



American-Portuguese
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Bulletin Board

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Down to the Sea for Fish

Portuguese Fishing Families in New Bedford

By Daniel Georgianna

Good Times

The U.S. fishing industry needed skilled fisherman in the late 1970s and early 1980s. Georges Bank, one of the richest fishing grounds in the world, was now the exclusive property of New England ports. A new law, effective in 1976, excluded foreign boats from fishing in water 200 miles from shore.

New Bedford had positioned itself well to take advantage of the industry's rebirth by rebuilding its docks and erecting state-of-the-art processing plants during the previous decade. The port responded to the call of riches from the sea and fishing and its related industries boomed. From 1978 to 1983, the number of fishing boats, the number of fishermen, and the size of the catch all doubled. To increase profits, some boat owners alternated crews to keep the boats continually fishing. Because demand for fish by health-conscious customers grew even faster than the supply, the value of the catch almost tripled from \$39 million to \$109 million, thus making New Bedford the country's leading port. The docks on both the New Bedford and Fairhaven sides of the harbor suddenly awoke from their fitful drowsiness caused by the loss of fish to the foreign fleets and pulsed with life not seen since the peak of whaling one hundred years before. More welders, electricians, ships' carpenters and related craftsmen were needed on the docks. Lumping, ship supply, boat repair and marine services thrived. Processing plants called for more fish cutters, packers, floor men and others. Fishing was good and the harbor beckoned to people who would work hard.

As always in New England, the people who answered the call were mostly immigrants or the children of immigrants, Newfoundlanders, Norwegians, and, to a lesser extent, Latvians and Poles who knew fishing and its kindred occupations. But most of the people who came to the docks were Portuguese whose families had fished and processed fish for generations.

Why They Left Portugal: *Os Bacalhoeiros*

Portugal faces the sea. For hundred and possibly thousands of years, people in the villages on the coast lived from the sea. Life had been hard; only by working together in extended families could they survive. Men fished from small boats by day or, more recently, from large boats on long trips. Women farmed the land, gathered from the shoreline and processed the fish that boats brought ashore.

In 1934, after years of stagnation in the Portuguese fishing industry, António Salazar, the economics professor who ruled Portugal, decided he needed a new fleet to fish for cod [bacalhau* in Portuguese] on the Grand Banks. The Portuguese fleet of wooden- and steel-hulled ships had been painted dazzling white during World War II so German submarines would not attack the fleet of a neutral nation. This fleet became the centerpiece of Salazar's Estado Novo, a state corporation system called fascist by its enemies. Every spring, the *Bacalhoeiros*, referred to as the White Fleet by others on the Grand Banks, set sail with much fanfare from Lisbon for six months or more on the Grand Banks, where fisherman fished from open dories and salted cod into the hold after setting and hauling back miles of baited hooks.

The official word from the Salazar regime was that cod fishing in the *Bacalhoeiros* was hard but the state took good care of its fisherman and provided a good living for their families. Fisherman returning home with money in their pockets probably did relieve the grinding poverty in small village along the coast. But José da Silva Cruz, Second Fisher, when he fished on the *Argus* in the 1930s, remembered life on the boats differently from the national myth.

Life aboard the Bacalhoeiros was a living hell. There, even the dogs were treated better than those of us who worked. It was quite common for officers to say, "You shut up and if you don't I'll put you down in the Log Book, and when we get to Portugal, you'll be taken as a prisoner, as a communist." Under the regime of dictator Salazar we were slaves from every point of view. We were not permitted to quit the ship for any reason whatsoever.

In the early 1960s few fisherman wanted to fish from the *Bacalhoeiros*. Working and living conditions were bad and the pay was low. Portuguese fishing companies began building large stern trawlers, eighty meters or longer, and powered by huge diesel engines, to catch and salt cod at sea. The boats were more efficient than the *Bacalhoeiros*, and required fewer fishermen, who earned higher pay.

The revolts in the 1960s in Angola, Guinea, Cape Verde and Mozambique saved the *Bacalhoeiros* for a few years. To raise the army to fight in Africa, Salazar sharply increased the numbers of men drafted. Under a 1927 decree exempting fishermen on the Grand Banks from the draft, young men could work in the *Bacalhoeiros* rather than go into the army. Many preferred low wages and harsh working conditions to fighting in Africa, where almost every family lost someone during the thirteen years of war. The life of the *Bacalhoeiros* was prolonged until 1974, when the colonial wars ended.

In 1976 Canada extended its boundaries 200 miles offshore, shutting off Portugal from much of the cod on the Grand Banks. The Canadian government forced Portugal to buy cod from them in exchange for access to Canadian waters on the Grand Banks. Even when they complied, the Portuguese quota of codfish from the Grand banks was kept low. Eventually, these quotas were cut almost to zero.

Portuguese fisherman and their families looked for work away from Portugal. The fall of Salazar's successor in 1974 brought an end to the repressive regime, which considered emigration from Portugal a crime and only allowed passports to leave to those assured of returning. The new democratic government opened Portugal's borders, and fishing families, no longer able to find work in Portugal's reduced fisheries, left by the thousands.

Some left fishing and went to Germany, Switzerland, Brazil and the West Coast of the United States, which had land or jobs available and pockets of Portuguese immigrants already there. But many looked to New Bedford and the sea.

Fishing Families in America

New Bedford already had a large Portuguese fishing community, many of whom had come three or four generations earlier. During the nineteenth century, New Bedford whaling ships often stopped in the Azores and Cape Verde Islands to pick up crew. When they returned to port, the whalers jumped ship and sent for their families, who arrived in rickety packet ships plying the cross-Atlantic trade.

Portuguese fishermen, also mostly from the Azores, fished in the American fleet of schooners on the Grand Banks. By 1885 most of the Provincetown fleet of sixty Grand Banks schooners had Portuguese captains (A decade earlier, less than twenty percent had Portuguese captains). These Azorean seamen had risen quickly in the fishery, where they sailed 1,000 miles to the Grand Banks for weeks of catching and salting codfish. Around the turn of the [twentieth] century, they made the successful change to small trawlers supplying the Boston fresh-fish market. In 1915 about a third of the 3,000 fishermen in Massachusetts were Portuguese, most of them in Provincetown,

Manuel Avila brought his family from the Azores to Provincetown in 1899. In Faial he had hunted whales. In Provincetown he bought a schooner to fish the waters between Cape Cod and New Jersey, looking for swordfish and whatever else he could find. Around 1905 he brought his family to New Bedford to fish the inshore waters in and around Buzzards Bay.

His son, John, born in Faial in 1872, had joined his father on the boats when he was a boy. In 1929 John built the *Clara S.*, a forty-foot wooden boat in the Portuguese Navy Yard, a cluster of shanties at the southern end of New Bedford's harbor, now occupied by fish processing plants.

We fished for mackerel. We fished for lobster. We dragged for yellowtail. We handlined. We did everything. We'd fish off Nomans; we didn't have to go to Georges. There were plenty of fish around here.

We sold the fish to a man named Childs, who had a little shack on Pier 3. There were still whaling ships here, when I was a boy. We'd get a quarter of a cent, half a cent per pound. One cent was a big deal.

John and his wife, Clara, had ten children, nine of whom survived their mother. Clara died when the youngest was three. The six boys, Joseph, John, Frank, Edmund and Gilbert, eventually turned towards the sea, and each eventually captained his own boat. The three girls, Lena, Mildred and Tina, married into other Portuguese fishing families, and the next generation of Avilas found their way to jobs on the family boats. The fifth generation of Manuel Avila's family now works in the family trade. Four great-great grandsons, including Rodney Avila, now captain fishing boats, owned by family members, in New Bedford.

I started fishing with my father when I was nine years old. I'd fish during summer and school vacations, and I made my first trip to Georges Bank when I was thirteen. What happened as you fished on these boats, you'd save up, and in 1967, I bought my first boat with my uncle. The whole crew came from Portugal. They were hard workers. They could handle the gear, they could mend the nets, they were fishermen. I came down to the dock one time with Manny Neves, who owned the Neves, and the guys on the crew told me they didn't want me to work. That it was an insult to the crew, if the captain has to work. "You go have coffee with the captains. Your working here makes us look bad; we don't want you here."

The Azoreans in New Bedford fished mostly inshore waters from small boats. This was a fishery they knew well; it was easy to enter and would support their families. Some bought larger boats that could fish Georges Bank. Fishing families from Madeira mostly emigrated to Southern California to fish for tuna. But at least one, Manuel Pestana, owned a fishing boat in New Bedford.

Any business, industry or trade generates cooperation as well as competition, but fishing requires more cooperation than most. The sea can be cruel and dangerous, and the marketplace can be even harder and more dangerous. The Atlantic Fishermen's Union was formed in New Bedford in 1937, mostly by Newfoundlanders and Norwegians. The Newfoundlanders fished

from the larger boats, dragging nets over Georges Bank for cod, haddock, yellowtail and other flounders. The Norwegians, also from large boats, dredged Georges Bank and waters south for scallops. Each group loosely stuck to its side of the informal agreement—cod, haddock, and flounders for the Newfoundlanders and scallops for the Norwegians. These groups supplied the industry with men, boats, ship supplies, gear, insurance and money. As Manuel Avila noted, there was little room left for the Portuguese.

One time I tried to get into the union, but the Portuguese couldn't get in. The only way you could go out on the big boats without being in the union was if they needed a man, they could take one off the dock. You would have your clothes ready and jump aboard when they threw the ropes off. That's what made the Portuguese stick together. It's ironic that now almost all the boats in the union are Portuguese..

Rodney Avila attests to the persistence of this discrimination:

When I bought my first boat in 1967, it was very hard to get a loan. Then John Silvia, who owned a few boats, became a director of the Merchants Bank and that really opened things up for the Portuguese guys to buy boats. He knew the Portuguese people; a lot of people didn't know the Portuguese. They wouldn't take a chance. But the Portuguese stood with the Portuguese.

The Cape Verdeans fared worse than the Portuguese and Azoreans either fishing in their boats or finding sites on other New Bedford boats. On Cape Verde, where the sea never very far away, men and boys fished from the shore or from small boats for sardines, and many learned to sail great distances on larger ships. In New Bedford, Cape Verdeans worked as longshoremen, fish processors and merchant seamen, but few found their way or were allowed access into the city's fishing industry.

The Fortes family were an exception. Three brothers came from Brava on a packet ship in the 1920s. They bought their first boat in the 1930s and owned a series of boats through the 1950s. Edward Fortes also fished on the *Alva B.*, a boat owned by the Avila family, Ethel Lima, noted,

My father, John Fortes, was working in a cotton mill, but he couldn't stand being indoors all the time. So he went fishing. First he fished on other people's boats and then he bought the John Henry Smith with his older brothers Henry and Antone. When they sold their last boat, my father continued to fish until he retired, when he was sixty-five.

In the late 1970s and early 1980s, many Portuguese fishing families came to America, some to fish and others to work in construction and in the clothing trades. These latter ignored the call of the sea, but not for long. Armando Estudante describes the process:

There is this guy who says I can fish. I know how to mend nets. I know how to work on the fishing boats, and I'm going where there are fishing boats. And there is this guy who is sick and tired of fishing. He is done with fishing; he makes the sign of the cross, and he says, "Good-bye, sea, I won't go to work on you ever again." He comes to America. He goes to New Jersey, or he goes to Connecticut, and gets a job in construction.

Then he gets that virus eating him, and he starts hearing stories about fishermen in New Bedford making \$2,000 a week. Two or three guys get together to come down to New Bedford. They see all the boats, and they hear all the stories, and they go to the cafes where they hear about the \$2,000 or \$3,000 in a trip. Of course when you make 100 in a trip you don't brag about it.

So here he is, fishing again.

On the Picket Line

The Portuguese fishing families in New Bedford kept their heads down, worked hard and prospered from the bountiful landings and high prices. They saved their money to buy boats or return to Portugal. In the spring of 1980 the situation changed. Fuel and ice prices doubled, increasing costs by about \$5,000 per trip. At the same time, prices set by the fish dealers at the daily auction dropped. Between March and May auction prices were cut in half for cod, haddock and flounder to ten to fifteen cents per pound, while the retail price for fresh fish filets, which average about a

third of the whole fish weight, stayed around two dollars per pound. The simmering age-old antagonism flared up between the fishermen who catch the fish and the dealers who buy it.

Fishing crews, captains and boat owners were united against the dealers because the three groups share the value of the catch under a piecework system used around the world called "the lay." In New Bedford, after the cost of the fuel, ice, and insurance are deducted from the money received from the fish, the crew receives about fifty percent of what's left. The captain gets about fifteen percent and the boat owners about thirty-five percent, which pays for the boat, gear and repairs. A typical crewman's share dropped from \$1,000 to \$300 for a seven-to-ten day trip, less than two dollars per hour for doing heavy, dangerous work at sea, day and night in all kinds of weather on a slippery, moving deck. Estudante explains the frustration that gave rise to the 1980 strike:

We went out fishing for one week or ten days, and we didn't see any money. We finished the trip even owing money to the suppliers. So I think, we do not have to be too smart to realize we have to do something. At the time there were a couple of cafes on the dock, and they were the meeting point of the fishermen, where we used to discuss these things. We decided to tie up the boats. It was about 11 o'clock, and there were a couple of boats going out: the Tina Maria and the Two Friends. They were leaving the dock, and we told them we were talking about not going fishing. They said that's what we need. That's what we have to do. and let's do it. So they tied the line back to the dock. And we went around to the other boats, round the docks, to tell the others.

Led by the Portuguese fishermen and the boat owners, almost all the fishing boats in New Bedford were tied up at the docks. Over the next few days the Portuguese fishermen and their families marched through the dock areas, held rallies in front of City Hall and picketed the processing plants to stop trucks from carrying fish from other ports into the plants. Their leaders met with the dealers to discuss a fixed, minimum price that would cover expenses for the trip.

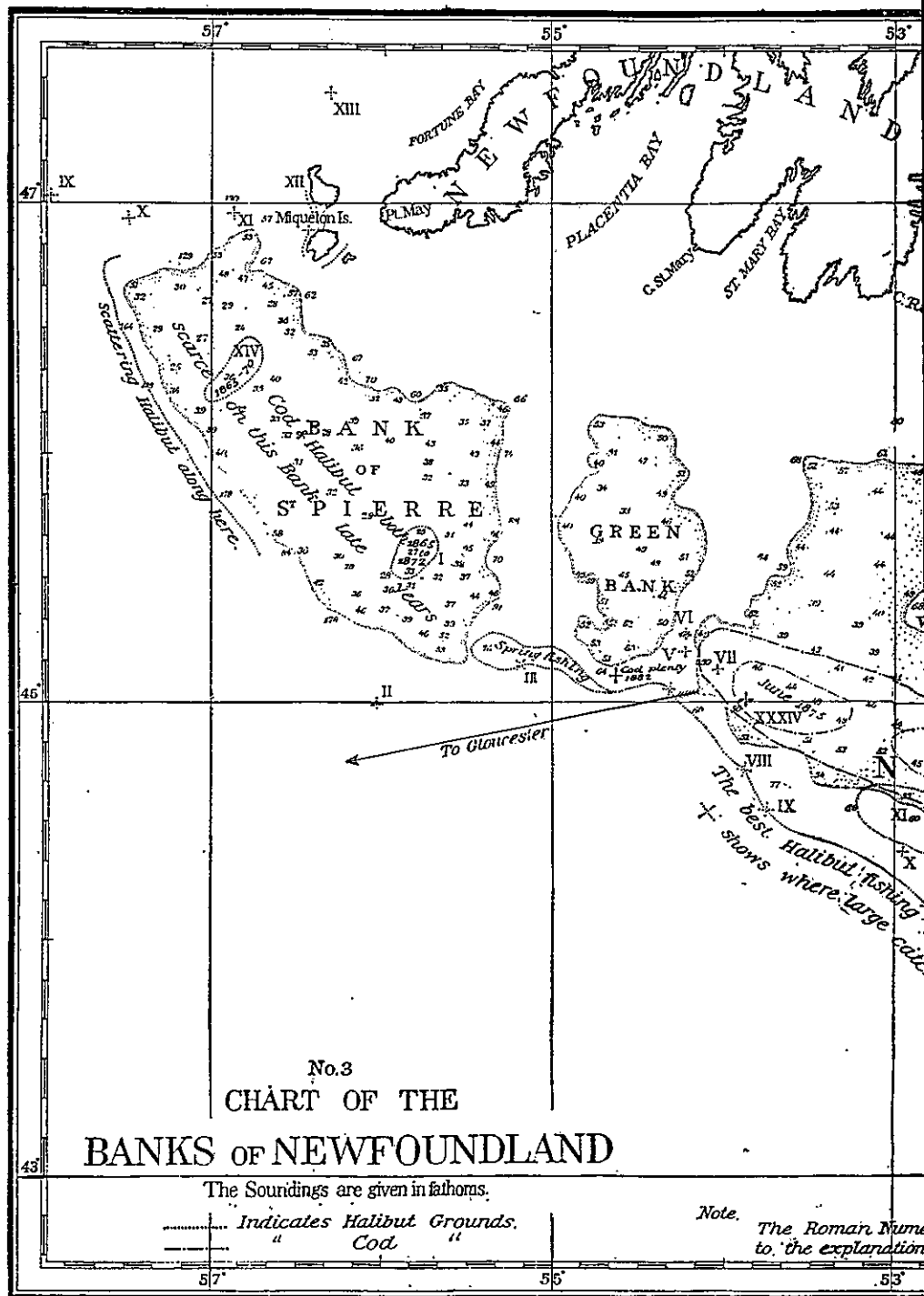
The fish buyers had time and the law on their side. They called the tie-up a constraint of trade, a violation of the antitrust laws and not a strike because they didn't employ the fishermen; they bought fish from them. A week into the tie-up, a few boats began going out. Rather than loose their organization, the Portuguese fishermen decided to go back fishing but to limit catches and the length of trips and to increase the layover time between trips. They had proven to the dealers that if the prices went too low, they would shut down the fishing fleet.

For the next few years New Bedford fishermen did better. They brought in a little more fish, and the prices at the dock rose sharply. But in 1986 costs, especially health insurance, began to increase again, and a more troubling problem could no longer be ignored: the long-term decline in the fish stocks. The bonanza for New England fishermen from the 200-mile limit had lasted only a few years. By 1980 New England fish landings reached their peak and began to fall. New Bedford was spared for a few years mainly because of the large flounder stocks, the port's major species. Also rising fish prices offset the decline in the cod and haddock catch. But by 1984 fish landings in New Bedford were clearly declining, and the price increases weren't enough to offset the decline in the catch. High retail prices were driving customers toward other products.

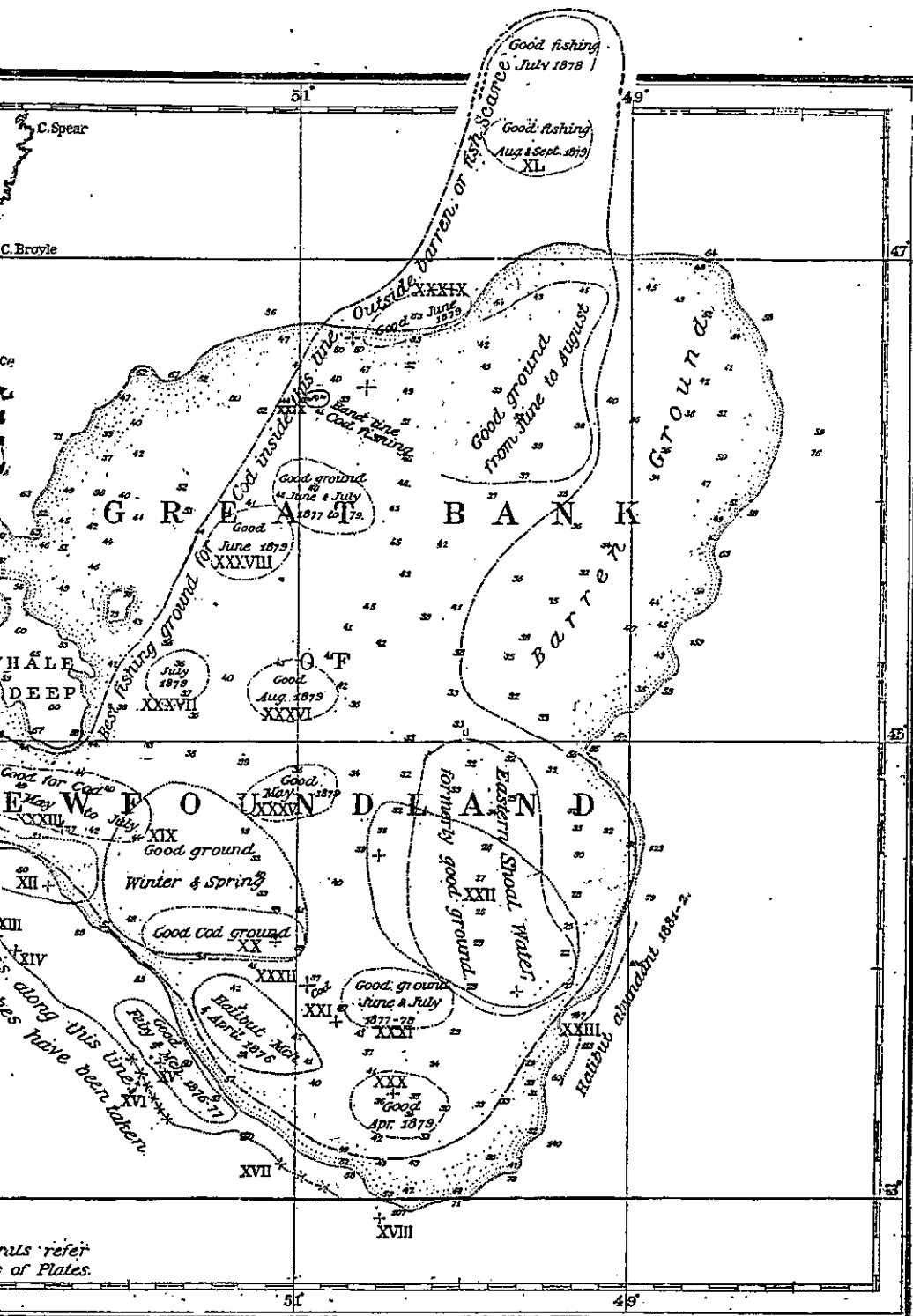
This time the fishermen turned on each other. The Seafarers International Union (which recently won an election over the Teamsters) represented the fishermen. They called a strike against the boat owners, who were pushing for a larger share of the value of the catch in contract talks. For many boats, especially the Portuguese boats, the strike put the owner (often the captain) on the opposite side of relatives and close friends who formed the crew.

Many boats left the port during the strike, usually landing their catch at other ports, and the strike essentially closed New Bedford as a fishing port for months. But the strike split the Portuguese fishing community, and, in the end, the union could not maintain its position. The crews were forced to settle for a lower percentage, and many boats left the union.

Continued on p. 8.



The Fisheries and Fishing Industries of the U.S. , Vol. IV, George Browne Goode, 1887.



Courtesy of the Cape Ann Historical Association, Gloucester, via Cecile N. Pimental of Massachusetts

Hard Times

In the late 1980s the landings of groundfish and scallops increased in New Bedford, but it was a false bloom. Between 1990 and 1994 landings fell by forty percent. The value of the landings (which usually rose, even when landings fell) plummeted. Fishermen were turning to less valued species including skate and dogfish, called "underutilized" by scientists and "trash fish" by fishermen, because flounder and scallops were increasingly hard to find. They suddenly looked more appealing to consumers, especially in Europe where fish prices were very high. They also began to look good to hurting fishermen and boat owners. Monkfish, an ugly but high-priced fish long popular in Europe, became a highliner in the port, ranking above flounders and second in value to scallops.

In 1995 the National Marine Fishery Service, charged by Congress to manage fish stocks, restricted days at sea to reduce pressure on depleted groundfish and scallop stocks. By 1997 draggers and scallopers were limited to 120 and 142 days of fishing per year, respectively, about half the days they had fished before restrictions. The fishery service also closed about 6,500 square miles of Georges Bank to fishermen.

These restrictions may have caused the recovery of the fish stocks, but they may not. Scientific predictions about fish stocks are far from precise. Other changes may have caused these stocks to decline more than overfishing. Global warming may be driving sea temperatures above the limits tolerated by groundfish and scallops, and pollution from large coastal populations may counter any recovery resulting from restricted fishing.

Whatever the future holds for the fish stocks, the current fishing industry is far from healthy. Many boat owners and fishermen are leaving the docks. The federal government buy-back program, initiated by the fishery service to take boats and fishermen out of fishery, has also claimed many boats from New Bedford.

The Portuguese fishermen and their families who set out from New Bedford's docks for generations, however, are here to stay through good times and bad. Portuguese has become the language of the docks, at least on the New Bedford side of the harbor. Many immigrants return to their home countries eventually, but the Portuguese fisherman and his family are not about to go. They are a continuing presence here. Even in these difficult times Portuguese boat owners still send back to Portugal for crews. Portuguese fishing families have reached the critical mass necessary for the community to continue and flourish. As Rodney Avila states, they know about hard times and will survive.

The Portuguese will stick it out. They didn't go for the fancy boats with the microwaves and VCRs. They bought basic fishing boats. And now these boats are all paid for. There are no loans, no big mortgages.

But it all comes down to family values and family ties. For us, fishing is not a way of life, and we enjoy that way of life.

The sea still connects Portugal to her children, wherever they are. In December 1996 Nicole Avila, great-great-great granddaughter of Manuel Avila, threw a bottle with a note in it into Buzzards Bay as part of a class project for the Potter School in South Dartmouth. Six months later, a retired fisherman and his grandson were collecting seaweed on the shore of São Miguel in the Azores. They spotted the bottle washed up on the shore and mailed the note back to the Avilas in America.

The italicized portions of the above were italicized in the original.

With Permission
The Portuguese Spinner; An American Story
Marsha L. McCabe and Joseph D. Thomas, Editors
Spinner Publications, Inc., pp.202-211

* Say "buckle," add "yow" (like now), and you'll be speaking Portuguese.

Azorean Ancestors: Making the Connection (Part 7)

The Parishes of Santo António and Santa Bárbara além Capelas: *Families*

The civil parish of Santo António *além Capelas* (by Capelas), to differentiate it from a parish by the same name near Nordesteinho on the other side of São Miguel, is located on the northwest side of the island. It is bordered on the west by Capelas; on the east by Santa Bárbara. The latter was once a part of Santo António. East of Santa Bárbara is the parish of Remédios da Bretanha

Santo António was once part of a vast administrative area stretching from Fenais da Luz to Mosteiros and was the last part of the island to be settled. In time, the district was reduced to an area composed of Santo António, Bretanha and Capelas; not until 1727 is mention made of Santo António as distinct from the other two.¹ Its parish church predates that Bretanha's Nossa Senhora da Ajuda. The first chapel was built between the last years of the fifteenth century and the beginning years of the next.² Its early settlers were primarily peasant shepherds and woodsmen charged with clearing the forests for the landlords.

According to Gaspar Frutuoso's 1580 *Saudades da Terra*, Santo António had 162 households. The parish was almost abandoned when the soil became depleted because improper fertilization and poor crop rotation. Lopo Pessoa, ancestor of the Pessoas, discovered that planting lupines would restore the soil to its former fertility.³ Abandoned fields were reclaimed and restored; the parish came back to life. In 1581 its households numbered 103. In 1593, despite the loss of Capelas, the number had risen to 195.⁴

Not surprisingly, the names of the early peasants and slaves have not survived, but Frutuoso did record the landowners. In 1581 Álvaro Lopes da Costa accompanied Captain-Donatary Rui Gonsalves da Câmara to relieve the siege of Arzila (in present-day Morocco) by the Moors. For his heroism he was knighted. He returned to São Miguel as Town Councilor in Ponta Delgada. He owned large tracts of land in Santo António. Possibly as thanksgiving for his survival in combat, he had the Chapel of Nossa Senhora do Rósario built on a promontory just beyond Santo António's present cemetery.⁵

Afonso Ledo, from the Algarve, settled in Santo António with some of his children. He is believed to have built the Mãe de Deus Chapel (featured in the bi-lingual spring 2006 *Bulletin Board*), because Frutuoso identifies its guardian, Gaspar Oliveira, as a grandson (or great grandson) of the founder and it is known that Gaspar was the grandson of Afonso Ledo, *the elder*. The descendants are outlined in Carlos Machado's *Genealogias*, pp. 259-261.

Aires de Oliveira, son of João Alves do Sal, entrusted the care and maintenance of the Chapel of Santa Bárbara, then a place of pilgrimage, to the *Santa Casa da Misericórdia*, an institute founded by Queen Leonor, widow of D. João II, (1481-1495), to see to the needs of the poor and destitute.⁶

Santa Bárbara, once a hamlet of Santo António, is located away from the main road, somewhat isolated. Its parish church started as a chapel made of sticks on land owned by Alves do Sal and was probably built to meet the needs of the herdsman. Required to tend their flock, even on Sunday, they had to contend themselves with visits to the chapel in lieu of attending mass in Santo António. Saint Barbara is the protectress against lightning strikes, strikes that are frequent in the rolling hills of São Miguel. Overtime, the chapel became a place of pilgrimage and hermits took their abode in its shadow. Santo António's death records record the death of several hermits interred beneath the chapel's floor.⁷

The *Santa Casa da Misericórdia* looked after the chapel until 1739. It 1732 it had become a suffragan chapel of Santo António Parish; in 1742 it was assigned a curate. At that time the village had sixty-four households.⁸ In 1754 the chapel was enlarged and took the form—not counting a few later alterations—of today's parish church. The date, carved on its portal, is still visible.

An 1852 earthquake caused considerable to the church. Its reconstruction was done by stonemasons from the village of Rabo de Peixe. Many of those young men married local girls and stayed there. In 1912 the chapel began keeping its own baptism and marriage records. In 1984 it was elevated to its parish status.⁹

It is still an out-of-the-way place, off the beaten track, hardly noticed by a casual passer-by on the main road. What draws many tourists, as well as local gourmands, is the local peasant fare at the Cavalo Branco, where the food is plentiful, reasonably priced, and served with lots of good wine amidst scenery equally plentiful in local color.

Among the rich and famous of Santo António and Santa Bárbara are the first two presidents of the Autonomous Region of the Azores: Drs. João Bosco da Mota Amaral and Carlos César. Da Mota Amaral, Speaker of the Portuguese Parliament, is the maternal grandson of Francisco Botelho do Rego and Maria do Carmo Soares Botelho, married in Santo António on 9 June 1890, who traced their ancestry back to the parish's earliest known settlers: Gaspar Oliveira, Francisco and Isabel Martins, António Costa and Maria Sousa.¹⁰ Carlos César is the great grandson of an *exposoto*, a foundling left on a Ponta Delgada convent door in 1855, and fostered by João Sousa Borges and his wife, Ana de Jesus, of Santo António.¹¹

The ancestry of Massachusetts-born composer Joe Raposo of "Sesame Street" fame can be traced back to about 1615 to Francisco Costa and Maria Alves. Joe's father, Joseph Soares Raposo, a Fall River music teacher, was born in Santo António about 1900. That date can be calculated from other information in his memoir, a wonderful source about the *petit bourgeoisie* life in pre-World War I Santo António and the post-World War I existence of Fall River's immigrant mill workers.¹² The Raposos lived in a little bungalow across from the St. Vincent Orphanage on North Main Street. Young Joe died in 1989, but not before some of his music had been recorded by Frank Sinatra.

Others with Santo António roots are (or were) Brown University professor João Botelho (to Afonso Ledo);¹³ the late Reverend Joseph Oliveira, pastor of St. Michael's Church in Fall River, and his nephew, the Reverend Daniel Reis (to Amaro Costa and Maria Rodrigues, about 1580);¹⁴ and the Reverend Joseph Oliveira, pastor of St. Dominic's Church in Swansea, born in Santo António (to the Castelo Brancos).

The marriage records of Santo António além Capelas (1607-1910) have been transcribed and compiled into a two-volume work by Dr. Miguel Soares da Silva available at the APGHS's collection at the Taunton Public Library. A native of Santa Bárbara, he is the descendant of Manuel Oliveira Soares and Maria Sousa, Gaspar Oliveira (guardian of Mãe de Deus during Frutuoso's time) and Domingos Fernandes Costa and his wife, Margarida Fernandes Vultão among other early settlers.¹⁵ He is the author of *Dos Açores a Lamego: Francisco Carvalho Arruda, Cónego e Professor*. Carvalho Arruda, humbly born in Santo António, became the rector of Lamego Seminary and died there in 1906. He bequeathed the gold chalice given to him by Pope Pius X to his native church.¹⁶ Years after his death his wish to be buried in Santo António was honored and he was re-interred in its cemetery on land once owned by Álvaro Lopes da Costa—in an unmarked grave.

Endnotes:

¹ *Livro do Áloxarife* in *Arquivo dos Açores*.

² Miguel Soares da Silva, "The Parish of Santo António in the XVth and XVI th Centuries," 1995, translated J.M. Raposo, 1998.

³ Frutuoso, *Saudades da Terra* : IV.

⁴ *Ibid.*

⁵ *Ibid.*

⁶ Miguel Soares da Silva, "The Journey of a People: Santa Bárbara-Capelas," 1997, translated by J.M. Raposo, 2000.

⁷ *Ibid.*

⁸ *Ibid.*

⁹ *Ibid.*

¹⁰ Research of the Rev. Joseph P. Viveiros.

¹¹ *Ibid.*

¹² Joseph S. Raposo, *A Portrait of Two families*, n.d.

¹³ Research of the Rev. J.P. Viveiros.

¹⁴ *Ibid.*

¹⁵ Author's research.

¹⁶ *Dos Açores a Lamego...*, Junta da Freguesia de Ponta Delgada; 2001.

Submitted by John Miranda Raposo of Massachusetts

American-Portuguese Genealogical and Historical Society, Inc.

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Life membership dues are kept in a separate account. When it reaches \$1,000 certificates of deposit are purchased.

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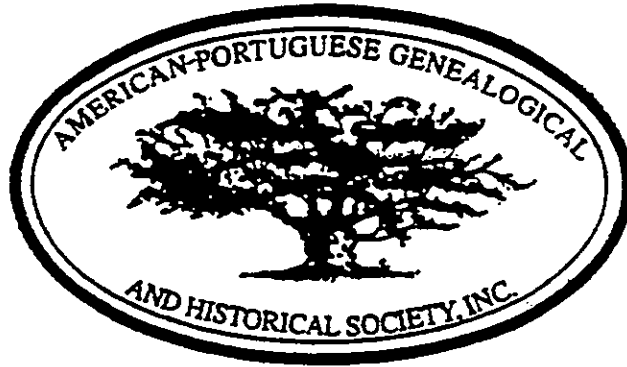
- | | | |
|---|--------------|------------------|
| 1. Maps (black-and-white) | | per page: 1.00 |
| Corvo, Flores, Graciosa, Santa Maria | each 1 page | |
| Faial, Porto Santo, São Jorge, São Miguel | each 2 pages | |
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