

### **A Brief History of the Settlement of Madeira**

Because Madeira's islands were uninhabited when they were discovered, legends mix with fact in their discovery story. A tale that is often told involves eloping English lovers, Robert Machin and Anne d'Arfet, who were allegedly shipwrecked and died on shore near the present town of Machico. When news of their deaths reached Portugal, their story prompted a search for the unknown island where they had died. The Machim story is mentioned in most Madeira guide books, but modern consensus is that there is no truth to it. The islands were known in Roman times but because they were never populated, their location was lost for centuries after the empire fell. The islands were rediscovered about 1419 when Portuguese caravels were being dispatched by Prince Henry the Navigator on discovery voyages along the Atlantic coast of Africa. The official discovery of the islands is credited to captains João Gonçalves Zarco and Tristão Vaz Texeira when their vessel took shelter at Porto Santo after being blown off course during a storm.

The exact date when Madeira and Porto Santo islands were colonized is not certain. The first Portuguese settlers probably arrived about 1425. The first settlement activities were confined to Porto Santo. Unlike forest-covered Madeira, Porto Santo had no woodlands to be cleared so could be immediately populated with domestic animals and planted with crops. Porto Santo's colonization was led by Bartolomeo Pallastrelli, also known as "Bartolomeu Perestrelo", who was a knight in Prince Henry's household. Years later Pallastrelli achieved greater fame for being the father-in-law of Christopher Columbus.

Discoverers Zarco and Vaz led the initial settlement of Madeira Island. The first settlement site was probably at Funchal and was followed by a second site at Machico. The colonists lived in log huts thatched with hay and lived on fish and wild birds until livestock and crops became available. Early in their existence the settlements were threatened by a great fire that was caused by settlers' attempts to clear land for farming. The fire reportedly burned uncontrolled for years and reduced much of the island's dense forest to ash.

Thirty years after the first colonists arrived, there were about eight hundred male inhabitants on Madeira. Funchal and Machico were joined by other settlements on the south coast. As captain of the colony, Zarco was authorized to grant land to colonists with the only restriction that they clear and cultivate it within ten years. The rule was intended to discourage large underdeveloped holdings in favor of small and medium sized grants made to people who actually worked the land. The way land was awarded on Madeira is the reason that the island never became a place of great estates like other colonial territories.

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Madeira's original settlers were mostly from the Algarve region of southern Portugal. They have been described as being mostly "white social inferiors and culturally deficient."<sup>1</sup> Similar to Australia, Madeira's original population was seasoned with undesirables sent there to serve their sentences, and slaves from Africa and the Canary Islands. There is also evidence that "nonbelievers" settled on the island to escape persecution on the Catholic mainland. This religious aspect may have implications for our family as you will soon see. The peasant status of Madeira's early inhabitants and the island's isolation made movement to and from the island impossible for common people. Our Madeira ancestors probably descended from early settlers.

Few records survive from when Madeira was first settled so most of the island's earliest families cannot be traced to where they came from or when they arrived. The island's earliest records date to about 1550, leaving a gap of 130 years in the colonization period. About 1570, the Catholic Church began to record baptisms, marriages and deaths in rural parishes. Before this, nothing is recorded for common people. For most persons the genealogical trail ends in the 1600s.

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### The Origin of Pereira and Silva Surnames

The name Pereira is derived from the Spanish word *Peral* or pear. In Portuguese Pereira means pear tree. Other spellings are Peyera, Perera, and de Pereira. The surname Silva, or more properly, da Silva, means wood or forest in Spanish and bush or tree in Portuguese. Both the Pereira and Silva surnames are linked to several places in Spain and Portugal. Their exact origin is uncertain.

In the last ten years, authors Victor Perera (*The Cross and Pear Tree, a Sephardic Journey*) and Phillip L. Pasquini (*Indentured Immigrants, a Jewish Family Odyssey from Madeira to the Sandwich Islands*) have explored, through their personal family histories, linkages to the Spanish and Portuguese Inquisitions. Their research discusses the forced conversion of Jews to Christianity during the Inquisitions and the possible and even probable link between Judaism and the settlement of Madeira. Both of these books are meaningful to us because of their claims that the Pereira surname is one of many names adopted by so-called "New Christians"<sup>2</sup> to hide their Jewish past.

Both Mr. Pasquini and Mr. Perera contend that their family name, Pereira, is a Jewish name that can be traced to the original family name of Ibn-Dana. The Ibn-Danas were part of the Sephardic Diaspora who left the Holy Land about twenty-five hundred years ago. The family lived in Morocco, Spain, and finally mainland Portugal. While they were in Spain the Ibn-Dana family changed their surname, first to Abendana and then to Pereira. The authors claim that

during the Spanish Inquisition, over ten percent of all those that perished were named Pereira, and that the only other surname to suffer such a great loss was da Silva. Both Pereira and Silva surnames have a direct place in our family history.

The claim that the Pereira and Silva surnames have Jewish roots is controversial and has motivated hot discussion in Portuguese genealogy blogs. Mr. Pasquini's and Mr. Perera's research is impeccable and there is no doubt that Pereira and Silva surnames in *their* families have Jewish origin, but whether all Pereiras and all Silvas have Jewish roots continues to be debated. We will probably never know whether *our* ancestors abandoned Hebrew names to escape the Inquisition. Other experts claim that the surnames were simultaneously used by Christians who had no Jewish ancestry.

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### **The Sugar Economy**

Early in the colony's history, Prince Henry realized that growing grain was not an efficient use of the island's potential. The first colonists had brought grape vines from Portugal and discovered that the island's climate and soil were excellent for viniculture. But Madeira's immediate economic future involved the production of sugar.

Sugarcane was introduced to Madeira under Prince Henry's personal supervision. By 1454 it was already being produced in significant amounts in the Ponta do Sol and Calheta districts where our Pereira, Silva and Anjo families originate. Colonists had already begun building the terraced farming plots (*poios*) and the sluice-like irrigation canals (*levadas*) found everywhere on the island today. Slaves from West Africa and the Canary Islands performed the most dangerous work while suspended in baskets lowered from cliff tops with ropes. Many lives were lost.

When Prince Henry died in 1460 the island was exporting sugar to Europe and the sugar trade had contributed significant funds to his treasury. Christopher Columbus participated in this trade, working as a sugar buyer for a Genoese mercantile family, the Centuriones. While living on Porto Santo, he traveled between Madeira, Cape Verde and the Azores where he met seamen who believed in the existence of lands further west. His experiences on these Atlantic islands were the impetus for his discovery voyages later, in the 1490s.

Unlike Hawaii, sugarcane was not a plantation crop on Madeira. It was grown on hundreds of small plots by tenant farmers. Each farmer grew and harvested his crop and then transported it to one of the island's privately-owned mills to be processed. Farmers were required to deliver their crop according to a schedule negotiated with their landlord and the mill owner. The land owner

received a half share of the farmer's crop and the mill owner received a lesser share. As in most sharecropping situations, the arrangement guaranteed tenuous existences for farmers and their families.

Madeira's small-plot growing practices were ultimately unable to compete with developing plantations in Brazil and the West Indies where sugarcane was grown on a massive scale using slave labor. Although sugar production never disappeared from Madeira, and especially the Ponta do Sol and Calheta districts where our ancestors farmed, it trended downwards as land owners sought to replace cane plots with vineyards. The change distressed tenant farmers because vines are not productive for several years after planting, but by the mid 1800s, wine making had displaced sugar as the foundation of the island's economy.

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### **Life on Madeira in the Mid to Late 1800s**

For generations, the lives of the Pereiras, Silvas and Anjos on Madeira were predictable and easy to imagine. Fifteenth century Europe, which produced Madeira's colonists, was entirely sexist, racist and class stratified. The island's society was created in this image and then was completely isolated from the political and social changes that evolved in Europe and the Americas over the next five hundred years. About ten years after our great-grandparents emigrated, a British visitor to the Island wrote that since Madeira's discovery in the year 1419, "...it has entirely dropped out of, if indeed it has ever been in, the race of modern civilization and advancement."<sup>3</sup>

In the remote rural areas where our families originated, the author's observation is accurate in the extreme. Country people knew almost everyone in their village and its surrounds through interlocking networks of friends and kin. It was common for people to spend their entire lives in the hamlet where they were born, never traveling to the city or even beyond adjacent villages. Everybody lived much the same peasant lifestyle as everyone else—same houses, same food, same dress, same daily dawn-to-dark labor. The church was the center of the village and the main source of its recreation. The parish priest may have been the only local person able to read and write.

Access to all country villages was by the sea in small boats or by walking. Away from Funchal there were no harbors. Boats were surf-landed onto steep, rocky beaches at the base of sea cliffs. Landings were subject to weather and high seas and were always dangerous. Roads did not exist outside Funchal before 1920, so country people traveled by foot in impossibly rugged terrain. Villages no more than two miles distant as-the-crow-flies could be hours distant on primitive foot paths that climbed and descended hundreds of feet. Funchal was an eight hour journey by sea and days away on foot. Wheeled

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conveyances were largely useless on footpaths so virtually everything transported was carried by humans on their backs or on their heads. About the time our great-grandparents lived in the district, an Englishwoman, Isabella França, visited the region and kept a journal of what she observed. She wrote:

*“It is astonishing what loads the Madeira people will carry on their heads. Hundreds of them, both men and women, but more of the latter, and often young girls, almost children, come tripping as lightly down the steep paved roads [of Funchal] every morning, as any lady over a drawing room carpet, though carrying bundles of firewood much bigger than themselves, and very often a bunch of turnips, or a large pumpkin or two besides, and generally with bare feet. After disposing of their morning burthens they load themselves again with Indian corn, and salt fish, and set off on their return, up the mountains to their homes, often many miles distant. Next morning long before daylight they are off again collecting wood, to repeat the same day’s work.”<sup>4</sup>*

From childhood, female lives centered on domestic work and child care. Girls were scrupulously chaperoned until early marriage, then faced uninterrupted cycles of pregnancy and childbirth. Child mortality was high and infant death visited most households. Difficult terrain and isolation from other coastal valleys ensured that most marriages occurred inside the immediate community. Mrs. França wrote in her journal that “the native families have so repeatedly intermarried, that almost all are related more or less.”<sup>5</sup> The Pereira, Silva and Anjo families are no exception. Multiple cousin to cousin marriages exist in our background.

Farming occurred on hillsides in terraced plots that families built by hauling earth in baskets strapped to their backs. The plots were cultivated by hand by the entire family. There were no draught animals because farm plots were too small, too steep, and too precious to use for pasture. At least 90 percent of farm families were landless and sharecropped within the *bemfeitoria* system.<sup>6</sup>

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Figure 1. A typical Madeira farm cottage about 1930.

Mrs. França went on to describe a typical Calheta community in her journal.

*“The whole valley was filled with a variety of cultivation, yams, fruit trees, vineyards, and trees of all kinds, and in the center of all this stood the Church, the Vicar’s house, and a large store, where the wine was kept, when there was wine. These three buildings stood apparently alone in the world; however on looking more minutely we discovered hundreds of cottages, sprinkled about the valley, but so small, from the distance at which we saw them, that they looked like beehives. The cottages in Madeira are very unpicturesque, they are built of rough black stone, heaped together without cement, smaller pieces of stone being driven into the interstices, and are nothing more than four walls about six feet high, and thatched at the top, with a door of unpainted boards, and generally no window. The walls are not visible from any distance, being concealed by the vines or other vegetation so the only thing seen is the thatch. The floors are of earth, and they seldom contain any furniture but a large chest, which serves for bed, table, and seat, whenever the inmates do not prefer the floor. Some of the peasants who are a little better off than the rest have one old carved chair, which is kept for the Priest when he comes to administer the last rites to the dying. I have seen some cottages divided by a screen of a kind of matting, made of split cane, but that is very rare indeed. Bits of stick driven in between the stones of the wall supply the place of shelves, drawers, or cupboards. The door has no fastening inside, but a very clumsy lock and bolt outside; thus they cannot keep out*

*intruders, but any body passing can bolt them in, which boys sometimes do for a joke.”<sup>7</sup>*

Before 1840, subsistence farm life was always hard but at mid-century a series of disasters of near Biblical proportion struck. In 1846, Madeira’s potato crop failed with consequences similar to what occurred in Ireland during its Great Potato Famine. In 1851, mildew destroyed 90 percent of the Island’s vines at the same time that a cholera epidemic was killing up to ten percent of the rural population. Then, in 1872, the phylloxera louse that had ravaged France and other European wine regions reached the island. By 1882, virtually all Madeira’s vines were dead.

The desperation unleashed by these disasters is difficult to describe. Absentee landlords held most of the island’s rural property and in spite of the agricultural collapse, offered no rent relief to their tenants. Starving farm families abandoned farming in droves for life in the city. The influx caused widespread unemployment in Funchal and a huge increase in the number of paupers. By 1883, thousands of former farmers and agricultural workers were begging on the streets. Against this backdrop the emigration story of our great-grandparents is told.

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### **Immigration**

The 1878 census of the Hawaiian Kingdom reported 439 Portuguese people living in the islands. Nearly all resident Portuguese were males from Madeira and the Cape Verde Islands and had come to Hawaii as crewmen on whaling ships.<sup>8</sup>

Before 1878 the kingdom had imported labor to support its growing sugar industry. Experiments with imported Chinese, Malay and Micronesian labor were unsuccessful. J. Pereira, a Portuguese subject who was doing business in Honolulu, came forward to propose importing labor from Portugal. Ministers for the kingdom wrote for the advice of Dr. William Hillebrand, a former resident of Honolulu, who was living on Madeira. Dr. Hillebrand was officially named agent for the kingdom and proceeded to recruit people for immigration and sign them to labor contracts.<sup>9</sup> Potential immigrants were almost universally illiterate. Statistics collected at the time showed that fewer than 10 percent of males could read or write, and the percentage of literate females was even less.<sup>10</sup> Very few Madeira peasants had knowledge about the world that existed off their island. Simultaneously, during the period that recruitment was occurring, the Kingdom of Hawaii was an obscure, lightly populated speck in the vast Pacific. The Islands were recognized as being the farthest populated place from another populated place on earth, and were, literally, on the other

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side of the world. It is very unlikely that any Madeira emigrant knew Hawaii's location or anything about it before signing their contracts.

The first Portuguese contract laborers arrived in the Kingdom of Hawaii from Funchal aboard the vessel *Priscilla* in September 1878. Hawaiian sugar planters were not pleased with the first arrivals, claiming that they were thoughtlessly made up of townspeople who had no agricultural experience. Subsequent recruitment focused on displaced farmers, agricultural workers and tradesmen. A large proportion came from Madeira's former sugar growing districts where our ancestors originated. The new recruitment focus was reflected in the immigrants on the *Ravenscrag* which arrived from Funchal in January 1880, but then immigration from Madeira was suspended under the pretext that it was too expensive.<sup>11</sup> Recruitment was redirected to San Miguel in the Azores, from whence the *Highflyer* arrived in 1880 and again in 1881, followed by the *Suffolk* from Ponta Delgada in the same year.

In December 1881 H. A. P. Carter was appointed the kingdom's Ambassador to Portugal in order to have greater influence over immigration which was in danger of being ended by the Portuguese government because the first immigrants were complaining about their contract labor experiences. The Portuguese government sent an agent to Hawaii to inquire into the facts. Special Commissioner, Mr. A. de Souza Canavarro<sup>12</sup>, who would later have a minor role in the history of our family, was appointed to represent the Portuguese government in the kingdom. After matters were investigated, immigration from the Azores resumed. In March 1882, the *Earl of Dalhousie* arrived from San Miguel, followed by the S.S. *Monarch* in July and the S.S. *Vapor Hansa* in September. The S.S. *Abergeldie* arrived in May 1883 followed by the S.S. *Hankow* in July, and the S.S. *Bell Rock* in November.

In 1884 labor recruitment returned to Madeira. Azoreans had begun to favor Brazil as an immigration destination and the desperate conditions on Madeira had created a large pool of potential immigrants. In June 1884, the S.S. *City of Paris* arrived from Funchal and San Miguel, followed by the S.S. *Bordeaux* in October 1884 and the *Dacca* in January 1885. After a one year break, the *Stirlingshire* arrived in March 1886 followed by the *Amana* in September 1886 and the *Thomas Bell* in April 1888. Thirteen other ships carrying Portuguese arrived between the years 1895 and 1913.

Honolulu port records show that 11,704 Portuguese immigrants arrived in the kingdom between 1878 and 1886. The 1887 Hawaii Almanac commented about the immigrants, noting that "Outside of the numerical importance of these people who thus constitute nearly one-sixth of the population, their moral value has proved very great, in spite of their being generally illiterate and ignorant."<sup>13</sup> High praise indeed!

## Our Family History

About eleven miles west of Funchal, Madeira's sugar coast stretches westward to the end of the island. The rural districts of Ponta do Sol and Calheta are the heart of the island's former sugar economy. The landscape is defined by a series of steep mountainous ridges that radiate outward from the island's central highlands. Sea cliffs created where the ridges plunge into the ocean are known to be some of the tallest and steepest in the world. Between the ridges, valleys have been cut by streams that race from the island's high interior to the sea. Tiny farming hamlets on valley walls and ridge tops are clustered around each of the region's eleven villages. Each village is anchored by a church which has served as the center of its community's life for hundreds of years. Genealogical data for Pereira, Silva and Anjo ancestors have been extracted from the parish registers in these churches where our ancestors' baptisms, marriages and funerals occurred for generations.



Figure 2. Madeira's sugar coast. Arco da Calheta, Sitio do Pinheiro and Ponta do Sol form a triangular area about 16 square miles in the heart of this district. Our Pereira, Silva and Anjo families originated from this place.

### The Pereiras

Our Pereira family line begins with Jose Pereira and Luisa da Silva, who married at Canhas, Madeira, in 1755. Their son, Francisco Pereira, born before 1781 at Canhas, married Isabel Ferreira, widow of Manóel de Anunção, at Igreja Nossa Senhora da Luz (Church of Our Lady of Light), Ponta do Sol, on 8 January 1801. It is Francisco and Isabel's marriage that first places the Pereira family at Ponta do Sol.<sup>14</sup>



Figure 3. Ponta do Sol about 1930. The parish church, Nossa Senhora da Luz, is visible at the lower left. Generations of Pereiras and Anjos were baptized, married and eulogized here.

Francisco and Isabel produced children Maria Joaquina, born before 1807 at Ponta do Sol; Sabina Augusta, born about 1821 at Ponta do Sol; and António, born before 1825 at Ponta do Sol. Maria Joaquina, married Jose Nunes on 2 July 1827 at Ponta do Sol. Their marriage produced three daughters. Sabina Augusta, married Manóel dos Passos<sup>15</sup> on 29 August 1841 at Ponta do Sol. This union produced four sons and five daughters. António, married Maria Joaquina de Gois (aka Maria Joaquina de Jesus) on 23 June 1845 at Ponta do Sol. Their marriage resulted in children João Pereira, born at Ponta do Sol on 27 August 1846; António Pereira, born 26 February 1849 at Ponta do Sol; great-grandfather Manóel Pereira, born 23 May 1852 at Ponta do Sol; and Maria, born 25 March 1856 at Ponta do Sol.

Little is known about great-grandfather Manóel's childhood and early life. His baptism record at Igreja Nossa Senhora da Luz lists his birth date, baptism

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date, the names of his parents and that they are residents of Ribeira Ponta do Sol, the identities of his paternal and maternal grandparents, and the names of his godparents. The entry is composed by the priest and signed with an ‘X’ because the godfather and godmother do not read or write.

Manóel Pereira married Maria Eugénia Fernandes on 24 February 1879, at Igreja São Pedro (the Church of Saint Peter), Funchal. He was 27 years old; she was 21. The parish marriage record shows that Maria Eugénia is the daughter of António Fernandes and Anna Eugénia Xavier, natives of Arco São Jorge.<sup>16</sup> Later that same year, Manóel and Maria Eugénia baptized, their first child, Maria, at the same church. The baptism of another daughter, Clara, followed in 1882.<sup>17</sup> That the family was living in Funchal implies that they were caught up in the economic turmoil that drove thousands of rural people to abandon farm life during this period.



Figure 4. Ribeira Ponta do Sol (the terraced valley behind the village of Ponta do Sol), the birth place of great-grandfather Manuel Pereira.

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Figure 5. Arco São Jorge (Arch of Saint George). The birth place of great-grandmother Maria Eugénia Pereira.

When Manóel applies to immigrate to the Kingdom of Hawaii on 7 March 1884, his transit application shows that he is a laborer, son of António Pereira and Maria Joaquina; and a native of Ponta do Sol, living in São Pedro, Funchal.<sup>18</sup> The application includes his wife, Maria Eugénia, a native of São Jorge, and their daughters Maria, 5, and Clara, 2, both natives of São Pedro, Funchal.



Figure 6. São Pedro district, Funchal, Madeira. In the background is Igreja São Pedro (the Church of Saint Peter). Great-grandparents Manóel and Maria Eugénia Pereira married here in 1879. Daughters Maria and Clara Pereira were baptized here.

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Manóel is described in the transit documents as being age 32, 1m 64cm (5 feet 4 inches) in height, with brown eyes, brown hair, clear complexion, regular face and regular nose. Maria Eugénia is described as being age 23, short stature, with blue eyes, black hair, clear complexion, round face, regular mouth and regular nose.<sup>19</sup>

Over the next four months the Pereira family settled their affairs and disposed their possessions apart from what they could carry. They boarded the French steamship *Bordeaux*<sup>20</sup> at Funchal and departed the harbor on 22 July 1884. The Pereiras never saw their families and homeland again.

The journal of João Baptista d'Oliveira, written while he was passenger aboard the sailing ship *Thomas Bell*, is the only known complete record of a Madeira immigrant voyage. On 8 November 1887 he describes his departure from the island and concludes with a poignant farewell to his homeland that would have been familiar to our great-grandparents.

*“It was two o'clock in the afternoon. I had just said goodbye [sic] to my family, and was approaching the beach of Funchal when I met some of my friends who had come to bid me farewell. Trying to conceal my tears by looking away from them, my eyes rested on some boats being launched which were carrying families who were to board the Thomas Bell. Hurriedly excusing myself, I soon became a part of them.*

*By six o'clock that evening we were all aboard. We were all grouped about on deck when we heard the voice of the captain ordering the crew to loosen the sails. When this was done, one of the immigrants by the name of Nimni climbed the mast of the ship where he hoped to get his last view of Funchal. The steward ordered Nimni to descend, but was forced to climb the mast himself before Nimni would comply with his orders.*

*The ship was now leaving the port of Funchal. I went up aft to the Camara (Officers' quarters), leaned against the rail and gazed at the land, knowing in my heart that I would never see it again. And thus I said farewell: Goodby, beloved motherland; goodby, beloved parents who gave me life; goodby, beloved Maria, for I leave you in tears and deep sorrow; goodby, dear sisters and all of my family; my godchildren, my godparents, goodby to you all. And as I looked across the mountains, there stood the Church of the Virgem Santíssima do Monte [Our Lady of the Mount]. Bringing her picture to my lips, I meditated in this manner: Oh Virgin Mother most holy, bless these, your children. Have pity on us all. Ask your most holy Son to accompany us so that we may have a pleasant journey. Ask Him to be with us through life and death. Oh, most holy Virgin, I well know that my supplications are not*

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*worthy of being heard; I know too that I am such a great sinner that nothing should comfort me. But have compassion on these my brothers and the little children who do not know how to ask for Your mercy, nor do they know what their fate will be.*"<sup>21</sup>

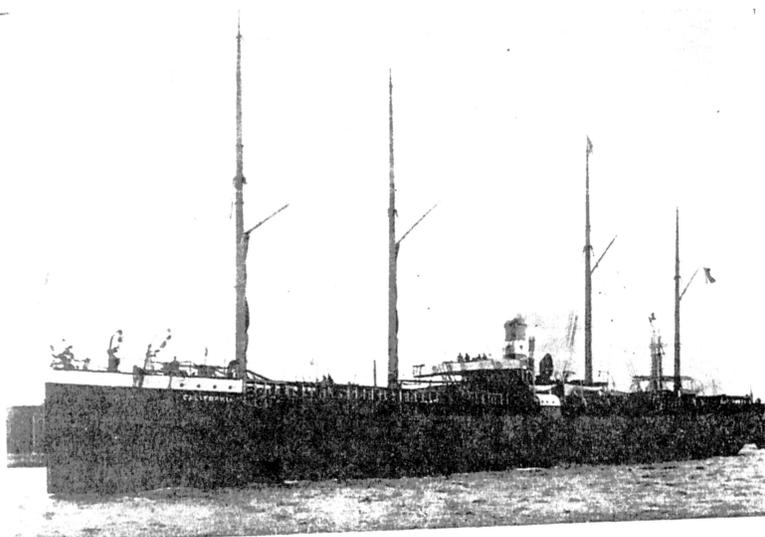


Figure 7. There is no known photo of the S.S. *Bordeaux*. This photo of her sister ship, the S.S. *Dupuy de Lome* (later renamed S.S. *California*) is identical to the *Bordeaux* in most details.

When the *Bordeaux* reached port in the Hawaiian kingdom on 2 October 1884, the Honolulu Commercial Advertiser announced her arrival and described her cargo.

*"The steamship Bordeaux left Madeira on July 22, 1884, and after the ship set sail away from Madeira, it was found there were 20 stowaways on board. During the trip to the Islands there were 12 births and 72 deaths, 69 were children under the age of 10 years. Two of the adults died of consumption; the third adult was handicapped at 19 years of age, and died the day before the arrival at Honolulu at 5 o'clock p.m. after suffering from consumption for nearly 3 years. .... The (high) mortality, it is claimed was due more to the introduction of measles at the port of Madeira than from any other cause, although the change of climate might have caused some of it.*

*The trip of the vessel was made as follows: she entered the Straits of Magellan passing Cape Virgene, August 19, and cleared Cape Aeiler and entered the Pacific on August 22, 1884. The ship's baking apparatus having broken down, she went to Coronal, Chile, for biscuits on September 17, then sailed again on September 19, and arrived in Honolulu on October 2, 1884, making a trip of 72 days from Madeira, anchored at Wilder's wharf at 9 o'clock a.m.*

*Dr. Parker of the Board of Health and Dr. Henri McGrew, the port physician visited the vessel after an examination, found no evidence of contagion. They learned that the greater part of the mortality was noted when the vessel was crossing Cape Horn, mainly attributed to the cold atmospheric effect on those who had the measles.*<sup>22</sup>

The deaths that occurred aboard the *Bordeaux* during her journey were not unusual. Most immigrant ships encountered sickness and death at sea. Phillip Pasquini wrote that death at sea was a reminder to everyone on board what risks were involved in undertaking such a perilous voyage. Baptista d'Oliveira's description of a child's burial at sea aboard the *Thomas Bell* is a moving example of this reminder.

*"The body was placed in a shroud, which was merely a sack, with some pieces of coal to weigh it down. Around the shroud, the flag of the Sandwich Islands had been wrapped...the flag covered shroud was placed on a heavy plank at the edge of the ship. With our hats in our hands, we waited as the captain, the first and the second mates, the doctor and two sailors approached the body. The captain read portions of a book he held in his hands throughout the service, then gave the signal to the two sailors who picked up the plank and ushered the child into its watery grave. Imagine the sorrow that pierced the hearts of those of us accustomed to seeing a human being buried in a cemetery. Through our minds ran this one thought: when will it befall us to be hurled into the waves, only to be swallowed by the inhabitants of the sea."*<sup>23</sup>

The heartbreaking scene of parents bidding a child farewell was witnessed 69 times by the Pereiras during their time aboard the *Bordeaux*. Traveling with their two children, we can only imagine the emotional mix of guilt and gratitude they felt for the incredible luck that spared daughters Maria and Clara from the fate of so many others.

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### The Silvas

How I learned the Madeira origin of our Silva family is an interesting and complicated story. It is best told in person over wine and *tapas*, so I will save it for that. But after many years of research, much letter writing, and various unexpected twists and turns, we know that our Silva line begins with João da Silva do Pomar and Joanna de Jesus, who married at Arco da Calheta<sup>24</sup> before 1820. Their son, António da Silva das Fontes, married twice and possibly three times. His two certain marriages are to Isabel da Costa before 1840 at Arco da Calheta and to Maria de Jesus on 27 February 1858 at Arco da Calheta.



Figure 8. Arco da Calheta about 1930. The parish church, Igreja de São Brás, is centered in the image. Great-grandmother Caroline Silva's parents were married in this church where she was baptized.

One child, Francisco da Silva, born 23 July 1840 at Arco da Calheta, is known from António's marriage to Isabel da Costa. Ten years after the child's birth, the parish book at Igreja de São Bras in [Church of Saint Blaise], Arco da Calheta, records the marriage of António da Silva das Fontes, widower of Isabel da Costa, to Maria de Jesus, daughter of Francisco Cabral Sabola and Francisca de Jesus of Lombada do Loreto. This later marriage produced at least three daughters and two sons: Ludovina Maria, born 15 April 1852, at Pinheiro<sup>25</sup>; António, born about 1855 at Pinheiro; João, born 25 September 1862 at Pinheiro; and Carolina, great-grandmother to the Hawaii Rodrigues family, born 18 June 1864<sup>26</sup> at Pinheiro. Another daughter, also named Carolina, was born before 1864 and apparently died when she was an infant.<sup>27</sup>

#### **Carolina Silva (also known as Carolina da Conceição)**

The 61<sup>st</sup> entry in the baptism book for the year 1864 at Igreja São Bras, Arco da Calheta, is written in elegant cursive and uses a style of language not common for over one hundred years. Translated from the Portuguese, the record reads:

*“On the twenty fourth of June of the year one thousand eight hundred and sixty four, in this church of São Bráz [sic] of Arco da Calheta, District of Calheta, Diocese of Funchal, I have solemnly baptized an individual of the female gender named Carolina, who was born in this village at seven in the morning of the eighteenth day of the same month and year, legitimate daughter (second of her name) of António da Silva*

*das Fontes and Maria de Jesus, farmers, born in this village where they were married, parishioners and residents at Pinheiro. Granddaughter on her father's side of João da Silva and Joanna de Jesus, and on her mother's side of Francisco Cabral and Francisca de Jesus. The Godparents were João da Silva das Fontes and his wife Lourença de Jesus, farmers, natives and living in the same place of Pinheiro, who are of my personal acquaintance. And for the record I executed this certificate in duplicate which, after being read and confirmed in the presence of the godparents, was signed by me but not by the godparents, who cannot write. Era ut Supra. The Priest, António da Abreu [unintelligible]cedo.*"<sup>28</sup>

Apart from the dates of her birth and baptism, no information has survived about Carolina's life on Madeira. Her immigration story has multiple versions. One version claims that she stowed away aboard the British bark *Dacca*<sup>29</sup> by hiding in a life boat; another, that she was trapped onboard when the vessel left unexpectedly and was an accidental passenger. Whether or not her departure was voluntary, we know that her trip was not authorized. When the vessel arrived in Honolulu, she was one of 46 whose arrival status was listed "Clandestino" [stowaway]. Aboard ship Carolina met her future husband, António Rodriguez (changed to Rodrigues in Hawaii), a native of the Spanish Canary Islands. António had boarded the ship in South America intending to travel to Australia but abandoned those plans during the journey.

On making port in Honolulu, the Honolulu Commercial Advertiser announced the *Dacca*'s arrival and cargo.

*"The British bark, Daca [sic], which arrived in this port January 19, 1885, 114 days from Madeira. There was received 313 Portuguese immigrants, men, women and children. Immediately upon her arrival she was boarded by the Health Office, and all her people were found to be in good health and spirits. There were 46 stowaways on board, and during the passage from Madeira, there had been five births and one death. Chief Clerk Hassinger, Mr. Atwater and Mr. Marcos perfected their arrangements during the day for the landing of the immigrants and the work will commence this morning. The Hon. A. S. Cleghorn<sup>30</sup>, Inspector General of immigrants, visited the vessel and inspected the immigrants and quarters. He expressed himself as highly pleased with the cleanliness of the vessel and he was of the opinion that it reflected credit upon the captain and officers. The Minister of the Interior has advertised for bids for the transportation of these people from the vessel to the depot, and also for the food for them while under the Government's care. There are but 64 contract people in the lot.*"<sup>31</sup>

And later.

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*The Portuguese immigrants who arrived on the Dacca on Monday were all transported to the Immigration Depot by 11:30 a.m. These people are fine, healthy looking set, and as they almost all came as volunteer immigrants, their accession to the population of the Island will be a beneficial one. The work was done under the personal supervision (of) M.E.C. Fishbourne, to whom the contract for their transportation and maintenance at the depot was awarded.”<sup>32</sup>*

Being a stowaway, Carolina was faced with a serious dilemma on arrival. She was not an authorized passenger nor was she the spouse or dependent of a contract laborer, so, her fare was not paid. Rodrigues family lore is that she was kept in Honolulu to work off her fare at the Portuguese consulate. The story is apparently true. When Carolina’s daughter, Maria (great-aunt Mary Rodrigues), applied for a Hawaiian birth certificate in the 1930s, a witness testified that Maria’s mother, Carolina, had arrived from Madeira on the same ship as her own parents. She also testified that Carolina had worked at the consulate as an interpreter for “old man Canavarro.”<sup>33</sup>

António Rodrigues married Carolina (later known as Caroline) in January 1885 on Kauai. They went on to begin their married life at Koloa Plantation, Kauai.



Figure 9. The British bark *Carnarvon Castle*. Her sister ship, *Tantallon Castle*, was launched in 1865 then sold and renamed *Dacca* in 1883. There are no known photos of the *Dacca*, but she was identical to the *Carnarvon Castle* in almost every respect.

### **The Anjos**

Hawaii's Anjo family descends from Francisco Gomes dos Santos and Maria de Jesus who married before 1785 at Ponta do Sol. Their son, Manóel Gomes Anjo (aka Manóel Gomes dos Santos), married Simoa Jacinta before 1805 at Ponta do Sol and produced at least five children: Maria, born before 1805; Manóel Gomes Anjo, born before 1806; Anna, born before 1824; António Gomes Anjo, born before 1825; and Francisco Gomes Anjo, born before 1831. Their fifth child, Francisco Gomes Anjo, married Maria dos Santos in 1844 and produced at least 11 children: Maria; Anna (1), born 16 April 1840 at Ponta do Sol; Delfina, born 16 January 1843 at Ponta do Sol; Antonia, born 6 November 1844 at Ponta do Sol; Manóel Gomes Anjo, born in 1846 at Ponta do Sol; Anna (2), born 11 April 1849 at Ponta do Sol; Francisco Gomes Anjo, great-grandfather to the Hawaii Anjos, born 11 November 1850 at Ponta do Sol; Vicência, born before 1855 at Ponta do Sol; João Gomes Anjo (1), born 12 April 1862; João Gomes Anjo (2), born 4 December 1860 at Ponta do Sol; and Carolina, born February 1863 at Ponta do Sol. Similar to the Silvas, two Anjo children, Anna and João, were named after previous infants who died. Most Anjos born at Ponta do Sol after 1840 were born at Sitio Entre Caminhos.<sup>34</sup>

### **Francisco Gomes Anjo**

Great-grandfather Francisco Gomes Anjo married Maria de Jesus on 17 February 1879 at Igreja Nossa Senhora da Luz, Ponta do Sol. Francisco and Maria's union produced three children on Madeira: Manóel Gomes Anjo (known as Manuel in Hawaii), born 23 December 1879 at Ponta do Sol; Francisco (also known as Frank in Hawaii), born 3 October 1881 at Ponta do Sol; and Maria (also known as Mary in Hawaii), born 29 November 1884 at Ponta do Sol..<sup>35</sup>

Like the Pereiras, generations of Anjos had lived in the parish of Ponta do Sol. It is almost certain that the two families knew each other when they were on Madeira, and it is very likely that more genealogical research will show that the families are related.

On 27 November 1885, the Anjo family boarded the British ship *Sterlingshire*<sup>36</sup>, for passage to the Kingdom of Hawaii. Coincidentally Phillip Pasquini's great-grandparents also traveled on this same ship and his book communicates a unique and direct view of the Anjos departure.

*“As the Stirlingshire departed Funchal, she held a total of five hundred and nine souls made up of four hundred and fifty-one Madeirans in steerage---one hundred and fifty-one men, one hundred women and two hundred children---as well as eight Scotch crofters*

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*with their three sheep dogs and a First Class passenger who had boarded earlier in Liverpool. The First Class passenger was one Hugh Kawelo, a Hawaiian who was returning home after completing three years of apprenticeship in the iron works of Messrs. Mirlees, Watson & Co. of Glasgow, Scotland. Also aboard the ship was her crew of forty-five. The Stirlingshire had been consigned to Messrs. George W. MacFarlane & Co. for the passage to carry both the contract workers and their families along with one thousand tons of cargo. A short while after departing the busy port, the passengers would look back across the ship's wake to see that Madeira had become a small speck on the horizon.*

*The only reported sighting of the ship after departing Madeira and before her arrival in Honolulu was when she was spoken by the ship Loch Ard sometime between December 25 and December 27, 1885 at 11 degrees S., 36 degrees W.; a position that put her off the coast of Brazil at approximately 61.6 miles South, South East of the city of Aracaju, Bahia state. Her position was reported to London when the Loch Ard made port on the island of São Vicente, Cape Verde. After that sighting she made her way for the remainder of the voyage unseen and in silence isolated from the world and in a world of her own.”<sup>37</sup>*



Figure 10. The British ship *Sterlingshire*.

On making port in Honolulu, the Hawaii Commercial Advertiser announced the *Sterlingshire*'s arrival and cargo.

*“The British steamship Sterlingshire<sup>38</sup> came into port yesterday morning, March 2, 1886 and anchored in the stream. The Portuguese*

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*immigrants were all safely landed at the Kakaako Immigration Depot before 5 o'clock in the afternoon. Before they left the ship, Honorable A.S. Cleghorn, Inspector General of Immigration went on board and made an inspection. He found the vessel most admirably adapted for immigration purposes, and very clean. The Portuguese on board were a fine-looking body of people.*

*The Scotch crofters, 8 in number, spoke in high terms of the treatment of the immigrants by the Captain and Officers of the ship. Five of these Scotchmen will go to His Excellency, Mr. Gibson's stock ranch on Lanai and 3 to the Puuloa sheep and stock ranch in Waimea, Hawaii. Captain Alexander went ashore yesterday. He reports a very pleasant passage. First 4 days out of Liverpool we had light east winds, thence to Madeira. After leaving Madeira, we had calm for 2 days, then fine weather to Cape Horn. We were off to the Cape Horn in 2 weeks, from thence to Honolulu, fine weather and trade winds. The immigrants were brought to the Kakaako Depot and have taken kindly to this new quarters, and was very happy to be on terra-firma once more.*

*The Sterlingshire will not come into port until this morning about 9 o'clock, and the following Portuguese from Funchal, Madeira...152 men, 100 women, (34 females over 12 years of age, 15 males over 12 years), 128 children between 1 year and 12 years of age, and 12 under 1 year of age, totaling 451. The Sterlingshire left Funchal, Madeira on November 27, 1885 and arrived in Honolulu March 2, 1886, a trip of 95 days from Madeira. During the voyage there were 7 births and 5 deaths, of the births, 5 were females and 2 were males. One female age 46 years, died of syncope, another died from bronchitis, and the others were ill from birth.*

*The Sterlingshire arrived in splendid condition and very clean, reported the immigration official, and they were a very polite, happy lot of people. It was very pleasant to converse with them.*<sup>39</sup>

And another version.

*"The British ship Sterlingshire, commanded by Captain Alexander, arrived off port about dark last evening from Liverpool by way of Madeira. She was not expected to arrive until about the latter end of the month, but has made an unusually fast trip, being only 93 days from Madeira. This is a little longer than it has taken some steamers to come from that place. Pilot Babcock boarded her and anchored her outside, and remained on board all night. The boat's crew which took the pilot out returned and reported all well on board. The Port Physician will board the ship early this morning.*

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*The Sterlingshire is consigned to Messrs George W. MacFarlane & Co. and brought about 450 Portuguese men, women and children, also several Scotch crafters for His Excellency, Mr. Gibson. She has 1,000 tons of freight, 300 of which is for Portland, Oregon. Hugh Kawelo, one of the Hawaiian youths who was sent to the ironworks of Messrs Lees, Watson and Co., Glasgow, Scotland and for 3 years was in poor health and was expected to be on board the vessel.*

*The Portuguese at the Kakaako Depot have taken kindly to their new quarters, and appear glad to be on terra-firma once more, and they are a fine looking lot of people. Yesterday afternoon, Mr. W.O. Atwater, secretary to the Board of Immigration shipped the following to Kauai, Mr. A.S. Wilcox, Kekaha Mill Company, 7 men, 5 women and 11 children.*

*The following Portuguese immigrants were shipped from the Immigration Depot, Kakaako, on March 8, 1886.*

*Paia Plantation - 30 men, 21 women, 43 children  
Reciprocity Sugar Co. - 11 men, 8 women, 14 children  
Koloa Sugar Co. - 11 men 7 women, 67 children  
Laupahoehoe Sugar Co. - 36 men, 24 women, 67 children  
Fryer & Meier, Kekaha, Kauai - 16 men, 11 women, 13 children  
East Maui Stock Co. - 4 men  
Kohala Sugar Co. Hawaii - 1 man  
P.A. Dias, Kohala, Hawaii - 1 man, 1 woman*

*They were all shipped in good order, thanks to the energy of the Secretary of the Immigration Board, Mr. W.D. Atwater. On March 8, 1886, the steamer Iwalani took 77 Portuguese immigrants to Kauai.”<sup>40</sup>*

On arrival in Honolulu, the Stirlingshire’s passengers were logged in by the Consul General of Portugal in Hawaii. Francisco Gomes Anjo’s record reads: No. 3309, Francisco Gomes Anjo, 36. Nationality: Island of Madeira, Ponta do Sol. Profession: laborer. Observations: Married, with spouse Maria de Jesus, 28 years- and-children Manuel, age 6; and Maria, (age illegible). Identification: Immediate Passport.

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### **The Route to Hawaii via Cape Horn**

No passenger accounts or ship logs are known for the ships that carried the Pereiras, great-grandmother Silva and the Anjos, but Baptista d'Oliveira’s account of the *Thomas Bell*’s passage is adequate to identify the probable route of their vessels. After leaving Funchal, the *Thomas Bell* headed southwest,

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skirted the Spanish Canary Islands and proceeded across the Atlantic Ocean towards South America. 24 days later she approached Brazil off Bahia Province and turned south keeping well offshore. It is unlikely that the ship was ever in sight of land as she made her way down the coasts of Brazil, Uruguay and Argentina. 52 days into her journey, she probably sighted land for the first time since leaving Funchal. With the snow capped peaks of Tierra del Fuego at starboard, the ship approached Cape Horn.

Before the Panama Canal existed, Cape Horn was the shortest, fastest route for ships traveling from Europe to the Pacific Ocean. But Cape Horn is one of the most hazardous shipping routes on earth. Unique climatic and geographic conditions cause the Pacific and the Atlantic oceans to clash violently at this spot where they meet, and at the Cape's extreme southern latitude, hurricane-force winds circle the globe from west to east with no interference from land. The Andes and the Antarctic Peninsula funnel these winds into Drake Passage, the narrow stretch of open water that separates Cape Horn from Antarctica. Gales that routinely blow 70 to 100mph interact with sea swell built up over thousands of nautical miles to produce 60 to 100ft waves in waters that are infested with icebergs. The Cape is the world's largest ship cemetery. At least 1000 ships have been wrecked there, taking with them tens of thousands of lives. Between 1850 and 1900, when our Portuguese ancestors traveled the route, at least 100 ships were lost at Cape Horn, many without a trace. Such was the final fate of the *Ravenscrag* and the *Earl of Dalhousie*, both of which had earlier carried immigrants from Madeira to Hawaii.

Cape Horn conditions were particularly difficult for sailing ships traveling from east to west into the wind. The only way to move forward was to run seemingly endless tacking courses. But even when tacking was executed expertly, the Cape's unpredictable winds could blow ships backwards. Days' worth of forward progress could be erased in hours. Tacking also implied a zigzag sailing course that added substantial distance to a Cape passage. Sailing ships traveled about 1200 nautical miles for a typical east-to-west crossing and planned three weeks, minimum, for the passage, but the area's treacherous conditions made every attempt unique and unpredictable. In 1905 the sailing ship *Susanna* fought 99 days to complete its passage. Other ships, after weeks of trying and failing to round the Cape, would backtrack to a safe port to await better conditions. In extreme cases, ships travelled back across the Atlantic and circled around Africa to enter the Pacific via the Indian Ocean. Such reroutes could add thousands of miles to a voyage so captains faced extreme pressure to attempt and to complete Cape Horn passages. But every ship that attempted the route risked all.

In 1939, a crewman on the sailing ship *Priwall*, one of the last square rigged sailing ships to make a Cape Horn passage, described approaching the Cape.

*"The chief officer asked me if I could see the big cloud ahead and then answered to himself after a short moment, 'That is Staten Island---the*

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*door to Hell.' The Captain believed that God created Cape Horn and the whole area in his anger. Quite soon I learned that the opinion of both men was quite correct.*

*The Captain preferred to pass Staten Island to the east, and today I know that he was right with his decision. After a couple of hours severe westerly gales started, which only abated three weeks later. It seemed to me that Cape Horn showed its temper to the extreme to end a period of 300 years with the last west-bound voyage of a merchant sailing ship. In this southern winter all assumptions were given with winds, which took the breath out of the men when reducing sails on the yards, and a sea which flooded the ship from fore to aft....*

*With the wind increasing up to hurricane force we rounded Cape Horn on 21st July, 1939. On the permanently flooded decks, under hail and snow showers, the tired men, wet to the bone, undertook the necessary work and lay for hours on the ice covered yards to furl the nearly frozen sails when it became necessary to heave-to. Though both watches were in action many times, several sails were lost. After a short deep sleep, the duty watch, and many times the men off watch, had to take up again the fight against sea and wind.... After three weeks of constant storm, wetness, cold and tiredness to exhaustion, we had passed the stormy region."<sup>41</sup>*

Miserable conditions were not restricted to the crewmen on ships. The clothing that most immigrants carried with them was made for semitropical Madeira and the Azores. It was totally inappropriate for wet, frigid weather. When the Cape's huge seas poured across a ship's deck and hatches, everything was soaked. Once clothing was wet, there was no way to dry it. The intense pitching of the ship made fire onboard extremely dangerous, so for much of a typical Cape crossing the ship's stoves were cold. Hot meals and below-deck heating were seldom encountered.

Wretched conditions were complemented by periods of terror. Baptista d'Oliveira describes New Year's Eve, 31 December 1887, aboard the *Thomas Bell*.

*"At 5 p.m. the wind became stronger and the sea ugly. This was one storm we would never survive, so we thought. Our dishes and our food rolled with the ship; our trunks and boxes were scattered about. There wasn't a passenger aboard who wasn't crying or singing the Bemdito [the Rosary] or the Terço [the Litany of the Saints]. ...Luiz Madeira, one of our passengers who had been in the Portuguese Navy, kept trying to hearten us. He went up on deck to observe the weather conditions, and returned to us with this message. 'Boys, I see that the storm is bad, and we may all be lost.'"<sup>42</sup>*

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*“At 1:30 a.m. ...the ship took two great falls. The water entered on both sides of the ship, submerging the prow with a great force. The boat was tipped for more than two minutes.... All the lights were off because the oil had frozen and there had not been sufficient heat to thaw it out. Some who were awakened by the tossing and saw no lights called out, ‘Oh most holy Mother, the ship is near the bottom of the sea. Help us!’.”<sup>43</sup>*

For her Cape Horn passage, the *Thomas Bell*'s passengers were confined below deck; however Baptista d'Oliveira's journal tells us that passengers could occasionally view weather and sea conditions. To prevent seawater from pouring in through deck openings, other ships, including the Anjos ship, the *Sterlinghire*, “battened the hatches”. This involved caulking hatch openings and nailing the hatch covers shut from the outside. Passengers in steerage must have been terrified to know that there would be no escape if the ship foundered, but the practice was understandable. Battening the hatches prevented the ship from taking on massive amounts of water in huge seas and also eliminated the possibility that terrified passengers could interfere with the ship's crew. Where air temperature was below freezing and water temperature was about two degrees, any practice that helped keep the ship afloat was necessary. No one would survive if the ship was disabled.

Below deck the passengers huddled in their bunks. Hatches were the primary sources of light and ventilation below deck so when they were shut, passenger quarters were dark as night and without fresh air. Chamber pots, seasickness, legions of blood sucking bedbugs and other vermin added to the dank atmosphere. When the *Thomas Bell*'s passengers first emerged from below after entering the Pacific, Mr. Baptista d'Oliveira commented on the striking change to their appearance. “Young men and women less than thirty years old looked like old people.” Everyone had lost much weight and appeared pale and sickly.<sup>44</sup>



Figure 11. Sailing ship Illawara rounding Cape Horn about 1900.

After entering the Pacific, the *Thomas Bell* proceeded northward up the coast of Chile. Immigrant vessels typically attempted to port at Valparaiso, Chile, for repairs and provisions after rounding Cape Horn, but the *Thomas Bell* was turned away because Cholera was raging in the town. She continued further north for 31 days to Iquique, Chile, where she took on supplies for the final segment of her journey.

After leaving Iquique, the *Thomas Bell* turned northwest into Open Ocean near Chile's border with Peru. She entered Honolulu harbor fifty days later.

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### Epilogue

Daniel Mendelsohn's 2006 book, *The Lost*, tells the story of his journey to learn details about his grandfather's family who perished in the Holocaust. At his story's end, he reflects.

*"I'm pleased with what I know, but now I think much more about everything I could have known, which was so much more than anything I can learn now and which now is gone forever. What I do know now is this: there's so much you don't really see, preoccupied as you are with the business of living; so much you never notice, until suddenly, for whatever reason—you happen to look like someone long dead; you decide, suddenly, that it is important to let your children know where they came from—you need the information that people you*

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*once knew always had to give you, if only you'd asked. But by the time you think to ask, it's too late.*"<sup>45</sup>

The story of our family roots is incomplete, and whether or not it is possible to learn more, it can never be whole. I think that we all can appreciate the regret that Mendelsohn expresses. Our great-grandparents, grandparents, and for most of us, our parents, have left us; and they have taken their memories with them. But I think it is possible to understand some portion of what their lives were like by walking where they walked and seeing what they saw.

I am grateful to all of you Madeira adventurers for inspiring me to finally put on paper some of what I have learned about our family. Thank you. Now let's all have a great time on Madeira.

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<sup>1</sup> Jean E. Ludke. *Atlantic Peeks. An Ethnographic Guide to the Portuguese-Speaking Islands.* The Christopher Publishing House, Hanover, Massachusetts. 1989.

<sup>2</sup> Philip L. Pasquini. *Indentured Immigrants: A Jewish family odyssey from Madeira to the Sandwich Islands.* (Ignacio: Flypaper Press, 1999) 5-7.

*"Starting in 1492 with the beginning of the Spanish Inquisition, many Jews who were forcibly expelled from Spain sought refuge in Portugal. While accepting only a few hundred rich families at first who could afford to pay a large sum for residency in Portugal, King João II soon extended residency to others for a small fee of eight cruzados. Payment of the fee entitled the newly arrived refugees to an eight month residency after which they were required to depart. But when their residency expired in 1493 there were too few ships available for all the Jews---estimated to be around one hundred thousand---to leave and those left behind were forced into slavery to the King. In their new status as slaves, the King had their children taken from them and sent to establish colonies on the West African island of São Tome. The year 1494 saw another change in status for the enslaved Jews when King João II died and was replaced by his cousin, Manoel, who restored the liberty to the Jews because of his belief in their innocence.*

*Just four years later, however, in November of 1496, King Manoel I---Manoel the Fortunate---of Portugal sought to marry the recently widowed Princess Isabel, daughter of the Catholic King Ferdinand and Isabel of Spain. He was informed by Queen Isabel that he would have to rid Portugal of all unconverted Jews and Muslims if the marriage was to take place. After signing the marriage agreement he issued a decree on December 5, 1496, banishing all Jews from Portugal. Portuguese Jews were then given ten months to put their affairs in order and to leave the country by October of 1497. It wasn't*

*long after the Edict of Expulsion that Sultan Bayazid II of the Ottoman Empire dispatched ships to Lisbon to transport the Jews to his empire. He felt blessed to acquire many valuable new subjects that had so much to offer.*

*As many Jews began to leave Portugal seeking refuge elsewhere, King Manoel soon realized what serious negative financial impact on the country's economy would result if the forced migration of Jews was allowed to continue. He therefore rescinded his edict of expulsion in early 1497 ending the mass expulsions and by royal order began forced conversions. On Friday, March 19, 1497, the first day of Passover, Jewish parents were ordered to bring their children between the ages of two and fourteen to Lisbon. Once in Lisbon the crowds were informed that their children were to be given to Catholic families who would raise them as good Catholics. Many parents while assembled in Lisbon killed their children and then committed suicide rather than allow them to meet such a fate. All over Portugal mass conversions took place by having all Jews present in front of churches throughout the country at a specified time, when the officiating priest literally threw water at the crowds announcing that they had been baptized. Those who were converted by force thus became known among the Jew in Hebrew as the Anuism---The Forced Ones or the Coerced. The net effect of this plan of mass conversion was the creation of a new class of citizens commonly referred to as "Conversos". Further distinctions were made between "New Christians"---Christãos-Novos, and the "Old Christians" who made up the majority of the population. Realistically, however, the ultimate outcome of forced conversion was the rise of Crypto-Judaism, a condition where the forcibly converted began leading double lives as Crypto Jews who practiced openly as Christians in public and as Jews in private.*

*Beginning in 1499 the right to emigrate was also withheld from the Conversos. As many Conversos were now threatened with continued persecution or even death, many decided by the beginning of the Portuguese inquisition in 1536 to seek refuge in the Netherlands as well as elsewhere in Europe and the Ottoman Empire.*

*Starting in 1540 the first Auto-de-Fé took place in Lisbon. Because of this, many shiploads of Jews left Lisbon---the only port for embarkation---bound for the Portuguese island of Madeira. Many Jews decided to settle on the island rather than endure the long and dangerous voyage sailing north to Holland. Many of these newly arrived Jews chose to live in the small outlying villages scattered around the countryside of the island where they could practice their religion in secrecy.*

*Unfortunately, even settling on Madeira was no protection in and of itself. It has been reported by Inacio Steinhardt that "... Judaizers from Madeira were called before the Inquisition in Coimbra in 1631, 1780 and 1820." And it is well known that in the middle 17<sup>th</sup> century effigies of Judaizers were burned in Funchal. Some researchers have also suggested that the island's original settlers from Portugal were all Jews and that they practiced as such until the arrival of the Jesuits from mainland Portugal."*

<sup>3</sup> Anthony J. Drexel Biddle, *The Madeira Islands*, Drexel Biddle & Bradley Publishing Company, 1896. Philadelphia. P. 35.

<sup>4</sup> Isabella de Franca. *Journal of a Visit to Madeira and Portugal (1853 -1854)*. (Funchal, Junta Geral Do Distrito Autonomo Do Funchal, [date uncertain]). P. 219.

<sup>5</sup> Ibid. Isabella de Franca. *Journal of a Visit to Madeira and Portugal (1853 -1854)*. P. 94.

<sup>6</sup> *Bemfeitoria* is a term for Madeira's land tenure system where landlords own land and water rights. Tenant farmers must obtain permission to make improvements such as build a house, put up a wall, construct terraces, plant trees walls, install walkways, etc. If a tenant leaves the land, the land owner must reimburse the tenant for all improvements left on the property.

<sup>7</sup> Ibid. Isabella de Franca. *Journal of a Visit to Madeira and Portugal (1853 -1854)*. P. 161.

<sup>8</sup> A. Marques. *Hawaiian Almanac and Annual for the Year 1887*. Funchal: Press Publishing Company, 1887. p. 77.

<sup>9</sup> Ibid. Philip Pasquini, *Indentured Immigrants: A Jewish family odyssey from Madeira to the Sandwich Islands*, p. 53. Labor contracts of the late 1880s identified the conditions a laborer agreed to in order to pay for passage. While under contract (usually three years for the Portuguese), immigrants could be moved to other plantations and wherever the company or the Sugar Planters Association needed them. Other conditions of the contract included that each family received a private cottage, board and room, a garden space for growing vegetables, water and cooking fuel, as well as free medical care and medicine. Wages were not to be paid during any sickness. Workers were guaranteed extra pay for working on the Sabbath and received some annual holidays credited against working days. Men earned ten to fifteen dollars a month. Other family members were paid on a sliding scale with women and children earning less than adult males.

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<sup>10</sup> There are conflicting accounts about whether Manuel Pereira and Maria Eugenia Pereira, Francisco and Maria Anjo, and Antonio and Carolina Rodrigues spoke English and could read and write; but it is certain that all, including the Pereira and Anjo children born on Madeira, could not read, could not write and did not speak English when they arrived in the Hawaiian kingdom. None of the Pereira, Rodrigues and Anjo great-grandparents indicated that they were able to read and write when enumerated for the 1900 U.S. census.

<sup>11</sup> Pacific Commercial Advertiser, 1884, on microfilm at the Hawaii State Library.

*“The first cost is high, and the wages of men are high, but taking the average cost of the labor performed by the men, women and children, they are cheaper than any other class now here. From the Steamship City of Paris it was my good fortune to get 14 families. The average wage of the 14 men are [sic] 68 cents per head per day, to this must be added, say 15 cents per day for the first cost of interest on same, etc., that made the cost for the men 83 cents per day. Too costly, no doubt, but beside the men, we have an average of 20 women, girls and boys doing good work, at an average daily wage of 31 and a half cents. That gives a total of 34 workers at an average cost of 52 and 7/10 cents per day.*

*Chinese laborers are getting 65 cents per day where I write from, and on some plantations they are getting out for light hoeing much more (and on a well kept Plantation, there should be no heavy hoeing) there, women and children will do much of the work in a day as a Chinaman, and at stripping cane, many people believe they, the women and children, do better and more! Again, with the 14 men, there are 20 women and children working, some 25 other children too young to work, but who will eventually, as they grow up become the most valuable of the plantation hands.”*

<sup>12</sup> A. de Souza Canavarro was the Portuguese Consul to Hawaii between 1882 and 1912.

<sup>13</sup> Ibid. A. Marques. *Hawaiian Almanac and Annual for the Year 1887*. p. 74.

<sup>14</sup> Ponta do Sol (Point of the Sun) is parish and village on Madeira’s southwest coast, about 11 miles from Funchal. Its colonization dates to about 1440. The village of Ponta do Sol is the chief town of the municipality which also includes the civil parishes of Ponta do Sol, Magdalena do Mar and Canhas. Since the 1400s, the district was a center of sugarcane production. In 1891 the parish had an approximate population of 2600 people and its population in 2001 was 4224. The parish church is Nossa Senhora da Luz (Our Lady of

Light). Christmas festivities in the church can be viewed at [www.youtube.com/watch?v=7HAGJj8RlxI&feature=player\\_embedded](http://www.youtube.com/watch?v=7HAGJj8RlxI&feature=player_embedded).

<sup>15</sup> Manuel Dos Passos is undoubtedly a cousin of John Dos Passos whose family comes from Ponta do Sol. John Dos Passos is recognized as one of the greatest authors of the 20<sup>th</sup> century. After graduating from Harvard University in 1916, he traveled to Spain to study art and architecture. Before the United States entered World War I, he volunteered for the S.S.U. 60 of the Norton-Harjes Ambulance Corps, with friends E. E. Cummings and Robert Hillyer. He worked as an ambulance driver in Paris, where he was a friend and contemporary of Ernest Hemingway. Jean Paul Sartre referred to Dos Passos as "the greatest writer of our time".

<sup>16</sup> Arco São Jorge (Arch of Saint George) is both a village and civil parish on Madeira's north coast. The village of Arco São Jorge became a civil parish in the year 1676. It is the smallest parish in Santana and has the fewest number of inhabitants in the district. Today's population is about 509 inhabitants. Its parish church is Nossa Senhora da Piedade (Our Lady of Mercy).

<sup>17</sup> Five more children were born to the Pereiras in Hawaii: Helen, born in 1885; Manuel, born in 1886; Anton (known as Anthony), born in 1889; Virginia, born in 1892; Felicidad (Dottie), born in 1894; and Lucilla (Lucy), born in 1896.

<sup>18</sup> São Pedro is a district located about one half mile northwest of Funchal city center. It is one of Funchal's oldest and most historic neighborhoods. At its heart is Igreja São Pedro (the Church of Saint Peter) which dates to the 16<sup>th</sup> century. The parish was originally secluded from the city in a remote area where many 15<sup>th</sup> century nobles built grand houses. By the 1800s the city had grown out to surround it and it had become one of the city's most densely populated areas.

<sup>19</sup> Maria Eugénia reports her age to be 23 in June 1884 thus making her birth year 1861. This deviates from the 1858 birth date displayed on her headstone at Kuau Cemetery, Kuau, Hawaii. The deviation is unexplained.

<sup>20</sup> The S.S. *Bordeaux* was owned by the French company, *Compagnie Commerciale de Transport a Vapeur Français*. She was a 3,400 gross ton steamship, length 379 feet x beam 40 feet, one funnel, four masts, iron construction, single screw and speed of 12 knots. The *Bordeaux* was built in 1882 by Chantiers de la Mediteranne, Havre, France. She sailed from either Havre or *Bordeaux* to New Orleans or the West Indies and Central America.

In 1884, the *Bordeaux* was engaged to transport Portuguese immigrants to Hawaii. She departed Madeira on 22 July 1884 and arrived in Honolulu 72

days later on 3 October 1884. From Honolulu she continued on to San Francisco, St. Vincent, Cape Verdi [sic] Islands, and then back to Havre. The *Bordeaux*'s 1884 voyage to the Kingdom of Hawaii is her only known passage on that route. Only two years old when the Pereiras boarded her, the *Bordeaux* was considered a modern, fast ship for its time. The duration of their voyage from Madeira to the Kingdom of Hawaii was about one-half that expected by sailing ship.

Note: The S.S. *Bordeaux* that transported immigrants to Hawaii should not be confused with other ships that carried the same name. Notable examples are the S.S. *Bordeaux* (also named the S.S. San Francisco), a French cargo steamship built in 1891, which was torpedoed and sunk in the Bay of Biscay by a German submarine in 1915. Another British steamship also named S.S. *Bordeaux* was sunk off Bridlington Bay, England, in 1897.

<sup>21</sup> João Baptista d'Oliveira. *Destination, Sandwich Islands: Being the Journal of the 156 days' trip from the Island of Madeira to the Archipelago of Sandwich, on the English Vessel Thomas Bell, Captain James Low, November 8, 1887 to April 14, 1888.*

[http://www.portugueseancestry.com/genresources/thomas\\_bell\\_voyage.html](http://www.portugueseancestry.com/genresources/thomas_bell_voyage.html). (January 11, 2011).

<sup>22</sup> #13 S.S. *Bordeaux*. <http://www.yourislandroutes.com/ships/bordeaux.shtml>, (January 2011).

<sup>23</sup> Ibid. João Baptista d'Oliveira. *Destination, Sandwich Islands: Being the Journal of the 156 days' trip from the Island of Madeira to the Archipelago of Sandwich, on the English Vessel Thomas Bell, Captain James Low, November 8, 1887 to April 14, 1888.*

<sup>24</sup> Arco da Calheta (Arch of the Calheta) is a village on Madeira's southwest coast about 13 miles from Funchal. One of the first colonized areas of Madeira, it contained the island's first farms after settlement. The village is named for the hills that surround it in a semi-circle. The parish church is Igreja São Bras (Church of Saint Blaise).

<sup>25</sup> Sítio do Pinheiro (neighborhood of Pinheiro) is a tiny, remote hamlet in the hills above Arco da Calheta. The Dicionário Corográfico do Arquipélago da Madeira by Fernando Augusto da Silva, reported that there were 34 houses and 176 inhabitants in 1934. In 2005 I posted a query to a Madeira genealogy site asking for information about "Pinheiro near Arco da Calheta". In 2006 I received an email from Gabriel Jardim in South Africa. His message follows verbatim.

*“Hello Donald, I am Gabriel Jardim from Sitio das Amoreiras, nearby the church of Arco da Calheta (Igreja de São Brás). I was born and lived there for 20 years, from where I immigrated to South Africa in 1972. I have always been interested in the history of my village and collected some of the information before I left and every year when I go back there I try to update my research about the whole village of Arco da Calheta.*

*Sitio do Pinheiro is the most northern suburb of Arco da Calheta; there are 18 other main suburbs. Sitio do Pinheiro is situated at about 600/700 meters above sea level. It is divided into 3 parts: Pomar; Pinheiro de Fora; and Pinheiro de Dentro. It is about 3 to 4 km walking distance from the church of S. Bras (São Bras), a strenuous and uphill trail that should take you about one to one-and-one-half hours to get to the furthest point, Pinheiro de Dentro.*

*It was only from the 1960s that we could reach Pinheiro by car. Until then it was only reached by walking through rough trails. Electricity came afterwards, this facility completely changed the way of living of Pinheiro’s inhabitants. Nowadays they even built chapel where Mass is said over the weekends and also a day care centre. I imagine that in the past, life was very hard for this very rural area. I also wonder what made the first settlers choose such an isolated place to live in, but up to now I haven’t found a proper answer.*

*Well...with all of this, it doesn’t mean that Pinheiro is not a beautiful place to live or visit. On the contrary its scenery, the sea views, the quietness and the friendly hardworking people is something I appreciate very much.*

*To give you an example, in 2002 I was visiting Arco da Calheta, and one evening during a church festival I decided to leave the festivities as they were a bit noisy and went exploring. I took my car and slowly drove to Rochão, and then to Pinheiro. I went as far as Pinheiro de Dentro. On my way back around 10 p.m., I stopped at the only café that exists in Pinheiro, where the locals, with their sickles (foice) on their shoulders, usually hang out and socialize.*

*I entered, said good evening, and as I looked around I recognized most of them. They greeted me back and one of them said: “Olha o filho do Mestre Augusto a estas horas tão tarde por aqui (Look, Mestre Augusto’s son, around here so late).” We all had a glass of homemade wine to drink and chatted for a while.*

*On my way back home I thought “Where in the world can we find such a place right up in the mountains at this time of the night, so quiet and friendly where you feel at home?”*

*Sweet potatoes, maize, beans, cabbage, pumpkins, onions, tomato, garlic, wheat and barley are mainly cultivated in Pinheiro. They also*

*produce a lot of fruit, i.e. apples, plums, pears, oranges, lemons, chestnuts etc. Some families also breed cows, pigs, goats, rabbits and chickens for their own use.*

*Years ago, being a farmer and living far from the main centre was hard. This drove some inhabitants to immigrate. Some of them became successful entrepreneurs, becoming well known for their honest and hardworking qualities.*

*In the past, the quality of a good rural life was reflected in an old man that lived to be 100 years old called “Santinho do Pinheiro de Dentro” that died in 1969. He never went to school, never went to the doctor, and never went to the main town Funchal.”*

Today, even in its electrified state, Pinheiro is a remote and isolated place that is substantially removed from the modern world. You can view a video with some scenes of Pinheiro at [http://www.youtube.com/watch?v=u6nlVCiaT\\_k](http://www.youtube.com/watch?v=u6nlVCiaT_k).

<sup>26</sup> Carolina’s 18 June 1864 birth date that is extracted from her baptism record deviates from the 19 June 1865 birth date that is displayed on her headstone at Holy Ghost Cemetery, Waiakoa, Hawaii. The deviation is unexplained.

<sup>27</sup> It was customary in Portuguese culture to reuse the name of a previous child who had died. There are multiple instances of this practice in our families on Madeira and in Hawaii.

<sup>28</sup> Madeira Births 1820-1860, Arco da Calheta, Sao Bras (Microfilm 11153473), LDS Family History Library, Oakland, California.

<sup>29</sup> The British bark *Dacca* (incorrectly identified as *Daca* on various records) was built in 1865 by Robert Steele & Company at Greenock, Scotland, as a three masted ship registered in Liverpool. She was launched with the name *Tantallon Castle* and performed service under that name on Currie routes between London and Calcutta via the Cape of Good Hope. She had a tonnage of 1057 gross tons, length of 203.2ft, and a beam of 33.10ft. In 1868 she broke the London-Calcutta transit record with a passage time of 80 days out and 78 days home. In January 1877 she carried the first group of Scottish farm workers to Cape Town (South Africa). In 1883 the *Tantallon Castle* was sold to Charles Barrie, renamed *Dacca* and reduced to a barque (bark or barkentine) rig. The *Dacca*’s 1884 voyage carrying Portuguese immigrants to the Kingdom of Hawaii via Cape Horn is her only known passage on that route. Under Barrie’s ownership she regularly transported British immigrants to Australia. In 1898 she was purchased by K. Bruusgaard of Drammen, Norway, and renamed *Macca*. She was scrapped in 1912.

The *Dacca* was reported at U.S. ports (New York City; Astoria, Oregon; et al) as late as 1896. She routinely visited Australian ports during this same period,

suggesting that she was involved with transporting immigrants to the British colony via Cape Hope. On January 30, 1888, the *Brisbane Courier* reported her arrival at Brisbane.

*“The barque Dacca, from Glasgow, was towed up the river on Friday morning’s tide by the tug Beaver, and berthed alongside Messrs. D. L. Brown and Co.’s wharf, Shortstreet. This is the Dacca’s first appearance in the port of Brisbane, although she has traded between the United Kingdom and the Southern colonies for two years. She is a smart looking iron vessel, measuring 210.3ft in length by 33.9ft beam, and 22ft depth of old. This gives her a tonnage of 1057 tons net, 1057 tons gross, and 985 tons under deck. Although the Dacca is twenty-three years old, she has the appearance of being almost a new vessel, being so well kept.”*

Later in the article, the writer describes the *Dacca*’s passage through the Southern Ocean.

*“Nothing worthy of note occurred until the 16<sup>th</sup> of November, when a terrific gale which blew with unabated fury for sixteen hours was encountered. The wind first came from the east-north-east, and rapidly changed to all the compass, causing a mountainous sea in which the Dacca pitched and tossed to an alarming extent, shipping tons of water. All hands were washed along the decks fore and aft and there were several narrow escapes from being washed completely overboard. The good old ship behaved remarkably well, and came out of the trying ordeal with flying colours. In the height of the gale she was hove to for four hours. She encountered very bad weather in running down her easting, violent storms and very heavy gales followed each other in rapid succession until rounding Tasmania. The gales produced tremendous high seas, and while they lasted the vessel’s decks were almost continually flooded with water, which swept them with appalling force. The top-gallant bulwarks were completely smashed, while the whole side of the deck house was stove in. The starboard side of the after-cabin was also smashed in and the saloon flooded, and port poop ladder and cabin door were smashed to fragments and several sails were lost.... There was one death during the voyage, that of Alexander Reid, a passenger who expired on the 29<sup>th</sup> December.... The deceased, who was in an advanced stage of consumption when he came on board, was a married man. He was, of course, buried at sea.”*

Note: The British bark *Dacca* that transported immigrants to Hawaii should not be confused with other vessels carrying that same name. The most notable example is the S.S. *Dacca*, a British brigantine-rigged steamship, which ran aground and sank off Daedalus Shoal in the Red Sea in 1891.

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<sup>30</sup> Archibald Cleghorn was a Scottish businessman who married Princess Miriam K. Likelike, the sister of Prince David Kalākaua. In 1874 Kalākaua became King on the Kingdom of Hawaii and Cleghorn's daughter Princess Victoria Kai'ulani became heir to the throne. Cleghorn died on November 1, 1910. He is buried in the Kalākaua Crypt of the Royal Mausoleum of Hawaii.

<sup>31</sup> #1 Bark Daca [sic]. <http://www.yourislandroutes.com/ships/daca.shtml>. (January 20, 2011).

<sup>32</sup> Ibid.

<sup>33</sup> "Old man Canavarro" is A. de Souza Canavarro, the Portuguese Consul to Hawaii between 1882 and 1912.

<sup>34</sup> All Anjos married and baptized at Ponta da Sol after 1850 are described in the parish register as being residents of Sitio Entre Caminhos (neighborhood or suburb "between the roads"). I have not yet been able to learn where the neighborhood is located, but it is certain to be walking distance from the church.

<sup>35</sup> Three more Anjo children were born in Hawaii: Joseph, born about 1893; Silvana (Sylvia), born about 1896; and Augusta (Gussie), born about 1899. For the 1910 U.S. census, Francisco Gomes Anjo and Maria Anjo reported being the parents of nine children with five surviving. The children who did not survive probably died on Madeira.

<sup>36</sup> The British ship *Stirlingshire* was built in 1877 in Dumbarton, Scotland by Birrell, Stenhouse & Co. She was 230.8ft long, 35.8ft wide and 20.5ft deep, weighed 1,221 tons and had a gross of 1,262 tons. When the *Stirlingshire* departed Madeira for the Kingdom of Hawaii she was part of the Shire Line Fleet whose primary business was transporting immigrants to Australia. In 1895 the vessel was sold to O. Gotaas, a Norwegian company, and renamed *Sterling*. In February 1912 she slipped anchor while seeking shelter from a storm and was wrecked on the rocks at Pranchinha east of Saint Michaels, Azores Islands.

<sup>37</sup> Ibid. Philip Pasquini, *Indentured Immigrants: A Jewish family odyssey from Madeira to the Sandwich Islands*, p. 32.

<sup>38</sup> This citation incorrectly identifies the *Sterlingshire* as a steamship.

<sup>39</sup> Pacific Commercial Advertiser - 1886. Hawaii State Library. <http://www.yourislandroutes.com/ships/sterlingshire.shtml> (January 2011).

<sup>40</sup> Ibid.

<sup>41</sup> Captain Hans Peter Jürgens, *The Last Rounding of the Priwall*.  
[http://www.caphorniers.cl/cabo\\_miedo/cape\\_fear.htm](http://www.caphorniers.cl/cabo_miedo/cape_fear.htm). (January 2011).

<sup>42</sup> Ibid. João Baptista d'Oliveira. *Destination, Sandwich Islands: Being the Journal of the 156 days' trip from the Island of Madeira to the Archipelago of Sandwich, on the English Vessel Thomas Bell, Captain James Low, November 8, 1887 to April 14, 1888*.

<sup>43</sup> Ibid.

<sup>44</sup> Ibid.

<sup>45</sup> Daniel Mendelsohn. *The Lost: a search for six of six million*. Harper Collins Publishers, New York, New York. 2006.