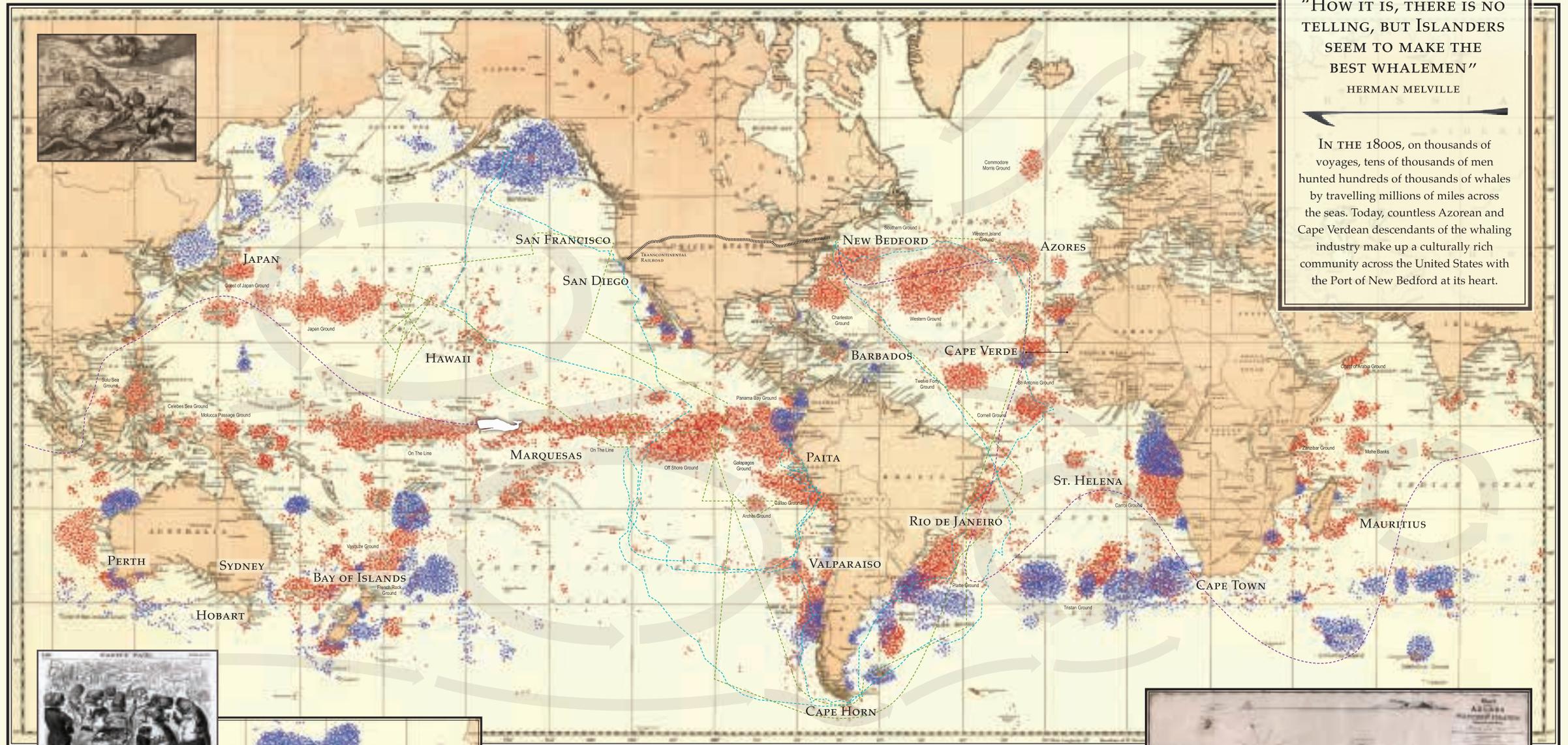




"HOW IT IS, THERE IS NO TELLING, BUT ISLANDERS SEEM TO MAKE THE BEST WHALEMEN"
HERMAN MELVILLE

IN THE 1800S, on thousands of voyages, tens of thousands of men hunted hundreds of thousands of whales by travelling millions of miles across the seas. Today, countless Azorean and Cape Verdean descendants of the whaling industry make up a culturally rich community across the United States with the Port of New Bedford at its heart.



MAP KEY

Whaling Grounds

Each colored dot represents the position of a whaleship on a day when one or more whales were taken. Dots represent catches for the following whales:

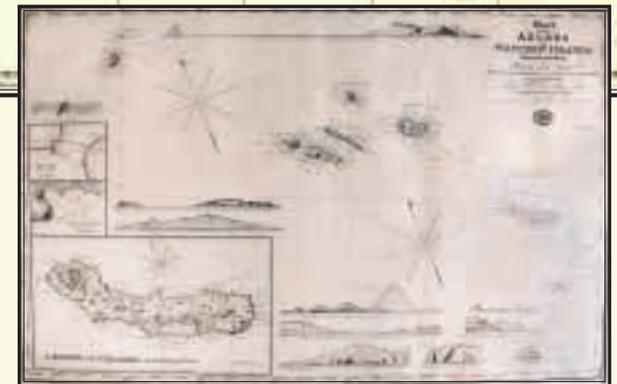
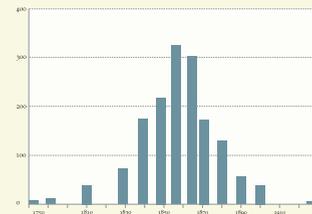
- Baleen Whales
- Sperm Whales

By the end of the 1700s, right whales in the North Atlantic were hunted to the point of scarcity.

In 1931 zoologist Charles Haskins Townsend used American whaling records to plot where whales were taken in the 19th century. Each dot on his map represents a whale.

- Voyage of LAGODA
- Voyage of Melville's PEQUOD
- Voyage of CHARLES W. MORGAN
- Prevailing Trade Winds

Whaleships Departing New Bedford



Above: "Chart of the Azores or Western Islands," R. H. Laurie, 1831.





AN EXHIBITION FROM THE

New Bedford Whaling Museum

The New Bedford Whaling Museum was founded in 1903. The Museum's mission is to interest and educate the public in the interaction of humans with whales worldwide and over time, and in the unique history, arts and culture of the region.

With collections in excess of 750,000 works of art, objects, artifacts, and ephemera, the Museum stewards 4 complete whale skeletons, the largest boat model in the U.S., the longest painting in the U.S., and the largest whaling focused collection in the world.

The Portuguese and Cape Verdean archives and their centrality in the Luso-American community puts the Museum in a unique position to tell the compelling yet under-appreciated story that highlights the significant Lusophone contribution to the cultural heritage of the U.S.

The Board of Trustees and its Portuguese and Cape Verdean Advisory Committees, in cooperation with the National Park Service have endorsed initiatives to tell an inclusive story of the Lusophone contribution to the U.S.

Additional support comes from the following: the Embassy of Portugal and the Portuguese Consulates in New Bedford, San Francisco, and Boston; the Embassy of the Republic of Cabo Verde and the Cape Verdean Consulate in Boston; Brown University, UMASS Dartmouth, Bristol Community College, U.C. Berkeley and Boston University; and the Portuguese American Leadership Council of the U.S.



Funded, in part by, the Massachusetts Office of Travel & Tourism, the William M. Wood Foundation and the William E. Schrafft & Bertha E. Schrafft Charitable Trust



Right: The *Lagoda*, the largest whaleship model in the world, in the historic Bourne Building.

Left: View of New Bedford Whaling Museum and Plaza from Johnny Cake Hill and William Street.

Yankee Baleeiros!

The Shared Legacies of Luso and Yankee Whalers

This exhibition celebrates the interwoven stories of the Azorean, Cape Verdean, and Brazilian diaspora in the United States from early immigration in the 18th century to recent immigration patterns in the latter half of the 20th century. Explore how the Lusophone diaspora is integral to the development of this nation and see how distinct cultures and communities, who share similar languages, are linked by maritime commerce as well as by similar motivations for coming to the United States.

It was on whaling voyages that the first Azorean and Cape Verdean mariners interacted with and often joined American whalers. Bracketed by 4 continents, whether on isolated islands in the sweep of the trade winds, or in the "toe-hold" early coastal settlements of Brazil, the Atlantic Ocean provides the terraqueous stage, for it was on it that a veritable bridge of whaleships spanned the seas.

The New Bedford Whaling Museum's collection of Portuguese and Cape Verdean archives and its centrality in the Luso-American community puts it in a unique position to tell the compelling yet under-appreciated story that highlights the significant Lusophone contribution to the cultural heritage of the U.S.

Luso-America

The US Census data suggests that 3 million people in the U.S. self-identify with Portuguese, Cape Verdean or Brazilian ancestry. These distinct cultures are inextricably linked historically through heritage, language, and the pursuit of opportunity afforded by the international maritime network created by Yankee whaling, with the Port of New Bedford as the major gateway to the American Dream.

The Greater Providence-Fall River-New Bedford corridor is home to the largest Lusophone community in the United States. One of the largest Brazilian populations in the U.S. lives in the Greater Boston area. Large Lusophone communities thrive in the Northeast, California, Florida, and New Jersey.



The states are colored darkest to lightest in representation of highest (darkest) to lowest (lightest) population representation.

Words to know:

Baleeiros: Portuguese word for "whalers"

Lusophone: Portuguese-speaking people

Fogo: Portuguese and Crioulo for "fire"

So Sabi means "so good!"

Luso is derived from the Latin word *Lusitanus* of Lusitania, an ancient region corresponding to modern Portugal.

As you walk through Yankee Baleeiros!, consider this:

1. Do the stories of Portuguese, Cape Verdean and Brazilian immigrants resonate with you?
2. Does the exhibit give you an understanding of the 19th century global whaling industry?
3. If you were to immigrate to the United States today would your experience be different?
4. Explore broad themes surrounding the pursuit of the "American Dream"



Background Image:
Clifford W. Ashley photograph of crewmen at work aboard the bark *Sunbeam* in 1904.

Bottom-left Image:
Clifford W. Ashley's *Whaler and Bumboats at Brava*, a 1907 painting of vendors selling fresh supplies alongside an anchored whaleship.

Bottom-right Image:
William H. Tripp photograph of owners, captain, and crew on the deck of the bark *Wanderer* prior to embarking on the last American whaling voyage of a square-rigged vessel. The *Wanderer* was wrecked in a storm on Cuttyhunk Island in August 1924.





Portuguese Exploration

Among the earliest of the European seaborne empires, Portuguese colonial influences spread from “New World” Brazil to Goa on the Indian sub-continent and into the East Indies. 16th century Portuguese mariners exploited their shipbuilding expertise to round the Cape of Good Hope in their efforts to bypass the centuries-old continental Asian Silk Road.

Anecdotal evidence suggests that Arabic and African seafarers traveled to Cabo Verde. Cartography and hydrography were in their infancy in the 17th century, and winds, currents and seasonal weather conditions forced mariners to follow the sea-paths of least resistance. Prior to the ability to determine latitude, maritime trade routes from Europe followed familiar patterns, such as hugging the coast of Africa rather than risking off shore navigation. Sometimes winds blew voyages bound for India onto the coast of Brazil. In this manner the Portuguese-India armadas began to open sea routes that centuries later would become the pathways for American whalers and traders.

American colonists relied upon sea charts compiled by English cartographers who drew largely from Portuguese geographical knowledge. Pedro Reinel (1462-1542) and Diego Ribeiro (fl. 1520s), for instance, drew two of the earliest reliable charts of the Atlantic Ocean that provided valuable information to other European explorers. These works helped usher in the Age of Discovery, near the end of which saw the settlement of North America by Europeans.

Brazilian Baleeiros

In 1603, Diego Botelho, the Governor of the Portuguese colony in Brazil, contracted Basque whalers to establish a whaling industry to hunt the right whales abundant along the coast. The Basques managed the small fishery until the mid-18th century, when the Portuguese took over, increasing its size and profitability. Hunting from shore stations, the whalers processed their catch and transported the oil and bone to Rio de Janeiro, where all that was not used in the colony was exported to Lisbon and elsewhere.

During the Peninsular War (1807-1814) Napoleon Bonaparte (1769-1821) attacked Portugal and later Spain, resulting in the seat of the King of Portugal relocating to Brazil from 1808-1821. Inspired by the spirit of independence ignited by the American and French Revolutions, Brazil wrestled its freedom from Portugal in 1822.

Foreign oil was prohibited in Brazil, so the colony supplied all of its own lighting needs through the local whale fishery. Whale meat was consumed locally, but by the 19th century, the Portuguese shore fishery had collapsed due to overhunting of coastal species and competition from American and other European pelagic (deep sea) whalers.

The New Bedford whaling fleet visited a number of Brazilian ports. The island of Santa Catarina was an attractive Port of Call as vessels could refresh and repair there, while keeping desertions to a minimum. Many sailors either joined whaling voyages or gained their discharge. Brazil was infamous for homeward-bound desertions where masters encouraged unruly crew members to leave the vessel.

Significantly, the port of Rio de Janeiro is well depicted in the Russell Purrington Panorama. Among the many facets of this view of the port is the presence of a U.S. naval ship-of-the-line anchored in the harbor. The Brazil Squadron (1826-1905) operated out of Rio de Janeiro. It was mostly engaged in protecting American shipping in the South Atlantic and played an important role in suppressing the trade of enslaved African people, working in concert with the Africa Squadron to stop the illegal trade of human cargo.



Along top and bottom: Detail of Rio de Janeiro, Brazil from Caleb Purrington's and Benjamin Russell's *Grand Panorama of a Whaling Voyage 'Round the World*, 1848.
Center: Portuguese map, known as the Cantino Planisphere, indicating the boundary between Spanish and Portuguese territories as outlined in the Treaty of Tordesillas (June 7, 1494), c. 1502. Courtesy of Modena Biblioteca Estense.
Center-left: Detail of Prince Henry the Navigator, painting attributed to Nuno Gonçalves, 15th century. Courtesy of the National Museum of Ancient Art, Lisbon.
Center-right: John Ogilby's 1671 view of São Salvador/Bay of All Saints, Bahia, Brazil, which was founded by the Portuguese in 1549.



Identity, Perception, & Reception

Lusophone immigrants were not all treated equally when they arrived in the U.S. Consider when Cape Verdean and Azorean whalers, and their families who followed them, came ashore. The welcome these two groups received might have been quite different. These inequalities persisted for over 2 centuries. Through the course of the late 19th and 20th centuries, how these populations self-identified has mirrored the post-Civil War struggle for Civil Rights. For example, a Cape Verdean immigrant could have 3 separate nationalities over the course of a life: first as a Portuguese citizen from Cabo Verde, next as a naturalized U.S. citizen and lastly as a Cape Verdean citizen after 1975. Overlay the Civil Rights struggle in the U.S., and you can begin to appreciate the complexities involved in self-identity and perception.

New Bedford can claim a proud legacy as it was and is today a welcoming home for immigrants. It was common knowledge that the predominantly Quaker-run town espoused an egalitarian society and was a leader in the Abolition movement. Yankee whaling was also relatively egalitarian, especially as compared to other industries of the period. Particularly in latter half of the 19th century, skill and expertise, not color and race, determined rank and pay. Whaling was like a meritocracy where one's ability to hunt a whale was not trumped by the color of your skin. Herman Melville emphasizes this point in *Moby Dick* where the narrator Ishmael (Caucasian) is of a lesser rank than Daggoo (African), Tashtego (Native American), and Queequeg (Pacific Islander).

In the 19th century, the majority of Lusophone immigrants were white and Catholic. These racial and religious identities shaped how Azorean and Cape Verdean immigrants were

treated by American society, tied to its white, Protestant self-perception. Many Cape Verdean mariners, identified as Portuguese on one side of the ocean, were viewed not by ethnicity but rather by race after their arrival in the U.S. By contrast, the assimilation of Azorean mariners in the U.S., who also retained a strong cultural connection with their ancestral homeland and Catholic faith, was far easier and less discriminatory.

As the Quakers had challenged the religious structures of New Bedford in the 17th and 18th centuries, Azorean and Cape Verdean Catholics would establish their own parishes in once-strong Protestant enclaves in the 19th century, altering the New Bedford community. Throughout the 20th century, successive waves of chain migration led to the entire evolution of the current demographic structure of New Bedford.



New Bedford: A “Cape Verdean Ellis Island”

The “American Dream” was first described in 1931 by James Truslow Adams, who believed that “life should be better and richer and fuller for everyone, with opportunity for each according to ability or achievement” regardless of social class or circumstances of birth.

The historic connections between New Bedford whaling and the Lusophone communities encompass a wide range of social issues, making an ideal lens to explore the “American Dream.” Many Luso-Americans trace their roots directly or indirectly to crewmen aboard whaling vessels.

19th century New Bedford was the global center of the whaling business and the wealthiest city per capita in the nation. The business acumen, innovations, creativity and ingenuity ruled during the peak of whaling, making New Bedford a “Silicon Valley” of its day. The concentration of capital, resources, ease of access to markets and industry-dominance put it first amongst its peers. The rise and fall of this 19th century energy business—nurtured to its maturity, then gradually replaced by the next boom in textiles, left its indelible imprint on the psyche of the city and on the shaping of a young nation.

The expansion of this industry to far flung regions of the world was a catalyst for immigration. New Bedford became a veritable “Cape Verdean Ellis Island.” By virtue of their geographic locations in the Atlantic, Azoreans and Cape Verdeans were inclined to look to the sea, and westward for opportunity. Whaling captains recognized their skills and encouraged them to join as crew. Over time, friends and families followed. Reoccurring patterns to immigration ensued, including desires for family reunification and the strong bonds of fraternity and fellowship, and for practical reasons such as military conscription, freedom from political repression or simply a desire to seek economic opportunity.



More than 70% of all Cape Verdean immigrants to the U.S. between 1800-1921 arrived via the Port of New Bedford.

Background Image:
Albert Cook Church deck view of the *Wanderer* showing Captain Antone T. Edwards and his crew in 1922.

Upper-center Image:
Arthur Moniz watercolor of the bark *Charles W. Morgan's* homecoming to New Bedford harbor in 2014. Courtesy of the artist.

Captain Images:
1917 newspaper clipping and Linda L. Tillson's 1993 painting of Captain John Trofio Gonsalves, Cape Verdean whaling captain.

Passport Images:
A compilation of three 1938 identification cards for Cape Verdean American Joseph Andrade.

Bridging an Ocean

By the mid-to-late 18th century whaling voyages began going further afield cruising regularly off the coasts of Africa and South America. Vessels of ten departed with a light crew that captains expected to fill with islanders. Safe ports, fresh produce plus indigenous populations with maritime skills were favored. Immigration routes inevitably were established as a direct result of these calculated decisions. Crew was all male so immigrants were torn from family and loved ones.



Azorean and Cape Verdean crews could draw on centuries of maritime traditions. Their skills were so respected that by the 1860s, they comprised upwards of 60% of whaling crews. They were often willing to accept lower shares of the profits of a whaling voyage in their eagerness to leave the islands and make new homes in the U.S. By the 1920s, a majority of officers and harpooners on the 13 remaining New Bedford whalers hailed from Cabo Verde.

For many, joining whaling crews was often the best opportunity to escape the drought, famine, oppression and poverty of their homeland. Other men left to escape conscription in the Royal Portuguese army, which fought periodically in wars in Europe and the colonies.

By the 1840s, increasing numbers of whalers from the Azores joined the crews of New Bedford vessels and began to settle in the city. Cape Verdeans began arriving in substantial numbers after the 1850s. A significant part of the population was descended from Portuguese colonists and black African enslaved people who spoke Crioulo, a language that evolved from a mixture of Portuguese and other African languages, beginning with the settlement of Cabo Verde in the 15th century.



Bonds of Fraternity and Fellowship

From the 1800's to 1921, immigrants from Cabo Verde were the first people of African descent to come willingly to America.

Immigration patterns changed over time. In the late 19th century through to the 1920's, Madeiran and mainland Portuguese joined communities already established in the U.S. drawn by the emerging textile industries dominant in Fall River and New Bedford.

With the advent of the Packet Trade, large populations from different island groups, including women and children, began arriving in the U.S. Changes in immigration laws in the 1920s slowed immigration considerably.

In certain cases, natural disasters propelled emigration. Similar to the disastrous Mount Fogo eruption in 1847, thousands of Azoreans chose to immigrate to the U.S. following the 1957-58 devastating Capelinhos volcanic eruptions on the island of Faial (one of 9 islands of the Azorean archipelago). Senators John Pastore of Rhode Island and John F. Kennedy of Massachusetts co-sponsored a bill, and signed by Vice President Richard Nixon, leading to the Act for the Relief of Distressed Aliens "who, because of natural calamity in the Azores Islands ... are in urgent need of assistance for the essentials of life." The eruption of the Capelinhos volcano led to a wave of Portuguese immigration that brought more than 175,000 Azoreans to the U.S. between 1960 and 1980.

After Cabo Verde gained its independence in 1975, immigration patterns changed again with newcomers hailing from more of the islands and in greater numbers.

Immigration to the U.S. from Brazil is equally segmented. Surmised from genealogical records, anecdotal evidence suggests that a pattern of immigration from the Old Country to Brazil and then to the U.S. continued for the next two hundred years. Emigration also increased both during the Portuguese Colonial Wars in Africa (1961-1974) and after 1975 as a wave of independence movements altered the political complexion of former Portuguese protectorates. As these dependencies fought for sovereignty, it precipitated a flight of Portuguese expatriates to Brazil and then the U.S. Large scale illegal immigration occurred in the 1980s and 1990s as a result of economic malaise in Brazil.



After joining the crews of New Bedford vessels, many whalers settled in the city and were later joined by their friends and families.

Background Image:
Cape Verdean cranberry pickers, Nat Sowles Bog at Braley's Station, Massachusetts in 1916.

Far-left Image:
Charles Sidney Raleigh's painting of the Veronica homeward bound to America from the Azores, ca. 1880.

Center-top Image:
Family portrait of First Mate José Gomes, his wife Carlotta, and their daughters on the deck of the Wanderer. Photograph by William H. Tripp, ca. 1923.

Center-bottom Image:
Clifford W. Ashley photograph of sailors aboard the bark Sunbeam in 1904. The whaleship made frequent stops in Cabo Verde.

Far-right Image:
Eruption of Capelinhos on the island of Faial, Azores, 1957 to 1958. Courtesy of Centro do Interpretação dos Capelinhos, Dr. Luis Decq Mota Collection

Commercial Whaling and Yankee Innovation



Europeans have long sought whales for commercial purposes, particularly whale oil. The Basques, among the first Europeans to hunt whales, were involved in this industry over 1,000 years ago. Dutch and English enterprises in the 1600s began employing Basques and adopting their hunting methods when they established commercial whale fisheries in the North Atlantic. Similarly, colonists in British North America in the mid-1600s used their proximity to coastal whale migration routes to hunt whales, and thus began the history of American whaling. Like the native subsistence whalers, whaling remained close to shore where the huge animals could be towed in and processed on land.



At first active largely in the North Atlantic and Eastern Arctic, by the late 18th century commercial whalers were hunting sperm whales off the west coast of South America. By the 1820s the coast of Japan, the Central Pacific, and Australia were being exploited. Whaling began on the Northwest Coast of North America by the 1830s, and by the 1840s whales in Russian seas and the coast of Alaska were pursued. Whaling had become a global industry.

Processing a whale was a necessary step for commercial whalers. After a whale was killed, it was towed back to shore, to be "cut-ir" and "boiled out." Men cut-in or "flensed" a whale by peeling the blubber from the carcass and chopping it up for rendering in heated iron pots on shore. By 1750 American whalers broke the bond that limited the hunt to near shore. With shipboard tryworks, oil was rendered from blubber on board, allowing whales to be pursued in the open ocean and processed immediately. The tryworks, located on the main deck, consisted of two iron trypots set into the brick furnace. Now free from shore, longer voyages were possible. Most commercial whalers adopted the new method, but some cultures continued traditional coastal whaling.

In the widely adopted Yankee method, whales were spotted in the open ocean from the mastsheads, boats were lowered and the hunt began. When a boat was nearly atop the huge animal, hand-held harpoons were hurled into the whale, and once held fast, whaleboat and whale were tied together as the whale tried to flee.

A "Nantucket sleigh ride" followed while the whaleboat dangerously sped across the waves, pulled by an angry and injured whale. The harrowing ride concluded when the crew brought the boat alongside the spent whale and, with thrusts of sharp iron lances, dealt the killing blow.

Whales were brought alongside the ship for flensing. During processing, the men walked precariously along a simple wooden cutting stage, the dead whale and circling sharks a mere slip away.

“Death to the living, long live the killers,
success to sailors wives & greasy luck to whalers”

—Frederick Myrick, *American Scrimshander*, circa 1828-29



Background:
John Wilson Carmichael, *The Newcastle Whaling Fleet in the Arctic*, ca. 1835.

Top-left:
Benjamin Russell, *Sperm Whaling No. 1—The Chase*, 1859.

Bottom-left:
Nathaniel Currier and James Merritt Ives, *The Whale Fishery: Attacking a Right Whale - and "cutting in."* 1857.

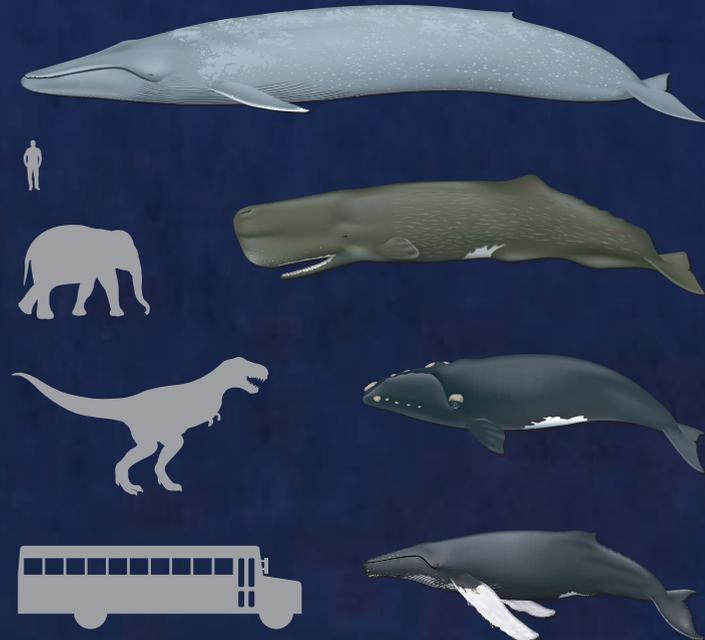
From Pursuit to Preservation

Today, Brazil, Portugal, and the U.S. have embraced whale watching and whale conservation. The cultural underpinnings and attitudinal shifts to whaling and whales in the Lusophone communities in the U.S. and abroad has evolved, from the whale as a source of survival and symbolic power, through its exploitation for commercial wealth, to today when laws and regulations strictly define human interaction with marine mammals. Leading research in scientific inquiry and contemporary methods of observation and study now emanates from many of these former whaling ports.



The U.S., Brazil and Portugal are world leaders in current scientific marine mammal research and regulatory practices to protect and rebuild the populations. In addition, the economic shift from whaling to eco-tourism of whale-watching is proving highly lucrative.

At the same time, the Port of New Bedford, from which the last whaleship sailed under the command of Azorean-American Captain Antone Edwards, the wind energy industry is maturing a century later. The wind that propelled these ships of old, is now being harnessed as an alternative energy source, and once again New Bedford can reclaim title to the moniker—the city that lights the world!



Ironically, for the millions of whales killed and the tens of millions of dollars earned in the 19th and 20th centuries, today whale watching is a multi-billion dollar global industry with Portugal, Brazil and the U.S. leading the way.

Background:
Richard Ellis, *Blue Whale Study for Mural*, 2000.
Left-top:
The seas batter the hull of the *Wanderer* on the rocks at Cuttyhunk on August 16, 1924, photograph by Albert Cook Church.
Left-bottom:
Size comparison of different whale species, illustrations by Uko Gorter.