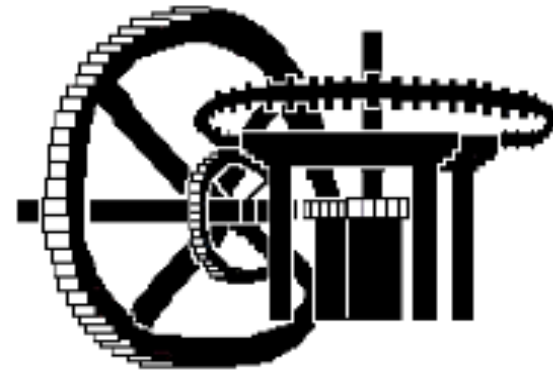




'The Queen of the Reconcavo' Count of Ingenio History

In "The Queen of the Reconcavo, History of the Count of Ingenio", the Historian and Researcher Conceição Denilson Santana on behalf of the former headquarters of the political process, economic and export settlement of colonial Brazil Real Engenho Sergipe do Conde.

Having to this analysis and authorization acclaimed writers, called our attention to the subsequent formation of the Society of devices and creating villages, such as Santo Amaro in the Reconcavo Baiano, stage fights, social conflicts and the birth of a unique culture in the arts.



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Ed. Faz de Conta

Denilson Conceição Santana

Denilson Conceição Santana
'The Queen of the Reconcavo'
Count of Ingenio History

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PRESENTATION

This little book is referred to the study of the culture of the colonial period in Brazil, and in particular the birth of a restricted sugar production economy that runs from the sixteenth century to the eighteenth century, a period in which laid the foundations of the population in Bahia and Special to the Reconcavo Baiano, in cities like Santo Amaro Purification, São Francisco do Conde waterfall Saubara, Maragojipe, Newfoundland, St. Felix and many others.

The notes included in this small, but if you want great and daring book, follows on sound foundations of teachers, historians and respected researchers, and serves as a teaching material for future teachers and enthusiastic students of our history, and provides a memory rescue service and cultural insight.

Drawn from a thesis proposal contained in affirming the establishment as decisively the Portuguese colony in Brazilian lands, in instauro a real ingenuity sugar of immense proportions, and the terms in your predisposed confirm the creation of evendiscreetly, of all civilization that would arise in the vicinity of the call Bay of All Saints and in particular to its hinterland, to what we now call the Reconcavo Baiano.

From this, we see the importance that was signed in overseas trade between the African and European continents both utensils, food, spices, such as slaves and travelers looking for new worlds.

Understanding these paragraphs the following is rebuild the living memory of our people.



Discovery of Brazil. Oil on canvas, Oscar Pereira da Silva, 1904. Collection of the National History Museum in Rio de Janeiro.

Introduction

The history of Real Engenho Sergipe do Conde starts in the first few decades after the discovery of Brazil, being touted during the colonial era. The installation takes place in favor of the overseas export trade in sugar, with the crop and the slave trade a belonging of their mills.

Of the sugar production of the ritual, born the first corner manifestations of work, lundu black, samba, capoeira, dance, diversification of ceramic, the various mixtures of races, the cuisine of blacks and Indians, and all its miscegenation.

In the area of the Reconcavo, where it was installed today municipality of Santo Amaro da Purification, on the river Sergipe, meeting of Subaé and Traripe rivers, the cradle of the 'black clay' region, yet one can see its few ruins, vestige of a pregnant time of Brazilian culture.

In this period we call the pre-colonial, ranging from discovery until the arrival of the first official colonizing expedition in 1530, it is noted the presence of raw and native land which at first did not call the attention of the Portuguese who were looking for precious metals such as gold. Only there was a lot of wood widely used in dyes, Brazil wood, which could be marketed, the more it was leased direct operating a group of traders, called Brazil wood explorers who used the Indians as hand out-of-work in exchange for trinkets, Portuguese goods without value as combs, colored cloths, necklaces, mirrors and other. This type of exchange is known as barter.



John III. King of Portugal. Oil on painter Francisco de Holanda screen.
Date unknow

The new world: settlement

Thus, in 1530, the King of Portugal, John III, made aware to populate the new lands at the expense of keeping them protected from invaders from other European countries and discover new wealth (precious stones and metals), sends the first shipment in order to lay the foundation of the Portuguese settlement in Brazil, giving the conqueror Martin Afonso de Souza appointment to such a shape.

Martin Afonso de Souza brought the first seedlings of sugarcane, fought French vessels in search of Brazil wood (hardwood used as dye in Europe), distributed land, and established directors villages for the whole Brazilian coast, and come with him more usually about 400 people, workers, soldiers, priests and browsers.

This solution brief to colonize the newly discovered lands surrendered to the Portuguese government as Metropolis possession to keep it as a major producer and dependent direct economic interests and the mercantile bourgeoisie, where as a mining colony Brazil was governed by a set of laws that determined their domination that became known as colonial pact.

This pact, Brazil could only produce what Portugal did not produce as raw materials and tropical products such as sugar, cotton, tobacco, wood, etc., and depend on this to achieve manufacturing and slaves.

The settlement, however, was mainly marked by the production of sugar, since when the founding of the first village in Brazil, São Vicente in Sao Paulo, where settlers began planting cane sugar and have installed the first mill sugar in Brazil.



Captaincies

Hereditary captaincies

In 1533, King John III, knowing the large size of the land, people and solve even more secure Brazil, adopting the captaincies system, where the Brazilian territory was divided into fifteen shares granted to twelve grantees possessing the title of captain, and their children had the right to inherit them.

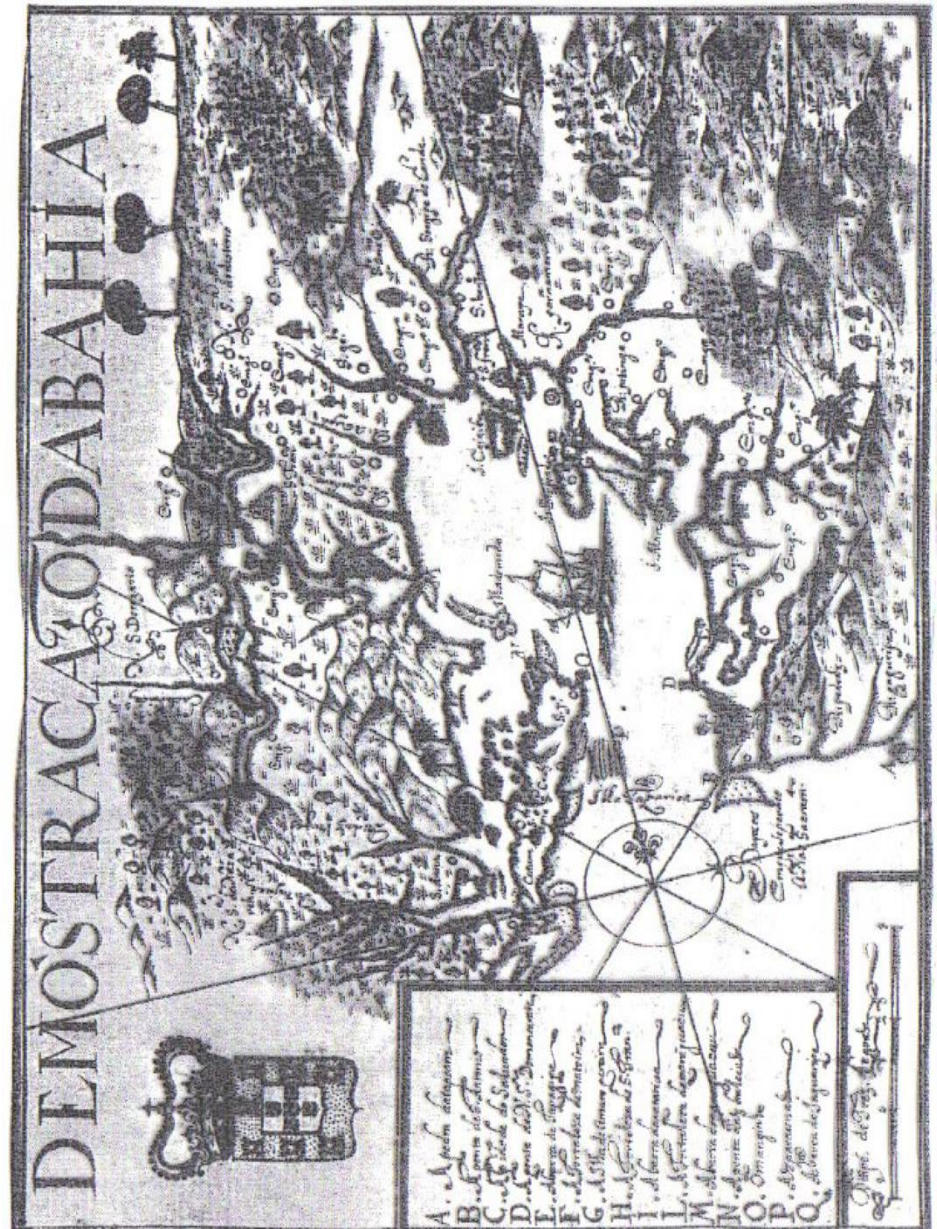
The part that covers the whole of the Bay of All Saints and Reconcavo was handed to Francisco Pereira Coutinho, noble servant of the Crown, that coming in 1536, did build two mills along the Bay, which were destroyed by the Indians during combat in 1540.

In this political system of administration, the captaincies were inherited because of the direct grantees were passed from father to son and giving the letter document by which the king granted one captaincy to a donee and the charter document that determined the rights and duties of grantees and King's rights.

Could fit the grantees: founding villages, collect taxes in his captaincy, enforce laws, transfer the captaincy to his heirs and donate land grants.

Were duties of grantees: colonize and defend the land with their own resources and maintain the Christian faith in his captaincy. Portugal would be the rights to: monopoly on trade of the colony and on the exploitation of Brazil wood, precious stones, salt and tobacco, and mint coins that circulated in Brazil.

Due to the failure of captaincy system, Portugal created the General Government system, which lasted until the arrival of the royal family in 1808, where the centralization of power was the fact.



Map Reconcavo eighteenth century. Bay of All Saints, Mills in the Reconcavo.

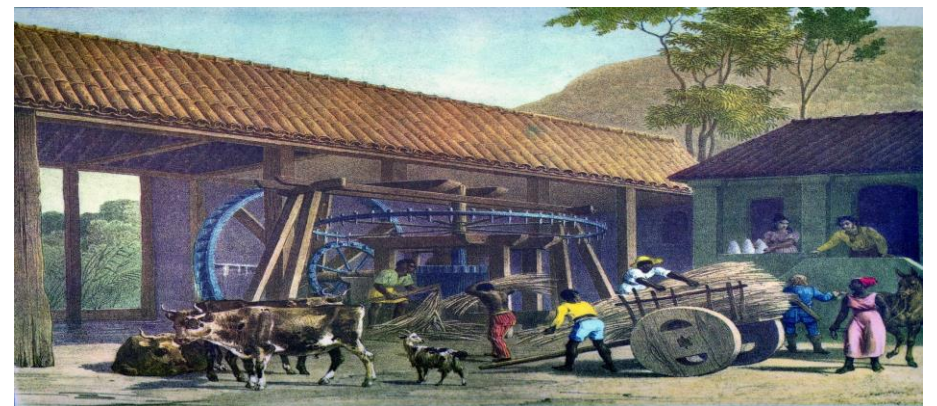
The Government Regal

Thus, the Portuguese Crown aware of a new strategy to defend their possessions in America, decides to establish in 1548 the Royal control, appointing a governor and other officials to reside in the colony. Tomé de Souza was the first governor general in 1549 and begins to build a colonial capital. The city, then named Salvador da Bahia de Todos os Santos, remained as the capital of Brazil until 1763.

Tomé de Souza received an actual document, known as Procedure 1548, which was a set of laws created by the Portuguese government to Brazil which established the first functions of the governors-general: for gold on the inside, stimulating catechesis and help the captaincies in it was necessary. This also promoted the development of agriculture and livestock and a curious fact to have come from Portugal some orphaned girls to marry and constitute Catholic families in Brazil.

To keep the development of the colony, were gradually brought Portuguese tradition elements such as food, groceries, animals, fruits and vegetables, in addition to the task of planting and growing food in 'brasilis earth. For this shape, most African slaves were appointed.

This, in the colonial status, the royal government begins to search for a strategic location in the installation of a real sugar mill, and in the Reconcavo the ideal place for its implementation due to large flat area that delves into the wilderness, fertile soil, rivers, and large dock cradle where it could anchor their boats.



Main types of ingenuity:
Manual mill, oxen (warehouse) and Ingenio Real / Hydraulic.
There were types: bhang (steam), mangle: small mill moved for three sticks, Seesaw and Fire undead.

The Reconcavo and sugar production

The Reconcavo is a vast area that deepens along the Bay of All Saints. Desembocadouro of several rivers and vast fauna was being used as anchorage source for fleet ships and ships of the Portuguese crown and clearing of territory beyond the colonial period, taking over their lands the leading supplier of agricultural products and livestock for capital of colonial Brazil.

This time, and observing the great geographical and climatic conditions of the Reconcavo for planting sugarcane, "cradle of black clay" as it was called by reference to the fertile soil and dark has demonstrated the creation of a sugar industry in the region for the benefit local and export.

Several smaller devices were created over and bayside, and to that area to what is now the city of Santo Amaro purification, river meeting in the sea, was made erect its largest real ingenuity.

The mills, "a real call if other lower, commonly called gadgets. Real won this name because they have all the parts that make up and all workshops, perfect, full of slaves, with many sugarcane, own and other required; and especially for having the grind of royalty with water, unlike others that grind with horses and oxen and are less well-equipped and; or at least some number of slaves, to do as they say, the journal Current and ingenuity ... " (1).

In fact, if we consider the amount of hand labor, acreage, slaves numbers, free trade

internal, the number of mills in Bahia reconcavo of the area called we would have more than 300 devices counting-ai manuals, small real, entrosas of oxen, steam and others.



Guerrillas. Johann Moritz Rugendas Painting, 1835.

Clearing and war on Gentile

The first incision steps in the Reconcavo was in 1557, where civilized caught reninhas battles with wild on the banks of river Traripe a place known as Pilar.

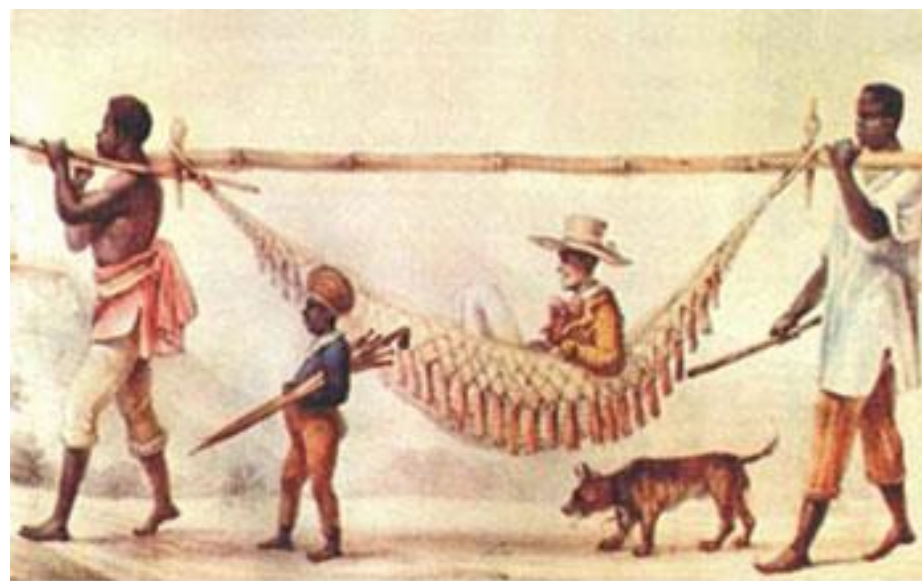
Thus, the growth of such an economy in the Reconcavo followed the general lines of policy and military expansion of the Portuguese to the detriment of the indigenous of the region. This process became even more striking during the government of the 3rd Governor General Mem de Sá (1558-1572), who personally made the clearing of recôncavo region against resident Indians.

Thus, " the use of the Services Instrument, being aynda in Ilheos me were new as ho Gentile Peroaçu (Paraguaçu) was alevantado ... and then made me pay me and I came to this captaincy, and practicing ho case told them that everyone did about ... and in less than eight days fuy with three hundred and two thousand branqueos yndios of peace, and .entrey and rodeey all ho Peroaçu having many palejas and destroy them one hundred and thirty many villages ... " (2).

On January 16, 1559 was definitely town and in 1591 it was Curato (village pastoriada ecclesiastically for a cure - Vicar) on the occasion of the Holy Office visitation.

The Indians living here, the branch of Aimorés, were the 'abatirás'. Occupied the Patatiba, area of about 10 square leagues with watery, pastures, and great soil massapé and Ceylon. They lived in constant struggle with the Paraguaçu Bar Tupinanbás who came in search of fish and seafood. They lived in community, separated by dwellings built of thatch or palm, distributed around a large circle, the

center of the village. Women took care of the children, cooked and took little account of crop such as corn, cassava, pumpkin, pineapple and vegetables. The men hunted, fished, made war and overthrow the forest to make clearings. Domesticated some animals like the monkey and the parrot, raised dogs, chickens, pigs and collect fruits and roots, and all they obtained was equally divided between people in the community. They were polygamous and when they reached puberty went to the sacred house of men, where initiated, with the older Indians, learning about hunting, fishing, war, singing and religious myths.



Teia de Jean Baptiste Debret
"Voyages au Brésil: Retour d' um proprietario" (1816-1831)

Slave**Labor**

The use of hand labor in the Real Count of Sergipe Mill took on a precautionary basis as indigenous and native black slaves that were subjugated and becoming allies in food production force that supported the Mill.

Working in and out of Ingenio, the cane crops and growing food for the subsidy itself (flour, fruits, cereals), the exploitation of these men understand a particular stage of formation of colonial Brazil, with differentiated the treatment of Indians and Blacks during the various owners of Ingenio.

At the beginning of the Mill History natives were most employees slaves in the coastal area of the bay, the indigenous Tupinambá trunk (Tab. A), which were safeguarded by technical superiority and instrumentation that the settlers had as weapons, hooks, trinkets, knives, axes and other working tools. In the seventeenth century, with the development of the sugar culture, black people brought from Africa were incorporated into the work on the plantation, as private or skilled workers created.

The main groups were enslaved Sudanese, Bantu and Malay (Sudanese Islamized, that is, of Muslim origin). Blacks were shipped, usually in Angola, Mozambique and Guinea and landed in Salvador and directly into Conde ingenuity.

In the production of sugar Real Engenho Sergipe do Conde, there was a small difference in the stages of this process, and the fittest to black

work in mills where they extract the juice of the cane, and purging house, where the molasses of sugarcane was stored in earthen vessels to launder. Indigenous developed work in planting subsistence hunting and fishing.

While the mixed experience of these breeds with the European white man, were frequent epidemics, such as measles, smallpox, flu and viruses, because they had no natural defenses to the new habits installed around the fields of Ingenio and community life.

The distortion and uprising of a mixed culture in the slave quarters and villages along the Mill is mister while the values of cuisine, music, dance, fights and "modus vivendis" presented from this period.

Table A

Etymology of some names in Tupi language

Engenho Sergipe, 1572-4

Name Probable derivation

Pejuira Peju = blow; anger = separate (interrogative)

Peter rari rari = born

Itaoca Ita = stone; oka = home

Ocaparana Oka = home; parana = March

Mandinagem Mandio = cassava; nhae = pot

Antonio Jaguare Jaguare = iâguara = jaguar

Francisco Tapira Tapira ox =

Birapipo Bira ybyra = = wood; Pipó is a questioning

Cunhamocamarava Kunhãmuku = girl of marriageable age;

Maravamarabá = Indian child with stranger

Ubatiba Uba = port, thighs, fish eggs;

tyba = ending indicating plural

Source: Inventory Sergipe Mill.

The Royal Plantation. Mem de Sá

In the possession of so many lands, Mem de Sá did not hesitate to secure for itself the best place to build a real device. In this place had Caetés Indians, soon converted.

Situated right in the heart of the Reconcavo, and these lands were part of a large land grant that ran from Marapé to the tip of Saubara, and consisted of 'a' AGOA that put this in Seregipe, which he himself river is Seregipe with two land leagues along the sea, you might want to know, half a league from the river mouth of the earth to find Passé, and a league and meya said mouth to find to find Perassú four leagues to land in the west and eastward assy two islands that are in front of the river mouth, it is advisable to know Cahyba and the other who do not know the name, which is by the great, the band Perassú " (3).

To this demarcation today corresponds to the municipalities of Saubara, Santo Amaro purification, São Francisco do Conde, San Francisco Paraguassu and São Sebastião do Passé.

Thus, in the place where the river empties Sergipe (Seregipe), Mem de Sá did install in 1563, his then famous " mill asuqueres ". This atypical ingenuity, had a strong home and purging, large cane fields and pastures, . 350 head of cattle in the stalls of the Saubara and Acupe region was made up of: " huma caza new fortress of stone and lime, tiled again, and mea room, and all cerquada pear wood to make railings, which is by plank. Near the house, then abandoned, there was hum roof stronghold and cerquado bread around the pike, where he lived his relative Simon de Sá " (2).

The visits made to the Royal Plantation of Sergipe, Mem de Sá did to track the progress of the work and supervise the planting services, harvesting and grinding, and sometimes that " would see a mill that made in Seregipe ia night and left a pagem on the stairs who said he was busy who asked for it, which did not lie, because wherever he was held ... " (3).

The " caza fortress " had, however, small arms, " an iron merlin (another was in the house to purge the device), 4 old swords, seven bodies of cotton guns, nine rifles and an arquebus, and 490 arrows ". Still, 20 bombarda gunpowder arráteis the " roof stronghold " and 6 or 7 arráteis of gunpowder for rifles. Also, a atambor ... '(3).

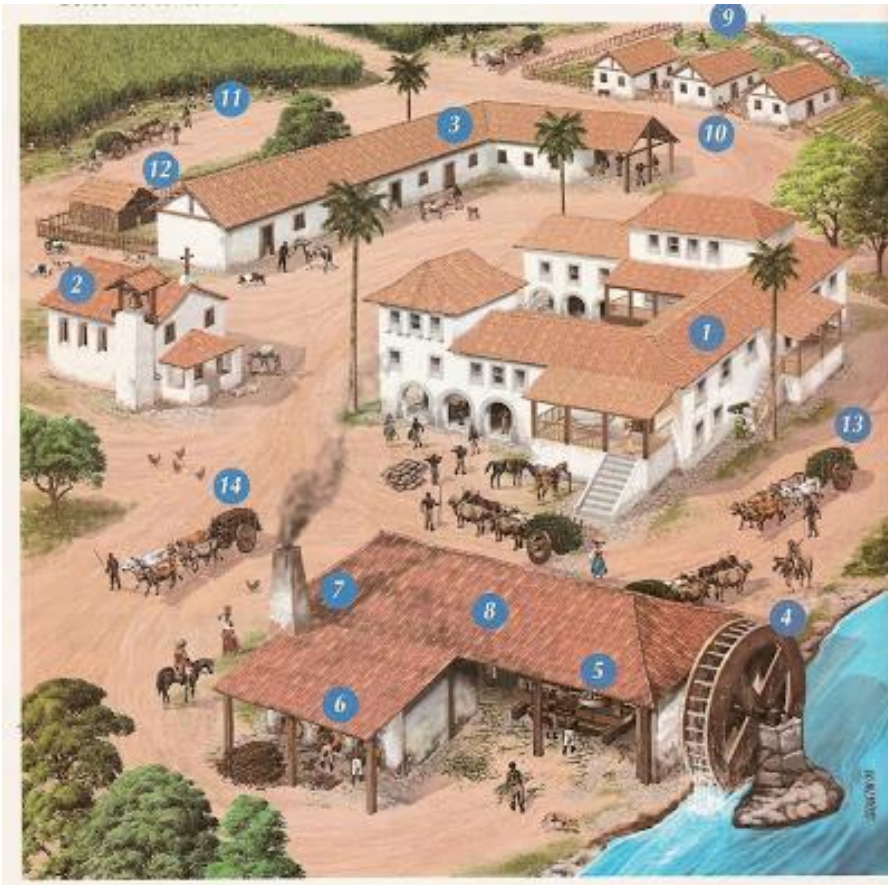
Had to mill the services, 259 slaves, more slaves 95 and 4 slaves to work the fields and the " fortress home ". These slaves, many were black slaves from Angola and Guinea, and others were native people of the region.

In this device, now the largest in the Brazilian colonial period, both in production, acreage, slaves, milling and export, was the scene of the Society of devices and first location of the future town of Santo Amaro (1727) and other surrounding locations, as other devices developed around this by making the region the sugar heart of the colonial period. Hence, to be known as "The Queen of the Reconcavo".

At this time, in the late sixteenth century and until the end of the seventeenth century, the Brazilian colonial society had lived in slavery and rural training, where the mill was the center of social life. Had an aristocracy of power over the land his master and the people who lived on their property. The woman had no prestige and the patriarch, as in the case of Mem de Sa, had the power of life and death over his family and slaves. To the daughter of the patriarch remained only two paths: either married - with the husband chosen by her father - or went to the convent.

In addition to the Conde Mill, Mem de Sá built another mill in the region at the mouth of Rio Pitinga, Ingenio Marapé.

The Real Count of Sergipe Mill



Representation of a real device. (1) The Masters (2) Chapel, (3) Slaves, (4) Milling (5) Molasses Extraction, (6) Oven (7) Boiler (8) Home priming, (9) Roçado (10) Pelourinho, (11) Canavial, (12) Cabin slave, (13) Transport cane, (14) Ox Cart. (Illustration Source: Journal Brazil)

Having died Mem de Sa, in the city of Salvador March 2, 1572, all her dowry passes into the hands of his two living children, as will left by the 3rd governor. Francisco de Sá inherits the assets, but passes away eight months later. From this, the entire property passes to a single heir, the Dona Filipa de Sá, that this time there lived a religious life in the Dominican convent of Saint Catherine of Siena, in Evora, Portugal. To continue the family line, in 1573, signed up her marriage with Don Fernando de Noronha, heir to the title of Conde de Linhares. Marriage, according to a contract of skills and arras and half of acquired made the owners couple of other devices, including the engine Santana in Ilheus, the second largest plantation period.

From 1576 to 1618, the Brazil's largest sugar mills belonged to the Count and Countess de Linhares, and in this time frame was administered sent residents of Portugal. At Engenho Sergipe do Conde, as he was called, there were several uprisings and attacks of the heathen, and be burned in 1580 and have several tracts of land sold to supply sugar cane in the mill.

In 1592 had the largest port in the colonial period, The Anchorage do Conde.

The population of ingenuity in this period was divided into two opposing classes: the plantation owner and slave black. Being completed by: mulattos and mulattos, usually children of the Lord with slaves, the chaplain, the runaway slaves, the planters, and some free workers as the factor, the sugar and the master clerk.



Main Sea Route of Count of Ingenio to Africa and Europe.

The Jesuits are Company priests of Jesus, a religious order founded in the sixteenth century by Ignatius of Loyola to combat the Protestants, to reaffirm the Christian faith, defend the Church and spread Catholicism.

With the death of Conde de Linhares in 1617, the Countess Dona Felipa makes a will which leaves all his property in Brazil and Portugal, to the Jesuit College of St. Anthony. The Jesuits installed in Brazil

claim ownership, which creates a long legal process which originates a series of letters, memos, quotes and legal decisions, in addition to annual accounting records, making this device the best documented of the colonial period. During this period, in 1625, the mill is attacked by Dutch and partially destroyed. Then, in an agreement shall be administered by both schools to the expulsion of the Jesuits in Brazil in 1759, when all their property was confiscated by the Portuguese crown.

From the beginning the Jesuits performed a very important role in the Reconcavo, based on a model for the city of Salvador, with its Santos Crafts and gadgets that characterized the colonization of the captaincy. The divisions parishes were in line with population growth. At Engenho Sergipe the religious service accompanied local development although through the Catholic missionarismo between natives and blacks.

Therefore, the Engenho Sergipe had on its soil a small church was built and dedicated to the conversion in order of Our Lady of Purification in 1591. This chapel belonging to Mem de Sa, which he erected there " in section hua Hermitage Mill, & like himself was most devoted of the first company of priests who will undergo Brazil ... " send some

priests of the conversion of the Gentiles, and elles them darião the arbitrariness of the standing up in seo same ingenuity that already have feyto, huma Church nella to give Baptism to the Indians and if they do Doctrine ... that same Church, some say that soon put its principles huma most devout May Image of God by the early Fathers who forão to reducação and conversion of the Gentiles, with the title of Purification. And others want a firm tradition that Church collocara his first Parocho after foy upright in parochia around aquelle great destricto, & which he had sent to the city of Lisbon, & so since its beginning you aquella Lady Padroeira & Patron daquela parochia ... '(4).

This small existing chapel within the grounds of the Earl of ingenuity was extremely important in the education of settlers and the first conversions and catechesis of the Indians and some blacks, because the very colonial domestic market depended on them intrinsically linked to great estate, the large estates, which subdued with blacks formed the basis of its economy: monoculture, slave and exporter, which was known and designated by English-speaking 'plantation'.

However, over the years, formed other forms of production beyond the landowners sugar and port traders involved in the export to the metropolis, as a considerable portion of cattle ranchers and smallholders producing foods such as maize, cassava, beans and rice for the domestic market. This production was essential for much of the colonial population. The livestock was also one of the main economic activities related to life on the plantation, because the oxen supplied the people with meat and leather and were also used as the driving force and means of transport.



Benedictine church of Santo Amaro (1667).

Ingenuity and the Santo Amaro village

In the same allotment of Real Count of Sergipe ingenuity and still owns property Felipa de Sá, the lands along the rivers Sergipe, Traripe and Subaé begin to be dismembered, consisting the first dismantling occurred on November 22, 1602, when it was sold Gonçalo Alves, the land known by the name of " lowland Santo Amaro " ... by the Prosecutor of Linhares Countess Francisco Negreiros.

In 1667, " n / huma small village of some neighbors ", builds up a church dedicated to Santo Amaro, one of the abbots of the Jesuit Order, beginning the parish.

While the parish will of Count of Sergipe Mill, and its temple deteriorated in 1678, the Jesuits claiming " great disturbance and spiritual and temporal encommodo ", decides to build a new array while change of the Parish office to the chapel dedicated to Our Lady of the Rosary ingenuity of the same name, on the banks of the river Traripe. This site has been a vicar murdered by a Native American site was desecrated. Thus, residents resolve to move to the vicinity of the Church of Santo Amaro, along the river Subaé.

Regarding the young mother of Purification, this begins to be built up " hum shooting pessa, acyma River " and " this was founded in huma cheerful muyto & virtuous plain " in 1700, with its first mass held on October 18 of that year. In the parish of Santo Amaro, in 1720, and also of slave dependence, there was the presence of 400 free men male, and 36 mills and " be it as main port that Reconcavo for the conduction of assucares, tobacco, woods, with a warehouse where all these are shipped to the city

Bahia " (5), to be elevated to a town on January 5, 1727 by the then Governor of Bahia Vasco Fernandes Cesar de Menezes, Count of Sabugosa, the Viceroy sent more gold to Lisbon. In 1774 the village had four parishes and 14,300 souls.



Church Square and Church of Our Lady of Purification. Inaugurated in 1700, Photo unknown author.

Other owners of Ingenio

After the departure of the Jesuits in Brazil by the Society of Jesus, the Engenho Sergipe goes public trading (circa 1759), and finished off by Luis de Souza Oliveira priest, and later by Dr. Antonio Ribeiro Migueis (Guimarães). And in 1770 belong to Gaspar Brothers Sa Alvares. In 1812, along with three mills were owned by Simon Alvares da Silva, and in 1817 were listed as belonging to Miss Maria Joaquina Pereira de Andrade, one of the slave owners rich in the Reconcavo.

During this period which was in the hands of several owners and grantees, Real Engenho Sergipe do Conde watched the transition from slave to the wage, the fall in production by cultivating other agricultural products, international competition, the flooding of the river Subaé, switching to steam mills in the nineteenth century and the natural population and development has made the same were gradually ceasing to grind and produce.



Pier "Count". Main Port Reconcavo. Mouth of the river Subaé. Old Port and exit the tram to the city of Santo Amaro. (Photography, author unknown).

CHRONOLOGY HISTORICAL

1500- Arrival of the Portuguese in Brazil.
1518- Registration first mill in Brazilian lands.
1533- hereditary captaincies.
1536- Arrival of Francisco Pereira Coutinho Bahia.
1537- 1st real ingenuity in Bahia.
1549- Tomé de Souza founded the city of Salvador.
1558- Mem de Sa, 3rd Governor General arrives in Bahia.
1563- Construction of the actual mill on the river Sergipe.
1570- 18 mills in Bahia.
1572- Die Mem de Sá.
1580- 40 mills in the Reconcavo.
1590- 50 mills in the Reconcavo.
1608- Parish of Our Lady of Holy Purification Bahia Reconcavo Amaro.
1617- Die Conde de Linhares, Dom Fernando Noronha.
1618- Die Countess Dona Felipa de Sá.
1625- invasion and destruction of the mill by the Dutchmen.
1666- First dismemberment of parishes and creation villages.
1667- Benedictine Building of the Church of Santo Amaro.
1698- Creation of Cachoeira villages, San Francisco Conde and Jaguaripe.
1700- Inauguration of the new headquarters of Our Lady of Purification.
1726- Constam to 36 devices to the lands of Sergipe Conde.
1727- Creation of Santo Amaro village

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About the author:



Denilson Santana Conceição (1972). Historian, writer and Curator Brazilian, born in Cruz das Almas Bahia in the Reconcavo. Made primary education in Santo Amaro da Purification which passes collaborate with statutes of contemporary art, having been perform other important papers and presentations at universities and spaces non-institutionalized.

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