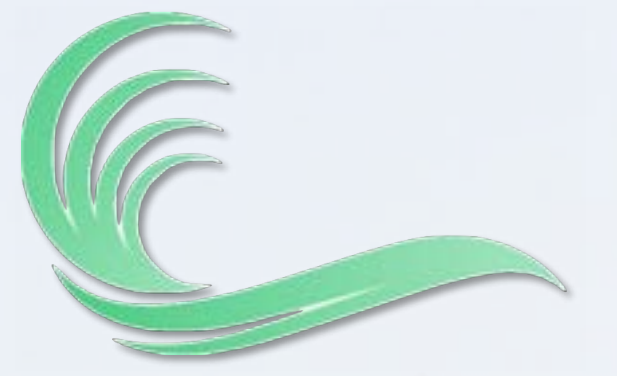




Smoking along the Sado River, from Alcácer do Sal to Setúbal.



Feelings, individuals, and clay pipe smoking

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1. Retrato de um Negro [Portrait of a black man], end of the 18th century, by Morgado de Setúbal (José António Benedito Soares de Faria e Barros) (MatrizNet, 33987 TC); 2. Fado, 1910, by José Malhoa (Fado Museum, Lisbon).



“This commodity that is so valuable and needed to the men, and taken as divine, is abundant in Portugal, which with the salt from only the place of **Setúbal** can supply the northern countries, whose ships come all years in an endless number, and from another place, called **Alcácer do Sal**, which the Romans had already named **Salacia** because of the amount of salt that one can extracted from there to all the kingdoms [...]”.

Duarte Nunes de Leão (1610), *Descrição do Reino de Portugal*. Lisbon, fol. 58v-59 (translated by the authors).

“Those **Flemish, I mean Dutch** are acquiring big amounts of salt [...] and they are also selling their cheeses and butters **on the streets** [of Setúbal], which they did not attempted before because soon they were convicted of smuggling and therefore put in jail and their fine commodities were lost”.

Excerpts of a letter from Gonçalo de Melo Leitão to the religious Chapter of Coimbra, 12th january 1641 (in Neto, 2002: 14; translated by the authors).

“[...] [Once] there was a poor lady that shouted all day: Tabaco em pó para as almas [snuff tobacco for the souls]! **Tobacco is taken as indispensable in this country** [Portugal], for all backgrounds, for both sexes and ages.

It makes a great pleasure to anyone, even for the ordinary people, to offer them a good pinch of snuff - **pitada**. I saw a poor woman stuffing the nose of a child that she was holding on her arms with tobacco. In a botanical excursion around Lisbon, I met a well-dressed woman, who asked me to give her tobacco because she had lost her snuff box, having replied that I was not taking it, she said to me, with the accent of pain: **Estoy Desesperada!** (I am hopeless). This explains why **Alphonse IV** [D. Afonso VI], after a battle, offered two pounds of tobacco to each English soldier who had bravely fight for him in Ameixial. [However,] It is unusual to see a single person **smoking, even cigars, so common in Spain, are only used among sailors**”.

M. Link & Conte de Hoffmansegg (1808), *Voyage en Portugal, fait depuis 1797 jusqu'en 1799*. Paris, p. 266-267 (translated by the authors).



3. *Camponez proprietario do Alentejo* [Alentejo land owner - showing his tobacco box], 1843?, by João Macphail (Biblioteca Nacional de Portugal, e-1085-p); 4. *Frielleira - Pescador do Alto* [Woman from Frielas and deep sea fisherman], 1806, by Manuel Godinho (Coleção de Costumes Servis da Cidade de Lisboa, stamp no. 5; Moita, 1979: 346).

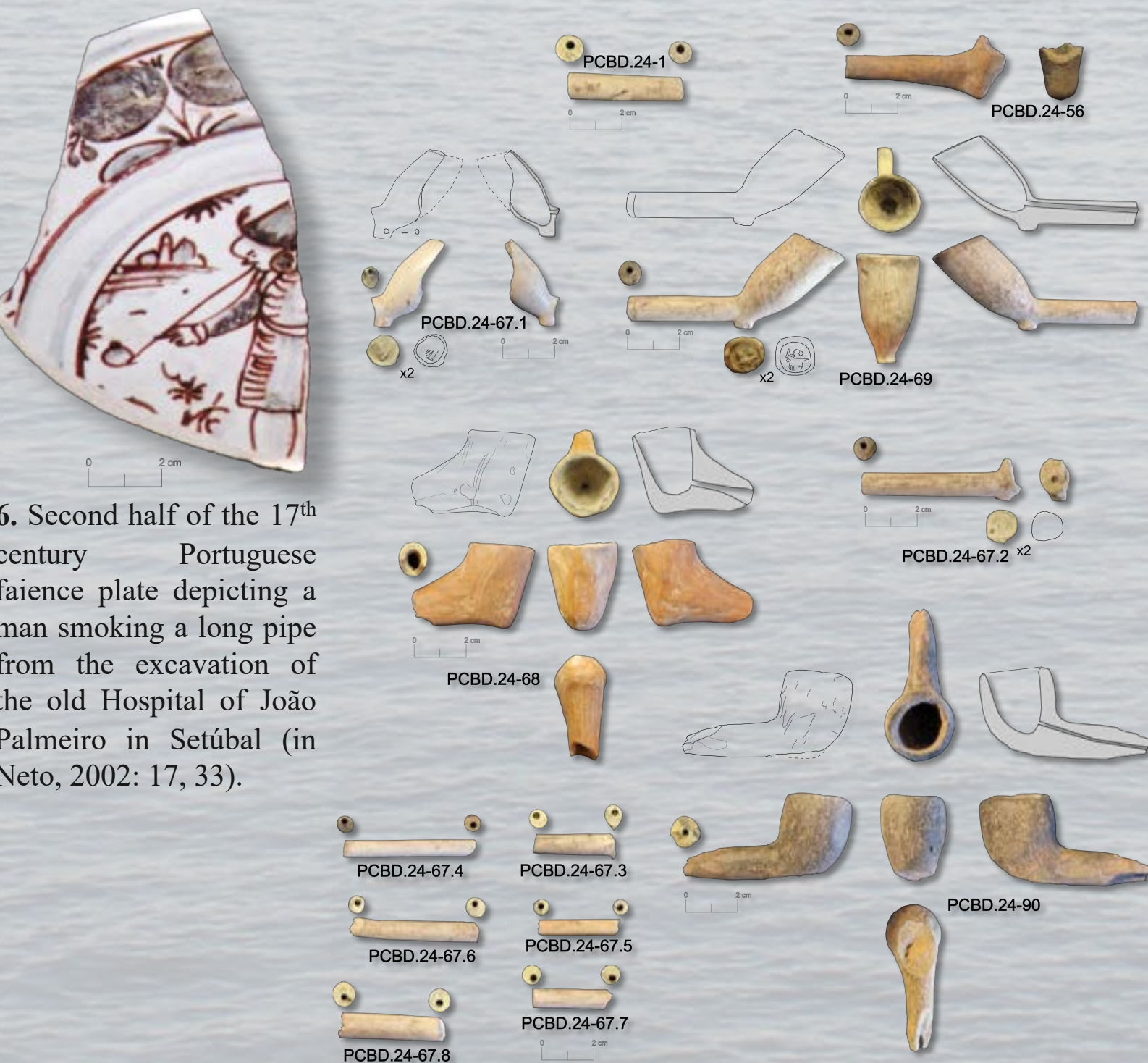
- The smoking habit must had reached the Sado River flow already in the 16th century since the salt from the region between Setúbal and Alcácer do Sal conducted the old *Setúbal* to consolidate one of the most active harbours at the disposal of a globalised world between the end of the 15th century and the 18th century (Neto, 2002). Although the most likely used paraphernalia for this habit was made in perishable materials, e.g. cigars, archaeological works have reported clay smoking pipes from the mid-17th until the first half of the 20th century that exceed the expected well documented role as ballast from trade ships (Sousa *et al.*, 2023).

- Clay smoking pipes around the Sado River are archaeologically manifested in small numbers. However, in several contexts like urban palaces, military environments, hospitals, convents and monasteries for both men and women, beach settlements, big and small houses, among others (Sousa & Casimiro, 2024). Those findings, mostly in Northern European ball clay but also from other parts of the globe, suggest that smoking soon turn into a recurring habit becoming a trait of identity for both men and women from the early modern period onwards. But what did those smokers felt while smoking? What provoked them to start and spread this habit?

- Did *curiosity killed the sailor*? Or did he/she not sailed through peer pressure? Was it the alleged renowned medicinal properties which have mostly spread tobacco and thus the smoking habit? Are the clay pipes a merely reflection of registered foreign citizens? One can observe that many Portuguese fishermen are depicted smoking pipes in typical 19th century representations. Was this habit mostly a warm reliable presence in the middle of an endless blue lonely sea...?



5. *Caixa de rapé* [snuff box], second half of the 19th century, by Francisco Augusto da Silva Flamengo (Museu de Setúbal/ Convento de Jesus, inv. no. 1869/PP.180).

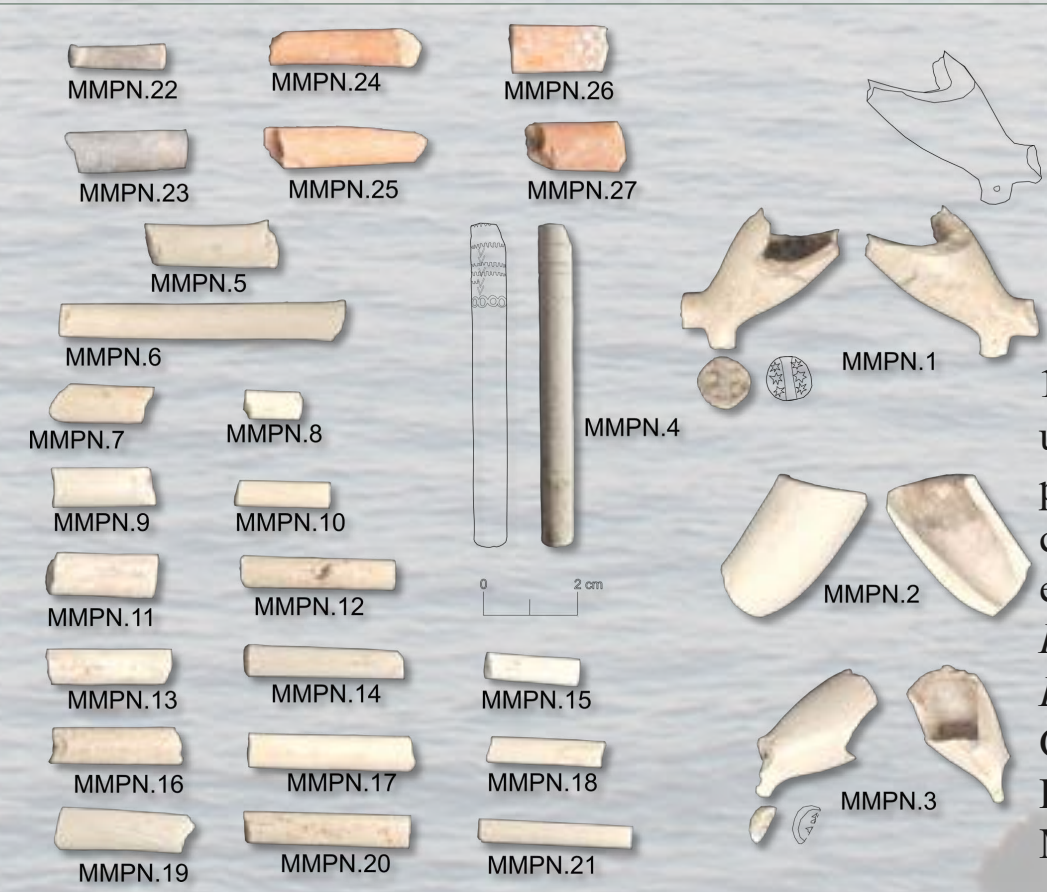


6. Second half of the 17th century Portuguese faience plate depicting a man smoking a long pipe from the excavation of the old Hospital of João Palmeiro in Setúbal (in Neto, 2002: 17, 33).

7. 17th and 18th century Dutch, British, Portuguese and mysterious clay pipe fragments from the excavation of the urban palace of the Cabedo family in Setúbal.



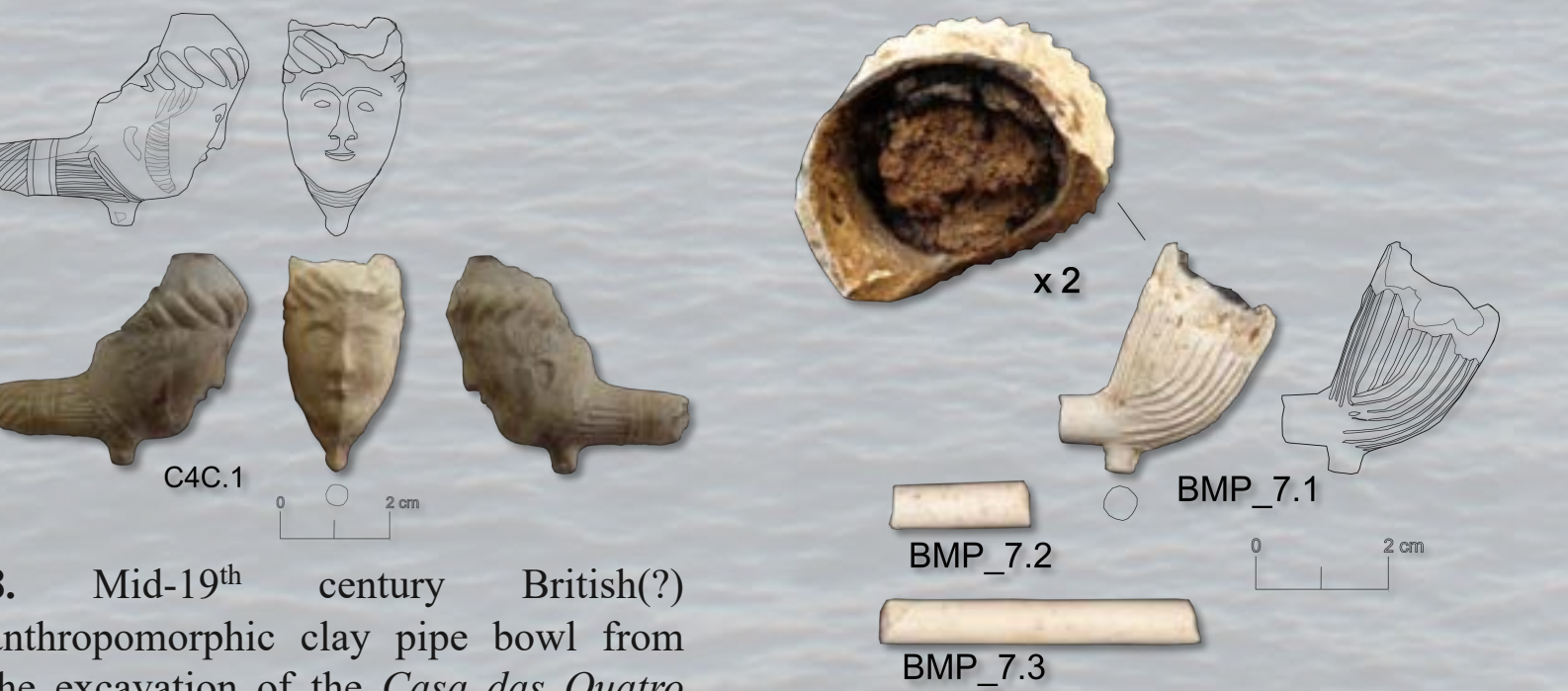
10. Detail of ‘Portugalliae que olim Lusitania, novissima & exactissima description’. Adaptation in the *Theatrum Orbis Terrarum* (1570) by Abraham Ortelius after Álvaro Seco (1561) (Source: David Rumsey Map Collection).



11. 18th century Dutch and unknown red and grey clay pipe fragments (19th century?) from the excavation of the former *Hospital e Igreja do Espírito Santo* (Hospital and Church of the Holy Spirit, Pedro Nunes Municipal Museum) in Alcácer do Sal.



12. 18th or 19th century Afro-Brazilian(?) clay pipe with incised motifs from the Castle of Alcácer do Sal.



8. Mid-19th century British(?) anthropomorphic clay pipe bowl from the excavation of the *Casa das Quatro Cabeças* (the House of Four Heads) in Setúbal.

9. 19th or 20th century European(?) fluted clay pipe bowl and stems from the excavation of a small house in *Beco dos Mártires da Pátria*, no. 7 in Setúbal.

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13. Late 19th or early 20th century Scottish clay pipe fragments and a ball clay stem from the excavations of a fishermen's settlement in the Malha da Costa beach (Troia Peninsula, Grândola).