

FESTAS DO ESPÍRITO SANTO

Summit Grove Dartmouth Children's Holy Ghost Feast Impéro das Crianças (Festa das Crianças), Dartmouth, Massachusetts

BACKGROUN INFORMATION

The interviewee

One of the interviewees, Raymond Peck who grew up down the street from the hall and who has been participating in the Feast as member and organizer since his grandfather brought him 50-60 years ago. According to Peck and official documentation from Massachusetts, he worked in government for 47 years, starting off in Dartmouth as a Selectman. and then ran and won as a Massachusetts State House Representative for New Bedford, Dartmouth and other towns. He also served as a former state magistrate of the courts.

The Feast

The Feast on Summit Grove has been ongoing since 1927, taking place in North Dartmouth, Massachusetts, along with other Feasts in the town and immediate area including the Festas do Espírito Santo in Horseneck and the Westport Holy Ghost Society (Sodom Road). It is part of a conjunct of other older Festas do Espírito Santo in and around North Dartmouth (including Sodom Road). As with other N. Dartmouth area Feasts, Summit Grove takes place in the rural reaches of the more urbanized settlements of Portuguese migration. The lands for the Feast were owned by migrants from the Azores, possibly Terceira in the case of Summit Grove: The original family that founded the Feast was likely also from Terceira.

It is not a public Feast by any means, rural and inaccessible, no one would attend this Feast unless they already know it is there.

Though founded in 1927 the Summit Grove Feast still has active participation from migrants, indicating it is the kind of Feast with longitudinal participation with older American-born generations participating in the Feast, with more recently arrived Azorean migrant socios and organizers.

Known as the Children's Feast, the Irmandade has one of the single most active year-round public activities of any Irmandade I encountered, with events primarily

FESTAS DO ESPÍRITO SANTO

aimed at the well being of children and organized by the Irmandade including various fundraising for charity work in which they have taken the notion of the once a year *Espírito Santo sopas* and turned it into a weekly soup kitchen. With the Irmandade offering 7 *Domingas* plus an additional 52 *sopas* (along with Irmandades of the Banda da Luz, Santa Cecília and Santo António).

BROTHERHOOD

Brotherhood The name of the Feast was originally the Summit Grove Holy Ghost Society, but at a certain point it changed to Summit Grove Children's Holy Ghost Feast given the Irmandade's activities and concern with the well-being of children.

Year founded 1927

Azorean origin of members the The current festival membership is mostly American born, with origins in Faial, Pico São Jorge, Terceira, and São Miguel. About 20% of the members are from the Azores including the wife of the American-born President, who is from Faial. Others are from Faial, São Jorge, São Miguel.

Year round activities The Irmandade of the Summit Grove Children's Holy Ghost as one of the most active year-round public activities of any Irmandade encountered, that include Christmas parties for children, and weekly charities to poorer families. Children are the Irmandade's primary charity rather than the church.

Events organized by the Irmandade include various fundraising for charity work in which they have taken the notion of the once a year *Espírito Santo sopas* and turned it into a weekly soup kitchen. With the Irmandade offering 7 (seven) *Domingas* plus an additional 52 *sopas* (along with 6 other groups including the *Festas do Espírito Santo Irmandades* of the Banda da Luz, Santa Cecília and Santo António). About 100-200 people attend the weekly soup kitchen at the church where food and (non-alcoholic) drinks are served.

There are also dinners for the children which include their main charity, a children's Christmas party at which they offer children presents, as well as other parties for kids including a Thanksgiving dinner. They also support sports

FESTAS DO ESPÍRITO SANTO

teams, and musical bands. *Ofertas* are given to poorer families. Members participate and money raised is for these activities.

The Irmandade also put on other dinners at the club including *matanças de porco*, *ceias de camarão* and other dinners. The Summit Grove hall serves as a vibrant community center with members also using the hall for their own events.

Hall	<p>The hall is owned by the Irmandade. A clubhouse on Summit Grove street and other buildings related to putting on the <i>Festa</i>. It was unclear by Raymond Peck's recollection if the hall was there before the Irmandades founding or built after 1927 but it is old and was established by the Reis family and the other buildings were built in subsequent years.</p> <p>Keeping with the theme of the children's Feast, there were also temporary rides installed for the children.</p>
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THE FESTA: GENERAL INFORMATION

Year founded	1927
Date	The Feast originally was held on July 4 th weekend but was changed because everyone was either at home with their families or off at the beach so the date was changed to make it more accessible and to conform with area <i>festas</i> .
Azoren Festa ritual model	<p>According to Manny Sousa the Feast is in the "<i>modo açoriano</i>", "for me everything is from the Açores"</p> <p>The original Feast however was founded according to Raymond Peck by people from Terceira, with Manuel Couto who was known as Costa and Peck's own uncles all contributing heavily to this club in its early years. The Andrew's family, from Fall River was also mentioned as a prominent early family, with ancestors of these instrumental early members still involved in the Feast.</p>
Organization of the festa	The <i>Direção</i> puts the Feast on with the <i>Mordomo</i> but everything is ultimately run through the approval of the <i>Direção</i> . For example, the <i>Mordomo</i> cannot decide things on his own, he is dependent on the commission for their approval. He can try to make changes if he wants but the

FESTAS DO ESPÍRITO SANTO

changes will only happen if *the Comissão* approves

Mordomo

The *Comissão* decides who is the *Mordomo*.

The *Mordomo* is responsible for the religious aspects of the Feast including who carries what crowns, what happens in the church. The *Mordomo* is responsible for the altar as well, but it in consultation with the same group of *Senhoras* who usually decorate and arrange it, and take care of the altar every year.

Within the acceptable possibilities however, the *Festa* largely depends on what the *mordomo* wants to do. It changes from year to year even when the same *mordomo* is running the Feast in different years.

Number of workers

25 people.

Crowns

There are 2 (two).

The *Primeira Dominga* Crown which stays with the *Mordomo* and another that rotates between the groups

Crowning

There are people selected by the *Mordomo* but the *Padre* also includes anyone who wants to be crowned to go up and be crowned.

THE FESTA: RITUAL COMPOSITION

Domingas

The *Domingas* are either set up the club in the *salão* or they are held in homes.

Sometimes there are dinners with the *Domingas*. When held at home the *Domingas* almost always have *petiscos*.

There used to be *coroações* and a *filarmónica* band playing at each house for the *Domingas*. But putting on something basic like was cost prohibitive, with the band costing around 900 dollars, and other expenses raising the price to around 3000, so the *Domingas* have been scaled back.

Pensões

180 *normal* - \$25-35; 60 *criador* - \$135, but most give \$150; many offer their *pensões*

Composição das pensões

Pão de massa, vinho, carne, morcela, chouriço.

FESTAS DO ESPÍRITO SANTO

Pensão normal - 7 lbs meat

Pensões criador 15-17 lbs of meat; usually also includes *garrafão do vinho*, *pão caseiro*, *pao de ló*.

The *Mordomo* also offers some kind of a *lembrança* with the *pensão*, for example:

a *placa* in the name of the *Mordomia*, or one of those little rear view mirror flags that hang with flags of the Azores and sports teams from everyones car, banners announcing the festa and the Portuguese; bottle of beiberão; a flag or something small and different each year.

Each one can be different as it is done his or her own way.

There is a *ceia* for the *criadores* including an *arrematação de gado*. Some stay for the auction but do not go to the dinner.

Distribution of the pensões

Five trucks each take one of the flags to distribute to socios houses. As there are only two crown's each truck does not take a crown.

Musical accompaniment during the Festa

There is no *folia* they don't want to pay a lot of money to pay singers: "you aren't helping the *Espírito Santo*, you are helping the *cantor*". The *filarmónicas* are paid between \$700-900.

The *Mordomo* decides the band and it does not have to be the same one. A new *Mordomo* might pick one from the last year, but not necessarily. Santa Cecilia goes there quite a bit as the Irmandade has a close relationship with them (the Irmandade of Santa Cecilia also participate in the weekly soup kitchen) But Mordomos will select other bands. Once, one of the Mordomos wanted to give an oferta of the band for the Feast and so selected the one that came.

Parades and Processions

Parades include two American flags but the Irmandade has no Azorean flag. The club has many *Espírito Santo* flags. Individuals

FESTAS DO ESPÍRITO SANTO

have others.

In more recent years never have had participation of politicians in an official capacity since Manny Sousa's first Feast. However, according to Raymond Peck politicians were more commonplace in previous years, including his own marching in the Feast when he held elected positions in local and state politics for about 50 years. Peck also recollects bringing Senator Ted Kennedy to the Sharpe street Feast in 1962 when the Senator was first elected ("He marched with me, didn't know what to do... I said follow me") and said that politicians marching in Festas do Espírito Santo were commonplace. He marched with many other politicians at Summit Grove and also others as a politician including Taunton, Fall River, Dartmouth and New Bedford.

Horseneck, Westport and Sodom Road also march with them. They are old Feasts and the people in them are third and fourth generation from the founders. Summit Grove also participates in these other Feasts.

Holy Ghost soup

The *sopas* are *à moda* de São Miguel. Many bakeries offer bread to the festa: Açores Bakery, Tony's Bakery, Prime rose bakery, White rose bakery.

Number of people who attend the open250 distribution of sopas

Other

There is *massa sovada* distribution.

Written by Miguel Moniz (CRIA – Centro em Rede de Investigação em Antropologia, ISCTE-IUL). Information collected by Miguel Moniz and Catarina Faria (CRIA - Centro em Rede de Investigação em Antropologia, FCSH, Universidade Nova de Lisboa) in 2012, through interviews with Manny Sousa and Raymond Peck, organizers of the festa. Final edition of the text: Dulcinea Gil.