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Articles and essays

A Look at the Vicentino Colonial Reception: a proto-history of hospitality and means of lodging in Portuguese America

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Abstract

This is a study of the first means of visitor lodging (common traveler) and their referential role in the physical-spatial equipment and formation, resulting from the hospitality in the hinterlands of Portuguese America. In this exploratory research paper we seek to present conceptual values of early forms of hospitality in the South American continent. Thus, a bibliographic survey about how the bandeirista residence, the trip, the visitation and the lodgings are treated in the 16th and 17th century. The research extends to other possibilities of proto-commercial lodging available to the visitor, directing a look at the confrontation with the formation of urban centers established in the Captaincies of São Vicente and Santo Amaro (initial area of the modern-day state of São Paulo). However, the reference of these possibilities scarcely contributes to the proposed questions. In this way, in contrast to the bibliographic database, the spatial division schemes of buildings are used to perform a specific study based on references to the History of Brazilian Architecture. Therefore, part of the bandeirante's house is recognized as an independent lodging space. Thus, the goal is to punctuate this possibility of lodging in the early colonial period, still hardly mentioned in the Brazilian literature. Moreover, there is a panorama regarding the topic.

Keywords: Means of lodging; Hospitality; Colonial period; Bandeirantista residence.

Resumo

Um Olhar ao Acolhimento Colonial Vicentino: uma proto-história da hospitalidade e seus meios de hospedar na América portuguesa

Este estudo trata das primeiras maneiras de hospedagem do visitante (viajante diverso) e seu papel referencial com o equipamento e a formação físico-territorial resultante da hospitalidade no interior da América portuguesa. Esta pesquisa tem forte apelo exploratório, buscando apresentar valores conceituais das primeiras formas de hospitalidade no continente sul-americano. Assim, realiza-se levantamento bibliográfico acerca do modo como a residência bandeirista, a viagem, a visitação e a hospedagem são tratadas nos séculos XVI e XVII. Estende-se para outras possibilidades de hospedagem protocomercial disponíveis para o visitante, confrontando-as com a formação dos núcleos urbanos estabelecidos nas capitanias de São Vicente e Santo Amaro (área inicial do atual estado de São Paulo). Entretanto, poucas referências sobre esses núcleos contribuem para os questionamentos propostos. Desta maneira, contrastando com essas bases

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bibliográficas, esquemas das divisões espaciais das edificações são utilizados, realizando estudo específico fundamentado na história da arquitetura brasileira. Portanto, parte da casa do bandeirante é reconhecida como espaço independente de hospedagem, atendendo assim o objetivo de pontuar esta possibilidade no início do período colonial, ainda pouco tratada na literatura brasileira. Um panorama acerca da questão é também apresentado.
Palavras-chave: Meio de hospedagem; Hospitalidade; Período colonial; Residência bandeirantista.

Resumen

Una mirada a la Recepción Colonial Vicentina: una proto-historia de la hospitalidad y sus medios de hospedar en la América Portuguesa

Se realiza el estudio de las primeras maneras de hospedaje del viajero y su papel referente al equipamiento y a la formación físico-territorial resultante del hospedaje en el interior de la América portuguesa. Esta investigación tiene un marcado carácter exploratorio, buscando presentar valores conceptuales de las primeras formas de hospitalidad en el continente sudamericano. Por ello, se realiza una revisión bibliográfica acerca del modo en el que la residencia *bandeirista*, el viaje, la visita y el hospedaje son tratados en el siglo XVI y XVII. Se extiende a otras posibilidades de hospedaje proto-comercial disponibles al viajero, volviendo la mirada hacia una confrontación con las formaciones de los núcleos urbanos establecidos en las Capitanías de São Vicente y Santo Amaro (área inicial del actual Estado de São Paulo). No obstante, pocas referencias de éstos núcleos contribuyen a las cuestiones planteadas. De esta manera, contrastando con las bases bibliográficas se hace uso de los esquemas de las divisiones espaciales de las edificaciones, realizándose un estudio específico basado en la historia de la arquitectura brasileña. Por lo tanto, se hace el reconocimiento de parte de la casa del *bandeirante* como espacio independiente de hospedaje. Además, se atiende el objetivo de marcar esta posibilidad de hospedaje del inicio del período colonial, todavía poco tratada en la literatura brasileña, y se hace la presentación de un panorama acerca de la cuestión.
Palabras clave: Medio de hospedaje; Hospitalidad; Periodo colonial; Residencia *bandeiranista*.

INTRODUCTION

Part of the basic structure of this article was published in the VIII Seminar for Research in Tourism of Mercosul in 2015. This initial structure was developed by incorporating other analytical objects, in addition to the methodological improvement in this research formation. In this way, we performed exploratory research about the first non-residential means of lodging in Brazil, aiming at the observation and investigation of possibilities to accommodate the visitor in the colonial period (16th and 17th centuries).

Because of its continental dimension, Brazil's territorial base concretization has relied throughout its history on the penetration into an unknown and inhospitable area (Evans & Silva, 2017). Routes of penetration were defined in the process of territorial recognition of Portuguese America. The long distances required the need of stops and resting places. Although these stops were often made in a place similar to what we know as ecological environment, sometimes, other possibilities for reception and rest were created. In this context, we

especially refer to the figure of this man that advances through the hinterlands of the former Portuguese colony – specifically, in the captaincy of São Vicente and Santo Amaro – mainly focusing on the forms of his reception. Usually known as *bandeirante*, his dwellings are more widely discussed in architecture schools. However, these studies are generally no more than mere details of architectural space distribution systems, and little has been studied about his place and form of lodging in the colonial period. It is expected that this approach have a recurrence in hospitality programs (commonly, Tourism and Hospitality). An overcoming of this problem is intended, though more as possibilities than as developed syntheses.

In this research with certain essayist and exploratory characteristics, we conducted a survey of bibliographical sources on the formation of means of lodging and non-family hospitality in the colonial period. We also added the insights of authors who intended to acknowledge this epoch through a historical approach, focusing on aspects of the daily life. In this period of colonial deployment, the few that left with the purpose of traveling inside the Portuguese America usually had the coast or nearby villages as a starting point, especially in the captaincy of São Vicente. Based on this assumption, we studied the flows of people and the forms of accommodation (stay) in the continent's inland. In this way, the individual is identified and the developed flows are contrasted with the materialities observed in the architectural equipment built at the time. We give emphasis to the morphology of built structures and their possibilities of use, thus configuring a hypothetical-theoretical framework of lodging opportunities.

These issues are exploratory and configure an initial approach in the absence of a consolidated epistemological field on the formation of means of lodging in Brazil. At this moment, we wonder if it is possible to describe the means of accommodation of these pioneers as a form of commercial hospitality. This would probably define these houses as the first structures for lodging in the country.

METHODOLOGY

Due to the distance from the studied period and the modern researcher, it is essential to recognize the limitations to understand this unexperienced situation. In the interpretation of representations from a given reality, we expect to contribute to the understanding of practices in all their moments and social dimensions (Brunet, 1992, p. 232). Thus, we acknowledge the conditions of everyday life as actions inherent to the human beings.

The panorama of settlements in the Brazilian territory depicts the beginning of the constitution of a process in the formation of the peoples' hospitality. The Europeans that had arrived in Brazil – with rare exceptions of some that stayed for short periods and have been to specific situations – always found in the vast American continent a challenge to their spatial penetration and social conquest, predominantly in the economic area (Ribeiro, 1995). But this vast continent in its natural state could be regarded as the most inhospitable one. In this condition, since the first moment there is a need of forming a reception structure, whether definitive or to meet specific people's flows.

Total privation was the initial condition for receiving those traveling through the continent, as only the nature and few opportunities of lodging were used. Thus, in the literature, these individuals are frequently named (without considering their ethical aspects): "adventurers," "pathfinders," among other adjectives that portray their spirit and the conditions found. They are characterized as a social group in formation, to which an ethnic characteristic was associated: the *mameluco* (Raminelli, 1994). It is possible, although stereotypical, to define this man as the first generation born from Native American mothers and Portuguese fathers (Ribeiro, 1995). This would attribute him the economic strategy from the father, in addition to the local sense of survival from the maternal teachings. In this situation, everyday relationships, such as European manners regarding ways of eating and hygiene concepts (Simmel, 2004) were often discarded.

Hence, we have defined the initial questioning: how is the first structure of lodging and hospitality established in the Portuguese America? We start from the assumption that the arrival of the European people and their descendants enabled the demarcation of the national territory, opening borders and seeking riches. This paper is formulated around the following guiding question: the Portuguese America dweller, when away from his residence, established his stay for a commercial purpose?

It is known that, roughly speaking, within the current characteristics of means of lodging, this answer would be negative. However, some principles should be considered. In this historical period people lived without the recurring use of currency for commercial transactions in daily practices since the financial transactions were mainly through barter. All the commercial logic initially brought to the country approaches that one recently developed in medieval Europe: Having undertaken subsequent commitments, the exchange of goods and other trade ties were probably the commercial form ("currency") used. Thus, although this research is the starting point for others that can be later performed, there is evidence of a lodging network in the territory under analysis.

This research adopts an exploratory character. The use of varied sources in this methodological determination approaches to a demand for answers with certain essayist character, although supported by academic bibliographical sources and methodological structure of comparison by contrasting. In this appeal, we searched scientific articles and theses from CAPES (Coordination for the Improvement of Higher Education Personnel), public libraries, among several other databases. The literature gap in this matter of lodging and reception in that period justifies these procedures.

The objects of this research are the earliest forms of accommodation in the continent, since the colonial buildings as means of lodging have been little explored. We used bibliographic references and recurring theorists to understand the country's history, specifically of the captaincy of São Vicente and Santo Amaro, origin of the current state of São Paulo in Brazil. The inhabitants are named *Vicentinos*, "from Piratininga," and finally, *Paulistas*.

Although not recently produced, the historiography about the *bandeirante* and his flows was addressed in renowned works, such as by Taunay (1975), Ellis Junior (1934, 1948), Franco (1940), Morse (1965) and Machado (1965). In these recurring references, the inquiries about the logic of hospitality have rarely been observed in the historical reports. An everyday life colonial history is seldom mentioned

through a panorama more related to genealogical and mythical factors. This research is not intended to deepen the historical research, but to raise questions, starting from the bibliographical references previously prepared and produced. However, a difficulty for such issues is highlighted as study material.

In the bibliography about the Vicentino Brazil of the 16th and 17th centuries there are few traces (approach) for a study of the hospitality and even of the early formation of reception in colonial settlements. Hence, we focus on the stories of the localities (settlements, parishes, villages and cities), of their exploration, and mainly, of the association with the current physical-spatial base which is evolutionary base of these urban origins. This issue can be attributed to part of the Academia not understanding the logic of reception, or having not recognized this logic until very recently (Grinover, 2007). This panorama directs to the possible method for analysis.

Thus, these are opposed to this condition in the ontological characterization of the object to the study of Brazilian colonial architecture. This research has references commonly defined in the schools of Architecture and Urban Design in the country. These authors (Lemos, 1976; Saia, 1995) depict values that justify a possible panorama for this approach. Lemos (1999) points out that in the study of distributions or of the "needs program", the specific needs of users in a given moment in the development of buildings can be recognized. However, "it is not easy to rework primitive or original programs from incomplete architectural remains, without legal documentation, contemporary testimonies to their early years, informative iconography, and so on "(Lemos, 1999, p. 20). Nevertheless, in this research we relate these approaches with each other to make a counterpoint between these sources.

The methods used are commonly named "urban history" (Abreu, 2014). These are procedures that unite common approaches of Geography, History, and Urbanism in the understanding of the place, implemented by "social processes developed in several scales" (Abreu, 2014, p. 45).

SPATIAL CONTEXT

The techniques of building and distribution of architectural environment were a hybrid between the need for uplifting strength such as the resistance of masonry walls (usual in Europe), and the abundant usage of fiber materials, such as straw and bamboo (present in buildings from the period before Cabral) (Zequini, 2004). Architectural schemes of buildings notably adapt resources and techniques. However, almost as an unconscious logic, they aim at Western aspects, establishing the clear need for division between the social and the intimate, the private and the public, and the profane and the sacred. This division can also be seen in the homes of the inhabitants of São Vicente, objects of this research (Lemos, 1976).

From the first moment, city formations were (forcibly) installed in the American colony to meet institutional interests of the Portuguese metropolis (Abreu, 2004). These formations are opposed to the interest of an individual to enter into the hinterlands, namely "sertão". Without any intention of establishing an institutional administration following Portuguese metropolis' molds, the said individual, often

identified as bandeirante, has his ethnic base in racial hybridity between European and Native American. Socially constituted in the production of their work, these individuals inhabit the outskirts and base their production in constant travels. Thus, this characteristic enables the creation of an undertaking determined by a group of people, usually men, free and enslaved, who left with a banner in search of economic opportunities in the wilderness. Going towards the center of the continent, they sought not only their own survival but products of interest for the mercantilist trade, as slaves, stones and precious ores. The resources used for their long hikes – that could be of thousands of kilometers – were their own legs, and later, canoes and domesticated animals (Saia, 1995). As we know, a person can usually walk 20 to 50 kilometers per day, depending on physical (human) and geographical conditions. From this impulse, the resting places started to take shape.

These resting places (stopovers) became frequent and known. They can be linked to conditions of physical security, such as the presence of extractive resources (fish, hunting, water and fruits), in addition to being distant from hostile native groups. These sites became a point for spatial reference and observation, which over time have been marked at certain points for the settlement of bandeirantes' houses. This situation can be noticed since the 16th century, accentuating in the following century, when several properties (land grants) were fixed and distributed to tens of kilometers along the stopovers. These buildings were probably generous (hospitable) residences for the visitor in search of new frontiers. This condition of generosity is based on the sense of mutual cordiality as the main currency. In this place, the bandeirante finds common living conditions and a place of physical and spiritual reception. In this research we also cast a look on the urban and the religious space and their possibilities of reception in this period and location. However, there is a greater host structure of reception in the bandeirante house, emphasis of this research.

THE SOCIAL SUBJECT

In the formation of Portuguese America, we can highlight certain elements with strong private appeal that stand out from the public character. The territory was divided into Captaincies, which demonstrated the outstanding legacy of the structure of medieval feudalism. Captaincies are territorial units with a grantee, who had the power to assign land grants (Abreu, 2014). Thus, the process of occupation of the Lusitanian lands overseas begins.

In the appropriation of Brazil, isolation characterized its formation. The need to distribute large estates for few trustworthy people of the Portuguese Crown defined Brazil's landscape. Institutionally, this "Vicentino rural estate is a complete organism that is self-sufficient and rules itself" (Machado, 1980, p. 61) – this is a report on the specific case of the captaincy of São Vicente, which was one of the few areas that succeeded in this model of development. Thus, some settlements are founded and their free inhabitants are granted what we currently know as large rural estates. This individual is usually characterized as: "The man who crossed the Atlantic in the 16th century, landed in São Vicente, climbed the mountain and settled in the plateau overcoming the sertão, was brave, capable of the boldest ventures" (Buarque de Holanda, 1989, p. 280).

After climbing the Serra do Mar, this conquistador starts the settlement in plateau regions. Taking roots in these lands, along with the development of the areas, multiplies reference points across the continent. These points are currently regarded as the origin of settlement centers, however, the purpose is barely the establishment of settlements and consequently villages and cities, unlike the Spanish America. Their territorial expectation in that time focuses on the formation of stopover posts for exploring travels. Thus, "multiplied and perpetuated by their descendants, predominantly mamelucos, legitimates or bastards, from the inevitable and intense mating with the Indian women of the land" (Buarque de Holanda, 1989, p. 280), an enormous social and urban structure is established.

This individual of hybrid formation deserves to be explained: "The mamalucos, in addition to the adventurous spirit, the courage, the audacity and the mobility of the father, receive from the mother the love of freedom, the restless and nomadic nature and the inlander tendencies of the Amerindian, also gifted with extreme mobility" (Buarque de Holanda, 1989, p. 280). In this condition, those who went into the interior of the continent recognized lands that claimed the title, receiving the land grants. Although the base of the first urban (or city) system of the country originated by the formation of settlements established from this settlement, many others were established in areas that never had this initial proposal. Therefore, several territories of ancient explorers of the hinterlands were defined . However, between the city (or urban) base and the sertão (or rural) base, the latter prevails. Through the condition of rurality, the prosperity goes against the striking poverty of the village, resulting from "inconstant supremacy of the rural environment over the urban, a supremacy that starts to decline only later, with the advent of the Empire" (Machado, 1980, p. 60).

The religious presence was also strong. Although the Jesuits have been pointed out by their outstanding aspects in the formation and in the conflict with the Vicentinos, other groups were also present. (Abreu, 1988, p. 143). Similar to the mamelucos, these priests often established themselves in large rural estates. In this scenario of the 'mouth of the sertão' (name given to the continent hinterlands) there was the presence of these Jesuits as land grantees who settled, enabling the formulation of an entire social, economic and cultural structure, with its family and ethic peculiarities. The relationship of these social groupings, later called São Paulo lands, impregnates a hinterland atmosphere, "where everything competed to become a generator center of bandeirante expansion" (Buarque de Holanda, 1989, p. 280).

Regarding these road structures, it is known that even before the arrival of the European to the South American continent, there was already the formation of a structure of Indian trails. (Setubal, 2004). The recognition of these trails was something that logically needed knowledge of ecological nature. These trails were not normally noticed without an observation and knowledge of the local environment. In that respect, the Indian ancestry of this subject facilitates the understanding. Under these conditions, it enables the creation of great expeditions to penetrate large parts of South America.

Regarding the process of formation of these routes, Abreu (1988, p. 142) reports:

> They used to leave at dawn, stop before sunset, and the rest of the day they would spent hunting, fishing, looking for wild honey, extracting palm, harvesting fruit; the

> poor Indian plantations provided them the necessary supplements, and destroying them was one of the most proper ways for subjecting the owners.

Regarding the term "bandeira", from which the subject "bandeirante" derives, some conditions are interesting to be punctuated. At the end of the 16th century, this name "begins to be used to designate the paramilitary bodies who followed to the sertão" (SILVA, 2004, p. 63). The expression "entrada" is used along with "bandeira"; a branch of the historiography attributes this name to all the expeditions from the colonial period held in Brazil (Silva, p. 2004, p. 88-9).

THE PATH IN AMERICA

An important aspect in the ways and possibilities of lodging and hospitality is depicted by the formation of routes constantly traversed by this individual. This subject, of Portuguese origin and his Vicentino descendants, would frequently travel for months in long routes on foot. He then acquires a peculiar aspect which allows his survival in an often inhospitable environment.

It is important to highlight his mixed origin from Europeans and Native Americans, condition which allows a closer approach to the local culture because he held values of a lineage, and specifically, of a mother, in daily tasks:

> The hunting and, in a smaller scale, the fishing, thus became compulsory resources of whoever wanted to survive. After the planting of corn according to bandeirante traditions, follows soon after the monsoons, the planting of beans, squash, and possibly of cassava (Buarque de Holanda, 1989, p. 318).

Along the major routes, planting areas were formed, planning for the harvest after the long return. However, this ends up becoming an important food supply process for various groups because the planting of one serves for the sustenance of another, and so on. A vast support network is formed by supplying the vital needs of travelers through these plantations (César & Machado, 2011).

Gradually, lodges were being built to provide support for the travels. Thus, "some elements of subsistence were slowly introduced and, in certain cases, not without resistance from the authorities" (Buarque de Holanda, 1989, p. 318). However, it is also interesting to note that Buarque de Holanda (1989, p. 320) cites a testimony of a traveler in this colonial period, regarding the purchase of provisions on the way. This situation is characteristic of the existence of a commercial aspect in the bandeirantes' travels, even if as an exception.

Along the route there were places with some conditions for temporary stay. In this way, "the frontiersmen of São Paulo were camping in these parts when there was need for supplies of food, such as hunting, fish, or honey" (Agê Junior, 1979, p. 43). However, the historiography does not present many aspects of these places during the initial occupation.

Another possibility were points along navigable rivers such as the Paraíba do Sul and the Tietê. We notice in the cartography of the period the existence of several markings of these river routes (Figure 1).

> the ships dock there at any time of the day or night, the tired rowers were replaced and provisions were carried for the long journey. The ship occupants would often stay overnight in the sheds and under the thatch roofs, so in the next day, having rested, some would follow up the river, others down the River, until their destination. (Agê Junior, 1979, p. 50)

In the following centuries, the practice of exchanging animals was incorporated in these resting places.

Figure 1 – Detail from *Mapa dos confins do Brazil* (1749)

Source – Adapted from Fundação Biblioteca Nacional (2017)

THE URBAN CENTER AND THE LODGING

The need of a political administration in Brazil allowed for the reproduction of usual terms in the urban areas of Portugal. Thus, it appears that a camp away from all intraregional contact with other neighborhoods is defined as a village, for many years. In a lower hierarchy, usually associated with the presence of another village, the parishes were defined (Calixto, 1924). However, these points of colonial references in common had the presence of a territory in formation, a land grant, which defined the large rural estate, agrarian model and for social and economic establishment.

Thus, "The first medieval institution the settler faces – as it is a preliminary metropolitan enforcement – was the land grant. The differentiation that will contribute to distinct the bandeirante phenomenon starts to be manifested through this land grant" (Saia, 1995, p. 125).

With this value, the bandeirante begins to change his status from mere former of a paramilitary force to the fixation and creation of an entire social structure

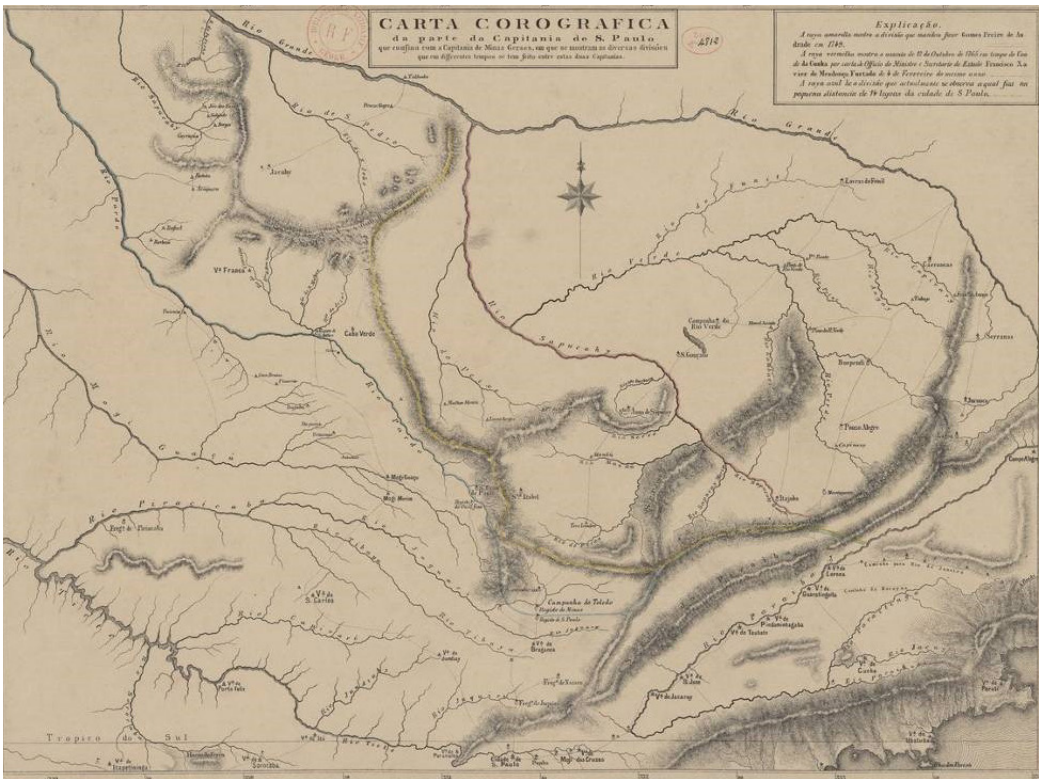
in the continent's interior. Thus, it becomes possible to reproduce a social and cultural capital. The production, outstanding by the ephemeral resultant along the corridors of entry are established as perennials, as well as references to meetings, that are gradually becoming less occasional in paths and entrances. It is observed that the house of this owner was built near the large rural estate seat.

Regarding the colonial buildings, Buarque de Holanda (1993, p. 107) describes:

> The most primitive ones, from the beginning of the settlement, seem to build points of confluence of cultures in contact, as it happens in medieval Portuguese processes and indigenous uses evidenced by recurring to straw and coconut palms to make the whole building or to cover the wattle and daub work.

It is noteworthy that the whole Portuguese mercantilist logic is interested in peopling the coast. By observing maps of the Brazilian territory occupation, we can clearly perceive the establishment of settlements, villages and cities on the Atlantic coast. Against the grain, the Vicentino settler, later called paulista, heads in another direction. In their fixing they prefer "to be distributed in a relatively vast territory, within a radius of about 50 kilometers from the point already endorsed as official seat" (Saia, 1995, p. 31). This can easily be observed when examining cartography of the period (Figure 2).

Figure 2 – Chorographic map of part of the captaincy of São Paulo (circa 1749)



Source – National Library of France: 2012

The approximate distance of a human walk in one day, measurement used at the time, creates the possibility of formation of a network of interconnected properties. "The owners were thus seventeenth century settlers, organizers of

bandeiras" (Mayumi, 2008, p. 30), and in these properties they planned these expeditions.

> The village, and later city of São Paulo, was geographically well positioned for walking inland, as three routes branched from it: to the North, through the Valley of the Paraíba do Sul River, path to Minas Gerais and Rio de Janeiro, and from these places to the valley of the São Francisco River and to Bahia and Northeast; to the West, through the Valley of the Tietê River, or through a parallel route passing by Campinas and Mogi Mirim, on the way to Minas and Goiás; and to the South, passing by Sorocaba and Itapetininga, and also using the Paranapanema River Valley, on the way to Paraná, Santa Catarina, Rio Grande do Sul and to the region of the Jesuit Missions of Paraguay.

The population center, either a city, a settlement or a parish, was more of an institutional point of reference than a place for the confrontations of urbanity. Urban life in São Paulo, Taubaté or any other vicentino locality had some importance on holy days, such as on Sundays and on prominent religious holidays. These festivities were the moment for social gatherings.

Thus,

> The Portuguese settlers and their descendants who settled in São Paulo (...) stayed in their farms overseeing the work of the indigenous slaves. In the urban core, they had the house for occasional stays, shopping, mass, parties or participation in public affairs at the City Hall. (Mesgravis, 2004, p. 125)

The urban formation in the region of São Paulo, historically called *terra vicentina* (Vicentino land) or Piratininga plateau, is not associated to hospitality.

This situation was understated in the relations with: "João Ramalho [who] is one of the first Europeans to enter into a long-standing social institution cultivated among the Indians – the *cunhadismo,* or in-law relationships. Such institution consists in introducing a stranger to the community by offering him a wife" (Toledo, 2003, p. 55).

The conquest of a primitive nature, regarding the ecological aspect, in addition to conflicts among various groups, gives a rough, inhospitable aspect to the place. However, even without a welcoming character, the continental distance induced the reception, thus generalizing a way to welcome the foreigner. Added to that, there is the fact that São Paulo, soon to be a village of the captaincy of São Vicente, was the first successful enterprise not following the logic of settlement in the Atlantic coast.

However, the urban contact is always expected with a known person. Visitors were generally treated in the urban environment "as disturbers of the order of the city and its surroundings, those were the 'foreigners ' and ' *homiziados*' [sic.] . . . . They came from the surrounding areas or from other captaincies, in search of wealth or fleeing from the authorities" (Mesgravis, 2004, p. 142). It is observed that a social fabric is formed in the urban environment, a situation that can be seen as urban formation. The occupation is associated to the donations of land

grants, that even though were from the hinterlands, were formed by tracks of continental penetration. Thus:

> Advancing through the Valley of Paraíba, region then sparsely populated by the small nuclei of Guaratinguetá, Jacareí and Taubaté, the Paulistas crossed the Serra da Mantiqueira mountains through the canyon of Embaú and penetrated into so-called hinterlands of Cataguases. These small villages preceded the discovery of gold. (Silva, 2009, p. 97)

As a result, we have:

> The fact is that, in the first half of the 16th century, there was intense distribution of land grants (*sesmarias*). The successive advances against the Indian domains allowed the expansion of the area under the control of settlers, in increasing circles far beyond the original site of the village. (Toledo, 2003, p. 144)

Half a century after the formation of the Jesuit school in the fields of Piratininga, a fact is observed with some curiosity: the creation of two hotels at the turn of the 16th century the Piratininga plateau. As it is reported:

> Marcos Lopes was responsible for the first house of pasture in São Paulo. The installation of such kind of establishment responded to a claim of the City Hall, that judged necessary the existence of a place to sell 'foods and drinks' in the village. It was a comfort to be offered to the foreigners. (Toledo, 2003, p. 179)

The offers were meat, *beijus* (cassava pancakes), flours and other foods. His tavern

> would turn into an inn, as it was usual, and dates as far back as 1599. D. Francisco de Sousa [Governor General of Brazil] was to arrive, accompanied by his entourage, and aiming to equip the village with minimum resources to receive the visitors, people considered providing the place with such type of commercial establishment. In 1603, a Gypsy woman, Francisca Rodrigues, opened a house like the aforementioned. (Toledo, 2003, p. 171)

The proposal of the creation of the trade point, the tavern, belongs to the Attorney Francisco Maldonado (Leite, 1954, p. 44). Thus, Cavenaghi (2011) reinforces the existence, in the settlement of São Paulo, of means of lodging between the late 16th century and early 17th century.

In its turn:

> The village was no longer just the village. A string of ranches, small and big farms, when not settlements, surrounded it, and the main action – in economic terms as well as in people flow – was in the peripheral zone, the rural environment, rather than in the village between the Tamanduateí and the Anhangabaú rivers. (Toledo, 2003, p. 147)

The whole logic of occupation is attributed to the *bandeira* leader, now large landowners (Toledo, 2003, p. 147) and controllers of the urban area.

THE RELIGIOUS RECEPTION

The structure of reception and lodging in the European continent had its specificity since the medieval period. This can be perceived when reporting the precepts established by Benedictine orders:

> There was always an experienced monk outside the monastery, including during the night, because some travelers got lost and arrived there in the midst of darkness. When the newcomer was a pilgrim or a 'servant of the faith', the monks humbly answered the door to greet him. Rule 53 remembered that the Abbot should join the others to fulfill the sacred duty, by 'washing the feet of all guests'. (Blainey, 2012, p. 54)

Two points are marked in this European view: the lodging of the stranger who may become the Immanuel, and the structure for the reception of those in religious routes and heading to the Crusades. In these places, a logic of solidarity is created by offering the monasteries, and other equipment, as an inn for the traveler.

However, in São Vicente, Brazil, the possible places for reception were simple buildings with a capacity for no more than half a dozen religious men, which was their permanent number, and without conditions to host others, as we can observed in the plants and other figures of the time (Mendes, Veríssimo and Bittar; 2009).

São Paulo de Piratininga, between the 16th and 17th centuries, began its formation with the establishment of the Society of Jesus (the Jesuits), and the coming of other religious orders. Thus, the Carmelites, the Benedictines and the Franciscans, respectively, started the construction of their buildings. These

> were small groups of four or five. (...), with simple [buildings] with mud walls, such as those of the Jesuits, and lacking ornamentations. The churches of São Paulo had nothing to do with the ones in Bahia (...) or in Olinda (...). Nevertheless, they have crucial importance in the design of São Paulo – both the village and the city that succeeded it. (TOLEDO, 2003, p. 131)

All of these groups settled in the primitive core of the city of São Paulo. With the exception of the Franciscans, all groups are in the chosen site of origin, although the current buildings do not correspond to the structure offered at the beginning of the occupation process. However, we notice in this small panorama the few possibilities of these religious men to have a practice of receiving visitors.

THE BANDEIRANTE'S SOCIAL EQUIPMENT

The bandeirante hospitality structure predominates mainly in the early routes of penetration. They also prevail as fluvial alternative routes until reaching a water resource, or as a complement, as it can be observed in maps of these routes (Figure 2).

The chosen location would be considered in relation to the walking distance, in addition to the defense from adverse situations, such as the presence of hostile peoples. These kind of attacks took place in these environments, and there was also the precariousness of various trades, and a nature that was a big challenge for territorial fixation. Nevertheless, various residences were built there. In these

buildings, "the needs that had to do with the loneliness and with the large distances separating the people and with the varied methods of agricultural production" were met (Lambert, 1999, p. 24).

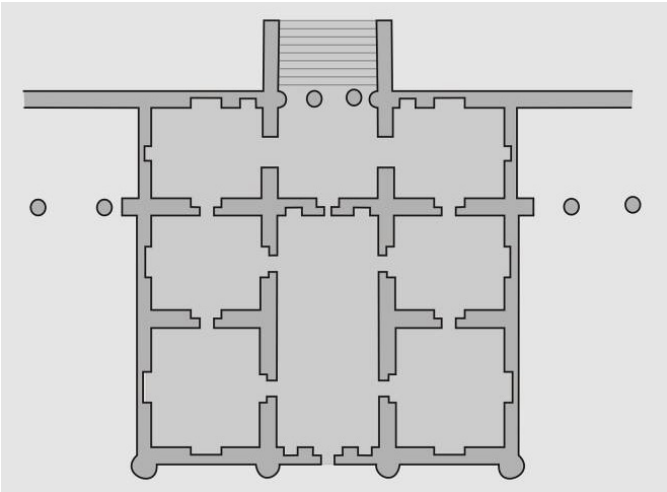
A very interesting aspect can be noticed in the residences and their land base is established. They follow striking features that are distinguished by the plant adopted and the technical, architectural and social logics propagated.

> The bandeirista farm house was fractionated on numerous satellite buildings of the family nucleum, each with its own function. An 'open' party. Next to the manor house, as the documents describe with minutiae, were the shed kitchens; the rooms for servants of important guests, especially herdsmen, deposits, storerooms, wheat or corn mills, flour-making house, the water mill (legacy of India) to make canjica, the henhouse, the corral for harvesting milk, the mill to make garapa for rapadura and cachaça and the orchard full of "thorn trees" [citrus in general], banana trees, quince trees and vineyards. (Lemos, 1999, p. 29)

According to the architect Luis Saia, the 'bandeirista house' features a primitive model of a proposal based on Palladio's treatise, published and recurrent in Europe from 1570 on (Figure 1). In the building the similarity of the entrance with the porch and the plant symmetry stand out (Mayumi, 2008, p. 40). This situation also be justified by the local environmental and technical possibilities. "These homes, with all the enforced simplicity, reach a high degree of refinement within the limits imposed by the colonial condition" (Mayumi, 2008, p. 41).

The association with Palladio's classical principles is also cited as theoretical by Carlos Lemos, in 'The colonial house of São Paulo', written in 1974. The architect-researcher reinforces a comprehensive study of this type of building, although it should be noted that such theoretical condition is not conclusive. Andrea Palladio was an Italian architect who became reference in the neoclassical architecture, especially after publishing, in 1570, the book: *I quatto libri dell'architetura*. Palladio reinforces the classic ideals with a linkage between internal and external spaces. (Rocha-Peixoto, 2000). Such theoretical references support a relationship between the Villa Cornaro (near Padua) with bandeirista houses (Figure 3).

Figure 3 – Villa Cornaro



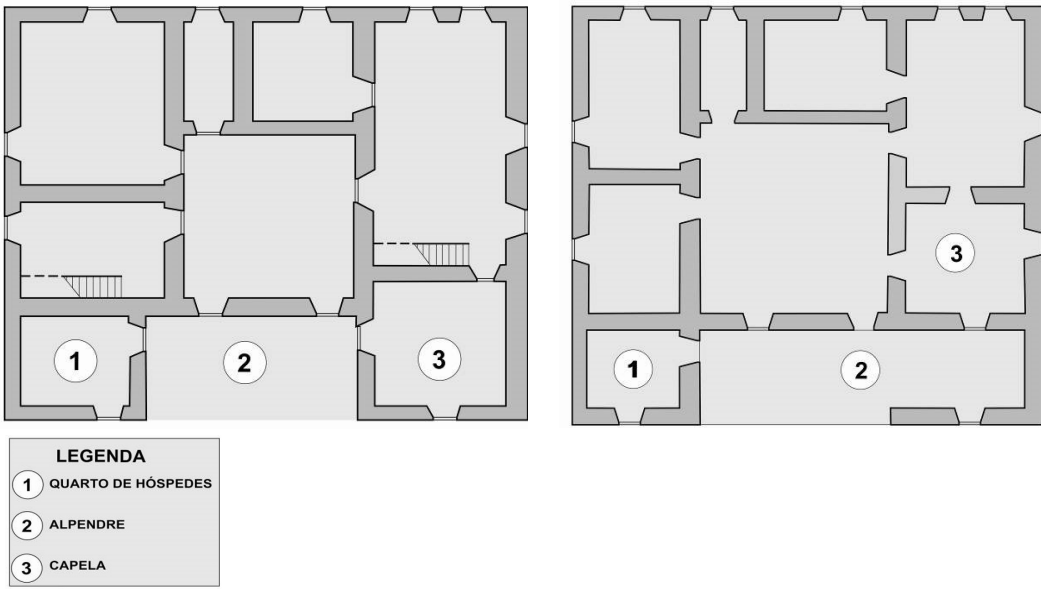
Source – Adapted from Rocha-Peixoto, 2000

In these studies, we can notice that both researchers indicate a repertoire of hospitality on functional distribution. The distribution of rooms is characterized by this specificity (Figura 4).

> The plant clearly defines a border, taken by the central porch, having the chapel and the guest room on the sides; behind this area, and preserving in a certain way the same divisions of the façade, the bedrooms are located laterally and, in the central part, a room terminated at a porch or at little compartments of secondary use. (Saia, 1995, p. 70-1)

As a remarkable social status, the hospitality that would go "beyond a cordial reception from a person of goodwill; the hospitality was then a social obligation to guarantee the survival of the community" (Lemos, 1999, p. 30).

Figure 4 – Bandeirista houses



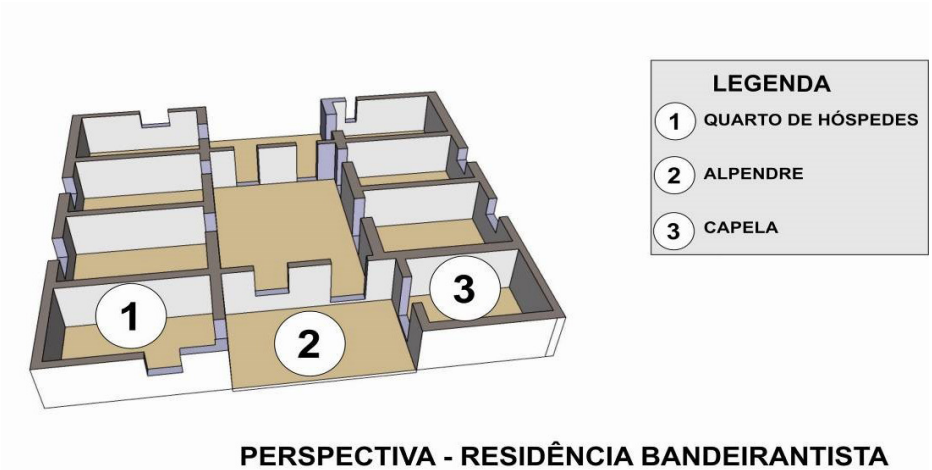
Source – Adapted from Rocha-Peixoto, 2000

Luís Saia presents an important thesis by stating that:

> The Paulista potentate residence is set in a rectangle, with walls of mud mortar, hip roof with colonial tiles. They prefer to be always around a natural or artificial platform, on a hillside near a creek. The plant is developed according to a very precise scheme: a social border, a frontier, contains the chapel and the guest room and the porch in the middle; behind this border and in correspondence with its divisions, around a central room, the rooms are placed laterally. (SAIA, 1995, p. 130-1)

This distribution refers to two characteristics (Figure 5): cultural and temporal. The temporal characteristic refers to the medieval period, and the cultural one approaches the Moors people, a striking reality in Portugal's historic formation.

Figure 5 – (a) distribution scheme of the bandeirista house (b) location of this house in the surroundings of the now metropolis São Paulo, (c) and (d) bandeirista residence in São Roque, SP, Brazil



(a)

(b)

(c)

(d)

Source – (a) (c) (d)author's production; (b) Saia (1995)

In Lemos' (1976) research on the uses of the 'bandeirista' house dependencies, we found no reference to traveler's involvement in everyday life. However, the guest's access during meals times were probably facilitated, with the frequency of lodging, by the outside kitchen, often the one in the house. Nowadays this type of kitchen is commonly called, in São Paulo, "cozinha caipira" (rural kitchen). It involves indigenous techniques, with an oven and other spatial distributions.

CONSIDERATIONS AND OTHER INFORMATION

On our approach we could easily identify a dimension of the geography, the architecture and the urbanity. From this look, we are directed to the recognition of urban history values. It would be too bold to narrate the process of hospitality, and fundamentally, of reception in the Brazilian continent. However, steps need to be taken in this study as well: the recognition of means of reception and lodging in the first century of colonial formation in the Portuguese America.

A place for lodging the visitor is a constant feature in the house plant of the residences of the Portuguese America hinterlands. The accommodation marks the introduction of the impersonal subject to the host family. Thus, in the development of this research, it should be noted that this form of reception

is characterized as an early means of commercial lodging. In this place of reception, guests would be safe and have other needs met. The subject had no intimate relationship with the house owner. The lodging and reception was just business, a social and economic pact established within the territory of the visited person.

> In the definition of this colonial panorama, we should observe that "In the colonial period, travelers stayed at the manor houses of sugar cane mills and farms, in the houses of the cities, in convents and mainly in ranches on the edge of roads, generally built by the owners of these marginal lands. The porches were sometimes built next to rustic establishments that provided food and beverages for travelers. The ranches and inns along the roads were gradually adding other commercial activities and services that gave rise to settlements, and opportunities in the city. At that time it was common for families to receive guests in their homes and many of these houses had a guest room. (Andrade, Brito, & Jorge, 2000, p. 20)

In the initial panorama presented by the mentioned authors, some questions arise. On the one hand, we note the explanation to the initial structure of the colonial lodging in isolated points connected by trails, as justified by this research. However, in this text, a paragraph reflects a synthesis of three centuries of history, therefore, it is not precise.

It is known that the ancient trails have originated many of the modern roads, as well as many of the isolated points turned into settlements of various sizes. The distance, the diversity and the precariousness have not prevented the formation of a vast structure of reception and hospitality in this continent Brazil.

As seen, this study is based on the physical-spatial constructions. However, the built object presents few or very rare testimonies, or spatial scars, fact that collaborates for the almost absence of reports that have survived the cation of time. After all, as it was mentioned, this is not a historical research. Instead we use History as a tool of justification in the recognition of the attributes of transformations and in the facilitation of the territory recognition.

The reproduction of the vicentino space is done through several adverse conditions and contradictions. Expropriation of the raw material overseas was the condition of the production of modern capitalism that overlap the regime that follwed the medieval period. The condition of the added value was reflected in the exploitation of men through enslavement. This practice occurs since the Antiquity, although with the use of other protocols, which can be ironically labeled as modern, as war.

It is known that Portugal, even not having a populous territory (in the kingdom's capital), had the challenge of possessing, in the middle of the last millennium, a very large area of the world over its domain. This situation, among other limitations, did not allow the intensive conquering of territories. It was left to the Portuguese, or to others that believed in the Kingdom, to survive in America, with the formation of Portuguese and Native Amrican ethnic groups (or as they came to be known, the *luso-tupis*, the colonial ethnic root of São Paulo, initially called vicentinos).

In this condition, the keyword of cordiality nadhospitality was the *cunhadismo*. The Portuguese men was then included in the social relations of native groups by

marriage (blood union) with the native woman, or women, from near tribes with whom they kept contact. The reception practice is not the one known in our society or community, common forms of social reproduction in Europe. New practices are reproduced and the reception of the indigenous tribes are predominant in them. Probably, these are not the ones studied by the anthropologist Darcy Ribeiro, as he analyzed practices in the Amazonian lands. How were such matters like? It could probably be presented by hypotheses, which is not done in this research. We simply followed clues, physical-spatial material elements existing or punctuated in history.

A link between the vicentino hospitality and its contemporaneity probably unfolds with the ethnic reproduction of the caipira (hillbilly). Formulated by various authors as Robert Shirley (1977) or Antônio Candido (2010) and others who highlighted its hospitality values. In this subject, product of the miscegenation of the Native American and the Iberian, has his customs, experiences and associated survivals in that land. The *cunhadismo* imposes social values as the widespread practice of the collective effort. Donation of time for the reproduction of others in the use of people with contact belonging to near social circle. However, values are indeed stablished on this process that we may call a pre-capitalist social economy.

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CONTRIBUTIONS

Pedro de Alcântara Bittencourt César: Definition of the research problem and objectives; development of theoretical proposition; literature review and theoretical foundation; choice of methodological procedures; data collection; data analysis; preparation of tables, graphs and figures; critical review of the manuscript.

Conceição Malveira Diógnes: Development of theoretical proposition; choice of methodological procedures; data analysis; critical review of the manuscript; drafting of the manuscript; suitability of the manuscript to the RTA rules.