ladies are not, as a rule, so highly educated as the gracious daughters of the "American quarter;" but they have an indefinable grace, a savoir in dress, and a piquant and alluring charm in person and conversation, which makes them universal favorites in society.

One of the chiefest of their attractions is the staccato and queerly-colored English, really French in idea and accent, which many of them speak. At the Saturday matinees, in the opera or comedy season at the French Theatre, you will see hundreds of the ladies of "the quarter;" and rarely can a finer grouping of lovely brunettes be found; nowhere a more tastefully-dressed and elegantly-mannered assembly.

The quiet which has reigned in the old French section since the war ended its, perhaps, abnormal; but it would be difficult to find village streets more tranquil than are the main avenues of this foreign quarter after nine at night. The long, splendid stretches of Rampart and Esplanade streets, with their rows of trees planted in the centre of the driveways,—the whitewashed trunks giving a fine effect of green and white,—are peaceful; the negro nurses stroll on the sidewalks, full; the negro nurses stroll on the sidewalks, chattering in quaint French to the little children of their former masters—now their "employers."

There is no attempt on the part of the French or Spanish families to inaugurate style and fashion in the city; quiet home society, match-making and marrying of

"The negro nurses stroll on the sidewalks, chattering



1884

New Orleans



...the plantation of Mr. Lawrence.

...details of plantation work, the negroes, evidently, do not attend to the thoroughness exacted under the rigid discipline of slavery.

Evidences of neglect, in considerable variety, offer themselves to the critical eye. Entering the sugar-house, the amiable planter will present you to a venerable, mahogany-looking individual in garments stained with saccharine juices, and with a little tone of pride in his voice will tell you that "this is Nelson, overseer of this place, who has been here, man and boy, forty years, and who knows more about the process of sugar-making than any one else on the plantation."

Nelson will, therefore, conduct you into the outer shed, and, while showing you the huge rollers under which the canes, when carted in from the fields in November or December, are crushed, will impress upon you the danger of early winter frosts which may battle every hope of profit, will explain to you how difficult and how full of risks is the culture of the juicy reed, and be nursed through twelve or thirteen weary months, and may leave a result.

He will take you across the delightfully-shaded way into fields, passing on the walk a cheery Chinaman wearing a smile on his face, and pointing to the stalks of the last harvest to lie all winter in the furrows and furnish young ones along their whole length, from which spring out the new buds when the spring ploughing begins, these stalks are laid along the drills, and each shoot, as it makes its appearance, is carefully cultured that it may produce a new cane, a great portion of the us reserved, each year, for seed.

pleasant overseer will give you a profusion of details as to how the from the accidents of the seasons, is cut down at its perfection and the sugar-house; how all hands, black and white, join, for many "it from the fields, and then keep the mill going for a week or two; how there is high wassail and good cheer in the intervals of the completion of the mill; how the great crushers which bring the sweetness out of the refuse are carried forward upon an endless series of rollers, point out the furnace into which the refuse is thrown to be burned, and the motive power for crushing the stalks and for all the minor are mechanical details in the processes of the manufacture. The this refuse is called, usually furnishes steam enough for this purpose, except in the refining mill's furnace.



...the crushed articles of the cane was a muck, impure liquid, which demands immediate attention to preserve it from spoiling; and then the clarifying process is begun and continued, by the aid of hundreds of ingenious mechanisms, whose names even you will not remember when Nelson takes you into the refinery.

You enter a set of huge chambers, the floors of which are sticky with sugar, and watch the juice passing through various processes. There are the great open trays, traversed by copper and iron steam-pipes; there are the filter-pans filled with bone dust, from which the liquid trickles down. Now it wanders through separators, and then through bone dust again, onward toward granulation in the vacuum pans, and then into coolers, where the sugar is kept in a half-



Sugar-cane Plantation—"The cane is cut down at its perfection." [Page 82.]

liquid state by means of revolving paddles, until, finally, it comes to the vessels, in which, by rapid whirtings, all the molasses is thrown out; and the molasses, leaving the dry sugar ready for commerce, goes meandering among the pipes, under the floors, and round and round again through the whirling machines, until there is no suspicion of sweetness in it, and it is ignominiously discharged. It seems a pity that such fine machinery should be in use only during one-sixth of the year, as it would be injured far less by being kept constantly running than by remaining idle. The new steam-mills are, in every point of view, so vastly superior to the old horse-mills, that they have been adopted on the greater portion of the sugar plantations, and are desired by every planter; but

King's 2

p. 83

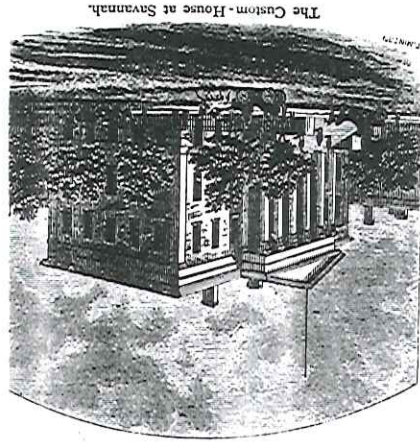
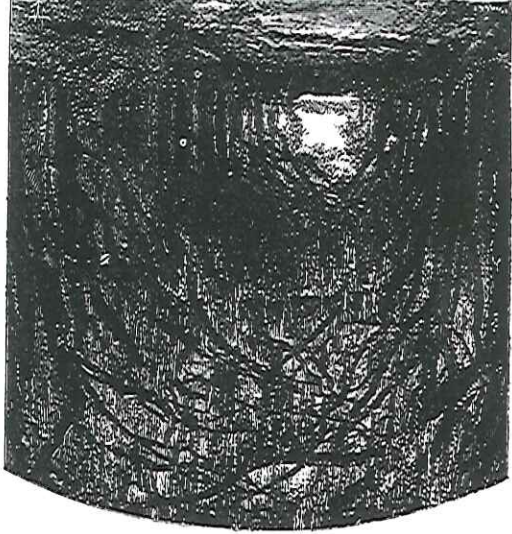


been rebuilt, but is so poorly stocked that it is a penance to ride over it, although the lowland scenery through which it runs is among the most exquisite in Atlantic States. The grand canbrakes, unsubdued and seemingly impenetrable, extending on either side the track for miles; the stretch of lovely fields with the fawn and rabbit bounding across it; the odorous forest, with its stately avenues of pine; the little villages of the gatherers of naval stores; the mossy boughs and tangled vines; the muddy-colored rivers, and the marshes filled with wildest masses of decaying vegetation—all add to the charm.

The numerous steamship lines from Savannah to Liverpool, New York, Philadelphia, and Boston, carry away enormous quantities of cotton, and if the needed improvements at the mouth of the river were made, the commerce of the port would be very much increased. The entrance is considered one of the easiest on the Southern coast, the bar having a depth of nineteen feet of water upon its mean low tide, and a rise of seven feet on the flood; but it is now necessary that the obstructions placed in the stream during war time be removed, and that extensive dredging be accomplished.

The total amount of upland cotton exported from Savannah in American vessels, from January 1, 1865, to June 30, 1872, was 704,373 bales, or 323,202,840 pounds, valued at \$59,537,411.29, valued at \$124,562,552.18, valued at \$4,057,708, were exported and 21,899 bales of sea-island cotton, amounting to 1,539,560 bales of upland and 40,574 bales of sea-island cotton.

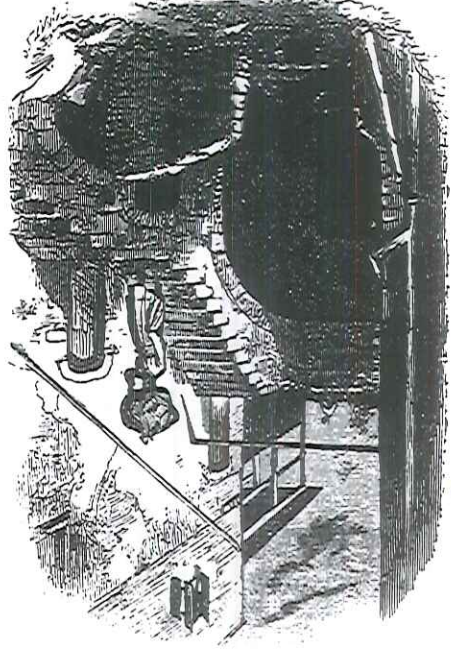
View in Bonaventure Cemetery—Savannah. [Page 368.]



The Custom-House at Savannah.

The Southern Pacific route with the roads leading to the Atlantic coast. The Central's connections also give Savannah direct communication with New York and Memphis via the Atlanta and Chattanooga route, and connection at Augusta with the South Carolina road. From Macon it sends out another arm to grasp Atlanta,—the Macon and Western road,—and there, also, connects with the Georgia railroad to Eufaula, Alabama, whence, by steamers on the outlet to the Gulf of Mexico. It is interested in a host of small local lines, and has, indeed, spread an almost perfect network over the State, contributing in the highest degree to the prosperity of Georgia, by the superb facilities which it has afforded for transportation of products. On its trunk lines, during harvest, immense cotton-trains run night and day, bringing to Savannah the fleeces plucked from the fields of Georgia, Alabama, and Tennessee. The Central has long been a banking as well as a railroad company, and has always paid large dividends. The railroad interest in Georgia is secondary to none other but agriculture. The various companies, great and small, are managed with much ability, and new projects for local and through routes are rarely received with disfavor. Savannah is somewhat excited over the possibilities of the completion of the Southern Pacific route to San Diego, in California, as the surveys have shown her to be the nearest Eastern port on an air line from the Pacific terminus.\*

The Atlantic and Gulf railroad is another important feeder to Savannah. It is the main thoroughfare connecting Savannah with Florida, Southern and South-western Georgia, and Eastern Alabama, and extends to Bainbridge on Flint river, 237 miles from Savannah. From Lawton to Live Oak runs a branch road connecting the Florida system with that of Georgia—at present the only Northern outlet for the dwellers in the flowery peninsula. A road from Macon crosses the Atlantic and Gulf route fifty-six miles from Savannah, and gives Brunswick, which was at one time expected to be a great city, an important outlet by land. The Savannah and Charleston railroad, completely destroyed during the war, has Savannah would be, by shortest distance from San Diego, 2,070 miles; Charleston, 2,184; Norfolk, 2,331. The completion of a Southern Pacific railway will certainly add immensely to the commercial importance of Savannah.



An old Railway on the Levee at Savannah.

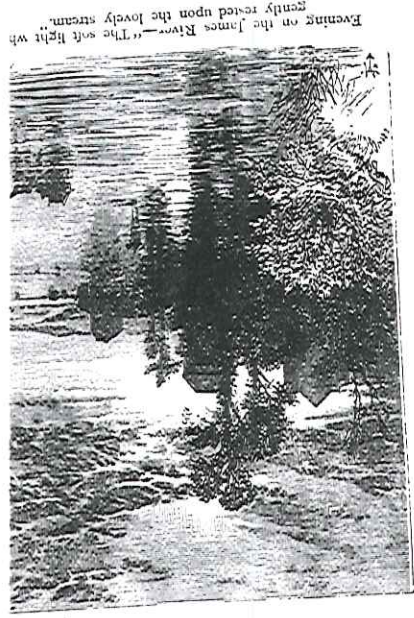
KLING 03



IN SOUTH-WESTERN VIRGINIA—THE PEAKS OF OTTER.  
THE MINERAL SPRINGS.

LXII.

IT was in the brilliant early autumn that I visited South-western Virginia leaving Lynchburg, just at sunset, for the mountains beyond. I was impressed with the beauty of the soft light which gently rested upon the lovely stream, and was gradually losing itself in the mysterious twilight. The foliage was at its completest still; the gay loungers at the pretty little fashion-resort scattered through the mountains were giving their sprightliest balls before retiring to the solitude and routine of their plantations. The tobacco-fields were yet resplendent with green. The farmers were following the lands on the rich hill-sides for winter wheat. Every day the sun shone with inspiring splendour on the blue lines of monarch mountains, which, clothed in their beautiful forest-



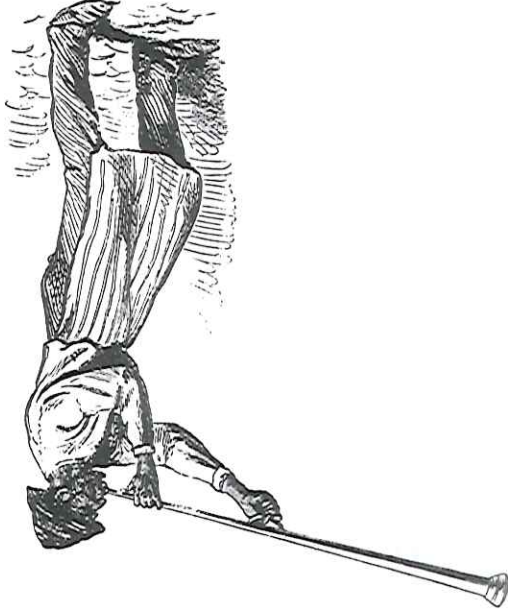
Evening on the James River.—"The soft light which gently rested upon the lovely stream."

Raised a hundred feet above the height of the forest, and revealed against the purple side of a distant mountain a whitish-gray arch is seen, in the effect of distance as perfect as the stage-road. It is revealed with a suddenness of an apparition. "The first view of the bridge is obtained half a mile from it, at a turn on the banks of the canal, from Lynchburg to the mouth of Cedar creek, within two miles of the bridge. The route, on a moonlit evening, is delightful, as the banks of the canal afford a constant succession of beautiful mountain pictures. But we leave the bridge, and the great monumental wonder's special characteristics, to the pen of a native Virginian:

"I did not wander along the winding canal, in the recesses of the hills, as far as the famous 'Natural Bridge,' but he who wishes to inspect that massive arch, spanning the chasm in which flows the little stream called Cedar creek, can reach it by a night's journey along the canal, from Lynchburg to the mouth of Cedar creek, within two miles of the bridge. The route, on a moonlit evening, is delightful, as the banks of the canal afford a constant succession of beautiful mountain pictures. But we leave the bridge, and the great monumental wonder's special characteristics, to the pen of a native Virginian:

The traveler who hastens through Lynchburg, repelled by the uncouth and prosaic surroundings of the railway station, will lose real pleasure. A residence of a few days in the old town will show him much that is novel and interesting. He may wander along the beautiful banks of the James below Lynchburg; by the canal whereon the gayly-painted boats slip merrily to their destination; or he may climb the steep hills behind the town, and get a glimpse of the winding stream which looks like a silver thread among the blue mountains. At noon he may hear the mellow notes of the horn by which buyers are summoned to a tobacco sale; and at sunset he may watch the curious groups of negroes returning from their labors singing and chattering, or noisily disputing some momentous political issue.

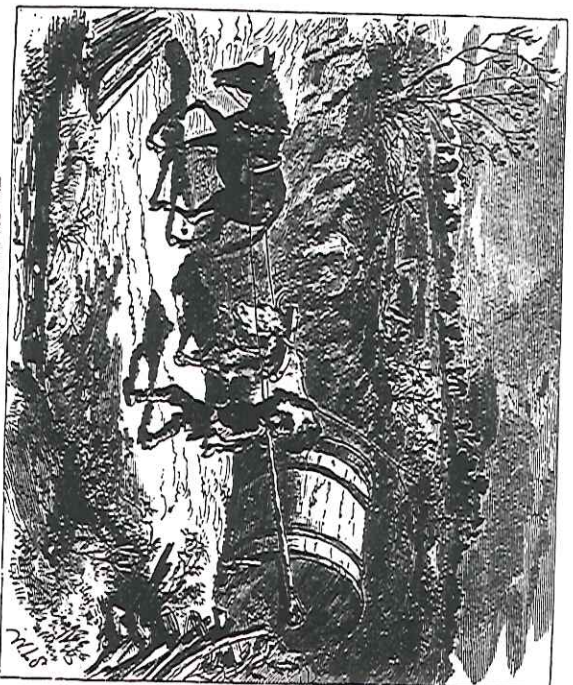
Summoning Buyers to a Tobacco Sale.



Kingsley



to dispose of it. It is then "sampled" by a sworn State Inspector, who is responsible for the quality of each package from which he takes a sample. The "samples" are carried to the "Tobacco Exchange," where they are exposed for sale, either to private parties or at public auction. There are annually inspected in the Richmond warehouses from 40,000 to 45,000 hogsheds, or more than three-fourths of the entire crop of the State. The finest grades of tobacco come from Halifax and Charlotte counties in Virginia, and from Granville and Caswell counties in North Carolina. The tobacco leaf is the most troublesome as well as the most remunerative staple which the Virginian planter can raise. The old ex-slaveholders are wont to moan bitterly over the



The Old Method of Getting Tobacco to Market.

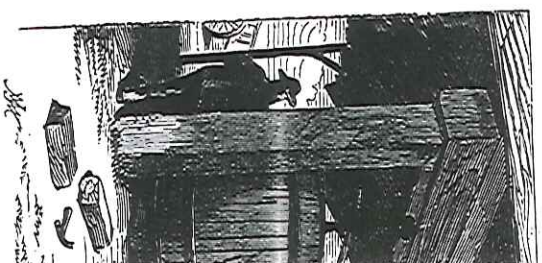
loss of the good old days when there were from six hundred to a thousand slaves upon a tobacco plantation, and when the lands were taxed almost beyond the limits of their strength that the greatest possible results might be secured. But now-a-days the work that previous to 1860 was done on one plantation is divided between a hundred "landed proprietors." \*

The Richmond dealers cluster daily around the Tobacco Exchange, where they find an epitome of the whole tobacco production of the State neatly arranged in samples. Hundreds of negroes toil in the warehouses, as in Lynchburg and Petersburg, opening the hogsheds for the inspectors, and arranging the

\* In 1873 there were inspected in Richmond 42,954 hogsheds, 8,201 tierces, and 1,218 boxes, besides 2,834,100 pounds of loose tobacco. The latter is mainly grown within a radius of forty miles from Richmond, and is brought to market in wagons. The Tobacco Exchange, started as a private speculation in 1857 by William Y. Sheppard, Esq., has now passed into the hands of the tobacco trade.

to its. Half a century ago the tobacco was stored in wooden sheds; the cask containing it was placed on its own periphery. The rough and shabby method of dividing a crop packed it tightly into the centre of each end of the commodity. The commodity was split sapling was transformed into a cask, and a stout wagon to the capital, where its cargo was stored in each warehouse stood a furnace, which was used to burn the tobacco as it was thrown to be burned.

The water power of Richmond was first discovered by a Virginian once declared it, viz.: "New England States;" but the power was not developed until the time of Lowell and Lawrence in Massachusetts. The water power of Richmond is now being developed by the James and Manchester, and within a few years will be producing thirteen feet of water can come from the James; and it is possible that the rival of Fall River and Lowell will be developed. The value of products manufactured



Getting a Sample.

expected after the trials under the new system, the iron works of the State will be worth \$100,000,000, or \$100 million dollars.



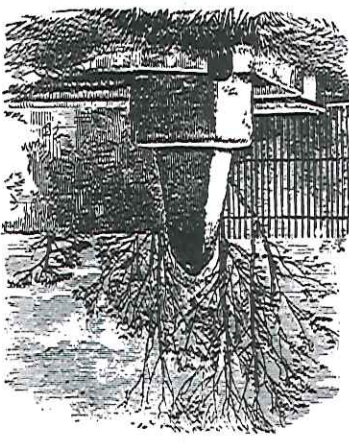
...into the country, and are prompting to a new vigor the ...  
 and begun to yield under the pressure of the adverse fortunes of the past few

Charlottesville is one of the loveliest of Virginia towns. It has an air of dignified quiet which betrays so ancient and distinguished a seat of learning as the University of Virginia, and the neighbor of such historic ground as Monticello, the home of Thomas Jefferson. The town stands on a moderate elevation, shut in on the south-west by hills beyond which rise the ridges known as the "Ragged" mountains. To the north-west one sees in the distance the symmetrical outlines of the Blue Ridge. On the east is the Rivanna, a pretty stream, although its waters are discolored by the reddish loam through which it flows around the base of Monticello. The railroad is an ungracious intruder, as locomotives saucily shriek at the very doors of sleepy taverns, and trains rattle through streets where everything seems to resent the outbursts of steam and the clang of wheels. The negro is omnipresent, the blacks appearing at first vastly to outnumber the white folks. Many pleasant mansions are surrounded with gardens embowered in shrubbery.

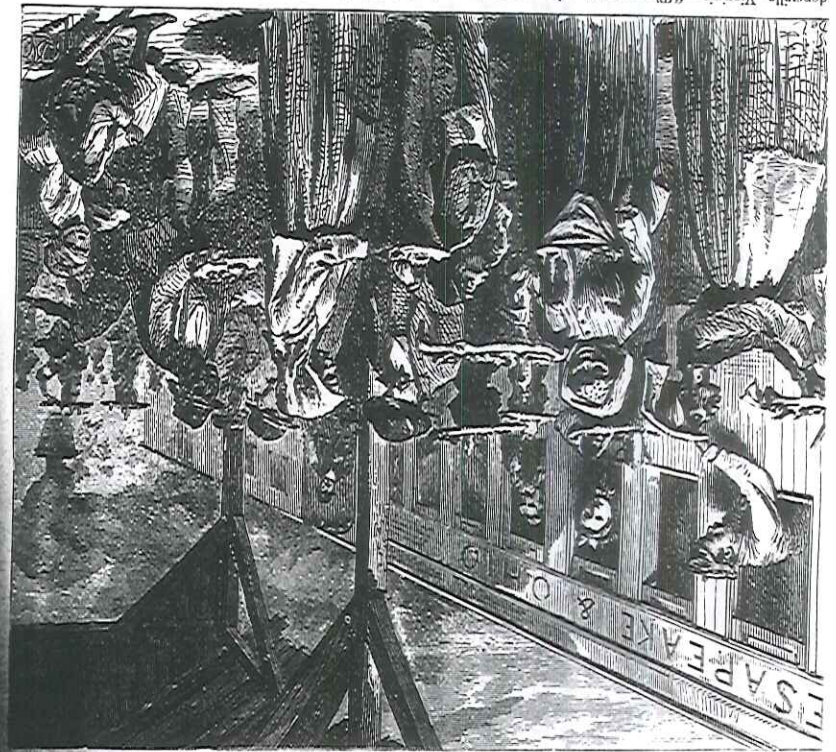
A storm was muttering overhead as I climbed, one midsummer day, the steep road which leads from Charlottesville to Monticello. Here and there a turn in the route gave me exquisite glimpses of the valley below; the old town with its many dingy brown houses, asleep on the plateau; the dome of the University peeping above the foliage, and the delicate blue of the far-away mountains. Just as I was beginning to suspect that I had lost my way, I came to an ill-kept road branching away from the main one. Ascending this, while rain-drops clatter

ing on my face warned me to seek shelter, I came suddenly upon the tomb of the author of the "Declaration of Independence." I rattled at the rusty iron gate set in the shabby brick wall, but observing an enormous padlock, I turned away and continued the ascent toward the hill-top, when I noticed an ancient negro man in the pathway, vainly endeavoring to force an unruly yoke of oxen to obey him. The snows of eighty or ninety winters had frosted his wool; the labors of many years of servitude had bent him double. He did not at first hear my salutation, but continued his husky appeals to the oxen. "Debill in dem critturs, sho;" then spying me, he took off his greasy hat with an explosive "Sah!" A sprightly negro urchin ran out to aid the venerable blackamoor, but seeing me, grinned good-day, and led the way to the house. On the right, as we approached, stood a row of negro cabins, from one of which a black woman came out, courtesying, and as it was at

The Tomb of Thomas Jefferson, at Monticello, near Charlottesville, Virginia.



...as not to admit of cultivation. The list of counties included in the ...  
 comprises an area of six thousand square miles. At the outbreak of the ...  
 nearly half the land in these counties had been put under culture, and ...  
 population of two hundred thousand persons scattered through the district ...  
 annually about twenty-five million pounds of tobacco. The lands are ...  
 the very finest in America; the red, crumbling loam is easily worked, ...  
 and it springs noble grass, excellent grain, and delicious orchard fruits. ...  
 approaches to Charlottesville, the principal town of Albemarle county, ...  
 a glimpse of the beauties of the Piedmont section. The mountains show



donville, Virginia.—"The negroes, who swarm day and night like bees about the trains." [Page 649.]

ne outlines; the slopes are dotted with rich farms; the landscape is with peace and plenty. Before the war this county was a region of large farms, principally devoted to tobacco, of which hundreds of slaves raised a million and a-half pounds yearly; but it will in due time regain its number; for no section of Virginia is more rapidly recovering from the devastation of labor, and the discouragements which followed upon the war, the demerle and her fertile sister counties at the foot of the Blue Ridge. The whole amount of tobacco raised in Virginia in 1870 was 37,086,364 pounds.

150







on the same notes where the professors were, and on the corners for students, are beautiful. In the well-arranged and amply-stocked library hangs a fine portrait of General Lee, by Elder. Among the academic groves, Long, and Key, and Silvester, whose names are eminent both in England and America, and Courtenay, Rogers, Emmet and Bonycastle, famous instructors, once had their homes.



A Water-melon Feast.

conservative legislators managed to attach to the bill, giving the county courts, whose officials were unfriendly to Mr. Jefferson's plan, the privilege of declaring when the schools should be established in each county.

He was not discouraged, although he saw that the commonwealth gave more attention to internal improvements than to the education of her people; and he never forgot, even when seemingly absorbed in national politics, his schemes for making universal free education popular in Virginia. When, after retiring from the Presidency in 1809, he again took up his residence in the State, he returned to the work with new energy. A "literary fund" was founded by an act of the State Legislature in 1810; the proceeds of this fund were designed to be used exclusively for the purposes of common school education. The principal had at one time grown to two millions of dollars; but since the war it has yielded nothing. Its original nucleus\* consisted of fines, forfeitures, and escheats. Mr. Jefferson succeeded, in 1818, in obtaining another legislative enactment, which allowed an appropriation of \$15,000 yearly to endow and support a university. A report recommending the establishment of this university, various colleges, and a scheme for general public education, had been made to the Legislature in 1816, doubtless at the instance of Mr. Jefferson, and in 1821 the institution whose noble rotunda to-day rises in graceful relief against the blue mountains near Charlottesville began to receive State aid, which continued without interrup-

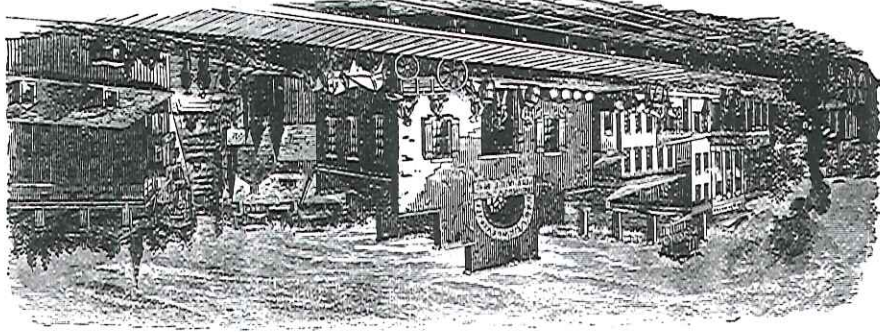
tion until toward the close of the late war. Jefferson planned the University, and it still retains the characteristics which he gave it. In the departments of languages, literature, science, law, medicine, agriculture, and engineering, it has to-day eighteen distinct schools. For more than half a century it has been preëminent among the higher institutions of learning in the country, and Northern colleges and universities have borrowed from it the feature of an elective system of study. It has latterly established excellent agricultural and scientific schools, has a fine laboratory, with an extensive collection of raw and manufactured materials, and an experimental farm superior to none in the country. Its government is vested in a rector, and two visitors from each grand division of the State, except Piedmont, which, because it is the location of the University, is entitled to three. The institution bestows no honorary degrees, and makes the attainment of its "Master of Arts" so difficult that it will serve as a certificate of scholarship anywhere. Nearly one hundred and fifty of the graduates of the several schools are now professors in other colleges. The University is by no means aristocratic in its tendencies; a large proportion of the students pay their expenses with money earned by themselves, and, since the war, there have been many "State students" who are provided with gratuitous instruction. The alumni form an army fourteen thousand strong.

The buildings of the University are not architecturally fine, although the main edifice has a rotunda modeled in part after the Pantheon at Rome. The country around the elevation a mile west of Charlottesville on which they stand, is exquisitely lovely. The great porticoes, whence one can look out upon lawns,

\* Report of Dr. Ruffner, State Superintendent of Education in Virginia.



they that extends for nearly three hundred and sixty miles. This latter valley in turn "forms about one-tenth of the Appalachian State." This latter valley in turn "forms about one-tenth of the Appalachian valley, that, under the various local designations of Champlain, Hudson, Goshen, Kitatinny, Lebanon, Cumberland, Shenandoah, James, Roanoke, New River, Holston, East Tennessee, and Warrior, extends from the St. Lawrence to the Alabama river," a distance of fifteen hundred miles. It is walled on the east



View of Staunton, Virginia.

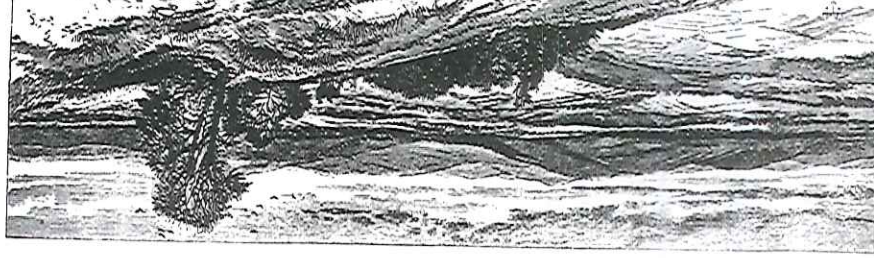
throughout its whole extent by the Blue Ridge, on the west by the ranges locally known as the Catskill, Shawangunk, Blue, North and Cumberland, and is a lime-stone tract "embracing thirty thousand square miles of the best farming and grazing-land on the continent, margined on each side by inexhaustible deposits of the richest hematite iron ores.

The "Shanando," as the negroes call it, includes about five million acres of land, of which nearly two-thirds are either under cultivation or enclosed in farms; the remainder is open to immigrants. The valley is especially noted for its grain and grass-growing capacity. In 1866 its wheat product was three and a-quarter million bushels; it produced three million pounds of tobacco, and five and a-half million bushels of corn. At the outbreak of the war, it was one of the finest stocked farming countries in the world. In Augusta county, at the head of the valley, English settlers have purchased many estates. That county is well underlaid with mineral treasure. Jefferson, in his "Notes on Virginia," mentions that, in his time, iron mines were worked in Augusta county. Great impetus has been given to the mineral development there by the extension of the railroad through the Kanawha valley, which is stocked with cheap and abundant fuel, to the furnaces along the Ohio river for which the Virginia ores are always eagerly demanded. Lands which contain veins of hematite ore are easily obtainable; good agricultural tracts may be purchased from \$25 to \$30 per acre.

Twelve miles from the base of the mountain through which the tunnel is pierced lies the pretty hill-town of Staunton, where two of the principal State charities, the Western District Asylum for the Insane, and the Institution for the Deaf, Dumb and Blind, are located. As Staunton is also a very central point,

FROM CHARLOTTESVILLE TO STAUNTON, VA.—THE SHENANDOAH VALLEY—LEXINGTON—THE GRAVES OF GENERAL LEE AND "STONEWALL" JACKSON—FROM GOSHEN TO "WHITE SULPHUR SPRINGS."

THE route from Charlottesville to Staunton, through Albemarle and Augusta counties, passes some of the finest farming-land in the Piedmont section. In summer, one sees fields clad in the green of the tobacco leaf, or in the luxuriant clover, timothy, blue, orchard, and herds' grasses. The fruits flourish in perfection; the pippin, the pear and the grape attain unusual size, and yet have



Piedmont, from the Blue Ridge.

delicate flavor. Looking out from the train as it begins to scale the base of the Blue Ridge, one gazes down into fertile valleys, with little streams flowing through them; upon expanses of meadow; and on lustrous vineyards clothing the hills.

The Chesapeake and Ohio railroad traverses the Blue Ridge at a point no less rich in mountain scenery than that section near the Peaks of Otter through which the Atlantic, Mississippi and Ohio road runs; but it slips under the great ridges, instead of winding among them. The Blue Ridge tunnel, seven-eighths of a mile long, was built by Virginia, under the supervision of her State Engineer, Colonel Claude Crozet, an old soldier of Napoleon the Great. This persevering engineer worked seven years at the tunnel before he saw light through it.

Coming out from the "great bore," the traveler describes the Shenandoah valley, the pride of Virginia, outspread in its loveliness before him. As far as he can see, his gaze rests upon highly-cultivated farms and noble woodlands.

"This valley," to quote the words of Major Hotchkiss, of Staunton, author of the "Resources of Virginia," "forms the north-eastern third of the great val-



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Title: **The great South: a record of journeys in Louisiana, Texas, the Indian Territory, Missouri, Arkansas, Mississippi, Alabama, Georgia, Florida, South Carolina, North Carolina, Kentucky, Tennessee, Virginia, West Virginia, and Maryland. By Edward King. Profusely illustrated from original sketches by J. Wells Champney.**

Publication info: **Hartford, Conn., American publishing company, 1875.**

Description: **802, iv p. illus., maps, plate. 26 cm.**

Note: **Clark, New South, v. 1, no. 120.**

Subject: **Southern States--Description and travel.**

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*p. 636 - scan on a tobacco plantation*



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Call number: F215 .K52 1875

Author: King, Edward, 1848-1896.

Title: The great South: a record of journeys in Louisiana, Texas, the Indian Territory, Missouri, Arkansas, Mississippi, Alabama, Georgia, Florida, South Carolina, North Carolina, Kentucky, Tennessee, Virginia, West Virginia, and Maryland. By Edward King. Profusely illustrated from original sketches by J. Wells Champney.

Publication info: Hartford, Conn., American publishing company, 1875.

Description: 802, iv p. illus., maps, plate. 26 cm.

Note: Clark, New South, v. 1, no. 120.

Subject: Southern States--Description and travel.

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Call number: HT1322 .K54 1999

Author: Klein, Herbert S.

Title: The Atlantic slave trade / Herbert S. Klein.

Publication info: Cambridge ; a ew York : Cambridge University Press, 1999.

ISBN: 0521460204 (hardcover)

ISBN: 0521465885 (pbk.)

Description: xxi, 234 p. : ill., maps ; 23 cm.

Note: Includes bibliographical references (p. 213-224) and index.

Subject: Slave trade--Africa.

Subject: Slave trade--Europe.

Subject: Slave trade--America.

Series: New approaches to the Americas

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*illustrations were ship diagrams, charts*

*bibliographic essay*



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Call number: HT1076 .K55 1971

Author: Klein, Herbert S.

Title: Slavery in the Americas : a comparative study of Virginia and Cuba / by Herbert S. Klein.

Publication info: Chicago : Quadrangle Books, 1971, c1967.

Description: xi, 270 p. ; 22 cm.

Note: Bibliographical footnotes.

Subject: Slavery--Cuba.

Subject: Slavery--Virginia.

Related name: Institute of Race Relations.

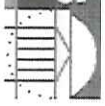
Series: Quadrangle paperbacks

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Call number: F1783 .K55

Author: Knight, Franklin W.

Title: Slave society in Cuba during the nineteenth century [by] Franklin W. Knight.

Publication info: Madison, University of Wisconsin Press, 1970.

ISBN: 299057909

Description: xxi, 228 p. maps. 24 cm.

Note: Bibliography: p. 204-220.

Subject: Slavery--Cuba.

Subject: Cuba--History--1810-1899.

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Call number: AP4 .K7

Title: Knight's penny magazine

Publication info: London, Knight and Co.

Dates/vols published: v. 1-9, Mar. 31, 1832-Dec. 31, 1840; v. 10-14 (new ser. [v. 1-5]) Jan. 2, 1841-Dec. 27, 1845; [v. 15-16 (3d ser.) v. 1-2) 1846.

Other title: Penny magazine of the Society for the diffusion of useful knowledge 1832-45

Related name: Society for the Diffusion of Useful Knowledge (Great Britain)

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Location: ALD-STKS --

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Library has: v.5,7 (1836,1838)

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Vol. 1 1832

Illustration not present about slavery & emigration.

P. 25 "Sugar"

an illustration of a black man feeding to a sugar crop - depicted location unclear

P. 281

"Catching Turkeys on the Coast of Cuba" - believe one of the workers is of African descent  
Possibly shows Black, but unclear -  
Articles on turtle catching - NO image

Vol. 2 1833

No illustrations

Vol. 3 1834

268 "The Mamee-Tree" Tree in the West Indies - believe person harvesting fruit is of African descent - NO USA

269 "Pimento or Allspice-Tree" ↑

Vol. 5 1836

"A Jamaican Sugar Farm" P. 318 - image not informative - too dark - NO USA  
Article on West Indian sugar

Vol. 7 1838

p. 121 "Trinidad Laventure", in the costume of the Commander of the Black Army of Hayti"

Book of Anna  
one taken from  
Rainsford's book -  
p. 124 "Temple erected by the Black Republic of Hayti, to  
commemorate their Emancipation"

first article, pp 121-128



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**Place of publication:** New York

**Publisher:** Harper and Brothers

**Year:** 1888

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OCLC Accession No.: ocm2050605  
 LC call number: G570 .K73  
 Dewey class number: Y916.7

Author: Knox, Thomas Wallace, 1835-1896.

Title: The boy travellers on the Congo; adventures of two youths in a journey with Henry M. Stanley "Through the dark continent,"

Publication info: New York, Harper & Brothers, 1888.  
 Physical description: 463 p. col. front., illus. (incl. ports.) 24 cm.

General note: Maps on lining-papers.

General note: Condensed from Stanley's "Through the dark continent."

General note: Imperfect: p. 463 missing.

Subject: Congo River.

Subject: Africa, Central Description and travel.

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Record 39

OCLC Accession No.: ocm9206898

Author: Knox, Thomas Wallace, 1835-1896.

Title: The boy travellers on the Congo; adventures of two youths in a journey with Henry M. Stanley "Through the dark continent,"

Publication info: New York, Harper & Brothers [1887]

Physical description: 1 p. ¾., 463 p. col. front., illus. (incl. ports.) 24 cm.

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Subject: Congo River.

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Author: Knox, Thomas Wallace, 1835-1896.

Title: Boy travellers on the Congo; adventures of two youths in a journey with H.M. Stanley "through the dark continent."

Physical description: New York, Harper, c1887.  
463 p. illus.

Subject: Congo.

Subject: Africa Description and travel.

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OCLC Accession No.: ocm5469147

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Author: Knox, Thomas Wallace, 1835-1896.

Title: The boy travellers on the Congo : adventures of two youths in a journey with Henry M. Stanley "Through the dark continent" /

Publication info: London : Sampson Low, Marston, Searle, & Rivington, 1888.

Physical description: xii, 355 p. : ill. ; 22 cm.

Subject: Congo River.

Subject: Africa, Central Description and travel.

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Thanks W. Knox, The Boy Travellers on  
The Congo (New York, 1888)

11189

P R E F A C E .

A S indicated on the title page, "The Boy Travellers on the Congo" is condensed from that remarkable narrative, "Through the Dark Continent," by one of the most famous explorers that the century has produced. The origin of the present volume is sufficiently explained in the following letter :

"EVERETT HOUSE, NEW YORK, December 1, 1886.

"MY DEAR COLONEL KNOX,—It is a gift to be able to write to interest boys, and no one who has read your several volumes in the 'Boy Traveller' series can doubt that you possess this gift to an eminent degree. While reading those interesting and valuable books of yours, I have regretted that they were not issued in the time of my own youth, so that I might have enjoyed as a boy the treat of their perusal. Now, the Harpers desire a condensation of my two volumes, 'Through the Dark Continent,' to be made for young folks, but I have neither the time, nor the experience in juvenile writing, for performing the work. I suggest that you shall produce a volume for your series of 'Boy Travellers,' and assure you that it would delight me greatly to have you take your boys, who have followed you through so many lands, on the journey that I made from Zanzibar to the mouth of the Congo.

"There is too much in my work in its present form for their mental digestion; but, narrated in that chaste and forcible style which has proved so entertaining to them, they would certainly find the journey through Africa of exceeding interest when made in your company. By all means take Frank and Fred to the wilds of Africa; let them sail the equatorial lakes, travel through Uganda, Uthoro, and other countries ruled by dark-skinned monarchs, descend the magnificent and perilous Congo, see the strange tribes and people of that wonderful land, and repeat the adventures and discoveries that made my journey so eventful. You have my full permission, my dear friend, to use the material in any way you deem proper in adapting it to the requirements of the 'Boy Travellers.'

"Sincerely yours, as always,

HENRY M. STANLEY.

"To COLONEL THOS. W. KNOX."

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K73



The preparation of this book has been a double pleasure—first, to comply with the wishes of an old friend, and secondly, to carry the boys and girls of the present day to the wonderful region that, until very recently, was practically unknown. I have the fullest confidence that they will greatly enjoy the journey across equatorial Africa from the eastern to the western sea, and eagerly peruse every line of Mr. Stanley's narrative of discovery and adventure.

The portrait of Mr. Stanley is from a photograph taken early in 1886. The maps on the inside of the covers were specially drawn for this work, and the publishers, with their customary liberality, have allowed the use of wood-cuts selected from several volumes of African travel and exploration, in addition to those which originally appeared in "Through the Dark Continent."

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NEW YORK, *May*, 1887.

T. W. K.

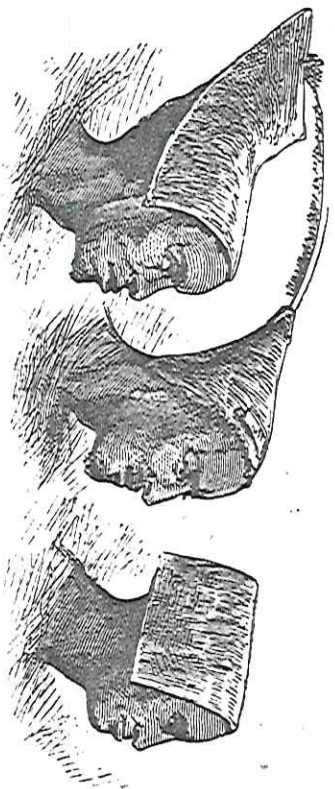




SLAVE OFFERED IN THE MARKET.

island opposite, eight hundred yards distant, taking soundings as we went. The soundings showed a mean depth of eighteen feet nine inches.

“The easternmost island in mid-river is about one hundred yards across at its widest part, and between it and another island is a distance of from two hundred and fifty to three hundred yards. From the second island to the low shore opposite Nyangwé is about two hundred and fifty yards, and these channels have a slightly swifter flow than the main river. The mean depth of the central channel was twelve and a half feet, the westernmost eleven feet, and the entire width of clear water flow was about thirteen hundred yards. During the months of April, May, and June, and the early part of July, the Lualaba is full, and overspreads the low

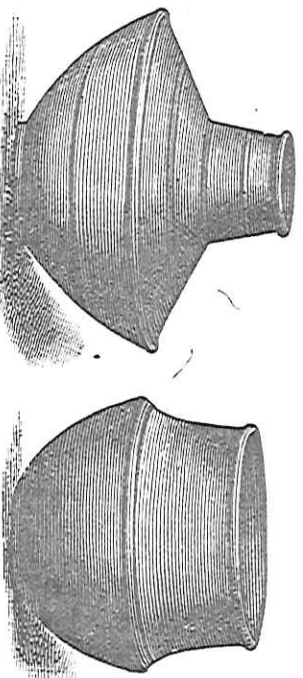


NYANGWÉ HEADS.



lands westward for nearly a mile and a half. The Luabala then may be said to be from four thousand to five thousand yards wide opposite Nyangwé.

“The Arabs, wherever they settle throughout Africa, endeavor to introduce the seeds of the vegetables and fruit-trees which grow in their beloved island of Zanzibar. At Uyanyanembe, therefore, they have planted papaws, sweet limes, mangoes, lemons, custard-apples, pomegranates, and have sown wheat and rice in abundance. At Ujiji, also, they have papaws, sweet limes, pomegranates, lemons, wheat, rice, and onions. At Nyangwé their fruit consists of pine-apples, papaws, and pomegranates. They have succeeded admirably in their rice, both at Nyangwé, Kasongo’s, and Mwana Mambwa’s.



NYANGWÉ POTTERY.

“The Wagenya, as the Arabs call them, or Wenyra—pronounced Wainya—as they style themselves, are a remarkable tribe of fishers, who inhabit both banks of the Luabala, from the confluence of the Kamalondo, on the left bank, down to the sixth cataract of the Stanley Falls, and on the right bank, from the confluence of the Luama down to Ubwiré, or Usongora Meno.

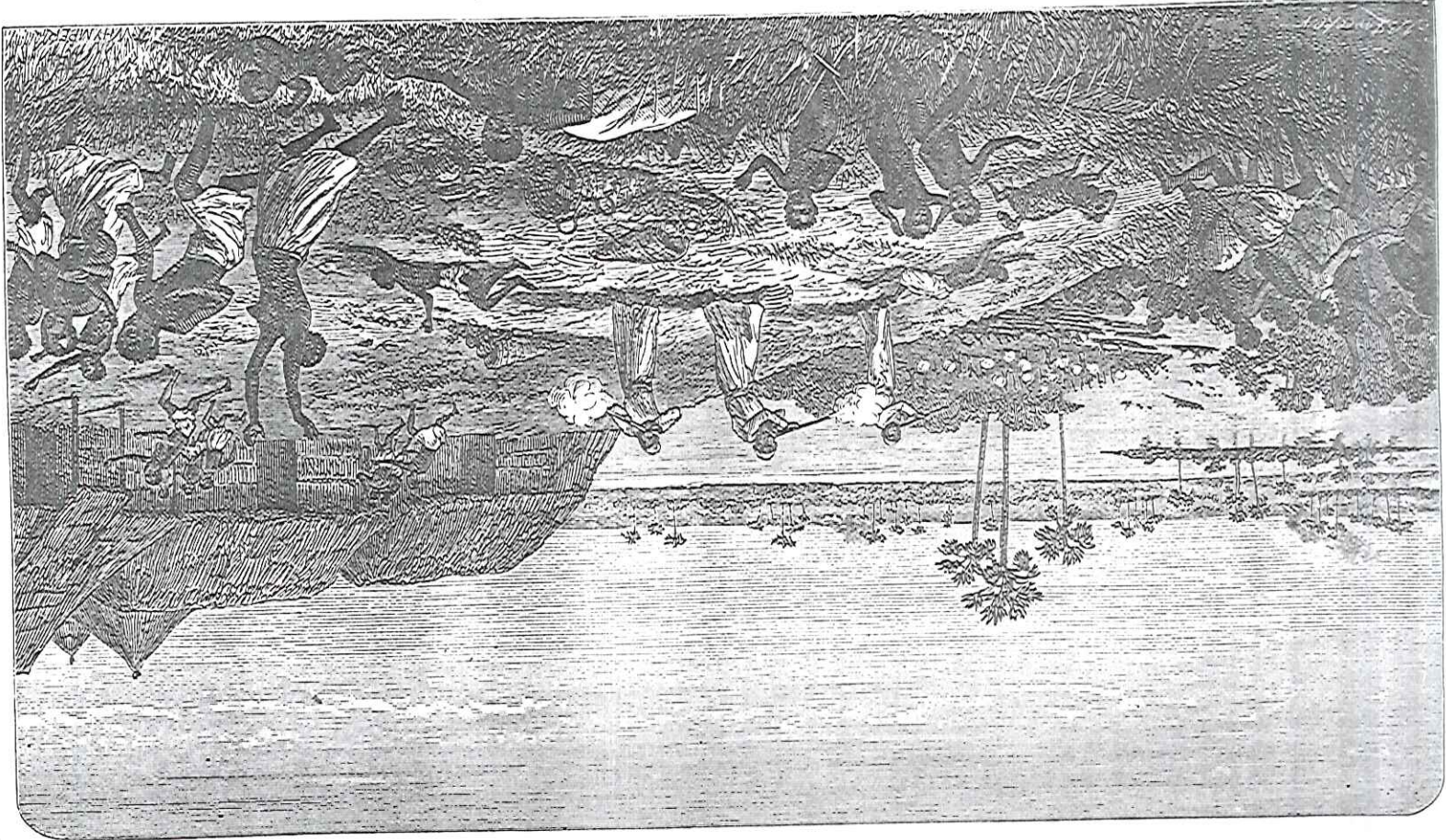
“The Wenyra were the aborigines of Nyangwé, when the advanced party of Muini Dugumbi appeared on the scene—precursors of ruin, terror, and depopulation, to the inhabitants of seven hundred square miles of Manyema. Considering that the fertile open tract of country between the Luama and Nyangwé was exceedingly populous, as the ruins of scores of villages testify, sixty inhabitants to the square mile would not be too great a proportion. The river border, then, of Manyema, from the Luama to Nyangwé, may be said to have had a population of forty-two thousand souls, of which there remain probably only twenty thousand. The others have been deported, or massacred, or have fled to the islands or emigrated down the river.

“Tippu-Tib arrived at Nyangwé on the 2d of November, with a much larger force than I anticipated, for he had nearly seven hundred people with him. However, he explained that he was about to send some three hundred of them to a country called Tata, which lies to the east of Usongora Meno.

“On the 4th of November the members of the expedition were mustered, and we ascertained that they numbered one hundred and fifty-four, and that we possessed the following arms: Sniders, 29; percussion-lock muskets, 32; Winchesters, 2; double-barrelled guns, 2; revolvers, 10; axes, 68. Out of this number of sixty-four guns only forty were borne by trustworthy men; the others were mere pagazis, who would prefer becoming slaves to fighting for their freedom and lives.



MUINI DUJAKBI'S FOLLOWERS ATTACKING NYANGWE.



~~10-01~~  
Kmt-01



The missiles fired into us were jagged pieces of iron and copper ore precisely similar to those which the Ashantees employed. After this murderous outrage there was no effort made to secure peace. The shields were lifted, and proved capital defences against the hail of slugs. Boat, shields, and canoes were pitted, but only a few shields were perforated.

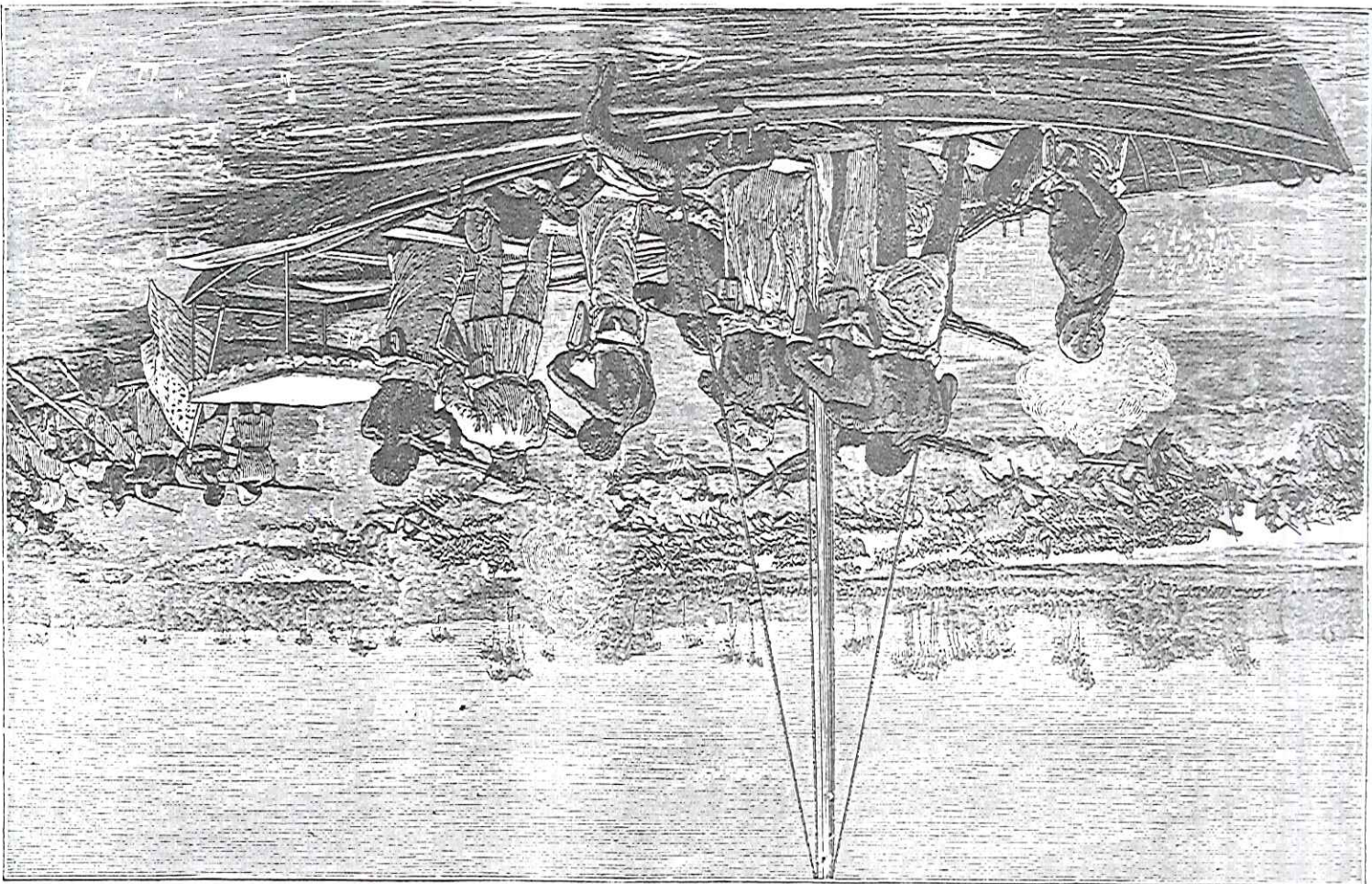
“The conflict began in earnest, and lasted so long that ammunition had to be redistributed. We perceived that, as the conflict continued, every village sent out its quota. About two o'clock a canoe advanced with a swaggering air, its crew evidently intoxicated, and fired at us when within thirty yards. The boat instantly swept down to it and captured it, but the crew sprang into the river, and, being capital swimmers, were saved by a timely arrival of their friends. At three o'clock I counted sixty-three opposed to us. Some of the Bangala distinguished themselves by an audacity and courage that, for our own sakes, I was glad to see was not general. Especially one young chief, distinguished by his head-dress of white goat-skin and a short mantle of the same material, and wreaths of thick brass wire on neck, arms, and legs, sufficient, indeed, to have protected those parts from slugs, and proving him to be a man of consequence. His canoe-mates were ten in number; and his steersman, by his adroitness and dexterity, managed the canoe so well that, after he and his mates had fired their guns, he instantly presented its prow and only a thin line of upright figures to our aim. Each time he dashed up to deliver his fire all the canoes of his countrymen seemed stimulated by his example to emulate him. And, allowing five guns on an average to each of the sixty-three canoes, there were three hundred and fifteen muskets opposed to our forty-four. Their mistake was in supposing their slugs to have the same penetrative effect and long range as our missiles had. Only a few of the boldest approached, after they had experienced our fire, within a hundred yards. The young chief already mentioned frequently charged to within fifty yards, and delivered a smashing charge of missiles, almost all of which were either too low or too high. Finally Manwa Sera wounded him with a Snider bullet in the thigh. The brave fellow coolly, and in presence of us all, took a piece of cloth and deliberately banded it, and then calmly retreated towards shore. The action was so noble and graceful that orders were given to let him withdraw unmolested. After his departure the firing became desultory, and at 5.30 P.M. our antagonists retired, leaving us to attend to our wounded, and to give three hearty cheers at our success. This was our thirty-first fight on the terrible river—the last but one—and certainly the most determined conflict that we had endured.

“The Bangala may be said to be the Ashantees of the Livingstone River, though their country has comparatively but a small populated river front. Their villages cover—at intervals of a mile or half a mile—a line of ten miles. Their trade with Ikengo and Irebu down the river all the ivory they have purchased from U'poto, Gunji, Mpisa, Ukeré, Rubunga, Urangi, Mpakiwana, and Marungja. I observed soon after the fight began that many canoes emerged out of a river coming from a northerly direction. For a long period the river of Bangala has appeared on West African maps as the Bancaro River. The word Bangala, which may be pronounced Bangara, Bankara, or Bankaro, signifies the people of Mangala or Mangara, Mankara or Mankaro. I have simply adopted the more popular term.

“We continued our journey on this eventful day until an hour after sunset,



THE ATTACK OF THE SIXTY-THREE CANOES OF THE PRAVICAL BANGALA.



BATTLE WITH THE BANGALA.

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visit



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Ms. A. 9. 2. 1. 118

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# Black Sailors Making Selves

W. Jeffrey Bolster

Ms. A. 9. 2. 1. 118

188x  
1882

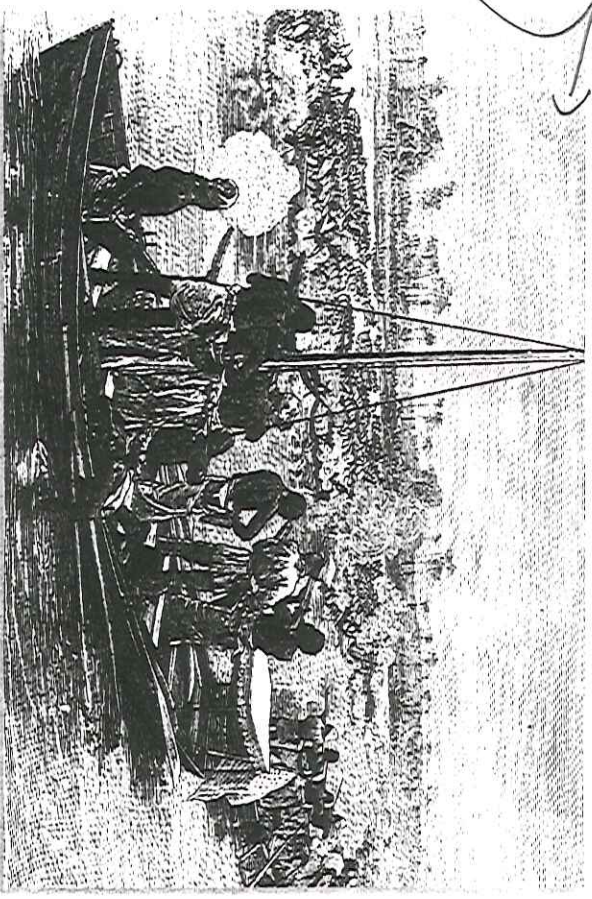
Opposite:  
"Ned." A black sailor.  
(Harper's New Monthly Magazine.)

Miss leading Captain

Many Africans were skilled boatmen, fishermen, and boatbuilders. This picture shows two groups of Africans in war canoes. (In *Boy Travellers on the Congo*, New York, 1888. Harvard College Library.)

Ms. A. 9. 2. 1. 118

Don't know to  
retain



In our collective consciousness, an image of manacled Africans crammed together aboard slave ships has triumphed as the association of African Americans with the sea. It reinforces whites' belief that blacks were acted on, rather than acting; that blacks aboard ship sailed as commodities rather than as seamen. Yet until the Civil War, black sailors were central to African Americans' collective self, economic survival, and freedom struggle—indeed central to the very creation of black America.



"Evidently that is peculiar of Africans more than of any other people," the youth replied, "since all explorers tell the same story. You remember how it was with Mr. Stanley, both when he left Zanzibar and later when he started from Ujiji and Nyangwé. In the first place many scoundrelly fellows enlist solely to get the advance pay and not with any intention of keeping their agreement. Then, secondly, all sorts of wild stories are told by the natives of the towns and villages through which a caravan passes, or where it stops for a day or two, so that the fears of the ignorant men are wrought upon. In Mr. Thomson's case the people at Mombasa and Frere Town filled the heads of his porters with the most horrible stories of the cruelties of the inhabitants of Masai Land, and said they were going to certain death. This alarmed them very greatly, and even a white man would have had good reason to hesitate. It is a fact that most of the Arab caravans that had ventured into the interior for the ten years previous to this expedition had met with disaster; all of them had lost men or been robbed of at least a portion of their goods, and one caravan lost no less than one hundred men, or one third its entire strength.

"Mr. Thomson found that the Masai warriors came quite near the coast in their marauding expeditions, and several of the Wa-kamba villages in the region back of Frere Town had been plundered. The Wa-kamba people have large herds of cattle, goats, and sheep; they drive these herds into zeribas or stockades, at night, to prevent their capture, in raids by the Masai. The stories of these raids continued to alarm Mr. Thomson's porters, and, in spite of all his watchfulness, two of his men managed to get away. The attempts at desertion were effectually stopped by the circulation of a report that the Masai had occupied the road in the rear, so that all stragglers and deserters would meet certain death. From that time forward the men were kept in their places through fear of being massacred, if once out of protection of the fighting-men of the expedition."

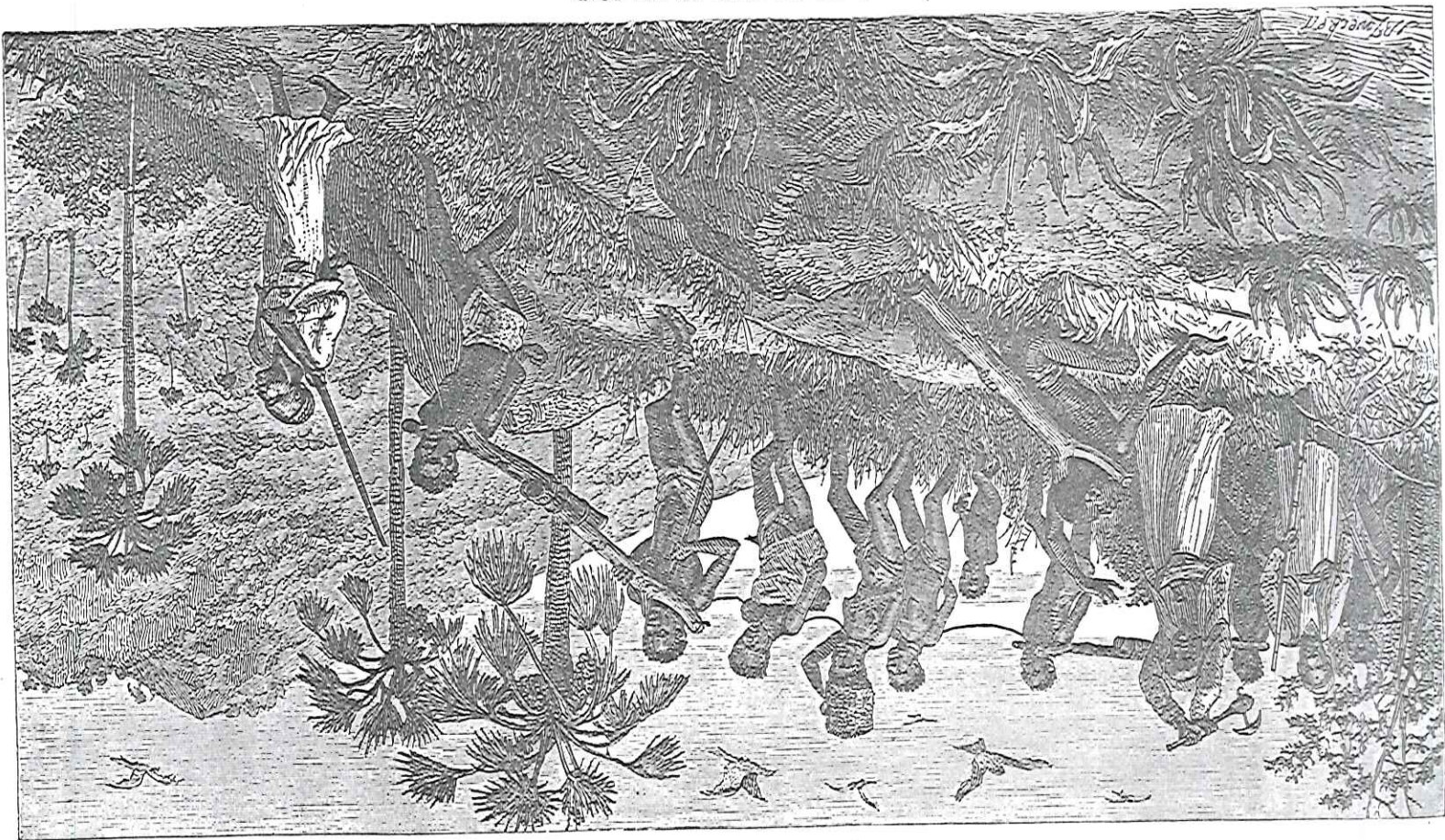
Frank paused a few moments, and gave Fred an opportunity for another question.

"You remarked," said Fred, "that the early explorers of the country in the direction of Mount Kilimanjaro met with little opposition, Rebmann being accompanied by only eight porters and weaponed with an umbrella. How does it happen that later travellers have found the country so much more difficult of access?"

"I forgot to explain that part of it," was the reply. "When Rebmann and Krapf made their journeys the Arabs had not penetrated the



SLAVY CARRIANS ON THE ROAD.



Cd 14



country with their slave-hunting expeditions, and consequently the people had not been called to practise the art of war. In the last thirty years the Arabs have pushed far into the interior of Masai Land, just as they have pushed beyond Lake Tanganika and down the valley of the Congo. They have made war upon the natives, burning their villages, devastating their fields, killing those who opposed them and carrying their captives into slavery. The terrible scenes described by Dr. Livingstone, in the accounts of his work and travels, have been repeated over and over again in the region which has Mombasa for its seaport, and thousands of slaves have been shipped from that place to points where they could find a market. The English cruisers along the coast keep a sharp watch for the Arab slave-shows, and when any slaves are liberated they are taken to Frere Town, as you already know."

"The Arabs set the various tribes to warring against each other," said the Doctor, who had been a listener to the colloquy between the youths, "and were always ready to buy prisoners no matter from which side they were taken. It was estimated that for every slave that reached a market, at least four persons were killed or perished in one way or another. Many were killed in the attacks upon the villages, many of those who escaped captivity perished of hunger in the forest or deserts where they fled for refuge, and of those carried away as slaves, not half ever reached the coast. They died on the road, of hunger or fatigue, or were killed by their owners in consequence of their inability to travel."

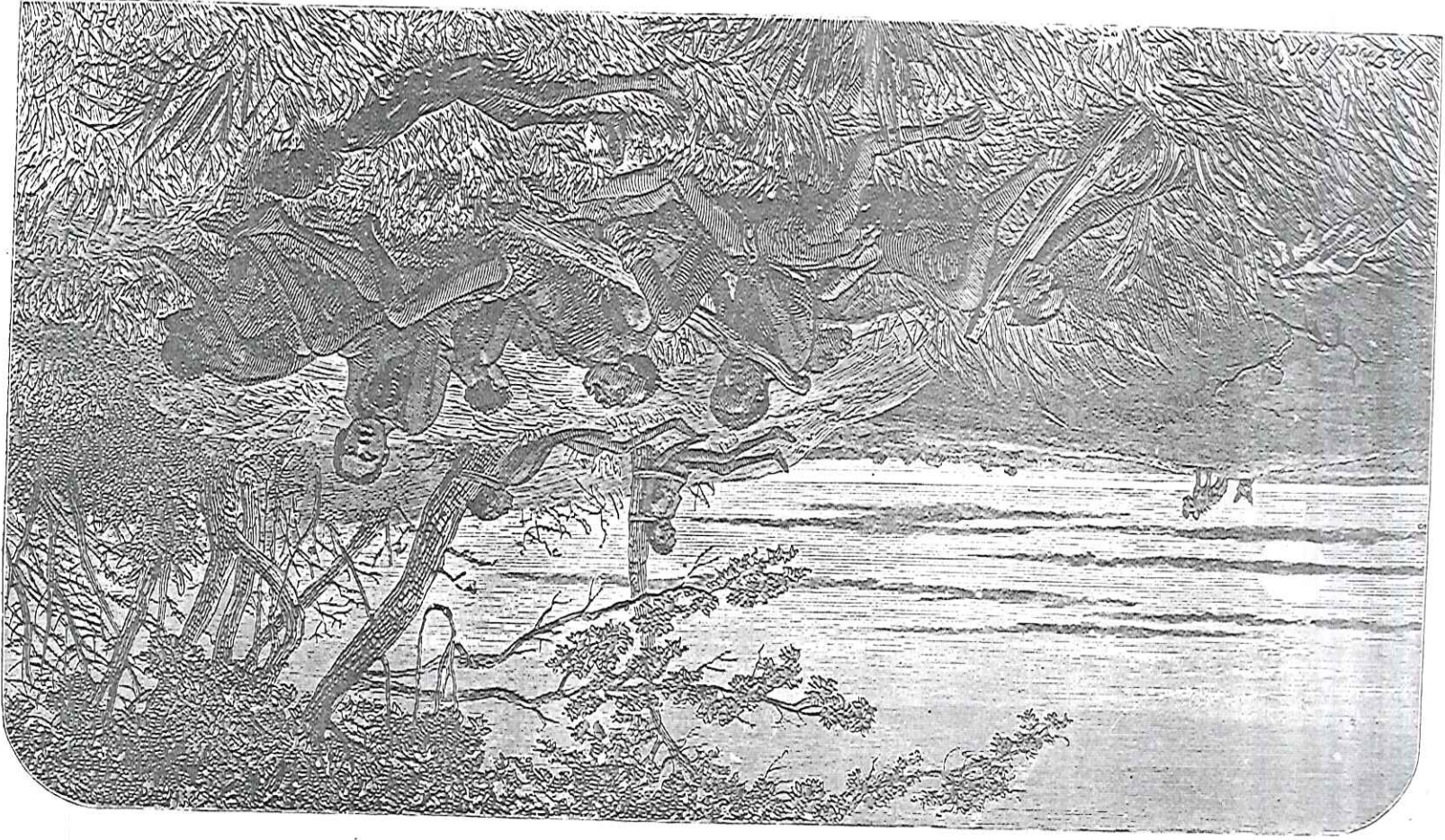
"Did the Arabs sometimes leave the weak and sickly ones by the roadside, when they were unable to keep up with the caravans, or did they always kill them?" Fred inquired.

"Sometimes they left them to die or recover, as best they might, and Dr. Livingstone tells how he saw groups of dying people with slave-yokes about their necks, near the road where he travelled. Some of the slave-traders were tender-hearted enough not to take life wantonly, but this was not always the case. Those who looked upon the dreadful traffic purely in the light of business made it a rule to kill every slave who could not keep up with the caravan. They did so not from any special delight in the killing, but because it spurred the survivors on to endure the hardships of the march, and never to yield as long as there was power to drag one foot before the other. Sometimes they tied the unfortunate, ones to trees and left them to perish; Dr. Livingstone came frequently upon instances of this barbarity of the Arab slave-dealers."

"The people had thus a double incentive to learn how to make war,"



SLAVES LEFT TO DIE.



ABANDONED.

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*Slaves Left to Die* is a woodcut illustration from the book, *The Boy Travellers on the Congo*, published in 1888. Accompanying the illustration is a description of why slave owners killed captives while travelling...

"Sometimes they left them to die or recover, as best they might, and Dr. Livingstone tells how he saw groups of dying people with slave yokes around their necks, near the road where he travelled. Some of the slave-traders were tender-hearted enough not to take life wantonly, but this was not always the case. Those who looked upon the dreadful traffic purely in the light of business made it a rule to kill every slave who could not keep up with the caravan. They did so not from any special delight in the killing, but because it spurred the survivors on to endure the hardships of the march, and never to yield as long as there was power to drag one foot before the other."  
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THE BOY TRAVELLERS ON

# THE CONGO

ADVENTURES OF TWO YOUTHS IN A JOURNEY WITH

HENRY M. STANLEY

"THROUGH THE DARK CONTINENT"

By THOMAS W. KNOX

AUTHOR OF

"THE BOY TRAVELLERS IN THE FAR EAST" "IN SOUTH AMERICA" AND "IN RUSSIA"  
"THE YOUNG NIMRODS" "THE VOYAGE OF THE 'VIVIAN'" ETC.

Illustrated

NEW YORK

HARPER & BROTHERS, FRANKLIN SQUARE

1888



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"To COLONEL THOS. W. KNOX."

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CHAPTER V

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1871, in Fiji and Urundi. One of Ahed's house; on the next day I was on the third at the confluence in turn. He and purchasable, from an ordi- nary to three thousand natives of Kunda banks, from the islands of the bay, or forest. Nearly all are clad in beautiful colored and very hard, copper and iron wire, and productions of Manycama. I went to the market:

Basket-work.  
Cassava bread.  
CASSAVA flour.  
Copper bracelets.  
Iron wire.  
Iron knobs.  
Hoes.  
Spears.  
Bows and arrows.  
Hatchets.  
Rattan-cane slaves.  
Stools.  
Crockery.  
Powdered camwood.  
Grass cloths.  
Grass mats.  
Fuel.  
Ivory.  
Slaves.

Nyangwé are very tolerably well clothed; it was with its noise and rattling their wares, the eager, quick look, the facial expressions of scorn there. I discovered, too, the surplus just the same inordinate ideas of New York shopkeepers. Perhaps they compensate for lack of language by frequent.

Our first boat was launched in the river, and we were off at 11 A. M., and rowed for an

*Choristia rhizophora* palm.

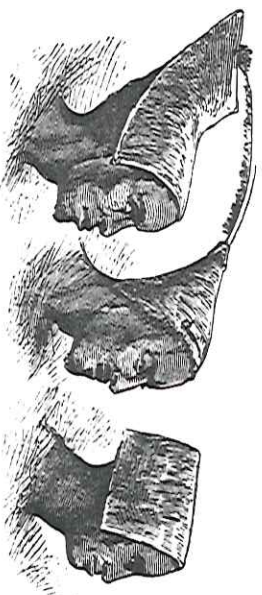


SLAVE OFFERED IN THE MARKET.

420  
Schoristia-~~rh~~

island opposite, eight hundred yards distant, taking soundings as we went. The soundings showed a mean depth of eighteen feet nine inches.

The easternmost island in mid-river is about one hundred yards across at its widest part, and between it and another island is a distance of from two hundred and fifty to three hundred yards. From the second island to the low shore opposite Nyangwé is about two hundred and fifty yards, and these channels have a slightly swifter flow than the main river. The mean depth of the central channel was twelve and a half feet, the westernmost eleven feet, and the entire width of clear water flow was about thirteen hundred yards. During the months of April, May, and June, and the early part of July, the Lualaba is full, and overspreads the low



NYANGWÉ HEADS.



ore than of any other people in the same story. You remember he left Zanzibar and went. In the first place the advance party and not the main body, secondly, all of the towns and villages were burnt to the ground, and the people were left upon the ruins. In Mr. Thomson's account of the cruelties of the inhabitants to certain death. This man would have had good reason to be angry with the Arab caravans that had been to this expedition and had been robbed of at least no less than one hundred

men came quite near the mouth of the Wakamba river and plundered. The Wakamba and sheep; they drive them to prevent their capture, and the caravans continued to alarm the watchfulness, two of his men were effectually killed. The Arab caravans had occupied the country and the people were kept in their places and the protection of the fight.

an opportunity for an expedition into the country. The little opposition, the rebels and the armed men have found the

reply. "When the rebels had not penetrated the



SLAVE CARAVANS ON THE ROAD.

*From Livingston's Journal  
see side 35*

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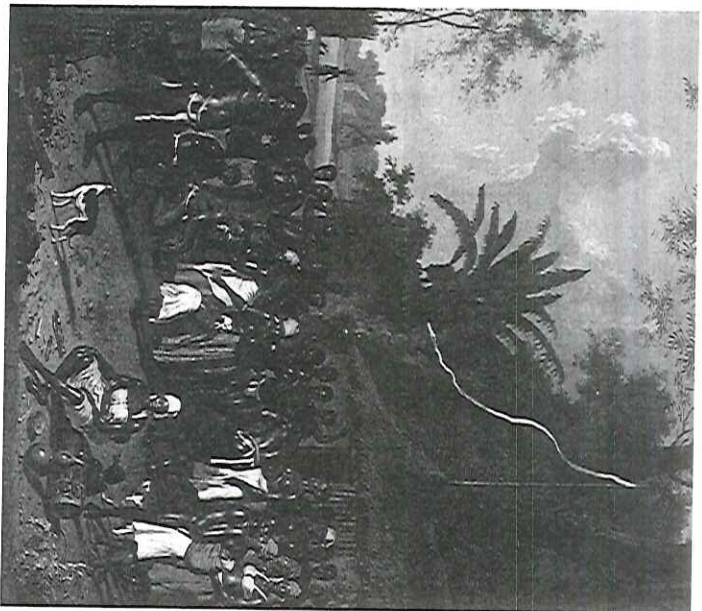
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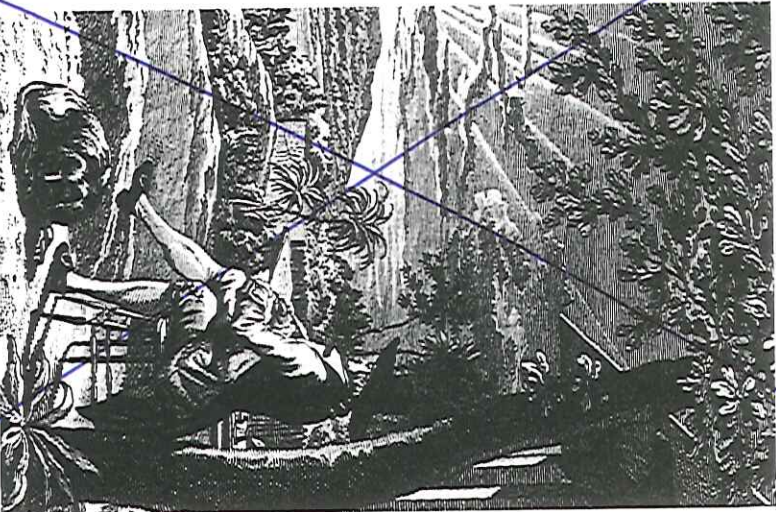
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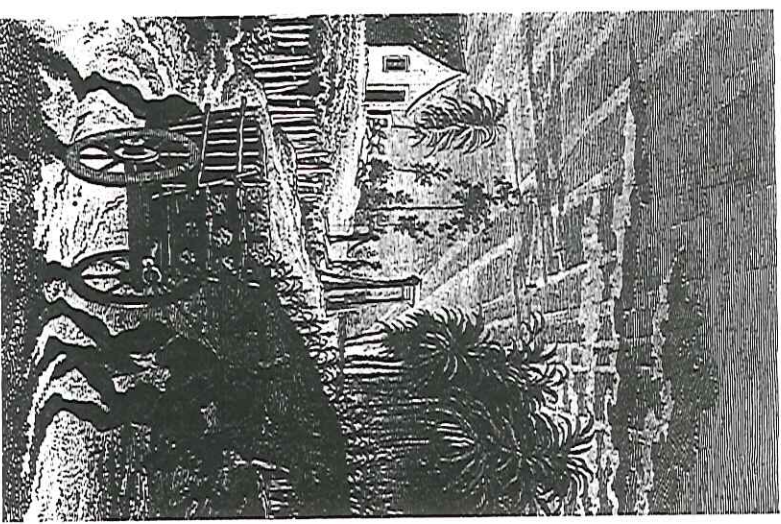


7. D. Valkenburg, *Slavendans*, 1707-1709; Olie op doek





32. R. Vinkeles, *Reinhardt ziet de slaven terug-  
komen van hun werk*, 1791-1792;  
Kopergravure



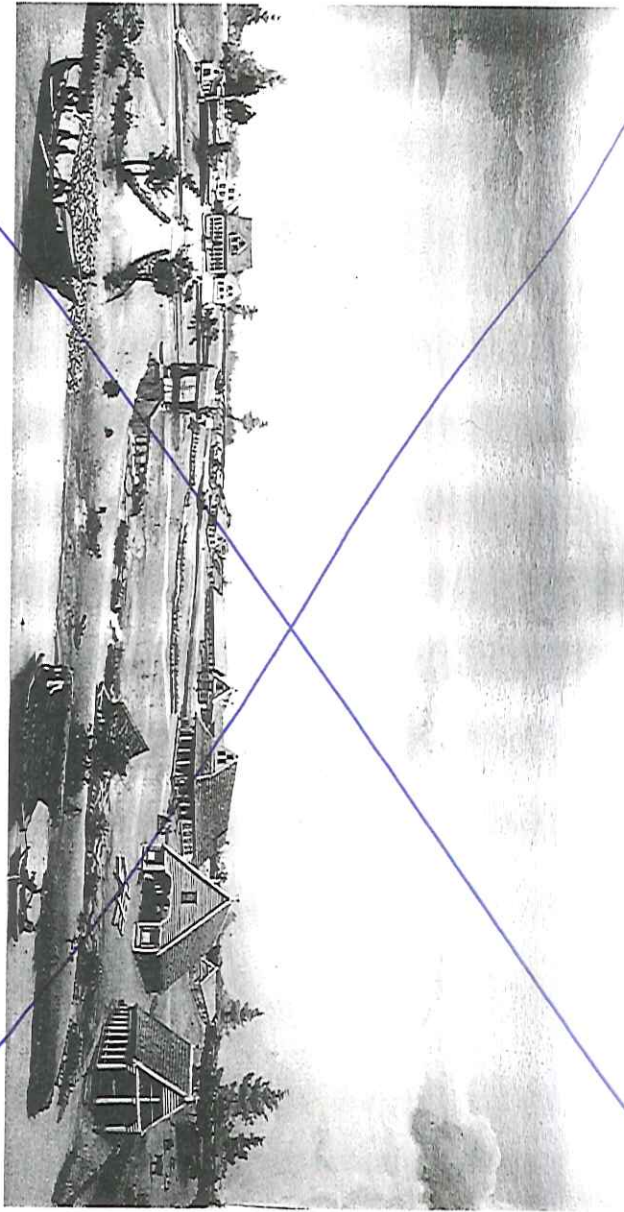
33. R. Vinkeles, *Slaven aan het werk bij een  
goede planter*, 1791-1792; Kopergravure

Post 1791-92

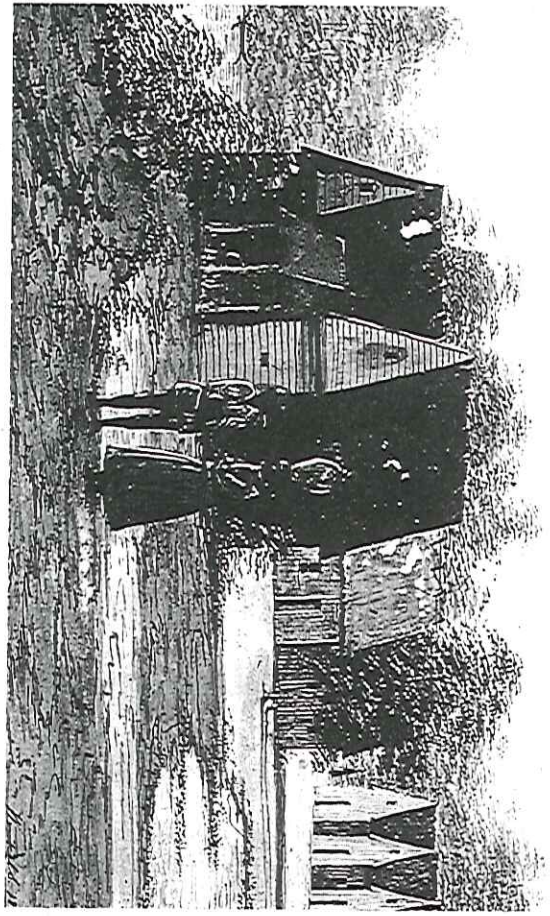








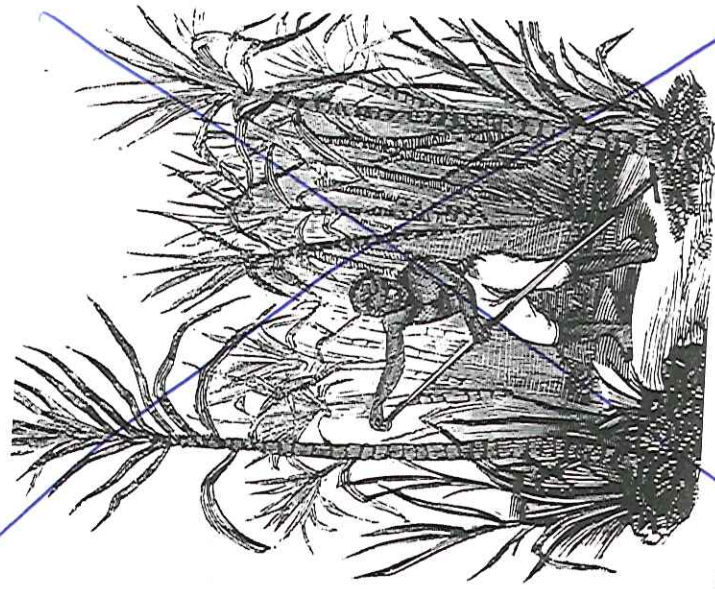
37. G. Schouten, *De plantage Wasserszorg*, ca. 1810-1820; Diorama



38. W.E.H. Winkels, *Een groep slaven woningen op plantage Dordrecht*, 1859; Waterverfkeening

Winkels



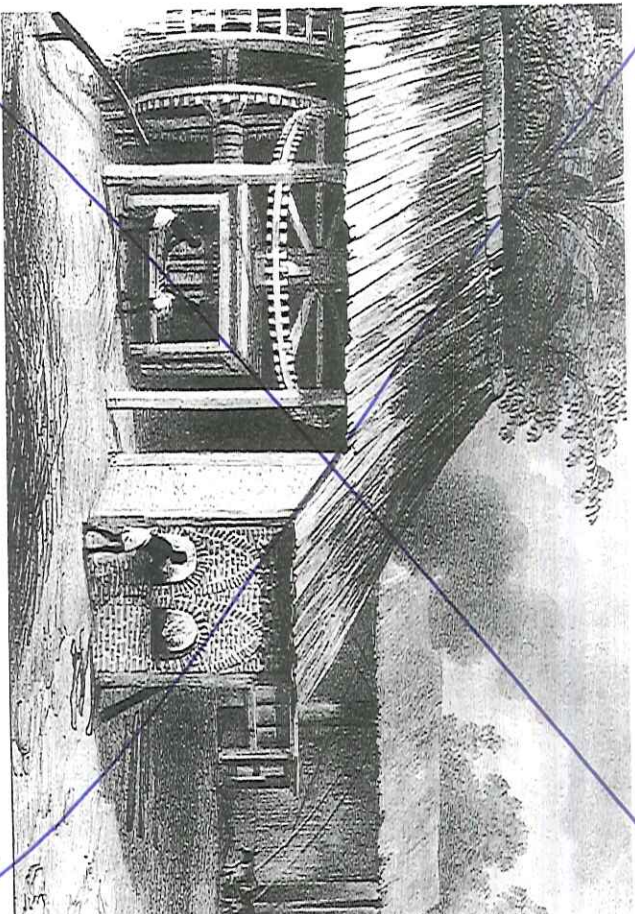


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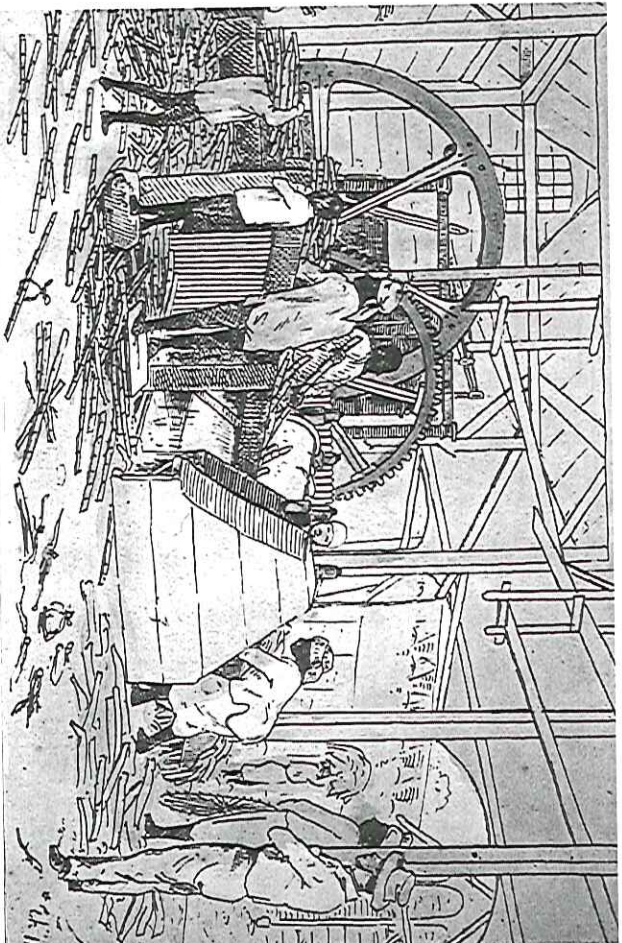


50. *Th. Bray, Kappen en vervoeren van suikerriet, 1850; Handgekleurde litho van Petit*



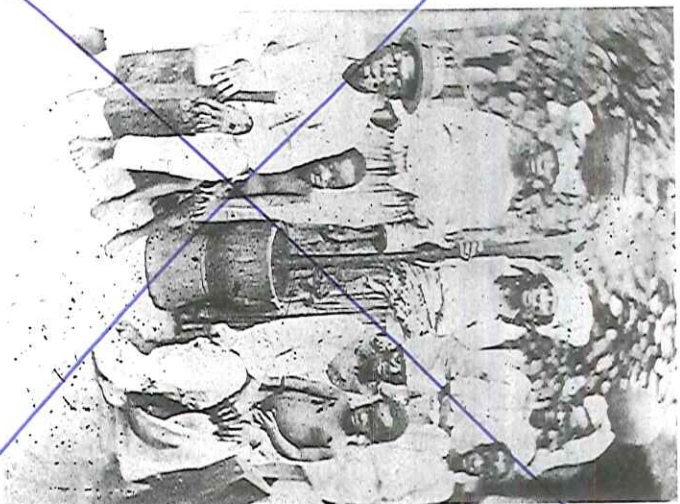


51. P.J. Benoit, *Suikermolens*, 1839; Litho van Madou

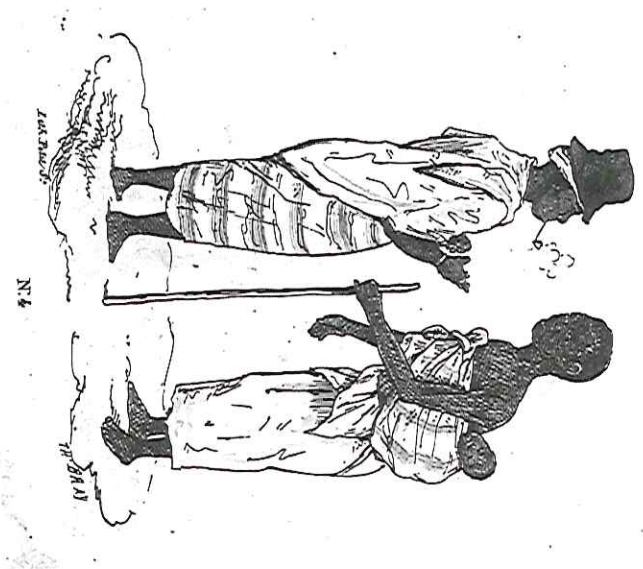


52. Th. Bray, *Suikerriet Malen*, 1850; Handgekleurde litho van Petit



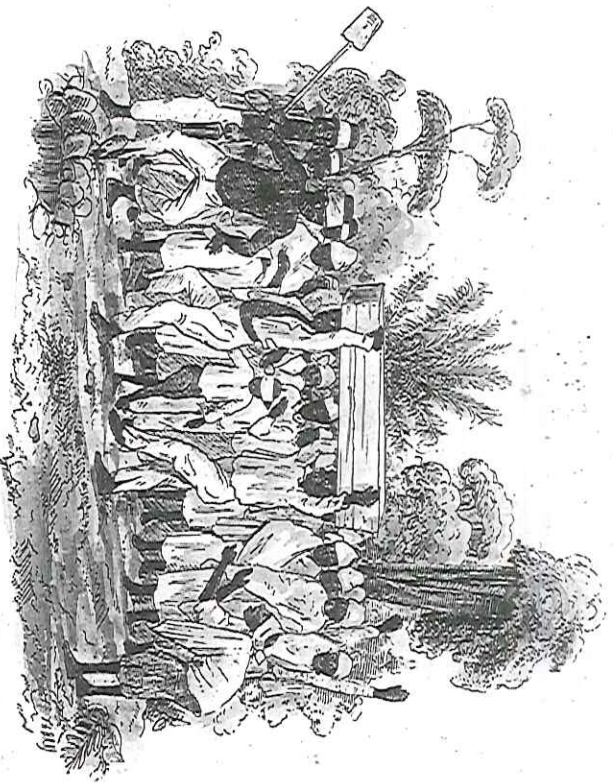


56. Anoniem, *Groepsportret van creolen*,  
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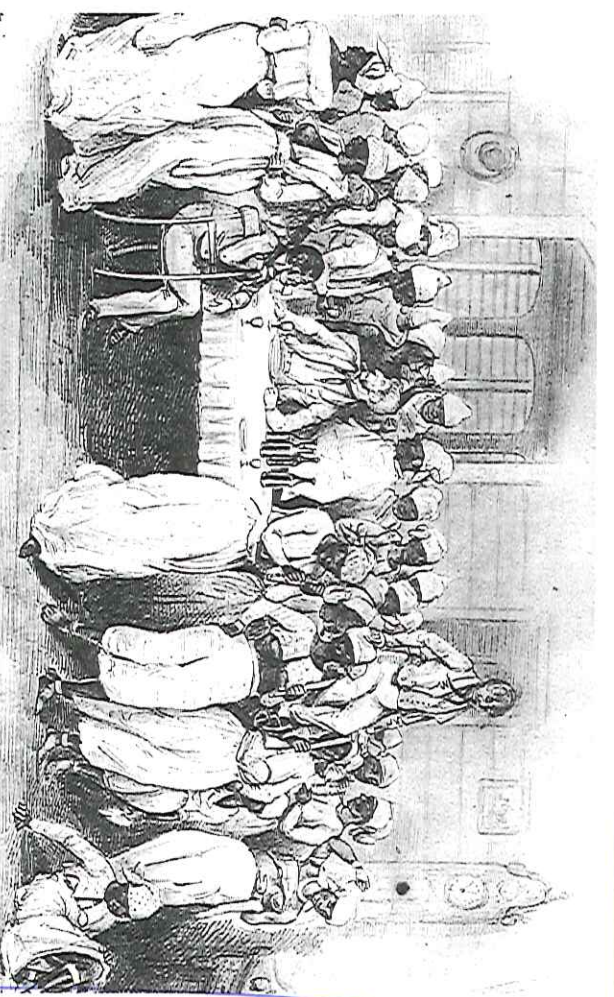


57. Th. Bray, *Veildmeid en kinder oppastier*  
(*Kreoolen mama*), 1850; Handgekleurde litho van  
Petit



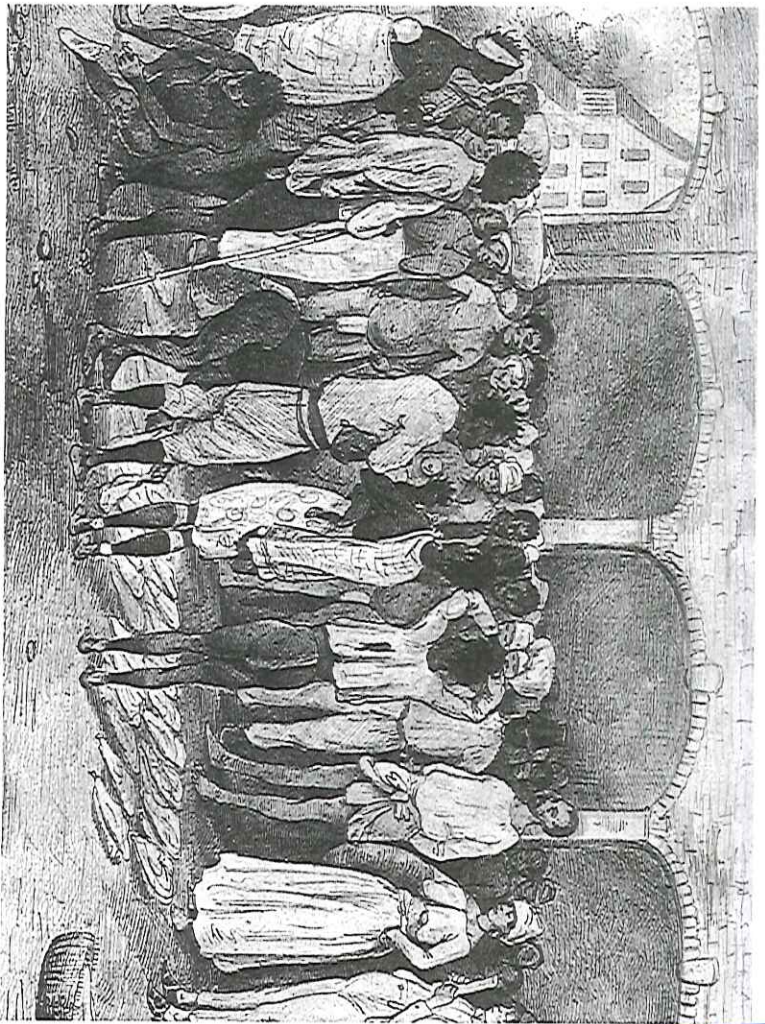


60. Th. Bray, *Heiden begriffenis op plantadje*, 1850. Handgekleurde litho van Petit



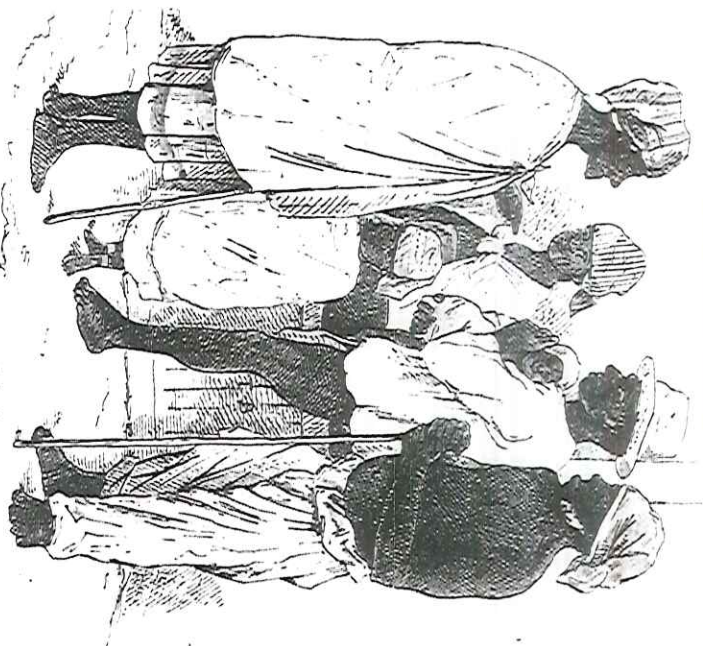
61. Th. Bray, *Le nouvel an à l'habitation*, 1-1-1844; Polloodlekening





96. Th. Bray, *Plantage Meerzorg Suriname*. Le partage du bakkeljauw, 1843; Portloodlekening





129. Th. Bray, *Neger familie*, 1850; Handgekleurde litho van Petit

Luk. Rey, Jr.

Calvin



130. Th. Bray, *Stad slavinnen*, 1850; Handgekleurde litho van Petit

Calvin







26. J.G. Stedman, *Female Quatroon slave of Surinam*, 1796. Kopergravure van F. Perry, 16,6x12,3 in Stedman 1988.
27. J.G. Stedman, *A Rebel Negroe arm'd and on his guard*, 1796. Stippelgravure van F. Bartolozzi, 17,8x12,1 in Stedman 1988.
28. Van der Grecht naar H. Cock, *Spietpartijen van het menselijk lichaam*, 1750. Gravure, afm. onbek. W. Cowper, *Anatomia Corporum Humanorum*, National Library of Medicine, Bethesda Md.
29. J.G. Stedman, *A Negroe hang'd alive by the ribs to a gallows*, 1796. Kopergravure van W. Blake, 16,6x12 in Stedman 1988.
30. J.G. Stedman, *The execution of breaking on the rack*, 1796. Kopergravure van W. Blake, 16,3x11,9 in Stedman 1988.
31. R. Vinkeles, ~~*Reinhart met twee slaven in het oerwoud bij omweer*, 1791-1792. Kopergravure, 13,5x8,3 in Post 1791-1792.~~
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34. R. Vinkeles, *Een gedienstige neger draagt Reinharts bagage*, 1796. Kopergravure, 13,5x8,3 in Post 1791-1792.
35. J.G. Stedman, *A Negroe female with a weight chain'd to her ankle*, 1796. Stippelgravure van F. Bartolozzi, 17,6x12,8 in Stedman 1988.
36. G. Schouten, *Present, Cojo en Mentor*, 1842. Lithografie, 11x10 in Teenstra 1842.
37. G. Schouten, *De plantage Visserzorg, ca. 1810-1820*. Diorama, afm. onbek. Amsterdam, Rijksmuseum Nederlands Scheepvaartmuseum (langdurig bruikleen van Tropenmuseum).
38. W.E.H. Winkels, *Een groep slavenswoningen op de plantage Dordrecht*, 1859. Waterverf, 25x16. Paramaribo, Surinaams Museum.
39. P.J. Benoit, *Slavenhutten*, 1839. Litho van J.B. Lauters, 21,1x19,5 in Benoit 1980.
40. Rembrandt, *Boerderij met omheining*, 1644. Eis met droge naald, 13 x15,8. Amsterdam, Rijksprentenkabinet.
41. P.J. Benoit, *Kleermaker*, 1839. Litho van J.B. Madou, 12,5x19 in Benoit 1980.
42. P.J. Benoit, *Drie slavinne*, 1839. Litho van J.B. Madou, 13x18,7 in Benoit 1980.
43. P.J. Benoit, *Slaventeest (de dau)*, 1839. Litho van J.B. Madou, 19x25,7 in Benoit 1980.
44. D. Vinckeboons, *Boerenkermis*, 1629. Paneel 40,5x67,5. Den Haag. Koninklijk Kabinet van Schilderijen Mauritshuis.
45. Th. Bray, *Orkest van een balsuorpartij (Negerdans)*, 1850. Handgekleurde litho van Petit, 30,5x22,5. *Surinaamsche schetsen en typen*. Leiden, Foto- en prentencollectie van het Koninklijk Instituut voor Taal-, Land- en Volkenkunde (Foto-archief KITLV nr.1191).
46. J.G. Stedman, *Group of Negroes as imported to be sold for slaves*, 1796. Gravure van W. Blake, 16,5x12 in Stedman 1988.
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48. *Schoffelende slaaf tussen suikerriet*, 1842. Gravure, 8,6x7 in Lans 1842.
49. ~~*Plantende slaaf*, 1840. Kopergravure van W.M. Crang, 15x12,5 in Sack 1840.~~
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51. P.J. Benoit, *Suikermolens*, 1839. Litho van Madou, 11,8x19,2 in Benoit 1980.
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53. Abraham van Strijf, *Lezende vrouw aan het venster*, ca. 1800. Paneel, 60x90. Dordrecht, Dordrechts museum.
54. Gabriel Metsu, *Brieflezende vrouw*, ca. 1660. Paneel, 52,5x40,2. Russborough, Ierland, Beit Foundation.
55. W.E.H. Winkels, *Wan moi pikten creolen misti, disi plet manga wan brakka popki. Ciccaete, mestiezin*, 1871. Waterverftekening, 27x36,5. Paramaribo, Surinaams Museum.
56. Anoniem, *Groepsportret van creolen*, ca. 1885. Albuminedruk, 9,1x6,4. Rotterdam, Museum voor Volkenkunde.
57. Th. Bray, *Veldmeid en kinder oppaster (Kreoolen manna)*, 1850. Handgekleurde litho van Petit, 30,5x22,5. *Surinaamse schetsen en typen*. Leiden, Foto- en prentencollectie van het Koninklijk Instituut voor Taal-, Land- en Volkenkunde (Foto-archief KITLV nr.1194).
58. W.E.H. Winkels, *Het bezoek van den Doctor in een plantage zieken huis tijdens den slaven tijd*, 1846. Waterverftekening, 13x19,5. Paramaribo, Surinaams Museum.
59. Th. Bray, *Bezoek van den directeur in het slaven hospitaal*, 1850. Handgekleurde litho van Petit, 22,5x30,5. *Surinaamse schetsen en typen*. Leiden, Foto- en prentencollectie van het Koninklijk Instituut voor Taal-, Land- en Volkenkunde (Foto-archief KITLV nr.1210).
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62. C.C.A. Last, *Planter en slaaf op de oever van een rivier*, 1854. Kleurenlitho, 12x17,1 in Van Hoëvell 1854.
63. H. Huygens, *Scène langs een kreek in het binnenland*, ca. 1850. Potlood op papier, 23,3x33,5. Particuliere collectie.
64. *Er zijn belooningen in den Hemel, zoowel voor den slaaf als voor den vrije man*, 1842. Gravure, 7x8,5 in Breugel 1842.
65. C.C.A. Last, *Een foetoeboy sneekt de directeur om genade*, 1854. Kleurenlitho, 12x17,1 in Van Hoëvell 1854.
66. Th. Bray, *Plantage Directeur met huismeid en huisjongen*, 1850. Handgekleurde litho van Petit, 30,5x22,5. *Surinaamse schetsen en typen*. Leiden, Foto- en prentencollectie van het Koninklijk Instituut voor Taal-, Land- en Volkenkunde (Foto-archief KITLV nr.1197).
67. C.C.A. Last, *Een vrije negerin luistert aan het venster*, 1854. Kleurenlitho, 12,7x9,6 in Van Hoëvell 1854.
68. C.C.A. Last, *Een slaaf op de zolder*, 1854. Kleurenlitho 12,6x9,7 in Van Hoëvell 1854.
69. C. Heck, *Slavenstraffen*, 1848. Kopergravure. Amsterdam, Tropenmuseum.
70. J.G. Stedman, *The Flagellation of a female Sumbao slave*, 1796. Gravure van W. Blake, 16,6x11,9 in Stedman 1988.
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81. H. Huygens, *Negerhut*, ca. 1850. Potlood en gewassen pen op papier, 23,2x32,2. Particuliere collectie.



82. W.E.H. Winkels, *Een blankofficiers tentboor*, 1840. Waterverf, 22x17. Paramaribo, Surinaams Museum.
83. W.E.H. Winkels, *Eerste pogingen om in een hangmat te slapen*, 1840. Waterverf, 22x17. Paramaribo, Surinaams Museum.
84. W.E.H. Winkels, *'s Morgens 5 ure – de slaven der plantage gaan naar den veldarbeid, de Blankofficier volgt hen*, 1840. Waterverf, 22x17. Paramaribo, Surinaams Museum.
85. W.E.H. Winkels, *Hel rapport*, 1840. Waterverf, 22x17. Paramaribo, Surinaams Museum.
86. W.E.H. Winkels, *Op heeter daad betrapt*, 1840. Waterverf, 22x17. Paramaribo, Surinaams Museum.
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88. W.E.H. Winkels, *Het speenen der kinderen*, 1850. Waterverf, 22,5x15,5. Paramaribo, Surinaams Museum.
89. W.E.H. Winkels, *Constantia. Eene Castisin uit den slavenstand*, 1861. Waterverf, 22,5x15,5. Paramaribo, Surinaams Museum.
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93. W.E.H. Winkels, *Arme blanken vragen een negerin om een almoe*, 1864. Potlood en waterverf, 18x14,5. Paramaribo, Surinaams Museum.
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96. Th. Bray, *Plantage Meerozorg Suriname. Le partage du bakkeljauw*, 1843. Potlood op papier, 27x42. Amsterdam, Tropenmuseum.
97. *La figure des Monthins à Sucre*, 1658. Kopergravure, 20,5x29,5 in De Roehfort 1658.
98. W. Clark, *Digging canchales*, 1823. Litho in Hogg 1979.
99. V.P. Landalutze, *De suikerrietooget*, 1874. Olie op doek, 51x61. Havana, Museo Nacional de Bellas Artes.
100. R. Newton, *Praktisch Christendom*, 1792. Handgekleurde ets, afn. onbek. in Fuchs 1901.
101. W.E.H. Winkels, *Het Surinaamsche Galgenveld (Réde-hoso)*, ca. 1846. Waterverf, 24x15,5. Paramaribo, Surinaams Museum.
102. ~~M. Verdier, *Châtimens des quatre biquets dans les colonies*, 1843. Olie op doek, 150,5x214,6. Houston-Monhijl Foundation Collector.~~
103. R. Ansdell, *Hunted Slaves*, 1861. Olie op doek, 184x308. Liverpool, Walker Art Gallery.
104. W.E.H. Winkels, *Een Aukaner boschneeger*, 1854. Potlood op papier, 19x12,5. Paramaribo, Surinaams Museum.
105. D. Chodowiecki, *Die Empörung der Neger*, 1773. Ets, 8,8x5,2 in Göttinger Taschenkalender 1793.
106. Laurent, *Marché d'esclaves*, 1764. Kopergravure, 29,4x19 in Chambon 1764.
107. Anoniem, *Slavenveiling* ca. 1850. Olie op doek, 75,5x100,3. Pittsburg, Carnegie Museum of Art.
108. G. Ginotti, *L'Emancipazione dalla Schiavitù*, 1877. Marmar, 155. Napels, Museo e Gallerie Nazionali di Capodimonte.
109. Eastman Johnson, *Negro Life at the South*, 1859. Olie op doek, 91,4x115. New York, New York Historical Society.
110. P.J. Benoit, *Keuken op een plantage*, 1839. Litho van Madou, 13x18 in Benoit 1980.
111. J.M. Rugendas inv., LL. Derooy del., *Slavenhut*, 1827-1835. Litho van Engelman, afn. onbek. Parijs, Bibliothèque Nationale, Departement des Imprimés.
112. J.B. Debrer, *Le vicil Ouphée Africain*, 1828. Waterverftekening, 14,7x20. Rio de Janeiro, Museu Raymundo Ottoni de Castro Maya.



113. N. Colibert, *Le Marriage des Nègres*, ca. 1790. Kopergravure, 42,9x56,9. Rotterdam, Stichting Atlas van Stolk.
114. Anoniem, *Luxury in the West Indies*, vóór 1830. Watererftekening, atm. onbek. Kingston, West India Library.
115. Anoniem, *Huisneid (Mlating)*, ca. 1912. Albuminedruk, 16,5x11,5. Leiden, Foto- en prentencollectie van het Koninklijk Instituut voor Taal-, Land- en Volkenkunde (Foto-archief KITLV nr.11.416).
116. J.B. LaFosse, *The Lucky Throw or Raffleing for a Goose*, 1851. Litho naar William Sidney Mount. New York. The Museums at Stony Brook.
117. J. Smith, *African Hospitality*, 1791. Mezzotint naar Morland, *European Ship Wrecked on the Coast of Africa*, 48,1x65,5. Londen, British Museum, Department of Prints and Drawings.
118. Atelier Josiah Wedgwood, *Am I not a Man and a Brother?*, 1787. Porcelein, 3,5. Barlaston, Wedgwood Museum.
119. R. Vinkeles, *Reinharis afscheid*, 1791-1792. Gravure van 13,3x8 in Post 1791-1792.
120. G. Cruickshank, *George Shelby giving Liberty to his Slaves*, 1852. Houtsnede van W.F. Meason, 9,4x15,8 in Stowe 1852.
121. D. Lucas, *To the Friends of the Negro Emancipation*, 1834. Aquatint naar Alexander Rippingille, 36x24. Rotterdam, Stichting Atlas van Stolk.
122. G.W.C. Voorduin, *Een plantage-slavenkamp*, 1860-1862. Kleurenlitho van Jhr. J.E. van Heemskerk van Beest, 27x42,5. *Gezichten uit Neerland's West-Indie*. Leiden, Foto- en prentencollectie van het Koninklijk Instituut voor Taal-, Land- en Volkenkunde.
123. Z. Wagner, *Slavendans*, 1641. Waterverf, 20,2x33,4 in Wagner 1641.
124. G. Schouten, *Negerdans*, ca. 1820. Diorama, 56,5x65x17. Amsterdam, Tropenmuseum.
125. P.J. Benoit, *Drie wederverkoopsters*, 1839. Handgekleurde litho van J.B. Madou, 12,9x18,2 in Benoit 1980.
126. P.J. Benoit, *Verkoop van een slavin en haar kinderen*, 1839. Handgekleurde litho van J.B. Madou, 18x24,7 in Benoit 1980.
127. Z. Wagner, *Slavenmarkt*, 1641. Waterverf, 20,2x33,4 in Wagner 1641.
128. Th. Bray, *Plantage huismeid*, 1850. Handgekleurde litho van Petit, 30,5x22,5. *Surinaamsche schetsen en typen*. Leiden, Foto- en prentencollectie van het Koninklijk Instituut voor Taal-, Land- en Volkenkunde (Foto-archief KITLV nr.1204).
129. Th. Bray, *Neger familie*, 1850. Handgekleurde litho van Petit, 30,5x22,5. *Surinaamsche schetsen en typen*. Leiden, Foto- en prentencollectie van het Koninklijk Instituut voor Taal-, Land- en Volkenkunde (Foto-archief KITLV nr.1193).
130. Th. Bray, *Stad slavinnen*, 1850. Handgekleurde litho van Petit, 30,5x22,5. *Surinaamsche schetsen en typen*. Leiden, Foto- en prentencollectie van het Koninklijk Instituut voor Taal-, Land- en Volkenkunde (Foto-archief KITLV nr.1209).
131. C.C.A. Last, *De geseling van een slavin*, 1854. Kleurenlitho, 7,1x11,5 in Van Hoëvell 1854.
132. W.E.H. Winkels, *Voorstelling van een' voetboot (tijfbetende)*, 1840. Waterverf, 22x17. Paramaribo, Surinaams Museum.
133. W.E.H. Winkels, *Het vlechten der haren; Liggende slavin en zittende slaaf*, ca 1850. Pen en waterverf, 36,5x26. Paramaribo, Surinaams Museum.
134. W.E.H. Winkels, *Straatscène in Paramaribo*, 1851. Potlood en waterverf, 21,5x29. Paramaribo, Surinaams Museum.
135. P.W.M. Trap, *Bosnegers op theervisite*, 1856. Kleurenlitho, 14x23 in Halberstadt 1856.
136. P.J. Benoit, *Plantage-slaven op weg naar het veld*, 1839. Litho van Madou, 13x19 in Benoit 1980.
- p. 148-9 Afbeeldingen uit *De Toorverlantaarn van mr. Furet*



Koster, Henry

Trevel in Bra3.1

London, 1816

plate following p.194

- JCB <sup>was</sup> record # 69-631-7, (man, horse, cat's back)

JCB call # D816 K 86t / 1-513e

6/05/06

Lovely full page color engraving (published  
London, 1816) titled "A Cotton Carrier"

Print represents a cotton carrier showing  
a horse and carrying bags of cotton -

Scene witnessed in 1812 (see p. 192)

but they mention if the man depicted is  
supposed to be black or mulatto & Koster

doesn't say in his text — ~~Do not~~ Scan  
Don't Scan

~~get Scan but not available in text~~



15/10/01

JCB

File

Henry, Koster, Travel in Brazil  
London, 1816  $\sum$  1st ed., one volume only  
Card, 1817 (2nd ed. - in 2 volumes)

Left carded - Mar. 1809 - Anne Briggs 1809

- ✓ NMs: all images in first series are in color -
- ✓ Very pretty
- ✓ all images in 2nd ed. are b/w

- ✓ Possibly get slides of colour images in color -
- ✓ Measure down card for LC

~~Possible slides~~ marks

- ✓ JCB - 1816 ed. (color) 69-631-
- ✓ 1817 ed., 2 vols y/w 69-629

File: possible slides to make for 69-631

<del>Koster 3</del>	✓	Vol. 1		
<del>Koster 2</del>	✓	Opp. p. 175 - fishing canoe (color)		} Prior 1816 edition
<del>Koster 1</del>	✓	336 Sugar mill (color)		
	✓	188 - lady going to visit (color)		

See also NWD128 - handwritten list covered



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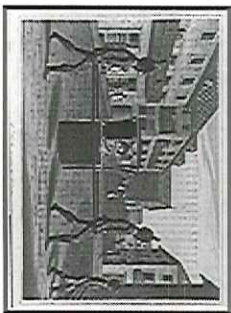
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from TB

~~1810-1820~~

Item 1 of 7

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~~1810-1820~~  
~~LC~~  
to be  
Damascus  
Poss. Y. ...  
Koster!

How To Order Copies of This Item

TITLE: A Lady going to visit

CALL NUMBER: Illus. in F2511.K85 [Rare Book RR]

✓ REPRODUCTION NUMBER: LC-USZ62-97215 (b&w film copy neg.)

SUMMARY: Illustration showing slaves carrying woman in sedan chair across street.

MEDIUM: 1 print.

CREATED/PUBLISHED: [1816] 1816 clearly printed

NOTES:

Illus. in: Travels in Brazil / Henry Koster. London : Longman, Hurst, Rees, Orme, and Brown, 1816, pl. opposite p. 188.

SUBJECTS: JCB 1816 ad. also Trav. p. 188 - on p. 188 for answer  
2nd ed. 1817 facsim. p. 297

Sedan chairs--Brazil--1810-1820.

Women--Social life--Brazil--1810-1820. JCB 69-631 (1816 ad)

Slaves--Brazil--1810-1820. 69-629 (1817 ad.)

FORMAT:

Book illustrations 1810-1820.

Prints 1810-1820. ~~See p. 181~~

DIGITAL ID: (b&w film copy neg.) cph 3b43316

VIDEO FRAME ID: LCPP003B-43316

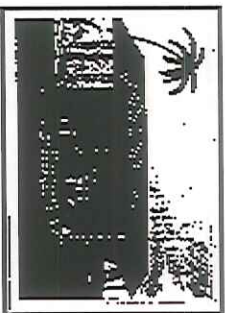
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## Item 4 of 11

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KOSTERZ  
The Book Club

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**TITLE:** A Sugar mill

**CALL NUMBER:** Illus. in F2511.K85 [Rare Book RR]

✓ **REPRODUCTION NUMBER:** LC-USZ62-97217 (b&w film copy neg.)

**MEDIUM:** 1 print.

**CREATED/PUBLISHED:** [1816?] *g*

**NOTES:**

Illus. in: Travels in Brazil / Henry Koster. London : Longman, Hurst, Rees, Orme, and Brown, 1816, pl. opposite p. 336 *(6k)*

1817. ed. vol. 2, Raen p. 141

**SUBJECTS:**

Sugar industry--Brazil--1810-1820.

Industrial buildings--Brazil--1810-1820.

**FORMAT:**

Book illustrations 1810-1820.

Prints 1810-1820.

**DIGITAL ID:** (b&w film copy neg.) cph 3b43318

**VIDEO FRAME ID:** LCPP003B-43318

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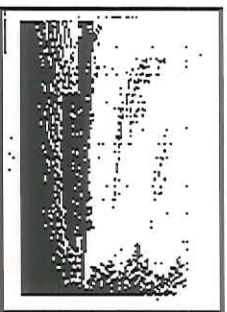
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Item 7 of 11

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KOSTER 3

~~to be  
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possibly make click~~

How To Order Copies of This Item

TITLE: Fishing canoe

CALL NUMBER: Illus. in F2511.K85 [Rare Book RR]

✓ REPRODUCTION NUMBER: LC-USZ62-97214 (b&amp;w film copy neg.)

SUMMARY: Illustration showing 16 men wearing top hats in fishing canoe rowing toward shore.

MEDIUM: 1 print.

CREATED/PUBLISHED: [1816] 1816 OK

## NOTES:

Illus. in: Travels in Brazil / Henry Koster. London : Longman, Hurst, Rees, Orme, and Brown, 1816, pl. opposite p. 174. <sup>ND</sup>

## SUBJECTS:

Canoes--Brazilian--1810-1820. — JCB copy of 1816 ed. illus, p. 175  
 Transportation--Brazil--1810-1820.

## FORMAT:

Book illustrations 1810-1820.  
 Prints 1810-1820.

DIGITAL ID: (b&w film copy neg.) cph 3b43315

VIDEO FRAME ID: LCPP003B-43315

CARD #: 89711143

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 this date!

1817 ed., opp p. 277

canoe are discussed on p. 175

"... There are long and of JCB  
 with an officer out to show of  
 a picture man in front of them as many  
 other fellows are wearing dark-  
 colored uniforms and black's ..."

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Item 3 of 7

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How To Order Copies of This Item

TITLE: A Planter and his wife on a journey

CALL NUMBER: Illus. in F2511.K85 [Rare Book RR]

REPRODUCTION NUMBER: LC-USZ62-97218 (b&w film copy neg.)

SUMMARY: Illustration showing two slaves carrying woman in sedan chair, slave woman with baggage on head, and planter riding horse on country road..

MEDIUM: 1 print.

CREATED/PUBLISHED: [1816]

1816 o/c

NOTES:

Illus. in: Travels in Brazil / Henry Koster. London : Longman, Hurst, Rees, Orme, and Brown, 1816, pl. opposite p. 384.

SUBJECTS: NO  
1817, ed. vol. 2, Preface p. 198

Sedan chairs--Brazil--1810-1820.  
Transportation--Brazil--1810-1820.

Slaves--Brazil--1810-1820.

FORMAT:

Book illustrations. 1810-1820.

Prints 1810-1820.

DIGITAL ID: (b&w film copy neg.) cph 3b43319

VIDEO FRAME ID: LCPP003B-43319

CARD #: 89711150

~~1816~~  
1816  
1816  
1816

Slide 164c  
NO 0128

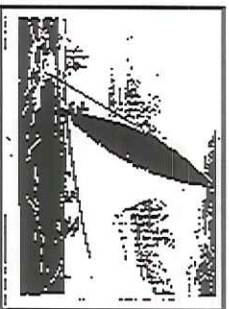
✓ in TCB copy of 1816 ed.  
This image does not page -  
it was supposed to have been  
placed facing p. 384




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Item 6 of 11

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**TITLE:** A Jangada

**CALL NUMBER:** Illus. in F2511.K85 [Rare Book RR]

**REPRODUCTION NUMBER:** LC-USZ62-97212 (b&w film copy neg.)

**SUMMARY:** Illustration showing two men sailing on catamaran-like sailing raft.

**MEDIUM:** 1 print.

**CREATED/PUBLISHED:** [1816] / 1816 or

**NOTES:**

Illus. in: Travels in Brazil / **Henry Koster**. London : Longman, Hurst, Rees, Orme, and Brown, 1816, pl. opposite p. 2. *no p. 3*

**SUBJECTS:**

Jangadas--Brazil--1810-1820.

**FORMAT:**

Book illustrations 1810-1820.

Prints 1810-1820.

**DIGITAL ID:** (b&w film copy neg.) cph 3b43313

**VIDEO FRAME ID:** LCP003B-43313

**CARD #:** 89711140

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*POST to my c. 4  
b. 17 1055-1754  
Koster*

*1816 or  
1816 or*

*15. ~~Prints~~*

*Not in 1817 edition*

*1816 ed. mi has p. 3*

*Note - mi more DOES NOT appear  
in 1817, 2nd ed.*

*on p. 3 - he discusses JANGADA  
(1816) as a "PART" of  
6 1095, of a peculiar species  
of river fishes, found on  
pinned together ... a needle*

*Used as a needle ... mi are  
usually analyzed by third when ...*

*Get not of mi at  
later date*

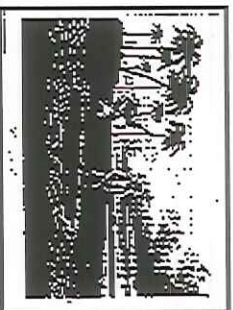

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**TITLE:** Crossing a river

**CALL NUMBER:** Illus. in F2511.K85 [Rare Book RR]

**REPRODUCTION NUMBER:** LC-USZ62-97213 (b&w film copy neg.)

**SUMMARY:** Illustration showing two men standing on raft, one punting, the other holding rope tied to a horse swimming alongside.

**MEDIUM:** 1 print.

**CREATED/PUBLISHED:** [1816?] ✓

**NOTES:**

Illus. in: Travels in Brazil / Henry Koster. London : Longman, Hurst, Rees, Orme, and Brown, 1816, pl. opposite p. 53. *DK*

**SUBJECTS:**

Rafts--Brazilian--1810-1820.

Transportation--Brazil--1810-1820.

Rivers--Brazil--1810-1820.

**FORMAT:**

Book illustrations 1810-1820.

Prints 1810-1820.

**DIGITAL ID:** (b&w film copy neg.) cph 3b43314

**VIDEO FRAME ID:** LCPP003B-43314

**CARD #:** 89711141

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*Fishing a River*





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Call number: **F 2511 .K67 1817**

Author: **Koster, Henry, 1793-ca. 1820.**

Title: **Travels in Brazil.**

Edition: **2d ed.**

Publication info: **London, Longman, Hurst, Rees, Orme, and Brown, 1817.**

Description: **2 v. plates, 2 fold. maps. 23 cm.**

Subject: **Slavery--Brazil.**

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

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Call number: F2511 .K672 1966

Author: Koster, Henry, 1793-ca. 1820.

Title: Travels in Brazil. Edited and with an introd. by C. Harvey Gardiner.

Publication info: Carbondale, Southern Illinois University Press [1966]

Description: xvi, 182 p. 21 cm.

Note: Abridged from the 1817 ed.

Subject: Brazil--Description and travel.

Related name: Gardiner, C. Harvey (Clinton Harvey),

Series: Latin American travel

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*-Ann's Steiner*