

International
Journal of
**Human
Sciences
Research**

**MIRIRI – THE HISTORY
OF ENGINEERING (XVI
TO XVII)**

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Abstract: This article shows Miriri's sugar cane milling machine as a place of contribution to the history of Paraíba. This happened in several historiographical works, reports by 17th century chroniclers and more recent research published in Brazilian universities and in books that involve themes such as sugar paths, Benedictines and Miriri. In the methodological part, we used Albuquerque Júnior (2007) and the concept of "inventing", pointing to fronts on the constructions of Miriri and, thus, we identified the conditions that pointed to the beginning of the history of Paraíba, being a place of development and production of the sugar between the sixteenth and seventeenth centuries in northeastern Brazil. This way, we present Miriri's sugar cane milling machine as a place that cannot be silenced in the history of Paraíba. Thus, we go through the beginning of colonization, tracing the paths of sugar to the course of the Miriri's sugar cane milling machine and how this, through donations of sesmarias, passed to the Benedictines by order of Portugal. The idea was to locate the reader by making an overview of the emergence of this mill, starting from the donations of land at the beginning of Portuguese exploration in the colony. Thus, the place experiences several plots and permanences on the banks of the river, being also involved in the 1960s with the issues of the Peasant Leagues disputes with the large landowners of the Zona da Mata Paraibana region. In addition, it is possible to understand the motives of the government of Fernando Henrique Cardoso in the agrarian reform process, which involved the current owners of the Miriri farm with the federal government in judicial disputes, and the case was brought to trial by the Federal Supreme Court - STF. Therefore, the text addressed the historical emergence of Miriri's sugar cane milling machine, allowing continuities of other issues, if they are addressed to the

theme, thus adding value and meanings to the place and demonstrating that new research in Human Sciences has not been exhausted.

Keywords: Miriri's ingenuity. Historiography. Benedictines.

INTRODUCTION

Miriri's ingenuity comes from a history that involves many Brazils. The territories, which already existed here named, inhabited, used and appropriated by the subjects of local cultures, were invaded, exploited and expropriated by the Western European logic. They reduced us, or at least tried, to a name: Brazil. They re-signified uses, imposed interests, designed abstract shapes, subjugated natives – indigenous people who were not from the Indies – and blacks who were not autochthonous. They invented a Brazil. Authoritarian and brutal invention (COLUCCI, 2013).

When talking about Brazilian territory in this study, we intend to think of it as a broad, hybrid concept. A historical construct, understood by the various socio-spatial relationships that necessarily involve power relationships. In this sense, the territory can be understood as an ethical, symbolic and experiential value of the subjects who inhabit or relate to it. That they use it and organize themselves in it to produce not only their existence, but also their identities, their ways of life, meanings and meanings. A meaning that, in addition to being necessarily economic and political, is the expression of a social and cultural process in the formation of the history of Miriri's sugar cane milling machine (SANTOS, 2008; HAESBAERT, 2007; HISSA, 2009).

Although there has previously been a slowdown in the historiography of Paraíba of the massive participation of blacks in the construction of the history of the place (RESENDE, 2017), more recently there

is another historiography, very strong, regarding Paraíba and the slavery of Africans. Researchers such as Solange Pereira da Rocha, whose text is the source of this article, and the historian Lucian Sousa da Silva, who holds a master's degree in History from the Federal University of Paraíba – UFPB, author of the research: “*O processo de abolição da escravidão na Paraíba do Norte*” (“*The process of abolition of slavery in Paraíba do Norte*), (1870-1888), highlight that the abolitionist movement in the state was gradual and took place in three specific moments. This way, history has deconstructed this myth, seeing that without it the mills would not work. In response to the question about the few appearances of black people in historical culture¹ 19th century, we reaffirm that the historiography of slavery in Brazil is strong, since since the 1970s we already have something well established on the subject. With this, we know that it is not true that only the white man built the territory of Paraíba. Indigenous people formed a majority in the first moments of colonization and exploitation of slave labor in overseas lands, however blacks also sweated to build Paraíba.

Therefore, the article deals with the history on the banks of the Miriri River and the construction of the mill between the 16th and 17th centuries, which takes us to the present day. In this river, we find mentions in several works of importance for the Brazilian historiography of the sugar path, such as that of Adrian van der Dussen, in: “*Relatório sobre as capitanias conquistadas no Brasil pelos holandeses*” (*Report about the captaincies conquered in Brazil by the Dutch*), (1639), and Gilberto Freyre, in “*Açúcar: em torno da etnografia da história e da sociologia do doce no nordeste canavieiro do Brasil*” (*Sugar: around*

the ethnography of the history and sociology of sweets in the sugarcane northeast of Brazil). All these writings were used to demonstrate their importance for the construction of the history of Paraíba.

During the writing of this text, we resorted to the historiography of the place called Paraíba to discuss the issues that involved the construction of the Miriri's sugar cane milling machine. Thus, we mention the works of Evaldo Cabral de Mello, “*O bagaço da cana: os engenhos de açúcar do Brasil holandês*” (“*Cane bagasse: the sugar mills of Dutch Brazil*); by Guilherme Gomes da Silveira d'Avila, with: “*Uma contribuição para os primórdios da história dos beneditinos na Paraíba*” (*A contribution to the beginnings of the history of the Benedictines in Paraíba*); besides the report of Elias Herckmans, “*Descrição geral da capitania da Paraíba*” (*General description of the captaincy of Paraíba*). We started, at first, from the donations of land made by the Portuguese Crown to the Benedictines, in which we use the History of Colonial Brazil, which allowed us to discover that there is extensive documentation in the Benedictine monasteries of the northeast, more specifically in Pernambuco. As for this documentation, we will not work with primary sources, as time does not allow the research of the article in question, as parts of the citations that interest us from Tomes dos Monges are described in D'Avila's book. Then, we will substantiate the issues that involved the construction of the history of this mill.

THEORETICAL AND METHODOLOGICAL APPROACHES

Based on historiography and perhaps as a literary account, even if it is not, and

1 “By historical culture I understand the roots of thinking historically that are below and beyond the field of historiography and the historiographical field. It is about the intersection between scientific history, qualified in the world of professionals as historiography, given that it is a professionally acquired knowledge, and history without historians, made, appropriated and disseminated by a plethora of intellectuals, activists, editors, filmmakers, documentarians, cultural producers, memorialists and artists who provide a diffused historical knowledge through printed, audiovisual and oral” (FLORES, 2007, p. 95).

dealing with issues that involve the theme of sugar mills in northeastern Brazil, we will show the emergence of Miriri's sugar cane milling machine. As stated by Levi (2014, p. 2), the role of the historian "is to investigate". Within this, it is possible to discuss how the sugar economy took place within the Catholic order. To do so, we will return to the period of Colonial Brazil, always emphasizing the issues that involved the donations of sesmarias to understand the location of the mill.

Methodologically pointing out the text of the article, we corroborate with Albuquerque Júnior's thinking regarding the role of the historian in historical production:

Any historical event is such a mixture of variables, it is the result of the intertwining of so many other events of a different nature, which we always visualize only partially and highlight only some of these elements that constitute it. [...] History has objects and subjects because it manufactures them, invents them, just as the river invents its course and its banks as it passes. But these objects and subjects also invent history, in the same way that the banks are an inseparable part of the river, which invent it. (ALBUQUERQUE JÚNIOR, 2007, p. 29, this passage was highlighted by us).

For this, we will use the historiography of the sugar mill itself to locate the first moment of its construction. Thus, we will extract from the stories fragments that prove the existence of Miriri's sugar cane milling machine in Paraíba as a current source of research, because "for the historian, there can never be authorized sources, because they pronounce a verdict that only he can cast" (COLLINGWOOD, 1981, p. 294). We will point out the importance of its construction on the banks of the Miriri River, from the 16th century onwards, and its contribution as a sugar river in the 17th century. With this, it is possible to discover the machinery of the mill and its sugar production process as a contribution to the

identity of the people of Paraíba, although it is not intended for work. In addition, it will be possible to identify the location of these lands, their donations, the first owners and explorers and how the functioning and uses of labor took place, even if we do not intend to analyze the theme of indigenous and African slavery, which were used by the European powers in the exploitation of Brazilian lands.

Thus, we find in the history of authors such as Evaldo Cabral de Mello, Adrian van der Dussen, Guilherme Gomes da Silveira d'Avila and Elias Herckmans doing what, for Certeau (2002), is historiography: a type of staging, a recourse to concepts and rhetoric, as it necessarily fills in gaps and assigns specific meanings to the past, giving it intelligibility for those who live in the present. Thus, we will advance in what historians begin to be interested in the present time and insist on the contiguity of the present-past-future relationship, which must not be split or dichotomized, neither the past in relation to the present, nor the latter in relation to the future. Thus, a distance will be made to the present time, in what Jean-Pierre Rioux asserted that it is "the historian himself, unpacking his box of instruments and experimenting with his working hypotheses, who [...] creates the famous setback" (RIOUX, 2002, p. 46).

Thus forging the amalgamation, the way in which permanence or duration maintains bridges that connect what is lived to what is being lived is indicated – past and present relating continuously and reciprocally. Marc Bloch (1998), one of the founders of the Annales School, adopting the method he called regressive, exemplifies that the past presents the present, since it is not completely distinct or separate from the present. The present would be rooted in the past, so that temporality is always complex.

THE SUGAR CANE MILLS OF THE NORTHEAST

Until the 15th century, sugar was still a spice, used as a medicine or condiment. In 16th century cookbooks, we can see how it began to gain a place in the aristocracy, becoming a consumer good. Thus, its market was guaranteed in Europe, and the Portuguese Crown encouraged the production of a commodity in the new colony that suited the world economy of that period (MENDES, 2017).

For some historians, the advance of sugar mills took place until the mid-17th century. Thus, between 1570 and 1583, the number of mills in the region of the present northeast almost tripled, but from 1583 to 1608, it rose from 66 to just 78. With the introduction of the “palito” mill, this total almost doubled, from 78 to 149 in 1630, of which 121 in Pernambuco and the rest in Itamaracá, Paraíba and Rio Grande (MELLO, 2007, p. 76 apud MENDES, 2017).

Thus, since 1519, the existence of Brazilian sugar in European markets has been recorded. Coveted by other powers, he brought the Dutch Maurício de Nassau to this region in 1637, transforming the northeast and increasing its production. As this luxury product became a basic necessity, world consumption rose from 250,000 tons in 1800 to 3.8 million in 1880, 30 million at the end of World War II and around 100 million in 1985 (MINTZ, 2003). Nassau’s political strategy allowed the delimitation of the paths of Dutch colonization in Brazilian territory (UZUN, 2014).

The colonial history of Brazil is intrinsically linked to the mercantilist policy of the Modern States. Mercantilism is considered, above all, a service of politics, an administration of the royal treasury and an instrument of political-military grandeur (DEYON, 2004). Between the 16th and 17th centuries, France began to appear as a power of the seas, also entering

the colonial race. Interested in pau-brasil, the French deliberately disrespected the Treaty of Tordesillas. Maintaining relations with certain groups of indigenous people who were very unhappy with Portuguese rule, the French monarchy, at first, had no main interest in setting a flag in the territory. This interest changed when the legal principle of the *Uti Possidetis* – which stated that the possession of a territory belonged to those who occupy it – began to guide the attitudes of the great European nations. Gradually, the Treaty of Tordesillas would be ignored by different kingdoms.

Modern slavery, the slave trade, contact with different peoples and the profit generated by colonial trade would indelibly mark the conquered peoples and the conquerors. However, those who lived through this time of profound transformation, as in our time, were not clear about the directions in which their actions and events would take them, as we are not.

The creation of the Hereditary Captaincies marks the beginning of a new relationship between the Brazilian colony and its metropolis. It was an essentially political movement, which, in addition to constituting the first formal effort to colonize the lands of the New World, defined a change of attitude on the part of Portugal in relation to its newest territory. The disregard for an apparently poor and sparsely populated land became a matter of prime importance in governmental discussions in Lisbon. From then on, understanding the situation in Portugal and the reasons that led it to search for new lands is essential to understand this drastic change in behavior (MATTOS; INNOCENTINNI; BENELLI, 2012).

In the former captaincy of Pernambuco (which included six states in the current Northeast) an agricultural colonization project was put into practice, with the

planting of sugar cane and setting up the mills. Furthermore, it was possible to establish agreements on the Old Continent to sell sugar production and at the same time obtain resources to finance the mills, often with New Christians. The captaincy was also a source of tobacco and cotton, tropical products valued in Europe (SILVA, 1990). This is what Ferlini (2003) adds to the period, with the idea of keeping small properties in the colonization of Brazil as a support for the entrepreneurial machinery of the mills, and which must not prevent small property in itself, but to keep small property disconnected from the its hegemonic production process, which had its tentacles in mercantile capital.

Starting from Colonial Brazil and its construction of the history of the first centuries of the Portuguese colony, we will enter the history of Miriri's sugar cane milling machine in the Captaincy of Paraíba, which at the time belonged to Pernambuco, as well as the ecclesiastical power of the Benedictines.

THE MIRIRI SUGAR CANE MILL: THE BENEDICTINES² IN PARAÍBA

The early history of the Benedictine monks in Portuguese America is attributed to the end of the 16th century, thanks to the reform that was underway in their Congregation with a deliberation of Philippine policy,³ proposing a rebalance between the ecclesiastical powers of the territories of the Portuguese Empire. Thus, in 1599, a date of land was donated by the King

² They had the monks as the starting point of their foundation Benedict of Nursia (c. 480-547), who can be considered the father (patriarch) of the monks of the West. In the year 529, Benedict left Subiaco to settle in Monte Cassino, Italy, where he remained until the last days of his life, his death being on March 21, 547 (ENOUT, 2012). A long time later, these monks, imbued with the first teachings – “idleness is the enemy of the soul; therefore, at certain times the brothers must occupy themselves with manual work, and at other times with ‘lectio divina’” (ENOUT, 2012, p. 64) –, they decided to accept the challenge of rebuilding the sugar cane milling machine in Miriri on both banks of the river whose name is the same.

³ The political-institutional measures promoted by Filipe II (1598-1621) deeply reflected the use and form of royal officials to administer Brazil (MARQUES, 2002).

⁴ The religious of São Bento did not work actively with villages, and stayed more on their farms and monasteries, which does not mean that the Benedictines did not have Indians and villages under their administration. Therefore, they were credited by historiography, especially in their early years in the New World, as a community far from colonial reality. (HOORNAERT, 1979, p. 57).

⁵ Bezerra, number 1, Acts of the Second General Chapter (1575) page: 325 v.

of Portugal to the monks for the Benedictine Order that was linked to the monastery of São Bento da Olinda.⁴

Firstly, it is recorded that on August 17, 1599, Friar Anastácio da Ordem de São Bento, a religious from the Monastery of São Bento de Olinda and Attorney of his Order, requested a new donation, represented by the site containing the house that it had belonged to the late priest João Vaz Salem, in order to make viable the religious buildings of the Benedictines in Paraíba. Captain and governor Feliciano Coelho de Carvalho, then, received another petition for the donation of (rural) lands in sesmaria by the “religionists of the order of Glorioso Patriarch Sam Bento of this state of Brazil” (LINS, 2019, p. 117).

In the second General Chapter, dated February 13, 1575, the order of the Portuguese Benedictine Congregation was newly founded, which, gathered in the monastery of Tibães, decided to send inhabitants of the cloister to Portugal's overseas possessions, and this way decide the following:

Item, throughout the General Chapter it was said and determined that when King N.S. thought it was good that there were monasteries of our Order in India as well as in Brazil and beyond that there were monasteries of our Order, they would send Religious to our Rdo. Foot. General and gave him power so that he could elect those he liked and send them⁵ [...] He was bothered by his letters to send them from our Congregation some religious who could

understand conversion of gentility there and ordain monasteries because they were very devoted to our glorious P.S. Benedict and accepted almost all the brotherhood of said Order.⁶

Thus, although the order had the mission of evangelization overseas, the region under investigation has its origins in the name of Paraíba.⁷, given through combats waged against the so-called barbarians, that is, the indigenous themselves, those who were there long before the European invasions. The development of territories are being formed by decimating various indigenous peoples who inhabited the region. However, the way adopted, the settlement of the population, appears at the end of the 16th century and the beginning of the following, period in which the Benedictines arrived at the place (GONÇALVES, 2007; PUNTONI, 2002). During this period, the captaincy of Paraíba was intrinsically linked to Pernambuco. This time, descendants of the landed nobility left, part of the local elite, who extended their business beyond the Paraíba River⁸. In this, the expansion project created by this group, with the due endorsement of the Crown, allowed the occurrence of various distributions of land, depopulated by indigenous people, benefiting the Benedictines. At the end of the 16th century and the beginning of the 17th century, important sugar production centers were set up in this region, which used river ports for transportation. At the same time, religious orders and local authorities fought their disputes, with the issue of indigenous

labor at the heart of it (SOUZA, 2011). The region of Paraíba then became an important location for sugar production.

As for the allotment donated to the Benedictines, João de Lyra Tavares⁹ published the following copy of the letter:

Reverend Father Frei Damião da Fonseca says that he was president of the Monastery of Villa de Olinda do Glorioso Padre S. Bento, and that at the command of his Reverend Father General, Moved by the Zeal of the service of God Our Lord and His Majesty, he came to this city of Filipéa da Paraíba asking for a site for the construction of a monastery of the said: Father S. Bento, which resulted in great service to the Lord God and the Christian people, so he asks that in His name give him the site that is next to João Netto's lands on the outskirts and border of this city, it is convenient to know, for the construction of the Monastery, eighty fathoms in frame at the top towards the south side, and for the serca below the varge with waters flowing from the west, east and south going between on the river Eiroy, on the northern side, the source that is in the *rossa nova* made by Franciso Pinto being within the said demarcation [...]. The concession was made, with the obligation to start the Monastery within two years, under the government of Feliciano Coelho de Carvalho. This concession was confirmed in Olinda on July 16, 1603 (TAVARES, 1910, p. 33-34).

Thus, when they requested the date of land, they also requested that the demarcation consider the incorporation of a stream and source that ran through the vicinity of the intended lands:

6 Bezzerro, number 1, page 35 v (back) - Calf 1 - Minutes of the General Chapters of the Benedictine Congregation of Portugal (1570-1611). - Photographic copies of the original preserved in the Monastery of São Bento in Singeverga and in the Monastery of São Bento in Rio de Janeiro. These minutes are called "calves" because they were bound with the skin of these animals, aiming at better conservation of the documents, whose process follows the same model of making the parchments. The time frame of the period extends from 1570 to 1611 and comprises approximately 530 pages.

7 The most widely accepted etymological root is the one that considers the Tupi words "para" ("river" or "sea") + "a'iba" ("bad" or "difficult to invade"), originating from this In this way, the toponym "Paraíba", initially attributed to the main river in the region.

8 On the process of territorialization of the region, through the war waged against the indigenous people, see Puntoni (2002).

9 Journalist, historian, state deputy, senator (for Rio Grande do Norte), professor at Liceu Paraibano and Escola Normal, lieutenant colonel of the National Guard and one of the founders of the Instituto Histórico e Geográfico Paraibano in 1905.

And for the serca below the varge with waters flowing from the west, east and south going to enter the Eiroy River, from the north side remaining within the said demarcation the source that Francisco Pinto made, which source will remain for the mark of the east side, the one who asks, give him or her for vacant or return or semsaria for the best way to stay safe forever [...] (TAVARES, 1910, p. 30).

This was due to the fact that the work of sugar production required vast amounts of water, which was the main driving force of the mill; another force was the use of oxen, a highlight that the researcher Gilberto Freyre (2008, p. 88) had already pointed out when observing the courses of small rivers in northeastern Brazil, following the path of sugar: “more regular: where they sweetly meet” used to grind the cane, to widen the floodplains, to green the cane fields, to transport the sugar [...]”. This was the reason for the Benedictine monks to look for the best locations for the courses of the rivers of Paraíba with the Portuguese Crown – as we will see, the Miriri River itself. Other examples of donations of sesmarias along the rivers in Paraíba were the first donated in the region by Portugal, an event prior to the land offered to the Benedictines, to the lord by the name of João Affonço¹⁰. This allotment letter was donated on January 10, 1586. Thus, we emphasize the importance of locating the dates of lands occupied with the cultivation of sugar cane near water sources:

[...] which a league of earth will be in frame and they will be able to measure it from the mouth of the river called Unna where the Rio da Paraíba enters from the said mouth of the River half a league to the South and one passing the Rio da Paraíba which will be in the middle of said land so that said water

and Rio de Unna stay within said land so that said water and Rio de Unna stay within said league of land, in case that you can freely by the river upriba go to take the said that gives and the care to make a sugar mill and so all the water that in the said land happened with the said water of the said River to make a sugar mill [...] (TAVARES, 1910, p. 33).

In the meantime, Captain Feliciano Coelho de Carvalho, fourth governor of the captaincy of Paraíba, between 1595 and 1599, received yet another petition from the religious of rural lands, and promptly gave favorable ruling to the Benedictines:

“...all the land that hears from the port that goes [goes] to the War of the [river] Mereri that [also] calls Agoa by Jorge Camello [,] athê o mar [,] hua Legoa e meya [9 km] from each part [or on each side of the Miriri river adding three leagues of land in square]) with all the terraz and Lagoaz, and madeiraz that you hear in the said Lemites, and the Sy maiz huma legoa de tera [land] in the varge [várzea] from the Parahiba [of the Paraíba River] from the North [to the left bank] and from the South [to the right bank, that is, along the peninsula whose extremity is the place called Cabedelo,] so that the river [Paraíba] will remain in the meyo [,] in quadra [,] on the forehead of the dadaz [land] that I have today [,] Which terraz I give to you With all the Couzas belonging to ellaz: the quaiz lands I give you in the name of His Majesty, and Seram [will be] obliged for the said date to take effect to come [the Order of St. have [have] an obligation and rule in Paraíba [,] On the seventeenth of August, with ninety-nine years, Feliciano Coelho de Carvalho”¹¹ [...] (LINS, 2019, p. 117-118, this snippet was highlighted by us).

This way, it was donated on January 21, 1595, by Feliciano Coelho to the monks of São Bento, eighty fathoms in square, a lowland in a low with the waters slopes of the

10 The historian Guilherme Gomes da Silveira d'Avila Lins, a specialist in classical scholarly criticism of documentation on the colonial history of Paraíba, seeks to establish the identity of João Affonço, who would have received the first allotment in Paraíba. According to the author, it is the same João Pamplona. His arguments are presented with this name (LINS, 1996.).

11 Lins (2019) explains how the work of transcribing the original documents into the book took place, keeping the original language.

west, east and south until reaching the Serui river, where the religious they were to erect a monastery within two years. The Benedictines did not settle in the stipulated time, and it was necessary, in 1599, for the governor to write to the abbot Friar Remigio, donating one hundred thousand réis from the Royal Treasury and asking them to send religious people to build a monastery in that city. This is because there were no other priests on earth who taught the Christian doctrine to the residents and the Indians, since the Capuchos deserted and the priests of the Society of Jesus were evicted by order of His Majesty¹².

From Cabedelo beyond the Paraíba bar is Ponta de Lucena; the direction is across the shoals a great league to the northwest. This tip is very prominent; to the north of it, an outlet flows into the sea. There once lived a man who transported people (from one side to the other) in a barge, hence the name Ponta de Lucena. A high land follows, forming like a hill that stops at the side of the sea, so our navigators call it Roodelandt (red land), and the Portuguese, Os Barreiros do Miriri. Behind Ponta de Lucena there is a cove or bay that is in front of the said red land, the ships, which are in Paraíba almost fully loaded, dock there to take water and what they lack to complement. The Miriri River comes from far into the hinterland, but it is sparsely inhabited, with only a few corrals in its vicinity. Five or six leagues from the coast there is also a mill on this river; it is in ruins and its sugarcane fields

are uncultivated; it was driven by oxen, and it was called the Miriri mill [...] On the Miriri River and three leagues from the coast there was a village with the same name, but it is in ruins, and the Indians now live next to those of Jacuípe and Pontal. The name of Miriri comes from a plant that grows there in abundance, and in Brazilian language it is called Meri. Miriri wants to say plant water: or herb meri (HERCKMANS, 1982, p. 25-26, this passage was highlighted by us).

Herckmans (1982), describing the conditions of the Miriri's sugar cane milling machine on the banks of the river of the same name, he presents in his report the following terms, in which they were owned by Francisco Álvares da Silveira, a name that appears in the 1623 List of José Israel da Costa, as being mill owner¹³. This one is mentioned, in 1637 and 1639, as ruined, with its uncultivated cane fields. Furthermore, according to Mello (2003), Silveira owed 555 guilders to the West India Company.

Miriri. No prayer indication. Located on the right bank of the homonymous river. Oxen mill. In 1623, it belonged to Francisco Álvares da Silveira, producing 753 arrobas. The owner remained under Dutch rule, but in 1637 it was still "in ruins and its cane fields uncultivated". Francisco Álvares da Silveira, who continued to reside there, did not have the means to rebuild it. Evacuated in 1646. In 1663, Francisco Álvares owed 555 florins to the WIC¹⁴ (MELLO, 2012, p. 168-169).

12 Chronicles of the Monastery of Olinda. Deed of March 17, 1608. p. 40. For more details on the confrontation between Jesuits and settlers, who were disputing control over the villages, see Gonçalves (2007). According to the author, "In addition to the captivity business, to which one of the sectors of colonial society was dedicated, the Indians were also and mainly interested in those settlers who were involved in other activities, such as the treatment of pau-brasil and, in particular, agriculture. The objective of these was, fundamentally, to lower production costs and to have access to abundant, available and cheap labor, which, in general, became problematic, as the administration of the villages was carried out by the Jesuits. . The demand of the settlers, with regard to indigenous work, was to negotiate directly with the villagers, without the intermediation of the religious" (GONÇALVES, 2007 p. 118).

13 "The author, José Israel da Costa, says and repeats that he lived for some time in Brazil, specifically mentioning Bahia: 'in Bahia where I was' and 'several times I sold farms and groceries in those parts'. Perhaps he then obtained the one from the mills of Pernambuco, Itamaraca and Paraíba in the year 1623, a valuable document that is the oldest of its kind that exists in the sugar-producing Northeast" (MELLO, 2004, p. 24).

14 The Dutch West-Indies Company, or Dutch West-Indies Company (Dutch: West-Indische Compagnie, or WIC). "The West India Company [...] was founded in 1621, with Dutch, French, English, German and Jewish capital, with the mission of establishing trading posts on both sides of the Atlantic, especially occupying the Portuguese possessions, then subject to

Thus, let us see the profits of the West India Company, which led to Mr Silveira indebtedness, in the period of the ruins of Miriri's sugar cane milling machine:

According to the report on the List of what Brazil can provide annually (1623), in that year the combined sugar production of Pernambuco, Itamaracá and Paraíba was 700 thousand arrobas (ca. 1050 tons), which would yield the Companhia das Índias Westerners an estimated profit of 4,795,000 guilders. [...] Sugar was still a very valuable commodity, although curiously in the period 1624-1654, the year 1624 had a lower price for white sugar in Amsterdam, costing 0.43 florins. However, in 1630, the year of the second Dutch invasion of Brazil, the value of white sugar cost 0.67 florins, which shows an appreciation of 0.24 florins in five years, which led the Dutch to invest in a new attack on the Brazil, as the price of sugar from 1631 to 1636 remained around 0.60 florins (MELLO, 2004, p. 17, 245).

After explaining the trajectory of the sugar mills in the courses of the rivers of Paraíba and the conditions to which they were subject in the various interests of the European powers, we will depart for the Benedictine order in the expectation of understanding the current location of their installations on the farm in the lands of the lady. Suzana Figueiredo Coutinho Guerra and Pedro Jorge Coutinho Guerra, current owners.

According to Van der Dussen's report – dated December 10, 1639 and which was presented to the Council of XIX in the Amsterdam Chamber on April 4, 1640 – the Miriri Mill was in very poor condition.

[...] Herckmans also clarifies: “five or six leagues from the coast there is also a mill on this river (Miriri); it is in ruins and its canna fields are uncultivated; it was driven by oxen... the owner still lives in it; is Francisco Alvares de Silveira, but he does not have the necessary means to raise his mill.” [...]

Spanish” (SANTOS, 2010, p. 57).

15 Text: Mosteiro da Paraíba, page: 124.

The sugarcane mill is Mirerí [...] (DUSSEN, 1947, p. 78).

We emphasize that the passage of Miriri's sugar cane milling machine from the hands of the Benedictines to Mr. Francisco Álvares da Silva, apparently, took place during the Dutch invasions of Brazilian lands. Thus, these invasions reached Paraíba, through continuous attacks on Cabedelo, where resistance was very strong, so they only settled there in 1634, when they disembarked north of the mouth of the Jaguaribe and won victory over the troops of the governor of Paraíba Antônio de Albuquerque Maranhão.

In December 1634, the Dutch entered the city of Filipéia de Nossa Senhora das Neves and began to administer it, which lasted until 1645. The chronicler of the monastery of Paraíba recorded the desolation of the properties after the passage of the “heretics”: “The invasion of the Dutch changed this peace; then persecuted and raped by the unbridled troop that occupied the city, they had to flee and abandon their possessions, to avoid the death that threatened them.”¹⁵.

According to Dussen, in 1638, Portuguese Catholics:

they regard the Reformed as great heretics, and hate them, not only on account of their religion, but principally because they have been overcome by them; and so what the Portuguese have done so far, and the obedience they pay, is out of fear and constraint, but not out of any affection for our State, with the exception of very few who show us affection from their hearts (DUSSEN, 1985, p. 101).

Thus, we have part of the paths of the Order of the Benedictines to its installations in Brazilian lands in the 16th and 17th centuries, having in its twists the Dutch invasions in Portuguese lands and the first reports of the Miriri's sugar cane milling machine on the

river of the same name, appearing as one of the The first owners were the Benedictines and, later, Francisco Álvares da Silva appears as one of its owners.

FINAL CONSIDERATIONS

We propose in this research to present the Miriri's sugar cane milling machine as a place that cannot be silenced in the history of Paraíba. For this, we go through the beginning of Brazilian colonization, tracing the paths of sugar to the course of the Miriri River and how this, from donations of sesmarias, passed into the hands of the Benedictines by order of the Portuguese Crown.

The idea was to locate the reader by making a historical overview of the emergence of Miriri's sugar cane milling machine, starting from the donations of land at the beginning of Portuguese exploration in Brazilian lands.

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