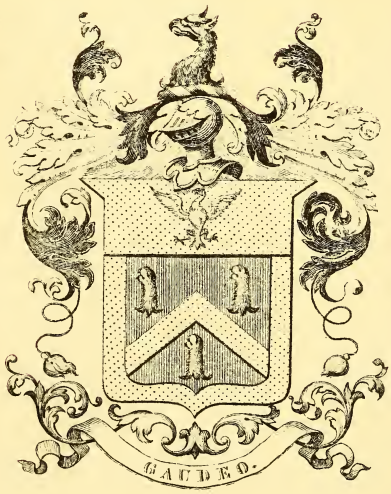

GAUDEO

Hole in p. 359-60.

2062 GAGE (*Thos.*) Travels. New Survey of the West Indies, a Journal of 3,300 miles within the main land of America. The only Protestant that was ever known to have traversed those parts. 8vo. *old calf gilt.* - Lond. 1677

Contains many curious accounts of the power of the Devil in sorceries and witchcraft. His travels are principally in Mexico, Guaxaca, Chiapa, Guatemala, Vera Pax, Nicaragua, Costa Rica, Panama, &c.



A New Survey of the

WEST-INDIES:

OR,

The English American his Travel by Sea and Land:

CONTAINING

A Journal of Three thousand and Three hundred Miles within the main Land of

AMERICA:

Wherein is set forth

His Voyage from *Spain* to S. *John de Ulhua*; and thence to *Xalappa*, to *Tlaxcalla*, the City of Angels, and forward to MEXICO: With the Description of that great City, as it was in former times, and also at this present.

LIKEWISE

His Journey from *Mexico*, through the Provinces of *Guaxaca*, *Chiapa*, *Guatemala*, *Vera Paz*, *Truxillo*, *Comayagua*, with his abode XII. years about *Guatemala*, especiall in the *Indian* Towns of *Mixco*, *Pinola*, *Petapa*, *Amatitlan*.

AS ALSO

His strange and wonderful Conversion and Calling from those remote Parts to his Native Countrey: With his Return through the Province of *Nicaragua* and *Costa Rica*, to *Nicoya*, *Panama*, *Porto bello*, *Cartagena* and *Havana*, with divers Occurrents and Dangers that did befal in the said Journey.

ALSO

A new and exact Discovery of the *Spanish* Navigation to those Parts: And of their Dominions, Government, Religion, Forts, Castles, Ports, Havens, Commodities, Fashions, Behavior of *Spaniards*, Priests and Friers, Black-moors, Mulatto's, Mestiso's, Indians; and of their Feasts and Solemnities.

With a GRAMMAR, or some few Rudiments of the *Indian* Tongue, called *Poconchi* or *Pocoman*.

The third Edition enlarged by the Author, with a new and accurate Map.

By *THOMAS GAGE*.

LONDON: Printed by *A. Clark*, and are to be sold by *John Martyn*, *Robert Horn* and *Walter Kettilby*. 1677.

To the Reader.

THe Divine Providence hath hitherto so ordered my life, that for the greatest part thereof I have lived (as it were) in exile from my native Countrey: which happened, partly, by reason of my Education in the Romish Religion, and that in forein Universities; and partly, by my entrance into Monastical Orders. For twelve years space of which time, I was wholly disposed of in that part of America *called* New Spain, *and the parts adjacent. My difficult going thither not being permitted to any, but to those of the* Spanish *Nation; my long stay there; and lastly my returning home, not only to my Countrey, but to the true knowledge and free profession of the Gospels Purity, gave me reason to conceive, That these great mercies were not appointed me by the Heavenly Powers, to the end I should bury my Talent in the earth, or hide my light under a bushel, but that I should impart what I there saw and knew to the use and benefit of my* English *Countrey-men: And which the rather I held my self obliged unto, because in a manner nothing hath been written of*

these Parts for these hundred years last past, which is almost ever since the first Conquest thereof by the Spaniards, *who are contented to lose the honour of that wealth and felicity they have there since purchased by their great endeavours, so they may enjoy the safety of retaining what they have formerly gotten, in peace and security. In doing whereof I shall offer no Collections, but such as shall arise from mine own Observations, which will as much differ from what formerly hath been hereupon written, as the Picture of a person grown to Mans estate, from that which was taken of him when he was but a Child; or the last hand of the Painter, to the first or rough draught of the Picture. To my Country-men therefore I offer a* New World, *to be the subject of their future Pains, Valour and Piety, desiring their acceptance of this plain but faithful Relation of mine, wherein the* English *Nation may see what wealth and honour they have lost by the oversight of King* Henry VII. *who living in peace and abounding in riches, did notwithstanding unfortunately reject the offer of being first Discoverer of* America, *and left it to* Ferdinando *of* Aragon, *who at the same time was wholly taken up by the Wars, in gaining of*

the

the City and Kingdom of Granada *from the* Moors; *being so impoverished thereby, that he was compelled to borrow with some difficulty a few Crowns of a very mean man, to set forth* Columbus *upon so glorious an Expedition. And yet, if time were closely followed at the heels we are not so far behind, but we might yet take him by the fore-top. To which purpose our Plantations of the* Barbadoes, *St.* Christophers, Mevis, *and the rest of the* Caribe-Islands *have not only advanced our journey the better part of the way; but so inured our people to the Clime of the* Indies, *as they are the more enabled thereby to undertake any enterprise upon the firm Land with greater facility. Neither is the difficulty so great as some may imagine; for I dare be bold to affirm it knowingly, That with the same pains and charge which they have been at in planting one of those petty Islands, they might have conquered so many great Cities and large Territories on the main Continent, as might very well merit the Title of a* Kingdom. *Our Neighbours the* Hollanders *may be our example in this case, who whilst we have been driving a private Trade from Port to Port, of which we are now likely to be deprived, have conquered so much*

Land

Land in the East *and* West-Indies, *that it may be ſaid of them, as of the* Spaniards, That the Sun never ſets upon their Dominions. *And to meet with that Objection by the way,* That the *Spaniard* being entituled to thoſe Countries, it were both unlawful and againſt all
20 conſcience to diſpoſſeſs him thereof. *I anſwer, that (the Popes Donation excepted) I know no title he hath but force, which by the ſame title, and by a greater force may be repelled. And to bring in the title of* Firſt Diſcovery, *to me it ſeems as little reaſon, that the ſailing of a* Spaniſh *Ship upon the Coaſt of* India, *ſhould entitle the King of* Spain *to that Countrey, as the ſailing of an* Indian *or* Engliſh *Ship upon the Coaſt of* Spain, *ſhould entitle either the* Indians *or* Engliſh *unto the Dominion thereof. No queſtion but the juſt Right or Title to thoſe Countries appertains to the Natives themſelves; who if they ſhall willingly and freely invite the* Engliſh *to their Protection, what Title ſoever they have in them, no doubt but they may legally transfer it or communicate it to others. And to ſay that the inhumane Butchery which the* Indians *did formerly commit in ſacrificing of ſo many reaſonable Creatures to their wicked Idols, was a ſufficient*

warrant

warrant for the Spaniards *to diveſt them of their Country; The ſame Argument may by much better reaſon be enforced againſt the* Spaniards *themſelves, who have ſacrificed ſo many millions of* Indians *to the Idol of their barbarous cruelty, that many populous Iſlands and large Territories upon the main Continent, are thereby at this day utterly uninhabited, as* Bartholomeo de las Caſas *the* Spaniſh *Biſhop of* Guaxaca *in* New Spain, *hath by his Writings in Print ſufficiently teſtified. But to end all diſputes of this nature; ſince that God hath given the earth to the Sons of Men to inhabit; and that there are many vaſt Countries in thoſe parts, not yet inhabited either by* Spaniard *or* Indian, *why ſhould my Countrymen the* Engliſh *be debarred from making uſe of that which God from all beginning, no queſtion, did ordain for the benefit of Mankind?*

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 A New Mapp
of the Empire of
MEXICO
Deſcribing the Continent to the Iſtmus
of Panama together with all the Iſlands
in the North Sea.
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B. d' Cruz
C Deſertu
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Matas d' Sol
R. del Canaveral
R. del flores
C Eſcondido
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Coſta Baixa
R. Suelo
C. Blanco
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R Bravo
Coſta de Peſcadores
THE GOLFE OF MEXICO
NUEVA BISCAYA.
Cinaloa
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Sta Barbara
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Nombre de dios
S. Miguel
Y Horaba
CULLA CAN
Ellerena
S Sebaſtian
M. ZACATECAS
PANUCO
S Lovis de Tampice
R Panuco
S Stevan del puerto
Chametla
Zacatecas
Xerez de la frontera
S Filipo
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S Iago d los Valles
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Tula
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N. S. de los Lagos
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NUEVA ESPANA
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Guaxaca
Antequera
R. Alvarado
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R. Guazacualco
R. de Grijalva
Po Real
Acapulco
Pucla
Caſtla
Cacatepec
Tutepeque
R. Zacatula
Po de Acapulco
Tuculula
R. Teguanapa
Ilefonco
S Iago
Nixapa
Ciudad Real
Zoques
Chiapa
Quelenes
Vera Paz
TABASCO
Zeltales
Spiritu Sancto
Bermeja
Negillos
Arcas
Sisal
Merane
de Lagartes
Triangula
Carca
Chuaca
Merida
Yzaes
Cocomes
Valladolid
Campeche
Champoton
P del Gada
YUCATAN
Chetumal
L. Bacalal
L. de Chetumal
Salamanca
C. de Cotocha
de Muchares
Cozumel
C. S. Antonio
Zuenho
Quita
Guanaja
C. de Honduras
Lamana
Vlila
HONDURAS
G Dulce
Gratias a dios
Naco
S Pedro
S Iorgo d' Olancho
Truxillo
S Salvador
S. Miguel
Chontales
Valladolid
Camayagua
Segovia
Teguzgalpa
GUATIMALA
S Iago de Guatimala
Volcan
Suchutepeque
Aguatulco
Capalita
Tecoantepeque
R. Quazatlan
R. Amatitue
R. Kaztatlan
R. Coldec
R. Capaurcalt
Gueveltan
R. Coatlan
R. Ayutla
R. Xicalapa
B. de Guatimala
La Trinidad
Po de Acaxutla
R. Lempa
La Vieja
La Poſeſsion
Xeres
Leon
Realejo
Neguecheri
NICARAGUA
L. Nicaragua
Iaen
Granada
Mataya
Niaya
Costa
Choma
Monhacho
S Iuan
Po de Velez
C. Blanco
Clara
G. de Salinas
El Cano
Po de Lazaro
Po Borica
Montuoſa
I. Cuba
MAR DEL ZUR
Tortuga
B. de Hon
C. de Ca


VIRGINIA.
CAROLINA.
MARE DEL NORT.
Bahama Ilands
Tropicus Canceri.
CUBA
Iamaica
HISPANIOLA
Caribes Insulæ
VENEZUELA
S. MARTHA.
TERRA FIRME
NOVA GRANADA
ANDALUSIA
Lucumes
Bahama
Sno Providence
Atlantis
Long Island
Caicos
I. Mona
Tortuga
Bermudas
Trinidad
Tobago
Grenada
Barbados
Antigua
Martinico
Dominica
Guadalupe
Marigalante
Nevis
Saba
Eustatia
Bonaire
Curaçao
Aruba
Tortuga
Margarita
Cumana
Coro
Maracaibo
Santa Marta
Darien
Panama
Nombre de Dios
Porto Bello
Carthagena
Cape Florida
Bitters
Serrana
Serrilla
Roncadore
Mosquitos
Providence
Andros
Cuba
Jamaica
Hispaniola
Caribes
Insulæ
Venezuela
Terra Firme
Nova Granada
Andalusia
Tropicus Canceri.
Mare del Nort.
Virginia
Carolina
Florida
Bahama Ilands
Tlaxcala
Mexico
Tescuco
Tlascala
Cuchumatlanus M.
Mexico
Guatimala
Puebla
Amatitlan
F. Lamb Sculp.

A NEW SURVEY OF THE West-Indies.

CHAP. I.

How Rome *doth yearly visit the* American *and* Asian *Kingdoms.*

THE Policy, which for many years hath upheld the erring Church of *Rome*, hath clearly and manifestly been discovered by the many Errors which in several times by sundry Synods or General Councils, (which commonly are but Apes of the Popes fancy, will, pleasure, and ambition) have been enacted into that Church. And for such purposes doth that man of Sin, and Antichristian Tyrant, keep constantly in *Rome* so many poor Pensionary Bishops as hounds at his Table smelling out his ambitious thoughts, with whom he fils the Synods, when he calls them, charging them never to leave off barking and wearying out the rest of the Prelates, until they have them all as a prey unto his proud and ambitious designs; from which if any of them dare to start, not only their Pensions shall be surely forfeited, but their

ſouls ſhall be curſed, and they as Hereticks Anathematized with a Cenſure of Excommunication *latæ Sententiæ.* Hence ſprung that Maſter-piece of Policy, decreeing that the Pope alone ſhould be above the General Council, leſt otherwiſe one Mans pride might be curbed by many heads joyned together; And ſecondly, that Synodical definition, that the Pope cannot Err, that though the Councils power, wiſdom and learning were all ſifted into one mans brain, all points of faith ſtrained into one head and channel; yet the people ſhould not ſtagger in any lawful doubts, nor the Learned ſort follow any more the light of Reaſon, or the ſunſhine of the Goſpel, but all yielding to blind Obedience, and their moſt holy Fathers infallibility, in the foggy and Chimerian miſt of ignorance, might ſecure their ſouls from Erring, or deviating to the *Scylla* or *Carybdis* of Schiſm and Hereſie. What judicious eye, that will not be blinded with the napkin of ignorance, doth not eaſily ſee that Policy only hath been the chief Actor of thoſe damnable Opinions of Purgatory, Tranſubſtantiation, Sacrifice though unbloudy (as they term it) of the Maſs, Invocation of Saints, their Canonization or Inſtalling of Saints into the Kingdom of Heaven, Indulgences, Auricular Confeſſion, with ſatisfactory Penance, and many ſuch like: All which doubtleſs have been commanded as points of Faith, not ſo much to ſave thoſe wretched ſouls, as to advance that crackt-brain'd head in the conceits of his European wonderers, who long ago were eſpied out by the Spirit of *John* wondring after the Beaſt, worſhipping him for his power, and ſaying, *Who is like unto the Beaſt, who is able to make War with him?* Rev. 13.3,4. Thus can Policy invent a Purgatory, that a Pope may be ſought from all parts of *Europe*, nay from *Eaſt* and *Weſt-India's*, to deliver ſouls from that imaginary Fire which God never created, but he himſelf hath fancied, that ſo much glory may be aſcribed to him, and his power wondered at, who can plunge into torments, condemn to burning, and when he liſt, deliver out of fire. Much more would he be admired, and his goodneſs extolled, if he would deliver at once all thoſe his Purgatory Priſoners without the

the Simoniacal receipt of mony. But Policy can afford an infinite price and value of a Sacrifice of the Mass, to delude the ignorant people, that though they leave their whole estates to enrich Cloysters, and fat proud Prelates and Abbots; yet this is nothing, and comes far short (being finite) to that infinite Sacrifice, which only can, and must deliver their scorching, nay broiling souls: And if this infinite Sacrifice be not enough, (which will not be enough, whereas Christs infinite satisfaction was not enough in the opinion of that erroneous Church) Policy will give yet power to a Pope, *si divitiæ affluant*, if mony and rich bribes abound, to grant such plenary Indulgences, which may upon one Saints day, or at such a Saints Altar, work that soul out, which lyeth lurking and frying in the deepest pit of Purgatory. O who is like unto the Beast; But will those that wonder at him, be also wondered at as workers of Wonders and Miracles? Policy will give power to a Pope to Canonize such, and set them at Gods right hand, fit to be prayed unto, and called upon as Judges of our necessities, and Auditors of our wants: But this honour must be given, after that the whole College of Cardinals have been clothed with new Purple Robes, and Loads of mony brought to the Court of *Rome*; Witness those many thousand pounds, which the City of *Barcelona*, and the whole Country of *Catalonia* spent in the Canonizing of *Raimundus de Pennafort*, a Dominican Fryer: Witness at least ten Millions, which I have been credibly informed, that the Jesuits spent for the Canonization of their two Twins, *Ignatius Loiola*, and *Franciscus Xavier*, whom they call the East *India* Apostle. And it is not seven years ago yet that it was my chance to Travail from *Frankford* in *Germany* as far as *Milain* in company of one Fryer *John Baptist* a *Franciscan*, who told me, That was the fourth time of his going to *Rome* from *Valentia* in the Kingdom of *Arragon* in *Spain* about the Canonization of one *John Capistrano* of the same Order; and that besides the great Alms which he had begged over many Countries, (and in that journey went purposely to *Insburg* to the Prince *Leopeldo* for his Alms

and Letters of Commendation to the Pope and Cardinals) he had ſpent of the City of *Valentia* only five thouſand Duckets, and yet was not his Saint enthroned, as he deſired, in Heaven; but ſtill mony was wanting, and more demanded for the Dignifying with a Saints Title, him who had lived a Mendicant and begging Fryer. Thus are thoſe blinded Nations brought by Policy to run to *Rome* with Rich Treaſures, and thus do they ſtrive who ſhall have moſt Saints of their Country or Nation, though impoveriſhing themſelves, whilſt at *Rome* Ambition and Policy ſay not, It is enough, fit mates for the Horſleech his two Daughters, crying, *Give, give, Prov* 30. 15. Give, ſay they, and the rigid Penance juſtly to be impoſed upon thee for thy ſins moſt hainous, ſhall be extenuated and made eaſie for thee. Give, ſay they, and thou ſhalt be diſpenſed with to marry thy neareſt Kinſwoman or Kinſman. It would be a long ſtory to inſert here how the Popes Policy ſucks out of *England* our Gold and Silver for the Authorizing of our Papiſts private Chambers and Altars for the gaining of Indulgences in them, and delivering of ſouls out of Purgatory, when Maſſes are ſaid and heard at them. Thus hath *Romes* Policy blinded and deceived many of the *European* Kingdoms; and with the ſame greedineſs gapes at *Aſia* and *America*. Who would not admire to ſee that at this day in *America* only, the Popes Authority and uſurped power is extended to as many Countries as all *Europe* contains, wherein no Religion but meer blind Obedience and Subjection to that Man of Sin is known? And dayly may it more and more encreaſe, whereas the King of *Spain* gloryeth to have received from the Pope power over thoſe Kingdoms far greater than any other Princes of *Europe* have enjoyed from him. But the pity is, that what power theſe Princes have, they muſt acknowledge it from *Rome*, having given their own power and ſtrength to the Beaſt, *Rev.* 17. 13. ſuffering themſelves to be diveſted of any Eccleſiaſtical power over the Clergy, and unabled to tender any Oath of Supremacy and Allegiance to their own and natural Subjects, only ſo far as his Holineſs ſhall give them power.

Which,

Which, Policy since the first Conquest of the *West-India's*, and Ambition to advance the Popes name, hath granted to the Kings of *Spain*, by a special Title, naming those Kingdoms, *El Patrimonio Real*, The Royal Patrimony; upon this Condition, that the King of *Spain* must maintain there the Preaching of the Gospel, Fryers, Priests and Jesuites to Preach it, with all the Erroneous Popish Doctrines; which tend to the advancement of the Popes Glory, Power, and Authority. So that what power he hath divested himself of, and invested the Pope with; what power other Princes are divested of, and the King of *Spain* in his Kingdoms of *Europe*, from medling in Ecclesiastical affairs, or with Ecclesiastical men; Arch-Bishops, Bishops, Priests, Jesuites, Monks and Fryers; that same power by way of Royal Patrimony is conferred upon him in the *India's* only. And this only Politickly to maintain their Popery; else never would it have so much increased there; for poor Priests and Mendicant Fryers would never have had means enough to be at the charges of sending yearly Flocks and Sholes of Fryers thither, neither to keep and maintain them there; neither would the Covetousness of the Popes themselves have afforded out of their full and Rich Treasures, means sufficient for the maintaining of so many thousand Preachers as at this day are Preaching there, more *Rome* and Antichrists name, then the name of Christ and the truth of the Gospel. And Policy having thus opened way to those *American* parts, the charges being thus laid upon the Crown of *Spain*, and the honour of a Royal Patrimony, with power over the Clergy thus conferred upon the Kings of *Spain*; how doth the Pope yearly charge the Catholic King with Troops of Jesuites and Fryers to be conveyed thither? Now the Jesuites (the best Scholars of *Romes* Policy) seeing this to be thus setled between the Pope and the King of *Spain*, for the increasing of their Order, and to suppress the increase of other Religions there, have thought first of a way of challenging all the *India's* to themselves, alledging that *Francis Xavierius* companion of *Ignatius Loiola* was the first Preacher that ever Preached in the *East India's*, and so by right that

they being of his profession ought only to be sent thither. But this their way being stopped by the opposition of all other Religious Orders, especially by the solicitation of one Fryer *Diego Colliado*, a Dominican, as hereafter I will shew more largely. Now, secondly, their Policy is to lean more to the Popes of *Rome*, then any other of those Orders, by a special Vow which they make above the three Vows of other Orders, Poverty, Chastity, and Obedience to their Superiors; to wit, to be always ready to go to Preach when or whither soever the Pope shall send them, and to advance his name, defend his power in what parts soever, maugre whatsoever danger, or opposition. Thus though the remoteness of *America* may discourage other Orders from going thither to Preach, and their freewil which is left unto them to make choice of so long and tedious a journey may retard their readiness and the dangers of the *Barbarians* unwillingness to submit to a Popes power, and admit of a new Religion as superstitious as their own, may affright them from hazarding their lives among a Barbarous, Rude, and Idolatrous people; yet if all others fail, the Pope, and the Jesuites being thus agreed, and the King of *Spain* bound by the new Royal Patrimony, Preachers have not, nor shall ever be wanting in those parts: And in stead of the old Jesuites and Preachers grown in age, yearly are sent thither Missions (as they call them) either of Voluntiers, Fryers Mendicants, Priests or Monks, or else of forced Jesuites: All which entring once into the List and Bond of Missionaries, must abide there, and be maintained by the King of *Spain* ten years. And whosoever before the ten years expired, shall desire to see *Spain* again, or runagate-like shall return, may be constrained (if taken in *Spain*) to return again to the *India's*, as it happened whilst I lived in those parts, to one Fryer *Peter de Balcazar* a Dominican, who privily flying back to *Spain*, was the year after shipped, and restored again to his forced service under the Pope of *Rome*. And thus doth Policy open the ways to those remote and forain parts of *America*. Thus hath Policy wrought upon the Kings of *Spain*; and Jesuitical Policy meeting with

Anti-

Antichrists Policy and Ambition, doth *Rome* yearly visite her new nursed Children, greeting that Infantile Church of *Asia* and *America* with Troops of Messengers one after another, like *Jobs* Messengers, bringing under pretence of Salvation, Damnation and misery to their poor and wretched souls.

CHAP. II.

Shewing that the Indians *Wealth under a pretence of their Conversion hath corrupted the hearts of poor begging Fryers, with Strife, Hatred and Ambition.*

IT is a most true and certain saying, *Odia Religionum sunt acerbissima*, hatred grounded in points and differences of Religion (let me add, if Ambition blow the fire to that hatred) is the most bitter and uncapable of reconciliation. Nay, it is an observation worth noting of some (see Doctor *Day* upon 1 *Cor.* 16. 9.) that the nearer any are unto a conjunction in matters of Religion, and yet some difference retained, the deeper is the hatred; as he observes, a Jew hates a Christian far worse then he doth a Pagan, or a Turk; a Papist hates a Protestant worse then he doth a Jew, and a Formalist hates a Puritan worse than he doth a Papist. No such hatred under Heaven (saith he) as that between a Formalist, and a Puritan, whereof our now Domestick and Civil Wars may be a sad and woeful experience. A truth which made *Paul* burst out into a lamentable complaint, 1 *Cor.* 16. 9. saying, *A great door and effectual is opened unto me, and there are many adversaries.*

And as when the door of true Faith once is opened, then Adversaries begin to swarm and rage; so in all points of false and faigned Religion, where the entrance to it is laid open, hatred and enmity will act their parts. But much more if with such pretended Religion, Wealth and Ambi-

tion as Counterfeit Mates thruſt hard to enter at the opened door, what Strife, Hatred, and Envy do they kindle even in the hearts of ſuch who have Vowed Poverty and the Contempt of Worldly Wealth; I may add to what hath been obſerved above, that no Hatred is comparable to that which is between a Jeſuite and a Fryer, or any other of *Romes* Religious Orders; And above all yet, between a Jeſuite, and a Dominican. The Ambition and Pride of Jeſuites is inconſiſtent in a Kingdom or Common-wealth with any ſuch as may be equal to them in Preaching, Counſel or Learning. Therefore ſtrive they ſo much for the Education of Gentlemens Children in their Colleges, that by Teaching the Sons, the love of the Fathers and Mothers may be more eaſily gained: and their love and good will thus gained, they may withal gain to themſelves whatſoever praiſe, honour, glory may be fit to be beſtowed upon any other Eccleſiaſtical Perſon. Which Policy and Ambition in them being ſo patent and known to all the World, hath ſtirred up in all other Religions a Hatred to them uncapable ever of Reconciliation. This hath made them all to Conſpire againſt them, and to diſcover their unſatisfied Covetouſneſs in beguiling the rich Widows of what means hath been left them by their deceaſed Husband, to Erect and Build thoſe ſtately Colleges beyond the Seas, the ſight whereof both outward and inward doth draw the Ignorant People to reſort more to their Churches and Preaching then to any other. Thus whiles in *Venice* they got the favour of one of the chief Senators of that Common-wealth, they Politickly drew him to make his Will according to their will and pleaſure, leaving to his Son and Heir no more then what they ſhould think fit to afford him. But they appropriating to themſelves the chiefeſt part of the young Heirs Means, and with ſo proud a Legacy thinking to overpower all other Orders, were by them oppoſed ſo, that the Will was called for by the whole State and Senators of *Venice*, fully examined, and they commanded to reſtore to the Heir the whole Eſtate as enjoyed by his Father. Well did that wiſe Senate conceive, that as one Noble man had been Cheated by them of

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his Fortunes, ſo might they one by one, and ſo at length the Riches of *Venice* might become a Treaſure only for Jeſuites to maintain the Pride and Pomp of their Glorious Fabricks. And though thoſe Vowed Servants to the Pope obtained his Excommunication againſt the whole Eſtate of *Venice* upon non-complying with the aforeſaid Will and Teſtament; yet ſuch was the Preaching of all other Prieſts and Orders againſt them, that they cauſed the State to ſlight the Excommunication, and in lieu of making them Heirs of the deceaſed Senator's Eſtate, they ſhamefully Baniſhed them out of *Venice*. Thus alſo have the Prieſts and Fryers of *Biſcaya* in *Spain* prevailed againſt the admitting of Jeſuites into *San-Sebaſtian*, though by the favour of ſome they have in ſeveral occaſions obtained an houſe and erected a Bell to Ring and ſummon in the people to their pretended Church and College. Nay the very houſe wherein their Patron *Ignatius Loiola* lived, have they often ſeriouſly offered to buy for a College; yet ſuch hath been the oppoſition of the Prieſts and Fryers of that Country, that they have daſhed to nought their often iterated endeavours to purchaſe that which they eſteem their chiefeſt Relick. But to come nearer to our own Country, what a combuſtion did this ſtrife between Jeſuites and other Prieſts of *England* cauſe among our Papiſts ten years ago, when the Pope ſending into *England* Doctor *Smith* pretended Biſhop of *Chalcedon* to be the Metropolitan head over all the Clergy and other Orders, how then was it to ſee the pride of the Jeſuits as inconſiſtent with any one that might overſway them, or gain more credit then themſelves? who never left perſecuting the Biſhop, till by the Popes Letters they had Baniſhed him out of *England*. Which curteſie, the Secular Prieſts gaining yet a head over them with Title of Archdeacon, Doctor *Champney*, have ever ſince ſought to repay home, by endeavouring always to caſt them out of *England*, as pernicious to the State of this Kingdom, more then Fryers or any other ſort of Prieſts; Which they have ſufficiently made known by diſcovering their Covetouſneſs in encroaching upon many Houſes and Farms, enriching themſelves, as

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namely at *Winifreds* Well (ſo termed by them) where they had bought an Inn, and ſpeedily fell to building there that they might make it a College for Jeſuits to entertain there all Papiſts comers and goers to that Well, and ſo might win to themſelves the hearts of moſt of the Papiſts of the Land, who do yearly reſort thither to be Waſhed and Healed upon any light occaſion either of Head-ach, Stomach-ach, Ague, want of Children, where they blindly phanſie a ſpeedy Remedy for all Maladies, or wants of this World. Thus have the Prieſts diſcovered further our Engliſh Jeſuites Covetouſneſs in building of Sope-houſes at *Lambeth* under the name of Mr. *George Gage* their Purſe-bearer, and ſince projecting the Monopoly of Sope under Sir *Richard Weſton*, Sir *Baſil Brook*, and many others names, who were but Agents and Traders with the Jeſuits Rich and Mighty Stock. Thus came out the diſcovery of the Levelling of Hills and Mountains, Cutting of Rocks at *Leige* in the *Low Countries* at the College of the Engliſh Jeſuites, a Work for Gardens and Orchards for their Novices Recreation and Paſtime, which (as I have heard from their own mouths) coſt them thirty thouſand pound, which Gift they ſqueezed out of one only Counteſs of this Land. Like to this may prove their College at *Gaunt*, for which they have obtained already a fair beginning of eight thouſand pounds from the Old Counteſs of *Shrewsbury*, and from the greateſt part of the Eſtate of Mr. *Sackefield*, whom whiles they had him in their Colleges, they cheriſhed with their beſt Dainties, and with hopes that one day he ſhould be a Canonized Saint of their Religious Order. All theſe Knaveries do even thoſe Prieſts of the ſame Popiſh Religion diſcover of them, and thereby endeavour to make them odious. And though of all, the Jeſuites be the moſt Covetous, yet may I not excuſe the Secular Prieſts, Benedictine Monks, and the Fryers from this Damnable Sin; who alſo ſtrive for Wealth and Means for their *Doway*, *Paris* and *Lisbon* Colleges, and loſe no opportunities at the death of their Popiſh Favorites for the obtaining a Legacy of one or two hundred pounds, aſſuring them their ſouls ſhall be the better for their Maſſes. Thus

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do those miserable wretches in the very heat of their Zeal of souls seek to suppress one another, and having Vowed Poverty, yet make they the Conversion of *England* the only object of their Ambition and unsatiable Covetousness. But above all is this Envy and Hatred found between Dominicans and Jesuits, for these owe unto them an old grudge, for that when *Ignatius Loiola* lived, his Doctrine *de Trinitate* (which he pretended was revealed to him from Heaven, for he was certainly past the Age of studying at his Conversion) was questioned by the Dominicans, and he by a Church Censure publickly and shamefully whipped about their Cloisters for his Erroneous Principles. This affront done to their chief Patron hath stirred up in them an unreconcilable hatred towards the Order of the Dominicans, and hath made them even crak their brains to oppose *Thomas Aquinas* his Doctrine. How shamefully do those two Orders endeavour the destruction of each other, branding one another with Calumnies of Heresie, in the Opinions especially *de Conceptione Mariæ*, *de libero Arbitrio*, *de Auxiliis?* And of the two, the Jesuite is more bold and obstinate in Malice and Hatred. How did they some twenty years ago, all *Spain* over, about the Conception of *Mary*, stir up the people against the Dominicans, in so much that they were in the very streets termed Hereticks, stones cast at them, the King almost perswaded to Banish them out of all his Dominions, and they poor Fryers forced to stand upon their guard in their Cloisters in many Cities, especially in *Sevil*, *Osuna*, *Antiquera* and *Cordova*, to defend themselves from the rude and furious multitude. Much like this was that publick Conference and Disputation between *Valentia* the Jesuite and Master *Lemos* the Dominican, before the Pope, concerning their altercation *de Auxiliis*; When the cunning Jesuite hoping to Brand with Heresie the whole Order of Dominicans, had caused *Augustines* Works to be falsly Printed at *Lions*, with such words which might directly oppose the *Thomists* Opinion; and had prevailed, had not *Lemos* begged of the Pope that the Original Books of *Austin* might be brought out of his *Vatican* Library, where was found

found the quite contrary words, to what the falſe Jeſuite had cauſed to be Printed; he was forced to confeſs his Knavery, was harſhly reprehended, and with the apprehenſion of that great affront, the next night gave up his ghoſt to his father, the father of lies and falſhood.

Another reaſon of this mortal enmity between theſe two Orders, is for that the Jeſuites ſurpaſs all others in Ambition of honour, credit and eſtimation, whence it is they cannot indure to behold the Dominicans to exceed them in any preferment. Now it is that by the Laws of *Arragon* and the Kingdom of *Valencia*, the Kings of *Spain* are tyed to have a Dominican Fryer for their Confeſſor or Ghoſtly Father; which could but the Jeſuites obtain, how would they then Rule and Govern *Spain* and the Kings heart? But though they could never yet prevail to alter this Eſtabliſhed Law, yet have they prevailed now lately ſo that *Antonio de Sotomayor* the King of *Spains* Confeſſor ſhould lie at reſt in the Court of *Madrid*, with a Penſion and dry Title only; and that *Florentia* that grand Statiſt ſhould be Confeſſor to the Count of *Olivares*, the Royal Iſſue, the Queen, and ſhould hear the Kings Confeſſions oftner then his Choſen and Elected Confeſſor *Sotomayor*. Secondly, the Dominicans as firſt Authors of the Inquiſition (which they prove from their Martyr *Peter* of *Verona*) ſtill enjoy the higheſt Places of that Court, which is a woful ſight to the Jeſuites to ſee their Religion-affaires handled, their Church kept pure from what they call Hereſie by any but themſelves. O had they (as they have often ſtrived for it) in their hands the judicature of that Tribunal, how ſhould all Dominicans, nay all ſorts of Prieſts but their own, preſently by them be Branded with Hereſie? Thirdly, in *Rome* there is another preferment ſucceſſively due to Dominicans from the time of *Dominicus de Guzman* Founder of that Religion, to wit, to be *Magiſter Sacri Palatii*, the Popes Palace Maſter, inſtituted to this purpoſe, that about him there may be ſome Learned Divine (for commonly the Popes are more Statiſts, and Canoniſts, then Divines) to read a dayly Lecture of Divinity to ſuch as will be inſtructed therein, and to reſolve

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the Pope himself of whatsoever difficult Points in Divinity may be questioned. This is the Dominicans due with a Pension to maintain a Coach and Servants within the Palace of St. *Peter*. Which the Jesuites have often by favour and cunning Jesuitical tricks endeavoured to bereave the Dominicans of; but proving labour in vain, they continue still in their unplacable enmity and hatred against them. And thus you see the fountains of their strife; which as here in *Europe* hath been well seen, so hath this contentious fire overpowered the fire of their Zeal of souls in the *East* and *West-India's*; and the Wealth and Riches of those Countries, the Ambition of honour in their Gospel Function hath more powerfully drawn them thither, then (what they pretend) the Conversion of a Barbarous and Idolatrous Nation. This was well published to the view of the whole World by a most infamous Libel which in the year 1626. Fryer *Diego de Colliado* a Missionary Fryer in *Philippinas* and *Japan* set out of the unheard of passages and proceedings of the Jesuites in those *Eastern* parts. At that time the Jesuites pretended that Mission to themselves only, and Petitioned the King of *Spain*, that only they might go thither to Preach, having been the first Plantation of *Franciscus Xavier*, and since continued successively by their Priests. To this purpose they remembred the King of the great charges he was at in sending so many Fryers, and maintaining them there; all which should be saved, might they only have the ingress into that Kingdom. All which charges they offered themselves to bear, and further to bring up the *Indians* in the true Faith, to instruct them and Civilize them, to teach them all Liberal Sciences, and to perfect them in Musick and all Musical Instruments, and in Fencing, Dancing, Vaulting, Painting, and whatsoever else might make them a Compleat and Civil people. But against all this was objected by *Diego Colliado*, that not Zeal only and Charity moved them to this offer, but their Ambition and Covetousness, which would soon be seen in their encroaching upon the silly and simple *Indians* Wealth; bringing instances of many thousand pounds which they had squeezed from the poor *Barbarians*

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in the Islands of *Philippinas*; And that their entring into *Japan* was more to enrich themselves, then to Convert the *Japonians* to Christianism; that whensoever they entred into the Kingdom they conveyed from *Mamila* whole Ships laden with the richest Commodities of those Islands; that their Trading was beyond all other Marchants Trading, their Bench for exchange money far more accustomed then any other whether for *China*, for *Japan*, for *Peru* and *Mexico*, and that the Viceroy himself made use of none other, but theirs. That to keep out all other Orders out of *Japan*, they had ingratiated themselves so far, under pretence of Trading, into the Emperors favour by gifts of Watches, Clocks, Dials, Locks, and Cabinets, and such like presents of most curious and Artificial Workmanship, that they had got free access to his Court, and Counselled him to beware of Fryers, which cunningly crept into his Kingdom to Preach a New Law, perswading him by rigorous search and inquiries to root them out: thus Politickly for their own ends hindering the increase of Christianism by any means or instruments save themselves; and blinding the Emperors eyes with their cunning insinuations, that he might not see in them, what they desired he might discover in others, that they might appear in Sheep skins, and others clothed with Wolves skins; and so the Fryers might have little heart to Trade, but enough to do to save themselves from the stormy persecution, whiles they freely might enjoy the liberty of rich Trading. This Brand upon these cunning Foxes was commanded to be Printed, thanks given to *Diego Colliado* for discovering to the Estate their crafty proceedings, with not a few Tenents maintained by them in *Japan* even against their own Soveraign; a fat Bishoprick was offered to the Fryer, which he refusing, Commission was given unto him for the raising of forty Fryers out of *Spain*, and the conducting of them to the Islands of *Philippinas*, and that it should be free for all Priests and Fryers, as well as Jesuites, to pass to those parts for the Preaching of Christ, and the extending

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of Christianism among the Heathens and Barbarians. O that this my discovery made to *England* of those dissembling and false Priests, would make us wise to know and discover under the ashes of their pretended Religion, the fire of strife and contention which they kindle in Kingdoms, and to rake up that Covetousness which we may easily find in them; tending to the ruine of many fair Estates, and to the Temporal and Spiritual danger of this our flourishing Kingdom!

CHAP. III.

Shewing the manner of the Missions of Fryers and Jesuites to the India's.

ALL the Kingdoms of *America*, that have been Conquered by the Kings of *Spain*, are divided as into several Temporal governments, so into several Spiritual jurisdictions, under the name of Provinces, belonging unto several Religious Orders, and their Provincials. These though so far distant from *Europe*, yet live with a dependency and subordination unto the Court of *Rome*, and are bound to send thither a strict account and relation of what most remarkable passages and successes happen there, as also what want of Preachers there is in every several Province. Which is to be perfomed in this manner. Every Religious Order (except the Jesuits and Dominicans, whose General continueth till death, unless a Cardinals Cap be bestowed upon him) maketh election of one of the same Order to be the head Ruler, or (as they call him) General over all those of the same profession every sixth year. The subjects unto this General which are dispersed in *Italy*, *Germany*, *Flanders*, *France*, *Spain*, *East* and *West India's*, are divided into sundry Provinces, as in *Spain* there is one Province of *Andaluzia*, another of *Castilia nueva*, new *Castile*, another of *Castilia vieia*, old *Castile*, another of *Valencia*, another of *Arragon*,

Arragon, of *Murcia*, of *Catalonia*; So likewise in *America* there is the Province of *Mexico*, of *Mechoacan*, of *Guaxaca*, of *Chiapa* and *Goatemala*, of *Camayagua*, *Nicaragua* and the like. Every Province of these hath a head named the Provincial, chosen by the chief of the Province every three years, which Election is called a Provincial Chapter, and the former a General Chapter, which also is allotted to be in some chief City, commonly in *Italy*, *France*, or *Spain*. When the Provincial Chapter is kept, then by the consent of all that meet in it is there one named by name of Procurator or Diffinitor, who is to go in the name of the whole Province to the next Election of the General, and there to demand such things as his Province shall think fit, and to give an account of the state of the Province from whence he is sent. Thus from the *West India's* are sent Procurators, who commonly are the best Prizes the *Holland* Ships meet with, for that they carry with them great Wealth, and Gifts to the Generals, to the Popes and Cardinals and Nobles in *Spain*, as Bribes to facilitate whatsoever just or unjust, right or wrong they are to demand. Among other businesses their charge is this, to make known the great want of Laborers in the abundant and plentiful harvest of the *India's* (though not all Provinces demand Preachers from *Spain*, as I will shew hereafter) and to desire a number of thirty or forty young Priests, who may be fit for any *Indian* Language and to succeed the old standers.

The Order of the Province being read to the General, or his General Chapter, then are Letters Patents granted unto this Procurator from the General, naming him his Vicar General for such a Province, and declaring his sufficiency and worthy parts, (though none at all in him, as I have been witness of some) the great pains he hath taken in the new planted *Indian* Church, and how fit he hath been judged to convey to those parts, a Mission of such as shall Voluntarily offer themselves for the Propagation of Christianity amongst those Barbarians. Then the Tawny *Indian* Fryer being well set out with high Commendations, and fairly Painted with flattering Elogies, presents these

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his Patents (and with them peradventure a little Wedge of Gold, a Box of Pearls, some Rubies or Diamonds, a Chest of Cochinel, or Sugar, with some Boxes of curious Chocolet, or some Feather Works of *Mechoacan*, some small fruits of his great pains and labour) to the Pope; who for his first reward gives him his Toe and Pantofle to kiss, seconding this honour with a joyful countenance to behold an Apostle, judging him worthy of the best of the *Indian* Wealth, and his soul peradventure fit for the Title of a Saint; This complacency in the gift and the giver, breeds immediately a *motus proprius* in his Holiness to grant a Bull with a degree of the Popes Commissary, wherein this poor Mendicant Frier is inabled to run over all the Cloisters of his Profession in *Spain*, to gather up his thirty or forty young Preachers. Who for their better encouragement are at their first listing by the Popes Authority absolved *a culpa & a pœna*, from all sin, and from their Purgatory and Hell due unto it, by a plenary Indulgence. And whosoever shall oppose, or any way discourage this Popes Commissary, or those that are or would be listed by him, are *ipso facto* Excommunicated with an Anathem reserved only to this Commissary or his Holiness himself. O what is it to see, when such a Commissary's coming is known, how the young Birds, that as in Cages are shut up within the walls of a Cloister, leap and cherish themselves with hopes of Liberty? What is it to see disordered Friers, who for their misdemeanours, and leaping over their Cloister walls in the night to find out their wanton Harlots, have been Imprisoned, now rejoyce at the coming of a Popes Commissary, and plenary Indulgence, freeing them from sins past, and fitting them for the Conversion of souls, though their own be not averted from their Harlot, nor as yet truly and unfainedly Converted to the love of God? True it is, I have known some that have written their names in the List of *Indian Missionaries*, men of Sober Life and Conversation, moved only with a blind Zeal of encreasing the Popish Religion: yet I dare say and confidently Print this truth without wronging the Church of *Rome*, that of thirty or forty which in such occasions are commonly transported to the *India's* the three parts of them are Friers

of leud lives, weary of their retired Cloister lives, who have been punished often by their Superiours for their wilful backsliding from that obedience which they formerly Vowed; or for the breach of their Poverty in closely retaining money by them to Card and Dice, of which sort I could here namely insert a long and tedious Catalogue; or lastly such, who have been Imprisoned for violating their Vow of Chastity with leud and lascivious women, either by secret flight from their Cloister, or by publick Apostatizing from their Order, and clothing themselves in Lay-mens Apparel, to run about the safer with their wicked Concubines. Of which sort it was my chance to be acquainted with one Frier *John Nevarro* a Franciscan in the City of *Guatemala*, who after he had in Secular Apparel enjoyed the leud company of one *Amaryllis* a famous woman Plaier in *Spain* for the space of a year, fearing at last he might be discovered, Listed himself in a Mission to *Guatemala*, the year 1632. there hoping to enjoy with more liberty and less fear of punishment any Lustful or Carnal Object. Liberty, in a word, under the Cloak of Piety and Conversion of souls, it is, that draws so many Friers (and commonly the younger sort) to those remote *American* parts; where after they have learned some *Indian* Language, they are Licenced with a Parish Charge to live alone out of the sight of a watching Prior or Superiour, out of the bounds and compass of Cloister walls, and authorized to keep house by themselves, and to finger as many Spanish Patacones, as their wits device shall teach them to squeeze out of the newly Converted *Indians* Wealth. This liberty they could never enjoy in *Spain*, and this liberty is the Midwife of so many foul falls of wicked Friers in those parts. For the present I shall return again to my Frier *John Navarro*, who at his coming to *Guatemala*, being made for his wit and learning, Master and Reader of Divinity, and much esteemed of for his acute Preaching, among many others got the estimation and love of a chief Gentlewoman, (*Quo semel est imbuta recens, servabit odorem testa diu*) who continued in *Navarro* his heart the former sent of the unchast love of *Amaryllis*, so far that the Frier being

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blinded and wounded with *Cupids* Arrow sticking in his heart, ran headlong to quench his lustful thirst upon St. *James* his day, 1635. for better memory of Tragical event (being the *Spaniards* common Advocate, and special Patron of that City, named St. *Jago de Guatemala*) where cruel *Mars* oppressing *Venus* in her wanton Acts, the injured Husband Acting *Mars*, and finding *Navarro Cupids* Page saluting his *Venus* upon her bed, drew his sword, cutting the Frier first in the head and face; who strugling with death, and purchasing his life with a swift and nimble flight to a Garden, where his own Brother a Frier of the same Order, and Pander to that foul act, entertained the Motherless Children; for the Husband having missed his fatal blow (willingly as some imagined, or unwillingly as others judged) in the Friers heart, wilfully laid it in the throat of his unchast Wife, scarce leaving way for breath to make a speedy Confession of her sin to *Navarro* his Brother; who tendring her soul, as much as his Brother had tendred her body, absolved her from her sin, finding signs, though no uttering speech of Repentance, while the murderer fled, and the murthered lay in the door of her house for a sad object to all, that immediately flocked thither to see that bloudy Tragedy. The Wife being the same day buried, the Husband being retired to a close Sanctuary, *Navarro* was carried to his Convent to be Cured; and after his Cure was banished that Country; whom two years after it was my chance to meet in *Cartagena* returning to *Spain* with his scar'd face, bearing the mark of his lascivious life, and of that liberty which he had enjoyed in *America*. Such are the fruits of the Zeal of those wretches, who upbraid our Church and Ministers for want of Zeal to labour in the Conversion of Infidels. Who when they arrive to those parts, are entertained with ringing of Bells, with sounding of Trumpets most part of the way as they Travail, and as Apostles are received by the *Indians*, though soon like *Judas* they fall from their calling, and for Pleasure and Covetousness sell away Christ from their souls. *England* may here learn to beware of such Converters, who are daily by name of Missionaries sent hither by the Pope to

Preach among us Popery ; but like *Navarro* come to feed and cherish their wanton lusts, as I could give many instances, might I not be censured for long digressions in mingling *English* Histories with my *American* Travails.

CHAP. IV.

Shewing to what Provinces of the East *and* West-India's *belonging to the Crown of* Castilia *are sent Missions of Friers and Jesuites. And specially of the Mission sent in the year* 1625.

IN all the Dominions of the King of *Spain* in *America*, there are two sorts of *Spaniards* more opposite one to another then in *Europe*, the *Spaniard* is opposite to the *French*, or to the *Hollander*, or to the *Portugal* ; to wit, they that are born in any parts of *Spain* and go thither, and they that are born there of *Spanish* Parents, whom the *Spaniards* to distinguish them from themselves, term *Criolio's*, signifying the Natives of that Country. This hatred is so great, that I dare say, nothing might be more advantagious then this, to any other Nation that would Conquer *America*. And nothing more easily gained then the wills and affections of the Natives of the Country, to join with any other Nation to free and rescue themselves from that subjection, or kind of slavery, which they suffer under the hard usage of the *Spaniards*, and their partial Government and Justice toward them, and those that come from *Spain*. This is so grievous to the poor *Criolio's* or Natives, that my self have often heard them say, they would rather be subject to any other Prince, nay to the *Hollanders*, then to the *Spaniards*, if they thought they might enjoy their Religion; and others wishing the *Hollanders*, when they took *Truxillio* in *Honduras*, had staied in it and entred further into the Land, they should have been welcome to them ; and that the Religion they enjoied with so much slavery, was nothing sweet unto them. This mortal hatred

betwixt

betwixt these two sorts of *Spaniards*, made the *Criolio's* so ready to join against the Marquess of *Gelves* Viceroy of *Mexico*, in the Tumult and Mutiny of that City, wherein they cleaving to *Don Alonso de Zerna*, the Arch-Bishop caused the Viceroy to escape for his life by flight, and would then have utterly rooted out the *Spanish* Government, had not some Priests dissuaded them from it; but of this I shall speak more largely hereafter. The cause of this deadly hatred hath proceeded from a jealousie which the *Spaniards* have ever had of the *Criolio's*, that they would fain withdraw themselves first from the Commerce with *Spain*, and secondly, from the Government which is laid upon them; which is such, that the *Criolio's* must be always under, and a subject, always governed, but scarce any a Governour. Never yet was there seen any *Criolio* made Viceroy of *Mexico*, or *Peru*; or President of *Guatemala*, or *Santafe*, or S. *Domingo*; or Governour of *Yucacan*, *Cartagena*, *Havana*; or *Alcalde*, Maior (as they call them) of *Soconusco*, *Chiapa*, *San Salvador*, and such like places of credit. So likewise in the Courts of Chancery, as S. *Domingo*, *Mexico*, *Guatemala*, *Lima*, and the rest; where commonly there are Six, called *Oydores* and one *Fiscal*, scarce one of them to be found a *Criollo*, or Native of the Country; though there be among them those that descended of the chief Conquerors; as in *Lima* and *Peru* the *Pizarros*, in *Mexico* and *Guaxaca* the house of the Marquess *Dell Valle*, *Ferdinando Cortes* his Successors, others of the house of *Giron*, others of the house of *Aluarado*, others of the *Gusmanes*, finally many of the chiefest houses of *Spain*; yet none of these ever preferred to any dignity. And not only thus are they kept from Offices, but daily affronted by the *Spaniards* as uncapable of any Government, and termed half *Indians* by them.

Which general contempt hath also spread it self in the Church, where no *Criolio* Priest is scarce ever preferred to be a Bishop, or Canon in a Cathedral Church, but all such as come from *Spain*. So likewise in the Religious Orders they have many years indeavored to keep under and suppress such as have been admitted to their Orders of the Natives of the Country, lest the number of them should prevail against

those that are brought from *Spain*; they have been very nice in choosing of them, and though they have been forced to admit of some, yet still the Provincials, the Priors, and all Superiors have been *Spaniards* born in *Spain*. Till now lately some Provinces have got the upper hand and prevailed against the *Spaniards*, and have so filled their Cloisters with *Criolio's* or Natives, that they have utterly refused to admit the supplies of *Spanish* Missions which formerly were sent unto them, and till this day are sent to others. In the Province of *Mexico* there are Dominicans, Franciscans, Augustines, Carmelites, Mercenarians, and Jesuites, whereof the Jesuites and Carmelites only to this day prevail against *Criolio's*, bringing every two or three years Missions from *Spain*. The last Mission that was sent to the Mercenarians was the year 1625. and then was the opposition such between that Mission and the *Criolio's*, that in the Election of the next Provincial in their Cloister of *Mexico*, the Friers drew knives one against another, and were like to kill each other, had not the Viceroy gone to their Cloister to make Peace, and Imprison some of them. Yet at last by the multitude of voices the Native party prevailed, and till this day have exempted themselves from *Spanish* Missions, alledging (as others have done) that they have Friers enough in their Cloisters, and need none to be sent them from *Spain*; submitting themselves to the Pope, and presenting to him as stately gifts as ever *Spaniards* did before them. In the Province of *Guaxaca* none admit of Missionaries from *Spain*; true it is, the Dominicans are but newly subdued by the *Criolian* party; and as yet are strongly pleading at *Rome* for *Spanish* Friers, alledging that the glory and lustre of their Religion hath been much blurred since the non-admittance of supplies of their Zealous Compatriots. The Province of *Guatemala*, (which is of a large extent) containing *Guatemala*, *Chiapa*, the *Zoques*, part of *Tabasco*, the *Zeldales*, the *Sacapulas*, the *Vera Paz*, all the Coast lying to the South Sea, *Suchutepeques* and *Soconusco*, *Comayagua*, *Honduras*, S. *Salvador*, *Nicaragua*, hath in it these Orders chiefly, Dominicans, Franciscans, Augustines, (who are subject to *Mexico* being one poor Cloister in *Guatemala*) Jesuites also in

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Guatemala subject to the Government of *Mexico* and Mercenarians, whereof the three Orders of Dominicans, Franciscans, and Mercenarians, are the only Preachers and Parish Priests throughout all the forenamed Provinces. And these three Orders have still kept under the *Criolian* party, never as yet suffering any of them to be Provincial, bringing every two or three years, some one year and some another, Missions of Friers from *Spain* to maintain and keep up their faction against the *Criolians*. The Provinces of *Peru* being more distant from *Spain*, and hard to come to by Sea, have no Missions sent unto them. There are of the most Romish Religious Orders, yet the chief are Dominicans; and they all live above their Vow of Poverty, abounding in Wealth, Riot, Liberty and Pleasures. In the Kingdom of *Nuevo reino de Granada*, and *Cartagena*, *Santa fee*, *Barinas*, *Popayan*, and the Government of St. *Martha*, are Dominicans, Jesuites, Franciscans, Carmelites, Augustines and Mercenarians; whereof the Dominicans, Jesuites and Franciscans till this day admit of Missions from *Spain*. The Island of *Cuba*, *Jamaica*, *la Margarita*, *Puerto rico*, all are subject to the head Provincial of *Santo Domingo*, being Dominicans, Jesuites, and Franciscans, and have all now and then Missions from *Spain*. *Yucatan* hath in it only Franciscans, who live most richly and plentifully, and strongly uphold the *Spanish* faction with *European* Missions: *Mechoacan* belongeth to the *Mexican* Friers, and is in the same condition as was said before of *Mexico*. Thus have I briefly run over all *America* that pertains to the Crown of *Castilia*: for the *East India's* they belong to the Crown of *Portugal* and *Brasil*, as first discovered and possessed by the *Portugals*, and now doubtless are subject to King *John*, the new King of *Portugal*. Yet the Islands of *Philippinas* are subject to the King of *Spain*, and there are Dominicans, Franciscans, Augustines, and Jesuites, all which lie still in wait in *Manila* the Metropolitan City, for some sure Shipping to *Japan*, to Convert that Kingdom. And though they admit of some few *Criolio's* among them, especially some of their Converts of *China* and *Japan*; yet their chief number and strength is of *Spanish* Missionaries, who are more frequently

conveyed thither then to the parts aformentioned of *America*. First they are sent in the Ships that are bound for *Nueva Espana* and *Mexico*; and after they have rested two or three months in *Mexico*, they are sent to *Acapulco*, lying on the *Mar del Zur*, there they are Shipped in two great Caracks which yearly go and come richly laden with *China*, *Japan*, and all *East-India* ware from *Manila* to *Acapulco* to enrich *Mexico* with far greater riches then any are sent by the North Sea from *Spain*. The Voiage from *Acapulco* thither, is longer then from *Spain* to *Mexico*, and easie and pleasant, though the return is far longer and most dangerous. The year of our Lord 1625. there were four Missions sent; the one of Franciscans to *Yucatan*, the other of Mercenarians to *Mexico*, the other two of Dominicans and Jesuites to *Philippinas*. At which time it was my fortune to reside among the Dominicans in *Xerez* in *Andaluzia*. The Popes Commissary for that Mission was Frier *Matheo de la Villa*, who having a Commission for thirty, and having gathered some 24 of them about *Castilia* and *Madrid*, sent them by degrees well stored with mony to *Cales*, to take up a convenient Lodging for himself and the rest of his crew till the time of the setting forth of the *Indian* Fleet. This Commissary named one Frier *Antonio Calvo* to be his substitute, and to visit the Cloisters of *Andaluzia* lying in his way; namely *Cordova*, *Sevil*, St. *Lucar*, and *Xerez*, to try if out of them he could make up his compleat number of thirty, which was after fully compleated. About the end of *May* came this worthy *Calvo* to *Xerez*, and in his Company one *Antonio Melendez* of the College of St. *Gregory* in *Valladolid*, with whom I had formerly near acquaintance. This *Melendez* greatly rejoiced when he had found me; and being well stocked with *Indian* Patacones, the first night of his coming invited me to his chamber to a stately Supper. The good *Xerez* Sack which was not spared, set my friend in such a heat of Zeal of Converting *Japonians*, that all his talk was of those parts never yet seen, and at least six thousand Leagues distant, *Bacchus* metamorphosed him from a Divine into an Orator, and made him a *Cicero* in parts of Rhetorical Eloquence. Nothing was omitted that might

exhort

exhort me to join with him in that Function, which he thought was Apostolical. *Nemo Propheta in patria sua*, was a great argument with him; sometimes he propounded Martyrdom for the Gospel sake, and the glory after it, to have his life and death Printed, and of poor Frier *Antony* a Clothiers Son of *Segovia* to be stiled St. *Antony* by the Pope, and made Collateral with the Apostles in Heaven; thus did *Bacchus* make him Ambitious of Honor upon the Earth, and preferment in Heaven. But when he thought his Rhetorick had not prevailed, then would he Act a *Midas* and *Crœsus*, fancying the *India's* Paved with Tiles of Gold and Silver, the Stones to be Pearls, Rubies, and Diamonds, the Trees to be hung with clusters of Nutmegs bigger then the clusters of Grapes of *Canaan*, the Fields to be Planted with Sugar-canes, which should so sweeten the Chocolet, that it should far exceed the Milk and Hony of the Land of Promise; the Silks of *China* he conceited so common; that the Sails of the Ships were nothing else; finally he dreamed of *Midas* happiness, that whatsoever he touched should be turned to Gold: Thus did *Xerez* Nectar make my friend and mortified Frier, a Covetous Worldling. And yet from a Rich Covetous Merchant did it shape him to a Courtier in pleasures; fancying the *Philippinas* to be the *Eden*, where was all joy without tears, mirth without sadness, laughing without sorrow, comfort without grief, plenty without want, no not of *Eves* for *Adams*, excepted only that in it should be no forbidden fruit, but all lawful for the tast and sweetning of the palate; and as *Adam* would have been as God, so conceited *Melendez* himself a God in that *Eden*; whom Travelling, *Indian* Waits and Trumpets should accompany; and to whom, entring into any Town, Nosegaies should be presented, Flowers and Boughs should be strowed in his way, Arches should be erected to ride under, Bells for joy should be rung, and *Indian* knees for duty and homage, as to a God, should be bowed to the very ground. From this inducing argument, and representation of a Paradise, he fell into a strong Rhetorical point of curiosity; finding out a Tree of knowledge, and a Philosophical maxim, *Omnis homo naturaliter scire desiderat*,

fiderat, man naturally inclines to know more and more; which knowledge he fancied could be no where more furnished with rare curiosities then in those parts; for there should the Gold and Silver, which here are fingered, in their growth in the bowels of the Earth be known; there should the Pepper be known in its season, the Nutmeg and Clove, the Cinnamon as a rine or bark on a Tree; the fashioning of the Sugar from a green growing Cane into a Loaf; the strange shaping the *Cochinel* from a worm to so rich a Scarlet die; the changing of the *Tinta* which is but grass with stalk and leaves into an *Indigo* black die, should be taught and learned; and without much labour thus should our ignorance be instructed with various and sundry curiosities of knowledge and understanding. Finally, though *Xerez* liquor (Grapes bewitching tears) had put this bewitching Eloquence into my *Antonies* brain yet he doubted not to prefer before it his Wine of *Philippinas*, growing on tall and high trees of Coco, wherein he longed to drink a *Spanish* Brindis in my company to all his friends remaining behind in *Spain*. Who would not be moved by these his arguments to follow him, and his *Calvo*, or bald pated Superior? Thus Supper being ended my *Melendez* desired to know how my heart stood affected to his Journey; and breaking out into a *Voto a Dios* with his Converting Zeal, he swore he should have no quiet nights rest until he were fully satisfied of my resolution to accompany him. And having learned the Poets expression, *Quid non mortalia pectora cogis, Auri sacra fames?* he offered unto me half a dosen of *Spanish* pistols, assuring me that I should want nothing, and that the next morning *Calvo* should furnish me with whatsoever monies I needed, for to buy things necessary for the comfort of so long and tedious a Journey. To whom I answered, suddain resolutions might bring future grief and sorrow, and that I should that night lie down and take Counsel with my pillow, assuring him that for his sake I would do much, and that if I resolved to go, my resolution should draw on another friend of mine, an *Irish* Frier, named *Thomas Delcon*. Thus took I my leave of my *Melendez*, and retired my self to my Chamber and Bed, which that night was no place of repose

and

and rest to me as formerly it had been. I must needs say *Melendez* his arguments, though most of them moved me not; yet the opportunity offered me to hide my self from all sight and knowledge of my dearest friends, stirred up in me a serious thought of an angry and harsh letter, which not long before I had received out of *England* from mine own Father, signifying unto me the displeasure of most of my friends and kindred, and his own grievous indignation against me, for that having spent so much mony in training me up to learning, I had not only utterly refused to be of the Jesuites Order (which was his only hopes) but had proved in my affections a deadly foe and enemy unto them. And that he would have thought his mony better spent, if I had been a Scullion in a College of Jesuites, then if I should prove a General of the Order of Dominicans; that I should never think to be welcome to my Brothers or kindred in *England*, nor to him; that I should not expect ever more to hear from him, nor dare to see him if ever I returned to *England*; but expect that he would set upon me even Jesuites, whom I had deserted and opposed, to chase me out of my Country; that *Hailing* house though he had lost it with much more means for his Religion during his life; yet with the consent of my eldest Brother (now Governour of *Oxford* and Mass-founder in that our Famous University) he would sell it away; that neither from the Estate, or mony made of it, I might enjoy a Childs part due unto me. These reasons stole that nights rest from my body, and sleep from my eyes, tears keeping them unclosed and open, lest *Cynthia's* black and mourning Mantle should offer to cover, close and shut them. To this Letters consideration was joined a strong opposition, which serious Studies and ripeness of Learning, with a careful discussion of some School-points and Controversies had bred in me against some chief of the Popish Tenets. Well could I have wished to have come to *England*, there to satisfie and ease my troubled Conscience; well considered I, that if I stayed in *Spain*, when my Studies were compleatly finished, the Dominicans with a Popes Mandamus would send me home for a Missionary to my Country. But then well considered I the sight of a

wrathful

wrathful Father, the power of a furious Brother a Colonel, who (as now landed in *England* to search me out, and do me mischief) then, when *Zephyrus* with a pleasant gale seconded his Popish Zeal, might violently assault me. Well considered I the increased rout and rable of both their great friends, the Jesuites, what with Court friends power, what with subtile Plots and Policies would soon and easily hunt me out of *England*. Lastly, well considered I my *Melendez* his last inducing Argument of the increase of knowledge natural by the insight of rich *America* and flourishing *Asia*, and of knowledge Spiritual by a long contemplation of that new Planted Church, and of those Church Planters lives and Conversations. Wherefore after a whole nights strife and inward debate, as the glorious Planet began to banish nights dismal horror, rising with a bright and cheerful countenance, rose in my mind a firm and setled resolution to visit *America*, and there to abide till such time as Death should surprise my angry Father, *Ignatius Loiola* his devoted *Mecænas*, and till I might there gain out of *Potosi* or *Sacatecas* Treasure that might Counterpoise that Childs part which for detesting the four-cornered Cap, and black Coat of Jesuites, my Father had deprived me of. So in recompence of the Supper which my friend *Anthony* had bestowed upon me, I gave him a most pleasant Breakfast by discovering unto him my purpose and resolution to accompany him in his long and Naval Journey. And at noon I Feasted him with a Dinner of one dish more then his Breakfast, to wit, the company also of my *Irish* friend *Thomas De leon*. After Dinner we both were presented to *Calvo* the bald pate Superior; who immediately imbraced us, promised to us many curtesies in the way, read unto us a Memorandum of what dainties he had provided for us, what varieties of Fish and Flesh: how many Sheep, how many Gammons of Bacon, how many fat Hens, how many Hogs, how many Barrels of white Bisket, how many Jars of Wine of *Cassalla*, what store of Rice, Figs, Olives, Capars, Raysins, Lemons, sweet and sowre Oranges, Pomgranets, Comfits, Preserves, Conserves, and all sorts of *Portugal* sweet meats; he flattered us that he would make us Masters of Arts,

and

and of Divinity in *Manila*; then opened he his Purse, and freely gave us to spend that day in *Xerez*, and to buy what most we had a mind to, and to carry us to *Cales*; Lastly he opened his hands to bestow upon us the holy Fathers Benediction, that no mischief might befal us in our way; I expected some Relick or nail of his great Toe, or one of his Velvet Pantofles to kiss; but peradventure with frequent kissing through *Italy* and all *Castilia* it was even worn thredbare. Much were we frowned at by the Dominicans our chiefest friends of *Xerez*, but the liberty which with *Melendez* we enjoied that day about the City of *Xerez* took from us all sad thoughts, which so suddain a departure from our friends might have caused in us. And *Calvo* much fearing that the love of some Nuns (too powerful with *Spanish* Friers) might yet keep us back from pursuing our purposed Journey, with cunning Policy perswaded us to depart from *Xerez* the next morning. Which willingly we performed in company of *Melendez* and another *Spanish* Frier of that City (leaving our Chests and Books to *Calvo* to send after us) and that day we Travailed like *Spanish* Dons upon our little Boricoes, or Asses towards *Puerto de Santa Maria*, taking in our way that stately Convent of *Carthusians*, and the River of *Guadalethe*, the former Poets River of oblivion, tasting of the Fruits of those *Elysian* Fields and Gardens and drinking of *Guadalethes* Crystal streams; that so perpetual oblivion might blind and cover all those Abstractive Species which the intuitive knowledge of *Spains* and *Xerezes* pleasant objects had deeply stamped in our thoughts and hearts. At evening we came to that *Puerto* so famous for harbouring *Spains* chief Gallies, and at that time *Don Frederique de Toledo*; who hearing of the arrival of four *Indian* Apostles, would not lose that occasion of some Soul-sanctification (which he thought might be his purchase) by entertaining us that night at Supper. The Town thought their streets blessed with our walking in them, and wished they might enjoy some Relicks from us, whom they beheld as appointed to Martyrdom, for Christ and Antichrist sake together; the Gally-slaves strived who should sound their Waits and Trumpets most joifully, *Don Frederique* spared

no coſt in Fiſh and Fleſh that night, doubting not but that receiving four Prophets, he ſhould receive a fourfold reward hereafter. Supper being ended, we were by *Don Frederique* his Gentlemen conveyed to the Cloiſter of the *Minims* appointed by *Don Frederique* to lodge us that night, who to ſhew their Brotherly love waſhed our feet, and ſo recommended us to quiet and peaceable reſt. The next morning after a ſtately Breakfaſt beſtowed upon us by thoſe poor Mendicant Friers, a Boat was prepared for us and *Don Frederique* his Gentlemen to wait on us, and to convey us to *Cales*. Where we found out our fellow Apoſtles, and the Popes Commiſſary Frier *Matthew de la Villa*, who welcomed us with *Romes* Indulgences, *a culpa & a pœna*, and with a flouriſhing Table ſtored with Fiſh and Fleſh for Dinner. There we continued in daily honour and eſtimation, enjoying the ſights moſt pleaſant which *Cales* both by Sea and Land could afford unto us, until the time of the Fleets departing. Which when it drew near, our grand Apoſtle Frier *Matthew de la Villa*, whom we thought burned with Zeal of Martyrdom) took his leave of us; ſhewing us the Popes Commiſſion to nominate in his place whom he liſted, and naming bald *Calvo* for Superior, returning himſelf to *Madrid* with more deſire to enjoy a Biſhoprick in *Spain* (as we underſtood) then to ſacrifice his life in *Japan*. His departure cauſed a mutiny amongſt us, and cooled the ſpirit of two of our Miſſionaries, who privily fled from us. The reſt were pleaſed with honeſt *Calvo*, for that he was a ſimple and ignorant old man, (whom they could more jeer than any way reſpect) more Scullion-like in dayly greazing his white habit with handling his fat Gammons of Bacon, then like a Popes Commiſſary; for his Maſters Toe the proudeſt of our Miſſioners then would willingly have kiſſed; yet *Calvoes* greaſie fiſts the humbleſt would loath to have kiſſed. Thus under a Sloven was that Apoſtolical Miſſion to be conveyed firſt to *Mexico* three thouſand *Spaniſh* Leagues from *Spain*, and afterwards three thouſand Leagues further from thence to *Manila* the Metropolitan and Court City of the Iſlands of *Philippinas*.

CHAP.

CHAP. V.

Of the Indian *Fleet that departed from* Cales, Anno Dom. 1625. *And of some remarkable passages in that Voiage.*

UPon the first of *July* in the afternoon, *Don Carlos de Ybarra* Admiral of the Galeons that then lay in the Bay of *Cales* gave Order that a warning Peece should be shot off to warn all Passengers, Souldiers, and Mariners to betake themselves the next morning to their Ships. O what was it to see some of our Apostolical company who had enjoyed much liberty for a month in *Cales*, who had began to entangle their hearts with some young Nuns love, now hang down their heads, and Act with sad and demure looks loath to depart, and cry out, *Bonum est nos hic esse*, It is good for us to be here; and amongst them one Frier *John de Pacheco* made the warning Peece to be a warning to him to hide himself (who could no more be found amongst his fellow Missioners) thinking it a part of hard cruelty to forsake a young Franciscan Nun to whom he had engaged and wholly devoted his heart. What was it to see others with weeping eyes piercing through the Iron grates the tender Virgins hearts, leaving and bequeathing unto them some pledges of their wanton love, and receiving from them some Cordials against Sea-sickness, Caps, Shirts and Handkerchiefs, to eye them or wear them when *Æolus* or *Neptune* should most oppose them? The second of *July* in the morning early notice was given unto us, that one Frier *Pablo de Londres*, an old crab-fac'd *English* Frier living in St. *Lucar* had got the Duke of *Medina* his Letter and sent it to the Governor of *Cales* charging him to seek for me and to stay me, signifying the King of *Spains* will and pleasure, that no *English* should pass to the *India's*, having a Country of their own to Convert; this did that old Frier to stop my passage, having before wrote unto me many Letters

to

to the same purpose, and got a Letter from that father *Master* that was in *England* before with the Count of *Gondomar*, *alias* Frier *Diego de la Fluente*, then Provincial of *Castilia*, and sent unto me, wherein that Superior offered me many kind offers of preferment, if I would desist from my Journey, and return to him to *Castilia*: but none of these Letters could prevail with me; nor the Governors searching stop me; for immediately I was conveyed alone to our Ship, and there closely hid a in Barrel that was emptied of Bisket to that purpose; so that when the Governor came a Ship-board to enquire for an *English* man, Frier *Calvo* having the father of liers in my stead about him, resolutely denied me, who could not be found, because not sought for in a Barrels belly. This found our Apostles sport and talk that first day. Then went out the Ships one by one crying, *A dios*, *A dios*, and the Town replying *Buen viaei*, *Buen viaei*; when all were out and no hopes of enjoying more *Cales* pleasures and liberty, then began my young Friers to wish themselves again a Land, some began presently to feed the Fishes with their Nuns sweet dainties; others to wonder at the number of stately Ships, which with eight Galeons that went to convey us beyond the Islands of *Canaria* were forty one in all; some for one Port of the *India's*, and some for another. To *Puerto Rico* went that year two Ships; to *Santo Domingo* three, to *Jamaica* two, to *Margarita* one, to the *Havana* two, to *Cartagena* three, to *Campeche* two, to *Honduras* and *Truxillo* two, and to St. *John de Ulhua*, or *Vera Crux* sixteen; all Laden with Wines, Figs, Raisins, Olives, Oyle, Cloth, Carsies, Linnen, Iron, and Quick-silver for the Mines, to fetch out the pure Silver of *Sacatecas* from the earthen dross from whence it is digged. The persons of most note that went that year was first the Marquess *de Seralvo* with his Lady, who went for Viceroy of *Mexico*, in stead of the *Cont de Gelves* then retired to a Cloister for fear of the common people, who the year before had mutined against him; this Marquess went in the Ship called St. *Andrew*, and with him in the same Ship went *Don Martin de Carrillo* a Priest, and Inquisitor of the Inquisition of *Valladolid*; who was sent for

Visiter

Visiter General to *Mexico*, to examine the strife between the *Conde de Gelves* and the Arch-bishop, and the mutiny that for their sakes had happened; with full Commission and Authority to Imprison, Banish, Hang and Execute all Delinquents. In the Ship called *Santa Gertrudis* went *Don Jon Nino de Toledo*, who was sent to be President of *Manilla* in *Philippinas*, and in the same Ship with him went the whole Mission of thirty Jesuites sent to *Philippinas*; who had already got the favour of the President, and politickly sought to be Passengers in the same Ship, that so they might the more ingratiate themselves to him; for this cunning Generation studies purposely how to insinuate themselves with Kings, Princes, Great men, Rulers and Commanders. In the Ship called St. *Antony* went my Dominican Mission of twenty seven Friers. In the Ship called *Nostra Sennora de Regla* went twenty four Mercenarian Friers bound for *Mexico*; part of those that afterwards drew their Knives to slash and cut the *Criolio*'s of their Profession. Thus with the Convoy of eight Galeons for fear of *Turks* and *Hollanders* (whom the *Spanish Dons* shake and tremble at) set forward our Fleet with a pleasent and prosperous gale, with a quiet and milken Sea, until we came to the Golfe, called *Golfo de Yeguas*, or of *kicking Mares*, whose waves and swelling surges did so kick our Ships, that we thought they would have kicked our St. *Anthonies* gilded Image out of our Ship, and bereaved my *Antonio Melendez* of his gilt and painted Idol, (to whom he dayly bowed and prayed against the mercilefs Element) and that all our Ships Galleries would have been torn from us with the spurnings and blows of that outragious Golfe. But at last having overcome the danger of this Golfe, the eight Galeons took their leave of us, and left our Merchant Ships now to shift for themselves. The departure of these Galeons was most solemnly performed on each side, saluting each other with their Ordinance, visiting each other with their Cock-boats, the Admiral of the Fleet Feasting with a stately Dinner in his Ship, the Admiral of the Galeons; and the like performing most of the other Ships to the several Colonels and Captains and other their Allied Friends that

were of the Royal Fleet. Here it was worth noting to hear the sighs of many of our *Indian* Apostles, wishing they might return again in any of those Galeons to *Spain*; their Zeal was now cold, and some endeavoured many ways for *Calvo* his Licence to return (which could not be granted) others imployed themselves most of that day in writing Letters to their friends, and Sisters in *Cales*. Thus Dinner being ended, and the two Admirals solemnly taking their leaves, the warning piece being shot off for the Galeons to joyne together, and turn their course to *Spain*, we bad mutual adieu, crying one to another *Buen Viaie*, *Buen passage*, we kept our course towards *America*, sailing before the wind constantly till we came to *America*; A thing worth noting in that Voyage from *Spain* to the *Indies*; that after the Islands of *Canaria* are once left, there is one constant winde, continuing to *America* still the same without any opposition or contrariety of other windes; and this so prosperous and full on the sails, that did it blow constantly, and were it not interrupted with many calms, doubtless the Voyage might be ended in a month or less. But such were the calms that many times we had, that we got not to the sight of any land till the twentieth day of *August*: so that near six weeks we sailed as on a River of fresh water, much delighting and sporting our selves in Fishing, many sorts of Fishes, but especially one, which by the *Spaniards* is called *Dorado*, the golden Fish, for the skin and scales of it that glitter like Gold; of this sort we found such abundance, that no sooner was the hook with any small bait cast into the Sea, then presently the *Dorado*, was caught, so that we took them many times for pleasure, and cast them again into the Sea, being a Fish fitter to be eaten fresh then salted. Many were the Feasts and sports used in the Ships, till we discovered the first Land, or Island called *Disseada*. The last day of *July* (being according to the Jesuites Order, and *Romes* appointment, the day of *Ignatius* their Patron and founder of their Religion) the gallant Ship called S. *Gertrudis* (wherein went thirty Jesuites) for theirs and their Saints sake made to all the rest of the Fleet a most gallant shew, she being trimmed round about with white Linnen, her flags and

top

top gallants representing some the Jesuites Arms, others the Picture of *Ignatius* himself, and this from the evening before, shooting off that night at least fifty shot of Ordnance, besides four or five hundred Squibs (the weather being very calme) and all her Masts and Tacklings hung with Paper Lanthorns having burning lights within them; the Waits ceased not from sounding, nor the *Spaniards* from singing all night. The days solemn sport was likewise great the Jesuites increasing the *Spaniards* joy with an open Procession in the Ship; singing their superstitious Hymns and Anthems to their supposed Saint; and all this seconded with roaring Ordnance, no Powder being spared for the compleating that days joy and triumph. The fourth of *August* following, being the day which *Rome* doth dedicate to *Dominick*, the first founder of the Dominicans or Preachers Order, the Ship wherein I was, named St. *Anthony*, strived to exceed S. *Gertrudis*, by the assistance of the twenty seven Dominicans that were in her. All was performed both by night and day; as formerly in S. *Gertrudis*, both with Powder, Squibs, Lights, Waits and Musick. And further did the Dominicans joy and triumph exceed the Jesuites, in that they invited all the Jesuites, with *Don John Nino de Toledo* the President of *Manila*, with the Captain of the Ship of S. *Gertrudis* to a stately Dinner both of Fish and Flesh; which Dinner being ended, for the afternoons sport they had prepared a Comedy out of famous *Lope de Vega*, to be Acted by some Souldiers, Passengers and some of the younger sort of Friers; which I confess was as stately Acted and set forth both in shows and good Apparel, in that narrow compass of our Ship, as might have been upon the best Stage in the Court of *Madrid*. The Comedy being ended, and a Banquet of sweet meats prepared for the closing up of that days mirth, both ours, and S. *Gertrudis* Cock-boat carried back our invited friends, bidding each other adieu with our Waits and chiefest Ordnance. Thus went we on our Sea Voiage without any storm, with pleasant gales, many calms, dayly sports and pastimes, till we discovered the first Land called *Desseada* upon the twentieth day of *August*.

CHAP. VI.

Of our discovery of some Islands, and what troubl befel us in one of them.

THe Admiral of our Fleet wondring much at our slow sailing, who from the second of *July* to the 19 of *August* had seen nor discovered any Land, save only the Islands of *Canaria*; the same day in the morning called to Council all the Pilots of the Ships, to know their opinions concerning our present being, and the nearness of Land. The Ships therefore drew near unto the Admiral one by one, that every Pilot might deliver his opinion. Here was cause of laughter enough for the Passengers to hear the wise Pilots skil; One saying, we were three hundred Miles, another two hundred, another one hundred, another fifty, another more, another less, all erring much from the truth (as afterward appeared) save only one old Pilot of the smallest Vessel of all, who affirmed resolutely, that with that small gale wherewith we then sailed, we should come to *Guadalupe* the next morning. All the rest laughed at him, but he might well have laughed at them, for the next morning by Sun-rising we plainly discovered an Island called *Desseada* by the *Spaniards*, or the desired Land, for that at the first discovery of the *India's* it was the first Land the *Spaniards* found, being then as desirous to find some Land after many days sailing as we were. After this Island presently we discovered another called *Marigalante*, then another called *Dominica*, and lastly, another named *Guadalupe*, which was that we aimed at to refresh our selves in, to wash our foul clothes, and to take in fresh water, whereof we stood in great need. By two or three of the Clock in the afternoon we came to a safe Rode lying before the Island, where we cast our Anchors, no ways fearful of the naked Barbarians of that and the other Islands, who with great joy do yearly expect the *Spanish* Fleets coming, and by the

Moons

Moons do reckon the Months, and thereby make their guess at their coming, and prepare some their Sugar Canes, others the Plantin, others the Tortois, some one Provision, some another to barter with the *Spaniards* for their small Haberdash, or Iron, Knives, or such things which may help them in their Wars, which commonly they make against some other Islands. Before our Anchors were cast, out came the *Indians* to meet us in their Canoa's round like Troughs, some whereof had been Painted by our *English*, some by the *Hollanders*, some by the *French*, as might appear by their several Arms, it being a common Rode and Harbour to all Nations that sail to *America*.

Before we resolved to go to shore, we tasted of those *Indian* fruits, the Plantine above all pleasing our taste and Palate. We could not but much wonder at that sight never yet seen by us of people naked, with their hair hanging down to the middle of their backes, with their Faces cut out in several fashions, or flowers, with thin plates hanging at their Noses, like Hog-rings, and fauning upon us like Children; some speaking in their unknown Tongue, others using signs for such things as we imagined they desired. Their sign for some of our *Spanish* Wine was easily perceived, and their request most willingly granted to by our men, who with one reasonable Cup of *Spanish* Sack presently tumbled up their heels, and left them like Swine tumbling on the Deck of our Ship. After a while that our people had sported with these Rude and Savage *Indians*, our two Cock-boates were ready to carry to shore such as either had Clothes to Wash, or a desire to Bathe themselves in a River of Fresh Water which is within the Island, or a mind to set their feet again upon unmoveable Land, after so many days of uncertain footing a floating and reeling Ship. But that day being far spent, our Friers resolved to stay in the Ship, and the next whole day to visite the Island; many of the Mariners and Passengers of all the Ships went that evening to shore, some returning that night, and some without fear continuing with the *Indians* all night on shore. The next morning my self and most of our Friers went and having hired some *Spaniards* to wash our Clothes, we

wandred sometimes all together, sometimes two and two and sometimes one alone about the Island, meeting with many *Indians*, who did us no hurt, but rather like Children fauned upon us, offering us of their fruits, and begging of us whatsoever toies of pins, points or gloves they espied about us. We ventured to go to some of their houses which stood by a pleasant River, and were by them kindly entertained, eating of their Fish, and wild Deers Flesh. About noon we chanced to meet with some of the Jesuites of *Santa Gertrudis* Ship in the midst of the Mountain, who were very earnest in talk with a *Mulatto* all naked like the rest of the *Indians*. This *Mulatto* was a Christian, born in *Sevil* in *Spain*, and had been slave there formerly to a rich Merchant his name was *Lewis*, and spoke the *Spanish* Language very perfectly. Some twelve years before, he had run away from his Master by reason of hard and slavish usage, and having got to *Cales*, offering his service to a Gentleman then bound for *America*, the Gentleman fearing not that his true Master should ever have more notice of him from a new World, took him a Ship board with him as his slave. The *Mulatto* remembring the many stripes which he had suffered from his first cruel Master, and fearing that from *America* he might by some intelligence or other be sent back again to *Spain*, and also jealous of his second Master (whose blows he had begun to suffer in the Ship) that he would prove as cruel as his first; when the Ships arrived at *Guadalupe*, resolved rather to die amongst the *Indians* (which he knew might be his hardest fortune) then ever more to live in slavery under *Spaniards*. So casting his life upon good or bad fortune, he hid himself among the Trees in the Mountain till the Ships were departed, who after being found by the *Indians*, and giving them some toies which he had got by stealth from his Master, he was entertained by them, they liking him, and he them. Thus continued this poor Christian slave among those Barbarians from year to year; who had care to hide himself at the coming of the *Spanish* Fleet yearly. In twelve years that he had thus continued amongst them, he had learned their Language, was Married to an *Indian*, by whom he had three Children living. The Jesuites

by

by chance having met with him, and perceiving more by the Wooll upon his head, that he was a *Mulatto*, then by his black and tauny skin (for those *Indians* Paint themselves all over with red colour) they presently imagined the truth that he could not come thither but with some *Spaniard*: so entring into discourse with him, and finding him to speake *Spanish*, they got the whole truth of him. Then we joyning with the Jesuites, began to perswade the poor Christian to forsake that Heathenish life, wherein his soul could never be saved, promising him if he would go along with us, he should be free from slavery for ever. Poor Soul, though he had lived twelve years without hearing a word of the true God, Worshipping Stocks and Stones with the other Heathens; yet when he heard again of Christ, of eternal Damnation in hells Torments, and of everlasting Salvation in Heavens Joys, he began to weep, assuring us that he would go with us, were it not for his Wife and Children, whom he tenderly loved, and could not forsake them. To this we replyed, that he might be a means of saving likewise their Souls, if he would bring them with him; and further that we would assure him that care should be taken that neither he, his Wife, nor Children should ever want means competent for the maintenance of their lives. The *Mulatto* hearkned well to all this, though a suddain fear surprized him, because certain *Indians* passed by, and noted his long conference with us. The poor and timorous *Mulatto* then told us, that he was in danger, for having been known by us, and that he feared the *Indians* would kill him, and suspect that we would steal him away; which if they did, and it were noised about the Island, we should soon see their love changed into cruel rage and Mutiny. We perswadeded him not to fear any thing they could do to us; who had Souldiers, Guns and Ordnance to secure ours and his life also, wishing him to resolve to bring his Wife and Children but to the Seaside, where our men were drying their Clothes, and would defend him, and a Boat should be ready to convey him with his Wife and Children a Ship-board. The *Mulatto* promised to do as

we had Counselled him, and that he would entice his Wife and Children to the Sea side to barter with us their Wares for ours, desiring some of the Jesuites (whom he said he should know by their black Coates) to be there ready for him with a Cock-boat. *Lewis* departed, as to us he seemed, resolute in what he had agreed; Our joy likewise was great with the hope of bringing to the light of Christianity five souls out of the darkness of Heathenish Idolatry. The Jesuites who had begun with this *Mulatto* were desirous that the happy end and conclusion might be their glory. So taking their leaves of us, they hastened to the Sea to inform the Admiral of what they had done, and to provide that the Cock-boat of their Ship might be in readiness to receive *Lewis*, and his Family. We likewise returned to the shore to see if our Shirts and Clothes were dry. Most of us (among whom my self was one) finding our Linnen ready and our Boat on shore went aboard to our Ship, leaving two or three of our company with many of other Ships on shore, especially the Jesuites waiting for their prey. When we came to our Ship, most of the Friers with what love they had found in the Barbarians, were inflamed with a new Zeal of staying in that Island, and Converting those Heathens to Christianity, apprehending it an easie business (they being a loving people) and no ways dangerous to us, by reason of the Fleet that yearly passeth that way, and might enquire after our usage. But by some it was objected, that it was a rash and foolish Zeal with great hazard of their lives, and many inconveniences were objected against so blind and simple an attempt. But those that were most Zealous slighted all reasons, saying that the worst that could happen to them could be but to be Butchered, sacrificed and eaten up; and that for such a purpose they had come out of *Spain* to be Crowned with the Crown of Martyrdom for Confessing and Preaching Jesus Christ. While we were hot in this solemn consultation, behold an uprore on the shore; our people running to and fro to save their lives, leaving their Clothes, and hasting to the Cock-boats, filling them so fast

and

and ſo full, that ſome ſunk with all the people in them; above all, moſt pitiful and lamentable were the cries of ſome of our women, many caſting themſelves into the Sea chooſing rather to venture to be taken up by ſome Boat, or at worſt to be Drowned, then to be taken and to be cruelly Butchered by the *Indians*. We wondering at this ſuddain alteration, not knowing the cauſe of it, at laſt perceived the Arrows to come out thick from the Wood from behind the Trees, and thereby gueſſed at the truth that the Barbarians were Mutined. The uprore laſted not half an hour, for preſently our Admiral ſhot off two or three Peeces of Ordnance and ſent a Company of Souldiers to ſhore to Guard it and our people with their Muskets; which was well and ſuddainly performed, and all the *Indians* ſoon diſperſed. Three of our Friers who had remained on the Land, our Cock-boat brought them to us with more of our Paſſengers, among whom one Frier *John De la Cueva*, was dangerouſly ſhot and wounded in one of his Shoulders; this Frier had been earneſt with me to ſtay on ſhore with him, which I refuſed, and ſo eſcaped that cruel and fiery onſet of the *Indians*. Beſides thoſe that were Drowned and taken up at ſhore (which were fifteen perſons) two Jeſuites were found dead upon the Sand, three more dangerouſly wounded, three Paſſengers likewiſe ſlain, ten wounded, beſides three more of the Fleet which could never be found a live or dead, and were thought to have been found in the Wood by the *Indians*, and to have been Murthered by them. Our *Mulatto Lewis* came not according to his word; but in his ſtead a ſuddain Army of treacherous *Indians*, which gave us motive enough to think, that either *Lewis* himſelf had diſcovered the Jeſuites Plot to take him away with his Wife and Children; or that the *Indians* ſuſpecting it by his talk with us, had made him confeſs it. And certainly this was the ground of their Mutiny; for whereas *Lewis* before had ſaid, that he would know the Jeſuites by their black Coats, it ſeems he had well deſcribed them above all the reſt unto the *Indians*, for (as it was after well obſerved) moſt of their

Arrows

Arrows were directed to the black Marks, and so five of them in little above a quarter of an hour slain and wounded. All that night our Souldiers Guarded the Coast, often shooting off their Muskets to affright the *Indians*, who appeared no more unto us. All that night we slept little for we watched our Ship; lest the *Indians* in their Canoas should set upon us and take us asleep. Some lamented the dead and drowned, others pitied our wounded Friar *John de la Cueva*, who all that night lay in great torment and misery, others laughed and jeared at those Zealous Friers, who would have stayed in that Island to Convert the Barbarians, saying they had their full desire of Martyrdom, for had they been but that night with the *Indians*, doubtless they had been shred for their Suppers. But now we perceived their Zeal was coole, and they desired no more to stay with such a Barbarous kind of people; but rather wished the Admiral would shoot off the warning Peece for us all to take up our Anchors, and depart from so dangerous a place. In the morning all the Ships made hast to take in such fresh water as was necessary for their Voiage yet to *America*, a strong Watch being kept along the Coast, and a Guard Guarding our men to the River; and all the morning while this was doing not one *Indian* could be found or seen, nor our three men that were missing, appeared. Thus at noon with a pleasant and prosperous Gale we Hoisted up our Sails, leaving the Islands and Harbour of *Guadalupe*.

CHAP. VII.

Of our further Sailing to St. John de Ulhua, aliàs, Vera Crux; *and of our Landing there.*

UPon the twenty second of *August*, we Sailed so pleasantly that we soon left the sight of the Islands; The *Indians* uprore had weaved for us a thred of long discourse;

discourse; It made some hate their calling to teach and Convert *Indians*. But *Calvo* he encouraged us, telling us many stories of the good and gentle nature of the *Indians* of *Philippinas*, to whom we were going, and that most of them were Christians already, who esteemed their Priests as Gods upon the Earth; and that those that were not as yet Converted to Christianity, were kept in awe by the power of the *Spaniards*. Our chief care the first two or three days was to look to our Plantins which we got from the *Indians*. This Fruit pleased us all exceedingly, judging it to be as good, or better then any Fruit in *Spain*. It is not gathered Ripe from the Tree; but being gathered Green, it is hung up some days, and so Ripens and grows Yellow and Mellow, and every bit as sweet as Honey. Our Sugar Canes were no less pleasing unto us, whilst chewing the pith, we refreshed and sweetned our mouths with the juice. We fed for the first week almost upon nothing but *Tortois*; which seemed likewise to us that had never before seen it, one of the Sea monsters, the shell being so hard as to bear any Cart Wheel, and in some above two yards broad; when first they were opened, we were amazed to see the number of Eggs that were in them, a thousand being the least that we judged to be in some of them. Our *Spaniards* made with them an excellent broth with all sorts of Spices. The meat seemed rather Flesh then Sea Fish, which being corned with Salt, and hung up two or three days in the Aire, tasted like Veal. Thus our Hens, our Sheep, our powdred Beef, and Gammons of Bacon, which we brought from *Spain*, were some days slighted, while with greedy Stomacks we fell hard to our Sea Veal.

After four days Sail, our Frier *John de la Cueva*, who had been shot by the *Indians*, died; all his body being swelled, which gave us just occasion to think, that the Arrow which was shot into his shoulder was Poisoned. His Burial was as solemnly performed as could be at Sea. His Grave being the whole Ocean, he had weighty stones hung to his feet, two more to his shoulders, and one to his breast; and then the superstitious *Romish Dirige* and *Requiem* being sung for his Soul,

Soul, his Corpse being held out to Sea on the Ship side, with Ropes ready to let him fall, all the Ship crying out three times, *buen Viaei* (that is a good Voiage) to his Soul chiefly, and also to his Corpse ready to Travel to the deep to feed the Whales: at the first cry all the Ordnance were shot off, the Ropes on a suddain loosed, and *John de la Cueva* with the weight of heavy Stones plunged deep into the Sea, whom no mortal eyes ever more beheld. The like we saw performed in the Ship of *Santa Gertrudis*, to another Jesuite, one of the three who had been dangerously wounded by the *Indians* of *Guadalupe*; who likewise died like our Frier, his body being swelled as with Poyson. Now our Sailing was more comfortable then before; for we passed in sight of the Land *Puerto Rico*, and then of the great Island of S. *Domingo*; and here our company began to be lessened, some departing to *Puerto Rico*, and S. *Domingo*, others to *Cartagena*, and *Havana*, and *Honduras*, *Jamaica*, and *Jucatan*. We remained now alone the Fleet for *Mexico*; and so Sailed till we came to what the *Spaniards* call *la Sonda*, or the Sound of *Mexico*; for here we often sounded the Sea; which was so calme, that a whole week we were stayed for want of wind, scarce stirring from the place where first we were caught by the calme. Here likewise we had great sport in Fishing, filling again our bellies with *Dorados*, and saving that Provision which we had brought from *Spain*. But the heat was so extraordinary, that the day was no pleasure unto us; for the repercussion of the Suns heat upon the still Water and Pitch of our Ships, kindled a scorching fire, which all the day distempered our bodies with a constant running sweat, forcing us to cast off most of our Clothes. The evenings and nights were somewhat more comfortable, yet the heat which the Sun had left in the Pitched Ribs and Planks of the Ship was such, that under Deck and in our Cabins we were not able to sleep, but in our shirts were forced to walk, or sit, or lie upon the Deck. The Mariners fell to washing themselves and to swiming, till the infortunate death of one in the Ship called St. *Francisco*, made them suddainly leave off that sport. The nearer we came to the main Land, the Sea abounds with

with a monſtrous Fiſh called by the *Spaniards*, *Tiburon*. Some miſtake this Fiſh for the *Caiman*, or *Crocodile*, holding them both for one; and thinking that it is only the *Caiman* or *Crocodile* (by abuſe called *Tiburon*) which devoures mans fleſh, a whole joint at a bit in the water. But the miſtake is groſs, for the *Caiman* is plated all over with ſhells, whereas the *Tiburon* hath no ſhells, but only like other other great Sea Fiſhes, hath a thick skin. The *Caiman* though the *Indians* eat of it, yet the *Spaniards* hate it; who eat of the *Tiburon*; and in our Ship catching one with a tridental Iron Fork, and haling him with a Cable Rope to the Ship ſide, and then binding him with it, (being as much as a doſen or fifteen men could do to hoiſe him up into the Ship) we found him to be a moſt monſtrous creature, twelve Ells long at leaſt, which we Salted, and found likewiſe to eat like Fleſh, as hath been ſaid of the *Tortois*. This kind is as ravenous after mans fleſh as the *Crocodile*, and many of them were to be ſeen in this Sound of *Mexico*.

The *Spaniards* Bathing themſelves dayly by the Ships ſide, (where there is no ſuch danger of the *Tiburon*; who uſeth not to come too near the Ships) one Mariner of the Ship called St. *Franciſco* being more venturous then the reſt, and offering to Swim from his Ship, to ſee ſome friends in another not far off, chanced to be a moſt unfortunate prey to one of them, who before any Boat could be ſet out to help him, was thrice ſeen to be pulled under water by the Monſter, who had devoured a leg, an arm, and part of his ſhoulder; the reſt of the body was after found and taken up, and carried to St. *Franciſco*, and there buried in the form and manner as hath been ſaid of our Frier *John de la Cueva*. *They that go down to the ſea in ſhips, theſe ſee the works of the Lord, and his wonders in the deep, Pſalm* 107. 23, 24. Here they ſhall ſee not only Whales, but other Fiſhes like Monſters maſtering ſtrong and valiant men, with ſeveral ſets of ſharp, ſtrong and mighty teeth, devouring at one bit whole lims with fleſh and bones together. This miſchance ſadded all our Fleet for three days till it pleaſed God to refreſh our burning heat with a coole and proſperous wind, driving us out of that calm Sound, which

which (if we had continued in it with that excessive heat) might have proved most unsound and unhealthy to our bodies, Three days after we had Sailed, being *Munday* in the morning about seven of the Clock, one of our Friers saying Mass, and all the people in the Ship kneeling to hear it, and to adore their bread God, one Mariner with a loud and sodain voice cryeth out *Tierra*, *Tierra*, *Tierra*, Land, Land, Land, which rejoiced the hearts of all that were in the Ship, as it seemed, more then their Mass, for leaving that, and their God upon the Altar with the Priest to eat him alone, they arose from their knees, to behold the Continent of *America*. Great was the joy of all the Ships that day; and great was the slaughter which our old *Calvo* made among his Fowles, (which he had spared formerly) to Feast that day his Friers. About ten of the Clock the whole face of the Land was visibly apparent, and we with full Sail running to embrace it. But our wise Admiral knowing the danger of the Coast, and especially the dangerous entring into the Haven, by reason of the many Rocks that lie about it, and are known only by Marks and Flags set out to give all Ships warning of them, perceiving that with the wind wherewith we Sailed then, we should not come till towards evening to the Port: and lastly, fearing lest some North wind (which is dangerous upon that Coast, and ordinary in the month of *September*) should in the night arise, and endanger all our Ships upon the Rocks; he therefore called to Council all the Pilots, to know whether it were best to keep on our Sailing with full Sail that day, with hopes to get that day in good time into the Haven, or else with the middle Sail only to draw near, that the next morning with more security we might with the help of Boats from Land be guided in. The result of the Council was not to venture that day too near unto the Port, for fear of being benighted, but to pull down all but the middle Sail. The wind began to calme, and our Ships to move slowly towards Land, and so we continued till night. A double Watch was kept that night in our Ship, and the Pilot was more Watchful himself and more Careful then at other times; But our Friers betook themselves to their rest; which continued not long; for before

midnight

midnight the wind turned to the North, which caused a sud-dain and general cry and uprore in ours, and all the other Ships. Our Mariners came to the Friers, using almost the same words of *Jonah* 1. 6. *What meanest thou, O sleeper? Arise, call upon thy God, if so be that God will think upon us, that we perish not.* They changed the name of God into the Blessed Virgin *Mary*, in whom they seem to confide in such occasions more then in God himself. Their fear was more for the apprehension of danger by that kind of wind, and of what might happen, then for what as yet the wind threatned, which was not strong nor boisterous; however hallowed Wax Candles were lighted by the Friers, knees bowed to *Mary*, Letanies and other Hymns and Prayers sung aloud unto her, till towards the dawning of the day; when behold the North wind ceased, our wonted gale began to blow again, it being Gods will and pleasure, and no effect of the howling Friers Prayers to *Mary*, who yet superstitiously to deceive the simple people, cryed out, *Milagro*, *Milagro*, *Milagro*, a Miracle, a Miracle, a Miracle. By eight of the Clock in the morning we came to the sight of the houses, and made signs for Boats to convey us into the Haven; which immediately with great joy came out, and guided us one by one between those Rocks, which make that Port as dangerous as any I have discovered in all my Travels both upon the North and South Sea. Our Waits plaied most pleasantly, our Ordnance saluted both Town and Fort over against it, our hearts and countenances reciprocally rejoiced; we cast our Anchors, which yet were not enough to secure our Ships in that most dangerous Haven, but further with Cable Ropes we secured them to iron rings, which for that purpose are fastned into the Wall of the Fort, for fear of the strong and boisterous Northern Winds. And thus welcoming one another to a new World, many Boats waiting for us, we presently went with joy to get footing in *America*.

CHAP.

CHAP. VIII.

Of our Landing at Vera Crux, *otherwise St.* John de Ulhua, *and of our entertainment there.*

UPon the twelfth day of *September*, we happily arrived in *America* in that famous Town called St. *John de Ulhua*, otherwise *Vera Crux*; famous for that it was the first beginning of the famous Conquest of that Valiant and ever renowned Conqueror *Hernando Cortez*. Here first was that Noble and Generous resolution, that never heard of Policy, to sink the Ships which had brought the first *Spaniards* to that Continent, greater then any of the other three parts of the World to the intent that they might think of nothing but such a Conquest as after followed, being destitute of the help of their Ships, and without hopes evermore to return to *Cuba*, *Yucatan*, or any of those parts from whence they had come. Here it was that the first five hundred *Spaniards* strengthned themselves against millions of enemies, and against the biggest fourth part of all the World. Here were the first Magistrates, Judges, Aldermen, Officers of Justice named. The proper name of the Town is St. *John de Ulhua*, otherwise called *Vera Crux* from the old Harbour and Haven of *Vera Crux*, six leagues from this, and so called, for that upon good *Friday* it was first discovered. But the old *Vera Crux* proving too dangerous an Harbour for Ships, by reason of the violence of the Northern winds; it was utterly forsaken by the *Spaniards*, who removed to St. *John de Ulhua*, where their Ships found the first safe Road by reason of a Rock, which is a strong defence against the winds. And because the memory of the work of that good *Friday* should never be forgotten, to St. *John de Ulhua* they have added the name also of *Vera Crux*, taken from that first Haven which was discovered upon good *Friday*, *Anno* 1519.

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As soon as we came to shore, we found very solemn preparations for entertainment; all the Town being resorted to the Sea-side, all the Priests and Canons of the Cathedral Church, all the Religious Orders of the several Convents (which are there Dominicans, Franciscans, Mercenarians, and Jesuites) being in a readiness with their Crosses born before them, to guide the new Viceroy of *Mexico*, in procession to the chief Cathedral Church. The Fryers and Jesuites were quicker in going to land, than the great *Don* the Marquess *de Serralvo* and his Lady. Some of them kissed the ground as holy in their opinion, for the Conversion of those *Indians* to Christianity, who before had worshipped Idols, and sacrificed to Devils; others kneeled upon their knees making short prayers, some to the Virgin *Mary*, others to such Saints as they best affected; and so betook themselves to the places and stations of those of their Profession. In the mean time, all the Cannons playing both from Ships and Castle, landed the Viceroy and his Lady, and all his Train, accompanied with *Don Martin de Carrillo* the Visiter-General for the strife between the Count of *Gelves* the last Viceroy, and the Archbishop of *Mexico*. The great *Don* and his Lady being placed under a Canopy of State, began the *Te Deum* to be sung, with much variety of musical Instruments, all marching in Procession to the Cathedral, wherewith many Lights of burning Lamps, Torches and Wax-candles, was to the view of all, set upon the High-Altar their God of Bread; to whom all knees were bowed, a Prayer of Thanksgiving sung, Holy water by a Priest sprinkled upon all the people, and lastly, a Mass, with three Priests, solemnly celebrated. This being ended, the Viceroy was attended on by the Chief High-Justice, named *Alcalde* Major, by the Officers of the Town, some Judges sent from *Mexico* to that purpose, and all the Souldiers of the Ships and Town, unto his Lodging: The Fryers likewise in Procession, with their Cross before them, were conducted to their several Cloisters. Fryer *Calvo* presented his Dominicans to the Prior of the Cloister of St. *Dominick*, who entertained us very lovingly with some Sweet-meats, and every one with a Cup of the *Indian* drink, called *Chocolette*; whereof

I ſhall ſpeak hereafter. This Refreſhment being ended, w proceeded to a better, which was a moſt ſtately Dinner bot of Fiſh and Fleſh; no Fowls were ſpared, many Capons Turkey-Cocks and Hens were prodigally laviſhed, to ſhew us the abundance and plenty of Proviſion of that Country The Prior of this Cloiſter was no Staid, Ancient, Grey-heade Man, ſuch as uſually are made Superiours to govern youn and wanton Fryers; but he was a Gallant and Amorou young Spark, who (as we were there informed) had obtaine from his Superiour the Provincial Government of that Con vent, with a Bribe of a thouſand Duckats. After Dinne he had ſome of us to his Chamber, where we obſerved hi lightneſs, and little ſavour of Religion or Mortification i him: We thought to have found in his Chamber ſome ſtatel Library, which might tell us of Learning and love of Study but we found not above a dozen old Books, ſtanding in corner, covered with duſt and cobwebs, as if they wer aſhamed that the Treaſure that lay hid in them, ſhould be ſ much forgotten and undervalued; and the Guitarra (th *Spaniſh* Lute) preferred and ſet above them. His Chambe was richly dreſſed and hung with many Pictures, and wit Hangings, ſome made with Cotton-Wooll, others with va rious coloured Feathers of *Mechoacan*, his Tables covere with Carpets of Silk; his Cupboards adorned with ſevera ſorts of *China* Cups and Diſhes, ſtored within with ſevera Dainties of Sweet-meats and Conſerves.

This ſight ſeemed to the zealous Fryers of our Miſſion mo vain, and unbeſeeming a poor and Mendicant-Fryer; to th others, whoſe end in coming from *Spain* to thoſe parts wa Liberty, and Looſneſs, and Covetouſneſs of Riches, this ſigh was pleaſing, and gave them great encouragement to ente further into that Country, where ſoon a Mendicant *Lazaru* might become a proud and wealthy *Dives*. The diſcourſ of the young and light-headed Prior, was nothing but vai boaſting of Himſelf, of his Birth, his parts, his favour wit the chief Superiour or Provincial, the love which the beſt La dies, the richeſt Merchants Wives of the Town bare unto him of his clear and excellent Voice, and great dexterity in Muſick

whereo

whereof he presently gave us a taste, tuning his Guittarra, and singing to us some Verses (as he said, of his own composing) some lovely *Amaryllis*, adding scandal to scandal, loosness to liberty; which it grieved some of us to see in a Superiour, who should have taught with words, and in his Life and Conversation, examples of Repentance and Mortification. No sooner were our Senses of Hearing delighted well with Musick, our Sight with the objects of Cotten-Wool, Silk and Feather-works, but presently our Prior caused to be brought forth of all his store of Dainties, such variety as might likewise relish well and delight our Sense of Tasting. Thus as we were truly transported from *Europe* to *America*, so the World seemed truly to be altered, our Senses changed from what they were the night and day before, when we heard the hideous noise of the Mariners, hoising up Sails; when we saw the Deep, and Monsters of it; when we tasted the stinking water; when we smelt the Tar and Pitch: But here we heard a quivering and trembling Voice, and Instrument well tuned, we beheld Wealth and Riches, we tasted what was sweet, and in the Sweet-meats smelt the Musk and Civit, wherewith that Epicurean Prior had seasoned his Conserves. Here we broke up our Discourse and Pastimes, desirous to walk abroad and take a view of the Town, having no more time than that and the next day to stay in it. We compassed round that afternoon; and found the situation of it to be sandy, except on the South-west side, where it is Moorish round, and full of standing Bogs; which with the great heats that are there, cause it to be a very unhealthy place: The number of Inhabitants may be three thousand, and amongst them some very rich Merchants, some worth two hundred, some three hundred, and some four hundred thousand Ducats. Of the Buildings little we observed, for they are all, both Houses, Churches and Cloisters, built with Boards and Timber, the Walls of the richest mans House being made but of Boards, which with the impetuous Winds from the North, hath been the cause that many times the Town hath been for the most part of it burnt down to the Ground. The great Trading from *Mexico*, and by *Mexico*

from the *East-India's*, from *Spain*, from *Cuba*, *S^to Domingo*, *Jucatan*, *Poetobello*, and by *Poetobello* from *Peru*, from *Cartagena*, and all the Islands lying upon the North Sea, and by the River *Alvarado* going up to *Zapotecas*, St. *Ildefonso*, and towards *Guaxaca*, and by the River *Grijaval*, running up to *Tabasco*, *Los Zeques* and *Chiapa de Indios*, maketh this little Town very rich, and to abound with all the Commodities of the Continent Land, and of all the *East* and *West-India's* Treasures. The unhealthiness of the place is the reason of the paucity of Inhabitants, and the paucity of them, together with the rich Trading and Commerce, the Reasons that the Merchants therein are extraordinary rich; who yet might have been far richer, had not the Town been so often fired, and they in the fire had great losses. All the strength of this Town is first the hard and dangerous entrance into the Haven; and secondly, a Rock which lieth before the Town, less than a Musket shot off; upon which is built a Castle, and in the Castle a slight Garison of Souldiers. In the Town there is neither Fort nor Castle, nor scarce any people of Warlike minds. The Rock and Castle are as a Wall, Defence and Inclosure to the Haven, which otherwise lieth wide open to the Ocean, and to the Northern Winds. No Ship dares cast Anchor within the Haven, but only under the Rock and Castle, and yet not sure enough so with Anchors, except with Cables also they be bound and fastned to Rings of Iron, for that purpose, to the side of the Rock; from whence sometimes it hath hapned, that Ships floating with the Stream too much on one side the Rock, have been driven off and cast upon the other Rocks, or out to the Ocean, the Cables of their Anchors, and those wherewith they have been fastned to the Castle, being broken with the force of the Winds. This hapned to one of our Ships the first night after we landed; who were happy that we were not then at Sea: For there arose such a storm and tempest from the North, that it quite broke the Cables of one Ship, and drove it out to the main Sea, and we thought it would have blown and droven us out of our beds after it; for the slight boarded Houses did so totter and shake, that we expected every hour

when

when they would fall upon our heads. We had that night enough of St. *John de Ulhua*, and little rest, though feasted as well at Supper as at Dinner by our vain boasting Prior, who before we went to bed, had caused all our feet to be washed, that now in easier beds than for above two months together the strait and narrow Cabins of the Ship had allowed us, our sleep might be more quiet, and more nourishing to our bodies; but the whistling Winds, and tottering Chambers, which made our Beds uneasie Cradles to us, caused us to flie from our rest at midnight, and with our bare (though washed) feet, to seek the dirty Yard for safer shelter. In the morning the Fryers of the Cloister, who were acquainted with those Winds and Storms, laughed at our fearfulness; assuring us, that they never slept better, than when their Beds were rocked with such like blasts. But that nights Affrightment made us weary already of our good and kind Entertainment: We desired to remove from the Sea-side; which our Superiour *Calvo* yielded to, not for our fears sake so much, as for his fear, lest with eating too much of the Fruits of that Country, and drinking after them too greedily of the Water, (which causeth dangerous Fluxes, and hasteneth death to those that newly come from *Spain* to those parts) we should fall sick, and die there, as hundreds did after our departure, for want of temperance in the use of those Fruits, which before they had never seen or eaten. Thirty Mules were ready for us, which had been brought a purpose from *Mexico*, and had waited for us in St. *John de Ulhua*, six days before ever the Fleet arrived. *Calvo* that day busied himself a ship-board, in sending to shore our Chests, and such provision as had been left of Wines, and Bisket, Gammons of Bacon, and salted Beef; whereof there was some store, besides a dozen Hens, and three Sheep; which was much wondered at, that so much should be left, after so long a Voyage. In the mean time we visited our Friends, and took our leaves of them in the forenoon; and after Dinner seats were prepared for us in the Cathedral Church to sit and see a Comedy acted, which had been on purpose studied and prepared by the Town, for the Entertainment

of the new Viceroy of *Mexico*. Thus two days onely we abode in St. *John de Ulhua*, and so departed.

CHAP. IX.

Of our Journey from St. John de Ulhua *to* Mexico: *and of the most remarkable Towns and Villages in the way.*

UPon the 14 day of *September* we left the Town and Port of St. *John de Ulhua*, entring into the Road to *Mexico*; which we found the first three or four leagues to be very sandy, as wide and open as is our Road from *London* to St. *Albans*. The first *Indians* we met with, was at the old *Vera Crux*, a Town seated by the Sea side, which the *Spaniards* that first conquered that Countrey, thought to have made their chief Harbour: But afterwards, by reason of the small shelter they found in it for their Ships against the North Winds, they left it, and removed to St. *John de Ulhua*. Here we began to discover the power of the Priests and Friers over the poor *Indians*, and their subjection and obedience unto them. The Prior of St. *John de Ulhua* had writ a Letter unto them the day before of our passing that way, charging them to meet us in the way, and to welcome us into those parts; which was by the poor *Indians* gallantly performed; for two miles before we came to the Town, there met us on Horse-back some twenty of the chief of the Town, presenting unto every one of us a Nosegay of Flowers; who rid before us a Bow-shot, till we met with more company on foot, to wit, the Trumpeters, the Waits; (who sounded pleasantly all the way before us) the Officers of the Church, such as here we call Church-wardens, though more in number, according to the many Sodalities or Confraternities of Saints whom they serve: These likewise presented to each of us a Nose-gay. Next met us the Singing-men and Boys, all the Queristers, who softly and leisurely walked

before

before us ſinging, *Te Deum laudamus*, till we came to the midſt of the Town, where were two great Elm-trees, the chief Market-place; there was ſet up one long Arbour with green Bows, and a Table ready furniſhed with Boxes of Conſerves, and other Sweet-meats, and Diet-bread, to prepare our ſtomachs for a Cup of Chocolatte; which while it was ſeaſoning with the hot-water and ſugar, the chief *Indians* and Officers of the Town made a Speech unto us, having firſt kneeled down and kiſſed our hands one by one: They welcomed us into their Country, calling us the Apoſtles of Jeſus Chriſt, thanked us, for that we had left our own Country, our Friends, our Fathers and Mothers, for to ſave their Souls: They told us, they honoured us as Gods upon Earth; and many ſuch Complements they uſed till our Chocolatte was brought. We refreſhed our ſelves for the ſpace of one hour, and gave hearty thanks to the *Indians* for their kind reſpects unto us; aſſuring them, that nothing was more dear unto us in this World than their Souls; which that we might ſave, we regarded not Sea nor Land-dangers, not the unhumane Cruelties of barbarous and ſavage *Indians* (who as yet had no knowledge of the true God) no, nor our own lives.

And thus we took our leaves, giving unto the chief of them ſome Beads, ſome Medals, ſome Croſſes of Braſs, ſome *Agnus Dei*, ſome Reliques brought from *Spain*, and to every one of the Town an Indulgence of forty years (which the Pope had granted unto us, to beſtow where, and upon whom, and as often as we would) wherewith we began to blind that ſimple people with ignorant, erroneous and popiſh Principles. As we went out of the Arbour to take our Mules, behold the Market-place was full of *Indian* men and women; who as they ſaw us ready to depart, kneeled upon the ground, as adoring us for a bleſſing; which as we rid along, we beſtowed upon them with lifted up hands on high, making over them the ſign of the Croſs. And this ſubmiſſion of the poor *Indians* unto the Prieſts in thoſe parts; this vain-glory in admitting ſuch ceremonious Entertainment and Publick Worſhip from them, did ſo puff up ſome of our young Friers

hearts, that already they thought themselves better than the best Bishops in *Spain*, who though proud enough, yet never travel there with such publick Acclamations as we did. The Waits and Trumpets sounded again before us, and the chief of the Town conducted us a mile forward, and so took their leaves. The first two days we lodged but in poor small *Indian* Towns, among w'iom we still found kind Entertainment, and good store of Provision, especially of Hens, Capons, Turkeys, and several sorts of Fruits. The third day at night we came to a great Town, consisting of near two thousand Inhabitants, some *Spaniards*, some *Indians*, called, *Xalappa de la Vera Crux*. This Town in the year, 1634. was made a new Bishops See (the Bishoprick of the City, called, *La Puebla de los Angeles*, being divided into two) and this being not above the third part of it, is thought to be worth Ten thousand Ducats a year. It stands in a very fertile Soil for *Indian* Wheat, called *Maiz*, and some *Spanish* Wheat. There are many Towns about it of *Indians*; but what makes it rich are the many Farms of Sugar, and some which they call *Estantia's*, rich Farms for breeding of Mules and Cattel; and likewise some Farms of *Cochinil*. In this Town there is but one great Church, and an inferiour Chappel, both belonging to a Cloister of Franciscan Friers, wherein we were lodged that night, and the next day, being the Lord's Day. Though the Revenues of this Cloister be great, yet it maintains no above half a dozen Friers, where twenty might be plentifully maintained; that so those few Lubbers might be more abundantly, and like Epicures, fed and nourished. The Superiour or Guardian of this Cloister, was no less vain than the Prior of St. *John de Ulhua*; and though he were not of our Profession, yet he welcomed us with stately Entertainment. Here, and wheresoever farther we travelled, we still found in the Priests and Friers loosness of life, and their ways and proceedings contrary to the ways of their profession, sworn to by a solemn Vow and Covenant. This Order especially of the Mendicant Franciscan Friers voweth (besides Chastity and Obedience) Poverty more strictly to be observed, than any other Order of the *Romish* Church; for their Clothing ough

to

to be course Sackcloth; their Girdles made of Hemp, should be no finer than strong Halters; their Shirts should be but Woollen, their Legs should know no stockins, their Feet no shoes, but at the most and best either wooden clogs or sandals of Hemp, their hands and fingers should not so much as touch any money, nor they have the use, or possession, or propriety of any, nor their journeys be made easie with the help of Horses to carry them, but painfully they ought to travel on foot; and the breach of any of these they acknowledge to be a deadly and mortal sin, with the guilt of a high Soul-damning, and Soul-cursing Excommunication. Yet for all these Bonds and Obligations, those wretched Imps live in those parts, as though they had never vowed unto the Lord, shewing in their lives, that they have vowed what they are not able to perform. It was to us a strange and scandalous sight, to see here in *Xalappa* a Frier of the Cloister riding with his Lackey-boy by his side, upon a goodly Gelding (having gone but to the Towns end, as we were informed, to hear a dying man's Confession) with his long Habit tucked up to his Girdle, making shew of a fine silk Orange-colour Stockin upon his legs, and a neat Cordovan shoe upon his foot, with a fine Holland pair of Drawers, with a Lace three inches broad at knee. This sight made us willing to pry further into this and the other Friers carriages, under whose broad sleeves we could perceive their Doublets quilted with silk, and at their wrists the Laces of their Holland shirts. In their talk we could discern no Mortification, but mere vanity and worldliness. After Supper, some of them began to talk of carding and dicing: They challenged us that were but new comers to those parts, to a Primera; which though most of ours refused, some for want of money, some for ignorance of that Game, yet at last, with much ado, they got two of our Friers to joyn with two of theirs; so the Cards were handsomely shuffled, the vies and revies were doubled, Loss made some hot and blind with passion; Gain made others eager and covetous: And thus was that Religious Cloister made all night a Gaming-house; and sworn Religious Poverty, turned into profane and worldly Covetousness. We that beheld some

part

part of the night the Game, found enough to obſerve; for the more the ſport increaſed, ſcandals to the ſport were added, both by drinking, and ſwearing that common Oath, *Voto a Chriſto*, *Voto a Dios*; and alſo by ſcoffing and jearing at the religious Vows of Poverty, which they had vowed; for one of the Franciſcans, though formerly he had touched money, and with his fingers had laid it to the ſtake on the Table; yet ſometimes to make the Company laugh, if he had chanced to win a double vie (and ſometimes the vies and revies went round of twenty Patacons) then would he take the end of one ſleeve of his Habit, and open wide the other broad ſleeve, and ſo with his ſleeve ſweep the money into his other ſleeve, ſaying, *I have vowed not to touch money, nor to keep any, I meaned then a natural Contact of it; but my ſleeve may touch it, and my ſleeve may keep it:* Shewing with ſcoffs and jeſts of his lips, what Religion was in his heart. My ears tingled with hearing ſuch Oaths, my tongue would have uttered ſome words of Reproof, but that I conſidered my ſelf a Gueſt and a Stranger in a ſtrange Houſe; and that if any thing I ſhould ſay, it would do no good: So ſilently I departed to my reſt, leaving the Gameſters, who continued till Sun-riſing; and in the morning I was informed, that the jeſting Frier, that rather roaring Boy, than Religious Franciſcan, fitter for *Sardanapalus*, or *Epicurus* his School, than to live in a Cloiſter, had loſt fourſcore and odd Patacons; his ſleeve it ſeems refuſing to keep for him what he had vowed never to poſſeſs. Here I began to find out by experience of theſe Franciſcans, that Liberty and Looſneſs of life it was, that brought yearly ſo many Friers and Jeſuites from *Spain* to thoſe parts, rather than zeal of preaching the Goſpel, and converting Souls to Chriſt; which indeed being an act of higheſt Charity, they make a ſpecial Badge of the truth of their Religion: But the looſneſs of their Lives ſheweth evidently, that the love of Money, Vain-glory, of Power and Authority over the poor *Indians*, is their end and aim, more than any love of God.

From *Xalappa* we went to a place, called by the *Spaniards La Rincona*, which is no Town nor Village, and therefore

not

not worth mentioning in ſuch a Road as now I am in; yet as famous in two things, it muſt not be omitted amongſt greater places. This place ſtands ſo far from any other Town, that Travellers can ſcarce make their journeys without either baiting there at noon, or lying there at night, or declining three or four miles out of the Road to ſome *Indian* Town. It is no more than one Houſe, which the *Spaniards* call *Venta*, or as our *Engliſh*, Inns, ſeated in the corner of a low Valley, which is the hotteſt place from St. *John de Ulhua* to *Mexico*: About it are the beſt Springs and Fountains in all the Road; and the Water, though warm with the heat of the Sun, yet as ſweet as any Milk. The Inn-keepers knowing well the *Spaniards* heat, that it ſeeks cool and refreſhing drink, have ſpecial care ſo to lay in Water in great earthen Veſſels, which they ſet upon a moiſt and wateriſh Sand, that it is ſo cold, that it maketh the teeth to chatter. This ſweetneſs, and this coolneſs together of that Water in ſo hot and ſcorching a Country, was to us a wonder, who could find no other Refreſhment from that extraordinary heat. Beſide, our Proviſions here of Beef, Mutton, Kid, Hens, Turkeys, Rabbets, Fowls, and eſpecially Quails, was ſo plentiful and cheap, that we were aſtoniſhed at it. The Valley and Country about it is very rich and fertile, full of *Spaniſh* Farms of Suger and Cochinil, *Spaniſh* and *Indian* Wheat. But what maketh me more eſpecially remember this *Venta*, or Inn, is, for that though Art and Experience of man have found a way to provide for Travellers in ſo hot a place, cool and refreſhing Water, and God have given it the ſweetneſs of Milk, and to the place ſuch abundance of Proviſion; yet all this in the day only is comfortable and pleaſant; but in the night the *Spaniards* call it *Cumſites en infierno*, that is to ſay, Cumſits in Hell; for not only the heat is ſo extraordinary, that it is impoſſible to be feeding without wiping away the continual ſweat of the face, whoſe drops from the brows, are always ready to blind our eyes, and to fill with ſauce our diſhes; but the ſwarms of Gnats are ſuch, that waking and ſleeping no device of man is able to keep them off. True it is, moſt of us had our Pavilions which we carried with us, to hang about

and

and over our beds, but these could not defend us from that piercing and stinging Vermine, which like *Egypts* Plague of Frogs, would be sure to be in every place, and through out Curtains to come upon our very beds. Yet in the day they are not; but just at Sun-setting they begin to swarm about, and at Sun-rising away they go. After a most tedious and troublesome night, when we found the rising of the Sun had dispersed and banished them away, we thought it best for us to flee away from that place with them; and so from thence early we departed to a Town as pleasant and fertil, and abounding with Provision as this *Rinconada*, and free from such busie Guests, and individual Mates and Companions, as the night before had intruded themselves upon us.

The next night we got to a Town called *Segura*, inhabited both by *Indians* and *Spaniards*, consisting of about a thousand Inhabitants: Here again, without any charges, we were stately entertained by Franciscan Friers, as light and vain-glorious as those of *Xalappa*. This Town had its first beginning and foundation from *Hernando Cortez*, and is called *Segura de la Frontera*, being built up by him for a Frontier Town, to secure the *Spaniards* that came from St. *John de Ulhua* to *Mexico*, against the *Culhuacans* and people of *Tepeacac*, who were allied to the *Mexicans*, and so much annoyed the *Spaniards*. But what most incensed *Cortez* was, that after his first repulse from *Mexico*, the *Indians* insulting over him and the rest of his Company, whom they heard had been dangerously wounded, and were retired to *Tlaxcallan* to recover and strengthen themselves; the two Towns, *Culhua* and *Tepeacac*, then in League with the *Mexicans* against *Cortez* and the Town of *Tlaxcallan*, lying in wait for the *Spaniards*, took twelve of them, and sacrificed them alive to their Idols, and eat their flesh. Whereupon *Cortez* desired *Maxixca* a chief Captain of *Tlaxcallan*, and divers other Gentlemen of that Town, to go with him, and to help him to be avenged of the people of *Tepeacac*, for the cruelty used to twelve of his *Spaniards*; and for the daily and great hurt they also did to the Inhabitants of *Tlaxcallan*, with the help of their allied Friends the *Culhuacans* and *Mexicans*. *Maxix-*

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ca and the chief of *Tlaxcallan* forthwith entred into counsel with the States and Communalty of the Town, and there determined with general consent, to give unto him forty thousand fighting men, besides many *Tamemez*, who are foot Carriers, to bear the Baggage, Victual, and other things. With this number of *Tlaxcalteca's*, his own men and horses, *Cortez* went to *Tepeacac*, requiring them, in satisfaction of the death of the twelve Christians, that they should now yield themselves to the obedience of the Emperor and King of *Spain* his Master; and hereafter never more to receive any *Mexican* into their Town or Houses, neither yet any of the Province of *Culhua*. The *Tepeacacs* answered, that they had slain the *Spaniards* for just and good cause; which was, that being time of War, they presumed to pass through their Country by force without their will and license. And also, that the *Mexicans* and *Culhuacans* were their Friends and Lords, whom always they would friendly entertain within their Town and Houses, refusing utterly their offer and request; protesting to give no obedience to whom they knew not, wishing them therefore to return incontinent to *Tlaxcallan*, except they had a desire to end their weary days, and to be sacrificed and eaten up as their twelve Friends had been. *Cortez* yet invited them many times with peace; and seeing it prevailed not, he began his Wars in earnest. The *Tepeacacs*, with the favour of the *Culhuacans*, were brave and lusty, and began to stop and defend the *Spaniards* entrance into their Town. And being many in number, with divers valiant men among them, began to skirmish sundry times: But at the end they were overthrown, and many slain, without killing any *Spaniard*, although many *Tlaxcalteca's* were killed that day. The Lords and principal Persons of *Tepeacac* seeing their overthrow, and that their strength could not prevail, yielded themselves unto *Cortez* for Vassals of the Emperor; with condition, to banish for ever their allied Friends of *Culhua*; and that he should punish and correct, at his will and pleasure, all those which were occasion of the death of the twelve *Spaniards*. For which causes and obstinacy, at the first *Cortez* judged by his Sentence, that all the Towns which had been

been privy to the Murther, ſhould for ever remain Captives and Slaves: Others affirm, that he overcame them without any condition, and corrected them for their diſobedience, being Sodomites, Idolaters, and eaters of mans fleſh, and chiefly for example of all others. And in concluſion, they were condemned for Slaves; and within twenty days that theſe Wars laſted, he pacified all that Province, which is very great; he drave from thence the *Culhuacans*, he threw down the Idols, and the chiefeſt perſons obeyed him. And for more aſſurance, he built there this Town, naming it *Segura de la Frontera*, appointing all Officers for the purpoſe, whereby the Chriſtians and Strangers might paſs without danger from *Vera Crux* to *Mexico*. This Town likewiſe, as all the reſt from St. *John de Ulhua* to *Mexico*, is very plentiful of Proviſion, and many ſorts of Fruits, namely, *Plantins*, *Sapottes*, and *Chicoſapottes*, which have within, a great black kernel as big as our Horſe-plum; the fruit it ſelf is as red within as Scarlet, as ſweet as Honey, but the *Chicoſapotte* is leſs, and ſome of them red, ſome brown coloured, and ſo juicy, that at the eating, the juice, like drops of honey, falls from them, and the ſmell is like unto a baked Pear. Here likewiſe were preſented unto us Cluſters of Grapes as fair as any in *Spain*, which were welcome unto us, for that we had ſeen none ſince we came from *Spain*; and we ſaw by them, that the Country thereabouts would be very fit for Vineyards, if the King of *Spain* would grant the planting of Vines in thoſe parts; which often he hath refuſed to do, leſt the Vineyards there ſhould hinder the Trading and Trafick between *Spain* and thoſe parts, which certainly had they but Wine, needed not any commerce with *Spain*. This Town is of a more temperate Climate than any other from *Vera Crux* to *Mexico*, and the people who formerly had been eaters of Mans fleſh, now as civil and politick, as loving and courteous as any in the Rode. From whence we declined a little out of our way more Weſtward (the Road being North-weſtward) only to ſee that famous Town of *Tlaxcallan*, whoſe Inhabitants joyned with *Cortez*, and we may ſay, were the chief Inſtruments of that great and unparallel'd Conqueſt.

CHAP.

CHAP. X.

Wherein is set down the estate and condition of the great Town of Tlaxcallan, *when the first* Spaniards *entred the Empire of* Mexico: Cortez *his first encounter with the* Tlaxcaltaca's, *their League with him, with a Description of the Town; and of the estate and condition of it now.*

TLaxcallon being worth all the rest of the Towns and Villages between St. *John de Ulhua* and *Mexico*, I thought it not fit to parallel it with the others, in naming it briefly, and passing by it as a Traveller; but rather I judged it convenient and beseeming my present History, to record to posterity with one whole Chapter, the greatness of it, and the valour of its Inhabitants, from the Conquest of *America* made by *Hernando Cortez*. Who being upon his march to *Mexico*, and having arrived to *Zaclotan*, and being informed that the *Tlaxcaltaca's* were men of Valour, and Enemies to *Montezuma* the Emperor of *Mexico*, thought it his best policy to joyn with them against the *Mexicans*.

Whereupon he dispatced unto them four *Indians* of a Town called *Zempoallan*, as Ambassadors to acquaint them of his coming into those parts, and of his desire to visit their Town, not for any harm he intended to them, but rather for their good. The *Tlaxcaltaca's* fearing *Cortez*, and judging him a friend of *Montezuma*, because upon his way to visit him; and having heard of the many costly presents which the Emperor had sent unto him, they resolved to resist his coming, and to send him no Answer to his Ambassage; but took the four Messengers which he had sent, and imprisoned them, minding to sacrifice them unto their Gods as Espies. *Cortez* seeing the long tarrying of the Messengers, departed from *Zacloton*, without any intelligence from *Tlaxcallan*.

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His Camp had not marched much after their departure from that place, but they came to a great circuit of stone made without lime or morter, being of a fathom and a half high and twenty foot broad, with loup holes to shoot at. This Wall crossed over a whole Valley, from one Mountain to another, and but one only entrance or gate, in the which the one Wall doubled against the other, and the way there was forty paces broad, in such sort, that it was an evil and perillous passage, if any had been there to defend it. *Cortez* demanded the cause of that circuit, and who had built it. The *Indians* that went with him, told him, that it was but a division from their Country and *Tlaxcallen*, and that their Antecessors had made the same to disturb the entrance of the *Tlaxcaltaca's* in time of War, who came to rob and murther them, because of the Friendship betwixt them and *Montezuma*, whose Vassals they were. That strange and costly Wall seemed a thing of great majesty to the *Spaniards*, and more superfluous than profitable, yet they suspected that the *Tlaxcalteca's* were valiant Warriers, who had such a defence made against them. But *Cortez* setting all fear aside, with three hundred Souldiers on a rank, entred the way in the Wall, and proceeded in good order all the way forwards, carrying the Ordnance ready charged, and he himself the Leader of all his Army, and sometimes he would be half a league before them, to discover and make the way plain. And having gone the space of three leagues from that circuit, he commanded his Foot-men to make haste, because it was somewhat late, and he with his Horsemen went to descry the way forwards, who ascending up a hill, two of the formost Horsemen met with fifteen *Indians* armed with Swords and Targets, and Tuffs of Feathers, which they used to wear in the War. These fifteen being Spies, when they saw the Horsemen, began to flie with fear, or else to give advice. But *Cortez* approaching with other three Horsemen, called to them to stay; which they by no means would hearken unto; till six more Horsemen ran after them, and overtook them. The *Indians* then joyning all together with determination rather to die than

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to yield, shewed to the *Spaniards* signs to stand still. But the Horsemen coming to lay hands on them; they prepared themselves to Battel, and fought, defending themselves for a while. In this fight the *Indians* slew two of their Horses, and (as the *Spaniards* do witness) at two blows they cut off a Horse head, bridle and all. Then came the rest of the Horsemen, the Army also of the *Indians* approached, for there were in sight near five thousand of them in good order, to succour their fifteen fighting men; but they came too late for that purpose, for they were all slain by the *Spanish* fury, because they would not render themselves in time, and had killed two of their Horses. Yet notwithstanding their fellows fought, until they espied the *Spanish* Army coming, and the Ordnance, then they returned, leaving the field to the *Spaniards*, whose Horsemen followed them, and slew about seventy of them, without receiving any hurt. With this the *Indians* perceiving the great advantage which the *Spaniards* had against them with their Horses, and meaning to come upon them subtilly with a more powerful Army, that they might the better deceive and delude them, they sent unto *Cortez* two of the four Messengers which had been sent unto them, with other *Indians*, saying, that they of *Tlaxcallan* knew nothing of the things that had happened, certifying likewise that those with whom he had fought, were of other Communities, and not of their Jurisdiction; being sorrowful for that which had passed; and for so much as it hapned in their journey, they would willingly pay for the two Horses which were slain, praying them to come in good time to their Town, who would gladly receive them, and enter into their League of Friendship, because they seemed to be valiant men: But all this was a feigned and a false message. Yet *Cortez* believed them, and gave them thanks for their courtesie and good will; and that according to their request he would go unto their Town, and accept their Friendship. And touching the death of his Horses, he required nothing, for that within short time he expected many more; yet sorrowful he was, not so much for the want of them, as that the *Indians* should think that Horses

could die, or be slain. *Cortez* proceeded forwards about two leagues, where the Horses were killed, although it was almost Sun-set, and his men wearied, having travelled far that day. He planted his Army by a River side, remaining all that night with good watch both of Foot-men and Horse-men, fearing some assault; but there was no attempt given that night. The next morning at Sun-rising, *Cortez* departed with his Army in good order, and in the midst of them went the Fardage and Artillery; and after a little marching, they met with the other two Messengers whom they had sent from *Zaclotan:* They came with pitiful cries, exclaiming of the Captains of the power of *Tlaxcallan*, who had bound them and detained them from returning; but with good fortune that night they had broken loose, and escaped; for otherwise in the morning following, they had been sacrificed to the God of Victory, and after the Sacrifice they had been eaten for a good beginning of the Wars; the *Tlaxcalteca's* protesting to do the like to the bearded men (for so they termed the *Spaniards*) and to as many as came with them. They had no sooner told their tale, when there appeared behind a little hill, about a thousand *Indians*, very well appointed after their fashion, and came with such a marvellous noise and cry, as though their voices should have pierced the Heavens; hurling at the *Spaniards* Stones, Darts, and shot with Bows and Arrows. *Cortez* made many tokens of peace unto them, and by his Interpreters desired them to leave the Battel. But so much the more as he intreated for peace, the more hasty and earnest were they, thinking either to overcome them, or else to hold them play, to the intent that the *Spaniards* should follow them to a certain Ambush that was prepared for them, of more than fourscore thousand men. Here the *Spaniards* began to cease from words, and to lay hand upon their weapons; for that company of a thousand were as many as on the *Spaniards* side were fighting men; though they were well practised in the Wars, very valiant, and also pitched in a better place for fight. This Battel endured certain hours, and at the end the *Indians* being either wearied, or else meaning to take the *Spaniards* in the

snare

ſnare appointed, began to flie towards the main Battel, not as overcome, but to joyn with their own ſide. The *Spaniards* being hot in the fight and ſlaugter, which was not little, followed them with all their fardage, and unawares fell into the Ambuſh, among an infinite number of *Indians* armed; they ſtayed not, becauſe they would not put themſelves out of order, and paſſed through their Camp with great haſte and fear. The *Indians* began to ſet upon the *Spaniſh* Horſemen, thinking to have taken their Lances from them, their courage was ſo ſtout: Many of the *Spaniards* had there periſhed, had it not been for their *Indian* Friends, who had come with them from *Zempoallan* and *Zaclotan*. Likewiſe the courage of *Cortez* did much animate them; for although he led his Army, making way, yet divers times he turned him back to place his men in order, and to comfort them, and at length came out of that dangerous Way and Ambuſh, where the Horſes might help, and the Ordnance ſtand in ſtead; which two things did greatly annoy the *Indians* to their great wonder and marvel, and at the ſight thereof began to flie. In both Encounters remained many *Indians* ſlain and wounded, and of the *Spanairds* ſome were hurt, but none killed, who gave moſt hearty thanks unto God for their delivery from ſo great a multitude as were fourſcore thouſand, againſt one thouſand only of *Indians* and *Spaniards* joyned together. The *Indians* of *Zempoallan* and *Zaclotan* did play the valiant men that day, wherefore *Cortez* honoured them with hearty thanks. Then they went to pitch their Camp in a Village called *Teoacazinco*, where was a little Tower and a Temple, and there fortified themſelves. The night following the *Spaniards* ſlept not quietly, with fear of a third invaſion of the *Tlaxcalteca's*. As ſoon as it was day, *Cortez* ſent to the Captains of *Tlaxcallan*, to require them of peace and friendſhip, willing them quietly to ſuffer them to paſs through their Country to *Mexico*, for that they meant them no hurt, but rather good will. The anſwer of the Captains of *Tlaxcallan* was, that the next day they would come and talk with him, and declare their minds. *Cortez* was well prepared that night; for the anſwer liked him not, but rather ſeem-

ed brave, and a matter determined to be done, as some had told him (whom he took Prisoners) who likewise certified that the *Tlexcalteca's* were joyned together, to the number of a hundred and fifty thousand men to give battel the next day following, and to swallow up alive the *Spaniards* whom so mortally they did hate, thinking them to be friends unto the Emperor *Montezuma*, unto whom they wished all evil and mischief. Their intent was therefore with all their whole power to apprehend the bearded men, and to make of them a more solemn Sacrifice unto their Gods than at any time they had done, with a general Banquet of their flesh, which they called *Celestial*.

The Captains of *Tlxcallan* divided their Soulidiers into four Battels, the one to *Tepeticpac*, another to *Ocotelulco*, the third to *Tizatlan*, and the fourth to *Quiahuiztlan*; that is to say, the men of the Mountains, the men of the Lime-pits, the men of the Pine-trees, and the Watermen: All these four sorts of men did make the Body of the Commonwealth of *Tlaxcallan*, and commanded both in time of War and Peace. Every of these Captains had his just portion or number of Warriers, but the General of all the whole Army was called *Xicotencal*, who was of the Lime-pits; and he had the Standard of the Commonwealth, which is a Crane of Gold with his wings spread, adorned with Emeralds and Silver-work: Which Standard was, according to their use, either carried before the whole Host, or else behind them all. The Lieutenant General of the Army was *M. x xcazin*; and the number of the whole Army was a hundred and fifty thousand men. Such a great number they had ready against four hundred *Spaniards*, and seven hundred *Indians* of *Zempoallan* and *Zaclotan*, and yet at length overcome; and after this fight, they were the greatest Friends that *Cortez* had in those parts against *Montezuma*. These Captains came with their Companies, that the fields where they were seemed a Forrest. They were gallant Fellows, and well armed, according to their use, although they were painted, so that their faces shewed like Devils, with great tuffs of Feathers, and they boasted gallantly. Their Weapons and Armor were

Slings,

Slings, Staves, Spears, Swords, Bows and Arrows, Sculls, Splints, Gauntlets, all of Wood, gilt, or else covered with Feathers or Leather; their Corslets were made of Cotten-wool, their Targets and Bucklers gallant and strong, made of Wood, covered with Leather, and trimmed with Latten, and Feathers; their Swords were staves, with an edge of Flint-stone cunningly joyned into the staff, which would cut very well, and make a sore wound. Their Instruments of War were Hunters-horns, and Drums called *Atabals*, made like a Caldron, and covered with Vellam. So that the *Spaniards* in all their discovery of *India*, did never see a better Army together, nor better ordered; that which I could not omit to speak of here, having come in the order of my History to *Tlaxcallan*, where this numerous and gallant *Indian* Army was set forth against four hundred *Spaniards*, and six hundred *Indians* their Friends. These *Indians* thus ordered in Battalia, bragged very much against the *Spaniards*, and said amongst themselves, What mad people are these bearded men that threaten us, and yet know us not? But if they will be so bold to invade our Country without our License, let us not set upon them so soon, it is meet they have a little rest, for we have time enough to take and bind them; let us also send them meat, for they are come with empty stomachs, and so they shall not say we do apprehend them with weariness and hunger. Whereupon they sent unto the *Spaniards* three hundred Turkey-cocks, and two hundred Baskets of Bread, called *Centli*; the which present was a great succour and refreshment for the need the *Spaniards* stood in. And soon after: Now (say they) let us go and set upon them, for by this time they have eaten their meat, and now we will eat them, and so shall they pay us the Victuals that we sent. These and such like brags they used, seeing so few *Spaniards* before them, and not knowing the strength of their Ordnance, against their so numerous an Host. Then the four Captains sent two thousand of their valiantest men of War, and old Souldiers, to take the *Spaniards* quietly; with commandment, that if they did resist, either to bind them, or else to kill them; meaning not to set their whole Army upon them,

saying, that they should get but small honour for so great a multitude to fight against so few. The two thousand Souldiers passed the Trench that was betwixt the two Camps, and came boldly to the Tower where the *Spaniards* were. Then came forth the Horsemen, and after them the Footmen; and at the first encounter, they made the *Indians* feel how the Iron Swords would cut; at the second, they shewed of what force those few in number were, of whom a little before they had so jested; but at the third brunt, they made those lusty Souldiers flie, who were come to apprehend them; for none of them escaped, but only a few such as knew the passage of the Trenches or Ditch. Then the main Battel and whole Army set forth with a terrible and marvellous noise, and came so fierce upon the *Spaniards*, till they entred into their Camp without any resistance, and there were at handy-strokes with the *Spaniards*, and in a good space could not get them out, many of them being killed, which were so bold to enter. In this sort they fought four hours, before they could make way among their Enemies. Then the *Indians* began to faint, seeing so many dead on their side, and the great wounds they had, and that they could kill none of the Christians; yet the Battel ceased not, till it drew near night, and then they retired. Whereof *Cortez* and his Souldiers were exceeding glad, for they were fully wearied with killing of *Indians*. The next day in the morning *Cortez* went forth to run the fields, as he had done before, leaving half his men to keep the Camp; and because he should not be espied, he departed before day, and burned about ten Towns, and sacked one Town, which was of three thousand houses; in the which were found but few people, because the most of them were gone to their Camp. After the spoil, he set fire on the Town, and came his way to his Camp with a great prey by noon-time. The *Indians* pursued, thinking to take away their prey, and followed them into the Camp, where they fought five hours, and could not kill one *Spaniard*, although many of their side were slain; for even as they were many, and stood on a throng together, the Ordnance made a wonderful spoil among them; so that they left off fighting,

ing, and the Victory remained for the *Spaniards*, whom the *Indians* thought were inchanted, because their Arrows could not hurt them. The next day following, the four Captains sent three several things in Present to *Cortez*; and the Messengers that brought them said, *Sir, Behold here five Slaves, and if thou be that rigorous God, that eatest mans flesh and blood, eat these which we bring thee, and we will bring thee more: And if thou be the gentle and meek God, behold here Frankincense and Feathers: And if thou be a mortal Man, take here Fowl, Bread and Cherries.* *Cortez* answered, that both he and his were mortal Men, even as they were: And because that always he had used to tell them truth, wherefore did they use to tell him lies, and likewise to flatter him? for he desired to be their Friend, advising them not to be mad and stubborn in their opinion; for if they did, assuredly they should receive great hurt and damage.

Notwithstanding this Answer, there came again about thirty thousand of them even to *Cortez* his Camp, to prove their Corslets, as they had done the day before, but they returned with broken pates. Here is to be noted, that although the first day the whole Host of *Indians* came to combate with the *Spaniards*; yet the next day they did not so, but every several Captain by himself, for to divide the better the travel and pains equally among them; and because that one should not disturb another through the multitude, considering that they should fight but with a few, and in a narrow place; and for this consideration, their Battels were more fresh and strong, for each Captain did contend who should do most valiantly for to get honour, and especially in killing one *Spaniard*; for they thought that all their hurts should be satisfied with the death of one *Spaniard*, or taking one Prisoner. Likewise is to be considered, the strangeness of their Battel; for notwithstanding their Controversie, fifteen days that they were there, whether they fought or no, they sent unto the *Spaniards* Cakes of Bread, Turkey-cocks and Cherries. But this Policy was not to give them that meat for good will, but only to espy and see what hurt was done among them, and also to see what fear or stomach they had

to proceed. But finding by their many Spies, that the *Spaniards* were nothing daunted nor diminished, they resolved to send unto *Cortez Xicotencatl;* who was Chief and General Captain in *Tlaxcallan*, and of all the Wars: He brought in his company fifty persons of Authority to keep him company. They approached near where *Cortez* was, and saluted each other according to the use of their Country. Their Salutations being ended, and the parties being set down; *Xicotencatl* began the talk, saying, *Sir, I am come on my own behalf, and also of my fellow Captain and Lieutenant* Maxixca, *and in the name of many other Noble Personages, and finally in the Name of the whole State and Commonwealth of* Tlaxcallan, *to beseech and pray you to admit us into your Friendship, and to yield our selves and Countrey unto your King; craving also at your hand pardon for our attempt in taking up Arms against you, we not knowing what you were, nor what you sought for in our Countrey. And where we presumed to resist and defend your entrance, we did it as against strangers whom we knew not, and such men as we had never heretofore seen; and fearing also, that you had been friends to* Montezuma, *who is, and always hath been our mortal Enemy. And we had rather all in general to end our lives, than to put our selves in subjection to him; for we think our selves as valiant men in courage as our Fore-fathers were, who always have resisted against him and his Grand father, who was as mighty as now he is. We would also have withstood you and your force, but we could not, although we proved all our possibility by night and day, and found your strength invincible, and we no luck against you. Therefore since our fate is such, we had rather be subject unto you than unto any others; for we have known and heard of the* Zempoallanczes, *that you do no evil, nor came not to vex any, but were most valiant and happy, as they have seen in the Wars, being in your company. For which Consideration, we trust that our Liberty shall not be diminished, but rather our own Persons, Wives and Families better preserved, and our Houses and Husbandry not destroyed.* And in some of his talk, the tears trickling down his cheeks, he besought *Cortez* to weigh, *That* Tlaxcallan *did never any time acknow-*

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ledge any Superior Lord or King, nor at any time had come any person among them to command, but only he whom now they did voluntarily elect and choose as their Superior and Ruler. *Cortez* much rejoyced with this Ambassage, and to see such a mighty Captain, who commanded a hundred and fifty thousand Souldiers, come unto his Camp to submit himself; judging it also matter of great weight to have that Commonwealth in subjection, for the Enterprize which he had in hand, whereby he fully made an account, that the Wars were at an end, to the great Contentation of him and his Company, and with great fame among the *Indians*. So, with a merry and loving countenance, he answered, laying first to their charge, the hurt and damage which he had received in their Country, because they refused at the first to hearken unto him, and quietly to suffer him to enter into their Country, as he had required and desired by his Messengers sent unto them from *Zaclotan*. Yet all this, notwithstanding, he did both pardon the killing of his two Horses, the assaulting of him in the high-way, and the lies which they had most craftily used with him; (for whereas they themselves fought against him, yet they laid the fault to others) likewise their pretence to murther him in the Ambush prepared for him (enticing him to come to their Town) without making first defiance according to the Law of Arms. Yet these injuries, notwithstanding, he did lovingly receive their offer made in subjection to the Emperour, and that very shortly he would be with him in *Tlaxcallan*. At this same time there were Ambassadors from *Montezuma* with *Cortez*, who grieved much to see the League that was now beginning between the *Tlaxcalteca's* and the *Spaniards*: They advised *Cortez* to give no credit unto them, saying, they meant nothing but Treason and lies, and to lock them up in *Tlaxcallan*. *Cortez* answered the Ambassadors, That although their advice were true, yet he did determine to go thither; for that he feared them less in the Town than in the Field. They hearing this Answer and Determination, besought him to give one of them license to return unto *Mexico*, to advertise *Montezuma* of all that was past, with an Answer to

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their Ambassage, promising within six days to have new from *Mexico*; and till then prayed him not to depart with his Camp. *Cortez* granted their request, and abode there the time appointed, expecting their Answer, and within himself rejoycing to see how the *Mexicans* began to fear, that his peace with the *Tlaxcalteca's* would be their ruine and destruction, as indeed afterwards it proved. In this mean season came many of *Tlaxcallan* to the Camp, some brought Turkey-cocks, others brought Bread and Cherries, with merry countenances, desiring them to go home with them unto their houses. The sixth day the *Mexican* Ambassador came according to promise, and brought unto *Cortez* ten Jewels of Gold, both rich and well wrought, and fifteen thousand Garments of Cotten exceeding gallant; and most earnestly besought him on the behalf of *Montezuma*, that he should not danger himself in trusting to the words of the *Tlaxcalteca's*, who were so poor, that with necessity they would rob him of the things and Presents which his Master had sent him; yea, and likewise murther him, knowing of the Friendship between his Master and him. At the very same time all the chiefest Lords of *Tlaxcallan* came to intreat him to go with them to *Tlaxcallan*, where he should be cherished, lodged and well provided; for it was a great dishonour and shame unto them, to permit such Personages to abide in such vile Cottages as they were in. And if (said they) you trust us not, then we are ready to give you for security, whatsoever Pledges or Gages you shall demand. And they did both swear and faithfully promise, that they might safely go with them; saying also, that the Oath and Faith of their Commonwealth should never be broken, for all the goods in the World. Thus was *Cortez* on both sides earnestly solicited and intreated; the *Mexicans* fearing his League and Friendship with the *Tlaxcalteca's*, and these hoping that his Friendship with them would be their chief Protection against the Tyranny of *Montezuma*. But *Cortez* aiming chiefly at the Empire of *Mexico*, which *Montezuma* his dissembled Friendship would never help him to enjoy; and seeing the good will of so many Gentlemen his new Friends of *Tlaxcallan*, the most

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mortal Enemies of *Montezuma*; and likewise the *Indians* of *Zempoallan*, of whom he had good credit, did so importune him, and assure him of his going, he commanded his Farage to be laden, and also his Ordnance, and departed toward *Tlaxcallan*, with as good order as it had been to a Battel; and at the Tower where he had pitched his Camp, he left certain Crosses for a memory, with a great heap of stones (which till this day remain in the place, and my self have seen them) and entred into *Tlaxcallan* the eighteenth of *September*. There came out such a multitude of people to see him, and to meet him in the way, that it was a wonder to see. He was lodged in the greatest Temple, which had many great and fair Lodgings sufficient for him and all his Company, except the *Indians* of *Zempoallan* and *Zaclotan* his Friends, who were lodged in other Temples. He set certain limits, out of the which he commanded straitly that none of his Company should pass upon pain of death; and also commanded, that they should take nothing but what should be given them. His Commandment was well observed, for none presumed to go a stones cast without his license. The *Indian* Gentlemen shewed great pleasure and courtesie to the strangers, and provided them of all things necessary, and many of them gave their Daughters unto them, in token of true Friendship, and likewise to have fruit of their Bodies, to be brought up for the Wars, being such valiant men. *Cortez* being throughly satisfied of their hearty good wills, demanded of them the Estate and Riches of *Montezuma*. They exalted him greatly, as men that had proved his force. And as they affirmed, it was near a hundred years, that they maintained Wars with him and his Father *Axaica*, and others his Uncles and Grand-fathers: They assured him also, that the Gold and Treasure of *Montezuma* was without number, and his Power and Dominion over all the Land, and his people innumerable; for (said they) he joyneth sometimes two hundred thousand men, yea, and three hundred thousand for one Battel: And if it pleased him, he would make as many men double; and thereof they were good witness, because they had many times fought with them. *Cortez* told

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them, he was nothing discouraged at all at his Power, b intended a journey to *Mexico*, not doubting to oppose *Mo tezuma*, if he should encounter him in the way. He pr mised them likewise that he would free them from his T ranny, and subdue in his way all those Towns which we allied to the *Mexicans*, and did any way annoy them an their Commonwealth. They gave him hearty thanks, assu ring him to assist him and accompany him to *Mexico*; and fo the present offered him twenty thousand men, making Solemn League and Covenant never to forsake him. Thu was *Tlaxcallan* subdued, and sworn to the Power and Com mand of the *Spaniards*, being in those times one of the chief est, though not richest, Towns of *America*; whose Inhabi tants after clave most faithfully to *Cortez*, and were chie Instruments for the subduing of *Mexico*; and therefore t this day are freed from Tribute by the Kings of *Spain*, pay ing not the money, which as a Tribute-tax, is laid upon ever *Indian*, to be paid yearly; but only in acknowledgment o Subjection, they pay yearly one Corn of *Maiz*, which i their *Indian* Wheat. This great Town of *Tlaxcallan* is pro perly in the *Indian* Tongue as much to say, as Bread wel baked; for there is more Grain called *Centli* gathered, than in all the Province round about. In times past, the Town was called *Texcallan*; that is to say, a Valley betwixt two Hills. It is planted by a River-side, which springeth out of a Hill called *Atlancapetec*, and watereth the most part of the Province, and from thence issueth out into the South Sea, by *Zacatullan*. This Town hath four goodly streets, which are called *Tepeticpac*, *Ocotelulco*, *Tizatlan*, *Quiehuiztlan*. The first street standeth on high upon an Hill, far from the River, which may be about half a League; and because it standeth on a Hill, it is called *Tepeticpac*, that is to say, a Hill; and was the first Population which was founded there on high, because of the Wars. Another street is situated on the Hill-side, towards the River; because at the building thereof, there were many Pine-trees, they named it *Ocotelulco*, which is to say, A Pine-apple Plat. This street was beautiful, and most inhabited of all the Town, and there was the chiefest

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Market-place, where all the buying and selling was used, and hat place they called *Tianquiztli*; in that street was the lwelling-house of *Mexxca*. Along the River-side in the lain, standeth another street called *Tizatlan*, because there s much Lime and Chalk. In this street dwelled *Xicotencatl*, Captain-General of the Commonwealth. There is another treet, named by reason of the brackish water, *Quiahuiztlan*; ut since the *Spaniards* came thither, all those Buildings are lmost altered, after a better fashion, and built with stone. n the Plain by the River-side, standeth the Town-house, and ther Offices, as in the City of *Venice*. This *Tlaxcallan* was overned by Noble and Rich men: They used not that one lone should Rule, but did rather fly from that Government, s from Tyranny; and therefore hated *Montezuma* as a Tyant. In their Wars (as I have said before) they had four Captains, which governed each one street; of the which our they did elect a Captain-General. Also there were ther Gentlemen, that were Under-Captains, but a small umber. In the Wars they used their Standard to be carred behind the Army; but when the Battel was to be fought, ney placed the Standard where all the Host might see it, nd he that came not incontinent to his Antient, payed a enalty. Their Standard had two Cross-bow Arrows set hereon, which they esteemed as the Reliques of their Anestors. This Standard two old Souldiers, and Valiant men, eing of the chiefest Captains, had then charge to carry, in he which an abuse of Sooth-saying, either of loss or victory as noted. In this order, they shot one of these Arrows gainst the first Enemies as they met; and if with that Arow they did either kill or hurt, it was a token that they ould have the victory; and if it did neither kill nor hurt, hen they assuredly believed that they should lose the field. his Province or Lordship of *Tlaxcallan* had 28 Villages and owns, wherein were contained 150000 Housholders. They e men well made, and were good Warriers, the like were ot among the *Indians*. They are very poor, and have no her riches, but only the Grain and Corn called *Centli*, and ith the gain and profit thereof, they do both clothe themselves,

ſelves, and provide all other neceſſaries. They have many Market-places, but the greateſt and moſt uſed daily, ſtandeth in the ſtreet of *Ocotelulco*, which formerly was ſo famous, that 20000 perſons came thither in one day to buy and ſell, changing one thing for another; for they knew not what money meaned. They have now, and had formerly, all kind of good Policy in the Town: There are Goldſmiths, Feather-dreſſers, Barbers, Hot-houſes, and Potters, who make as good Earthern Veſſels, as are made in *Spain*. The earth is fat and fruitful for Corn, Fruit and Paſture; for among the Pine-trees groweth ſo much graſs, that the *Spaniards* feed their Cattel there, which in *Spain* they cannot do. Within two leagues of the Town ſtandeth a round Hill of ſix miles in height, and five and forty miles in compaſs, and is now called St. *Bartholomew*'s Hill, where the Snow freezeth. In times paſt they called that Hill *Matealcucie*, who was their God for Water. They had alſo a God for Wine, who was named *Ometochli*, for the great Drunkenneſs which they uſed. Their chiefeſt God was called *Camaxtlo*; and by another name *Mixcovatl*, whoſe Temple ſtood in the ſtreet of *Ocotelulco*, in the which Temple there was ſacrificed, ſome years, above eight hundred perſons. In the Town they ſpeak three Languages; that is to ſay, *Nahualh*, which is the Courtly Speech, and the chiefeſt in all the Land of *Mexico*; another is called *Otomir*, which is moſt commonly uſed in the Villages: There is one only ſtreet that ſpeaketh *Pinomer* which is the groſſeſt ſpeech. There was alſo formerly in the Town a common Jayl, where Felons lay in Irons, and all things which they held for ſin, were there corrected. At the time that *Cortez* was there, it hapned that a Townſman ſtole from a *Spaniard* a little Gold: Whereof *Cortez* complained to *Maxixca*, who incontinent made ſuch enquiry, that the Offender was found in *Chololla*, which is another great Town five leagues from thence: They brought the Priſoner with the Gold, and delivered him to *Cortez*, to do with him his pleaſure. *Cortez* would not accept him, but gave him thanks for his diligence: Then was he carried, with a Cryer before him, manifeſting his offence, and in the Market-place

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upon a Scaffold, they brake his Joynts with a Cudgel: The *Spaniards* marvelled to see such strange justice, and began to be more confident, that as in this point they had endeavoured to pleasure and right them; so likewise they should afterwards find them very forward to do their wills and pleasures for the better conquering of *Mexico* and *Montezuma*. *Ocotelulco* and *Tizatlan*, are the two streets which are now most inhabited: In *Ocotelulco* standeth a Cloister of Franciscan Friers, who are the Preachers of that Town: They have there joyning to their Cloister a very fair Church, to which belong some fifty *Indian* Singers, Organists, Players on Musical Instruments, Trumpeters and Waits, who set out the Mass with a very sweet and harmonious Musick, and delight the Fancy and Senses, while the Spirit is sad and dull, as little acquainted with God, who will be worshipped in Spirit and in Truth. In *Tepeticpac* and *Quiahuiztlan* are two Chappels only, to which on the Lords-Day, and upon other occasions, the Friers of the Cloisters resort to say Mass. In this Cloister we were entertained a day and two nights with great provision of Flesh and Fish; which are very plentiful by reason of the River: The Friers are allowed by the Town a dozen *Indians*, who are free from other services, only to fish for the Friers. They change their turns by weeks, four one week, and four another, except they be called upon for some special occasion, and then they leave all other work, and attend only with Fish upon the Friers. The Town now is inhabited by *Spaniards* and *Indians* together, and is the Seat of a chief Officer of Justice sent from *Spain* every three years, called *Alcalde Major*, whose power reacheth to all the Towns within twenty leagues about. Besides him, the *Indians* have likewise among themselves, *Alcaldes*, *Regidores* and *Alguaziles*, Superior and Inferior Officers of Justice, appointed yearly by the *Alcalde Major*, who keeps them all in awe, and takes from them for his service, as many as he pleaseth, without paying any thing for the service done unto him. The hard usage of this *Alcalde Major*, and other *Spaniards*, hath much decayed that populous Town, which should rather have been cherished, than disheart-

disheartened by the *Spaniards*, who by means of it gained all the rest of the Country.

CHAP. XI.

Concluding the rest of our Journey from Tlaxcallan *to* Mexico, *through the City of* Angels *and* Guacocingo.

THe next place most remarkable in the Road wherein we travelled, was the City called by the *Spaniards*, *La Puebla de los Angeles*, the City of Angels. To the which we were desirous to go, knowing that in it there was a Convent of Dominicans of our Profession, not having met with any such since the day we departed from Sr. *John de Ulhua*: Here we refreshed our selves at leisure three days, finding our selves very welcome to our own Brethren, who spared nothing that was fit for our entertainment. We visited all the City, and took large notice of it; judging of the Wealth and Riches of it, not only by the great Trading in it, but by the many Cloisters both of Nuns and Friers which it maintaineth, such being commonly very burthensome to the places where they live; an idle kind of Beggars, who make the people believe the maintaining of them are meritorious and saving to their Souls, and that their Prayers for them is more worth, than the means and sustenance which they receive from them. Of these there is in that City a very great Cloister of some fifty or threescore Dominicans, another of more Franciscans, another of Augustines, another of Mercenarians, another of discalced Carmelites, another of Jesuites, besides four of Nuns. This City is seated in a low and pleasant Valley, about ten leagues from a very high Mountain, which is always covered with snow: It standeth twenty leagues from *Mexico*; it was first built and inhabited in the year, 1530. by the command of *Don Antonio de Mendoza* Viceroy of *Mexico*, together with the consent of *Sebastian Ramirez*, who was a Bishop, and

and had been President in time past in *S^to Domingo*, and was that year instead of *Nunnio de Guzman* (who had behaved himself very evil both with *Indians* and *Spaniards*) sent to be President of the Chancery of *Mexico*, with these other four Judges, the Licenciate *John de Salmeron*, *Gasco Quiroga*, *Francisco Ceynos*, and *Alonso Maldonado*. These Judges governed the Land far better than *Nunnio de Guzman* before them had done; and among other remarkable things they did, was to cause this City to be inhabited, and set at liberty the *Indians* who inhabited there before, and were grievously suppressed and inslaved by the *Spaniards*; and therefore many of them departed from thence, who had inhabited there before, and went to seek their living at *Xalixco*, *Hunduras*, *Guatemala*, and other places, where War then was. This City was formerly called by the *Indians Cuetlaxcoapan*, that is to say, a Snake in water; the reason was, because there are two Fountains, the one of evil water, and the other of good. This City is now a Bishops See, whose yearly Revenues since the cutting off from it *Xalappo de la Vera Crux*, are yet worth above twenty thousand Ducats; By reason of the good and wholesome air, it daily increaseth with Inhabitants, who resort from many other places to live there; but especially in the year, 1634 when *Mexico* was like to be drowned with the inundation of the Lake, thousands left it, and came with their Goods and Families to this City of the *Angels*, which now is thought to consist of ten thousand Inhabitants. That which maketh it most famous, is the Cloth which is made in it, and is sent far and near, and judged now to be as good as the Cloth of *Segovia*, which is the best that is made in *Spain*; but now is not so much esteemed of, nor sent so much from *Spain* to *America*, by reason of the abundance of fine Cloth which is made in this City of *Angels*. The Felts likewise that are made, are the best of all that Country: There is likewise a Glass-house, which is there a rarity, none other being as yet known in those parts. But the Mint-house that is in it, where is coyned half the Silver that cometh from *Sacatecas*, makes it the second to *Mexico*; and it is thought, that in time it will be as great and populous as *Mexico*.

Without it there are many Gardens, which ſtore the Market with proviſion of Sallets; the Soil abounds with Wheat, and with Sugar-farms; among the which, not far from this City there is one ſo great and populous (belonging to the Dominican Friers of *Mexico*) that for the work only belonging unto it, it maintained in my time above two hundred Black more Slaves, men and women, beſides their little Children.

The chief Town between this City of *Angels* and *Mexico*, is called *Guacocingo*, conſiſting of ſome five hundred *Indians* and one hundred *Spaniards* Inhabitants. Here is likewiſe a Cloiſter of Franciſcans, who entertained us gallantly and made ſhew unto us of the dexterity of their *Indians* in Muſick. Thoſe fat Friers wanted not, like the reſt, all proviſion neceſſary for the Body: But their greateſt glory and boaſting to us, was the Education which they had given to ſome children of the Town, eſpecially ſuch as ſerved them in their Cloiſter, whom they had brought up to daneing after the *Spaniſh* faſhion, at the ſound of the Guitarra. And this a dozen of them (the biggeſt not being above fourteen years of Age) performed excellently for our better entertainment that night: We were there till midnight, ſinging both *Spaniſh* and *Indian* Tunes, capering and dancing with their Caſtanetta's or Knockers on their fingers, with ſuch dexterity as did not only delight, but amaze and aſtoniſh us. Truth it is, we thought thoſe Franciſcans might have been better employed at that time in their Quire, at their Midnight-devotions, according to their Profeſſion: But we ſtill found vowed Religious Duties more and more neglected, and worldlineſs too too much imbraced, by ſuch as had renounced and forſaken the World, and all its Pleaſures, Sports and Paſtimes.

This Town of *Guacocingo* is almoſt as much as *Tlaxcallan* priviledged by the Kings of *Spain*, for that it joyned with *Tlaxcallan* againſt the *Mexicans*, in defence of *Hernando Cortes* and the reſt of the *Spaniards* that firſt conquered that Land. Theſe of *Guacocingo* being confederate with the Inhabitants of *Tlaxcallan*, *Chololla*, and *Huacacolla*, ſtrongly defended the

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nhabitan s of *Chalco*, when they sent to *Cortez* for succour, declaring that the *Mexicans* made great spoil among them. Which succour *Cortez* at that time not being able to send hem, being busied in sending for his Vergantines to besiege *Mexico* by water as well as by land, he remitted them to the elp of the *Tlaxcalteca's*, & unto those of *Guacocingo*, *Chololla*, nd *Huacacolla*; who shewed great valour, as yet never buied in Oblivion, in relieving *Chalco* against the strength and ower of *Montezuma*, who had issued out of *Mexico*, to eep the *Spaniards* from drawing near unto that City. For hat fact is this Town, with the others fore-mentioned, unil this day, priviledged and highly esteemed of the *Spaniards*. From hence we made our last journey to the City of *Mexico*, passing over the side of that high hill which we had discovered at the City of *Angels*, some thirty miles off. There are no Alps like unto it for height, cold and constant Snow that lieth upon it. From *Spain* to that place, we had not felt any such extremity of cold, which made the *Spaniards* that had come out of the hot Climate of *Spain*, and endured excessive heat at Sea, wonder and admire. This last journey from *Guacocingo* to *Mexico* we reckoned to be thirty *English* miles, and of the thirty miles, we judged at least fifteen to be up and down the hill; and yet the top of it (whither we ascended not) was far higher. From that highest part of it which we travelled over, we discovered the City of *Mexico*, and the Lake about it, which seemed to us to be near at hand, standing some ten *English* miles in a Plain from the bottom of this Mountoin. When *Hernando Cortez* went the second time from *Tlaxcallan* to *Mexico*, to besiege it by Land and by Water, with Vergantines which for that purpose he had caused to be made: On the side of this Mountain were his Land Forces lodged, where many had perished with cold, had it not been for the store of Wood which they found there. But in the morning he ascended upwards on this hill, and sent his Scouts of four Foot-men and four Horse-men to discover, who found the way stopped with great trees newly cut down by the *Mexicans*, and placed cross-wise in the way. But they thinking that yet

forwards it was not so, proceeded forth as well as they migh till at length the let with great huge Cedars was such, tha they could pass no further, and with this news were force to return, certifying *Cortez* that the Horse-men could no pass that way in any wise. *Cortez* demanded of them whe ther they had seen any people; they answered No. Where upon he proceeded forward, with all the Horse-men, an a thousand Foot-men, commanding all the residue of h Army to follow him with as much speed as might be; i that with that company which he carried with him, h made way, taking away the trees that were cut down to d sturb his passage; and in this order in short time passed h host without any hurt or danger, but with great pain an travel; for certainly if the *Mexicans* had been there to de fend that passage; the *Spaniards* had not passed; for it wa then a very evil way (though now it be a reasonable wid open rode, where Mules laden with wares from S. *John* a *Ulhua*, and the Sugar-farms daily pass) and the *Mexican* also thought the same to be sure with the trees which wer crossed the way, whereupon they were careless of that plac and attended their coming in plain ground; for fro *Tlaxcallan* to *Mexico* are three ways, of the which *Corte* chose the worst, imagining the thing that afterwards fell ou or else some had advised him how that way was clear from th enemies. At the descent of this hill *Cortez* abode and reste himself, till all the whole Army were come together, t descend down into the plain; for from hence they descrie the fires and beacons of their enemies in sundry places, an all those who had attended their coming by the other tw wayes, were now gathered together, thinking to set upo them betwixt certain bridges (which are in the plain mad for travellers by reason of the many dikes and currents o water which issue from the lake) where a great compan abode expecting their coming. But *Cortez* sent twent Horse-men who made way among them, and then followe the whole Army, who slew many of them without receivin any hurt. Thus did the remembrance of those antiquiti newly refreshed by the object of the hill and plain beneath

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make that cold and hard passage more comfortable and easie unto us. The first Town we came to below the hill, was *Quahutipec*, of the jurisdiction of *Tezcuco*; where we also called to mind, that this was the place, near unto which was pitched the Camp of the *Indians* of *Culhua*, which was near a hundred thousand men of War; who were sent by the Seniours of *Mexico* and *Tezcuco* to encounter *Cortez*; but all in vain, for his Horse-men broke through them, and his Artillery made such havock among them, that they were soon put to flight.

Three leagues from hence on our right hand as we travelled, we discovered *Tezcuco* by the side of the lake, and out of the Rode; yet it ministred unto us matter of a large discourse, taken from the time of *Cortez* and the first Conquerers, who found it a great City, and at that time even as big as *Mexico*; though in it *Cortez* met with no resistance; for as he journeyed towards it, four principal persons inhabitants of it met with his forces, bearing a rod of gold with a little flag in token of peace, saying that *Coacuacoyocin* their Lord had sent them to desire him not to make any spoil in his City, and Towns about it; and likewise to offer his friendship, praying also that it might please him with his whole Army to take his lodging in the Town of *Tezcuco*, where he should be well received. *Cortez* rejoycing at this message, yet jealous of some treachery, and mistrusting the people of *Tezcuco* (whose forces joyned with the *Mexicans* and *Culhuacans* he had met with a little before) went forward on his way and came to *Quahutichan* and *Huaxuta* (which then were suburbs of the great City *Tezcuco*, but now are petty Villages by themselves) where he and all his host were plentefully provided of all things necessary, and threw down the Idols. This done he entred into the City, where his lodging was prepared in a great house, sufficient for him and all the *Spaniards*, with many other his *Indian* friends. And because that at his first entry, he saw neither women nor children, he suspected some treason, and forthwith proclaimed upon pain of death that none of his men should go out. In the evening the *Spaniards* went up into the Zoties and galleries

to behold the City, and there they saw the great num
ber of Citizens that fled from thence with their stuff, som
towards the mountains, and others to the water-side t
take boat, a thing strange to see the great hast and stir to pro
vide for themselves. There were at that time at leas
twenty thousand little boats (called *Canoas*) occupied i
carrying houshold-stuff and passengers; *Cortez* would fai
have remedied it, but the night was so nigh at hand, tha
he could not. He would gladly also have apprehended th
Lord, but he was one of the first that fled unto *Mexico*. Th
Town of *Tezcuco* to this day is famous among the *Spaniards*
for that it was one of the first, if not the first (which ac
cording to the Histories of those parts is very probable) tha
received a Christian King to rule and govern. For *Corte*
hearing that *Coacuacoyocin* then King of that City an
Towns adjacent was fled, caused many of the Citizens to b
called before him, and having in his company a youn
Gentleman of a Noble-house in that countrey, who ha
been lately christened, and had to name *Hernando* (*Cortez*
being his God-father, who loved him well) said unto th
Citizens, that this new Christian Lord *Don Hernando* was so
unto *Nezavalpincintli* their loving Lord, wherefore he re
quired them to make him their King, considering that *Coacu
acoyocin* was fled unto the enemies, laying also before them
his wicked fact in killing of *Cacuza* his own brother, onl
to put him from his inheritance and Kingdom, through th
enticement of *Quahutimoccin* a mortal enemy to the *Spa
niards*. In this sort was that new Christian *Don Hernand*
elected King, and the fame thereof being blown abroad
many Citizens repaired home again to visit their new
Prince, so that in short space the City was as well replenish
ed with people as it was before, and being also well used a
the *Spaniards* hands, they served them diligently in al
things that they were commanded. And *Don Hernand*
abode ever after a faithful friend unto the *Spaniards* in thei
Wars against *Mexico*, and in short time learned the *Spanis*
tongue. And soon after came the inhabitants of *Quahu
tichan*, *Huaxuta*, and *Autenco* to submit themselves, cra
ving

ing pardon if in any thing they had offended. Within wo days after *Don Hernando* was made King of this great City and Territory belonging to it (whose borders reach unto the borders of *Tlaxcallan*) came certain Gentlemen of *Huaxuta* and *Quahutichan*, to certifie unto him, how all the power of the *Mexicans* was coming towards them, and to know if it were his pleasure, that they should carry their wives, children and other goods into the mountains, or else to bring them where he was, their fear was so great. *Cortez* for the King his God-child and Favourite made unto them this answer, saying, Be ye of good courage, and fear ye not. Also I pray you to command your wives and families to make no alteration, but rather quietly to abide in your houses. And concerning the enemies I am glad of their coming, for ye shall see how I will deal with them. But the enemies went not to *Huaxuta*, as it was thought; nevertheless *Cortez* having intelligence where they were, went out to encounter them with two pieces of Ordnance, twelve Horsemen and two hundred *Spaniards*, and with many *Indians* of *Tlaxcallan*. He fought with the enemy, and slew but few, for they fled to the water, and so escaped in their *Canoa's*. Thus did *Cortez* in *Tezcuco* defend himself and friends from the great power of the *Mexicans*, who daily attempted to be revenged on him, and the new Christian King whom he had made. But *Cortez* thinking that place the most convenient to lanch his Vergantines to the water, and hearing that they were finished at *Tlaxcallan*, sent *Gonzalo de Sandoval* to bring them from *Tlaxcallan*; who at the border of that Province met with them being brought in pieces, as tables, planks and nails, with all other furniture, the which eight thousand men carried upon their backs. There came also for their conduct twenty thousand men of War, and a thousand *Tamemez*, who were the Carriers of victuals and servants. *Chichimecatetl*, a principal and valiant *Indian* and Captain of a thousand men had the Rere-gard. And *Tupitil* and *Teutecatl*, very principal Gentlemen, had the Vant-gard with ten thousand men. In the midst were placed the *Tamemez*, and those that car-

ried the Foist with all the apparel of the Vergantines. Be fore those two Captains went a hundred *Spaniards*, and eigh Horse-men, and behind and last came *Gonzalo de Sandova* with all the residue, and seven Horsemen. Thus they tool their way towards *Tezcuco*, with a marvellous noise, crying Christians, Christians, *Tlaxcallan*, *Tlaxcallan*, and *Spain* When they came to *Tezcuco*, they entred in in very gooc order, with the sound of Drums, Snail-shels, and other lik instruments of musick: and against their entry into the City they put on all their bravery of clothes, and bushes of fea thers, which was a gallant sight; they were six hours in entring into the Town, keeping their array. At the same o this many Provinces came to submit and offer their service un to *Cortez*, some for fear of destruction, and others for th hatred which they bare to the *Mexicans*; so that now *Cor tez* was strong both with *Spaniards* and *Indians*; and hi Court at *Tezcuco* was as great, or greater then *Montezu ma's* formerly had been at *Mexico*. And here *Cortez* mad his preparation for the siege of *Mexico* with all hast, and furnished himself with scaling ladders, and other necessar.e fit for such a purpose. His Vergantines being nailed and throughly ended, he made a sluce, or trench of half a league of length, twelve foot broad and more, and two fadom in depth. This work was fifty days a doing, although there were four hundred thousand men daily working truly a famous work and worthy of memory, which hath made *Tezcuco* gloriously mentioned, though now almost decayed in the great number of inhabitants. The Dock or Trench being thus finished, the Vergantines were calked with Tow and cotton wool, and for want of Tallow and Oyl they were (as some Authors report) driven to take Mans-grease; not that *Cortez* permitted them to slay men for that effect, but of those which were slain in the Wars, and of such as sallied daily out of *Mexico* to hinder this work, and fighting were slain. The *Indians*, who were cruel and bloody Butchers, using sacrifice of mans flesh, would in this sort open the dead body and take out the grease. The Vergantines being launched, *Cortez* mustered his men, and

found

found nine hundred *Spaniards*, of the which were fourscore and six Horse-men, and a hundred and eighteen with Cross-bows, and Harquebuses; and all the residue had sundry weapons, as Swords, Daggers, Targets, Launces, and Halberts. Also they had for Armour, Corslets, Coats of Mail, and Jacks. They had moreover three great Pieces of cast Iron, fifteen small pieces of brass, and ten hundred weight of powder, with store of shot, besides a hundred thousand *Indians* men of War. On Whitsunday all the *Spaniards* came into the field, that great plain below the high mountain spoken of before, where *Cortez* made three chief Captains, among whom he divided his whole Army. Unto *Pedro de Alvarado* the first Captain he appointed thirty Horse-men, and a hundred and seventy Foot-men of the *Spaniards*, two pieces of Ordinance, and thirty thousand *Indians*, commanding him to camp in *Tlacopan*. Unto *Christoval de Olid* the second Captain he gave three and thirty horsemen, and a hundred and eighteen footmen of the *Spanish* Nation, two Pieces of Ordnance, and thirty thousand *Indians*, and appointed him to pitch his camp in *Culhuacan*. To *Gonzalo de Sandoval*, who was the third Captain, he gave three and twenty horsemen, and a hundred and threescore footmen, two pieces of Ordnance, and forty thousand *Indians*, with Commission to chuse a place to pitch his camp. In every Vergantine he planted a piece of Ordnance, six Harquebuses, or Cross-bows, and three and twenty *Spaniards*, men most fit for that purpose. He appointed also Captains for each, and himself for General, whereat some of the chiefest of his Company began to murmur, that went by Land, thinking that they had been in greater danger; wherefore they required him to go with the main battel, and not by water. *Cortez* little esteemed their words; for although there was more danger in the land then in the water, yet it did more import to have greater care in the Wars by water, then on the land; because his men had been in the one, and not in the other. Besides the chiefest hopes that *Cortez* had to win *Mexico*, were these Vessels, for with them he burned a great part of the *Canoa's* of *Mexico*, and the rest

he

he so locked up, that they were no help unto the *Mexicans*, and with twelve only Vergantines he did annoy his enemy as much by water, as the rest of his Army did by land. All this preparation for the siege of *Mexico* by land and water, with above a hundred thousand *Indians*, besides the *Spaniards* above mentioned, and the twelve Vergantines by water, was finished in this City of *Tezcuco*, which is a sufficient argument of the greatness of it at that time, maintaining with Provision fit and necessary so many thousands of people, and it yielded matter enough unto us for a large discourse, whilst not far from the sight of it we travelled in the open and direct plain Rode to *Mexico*. And as we talked of the greatness of it in former times, so likewise we now wondered to consider it to be but a small Government, where doth constantly reside a *Spanish* Governour sent from *Spain*, whose power reacheth to those borders of *Tlaxcallan* and *Guacocingo*, and to most of the petty Towns and Villages of the plain, which were formerly under the command and power of a King; but now are not able to make up above a thousand Duckats a year, which is supposed to be the yearly revenues of the Governour; and *Tezcuco* it self this day judged to consist only of a hundred *Spaniards*, and three hundred *Indian* Inhabitants, whose chief riches come by gardening, and sending daily in their *Canoa's* Herbs and Sallets to *Mexico*. Some wealth likewise they get by their Cedar-trees which grow there, and are ready timber for the buildings of *Mexico*. Yet now also are these Cedars much decayed by the *Spaniards*, who have wasted and spoiled them in their too too sumptuous buildings. *Cortez* only was accused by *Pamfilio de Narvez*, for that he had spent seven thousand beams of Cedar-trees in the work of his own house. Gardens there were in *Tezcuco* formerly, that had a thousand Cedar-teees for walls and circuit, some of them of a hundred and twenty foot long, and twelve foot in compass from end to end; but now that Garden that hath fifty Cedar-trees about it, is much regarded. At the end of this plain we passed through *Mexicalcingo*, which formerly was a great Town, but now not of above an hundred Inhabitants, and from thence to *Guetla-*

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vac, a petty Village, yet most pleasant for the shade of many fruit-trees, Gardens, and stately houses which for their recreation some Citizens of *Mexico* have built there, being at the foot of the Cawsey which from this Town through the Lake reacheth about five *English* miles to *Mexico*. And thus upon the third day of *October*, 1625. we entred into that famous and gallant City, yet not abiding in it, but only passing through it, till we came to a house of recreation, standing among the Gardens in the way to *Chapultepec*, named Saint *Jacintho*, belonging to the Dominicans of *Manila* in the *East-India's*, (whither our course was intended) where we were stately entertained, and abode till after *Candlemass* day, the time of our second shipping at *Acoapulco*, (80 leagues from *Mexico*) by the South-sea to *Manila* the chief City of the Islands named *Philippinas*.

CHAP. XII.

Shewing some particulars of the great and famous City of Mexico *in former times, with a true description of it now; and of the State and condition of it, the year* 1625.

IT hath been no small piece of Policy in the Friers and Jesuites of *Manila* and the Islands of *Philippinas* to purchase near about *Mexico*, some house and Garden to carry thither such Missionary Priests as they yearly bring from *Spain* for those parts. For were it not that they found some rest and place of Recreation, but were presently closed up in the Cloisters of *Mexico* to follow those religious duties (which sore against their wills most of them are forced to) they would soon after a tedious journey from *Spain* by sea and land relent of their purposes of going forward, and venturing upon a second voyage by the South-sea; and would either resolve upon a return to *Spain*, or of staying in some

part

part of *America*; as my ſelf and five more of my compan did, though ſecretly and hiddenly, and ſore againſt the wi of Fryer *Calvo* and others, who had the tutoring and con ducting of us. Therefore that all ſuch as come from *Spa* to be ſhipped again at *Accapulco* for *Philippinas*, may have a manner of incouragement, reſt and recreations becomin their Profeſſions, whileſt they do abide in *America*; an may not be diſheartned by thoſe that live about *Mex co*, (who do truly envy all that paſs that way to *Aſia* the Friers and Jeſuites have purchaſed for their Miſſion houſes of Recreation among the Gardens, which are exem pted from the power and command of the Superiors o *Mexico*, and are ſubordinate unto the Government of th Provincials of *Philippinas*, who ſend from thence their ſub ſtitute Vicars to rule, and to look to the forementione houſes and Gardens. To the Dominicans belonged thi houſe called St. *Jacintho*, whither we were carried, an where we did abide near five months, having all things pro vided that were fit and neceſſary for our Recreations, and fo our better encouragement to a ſecond voyage by Sea. The Gardens belonging to this houſe might be of fifteen Acres o ground, divided into ſhady walks under the Orange and Lemmon-trees; there we had the Pomegranates, Figs, and Grapes in abundance, with the Plantine, Sapotte, Chicoſa- potte, Pine-fruit, and all other fruits that were to be found in *Mexico*. The Herbs and Sallets, and great number of *Spaniſh Cardoes* which were ſold out, brought in a great Rent yearly; for every day there was a Cart attended to be filled and ſent to the Market of *Mexico*; and this not at ſeaſons of the year, as here in *England* and other parts of *Europe*, but at all times and ſeaſons, both Winter and Sum- mer, there being no difference of heat, cold, froſts and ſnow, as with us; but the ſame temper all the whole year, the Winter differing only from the Summer by the rain that falls, and not by exceſſive froſts that nip. This we enjoyed without doors; but within we had all ſorts and varieties both of fiſh and fleſh. What moſt we wondred at, was the abundance of ſweet meats; and eſpecially of Conſerves that

were

were provided for us; for to every one of us during the time of our abode there, was brought on Munday morning half a dozen Boxes of Conserve of Quinces, and other fruits, besides our biskets, to stay our stomachs in the mornings and at other times of the day; for in our stomachs we found a great difference between *Spain* and that Country. For in *Spain* and other parts of *Europe* a mans stomach will hold out from meal to meal, and one meal here of good cheer will nourish and cherish the stomach four and twenty hours; But in *Mexico* and other parts of *America* we found that two or three hours after a good meal of three or four several dishes of Mutton, Veal or Beef, Kid, Turkeys or other Fowls, our stomachs would be ready to faint, and so we were fain to support them with either a cup of *Chocolatte*, or a bit of Conserve or Bisket, which for that purpose was allowed us in great abundance. This seemed to me so strange, (whereas the meat seemed as fat and hearty, excepting the Beef, as ours in *Europe*) that I for some satisfaction presently had recourse to a Doctor of Physick; who cleared my doubt with this answer, That though the meat we fed on was as fair to look on, as in *Spain*; yet the substance and nourishment in it came far short of it, by reason of the pasture, which is drier and hath not the change of springs which the pastures of *Europe* have, but is short and withers soon away. But secondly, he told me that the Climate of those parts had this effect, to produce a fair shew, but little matter or substance. As in the flesh we fed on; so likewise in all the fruits there, which are most fair and beautiful to behold, most sweet and luscious to taste, but little inward virtue or nourishment at all in them, not half that is in a *Spanish Camuesa*, or *English Kentish* Pippin. And as in meat, and fruit there is this inward and hidden deceit, so likewise the same is to be found in the people that are born and bred there, who make fair outward shews, but are inwardly false and hollow-hearted. Which I have heard reported much among the *Spaniards* to have been the answer of our Queen *Elizabeth* of *England* to some that presented unto her of the fruits of *America*, that surely where those fruits grew, the women were light, and all

all the people hollow and false-hearted. But further reasons I omit to search into; for this of experience only I write, which taught me that little substance and virtue is in the great abundance and variety of food which there is enjoyed, our stomachs witnessing this truth, which ever and anon were gaping and crying, Feed, feed. Our Conserves therefere and dainties were plentifully allowed us; and all other incouragements, and no occasion denied us of going to visit *Mexico*, (which was not two full miles from us) all the while we abode there. It was a pleasant walk for us to go out in the morning, and to spend all the day in the City and come home at night, our way lying by Arches made of stone, three miles long to convey the water from *Chapultepec* unto the City. Take therefore, gentle Reader, from me what for the space of five months I could learn concerning it in former and present times. The situation of this City is much like that of *Venice*; but only differs in this, that *Venice* is built upon the Sea-water, and *Mexico* upon a lake, which seeming one, indeed is two; one part whereof is standing water; the other ebbeth and floweth, according to the wind that bloweth. That part which standeth, is wholsome, good, and sweet, and yieldeth store of small fish. That part which ebbeth and floweth, is a saltish, bitter, and pestiferous water, yielding no kind of fish, small or great. The sweet water standeth higher then the other, and falleth into it, and reverteth not backward, as some conceive it doth. The salt Lake containeth fifteen miles in breadth, and fifteen in length, and more then five and forty in circuit: and the Lake of sweet water containeth even as much, in such sort that the whole Lake containeth much about a hundred miles. The *Spaniards* are divided in opinions concerning this water and the springs of it; some hold that all this water hath but one spring out of a great and high Mountain which standeth South-west within sight of *Mexico*, and that the cause that the one part of the Lake is brackish or saltish, is that the bottom or ground is all salt; But however this opinion be true or false, certain it is and by experience I can witness that of that part

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of the salt-water great quantity of Salt is daily made, and s part of the great Trading of that City into other parts of he Country, nay it is sent part of it to the *Philippina* Islands. Others say that this Lake hath two springs, and hat the fresh-water springeth out of that mountain which landeth South-west from *Mexico*, and the salt brackish water springeth out of other high Mountains which stand more North-west; But these give no reason for the saltness of it, without it be the agitation of it in the ebbing and flowing; which not being with tides like the Sea, but with he winds only (which indeed make it as stormy sometimes as is the Sea) why may not the winds produce the same effect in the fresh water Lake? I think rather, if it spring from a different spring from that from whence springeth the fresh water, the brackishness and saltishness of it may proceed from some brackish and sulphurous minerals through which it passeth in those Mountains. For by experience I know the like in the Province of *Guatemala*, where by a Town called *Amatitan*, there is a standing Lake of water not altogether sweet and fresh, but a little brackish, which certainly hath its spring from a fiery Mountain called here a *Vulcan*, (whose burning proceeds from the Mines of Brimstone that are within it) from whence spring near the same Town likewise two or three springs of exceeding hot water, which are resorted to for wholsome bathes, as coming through a sulphurous mine, and yet the standing Lake proceeding from the same Mountain is of that quality that it maketh the ground about it salt, and especially in he mornings the people go to gather up the salt which lieth upon the ground by the water-side like unto a hoary frost. But thirdly, others conceive that that part of the Lake of *Mexico* which is saltish and brackish comes through the earth from the North-sea; and though springs of water which come from the Sea lose their brackishness through the earth, yet this may keep some brackishness by reason of the minerals, which are many in those parts; or by reason of the great, wide and open concavities of those mountains, which being very hollow within (as we find by experience

of

of the Earthquakes which are more frequent there then he by reason of the wind that getteth into those concavities, ar so shakes the earth to get out) give no way to the water sweeten through the earth, or to lose all that saltness whic it brought with it from the Sea. But whatsoever th true reason be, there is not the like Lake known sweet and saltish water, one part breeding fish the other breeding none at all. This Lake had fo merly some fourscore Towns, some say more, situate round about it; many of them containing five thousan housholds, and some ten thousand, yea and *Tezcuco* (I have said before) was as big as *Mexico*. But when was there, there might be thirty Towns and Villages about i and scarce any of above five hundred housholds betwee *Spaniards* and *Indians*; such hath been the hard usage the *Spaniards* towards them, that they have even almo consumed that poor Nation. Nay two years before I cam from those parts, which were the years of 1635. an 1636. I was credibly informed that a million of *Ind ans* lives had been lost in an indeavour of the *Spaniards* t turn the water of the Lake another way from the City which was performed by cutting a way through the Moun tains, for to avoid the great inundations that *Mexico* wa subject unto, and especially for that the year 1634. th waters grew so high that they threatned destruction to a the City, ruinating a great part, and coming into th Churches that stood in the highest part of it, in so much tha the people used commonly boats and *Canoa's* from house t house. And most of the *Indians* that lived about the Lak were imployed to strive against this strong Element of wa ter, which hath been the undoing of many poor wretches but especially of these thirty Towns and Villages that bor dered near upon the Lake; which now by that great wor is further from the houses of the City; and hath a passag made another way, though it was thought it would no long continue, but would find again its old course toward *Mexico*. This City when *Cortez* first entred into it, (wa as some say) of sixty, but more probably it is reported t

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ave been of fourſcore thouſand houſes. *Montezuma* his alace was very great, large and beautiful, which in the *ndian* language was named *Tepac*; and that had twenty loors or gates, which had their outcoming into the com- non ſtreets. It had three Courts, and in the one ſtood a fair ountain, many halls, and a hundred chambers of three nd twenty, and thirty foot long, an hundred bathes, and ot-houſes; and and all this without nails, yet very good vorkmanſhip. The walls were made of Maſons work, and vrought of Marble, Jaſp and other black ſtone, with eins of red, like unto Rubies and other ſtones, which gli- tered very fair; the roofs were wrought of Timber, and cu- ioufly carved, being of Cedar, Cypres, and Pine-tree; the Chambers were painted, and hung with cloth of Cotten, nd of Conies hair and feathers. The beds only were un- eeming this great ſtate, very poor and of no value, ſuch as to his day the beſt and richeſt *Indians* uſe; for they wear no- hing but mantles laid upon mats, or upon hay, or elſe nats alone. Within this Palace lived a thouſand women, nay, ome affirm three thouſand, reckoning Gentlewomen, ſervants nd ſlaves, all together; but the moſt were principal *In- dians* daughters; of whom *Montezuma* took for himſelf hoſe that liked him beſt, and the other he gave in marriage o Gentlemen his ſervants. It is credibly reported among he *Spaniards* that he had at one time a hundred and fifty vomen his wives with child, who commonly took medicines o caſt their creatures, becauſe they knew that they ſhould not inherit the State; and theſe had many old women to guard them, for no man was permitted to look upon them. Beſides this *Tepac*, which ſignifieth Palace, *Montezuma* had yet in *Mexico* another houſe with very curious lodgings and fair Galleries, built upon pillars of Jaſp, which looked towards a goodly Garden, in the which there were at leaſt a dozen Ponds, ſome of ſalt-water for Sea-fowls, and others of freſh-water for River-fowls and Lake-fowls, which Ponds were deviſed with Sluces to empty and to fill at pleaſure for the cleanneſs of the Fowls feathers; and theſe Fowls are ſaid to have been ſo many in number, that the Ponds could

ſcarcely hold them, and of ſuch ſeveral ſorts, and of ſuc
ſtrange and various coloured feathers, that the moſt of the
the *Spaniards* knew not, nor had at any time ſeen the lik
There did belong to that houſe above three hundred perſo
of ſervice, who had their ſeveral charges concerning the
Fowls; ſome had care to cleanſe the Ponds; others we
appointed to fiſh for bait; others ſerved them with meat
and to every kind of fowl they gave ſuch bait as the
were wont to feed of in the fields or rivers; others di
trim their feathers; others had care to look to their eggs
others to ſet them abrood; and the principal office was to pluc
the feathers: for of them were made rich mantles, tapiſtr
targets, tufts of feathers, and many other things wrought wi
gold and ſilver.

Beſides this houſe, *Montezuma* had yet another hou
within *Mexico*, appointed only for hawking fowls, a
fowls of rapine. In which houſe there were many hig
Halls, wherein were kept men, women, and children, ſuc
as were dwarfs, crook-backs or any monſtrous perſons, a
with them ſuch as were born white of colour, which did v
ry ſeldom happen; nay, ſome would deform their childr
on purpoſe to have them carried to the Kings houſe, to he
to ſet forth his greatneſs by their deformity. In the low
halls of this houſe there were Cages for fowls of rapine of a
ſorts, as Hawks, Kites, Boyters (which are very many
thoſe parts) and of the Hawks near a dozen ſundry kin
of them. This houſe had for daily allowance five hundr
Turkey-cocks, and three hundred men of ſervice, beſid
the Falconers and Hunters, which ſome ſay were above
thouſand men. The Hunters were maintained in that houſ
becauſe of the ravenous beaſts which were alſo kept in t
lower Halls in great cages made of timber, wherein we
kept in ſome Lions, in other Tygres, in other Ownzes,
other Wolves; in concluſion, there was no four-footed bea
that wanted there, only to the effect, that the mighty *Mont*
zuma might ſay that he had ſuch things in his houſe; an
all were fed daily with Turkey-cocks, Deer, Dog
and ſuch like. There were alſo in another Hall great earthe
veſſel

vessels, some with earth, and some with water, wherein were Snakes, as gross as a mans thigh, Vipers, Crocodiles which they call *Caymanes*, of twenty foot long with scales and head like a Dragon; besides many other smaller Lisarts and other venemous beasts and Serpents, as well of the water as of the land. To these Snakes and the other venemous beasts they usually gave the blood of men sacrificed to feed them. Others say they gave unto them mans flesh, which the great Lisarts, or *Caymans* eat very well. But what was wonderful to behold, horrid to see, hideous to hear in this house, was the Officers daily occupations about these beasts, the floor with blood like a gelly, stinking like a slaughter-house, and the roaring of the Lions, the fearful hissing of the Snakes and Adders, the doleful howling and barking of the Wolves, the sorrowful yelling of the Ownzes and Tigres, when they would have meat. And yet in this place, which in the night season seemed a dungeon of hell, and a dwelling place for the Devil, could a heathen Prince pray unto his Gods and Idols; for near unto this Hall was another of a hundred and fifty foot long and thirty foot broad, where was a chappel with the roof of silver and gold in leaf wainscotted and decked with great store of pearl and stone, as Agats, Cornerines, Emeralds, Rubies, and divers other sorts; and this was the Oratory where *Montezuma* prayed in the night season, and in that chappel the Devil did appear unto him, and gave him answer according to his prayers, which as they were uttered among so many ugly and deformed beasts, and with the noise of them which represented Hell it self, were fitted for a Devils answer. He had also his Armoury, wherein was great store of all kind of such Ammunition which they used in their Wars, as Bows, Arrows, Slings, Launces, Darts, Clubs, Swords and Buckers, and gallant Targets more trim then strong, and all made of Wood, gilt or covered with Leather. The Wood whereof they made their Armour and Targets was very hard and strong; and at their arrows ends they enclosed a little piece of flint-stone, or a piece of a fish-bone called *Libisa*, which was so venemous, that if any were hurt with it, and

the head remained in the wound, it so festered that it was almost incurable. Their Swords were of Wood, and the edge thereof was flint stone, inclosed or joyned into a staff; and with these swords they cut spears, yea and a Horses neck at a blow, and could make dents into Iron, which seemeth a thing unpossible and incredible. These flints were joyned into the staffs with a certain kind of glew, which was made of a root called *Zacolt*, and *Tuxalli*, which is a kind of strong sand, whereof they made a mixture, and after kneaded it with the blood of Bats, or Rear-mice and other fowl, which did glew so strong, that it scarce ever uncleaved again; and of these *Montezuma* had in his house of Armour great store. But besides these houses it is wonderful to relate yet many others which that great heathen Emperour had for his only recreation and pastime, with excellent fair gardens of medicinal herbs, sweet flowers, and trees of delectable savour. But of one garden more especially it is said, that in it there were a thousand personages made, and wrought artificially of leaves and flowers. And *Montezuma* would not permit that in this garden should be any kind of Pot-herbs, or things to be sold, saying that it did not appertain to Kings to have things of profit among their delights and pleasures, for that such did appertain to Merchants. Yet out of *Mexico* he had Orchards with many and sundry fruits; and likewise pleasant houses in Woods and forrests, of great compass, environed with water, in the which he had fountains, rivers, ponds with fish, rocks and coverts where were Harts, Bucks, Hares, Foxes, Wolves and such like, whither he himself seldom went; but the Lords of *Mexico* used to go to sport themselves in them. Such and so many were the houses of *Montezuma*, wherein few Kings were equal with him. He had daily attending upon him in his privy guard six hundred Noblemen and Gentlemen, and each of them three or four servants, and some had twenty servants or more according to their estate; and the most credible report goes, that in this manner he had three thousand men attendants in his Court, all which were fed in his house of the meat that came from his table. There were in those times under the *Mexican*

Empire

Empire three thousand Lords of Towns, who had many vas-als; but more especially there were thirty of high estate, who were able to make each of them a hundred thousand men of War. And all these Noblemen did abide in *Mexico* a cer-tain time of the year in the Court of *Montezuma*, and could not depart from thence without especial licence of the Em-perour, leaving each of them a son or brother behind them for security of rebellion; and for this cause they had generally houses in the City; such and so great was the Court of *Mon-tezuma*. Moreover he spent nothing in the buildings of all these his houses, for he had certain Towns that payed no other tribute, but only to work and repair continually his houses at their own proper cost, and paid all kind of work-men, carrying upon their backs, or drawing in sleds stone, lime, timber, water, and all other necessaries for the work. Likewise they were bound to provide all the wood that should be spent in the Court, which was five hundred mens bur-dens, and some days in the Winter much more. But espe-cially for the Emperors chimnies they brought the bark of Oak-trees, which was esteemed for the light. Thus was that great City formerly illustrated with a mighty Monarch, his houses and attendants. There were then also in *Mexico* three sorts of streets, very broad and fair; the one sort was only of water, with many bridges, another sort of only earth, and the third of earth and water, the one half being firm ground to walk upon, and the other half for boats to bring provision to the City; the most part of the houses had two doors, the one toward the Cawsey, and the other to-ward the water, at the which they took boat to go whither they list. But this water (though so near to the houses) being not good to drink, there is other water fresh and sweet brought by conduit to *Mexico*, from a place called *Chapultepec* three miles distant from that City, which springeth out of a little hill, at the foot whereof stood for-merly two statues, or images, wrought in stone, with their Targets and Launces, the one of *Montezuma*, the other of *Axaiaca* his father. The water is brought from thence to this day in two pipes built upon Arches of brick and stone

like a fair-bridge; and when the one pipe is foul, then al the water is conveyed into the other, till the first be mad clean. From this fountain all the whole City is provided and the Water-men go selling the same water from street t street, some in little boats, others with earthen Tankard upon Mules or Asses backs. The chief and principal divisio of this City when the *Spaniards* first conquered it, was int two streets; the one was called *Tlatelulco*, that is to say, little Island, and the other *Mexico* where *Montezuma* h dwelling and Court was, signifying in the language a spring And because of the Kings palace there, the whole City wa named *Mexico*. But the old and first name of the City ac cording to some Historians was *Tenuchtitlan*, which signif eth fruit out of a stone, being a compounded name of *Tet* which in the language is stone, and *Nuchtli*, which is sweet fruit called generally in *Cuba*, and all other parts *America* by the *Spaniards*, *Tunas*; the name of the tr whereon this fruit groweth is called *Nopal*. And whe this City begun to be founded, it was placed near unto great stone that stood in the midst of the lake, at the fo whereof grew one of these *Nopal* trees; which is the reaso why *Mexico* giveth for arms and device the foot of a *Nop* tree springing from a stone according to the first name of th City *Tenuchtlitan*. But others do affirm, that this City hath th name of the first founder of it, called *Tenuch*, the second so of *Iztacmixcoatl*, whose sons and descendents did first inh bit all that of part *America* which is now called *New Spai Mexico* is as much as to say a spring or fountain, accordi to the property of the vowel or speech, from whence son judge that City to be so named. But others do affirm th *Mexico* hath its name from a more ancient time, who first founders were called *Mexiti*, for unto this day the *I dian* dwellers in one street of this City are called of *Mexic* And that these *Mexiti* took name of their principal id called *Mexitli*, who was in as great veneration as *Vitzil puchtli*, the God of War. But others affirm (and th opinion is most received among the *Spaniards*) that th *Mexicans* first were the inhabitants of *Nova Galicia*; fro

when

whence they made a violent irruption, *Anno Domini* 720. and lingered in divers places till the year 902. when under the leading of *Mexi* their chief Captain they built this City, and called it after the name of their General. They were in all seven Tribes, which ruled long in an Aristocratical state; till the most puissant of the Tribes called *Navatalcas*, elected a King to whom they submitted themselves. The first King that was thus elected, was called *Vitzilovitli*; the second, *Acamopitzli*; the third, *Chimalpapoca*; the fourth, *Izchoalt*; the fift, *Montezuma* the first; the sixth, *Acacis*; the seventh *Axaiaca*; the eighth, *Autzlol*; the ninth, *Montezuma* the second, who reigned when *Cortez* came first; the tenth, was *Quahutimoc*, who lost *Mexico*, and in whom ended that *Indian* Empire. The most fortunate of these Kings was *Izchoalt*; who by his cousin *Tlacaellec*, subdued the other six Tribes, and brought them under the *Mexican* Kings. And after the death of *Izchoalt*, *Tlacaellec* was by the first electors (which were six in number) chosen King, as a man of whose vertue they had formerly made tryal. But he very nobly refused it, saying that it was more convenient for the Commonwealth that another should be King, and that he should execute that which was otherwise more fit for the necessity of the State, then to lay the whole burden upon his back; and that without being King, he would not leave to labour for the publick as well as if he were King. Upon this generous refusal they made choice of *Montezuma* the first. The most unhappy Kings of that nation (at whose birth could not but be some disastrous aspect of the Planets) were the two last, *Montezuma* the second, and *Quahutimoc*, who were both vanquished by *Ferdinando Cortez*, who took *Montezuma* prisoner out of his own palace, and with fair words and language carried him to his lodging in *Mexico*; and kept him there, knocking a pair of gyves on his legs, until the execution of *Qualpopoca* Lord of *Nahutlan*, now called *Almeria* (who was to be burnt for killing nine *Spaniards*) was past. But this imprisonment of their Emperor stirred up the hearts of all the *Mexicans* to conspire against *Cortez* and the *Spaniards*, against whom they fought

a moſt fierce and bloudy battel two or three days togethe
crying out for their Emperor, and threatning them with t
cruelleſt death that ever man ſuffered. Whereupon *Cort*
deſired *Montezuma* to go up into the Sotie of his houſe whi
they were battering with ſtones, and to command his ſubjec
to ceaſe from their heat and fury; who at *Cortez* his reque
went up and leaned over the wall to talk with them, ar
beginning to ſpeak unto them, they threw ſo many ſton
out of the ſtreet, houſes, and windows, that one happen
to hit *Montezuma* on the temples of the head, with whi
blow he fell down dead to the ground; and this was
end, even at the hands of his own ſubjects and vaſſals agai
their wills, in the City of his greateſt glory, and in t
power and cuſtody of a foreign and ſtrange nation. T
Indians affirm that he was of the greateſt blood of all
linage, and the greateſt King in eſtate that ever was
Mexico. And from hence it may very well be noted, th
when Kingdoms do moſt flouriſh, then are they nigheſt to
change, or elſe to change their Lord, as doth appear in t
Hiſtory of *Montezuma*, whoſe great glory and majeſty p
ſaged the downfal of that City and people; who thou
after the death of *Montezuma* they made *Quahutimoc* th
Emperor, and perſiſting in their furious battery againſt *Co*
tez his palace, cauſed him and all his *Spaniards* to flie o
of *Mexico*; yet having ſtrengthened themſelves again
Tlaxcallan; and prepared ſixteen, or as others ſay, eighte
Vergantines for the lake, they ſoon after beſieged *Mexico*
by water and land, that the Citizens were in great neceſſi
and ſo many dead with hunger and ſickneſs, that there we
heaps of dead bodies in the houſes, only to keep cloſe the
extreme miſery; who would not yield even when they ſa
their King *Quahutimoc* his fair houſes burned, and t
greateſt part of their City conſumed with fire and beat
down plain with the ground, ſo long as they could injoy a
one ſtreet, Tower, or Temple to defend themſelves and o
poſe the *Spaniards*; who after many fierce and bloody figl
by land and with their boats by water having won the chi
Market-place and moſt of the City, as they went walki

n the ſtreets found heaps of dead bodies in the houſes, ſtreets, and in the water, and the very barks of trees and roots gnawn by the hungry creatures, and the men ſo lean and yellow that it was a pitiful ſight to behold. And with this *Cortez* yet required them to yield; but they although they were ſo lean of body were ſtrong in heart, and anſwered that he ſhould not ſpeak of any friendſhip to them, nor yet hope of their ſpoil, for when no fortune would favour them, then they would either burn their treaſure, or throw it into the Lake, where they ſhould never profit thereby, and that they would fight while one alone ſhould remain alive.

Cortez deſirous to ſee what remained of the City to win, went up into a high Tower, and having well viewed the City, he judged that of eight parts one remained yet to win. And aſſaulting the ſame, the ſorrowful Citizens bewailing their unfortunate fate and deſtiny, beſeeching the *Spaniards* to make an end, and to kill them all out of hand; others ſtanding at the brim of the water near unto a draw-bridge cried out. O Captain *Cortez*, ſeeing that thou art the Child of the Sun, why doſt thou not intreat the Sun thy Father to make an end of us? O thou Sun that canſt go round about the World in a day and a night, we pray thee make an end of us and take us out of this miſerable life, for we deſire death to go and reſt with our God *Quetcavatlh* who tarrieth for us. *Cortez* ſeeing the great extremity that theſe poor wretched people were in, thinking now that they would yield unto him, ſent a meſſage to *Quahutimoc*, deſiring him to conſider his Subjects great extremity, which yet might be greater, if he yielded not to Peace. But when the ſtubborn King heard this ambaſſage, he was ſo moved with ire and choler, that forthwith he commanded *Cortez* his Ambaſſadour to be ſacrificed, and gave the reſt of the *Spaniards* that went with him for anſwer blows with ſtones, ſtaves and Arrows, ſaying that they deſired death and no Peace. Whereupon *Cortez* ſeeing the King ſo ſtubborn and refractory after ſo much ſlaughter and miſery of his ſubjects, after ſo many Combates and ſkirmiſhes made with the loſs of almoſt

all

all the City, ſent forthwith *Sandoval* with his Vergantine one way, and went himſelf another combating the houſe and forts that yet remained, where he found ſmall reſiſtance, ſo that he might do what he pleaſed. One would have thought there had not been five thouſand left in all the City, ſeeing the heaps of dead bodies that lay about the ſtreets and in the houſes, and yet ſuch was this laſt combate, that there were that day ſlain and taken priſoners forty thouſand perſons. The lamentable cry and mourning of the women and children, would have made a ſtrong heart relent, the ſtench alſo of the dead bodies was wonderful noiſom. That night *Cortez* purpoſed to make an end the next day of the Wars: and *Quahutimoc* pretended to flie, and for that purpoſe had embarked himſelf in a *Canoa* of twenty Oars. When the day appeared, *Cortez* with his men, and four Pieces of Ordnance came to the corner where thoſe that yet remained were ſhut up as Cattel in a Pound. He gave order to *Sandoval* and *Alvarado* what they ſhould do, which was to be ready with their Vergantines, and to watch the coming out of the *Canoa's*, which were hidden betwixt certain houſes, and eſpecially to have regard unto the Kings perſon, and not to hurt him, but to take him alive. He commanded the reſidue of his men to force the *Mexican* boats to go out, and he himſelf went up into a Tower, inquiring for the King, where he found *Xihuacoa*, Governour and Captain General of the City, who would in no wiſe yield himſelf. Then came out of the City a great multitude of old folks, men, women and children to take boat. The throng was ſo great with haſt to enter the *Canoa's*, that many by that means were drowned in the Lake. *Cortez* required his men not to kill thoſe miſerable creatures; But yet he could not ſtay the *Indians* his friends of *Tlaxcallan*, and other places, who ſlew and ſacrificed above fifteen thouſand. The men of War ſtood in the houſe tops, and *Zoties* beholding their perdition. All the Nobility of *Mexico* were embarked with the King. Then *Cortez* gave ſign with the ſhot of a hand-gun, that his Captains ſhould be in a readineſs, ſo that in ſhort ſpace they wanfully and wholly the great City of *Mexico*. The Vergan-

tines

ines likewise brake in among the Fleet of boats without any resistance, and presently beat down *Quahutimoc* his Royal Standard. *Garcia Holguin* who was a Captain of one of the Vergantines, espied a great *Canoa* of twenty Oars deep laden with men, who (being by one of his prisoners informed that the King was in it) gave chase to it and presently overtook it. When *Quahutimoc*, who stood upon the Puppe of his *Canoa* ready to fight, saw the *Spaniards* Cross-bows bent to shoot, and many drawn swords against him, he yielded himself, declaring that he was King. *Garcia Holguin* being a glad man of such a prisoner took him and carried him unto *Cortez*, who received him very respectfully. But when *Quahutimoc* came near unto him, he laid his hand upon *Cortez* his dagger, saying, I have done all my best and possible endeavor to defend my self and my Vassals according to my duty, hoping not to have come to this estate and place where now I stand; and considering that you may do with me what you please, I beseech you to kill me, and that is my only request. *Cortez* comforted him with fair words, giving him hope of life; and took him up into a *Zotie*, requiring him to command his Subjects that yet held out, to yield and render themselves. Which *Quahutimoc* presently performed; and at that time after so many Prisoners taken, and so many thousands slain and starved, there were about threescore and ten thousand persons, who seeing their Prince a Prisoner, threw down their weapons and submitted themselves. Thus did *Hernando Cortéz* win the famous and stately City of *Mexico*, on the 13. day of *August*, *Anno Dom.* 1521. In remembrance whereof every year on that day they make in *Mexico* a sumptuous feast and solemn procession, wherein is carried the Standard Royal, with the which the City was won. In the loss of it was as much to be observed as Antiquity can produce of any Victory; wherein was one Emperor the greatest that ever was in those parts slain; and another as great a Warrier as ever *America* had known, taken Prisoner. The Siege endured from the time the Vergantines came from *Tlaxcallan* three moneths, and therein were on *Cortez* his side near 20000 *Indians*, who daily

daily increased and came in to help him, 900 *Spaniards*; fourscore horses only, seventeen or eighteen Pieces of Ordnance; sixteen or as some say eighteen Vergantines, and at least 6000 *Canoa's*. In this Siege were slain fifty *Spaniards* only and six horses, and not above eight thousand of the *Indians Cortez* his friends. And on the *Mexicans* side were slain at least a hundred and twenty thousand *Indians*, besides those that died with hunger and Pestilence. At the defence of the City were all the Nobility, by reason whereof many of them were slain. The multitude of people in the City was so great, that they were constrained to eat little, to drink salt-water, and to sleep among the dead bodies, where was a horrible stench; and for these causes the disease of Pestilence fell among them, and thereof died an infinite number. Whereupon is to be considered their valour, and stedfast determination; for although they were afflicted with such hunger that they were driven to eat boughs, rinds of trees, and to drink salt-water, yet would they not yield themselves. And here also is to be noted, that although the *Mexicans* did eat mans flesh, yet they did eat none but such as were their enemies; for had they eaten one another and their own children, there would not so many have died with hunger. The *Mexican* women were highly commended, not only because they abode with their husbands and fathers, but also for the great pains they took with the sick and wounded persons; yea and also they laboured in making slings, cutting stones fit for the same, and throwing stones from the *Zotiez*; for therein they did as much hurt as their men. The City was yielded to the spoil, and the *Spaniards* took the gold, plate and feathers, the *Indian* friends had all the rest of cloth and other stuff. Thus was that famous City ruinated, and burnt by the *Spaniards*, and the power of that Nation brought under the *Spanish* subjection. *Cortez* having found the air of that City very temperate and pleasant for mans life, and the situation commodious, thought presently of rebuilding it, and of making it the chief Seat of Justice and Court for all that Country. But before I come to speak of it as rebuilded and now flourishing,

must add unto what hath been said of *Montezuma* his ormer state and houses in it, the greatness of the Market-lace and Temple, which was in it, when the *Spaniards* uined and destroyed it. The conveniency of the Lake bout this City gave encouragement to the *Mexicans* to set part a most spacious Market-place, whither all the Country bout might resort to buy, exchange and sell; which was the nore easie for them by reason of the abundance of Boats which were made only for such Traffique. In this great lake here were at that time above two hundred thousand of these ttle boats, which the *Indians* call *Acalles*, and the *Spaniards* call them *Canoa's*, wrought like a kneading trough, ome bigger then others according to the greatness of the body f the tree, whereof they are made. And where I number wo hundred thousand of these boats, I speak of the least, or *Mexico* alone had above fifty thousand ordinarily to carry and bring unto the City victual, provision, and passengers, so that on the market-days all the streets of water were ull of them. The Market is called in the *Indian* tongue *Tlanquiztli*; every Parish had his Market place to buy and ell in; but *Mexico* and *Tlatelulco* only, which are the hiefest Cities, had great Fairs and places fit for the same; nd especially *Mexico* had one place, where most days in the ear was buying and selling; but every fourth day was the reat Market ordinarily. This place was wide and large, compassed about with doors, and was so great that 100000 ersons came thither to chop and change, as a City most rincipal in all that region. Every occupation and kind of nerchandize had his proper place appointed, which no ther might by any means occupy or disturb. Likewise peterous wares had their place accordingly, such as stone, imber, lime, brick and all such kind of stuff unwrought, eing necessary to build withal. Also mats both fine and oarse, of sundry workmanship; also coals, wood, and all orts of earthen vessels, glazed and painted very curiously. Deer-skins both raw and tanned, in hair, and without hair, f many colours, for Shoomakers, for Bucklers, Targets, erkins, and lining of woodden corslets, also skins of other

beasts,

beasts, and fowl in feathers ready dressed of all sorts. Th colours and strangeness thereof was a thing wonderful to behold. The richest merchandize was salt, and mantles o Cotton-wool of divers colours, both great and small; som for beds, other for garments and clothing, other for Tapistry to hang houses; other Cotten-cloth was wont to be sold ther for linnen drawers (which to this day the *Indians* use) fo shirts, table-clothes, towels and such like things. Ther were also mantles, made of the leaves of a tree called *Metl* and of the Palm-tree and Conie-hair, which were well esteemed, being very warm, but the Coverlets made o feathers were the best. They sold thred there made of Conie hair, and also skains of other thred of all colours. Bu the great store of poultrey which was brought to that Marke was strange to see, and the uses they sold and bought them for; for although they did eat the flesh of the fowl, yet th feathers served for clothing, mixing one sort with another But the chief bravery of that market was the place wher gold and feathers joyntly wrought were sold; for any thin that was in request, was there lively wrought in gold an feathers and gallant colours. The *Indians* were so exper and perfect in this science, that they would work or make a butter-flie, any wild beast, trees, roses, flowers, herbs, roots or any other thing so lively that it was a thing marvellous t behold. It hapned many times that one of these workme in a whole day would eat nothing, only to place one feathe in his due perfection, turning and tossing the feather to th light of the Sun, into the shade or dark place to see wher was his most natural perfection, and till his work were finished he would neither eat nor drink. There are few nati ons of so much fleam or substance. The art, or science o Gold-smiths among them was the most curious, and ver good workmanship engraven with tools made of flint or i mould. They will cast a platter in mould with eight corners, and every corner of several metal, the one of gold and the other of silver, without any kind of solder. They will also found or cast a little cauldron with loose handle hanging thereat, as we use to cast a bell; they will also cast i

mould

hould a fish of metal, with one scale of silver on his back, nd another of gold; they will make a Parrot or Popinjay f metal, that his tongue shall shake, and his head move, nd his wings flutter; they will cast an Ape in mould, that oth hands and feet shall stir; and hold a spindle in his hand eeming to spin, yea and an apple in his hand as though he vould eat it. They have skill also of Amell work and to et any pretious stone. But now as touching the market, here was to sell Gold, Silver, Copper, Lead, Latten, and Tin; although there was but very little of the three last meals mentioned. There were pearls, pretious stones, divers nd sundry sorts of shels, and bones, Sponges, and Pedlers ware. There were also many kind of herbs, roots, and eeds, as well to be eaten, as for medicine; for both men, vomen and children had great knowledge in herbs, for hrough poverty and necessity they did seek for their sustenance and help of their infirmities and diseases. They did pend little among Physicians, although there were some of hat Art, and many Apothecaries, who did bring into the narket, ointments, syrups, waters, and other drugs fit for ick persons. They cure all diseases almost with herbs; yea s much as for to kill lice they have a proper herb for the urpose. The several kinds of meats to be sold was without umber, as Snakes without head and tail, little dogs gelt, Moles, Rats, Long-worms, Lice, yea, and a kind of earth; or at one season in the year they had nets of Mail, with the vhich they raked up a certain dust that is bred upon the water of the lake of *Mexico*, and that is kneaded together like into oas of the sea. They gathered much of this and kept t in heaps, and made thereof cakes like unto brick-bats. And they did not only sell this ware in the Market, but also ent it abroad to other Fairs and Markets afar off; and they did eat this meal with as good a stomach as we eat cheese: yea, and they hold opinion, that this skum or fatness of the vater is the cause that such great number of fowl cometh to the ake, which in the winter season is infinite. They sold likewise in this Market Venison by quarters or whole, as Does, Hares, Conies, and Dogs, and many other beasts, which they

they brought up for the purpose and took in hunting. The great store of sundry kinds of fruits was marvellous, which were there sold, both green and ripe. There is a sort as big as an Almond called *Cacao* (whereof is the drink called *Chocolatte* well known now in Christendom) which is both meat and currant money. In these times of the bigger sort sixscore or sevenscore, and of the lesser sort two hundred are worth a *Spanish* Rial, which is sixpence, and with these the *Indians* buy what they list; for five, nay for two *Cacao*, which is a very small part of a Rial, they do buy fruits and the like. There were divers kinds of colours to be sold which they made of roses, flowers, fruits, barks of trees and other things very excellent. All the things recited, and many others which I speak not of, were sold in this great Market, and in every other Market of *Mexico*; and all the sellers payed a certain sum for their shops or standings to the King, as a custom, and they were to be preserved and defended from thieves and robbers. And for that purpose there went Serjeants and Officers up and down the Market to espie out malefactors. In the midst of this Market stood an house, which was to be seen throughout the Fair, and there did sit commonly twelve ancient men for Judges to dispatch law-matters. Their buying and selling was to change one ware for another, one gave a hen for a bundle of Maiz, others gave mantles for salt or money which was *Cacao*. They had measure and strike for all kind of corn, and other earthen measures for honey and oyl, and such wines as they made of Palm-trees, and other roots and trees. And if any measure were falsified, they punished the Offenders and brake their measures. This was the civility they had when they were Heathens, for buying and selling. And although they knew not the true God, but worshipped Idols; yet to their Idols and to the Devil they dedicated Temples and places of worship, wherein they used those sacrifices which *David* speaks of in *Psal.* 106. 37. saying, *They sacrificed their sons and their daughters unto Devils.*

The Temple is called in the *Mexican* language *Teucalli* which is a compound word of *Teutl*, which signifiet God

God, and *Calli*, which signifieth a house. There were in *Mexico* many Parish Churches with towers, wherein were Chappels and Altars where the Images and Idols did stand. All their Temples were of one fashion; the like I believe was never seen nor heard of. And therefore it shall be now sufficient to describe the chief and greatest Temple, which was as their Cathedral Church. This Temple was square, and did contain every way as much ground as a Cross-bow can reach level. It was made of stone, with four doors that abutted upon the three Cawseys, and upon another part of the City that had no Cawsey, but a fair street. In the midst of this Quadern stood a mount of earth and stone square likewise, and fifty fadom long every way, built upward like unto a Pyramide of *Egypt*, saving that the top was not sharp, but plain and flat, and ten fadom square. Upon the West side were steps up to the top, in number a hundred and fourteen, which being so many, high and made of good stone, did seem a beautiful thing. It was a strange sight to behold the Priests, some going up, and some down with ceremonies, or with men to be sacrificed. Upon the top of this Temple were two great Altars, a good space distant the one from the other, and so nigh the edge or brim of the wall, that scarcely a man might go behind them at pleasure. The one Altar stood on the right hand, and the other on the left; they were but of five foot high: each of them had the back part made of stone, painted with monstrous and foul figures. The Chappel was fair and well wrought of Masons work and timber; every Chappel had three lofts one above another, sustained upon pillars, and with the height thereof it shewed like unto a fair tower, and beautified the City afar off. From thence a man might see all the City and Towns round about the lake, which was undoubtedly a goodly prospect. And because *Cortez* and his company should see the beauty thereof, *Montezama* himself (to make the more ostentation of his greatness and the Majesty of his Court) carried the first *Spaniards* thither, and shewed them all the order of the Temple, even from the foot to the top. There was a certain plot or space for the Idol Priests to celebrate their ser-

vice without disturbance of any. Their general prayers were made toward the rising of the sun: upon each Altar stood a great Idol.

Besides this Tower which stood upon the Pyramide, there were fourty towers great and small belonging to other little Temples which stood in the same circuit; the which although they were of the same making, yet their prospect was not West-ward, but other ways, because there should be a difference betwixt the great Temple and them. Some of these Temples were bigger then others, and every one of a several God; among the which there was one round Temple dedicated to the God of the air called *Quecalcovatl* for even as the air goeth round about the heavens, even for that consideration they made this Temple round. The entrance of that Temple had a door made like unto the mouth of a Serpent, and was painted with foul and devilish gestures, with great teeth and gums wrought, which was a sight to fear those that should enter in thereat, and especially the Christians unto whom it represented hell it self with that ugly face and monstrous teeth. There were other *Teucallies* in the City, that had the ascending up by steps in three places; and all these Temples had houses by themselves with all service belonging to them, and Priests, and particular Gods. And from this manner of these Heathens Temples, and Altars made with steps, we may observe how like unto them is now the Church of *Rome*, which as it confesseth that there never was a Church without a visible sacrifice, and therefore teacheth that Christs body must be broken upon their Altars, and distributed not only as a Sacrament to the people, but as a sacrifice in the Priests hands, differing only that the sacrifices of Sheep and Oxen in the old Law, and these of the Heathens were bloody sacrifices, but theirs of Christs body they call *Incruentum Sacrificium*, an unbloody sacrifice; so likewise in the buildings of their Churches with several Towers and Altars and Chappels dedicated to several Saints they seem to have taken from the very Heathens; but especially in the many steps whereby they ascend up to their Altars, they resemble these, forgetting Gods words in *Exod.*

20.

20 26. saying, *Neither shalt thou go up by steps unto mine Altar, that thy nakedness be not discovered thereon.* And lastly in their houses and Cloisters joyning to their Churches for the service of them, being full of idolatrous Priests and Friers consecrated for their service, they seem likewise to have borrowed that fansie of Convents, Abbeys, and Priories from the very Heathens, who (as presently I shall shew) had near joyning to this great Temple, houses containing thousands of Priests, with yearly rents and revenues, like those of *Romes* Abbeys, and Cloisters. At every door of this great Temple of *Mexico* stood a large hall, and goodly lodgings both high and low round about, which houses were common Armories for the City. The Heathens it seems had so much understanding as to know that the force and strength of a Town, City, or Country is the Temple, and therefore they placed there their storehouse of munition.

They had other dark houses full of Idols great and small, wrought of sundry metals, which were all bathed and washed with blood, and did shew very black through their daily sprinkling and anointing them with the same, when any man was sacrificed; yea and the walls were an inch thick with blood, and the ground a foot thick of it, so that there was a devilish stench. The Priests went daily into those Oratories, and suffered none other but great personages to enter in. And when any such went in, they were bound to offer some man to be sacrificed, that those bloody hangmen and Ministers of the Devil might wash their hands in the blood of those so sacrificed, and might sprinkle their house therewith. For their service in the Kitchin they had a pond of water, that was filled once a year, which was brought by the Conduit pipes before mentioned, from the principal fountain. All the residue of the foresaid circuit served for places to breed fowls, with gardens of herbs and sweet trees, with roses and flowers for the Altars; and this is also the Church of *Romes* custom and superstition, to trim and deck their Saints and Altars with Garlands and Crowns of Roses and other flowers. Such, so great and strange was

this Temple of *Mexico*, for the service of the Devil, who had deceived those simple *Indians*. There did reside (as I said before of Monks and Friers in their Cloisters joyning to their Churches) in this Temple and houses joyning to it, continually five thousand persons, and all these were lodged and had their living there; for that Temple was marvellous rich, and had divers Towns only for their maintenance, and reparation, and were bound to sustain the same always on foot. These Towns did sow corn, and maintain all those five thousand persons with bread, flesh, fish, and firewood as much as they needed, for they spent more firewood then was spent in the Kings Court. These persons did live like *Romes* Abby-lubbers at their hearts ease, as servants and vassals unto the Gods, which were many; and every God had several ranks and Orders of Priests to serve him; as the several Saints canonized by the Popes of *Rome* have under them distinct Religious Orders of Priests, *Dominick* hath Dominicans, *Francis* Franciscans, *Benedict* Benedictines, *Basil* Basilians, *Bernard* Bernardines, *Agustin* Augustines, and the like.

The Gods of *Mexico* (as the *Indians* reported to the first *Spaniards*) were two thousand in number; the chiefest were *Vitzilopuchtli*, and *Tezcatlipuca*, whose Images stood highest in the Temple upon the Altars. They were made of stone in full proportion as big as a Gyant. They were covered with a lawn called *Nacar*; they were beset with pearls, precious stones, and pieces of gold, wrought like birds, beasts, fishes, and flowers, adorned with Emeralds, Turquies, Chalcedons, and other little fine stones, so that when the lawn was taken away, the Images seemed very beautiful and glorious to behold. But must I find out *Rome* still among these Heathens? and will the Papists be angry if I tell them plainly that what I mislike in these Idolatrous *Mexicans*, I mislike in them? for do not they deck and adorn their Idol Saints, as the heathens did *Vitzilopuchtli* and *Tezcatlipuca*? Do not they cover their woodden and stony statues of Saints, and of the Virgin *Mary* with fine lawn shirts, and hide them with curtains of cloth of Gold, and crown them with Crowns of

Silver

Silver, and Gold, and enrich them with costly and precious Jewels and Diamonds: not considering that they are the works of their own hands? *Ad quid perditio hæc? poterant enim venundari, & dari pauperibus.* These two *Indian* Idols had for a girdle great snakes of gold, and for collars or chains about their necks ten hearts of men made of gold; and each of them had a counterfeit Visor with eyes of glass, and in their necks Death painted. These two Gods were brethren, for *Tezcatlipuca* was the God of Providence, and *Vitzilopuchtli*, God of the Wars; who was worshipped and feared more then all the rest. There was another God, who had a great Image placed upon the top of the Chappel of Idols, and he was esteemed for a special and singular God above all the rest. This God was made of all kind of seeds that grow in that Countrey; which being ground, they made a certain past tempered with childrens blood and Virgins sacrificed, who were opened with rasors in their brests, and their hearts taken out, to offer as first fruits unto the Idol. The Priests consecrated this Idol with great pomp and many Ceremonies. All the *Comarcans* and Citizens were present at the Consecration with great triumph and incredible devotion. After the Consecration many devout persons came and sticked in the dowy Image precious stones, wedges of gold, and other Jewels. And after all this pomp ended, no secular man might touch that holy Image; no nor yet come into his Chappel; nay, scarcely religious persons, except they were *Tlumacaztli*, who were Priests of Order. They did renew this Image many times with new dough, taking away the old. And then (like again unto the Papists who think themselves happy with their Saints reliques, though rags or bones) blessed was he that could get one piece of the old rags, or a piece of the old dough, for the which there was most earnest suits made by the Souldiers; who thought themselves sure therewith in the Wars. Also at the consecration of this Idol, a certain vessel of water was blessed with many words and ceremonies (peradventure from this heathenish Ceremony came the superstitious holy water to *Rome*) and that water was preserved very religiously at the

foot of the Altar, for to consecrate the King when he should be crowned, and also to bless any Captain General, when he should be elected for the Wars, with only giving him a draught of that water. And as the *Romish* Church makes much of their dead mens skulls and rotten bones, laying them up in their Churchyards under some arches made for that purpose in the Church-walls, even so was it here in *Mexico*; for without this Temple, and over against the principal door thereof, a stones cast distant stood a Charnel-house only of dead mens heads, prisoners in Wars and sacrificed with the knife. This monument was made like unto a Theatre, more large then broad, wrought of lime and stone, with ascending steps; in the walls whereof was graffed betwixt stone and stone a skull with the teeth outwards. At the foot and head of this Theatre, were two towers made only of lime and skulls, the teeth outward, which having no other stuff in the wall seemed a strange sight. At and upon the top of the Theatre, were threescore and ten poles, standing the one from the other four or five foot distant, and each of them was full of staves from the foot to the top. Each of these staves had others made fast unto them, and every one of them had five skulls broched through the temples. When the *Spaniards* first entred into *Mexico* as friends before the death of *Montezuma* they visited all these monuments; and in what they have written and transmitted to posterity of that City, it is recorded of one *Andrew de Tapia*, and *Gonzalo de Umbria* that one day they did reckon these skulls, and found a hundred thirty and six thousand skulls on the poles, staves and steps. The other Towers were replenished out of number; and there were men appointed, that when one skull fell, to set up another in his place, so that the number might never want. But all these Towers and Idols were pulled down, and consumed with fire, when the *Spaniards* wan that City. And certainly they had been more renowned in destroying those Altars of the Devil and those Idol Gods, if in their stead they had not set up new Idols and Saints of stocks and stones; and built unto them as many more

Churches

Churches as they found at their coming thither. All therefore that hath been mentioned hitherto of *Montezuma* his houses and Gardens, of the spacious Market-place, and Temples of that City was utterly destroyed and brought down to the very ground. But *Cortez* re-edified it again, not only for the situation and Majesty, but also for the name and great fame thereof. He divided it among the Conquerours, having first taken out places for Churches, Market-places, Town-house and other necessary plots to build houses, profitable for the Commonwealth. He separated the dwellings of the *Spaniards* from the *Indians*, so that now the water passeth and maketh division betwixt them. He promised to them that were naturals of the City of *Mexico* plots to build upon, inheritance, freedom, and other liberties, and the like unto all those that would come and inhabit there, which was a means to allure many thither. He set also at liberty *Xihuaco*, the General Captain, and made him chief over the *Indians* in the City, unto whom he gave a whole street. He gave likewise another street to *Don Pedro Montezuma* who was son to *Montezuma* the King. All this was done to win the favour of the people. He made other Gentlemen Seniors of little Islands, and streets to build upon, and to inhabit, and in this order the whole situation was reparted, and the work began with great joy and diligence. And when the fame was blown abroad that *Mexico* should be built again, it was a wonder to see the people that resorted thither hearing of liberty and freedom. The numbers was so great that in three miles compass was nothing but people men and women. They laboured sore and did eat little, by reason whereof many sickned, and pestilence ensued, whereof died an infinite number. Their pains was great, for they bare on their backs, and drew after them stones, earth, timber, lime, brick, and all other things necessary in this sort; And by little and little *Mexico* was built again with a hundred thousand houses, more strong and better then the old building was. The *Spaniards* built their houses after the *Spanish* fashion; and *Cortez* built his house upon the plot where *Montezuma* his

house stood, which renteth now yearly four thousand ducats, and is called now the Palace of the Marques *Del Valle*, the King of *Spain* having conferred upon *Cortez* and his heirs this title from the great Valley of *Guaxaca*. This Palace is so stately that (as I have observed before) seven thousand beams of Cedar Trees were spent in it. They built fair Docks covered over with Arches for the Vergantines; which Docks for a perpetual memory do remain until this day. They dammed up the streets of water, where now fair houses stand, so that *Mexico* is not as it was wont to be, and especially since the year 1634. the water cometh not by far so near the City as it was wont to come. The Lake sometimes casteth out a vapour of stench, but otherwise it is a wholsome and temperate dwelling, by reason of the Mountains that stand round about it, and well-provided through the fertility of the Countrey, and commodity of the Lake. So that now is *Mexico* one of the greatest Cities in the World in extention of the situation for *Spanish* and *Indian* houses. Not many years after the Conquest it was the Noblest City in all *India* as well in Arms as Policy. There were formerly at the least two thousand Citizens, that had each of them his horse in his stable with rich furniture for them, and Arms in readiness. But now since all the *Indians* far and near are subdued, and most of them especially about *Mexico* consumed, and there is no fear of their rising up any more against the *Spaniards*, all arms are forgotten, and the *Spaniards* live so secure from enemies, that there is neither Gate, Wall, Bulwark, Platform, Tower, Armory, Ammunition, or Ordnance to secure and defend the City from a Domestick or foreign enemy; from the latter they think St. *John de Ulhua* sufficient and strong enough to secure them. But for Contractation it is one of the richest Cities in the World; to the which by the North Sea cometh every year from *Spain* a Fleet of near twenty ships laden with the best Commodities not only of *Spain* but of the most parts of Christendom. And by the South Sea it enjoyeth Traffique from all parts of *Peru*; and above all it Trades with the *East-India's* and from thence receiveth the Commodities as well from those

parts

rts which are inhabited by *Portingals*, as from the Coun-
es of *Japan* and *China*, sending every year two great *Ca-*
cas with two smaller Vessels to the Islands of *Philippinas*,
d having every year a return of such like ships. There is
o in *Mexico* a Mint-house where Money is daily coined;
d is brought thither in wedges upon Mules from the Mines
lled S*t*. *Lewis de Sacatecas*, standing fourscore Leagues
om *Mexico* Northward, and yet from *Sacatecas* forward
ve the *Spaniards* entred above a hundred Leagues con-
ering daily *Indians*, where they discover store of Mines;
d there they have built a City, called *Nova Mexico*,
ew Mexico. The *Indians* there are great Warriers, and
ld the *Spaniards* hard to it. It is thought the *Spaniard*
ll not be satisfied, until he subdue all the Country that
ay, which doubtless reacheth to our plantations of *Virginia*
d the rest being the same continued continent land.
here is yet more in *Mexico*, a fair School, which now is
ade an University, which the Viceroy *Don Antonio de Men-*
za caused to be built. At the rebuilding of this City
ere was a great difference betwixt an Inhabitant of *Mexico*,
d a Conquerour; for a Conquerour was a name of ho-
our, and had lands and rents given him and to his poste-
ty by the King of *Spain*, and the Inhabitant or only dwel-
paid rent for his house. And this hath filled all those
rts of *America* with proud *Dons* and Gentlemen to this
ay; for every one will call himself a descendent from a
onquerour, though he be as poor as *Job*; and ask him
hat is become of his Estate and fortune, he will answer
at fortune hath taken it away, which shall never take
way a *Don* from him. Nay a poor Cobler or Carrier that
ns about the Countrey far and near getting his living with
lf a dozen Mules, if he be called *Mendoza*, or *Guzman*,
ill swear that he descended from those Dukes houses in
pain, and that his Grand-father came from thence to Con-
uer, and subdued whole Countries to the Crown of *Spain*;
ough now fortune hath frowned upon him, and covered
s rags with a thred-bare Cloak. When *Mexico* was re-
uilt, and Judges, Aldermen, Attornies, Town Clerks,
Notaries,

Notaries, Scavengers, and Serjeants with all other Offi
neceſſary for the Common-weal of a City were appoint
the fame of *Cortez* and Majeſty of the City was blo
abroad into far Provinces, by means whereof it was ſoon
pleniſhed with *Indians* again, and with *Spaniards* fr
Spain, who ſoon Conquered above four hundred Leag
of Land, being all governed by the Princely Seat of *Mex*
But ſince that firſt rebuilding, I may ſay it is now rebu
the ſecond time by *Spaniards*, who have conſumed moſt
the *Indians*; ſo that now I will not dare to ſay there ar
hundred thouſand houſes which ſoon after the Conqu
were built up, for moſt of them were of *Indians*. N
the *Indians* that live there, live in the ſuburbs of the City, a
their ſituation is called *Guadalupe*. In the year 1625. wh
I went to thoſe parts, this Suburb was judged to contain f
thouſand Inhabitants; But ſince moſt of them have be
conſumed by the *Spaniards* hard uſage and the work of t
Lake. So that now there may not be above two thouſand I
habitants of meer *Indians*, and a thouſand of ſuch as th
call there *Meſtizos*, who are of a mixt nature of *Spania*
and *Indians*, for many poor *Spaniards* marry with *Indi*
women, and others that marry them not but hate their hu
bands, find many tricks to convey away an innocent *Uri*
to enjoy his *Bathſheba*. The *Spaniards* daily couzen them
the ſmall plot of ground where their houſes ſtand, and
three or four houſes of *Indians* build up one good and fa
houſe after the *Spaniſh* faſhion with Gardens and Orchard
And ſo is almoſt all *Mexico* new built with very fair an
ſpacious houſes with Gardens of recreation. Their buildin
are with ſtone, and brick very ſtrong, but not high, b
reaſon of the many Earth-quakes, which would indang
their houſes if they were above three ſtories high. The ſtree
are very broad, in the narroweſt of them three Coaches ma
go, and in the broader ſix may go in the breadth of then
which makes the City ſeem a great deal bigger then it is. I
my time it was thought to be of between thirty and fort
thouſand inhabitants *Spaniards*, who are ſo proud and rich
that half the City was judged to keep Coaches, for it was
mo

t credible report that in *Mexico* in my time there were
ve fifteen thousand Coaches. It is a by-word that at
xico there are four things fair, that is to say, the wo-
,the apparel, the horses, and the streets. But to this I may
the beauty of some of the Coaches of the Gentry, which
xceed in cost the best of the Court of *Madrid* and other
s of Christendom; for there they spare no Silver, nor
d, nor pretious stones, nor Cloth of Gold, nor the best
s from *China* to enrich them. And to the gallantry of
r horses the pride of some doth add the cost of bridles,
shoos of silver. The streets of Christendom must not
pare with those in breadth and cleanness, but especial-
n the riches of the shops which do adorn them. Above
the Goldsmiths shops and works are to be admired. The
ians, and the people of *China* that have been made
ristians and every year come thither, have perfected the
niards in that Trade. The Viceroy that went thither
year 1625. caused a *Popinjay* to be made of silver,
d, and precious stones with the perfect colours of the *Po-*
jays feathers, (a bird bigger then a Pheasant) with such
uisite art and perfection, to present unto the King of
ain, that it was prized to be worth in riches and work-
nship half a Million of Duckats. There is in the Cloister
the Dominicans a lamp hanging in the Church with
ee hundred branches wrought in silver to hold so many
ndles, besides an hundred little lamps for oyl set in it,
ry one being made with several workmanship so ex-
isitely, that it is valued to be worth four hundred thou-
nd Duckats; and with such like curious works are many
eets made more rich and beautiful from the shops of
oldsmiths. To the by-word touching the beauty of the
omen I must add the liberty they enjoy for gaming, which
such that the day and night is too short for them to end a
imera when once it is begun; nay gaming is so common
them that they invite Gentlemen to their houses for no
her end. To my self it hapned that passing along the
eets in company with a Frier that came with me that year
om *Spain*, a Gentlewoman of great birth knowing us to
be

be *Chapetons* (so they call the first year those that come fr
Spain) from her window called unto us, and after two or th
slight questions concerning *Spain* asked us if we would co
in and play with her a Game at Primera. Both men a
women are excessive in their apparel, using more silks th
stuffs and cloth; precious Stones and Pearls further mu
this their vain ostentation; a hat-band and rose made
Diamonds in a Gentlemans hat is common, and a hat-ba
of Pearls is ordinary in a Tradesman; nay a Blackmore
Tauny young maid and slave will make hard shift but
will be in fashion with her Neckchain and Bracelets of Pear
and her Ear-bobs of some considerable Jewels. The attire
this baser sort of people of Blackmores and Mulatta's (whi
are of a mixt-nature, of *Spaniards* and Blackmores) is
light, and their carriage so enticing, that many *Spaniar*
even of the better sort (who are too too prone to Venery
disdain their Wives for them. Their clothing is a Pett
coat, of Silk or Cloth, with many silver or golden Lac
with a very broad double Ribband of some light colo
with long silver or golden Tags hanging down before, t
whole length of their Pettycoat to the ground, and the li
behind; their Wastcoats made like bodies, with skirts, l
ced likewise with gold or silver, without sleeves, and
girdle about their body of great price stuck with Pearls an
knots of Gold, (if they be any wayes well esteemed of
their sleeves are broad and open at the end, of *Holland*
fine *China* linnen, wrought some with coloured silks; some wi
silk and gold, some with silk and silver, hanging down a
most unto the ground; the locks of their heads are cove
ed with some wrought quoif, and over it another of ne
work of silk bound with a fair silk, or silver or golde
ribband which crosseth the upper part of their forehead; an
hath commonly worked out in letters some light and foo
ish love posie; their bare, black and tauny brests are cove
ed with bobs hanging from their chains of pearls. An
when they go abroad, they use a white mantle of lawn o
cambrick rounded with a broad lace, which some put ove
their heads, the breadth reaching only to their middle be
hind

, that their girdle and ribbands may be seen, and the
ends before reaching to the ground almost; others cast
mantles only upon their shoulders, and swaggerers like,
he one end over the left shoulder, that they may the bet-
og the right arm, and shew their broad-sleeve as they
along; others instead of this mantle use some rich silk pety-
to hang upon their left shoulder, while with their right
hey support the lower part of it, more like roaring boys,
honest civil maids. Their shoos are high and of many
, the outside whereof of the profaner sort are plated
a list of silver, which is fastned with small nails of
d silver heads. Most of these are or have been slaves,
gh love have set them loose at liberty, to enslave souls to
nd Satan. And there are so many of this kind both
and women grown to a height of pride and vanity, that
y times the *Spaniards* have feared they would rise up and
ny against them. And for the loosenes of their lives, and
ck scandals committed by them and the better sort of the
iards, I have heard them say often who have professed
religion and fear of God, they verily thought God would
oy that City, and give up the Country into the power of
other Nation.

will not relate particulars of their obscene and scandalous,
and publick carriages which would offend my Readers
nce, and make his ears to tingle; only I say, certainly
is offended with that second *Sodom*, whose inhabitants
gh now they be like the green bay tree flourishing with
ls, pearls, gold, silver, and all worldly pleasures;
shall soon be cut down like the grass, and wither as the
herb, *Psal.* 37. 2. And though their great Master
Cardinal *Bellarmine* make outward happiness and
ishing a mark and note of a true Church and Congre-
n of Gods people; and of my self I could say with
id in the 73. *Psal.* 2, 3. when I lived blindly amongst
, *My feet were almost gone, my feet had well-nigh*
; for I was envious at the foolish, when I saw the pro-
ty of the wicked; yet now being enlightned in a more
and certain truth, I will conclude of them, as *David*

of

of the flourishing wicked men of his time in the same *Ps*
the *16*, 17, 18. Verses, *When I thought to know this*
was too painful for me, until I went into the Sanctuary
God, then understood I their end. Surely thou didst set t
in slippery places; thou callest them down to destruction. *F*
I doubt not but the flourishing of *Mexico* in coaches, h
ses, streets, women, and apparel is very slippery, and
make those proud inhabitants slip and fall into the po
and dominion of some other Prince of this world,
hereafter in the world to come, into the powerful hand
an angry Judge, who is the King of Kings and Lord
Lords, which *Paul* saith *Heb.* 10. 31. *is a fearful* thi
For this City doth not only flourish in the ways aforesa
but also in their superstitious worshipping of God and Sai
they exceed *Rome* it self, and all other places of Christ
dom. And it is a thing which I have very much
carefully observed in all my travels both in *Europe*
America, that in those Cities wherein there is most le
licentiousness of life, there is also most cost in the Temp
and most publick superstitious worshipping of God and
the Saints.

It seems that Religion teacheth that all wickedness is
lowable, so the Churches and Clergy flourish; nay while
purse is open to lasciviousness, if it be likewise opened to
rich the temple walls and roofs, this is better then any th
holy water to water to wash away the filth of the oth
Rome is held to be head of superstition; and what stat
Churches, Chappels, and Cloisters are in it? what fa
ings, what processions, what appearances of devotion? a
on the other side, what liberty, what profaneness, w
whoredoms, nay what sins of *Sodom* are committed in
In so much that it could be the saying of a Frier to my
while I was in it, that he verily thought there was no
City in the world wherein were more Atheists then in *Ro*
I might shew this truth in *Madrid*, *Sevil*, *Valadolid*, a
other famous Cities in *Spain*, and in *Italy*, in *Millan*, *Ge*
and *Naples*, relating many instances of scandals commit
in those places, andyet the Temples mightily enriched
su

who have thought those alms a sufficient warrant to free n from Hell and Purgatory. But I must return to xico which is *mille testes* of this truth, sin and wickedness unding in it; and yet no such people in the world to-d the Church and Clergy, who in their life time strive exceed one another in their gifts to the Cloisters of Nuns Friers, some erecting Altars to their best devoted ts, worth many thousand thousand duckats, others pre-ting crowns of gold to the pictures of *Mary*, others ps, others golden chains, others building Cloisters at ir own charge, others repairing them, others at their th leaving to them two or three thousand duckats for an ual stipend. Among these great Benefactors to the urches of that City I should wrong my History if I should get one that lived in my time, called *Alonso Cuellar*, who s reported to have a Closet in his house laid with bars of ld in stead of bricks; though indeed it was not so, but ly reported for his abundant riches and store of bars of ld which he had in one chest standing in a closet distant om another, where he had a chest full of wedges of sil-r. This man alone built a Nunnery of Franciscan Nuns, hich stood him in above thirty thousand duckats, and left to it for the maintenance of the Nuns two thousand duc-ts yearly, with obligation of some Masses, to be said in the hurch every year for his soul after his decease. And yet is mans life was so scandalous, that commonly in the night ith two servants he would round the City, visiting such ndalous persons whose attire before hath been described, rrying his beads in his hands, and at every house letting ll a bead, and tying a false knot, that when he came me in the morning towards break of the day he might mber by his beads the uncivil stations he had walked and sited that night. But these his works of darkness came to ht, and were published far and near for what hapned to him whilst I was in *Mexico*; for one night meeting one of his stations with a Gentleman that was jealous of m, swords on both sides were drawn, the Concubine first as stabbed by the Gentleman who was better manned and attended;

attended; and *Cuellar* (who was but a Merchant) mortally wounded and left for dead, though afterwa he recovered. Great Alms and liberality towards Religi Houſes in that City commonly are coupled with great ſcandalous wickedneſs. They wallow in the bed of ric and wealth, and make their Alms the Coverlet to cover th looſe and laſcivious lives. From hence are the Churche fairly built and adorned. There are not above fi Churches and Chappels, Cloiſters and Nunneries, and riſh Churches in that City; but thoſe that are there are faireſt that ever my eyes beheld, the roofs and beams be in many of them all daubed with gold, and many Alt with ſundry marble pillars, and others with Braſil-wo ſtays ſtanding one above another with Tabernacles for veral Saints richly wrought with golden colours, ſo th twenty thouſand Duckats is a common price of many them. Theſe cauſe admiration in the common ſort of pe ple, and admiration brings on daily adoration in them thoſe glorious ſpectacles and images of Saints; ſo Satan ſhe Chriſt all the glory of the Kingdoms to entice him to adm ration, and then *All theſe things will I give thee, if thou w fall down and worſhip me*, *Mat.* 4. 8, 9. The Devil will give the world to be adored.

Beſides theſe beautiful buildings, the inward riches b longing to the Altars are infinite in price and value, ſuch Copes, Canopies, Hangings, Altar-clothes, Candleſtic Jewels belonging to the Saints, and crowns of gold and ſ ver, and Tabernacles of gold and Cryſtal to carry abo their Sacrament in Proceſſion, all which would mount the worth of a reaſonable Mine of ſilver, and would b rich prey for any nation that could make better uſe wealth and riches. I will not ſpeak much of the lives of t Friers and Nuns of that City, but only that there they enj more liberty then in the parts of *Europe* (where yet th have too much) and that ſurely the ſcandals committed them do cry up to heaven for vengeance, judgment and d ſtruction.

In my time in the Cloiſter of the Mercenarian Fri

whi

hich is entituled for the Redemption of Captives, there
anced to be an election of a Provincial to rule over them,
the which all the Priors and heads of the Cloisters about
e countrey had resorted, and such was their various and
ctious difference, that upon the suddain all the Con-
nt was in an uproar, their Canonical election was tur-
d to mutiny and strife, knives were drawn, many
ounded, the scandal and danger of murther so great,
at the Viceroy was fain to interpose his authority and
sit amongst them and guard the Cloister until their
ovincial was elected. It is ordinary for the Fryers to
it their devoted Nuns, and to spend whole days with
em, hearing their musick, feeding on their sweet-meats,
d for this purpose they have many chambers which they
l *Loquutorios*, to talk in, with wooden bars between
e Nuns and them, and in these chambers are tables for
e Fryers to dine at; and while they dine, the Nuns re-
eate them with their voices. Gentlemen and Citizens
ve their daughters to be brought up in these Nunneries,
here they are taught to make all sorts of Conserves and
eserves, all sorts of musick, which is so exquisite in that
y, that I dare be bold to say, that the people are drawn
their Churches more for the delight of the musick, then
any delight in the service of God. More, they teach these
ung children to act like players, and to entice the people
their Churches, make these children to act short dia-
gues in their Quires, richly attiring them with mens and
mens apparel, especially upon Midsummer-day, and the
ht days before their Christmas, which is so gallantly
formed, that many factious strifes, and single com-
s have been, and some were in my time, for defending
ich of these Nunneries most excelled in musick, and in
training up of children. No delights are wanting in
t City abroad in the world, nor in their Churches,
ich should be the house of God, and the souls, not the
ses delight.

The chief place in the City is the Market-place, which
ugh it be not as spacious as in *Montezuma* his time,

yet is at this day very fair and wide, built all with Arc
on the one ſide, where people may walk dry in time
rain, and there are ſhops of Merchants furniſhed with
ſorts of ſtuffs and ſilks, and before them ſit women ſelli
all manner of fruits and herbs ; over againſt theſe ſh
and Arches is the Viceroy his Palace, which taketh
almoſt the whole length of the market with the walls
the houſe and of the gardens belonging to it. At the e
of the Viceroy his Palace, is the chief Priſon which is ſtro
of ſtone work. Next to this is the beautiful ſtreet cal
la plateria, or Goldſmiths-ſtreet, where a mans eyes m
behold in leſs then an hour many millions worth of go
ſilver, pearls and jewels. The ſtreet of St. *Auſtin* is r
and comely, where live all that trade in ſilks ; but one
the longeſt and broadeſt ſtreets is the ſtreet called *Tacu*
where almoſt all the ſhops are of Ironmongers, and
ſuch as deal in braſs and ſteel, which is joyning to th
Arches whereon the water is conveyed into the City, a
is ſo called for that it is the way out of the City to a To
called *Tacuba* ; and this ſtreet is mentioned far and ne
not ſo much for the length and breadth of it, as fo
ſmall commodity of needles which are made there, a
for proof are the beſt of all thoſe parts. For ſtately bu
dings the ſtreet called *del Aquila*, the ſtreet of the eag
exceeds the reſt, where live Gentlemen, and Courti
and Judges belonging to the Chancery, and is the pal
of the Marqueſs *del Valle* from the line of *Ferdina*
Cortez ; this ſtreet is ſo called from an old Idol an Ea
of ſtone which from the conqueſt lieth in a corner of t
ſtreet, and is twice ſo bid as *London* ſtone. The galla
of this City ſhew themſelves daily ſome on horſe-ba
and moſt in Coaches about four of the clock in the aft
noon in a pleaſant ſhady field, called *la Alameda*, full
trees and walks, ſomewhat like unto our *More-fiel*
where do meet as conſtantly as the Merchants upon
Exchange about two thouſand Coaches, full of Gallan
Ladies, and Citizens, to ſee and to be ſeen, to court a
to be courted, the Gentlemen having their train of bla
me

re ſlaves ſome a dozen, ſome half a dozen, waiting on m, in brave and gallant Liveries heavy with gold and er lace, with ſilk ſtockings on their black legs, and ro- on their feet, and ſwords by their ſides; the Ladies carry their train by their Coaches ſide of ſuch jet- Damoſels as before have been mentioned for their light arel, who with their bravery and white mantles over m ſeem to be, as the *Spaniard* ſaith, *moſca en leche*, a in milk. But the train of the Viceroy who often goeth this place is wonderful ſtately, which ſome ſay is as at as the train of his Maſter the King of *Spain*. At this eting are carried about many ſorts of ſweetmeats and ers of comfits to be ſold, for to reliſh a cup of cool ter, which is cried about in curious glaſſes to cool the ud of thoſe love-hot Gallants. But many times theſe ir meetings ſweetned with conſerves and comfits have re ſauce at the end, for jealouſie will not ſuffer a dy to be courted, no nor ſometimes to be ſpoken to, puts fury into the violent hand to draw a ſword or ger, and to ſtab or murther whom he was jealous of, when one ſword is drawn thouſands are preſently wn, ſome to right the party wounded or murthered; ers to defend the party murthering, whoſe friends will permit him to be apprehended, but will guard him h drawn ſwords until they have conveyed him to the ctuary of ſome Church, from whence the Viceroy his wer is not able to take him for a legal tryal.

Many of theſe ſudden skirmiſhes happened whileſt I ed about *Mexico*: of which City a whole volume might compiled, but that by other Authors much hath been itten, and I deſire not to fill my Hiſtory with trifles, only with what is moſt remarkable in it. I may not it yet, from the ſituation of it upon a lake, to tell that tainly the water hath its paſſage under all the ſtreets of for toward the ſtreet of St. *Auſtin*, and the lower parts the City, I can confidently aver that in my time before removing of the Lake thoſe that died were rather wned then buried, for a grave could not be digged with

an ordinary graves depth, but they met with water, a
I was eye-witness of many thus buried, whose coff
were covered with water. And this is so apparent that h
not the Cloister of the *Augustines* often been repaired a
almost rebuilt, it had quite sunk by this. In my time
was a repairing, and I saw the old pillars had sunk v
low, upon the which they were then laying new foun
tions, and I was credibly informed that that was the th
time that new pillars had been erected upon the old wh
were quite sunk away. This City hath but three w
to come unto it by Causey; the one is from the West, a
that Causey is a mile and a half long. Another from t
North, and containeth three miles in length. Eastwa
the City hath no entry; but Southward the Causey is f
miles long, which was the way that *Cortez* entred into
when he conquered it.

The fruit called *Nuchtli* (whereof I have spoken befo
and some say this City was called *Tenuchtlitan* from it
though it be in most parts of *America*, yea and now
Spain, yet in no place there is more abundance of it th
in *Mexico*, and it is absolutely one of the best fruits in
It is like unto the Fig, and so hath many little kern
or grains within, but they are somewhat larger, a
crowned like unto a Medler. There are of them of sund
colours, some are green without, and carnation-like wi
in, which have a good taste. Others are yellow, a
others white, and some speckled; the best sort are t
white; It is a fruit that will last long. Some of them ta
of Pears, and other some of Grapes; It is a cold and
fresh fruit and best esteemed in the heat of Summer. T
Spaniards do more esteem them then the *Indians*. T
more the ground is laboured where they grow, the fr
is so much the better. There is yet another kind of t
fruit red, and that is nothing so much esteemed, althou
his taste is not evil; but because it doth colour and die t
eaters mouth, lips and apparel, yea and maketh the Uri
look like pure bloud. Many *Spaniards* at their first comi
into *India*, and eating this fruit, were amazed and
th

heir wits end, thinking that all the bloud in their bodies ame out in Urine; yea and many Physitians at their first oming were of the same belief. And it hath happened hen they have been sent for unto such as have eaten his fruit, they not knowing the cause, and beholding the rine, by and by they have administred medicines to aunch bloud; a thing to laugh at, to see Physitians so eceived. The skin of the outside is thick and full of little nall prickles, and when it is cut downright with one cut the kernels, with one finger you may uncleave the hole skin round about without breaking it, and take ut the fruit to eat. The *Spaniards* use to jest with strangers, taking half a dozen of them, and rubbing them in a apkin, those small prickles which can scarce be seen or eceived stick invisibly unto the napkin, wherewith a an wiping his mouth to drink, those little prickles stick his lips so that they seem to sow them up together, and ake him for a while faulter in his speech, till with much ubbing and washing they come off. There is another fruit vice of the bigness of a great Warden, which they call he growing *Manjer Blanco*, or white meat, which is a ainty dish made by them with the white of a Capon, ream, and Rice, and sugar and sweet waters, much like nto the which tasteth this fruit. It is as sweet as any hony, nd dissolves like melted snow in the mouth into a juyce ost luscious; within, it is full of hard black kernels or ones, which being cracked are bitter, and these not joyned ogether, but by division one from another, each one having a bag, or little skin discerning them in their ranks nd orders, so that when you cut this fruit in the middle represents a Chequer-board with black and white; the hite is suckt or eaten and the kernels thrown away. But cannot forget that which they call *Pinia*, or Pine apple; ot the Pine apple of the high Pine tree, but a Pine apple, hat groweth upon a lower shrub with prickly leaves, and bigger then our biggest Muskmillians in *England*, when is ripe; it is yellow without and within; without it is ull of little bunches, and within so juicy and cool that

nothing more dangerous then to eat much of it. Before th eat it, they cut it in round ſlices, and lay it a while ſalt and water, and ſo being ſcoured half an hour in th ſalt and water, which taketh much of the rawneſs and co neſs from it, and then putting into diſhes with more fre water they eat it thus. But the better way of eating it, preſerved, which is abſolutely the beſt preſerve in all th Countrey. There is alſo the Grape, (though they make r wine of it) the Apple, the Pear, the Quince, the Peach, t Apricock, the Pomegranate, the Muskmillian, the Plant the Fig, the Walnut, the Cheſnut, the Orange, the Le mon both ſowre and ſweet, the Citron in great abundan Moſt of the fruits of *Europe*, and as many more whi *Europe* never knew. About *Mexico* more then in any ther part groweth that excellent tree called *Metl*, whi they plant and dreſs as they do their Vines in *Europe*. hath near forty kinds of leaves, which ſerve for many uſ for when they be tender they make of them Conſerv Paper, Flax, Mantles, Mats, Shooes, Girdles, and Cordag On theſe leaves grow certain prickles ſo ſtrong and ſha that they uſe them in ſtead of ſawes: from the root of th tree cometh a juyce like unto ſyrup, which being ſod w become Sugar. You may alſo make of it Wine and Vinege The *Indians* often become drunk with it. The rind roſte healeth hurts and ſores, and from the top boughs iſſueth Gum, which is an excellent antidote againſt poyſon. The is nothing in *Mexico* and about it wanting which may mak a City happy; and certainly had thoſe that have ſo muc extolled with their pens the parts of *Granada* in *Spain*, *Lom bardy* and *Florence* in *Italy*, making them the earthly Para diſe, had they been acquainted with the new World an with *Mexico*, they would have recanted their untruths.

O that the Lord were truly worſhipped where he hat poured forth the treaſures of his goodneſs for the childre of men! O that in that *Eden* the tempting and enticin Serpent were not ſo much obeyed in the uſe of the fai ſeeming Apple of pleaſures, and the Lord that hath en riched it with ſuch varieties ſo much neglected! How long

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Lord God, how long shall the line of the wicked flou-
n, and the best portion be fallen to Idolaters and to the
orkers of iniquity!

This City is the seat of an Archbishop, and of a Vice-
y, who commonly is some great Nobleman of *Spain*,
hose power is to make Laws and Ordinances, to give
rections and determine controversies, unless it be in such
eat causes, which are thought fit to be referred to the
uncil of *Spain*. And though there be about the Country
ny Governments with several Governors, yet they are
subordinate to this Viceroy, and there are at least four
ndred leagues of land all governed by the Princely Seat
Mexico; most of the Governors about the Country being
e Viceroy's Creatures, placed by him, do contribute great
ts and bribes for their preferment; so likewise do all the
t whose right or wrong proceedings depend upon the
ceroy his clemency and mercy in judging the daily ap-
als of Justice which come unto him. The King of *Spain*
ows him out of his Exchequer yearly a hundred thousand
ckats whilest he governs; his time being but five years.
t commonly with their bribes to the Courtiers of *Spain*,
d to the Counsellors for the Estate of the *India's*, they
t a prorogation of five years more, and sometimes of ten.
is incredible to think what this Viceroy may get a year
that place, besides his hundred thousand duckats of rent,
he be a man covetous and given to trading, (as most of
em are) for then they will be Masters of what commodi-
s they please, and none else shall deal in them but them-
ves; as did the Marquis of *Serralvo* in my time, who
as the best Monopolist of salt that ever those parts knew.
his man was thought to get a Million a year, what with
fts and presents, what with his Trading to *Spain* and
hilippinas. He governed ten years, and in this time he
nt to the King of *Spain* a *Popinjay* worth half a Million,
d in one year more he sent the worth of a Million to the
ount of *Olivares*, and other Courtiers to obtain a proro-
tion for five years more. Besides the Viceroy there are
mmonly six Judges and a Kings Attorney, who are al-

lowed out of the Kings Exchequer yearly twelve thousar duckats a piece rent, besides two *Alcaldes de Corte*, or hig Justices, who with the Viceroy judge all Chancery and cr minal causes. But these, though united together they m oppose the Viceroy in any unlawful and unjustifiable actio as some have done, and have smarted for it, yet commo ly they dare not: So that he doth what he listeth, and is enough for him to say, *Stat pro ratione voluntas.* Th power joyned with covetousness in the Viceroy, and thre score thousand duckats yearly, joyned with pride in t Archbishop, was like to be the ruine of that City in t year 1624. Then was the Count of *Gelves* Viceroy, ar *Don Alonso de Zerna* Archbishop, whose two powers str ving and striking at one another like two flints, had almo brought to combustion that gallant City, and did set c fire the Viceroy's Palace, and the Prison joyning to it.

The story was thus, which may be profitable for oth Nations, to beware of covetous Governors and proud Pr lates; and therefore I thought fit to insert it here. Th Count of *Gelves* was in some things one of the best Vic roys and Governors that ever the Court of *Spain* sent t *America*; for he was called by the *Spaniards*, *El terrib Justicieroy*, *fuego de Ladiones*, that is, terrible for Justic and fire to consume all Thieves. For he cleared all the high ways of Thieves, hanging them as often as they were caugh without mercy, and did send out Troops and Officers t apprehend them, so that it was generally reported tha since the conquest unto those days of his there had neve been so many Thieves and Malefactors hanged up as in h time. So in all other points of justice he was severe an upright. But yet covetousness did so blind him to see h own injustice, that before he could see it, he had brough the City of *Mexico* and the whole Kingdom to a danger c rebellion. What he would not to be seen in himself, h acted by others his instruments. And one of them was on *Don Pedro Mexia*, a mighty rich Gentleman of *Mexic* whom he chose to joyn with him in monopolizing all th *Indian* Maiz, and Wheat about the Country. *Don Pedr*

Mexi

Mexia of the *Indians* bought at the price he list their Maiz, and the Wheat of the *Spaniards* he bought it according to that price at which it is taxed by the law of that land to be sold at in time of famine; which is at fourteen Rials a bushel, (which is not much there considering the abundance of gold and silver) at which price the Farmers and husbandmen knowing it to be a plentiful year, were glad and willing to sell unto him their wheat, not knowing what the end would be, and others fearing to gainsay him, whom they knew to be the Viceroys Favorite. Thus *Don Pedro Mexia* filled all his barns which he had hired about the Country, and himself and the Viceroy became owners of all the wheat. He had his officers appointed to bring it into the Markets upon his warning, and that was when some small remnants that had escaped his fingers were sold, and the price raised. Then hoised he his price, and doubled it above what it had cost him. The poor began to complain, the rich to murmur, the tax of the law was moved in the Court of Chancery before the Viceroy. But he being privy to the Monopoly expounded the law to be understood in time of famine, and that he was informed, that it was a plentiful year as ever had been, and that to his knowledge there was as much brought into the Markets as ever had been, and plenty enough for *Mexico* and all the Countrey. Thus was the law slighted, the rick mocked, the poor oppressed, and none sold wheat but *Don Pedro Mexia* his officers for himself and the Viceroy. When Justice would be no father, the people go to their mother the Church; and having understood the business better, and that it was *Don Pedro Mexia*, who did tyrannize and oppress them with the Viceroy his favour, they intreat the Archbishop to make it a case of Conscience, and to reduce it to a Church censure. *Don Alonso de Zerna* the Archbishop, who had always stomached *Don Pedro Mexia* and the Viceroy, to please the people, granted to them to excommunicate *Don Pedro Mexia*, and so sent out bills of excommunication to be fixed upon all the Church doors against *Don Pedro*; who not regarding the excommunication, and keeping close at home,

home, and ſtill ſelling his wheat, raiſing higher the pric then it was before; the Archbiſhop raiſed his cenſur higher againſt him, adding to it a Bill of *Ceſſatio à divinis* that is, a ceſſation from all divine ſervice. This Cenſure i ſo great with them, that it is never uſed but for ſome grea mans ſake, who is contumacious and ſtubborn in his ways contemning the power of the Church. Then are all th Church doors ſhut up (let the City be never ſo great) no Maſſes are ſaid, no prayers uſed, no preaching permit ted, no meetings allowed for any publick devotion or cal ling upon God. Their Church mourns as it were, an makes no ſhew of ſpiritual joy and comfort, nor of an communion of prayers one with another, ſo long as th party continues ſtubborn and rebellious in his ſin an ſcandal, and in not yielding to the Churches cenſure. An further whereas by this ceſſation *à divinis*, many Churche and eſpecially Cloiſters ſuffer in the means of their liveli hood, who live upon what is dayly given for the Maſſ they ſay, and in a Cloiſter where thirty or forty Prieſts ſa Maſs, ſo many pieces of Eight or Crowns in *Mexico* d dayly come in; therefore this cenſure or *ceſſatio à divinis* i ſo inflicted upon the whole Church (all ſuffering for it a they ſay in ſpiritual, and ſome in temporal ways) tha the party offending or ſcandalizing, for whoſe ſake thi curſe is laid upon all, is bound to ſatisfie all Prieſts an Cloiſters which in the way aforeſaid ſuffer, and to allow them ſo much out of his means, as they might have dayl got by ſelling away their Maſſes for ſo many crowns fo their dayly livelihood. To this would the Archbiſhop hav brought *Don Pedro Mexia*, to have emptied out of his purſ near a thouſand crowns dayly, towards the maintenance o about a thouſand Prieſts (ſo many there may be in *Mexico* who from the Altar ſell away their bread-God to ſatisfi with bread and food their hungry ſtomachs. And ſecondl by the peoples ſuffering in their ſpiritual comfort, and non-communion of prayers and idolatrous worſhip, he thoug to make *Don Pedro Mexia* odious to the People. *Don Pedr* perceiving the ſpiteful intents of the Archbiſhop, an

hearing

hearing the outcries of the people in the streets against him, and their cries for the use and liberty of their Churches, secretly retired himself to the Palace of the Viceroy, begging his favour and protection, for whose sake he suffered. The Viceroy immediatly sent out his Orders, commanding the bills of excommunication and *cessatio à divinis* to be pulled from the Church doors, and to all the Superiors of Cloisters to set open their Churches, and to celebrate their service and Masses as formerly they had done. But they disobeying the Viceroy through blind obedience to their Archbishop, the Viceroy commanded the Archprelate to revoke his censures. But his answer was, that what he had done, had been justly done against a publick offender and great oppressor of the poor, whose cries had moved him to commiserate their suffering condition, and that the offenders contempt of his first excommunication had deserved the rigour of the second censure; neither of the which he would nor could revoke until *Don Pedro Mexia* had submitted himself to the Church and to a publick absolution, and had satisfied the Priests and Cloisters who suffered for him, and had disclaimed that unlawful and unconscionable Monopoly, wherewith he wronged the whole commonwealth, and especially the poorer sort therein.

Thus did that proud Prelate arrogantly in terms exalt himself against the authority of his Prince and Ruler, condemning his command with a flat denial, thinking himself happy in imitating *Ambrose* his spirit against the Emperour *Theodosius*, trusting in the power of his keys, and in the strength of his Church and Clergy, which with the rebellion of the meaner sort he resolved to oppose against the power and strength of his Magistrate. The Viceroy not brooking this sawcy answer from a Priest, commanded him presently to be apprehended and to be guarded to St. *John de Ulhua*, and there to be shipped for *Spain*. The Archbishop having notice of this the Viceroy his resolution, retired himself out of *Mexico* to *Guadalupe*, with many of his Priests and Prebends, leaving a bill of Excommunication upon the Church doors against the Viceroy himself,

and

and thinking privily to flie to *Spain*, there to give an a
count of his carriage and behaviour. But he could not f
ſo faſt, but the Viceroy his care and vigilancy ſtill ey
him, and with his Serjeants, and Officers purſued him
Guadalupe : Which the Archbiſhop underſtanding,
betook himſelf to the Sanctuary of the Church, and the
cauſed the candles to be lighted upon the Altar, and t
ſacrament of his Bread-God to be taken out of the Tabe
nacle, and attiring himſelf with his Pontifical veſtmen
with his Mitre on his head, his Crozier in one hand,
the other he took his God of bread; and thus with h
train of Prieſts about him at the Altar, he waited for t
coming of the Serjeants and Officers, whom he thoug
with his God in his hand, and with a Here I am,
aſtoniſh and amaze, and to make them as Chriſt the Jew
in the garden, to fall backwards, and to diſable them fro
laying hands upon him. The Officers coming into t
Church went towards the Altar where the Biſhop ſtoo
and kneeling down firſt to worſhip their God, made
ſhort-prayer; which being ended, they propounded un
the Biſhop with courteous and fair words the cauſe of the
coming to that place, requiring him to lay down the S
crament; and to come out of the Church, and to he
the notification of what orders they brought unto him
the Kings name. To whom the Archbiſhop replied, th
whereas their Maſter the Viceroy was excommunicated
looked upon him as one out of the pale of the Church, a
one without any power or authority to command him
the houſe of God, and ſo required them as they tender
the good of their ſouls to depart peaceably, and not
infringe the priviledges and immunity of the Church,
exerciſing in it any legal act of ſecular power and com
mand; and that he would not go out of the Church, unle
they durſt take him and the Sacrament together. With th
the head-officer named *Tiroll*, ſtood up and notified unto hi
an order in the Kings name to apprehend his perſon
what place ſoever he ſhould find him, and to guard him
the Port of S. *John de Ulhua*, and there to deliver him

who

whom by further order he should be directed there to be shipped for *Spain* as a Traitor to the Kings crown, a troubler of the common peace, an author and mover of sedition in the Common-wealth. The Arch-bishop smiling upon *Tiroll* answered him; Thy Master useth too high terms and words, which do better agree unto himself; for I know no mutiny or sedition like to trouble the Common-wealth, unless it be by his and *Don Pedro Mexia* his oppressing of the poor. And as for they guarding me to St. *John de Ulhua*, I conjure thee by Jesus Christ, whom thou knowest I hold in my hands, not to use here any violence in Gods house, from whose Altar I am resolved not to depart; take heed God punish thee not as he did *Jeroboam* for stretching forth his hand at the Altar against the Prophet, let his withered hand remind thee of thy duty. But *Tiroll* suffered him not to squander away the time and ravel it out with further preaching, but called to the Altar a Priest, whom he had brought for that purpose, and commanded him in the Kings name to take the Sacrament out of the Arch-bishops hand; which the Priest doing, the Arch-bishop unvested himself of his Pontificals, and (though with many repetitions of the Churches immunity) yielded himself unto *Tiroll*, and taking his leave of all his Prebends, requiring them to be witnesses of what had been done, he went prisoner to St. *John de Ulhua*, where he was delivered to the custody of the Governour of the Castle, and not many days after was sent in a ship prepared for that purpose to *Spain* to the King and Council with full charge of all his carriages and misdemeanours. Some of the City of *Mexico* in private began to talk strangely against the Viceroy, and to stomach the banishment of their Arch-bishop; because he had stood out against so high a power in defence of the poor and oppressed, and these their private grudges they soon vented in publick with bold and arrogant speeches against *Don Pedro Mexia*, and the Viceroy, being set on and incouraged by the Priests and Prebends, who it seems had sworn blind obedience to their Arch-Prelate, and therewith thought they could dispense

with

with their consciences in their obedience and duty to the Magistrate. Thus did those Incendiaries for a fortnight together blow the fire of sedition and rebellion, especially amongst the inferiour sort of people and the Criolians or native *Spaniards*, and the *Indians* and Mulatto's, which they knew brooked not the severe and rigorous justice and judgment of the Viceroy, no nor any Government that was appointed over them from *Spain*; until at the fortnights end, *Tiroll* returned from St. *John de Ulhua*; and then began the spite and malice of all the malecontents to break out, then began a fire of mutiny to be kindled, which was thought would have consumed and buried in ashes that great and famous City. *Tiroll* was not a little jealous of what mischief the common rabble intended against him and so kept close, not daring to walk the streets; yet his occasions inviting him to the Viceroy his Palace, venture himself in a Coach with drawn curtains, which yet could not blind the eyes of the spightful and malicious malecontents, who had notice that he was in the Coach, and before he could get to the Market place, three or four boys began to cry out *Judas*, *Judas*, *alla va Judas*, there goeth *Judas*, that laid his hands upon Christs Vicar; others joyned with them saying, *ahorquemos a este Judas*, let us hang up this *Judas*; the number of boys yet increased, crying aloud and boldly after the Coach, *Muera el Vellaco descomulgado la muerte de Judas*, *muera el picaro*, *muera el perro*, let this excommunicated rogue and dog die the death of *Judas*; the Coachman lashed the mules, the Coach posted, the boys hasted after with stones and dirt, the number increased so, that before *Tiroll* could get through two streets only there were risen above two hundred boyes, of *Spaniards*, *Indians*, *Blackmores*, Mulatto's. With much ado *Tiroll* got to the Viceroy his Palace, posting for his life, and his first care was to wish the Porters to shut all the Palace gates; for he was fearful of what presently happened, of a more general insurrection and uproar. For no sooner was he gone into the Viceroy his house, and the gates shut up, but there were gathered to the Market place (as I was credibly informed

ormed by those that saw and observed diligently that days roub'e) above two thousand people, all of inferiour rank nd quality ; and yet the number still increased till they vere judged to be about six or seven thousand. They all ryed out for *Tiroll* the *Judas*, sparing neither stones nor irt which they did fling at the Palace windows.

The Viceroy sent a message to them desiring them to be uiet, and to betake themselves to their houses, certifying hem that *Tiroll* was not in his palace, but escaped out of back-door. The rude multitude would not be satisfied ith this, being now set on by two or three Priests who ere joyned with them, and so they began more violently batter the Palace gates and walls, having brought pikes nd halberds, and long poles; others had got a few Pistols nd birding Pieces, wherewith they shot, not caring whom ey killed or wounded in the Palace. It was wonderful see that none of the better sort, none of the Judges, no gh Justice, no inferiour officers durst or would come out suppress the multitude, or to assist the Viceroy being in great danger ; nay I was told by some shopkeepers who ved in the market place, that they made a laughing siness of it, and the people that passed by went smiling nd saying, Let the boys and youngsters alone, they will ght our wrongs, they will find out before they have one, both *Tiroll* and *Mexia* and him that protects them, eaning the Viceroy ; but amongst them was much noted e Priest, name *Salazar*, who spent much shot and bullets, nd more his spirits in running about to spie some place advantage, which he might soonest batter down. They und it seems the Prison-doors easier to open, or else with lp within they opened them, and let out all the male-ctors, who joyned with them to assault the Palace. The iceroy seeing no help came to him from the City, from s friends, from the Judges of the Chancery, from the ing high Justices, nor other officers for the peace, ent up to the *Zoties* of his Palace with his Guard and rvants that attended on him, and set up the Royal andard, and caused a Trumpet to be sounded to call the

City

City to aid and assist their King. But this prevailed n
none stirred, all the chief of the City kept within doo
And when the multitude saw the Royal Standard out, a
heard the Kings name from the *Zoties*, they cryed o
and often repeated it, *Viva el Roy, muera el mal govier*
mueran los des comulgados, that is to say, Our King li
long, but let the evil government die, and perish, and
them die that are excommunicated. These words sav
many of them from hanging afterwards, when the busine
was tried and searched into by *Don Martin de Carril*
And with these words in their mouths they skirmish
with them of the *Zoties* at least three hours, they abo
hurling down stones, and they beneath hurling up to the
and some shooting with a few Pistols and birding Piec
at one another: and mark that in all this bitter skirmi
there was not a piece of Ordnance shot, for the Vicer
had none for the defence of his Palace or Person, neith
had or hath that great City any for its strength and securit
the *Spaniards* living fearless of the *Indians*, and (as th
think) secure from being annoyed by any forain Natio
There were slain in about six hours in all that this tumu
lasted, seven or eight beneath in the Market place, a
one of the Viceroy his Guard and a Page in the *Zoties* abov
The day drawing to an end, the multitude brought Pit
and fire, and first fired the Prison, then they set on fi
part of the Palace, and burnt down the chief gate. Th
made some of the City, of the Gentry, and of the Judges
come out, lest the fire should prevail far upon the Cit
and to persuade the people to desist, and to quench t
fire. Whilest the fire was quenching, many got into t
Palace, some fell upon the Viceroys stables, and there g
part of his mules and horses rich furnitures, others bega
to fall upon some chests, others to tear down the hanging
but they were soon persuaded by the better sort of t
City, to desist from spoil or robbery, lest by that they shoul
be discovered; others searched about for *Don Pedro Mexi*
for *Tiroll* and the Viceroy. None of them could be foun
having disguised themselves and so escaped. Whither *D*
Pedr

edro Mexia, and *Tiroll* went, it could not be known in many ays; but certain it was that the Viceroy disguised himself a Franciscan habit, and so in company of a Fryer went rough the multitude to the Cloister of the Franciscans, here he abode all that year, (and there I saw him the year ter) not daring to come out, until he had informed the ing and Council of *Spain*, with what hath happened, d of the danger himself and the City was in, if not nely prevented. The King and Council of *Spain* took e business to consideration, and looked upon it as a warng-piece, to a further mutiny and rebellion, and an exnple to other parts of *America* to follow upon any such e occasion, if some punishment were not inflicted upon e chief offenders. Wherefore the year following 1625. hich was when I went to those parts, the King sent a new ceroy the Marquess of *Serralvo* to govern in the place the Count of *Gelves*, and especially to aid and assist *Don artin de Carrillo*, a Priest and Inquisitor of the Inquisition *Valladolid*, who was sent with large Commission and auority to examine the foresaid tumult and mutiny, and to dge all offenders that should be found in it, yea and to ng up such as should deserve death. I was at *Mexico* in e best time of the trial, and had intelligence from *Don artin de Carrillo* his own Ghostly father a Dominican Fryof the chief passages in the examination of the business; d the result was, that if Justice should have been execul rightly, most of the prime of *Mexico* would have suffed, for not coming in to the Royal Standard, when cal- l by the sound of the Trumpet, the Judges some were t out of their places, though they answered that they rst not stir out, for that they were informed that all the ty would have risen against them if they had appeared in blick. The chief actors were found to be the Criolians Natives of the Country, who do hate the *Spanish* Gornment, and all such as come from *Spain*; and reason they ve for it, for by them they are much oppressed, as I have fore observed, and are and will be always watching any portunity to free themselves from the *Spanish* yoak. But

the chief fomenters of the mutiny were found to be the I
ſhops party the Prieſts; and ſo had not *Salazar* and thr
more of them fled, they had certainly been ſent to t
Gallies of *Spain* for Gally ſlaves; this judgment was pub
ſhed againſt them. There were not above three or fo
hanged of ſo many thouſands, and their condemnation w
for things which they had ſtolen out of the Viceroys I
lace. And becauſe further inquiry into the rebellion wou
have brought in at leaſt half the City either for actors,
counſellors, or fomentors, the King was well adviſed to gra
a general pardon. The Archbiſhops proceedings were mo
diſliked in the Court of *Spain*, then the Viceroys, and w
long without any preferment, though at laſt that th
might be no exceptions taken by his party, nor cauſe
ven for a further ſtirring the embers to a greater combu
on, the Council thought fit to honour him in thoſe pa
where he was born; and to make him Biſhop of *Zamora*
ſmall Biſhoprick in *Caſtile*; ſo that his wings were cli
and from Archbiſhop he came to be but Biſhop, and fro
threeſcore thouſand Crowns yearly rent he fell to four
five thouſand only a year. The Count of *Gelves* was a
ſent to *Spain*, and well entertained in the Court, and the
in made Maſter of the Kings horſe, which in *Spain* is a N
blemans preferment.

And this Hiſtory ſhewing the ſtate and condition
Mexico, when I travelled to thoſe parts I have willingly
down, that the Reader may by it be furniſhed with bet
obſervations then my ſelf (who am but a Neophyte) am
ble to deduct. Somewhat might be obſerved from the Vi
roys covetouſneſs; which doubtleſs in all is a great ſin,
as *Paul* well adviſeth, 1 *Tim.* 6. 10. *The love of mony is*
root of all evil, but much more to be condemned in a Prin
or Governour; whom it may blind in the exerciſe of
ſtice and Judgment, and harden thoſe tender bow
(which ought to be in him) of a father and ſhepherd to
flock and children. We may yet from this Viceroys p
ctice and example againſt a chief head of the *Rom*
Church, diſcover that errour of the Prieſts and Jeſuits

Engla

gland, who perſwade the people here that no temporal agiſtrate hath power over them, and that to lay hands them in wrath and anger (being as they ſay Conſecrated God and his Altar) is *ipſo facto* a deep excommunication; hereas we ſee the contrary in this Viceroy a member of the hurch of *Rome*, and yet exerciſing his temporal power a-inſt an Arch-biſhop, and by *Tiroll* taking him from the hurch, and as his priſoner ſending him with juſt wrath d anger to a forain and remote place of baniſhment. t laſtly, it is my deſire that the High and Honourable urt of Parliament which now is ſitting for the good of is Kingdom, and for the good of it, hath already pulled wn the Hierarchy of ſuch Prelates and Archprelates, ould look upon the trouble and uproar which the keys of e Church in the hand of an undiſcreet Prieſt brought up-that City of *Mexico*. Certainly as the ſtrength of the hurch well ſetled and governed with ſubordination to the agiſtrate, is likewiſe the ſtrength of the Common-wealth; on the other ſide the power of the keys in the Clergies nd, to caſt out what inceſtuous *Corinthian* they pleaſe, thout the reſt of the *Corinthians* conſent, 1 *Cor.* 5. 4, 5. ay prove dangerous and troubleſome to the Common-eal and good. For if the Clergy may uſe by it ſelf, with-t the overſeeing eye of the Magiſtrates Commiſſioners, e power of the keys, who ſhall be free from their cenſures, at any way will oppoſe them? The poor and ignorant will t only be the object of their cenſures; but the rich, and ſe, and noble, Ruler and Magiſtrate will alſo come under eir cenſures; wherein I find a Miniſter may then as a Pope croach upon the higheſt crown of an Emperour. Nay cer-nly in *England* the thoughts of ſome ſuch aſpiring Mini-rs have been higher then the thoughts of this Archbiſhop *Mexico* over a Viceroy, the conceit of their power with e Keys have hoiſed them above their Prince, for I have ard one of them ſay, he knew not but that by the power of e keys he might as well excommunicate the King as any o-er private perſon. This conceit hath made the Pope fear no thly Prince, Emperour, Ruler or Magiſtrate; nay this hath

made him to be feared, and respected, & honoured by Ki
and Princes; and why may not the same power in the ha
of a Protestant Clergy, make the meanest and the highest
fear and dread them? But some will say, the Word of G
being the touchstone wherewith they are to try what poi
may be the subjects of their censures, by such a light a
guidance they are not like to erre. But they then be
themselves the Judges of the sense and meaning of
Word, who shall oppose their judgment, and their ensu
censures? What if to their tryal and judgment they sh
bring any Law enacted by a High Court of Parliament, a
shall judge it not according to the Word of God, and
press it to the peoples consciences; threatning with th
censures such as shall obey it? in such a case how may
power of the keys unlock and open a door to the people
rebellion against their lawful Magistrates? O what d
gers may befall a Common-wealth, when thus the Cle
shall stand over poor and rich, subject and magistrate, as
ters statue at *Rome*, with Cross-keys in his hand? What
rebellion did the Archbishop of *Mexico* cause by excomm
nicating *Don Pedro Mexia* first, and then the Viceroy? a
how did the people fear his keys more then the Vicer
temporal power and authority, siding with him against su
as he had excommunicated? What troubles did that D
ctor *Smith* Bishop of *Chalcedon* bring among the Papists, sm
and great ones, not long ago here in *England*, laying up
them by the power of the Keys a censure of Excommuni
tion, if they confessed to, or did entertain and hear the M
of any, that had not derived their authority from him? th
were they in open rebellion one against another; the secu
Priests against the Monks, Fryers, and Jesuites, and the L
ty all troubled, some siding with one, and some with an
ther, until Doctor *Smith* having thus kindled the fire, w
fain to leave it burning, and to betake himself to *Paris*, a
from thence to foment the dissension, which with the pow
of the Keys he had caused here.

O surely the Church so far is a good Mother, as it allo
a Magistrate to be a Father. And great comfort have th
th

t live within the pale of the Church, to know that they ve the Magistrate a Father to fly unto in their pressures l discomforts.

I must ingenuously confess that one main point that ought me from the Church of *Rome*; was the too too at power of the Keys in the Popes, Bishops, and Priests nds, who studying more self Policy, then common Poli- look upon the people, and with their power deal with m more as their subjects, then as political Members in Common-wealth, rending and tearing them dayly by ir censures from that common and Political body to ich they belong, without any hopes of care to be had of m by their Magistrate and Political head and Governour. d I hope I shall not have fled from Antichrist who exal- n himself as head of the Church, and from that power h his influence over all States and Political Heads and lers; to find in a Protestant Church any of his spirit, ma- g a distinction of a spiritual and temporal head, forget- g the only head Christ Jesus; which were it once granted, he spirit is more noble then the body, so would the in- ence soon be made, that they that are over the spirit, are her in power then they that are over the body; which clusion would soon bring *Mexicoes* troubles among Pro- ants. Experience in all my travels by sea and land, in st parts of *Europe* and of *America*, hath ever taught me, t where the Clergy hath been too much exalted and en- ed power over the people, there the Common-wealth h soon fallen into heavy pressures and troubles. And let this my observation seem strange as coming from a Mi- ter, for I have learned from Christ, *Matth.* 20. 25, 26, *That the Princes of the Gentiles exercise Dominion, and y that are great exercise authority. But it shall not be so ong you, but whosoever will be great among you, let him be r Minister; and whosoever will be chief among you, let him your Servant.*

I hope the High Court of Parliament will so settle the urch and State here that this shall not fear any further ubles from that; and that we who have our portion from

the one, may be Ministers and Servants under the Co
missioners of the other. And thus largely I have desc
bed the State and condition of *Mexico* in the time of *M*
tezuma, and since his death the manner and proportion
it, with the troubled condition I found it in when I we
thither, by reason of a mutiny and rebellion caused by
Arch-bishop the year before. I shall now come out
Mexico, and present unto you the places most remarkal
about it; and from thence the several parts and Count
of *America*, before I betake my self to the journey whi
I made from *Mexico* to *Guatemala* lying nine hundred *E*
lish miles Southward, and from thence yet to *Costarica*, a
Nicoya, being nine hundred miles further toward the Sou

CHAP. XIII.

Shewing the several parts of this new World America; *and the places of note about the famo City of* Mexico.

ALthough my travels by Sea and Land in *Amer* were not above three or four thousand miles (whi is not the fifth part of it, if exactly compassed) yet for t better compleating of this my work; I thought fit to inlar my self to a full division of the many and sundry parts the of, here first in general; and hereafter more in particu of those parts wherein I lived twelve years, and of th which I more exactly noted and observed as I travelled a passed through them. The chief division therefore of t greatest part of the World, is twofold only, to wit, t *Mexican*, and the *Peruan* parts, which contain many gre and sundry Provinces and Countreys, some as big as o whole Kingdom of *England*. But *Mexico* giving name half *America*, is now called *Nova Hispania*, *new Spain*, fro whence the Kings of *Spain* do style themselves *Hispani rum Reges*. The *Mexican* part containeth chiefly the No thern Tract, and comprehendeth these Provinces hither

know

own and discovered, to wit, *Mexico*, *Quivira*, *Nicaragua*, *tatan*, *Florida*, *Virginia*, *Norumbega*, *Nova Francia*, *Cor-ialis*, and *Estotilandia*. The compass of this part of *A-rica* is thirteen thousand miles. The *Peruan* part con-neth all the Southern Tract, and is tyed to the *Mexican* the *Isthmus* or strait of *Darien*, being no more then 17, as others say, in the narrowest place but 12. miles broad om the North to the South Sea. And many have menti-ed to the Council of *Spain* the cutting of a Navigable hannel through this small *Isthmus*, so to shorten the Voy-e to *China*, and the *Moluccoes*. But the Kings of *Spain* ve, not as yet attempted to do it, some say lest in the ork he should lose those few *Indians* that are left (would God it were so that they were and had been so careful d tender of the poor *Indians* lives, more populous would at vast and spacious Country be at this day:) but others y he hath not attempted that great work, lest the passage the Cape *Bona Esperanza* good hope, being left off, those as might become a receptacle of Pirates. However this ith not been attempted by the *Spaniards*, they give not r reason any extraordinary great charge, for that would on be recompensed with the speedy and easie conveying at way the Commodities from South to North Seas. This *eruan* part of *America* containeth these Countries, or ingdoms, to wit, *Castella aurea*, *Guiana*, *Peru*, *Brasil*, *hille*; and the compass of it is seventeen thousand miles. shall not speak distinctly of all these parts, which better riters, and of more knowledge have before me discovered; nd because some of them being out of the *Spaniards* reach nd dominion, from whom I have received my best intel-gence, I have from them had little notice of them, nor xperi nce, which indeed I intend to make my best guide n this my work. Therefore to return again to the *Mex-can* part, and the Northern Tract; I shall fall again up-on the first and chief member of that division, which I said was *Mexico*. This aboundeth with golden sanded rivers, n which are many Crocodiles (though not so big as those of *Egypt*) which the *Indian* people eat. It glorieth in the

mountains *Popochampeche*, and *Popocatepec*, which are of
ſame nature with *Ætna* and *Veſuvius*. Nay all the w
South-ward as far as *Leon* in *Nicaragua*, there are ma
of theſe fiery Mountains. But *Popocatepec* is one of t
chief of them, which ſignifieth a hill of ſmoak, for m
ny times it caſteth out ſmoak and fire; it ſtandeth eig
leagues from *Chololla*; the aſcending up into it is v
troubleſome, and full of craggy rocks. When *Cortez* p
ſed that way to *Mexico*, he ſent ten *Spaniards* to view
with many *Indians* to carry their victuals, and to gui
them in the way. They approached ſo nigh the top, t
they heard ſuch a terrible noiſe which proceeded fr
thence, that they durſt not go unto it, for the grou
did tremble and ſhake, and great quantity of aſhes c
much diſturb their way. But yet two of them who ſee
ed to be moſt hardy, and deſirous to ſee ſtrange thin
went up to the top, becauſe they would not return wi
a ſleeveleſs anſwer, and that they might not be account
cowards, leaving their fellows behind them, proceeded fo
wards, and paſſed through that deſert of aſhes, and
length came under a great ſmoak very thick, and ſtan
ing there a while, the darkneſs vaniſhed partly away, a
then appeared the Vulcan and concavity, which is abo
half a league in compaſs, out of the which the air car
rebounding with a very great noiſe, very ſhrill and whiſtlin
ſo that the whole hill did tremble; it was like unto an
ven where glaſs is made. The ſmoak and heat was
great that they could not abide it, and of force were co
ſtrained to return by the way that they had aſcended. B
they were not gone far, when the Vulcan began to fla
out flames of fire, aſhes and embers, yea and at the la
ſtones of burning fire, and if they had not chanced to fi
a rock, under which they ſhadowed themſelves, undoub
edly they had there been burned. It is like unto the Vu
can of *Sicilia*, it is high and round, and never wantet
ſnow about ſome part of it. Before the coming of *Corte*
for ten years ſpace it had left off expelling vapour or ſmoa
but in the year 1540. it began again to burn, and with th
horribl

orrible noise thereof, the people that dwelt four leagues om it were terrified; the ashes that proceeded then om it reached to *Tlaxcallan*, which standeth ten leagues istant from it; yea some affirm that it extended fifteen agues distant, and burned the herbs in the gardens, the orn in the fields, and clothes that lay a drying. And ma- y such hills and mountains doth this *Mexican* part of *A- erica* or *new Spain* abound with. The limits of it are n the East, *Jucatan*, and the gulf of *Mexico*, on the Vest *Californio*, on the South the *Peruan* part. The Nor- hern bounds are unknown, so that we cannot certainly a- ow this *America* to be continent, nor certainly affirm it be an Island, distinguished from the old world. It was ery populous before the arrival of the *Spaniards*, who seventeen years slew six millions of them, roasting some, lucking out the eyes, cutting off the arms of others, and sting them living to be devoured of wild beasts. This hief Province of *America* named *Mexico*, is further sub- ivided into four parts, that is to say, *Themistitan*, *No- a Galicia*, *Mechoacan*, and *Gaustachan*. *Themistitan* is e greatest and noblest of these four; for that it con- ineth six Cities, and of them one is *Mexico*, which gi- eth name to the half part of *America*, and is the seat of Arch-bishop, and of the *Spanish* Viceroy, whose reatness within I have before laid open; the second Ci- is *La Puebla de los Angeles*, the City of Angels, the ird *Villaruca*; the fourth *Antiquera*; the fifth *Mecci- a*; the sixth *Ottopan*. But all these, excepting the two rst, are but small places, named Cities formerly, for that e *Spaniards* thought to have made them Bishops seats, hich they have not been able to perform, by reason that *lexico* and the City of *Angels* hath drawn to them the hief trading, and most of the Inhabitants of the other ur. Especially the resort to *Mexico* is so great, that all e Towns about (which formerly were of *Indians*) are ow inhabited by *Spaniards* and *Mestizoes*. I may not mit about *Mexico* that famous place of *Chapultepec*, hich in the Heathens times was the burying place of the

Empe-

Emperours; and now by the *Spaniards* is the Escurial *America*, where the Viceroys that dye are also interre There is a sumptuous palace built with many fair Ga dens and devices of waters, and ponds of fish, whith the Viceroy and the Gentry of *Mexico* do resort for the recreation. The riches here belonging to the Vicero Chappel, are thought to be worth above a million crowns.

Tacuba is also a pleasant Town full of orchards and ga dens, in the very way to *Chapultepec*. Southward is *Toluc* rich also for trading, but above all much mentioned for th Bacon, which is the best of all those parts, and is transpo ted far and near. West-ward is the Town called *La Pieda* at the end of a Cawsey, whither the people much reso from *Mexico*, being drawn to the superstitious worship a picture of *Mary* which hath been enriched by the chi of *Mexico* with many thousand pounds worth of gifts chains, and crowns of gold.

But more Northwest-ward three leagues from *Mexico* the pleasantest place of all that are about *Mexico*, called *L Soledad*, and by others *el desierto*, the solitary or desert pla and wilderness. Were all wildernesses like it, to live in wilderness would be better then to live in a City. This ha been a device of poor Fryers named *discalced*, or barefoot *Carmelites*, who to make shew of their hypocritical and a parent godliness, and that whilest they would be thoug to live like Eremites, retired from the world, they m draw the world unto them; they have built there a stat ly Cloister, which being upon a hill and among rocks mak it to be more admired. About the Cloister they have shioned out many holes and caves in, under, and among t rocks, like Eremites lodgings, with a room to lie in, a an Oratory to pray in, with pictures, and Images, and ra devices for mortification, as disciplines of wyar, rods of ron, hair-cloths, girdles with sharp wyar points to gir about their bare flesh, and many such like toys which ha about their Oratories, to make people admire their mor fied and holy lives. All these Eremitical holes and cav

(whi

which are some ten in all) are within the bounds and com-
ss of the Cloister, and among orchards and gardens full
fruits and flowers, which may take up two miles com-
ss; and here among the rocks are many springs of water,
hich with the shade of the plantins and other trees, are
ost cool and pleasant to the Eremites; they have also the
veet smell of the rose and jazmin, which is a little flower,
at the sweetest of all others; there is not any other flow-
to be found that is rare and exquisite in that Country,
hich is not in that wilderness to delight the senses of those
ortified Eremites. They are weekly changed from the
loister, and when their week is ended, others are sent,
nd they return unto their Cloister; they carry with them
eir bottles of wine, sweet-meats, and other provision; as
r fruits, the trees about do drop them into their mouths.
is wonderful to see the strange devices of fountains of
vater which are about the gardens; but much more strange
nd wonderful to see the resort of Coaches, and gallants,
nd Ladies and Citizens from *Mexico* thither, to walk and
ake merry in those desert pleasures, and to see those hy-
ocrites, whom they look upon as living Saints, and so
ink nothing too good for them, to cherish them in their
esert conflicts with Satan. None goes to them but car-
es some sweet-meats, or some other dainty dish to nourish
nd feed them withall; whose prayers they likewise earnest-
solicite, leaving them great alms of mony for their Mas-
s; and above all, offering to a picture in their Church,
alled our Lady of *Carmel*, treasures of diamonds, pearls,
olden chains and crowns, and gowns of cloth of gold and
lver. Before this picture did hang in my time twenty lamps
f silver; the worst of them being worth a hundred pound;
ruly Satan hath given unto them what he offered Christ in
he desert, *All these things will I give thee, if thou wilt fall
own and worship me*; all the dainties and of all the riches
f *America* hath he given unto them in that their desert, for
hat they dayly fall down and worship him. In the way to
his place there is another Town yet called *Tacubaya*, where
s a rich Cloister of Franciscans, and also many gardens and
orchards,

orchards, but above all much reſorted to for the muſick in that Church, wherein the Fryers have made the *Indians* ſo dexterous and skilful, that they dare compare with the Cathedral Church of *Mexico*. Theſe were the chief places of mine and my friends reſort, whilſt I abode about *Mexico*, which I found to be moſt worth a Hiſtory, and ſo thought fit here to inſert them, and ſo paſs on to the other parts of Provinces of *Mexico*.

Next to this is the Province of *Guaſtachan*, which lieth in the road from St. *John de Ulhua* to *Mexico*, which is not ſo poor as *Heylyn* maketh it, for that now it doth abound with many rich farms of Sugar, and of Cochinil, and reacheth as far as the Valley of *Guaxaca* which is a moſt rich place. The chief City of this Province was wont to be *Tlaxcallan*, whereof I have formerly ſpoken; but now the City of *Guaxaca* which is a Biſhops ſeat, and *Xalappa* which is alſo of late made a Biſhops ſeat, makes it more famous. It gloryeth alſo in *Villa Rica* a Port Town very wealthy, becauſe all the traffique betwixt the Old and New *Spains* do paſs through it. The *Spaniards* have in it two rich Colonies, called *Pamico*, and St. *James* in the valleys. The third Province of *Mexico* is called *Mechoacan*, which containeth in circuit fourſcore leagues. It is alſo an exceeding rich country, abounding in Mulberry trees, ſilk, honey, wax, black-amber, works of divers coloured feathers, moſt rich, rare and exquiſite, and ſuch ſort of fiſh, that from thence it took its name, *Mechuoucan*, which ſignifieth a place of fiſhing.

The language of the *Indians* is moſt elegant and copious, and they tall, ſtrong, active, and of very good wits, as may be ſeen in all their works, but eſpecially in thoſe of feathers, which are ſo curious, that they are preſented for rich preſents to the King and Nobles of *Spain*. The chief City of this Province is *Valladolid* a Biſhops ſeat; and the beſt Towns are *Sinſonte*, which was the reſidence of the Kings of this Country. There is alſo *Paſcuar* and *Colima*, very great Towns inhabited by *Indians* and *Spaniards*. There are alſo two good Havens, called St.

Anthony,

Anthony, and Saint *James*, or *Santjago*. This country of *Mechoacan* was almost as great as the Empire of *Mexico*, when *Cortez* conquered those parts. The King that was then of *Mechoacan* was called *Caconzin*, who was a great friend unto *Cortez*, and a servitor to the *Spaniards*, and willingly yielded himself as vassal to the King of *Spain*; yet such was the cruelty of *Don Nunio de Guzman*, the first Ruler and President of the Chancery of *Mexico* after the conquest, that understanding he was put out of his office, he took his journey against the *Tenchichimecas*, and carried in his company five hundred *Spaniards*, with whom, and six thousand *Indians* which by force he took out of *Mechoacan*, he conquered *Xalixco* which is now called the *New Galicia*. And as for this purpose he passed through *Mechoacan*, he took prisoner the King *Caconzin*, (who was quiet and peaceable and stirred not against him) and took from him ten thousand marks of plate, and much gold and other treasure, and afterwards burned him, and many other *Indian* Gentlemen and principal persons of that Kingdom, because they should not complain, saying, that a dead dog biteth not. They were in this Kingdom as superstitious and idolatrous as in the rest of *America*. No divorcement was permitted amongst them, except the party made a solemn oath, that they looked not one on the other stedfastly, and directly at the time of their marriage. In the burying likewise of their Kings they were superstitious, cruel, and Idolatrous. When any King of *Mechoacan* happened to be brought to such extremity of sickness that hope of life was past, then did he name and appoint which of his sons should inherit the state and Crown, and being known, the new King or Heir presently sent for all the Governours, Captains, and valiant soldiers, who had any office or charge, to come unto the burial of his Father, and he that came not, from thenceforth was held for a Traitor, and so punished. When the death of the old King was certain, then came all degrees of estates, and did bring their presents to the new King for the approbation of his Kingdom:

But

But if the King were not throughly dead, but at the poi
of death, then the gates were ſhut in, and none permi
ted to enter; and if he were throughly dead, then bega
a general cry and mourning, and they were permitted
come where their dead King lay, and to touch him wi
their hands. This being done the carkaſs was waſhed wi
ſweet waters, and then a fine ſhirt put upon him, and
pair of ſhooes made of Deer-skin put on his feet, and
bout his anckles were tied bells of gold, about the wri
of his hands were put bracelets of Turkiſes and of go
likewiſe; about his neck they did hang collars of pretio
ſtones, and alſo of gold, and rings in his ears, with a gre
Turkiſe in his nether lip. Then his body was laid upon
large Bier, whereon was placed a good bed under him; o
his one ſide lay a bow with a quiver of arrows, and on h
other ſide lay an Image made of fine mantles of his own ſt
ture or bigneſs, with a great tuff of fine feathers, ſhoo
upon his feet, with bracelets and a collar of gold. Whi
this was a doing, others were buſied in waſhing the me
and women, which ſhould be ſlain for to accompany hi
into hell. Theſe wretches that were to be ſlain, were fi
banqueted and filled with drink, becauſe they ſhould recei
their death with leſs pain. The new King did appoint tho
who ſhould die for to ſerve the King his father; and mar
of thoſe ſimple ſouls eſteemed that death ſo odious for
thing of immortal glory. Firſt ſix Gentlewomen of nob
birth were appointed to die; the one to have the office
keeper of his jewels, which he was wont to wear; anoth
for the office of cup-bearer; another to give him water wi
a Baſon and Ewer; another to give him always the Urina
another to be his Cook; and another to ſerve for Landre
They ſlew alſo many women-ſlaves, and free-maidens f
to attend upon the Gentlewomen, and moreover one of
very occupation within the City. When all theſe that we
appointed to die were waſhed, and their bellies full wi
meat and drink, then they painted theis faces yellow, ar
put garlands of ſweet flowers upon each of their head
Then they went in order of proceſſion before the Bie

hereon the dead King was carried; ſome went playing n inſtruments made of Snail-ſhels, and others played upon ones and ſhels of Sea-Tortoiſe, others went whiſtling, and he moſt part weeping. The Sons of the dead King and ther Noble men carried upon their ſhoulders the Bier here the Corps lay, and proceeded with an eaſie pace to-vards the Temple of the God called *Curicaveri*; his kinſ-hen went round about the Bier ſinging a ſorrowful ſong. he officers and houſhold-ſervants of the Court, with other lagiſtrates and Rulers of Juſtice bare the Standards and ivers other Arms. And about midnight they departed in he order aforeſaid out of the Kings Palace with great light f fire-brands, and with a heavy noiſe of their trumpets nd drums. The Citizens which dwelt where the Corps aſſed, attended to make clean the ſtreet. And when they vere come to the Temple, they went four times round a-out a great fire which was prepared of Pine tree to burn he dead body. Then the Bier was laid upon the fire, and n the mean while that the body was burning, they maw-d with a club thoſe which had the Garlands, and after-vard buried them four and four as they were apparelled be-ind the Temple. The next day in the morning the aſhes, ones and jewels were gathered and laid upon a rich mantle, he which was carried to the Temple gate, where the Prieſts tended to bleſs thoſe deviliſh reliques, whereof they made dow or paſte, and thereof an Image, which was appa-lled like a man, with a viſor on his face, and all other rts of jewels that the dead King was wont to wear, ſo hat it ſeemed a gallant Idol. At the foot of the Temple airs they opened a grave ready made, which was ſquare, rge, two fathom deep, it was alſo hanged with new mats ound about, and a fair bed therein, in the which one of he Prieſts placed the Idol made of aſhes with his eyes to-vards the Eaſt-part, and did hang round about the walls argets of gold and ſilver, with bows and arrows, and any gallant tuffs of Feathers with earthen veſſels, as pots, iſhes, and platters, ſo that the grave was filled up with ouſhold-ſtuff, cheſts covered with Leather, Apparel, Jewels,

Meat,

Meat, Drink and Armour. This done, the grave w
ſhut up and made ſure with beams, boards, and floor
with earth on the top. All thoſe Gentlemen who had ſ
ved or touched any thing in the burial, waſhed themſelv
and went to dinner in the Court or yard of the Kin
houſe without any table, and having dined they wip
their hands upon certain locks of Cotton-wool, hangi
down their heads, and not ſpeaking any word, except
were to ask for drink. This ceremony endured five da
and in all that time no fire was permitted to be kindled
the City, except in the Kings houſe and Temples, nor
any corn was ground, or market kept, nor any durſt go o
of their houſes, ſhewing all the ſorrow that might be p
ſible for the death of their King. And this was the ſup
ſtitious manner of burying the Kings of *Mechoacan*. Th
people did puniſh adultery moſt rigorouſly; for to comm
it was death as well for the man as the woman. But
the adulterer were a Gentleman, his head was deck
with feathers, and after that he was hanged, and his bo
burned; and for this offence was no pardon, either for m
or woman. But for avoiding of adultery they did perm
other common women, but no publick and ordinary ſtew
Now the *Indians* of *Mechoacan* are greatly taken with t
Popiſh devices, and are ſtrong in that Religion, as any pa
of *America*.

The fourth and laſt Province of the Country or Empi
of *Mexico*, is called *Galicia nova*, and is watered with tw
very great rivers, the one named *Piaſtle*, and the oth
San Sebaſtian. This Province gloryeth in many gre
Towns of *Indians*; but eſpecially in ſix, inhabited both
Indians and *Spaniards*; the firſt and chiefeſt is *Xaliſco*, t
ken by *Nunio de Guzman* 1530. when he fled from *Me*
ico in a rage, and took priſoner and burned the King
Mechoacan. The ſecond is *Guadalaiara*. The third *Co*
rum. The fourth *Compoſtella*. The fifth St. *Eſpirit*. T
ſixth *Capala*, which now is called *Nova Mexico*, *new Me*
ico. And here it is that the *Spaniards* are daily warring
gainſt the *Indians* which live Northward, and are not as y
reduc

duced nor brought under the *Spanish* yoak and government. They are valiant *Indians*, and hold the *Spaniards* hard to it; and have great advantage against them in the rocks and mountains, where they abide and cut off many *Spaniards*. Their chief weapons are but bows and arrows, and yet with them from the thick Woods, hills and rocks they annoy and offend the *Spaniards* exceedingly. I have heard some *Spaniards* say that they flie and climb up the rocks like Goats; and when they draw nigh unto them, then they cry out with a hideous noise shooting their arrows at them, and in an instant are departed and fled unto another rock. The reason why the *Spaniards* are so earnest to pursue and conquer these *Indians* more then any others of *America*, which as yet are not brought in subjection to the *Spaniards*, is for the many mines of silver and treasure of gold which they know to be there. They have got already sure possession of part of those riches in the Mines, called St. *Lewis Sacatecas*, from whence they send all the silver that is coyned in the Mint-houses of *Mexico* and the City of *Angels*, and every year besides to *Spain* in silver wedges at least six Millions. But the further the *Spaniards* go to the North, still more riches they discover; and fain would they subdue all those Northern parts (as I have heard them say) lest our *English* from *Virginia*, and their other plantations, get in before them. I have heard them wonder that our *English* enter no further into the main land; surely say they, either they fear the *Indians*, or else with a little paultry Tobacco they have as much as will maintain them in lazinesse. Certainly they intend to conquer through those heathenish *Indians*, until land they come to *Florida* and *Virginia*, (for so they call) if they be not met with by some of our Northern Nations of *Europe*, who may better keep them off then those poor *Indians*; and may do God greater and better service with those rich Mines, then the *Spaniards* hitherto have done.

Thus having spoken somewhat of the four Provinces of *Mexico*, which was the first Member of the division,

Mexican and *Peruan*; Now I ſhall briefly ſay ſomewha further of three more Countries belonging to the *Mexica* or Northern Tract as oppoſite to the *Peruan*, omittin *Florida*, *Virginia*, *Norumbega*, *Nova Francia Corterialis*, an *Eſtotilandia*, becauſe I will not write as many do by relat on and hearſay, but by more ſure intelligence, inſight an experience. In my firſt diviſion next to *Mexico*, I pla ced *Quivira*, *Jucatan*, and *Nicaragua*; of theſe three there fore I ſhall ſay a little, and then ſomewhat of the *Peruan* part. *Quivira* is ſeated on the moſt Weſtern part of *A merica*, juſt over againſt *Tartary*, from whence being n much diſtant, ſome ſuppoſe that the Inhabitants firſt cam into this new world. And indeed the *Indians* of *Americ* in many things ſeem to be of the race and progeny of th *Tartars*, in that *Quivira* and all the Weſt ſide of th Country towards *Aſia* is far more populous then th Eaſt towards *Europe*, which ſheweth theſe parts to hav been firſt inhabited. Secondly, their uncivility, and barba rous properties tell us that they are moſt like the *Tartar* of any. Thirdly, the Weſt ſide of *America* if it be not con tinent with *Tartary*, is yet disjoyned but by a ſmall ſtraigh Fourthly, the people of *Quivira* neareſt to *Tartary*, a ſaid to follow the ſeaſons and paſturing of their Catt like the *Tartarians*. All this ſide of *America* is full herbage, and enjoyeth a temperate air. The people a deſirous of glaſs more then of gold; and in ſome place to this day are Cannibals. The chief riches of th Country are thhir Kine, which are to them as we ſay our Ale to drunkards, Meat, Drink and Cloth, and mor too. For the Hides yield them houſes, or at leaſt the co verings of them; their bones bodkins, their hair threc their ſinews ropes; their horns, maws and bladders veſſels; their dung, fire; their Calve-skins, budgets t draw and keep water; their bloud, drink; their fleſh meat.

There is thought to be ſome traffique from *China*, o *Cathaya*, hither to thoſe parts, where as yet the *Spani ards* have not entred. For when *Vaſquez de Coronado* con

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ered some part of it, he saw in the further Sea certain ps, not of common making, which seemed to be well en, and bare in their prows, Pelicans, which could t be conjectured to come from any Country, but one of se two. In *Quivira* there are but two Provinces known o us, which are *Cibola*, and *Nova Albion*. *Cibola* ly- on the East side, whose chief City is of the same name, l denominates the whole Province. The chief Town xt to *Cibola* is called *Totontaa*, which is temperate and asant, being situated upon a River so called. The third wn worth mentioning is called *Tinguez*, which was burnt the *Spaniards*, who under the conduct of *Francisco Vas- z de Coronado* made this Province subject to the King Spain, *An. Dom.* 1540. And since this Town of *Tinguez* h been rebuilt and inhabited by the *Spaniards*; There is oodly Colledge of Jesuites, who only preach to the *Indi-* of that Country. *Nova Albion* lyeth on the West side to- rds *Tartary*, and is very little inhabited by the *Spaniards* o have found no wealth or riches there. Our ever Re- wned and Noble Captain Sir *Francis Drake* discovered it, red upon it, and he named it *Nova Albion*, because the ng that then was, did willingly submit himself unto our een *Elizabeth*.

The Country abounds with fruits pleasing both to the and the Palate. The people are given to hospitality, but thal to witchcraft and adoration of devils. The bounds ween this *Quivira* and *Mexico* Empire is *Mar Virmiglio*, *Californio*. The third Kingdom belonging to the *Mex-* part and Northern Tract is *Jucatan*, which was first covered by *Francisco Hernandez de Cordova*, in the year 17. It is called *Jucatan*, not as some have conceited m *Joctan* the son of *Heber*, who they think came out the East, where the Scripture placeth him, *Gen.* 12. 23. inhabit here, but from *Jucatan* which in the *Indian* gue signifieth, what say you? for when the *Spani- ls* at their first arriving in that Country did ask of *Indians* the name of the place, the Savages not un- standing what they meaned, replyed unto them *Jucatan*,

which is, what say you? whereupon the *Spaniards* na
med it, and ever since have called it *Jucatan*. The whol
Country is at least 900 miles in circuit, and is a *Peninsula*
It is situated over against the Isle of *Cuba*; and is divide
into three parts, first *Jucatan* it self, whose Cities of greate
worth, are *Campeche*, *Vallad lid*, *Merida*, *Simancas*, and on
which for his greatness and beauty, they call *Caire*. Th
Country among the *Spaniards* is held to be poor; the chi
commodities in it are hony, wax, hides, and some Sugar, bu
no Indigo, Cochinel nor Mines of silver; There are y
some drugs much esteemed of by the Apothecaries, *Can*
fistula, *Zarzaparilla* especially; and great store of *India*
Maiz. There is also abundance of good Wood and Timb
fit for shipping, whereof the *Spaniards* do make ve
strong ships, which they use in their voyages to *Spain* an
back again. In the year 1632. the *Indians* of this Counti
in many places of it were like to rebell against their *Spani*
Governour, who vexed them sorely, making them bring i
to him their Fowls and Turkies (whereof there is also gre
abundance) and their hony and wax (wherein he traded) a
the rate and price which he pleased to set them, for his bett
advantage; which was such a disadvantage to them, th
to enrich him they impoverished themselves; and so reso
ved to betake themselves to the Woods and Mountains
where in a rebellious way they continued some months, un
til the Franciscan Fryers, who have there great power ov
them, reduced them back, and the Governour (lest he shoul
quite lose that Country by a further rebellion) granted
them not only a general pardon in the Kings name, bu
for the future promised to use them more mildly an
gently.

The second part of it is called *Guatemala*, (wherein
lived for the space of almost twelve years) whose Inhab
tants have lost formerly half a million of their kinsmen an
friends by the unmerciful dealing of the *Spaniards*; and y
for all the loss of so many thousands, there is no part of *A*
merica more flourishing then this with great and populou
Indians Towns. They may thank the Fryers who de
fen

nd them daily against the *Spaniards*, and this yet for their wn ends, for while the *Indians* flourish and increase, the yers purses flourish also and are filled. The Country is ry fresh and plentiful. The chief Cities are *Guatemala*, *ussuca*, and *Chiapa*, whereof I shall speak more largely reafter. The third part of *Jucatan* is *Acasamil*, which is Island over against *Guatemala*, which is now common-called by the *Spaniards*, *Sta. Cruz*, whose chief Town is *a. Cruz*.

The fourth and last Country of the division of the *Mex-n* part and Northern Tract of *America*, (which is under e *Spanish* Government, and my best knowledge and ex-rience) is *Nicaragua*, which standeth South-east from *exico*, and above four hundred and fifty leagues from it. t it agreeth somewhat with *Mexico* in nature both of il and Inhabitants. The people are of good stature, and colour indifferent white. They had, before they recei-d Christianity, a setled and politick form of Government. nly, as *Solon* appointed no Law for a mans killing of his her, so had this people none for the Murtherer of a ng, both of them conceiting, that men were not so natural, as to commit such crimes. A thief they jud-d not to death, but adjudged him to be a slave to that an whom he had robbed, till by his service he had made isfaction, a course truly more merciful and not less just, en the loss of life.

This Country is so pleasing to the eye, and abounding in things necessary, that the *Spaniards* call it *Mahomets* Pa-dise. Among other flourishing trees, here groweth one that nature, that a man cannot touch any of its bran-es, but it withereth presently. It is as plentiful of Par-ts, as our Country of *England* is of Crows; Turkies, Fowls, ails and Rabbets are ordinary meat there. There are ma-populous *Indian* Towns (though not so many as about *uatemala*) in this Country, and especially two Cities of *paniards*; the one *Leon*, a Bishops Seat, and the other *Gra-da*, which standeth upon a Lake of fresh water, which ath above three hundred miles in compass, and having no

intercourſe with the Ocean, doth yet continually ebb a
flow. But of this Country, and of this City eſpecially I ſhall ſ
ſomewhat more, when I come to ſpeak of my travelli
through it.

Thus I have briefly touched upon the *Mexican* part, a
ſo much of the Northern Tract as is under the King
Spain his Dominion, leaving more particulars, until
come to ſhew the order of my being in and journeyi
through ſom e of thoſe Countrys. I will now likewiſe gi
you a glimpſe of the Southern Tract, and *Peruan* pa
of *America*. Which containeth chiefly five great Countr
or Kingdoms, ſome in whole, and others in part, ſubje
to the Crowns of *Spain* and *Portugal*, which are, firſt *C*
ſtella aurea; ſecondly, *Gujana*; thirdly, *Peru*; fourthly, *Br*
ſile; fifthly, *Chille*. But I will not fill my Hiſtory wi
what others have written of the four laſt named Country
wherein I was not much; but what I could learn of *Per*
I will briefly ſpeak, and ſo come to the firſt, *Caſtella aure*
through which I travelled. *Peru* is held to be yet mo
rich a Country then is *Mexico*; for although it hath n
the conveniency of traffique by the North Sea, which *Mex*
ico hath, but doth ſend the Commodities in it to *Panam*
and from thence tranſports them either over the ſtraig
Iſthmus, or by the River *Chiagree* to *Portabel* upon the Nort
Sea; yet the Country is far richer then *Mexico*, by reaſo
of the more abundance of Mines of ſilver which are in i
The mountains named *Potoſi* are thought to be of no othe
metal, which the King of *Spain* will not have to be o
pened until they have exhauſted thoſe which are alread
diſcovered and digged, and have found the *Spaniards* wor
enough, and yielded them treaſure enough ever ſince the
firſt conquered thoſe parts. The ſoil is very fruitful of a
ſuch fruits as are found in *Spain*. The Olives are bigge
then thoſe of *Spain*, the oil ſweeter and clearer. Th
Grapes yield alſo a wine far ſtronger then any of *Spain*
and there is much made, by reaſon it cannot conveniently
be brought from *Spain*. There is likewiſe Wheat in grea
ſtore; and all this fruitful ſoil lyeth low under high Moun

tain

ins which divide betwixt *Indians* not as yet conquered
d *Brasile*. But those Mountains are a great help unto
ose pleasant Valleys with the waters that fall from them,
r in all those parts inhabited by the *Spaniards* towards
e South Sea, it is most certain and most observable, that
never raineth, in so much that the houses are uncovered
the tops, and only mats laid over them to keep off the
st, and yet is this Country, what with the waters that
ll from the Mountains, what with the morning and e-
ning dews, as fruitful and plentiful as any Country in the
orld. The chief City is called *Lima*, where there is a
iceroy and a Court of Chancery, and an Archbishop. It
ath a Port some two miles from it named *Callao*; where
e the ships that convey yearly the treasure of that King-
om to *Panama*. There lie also other ships which traffique
the *East-Indies*, and to all the Coasts of *Guatemala*, and
Acapulco the Southern Haven of *Mexico*. The Port of
allao is not so strong as the great, nay inestimable wealth
at is commonly in it and in the City of *Lima* should re-
uire, for I have heard many *Spaniards* say, that in the
ear 1620. a few ships of *Hollanders* (as some say) or of
nglish (as others affirm) appeared before the Haven
aiting for the ships that were to convey the Kings reve-
ews to *Panama*, and hearing that they were departed
though by a false report) followed them, and so forsook
e attempting to take the *Callao*; which certainly had they
anly attempted, they had taken it; and in it the greatest
easure that in any one part of the world could have been
ound. But the *Spaniards* seldom see thereabout forain
ips, and so live more carelessly in securing or strength-
ing that Coast. Though *Peru* be thus rich in fruits and
Mines, yet *Chile* far exceedeth it in gold; which eggeth the
Spaniards to a constant and continual war with the Inhabi-
ants, which are a strong, warlike, and most valiant people.
They are grown as skilful in the use of weapons, swords, pi-
tols, and musquets as the *Spaniards*, and have taken many
Spaniards, men and women prisoners; and of the *Spanish*
women have had so many children, called *Mestizoes*, that by

them (who have proved most valiant) they have much e creased both their strength and their skill. They hold t *Spaniards* hard to it, and the war is become the most da gerous of any the *Spaniards* have; insomuch that the Cou cil of *Spain* doth pick out from *Flanders* and *Italy*, the b soldiers to send them thither. And a Captain that hath se ved long, well and faithfully in *Flanders*, by way of cre and promotion is sent to the Wars of *Chille*, to fight for th great treasure of gold, which certainly is there. The *Sp niards* have in it three fair Cities; the *Conception* (which a Bishops Seat) and *Santjago*, and *Valdivia*. This last named from one *Valdivia*, who was Governour of it, a the first cause and author of those Wars.

This man was so extraordinary covetous of the gold that Country, that he would not let the *Indians* possess injoy any of it themselves, but did vex them, whip, a beat, yea and kill some of them, because they brought hi not enough, and imployed them daily in seeking it out f him, charging them with a tax and imposition of so mu a day: which the *Indians* not being able to perform, n to satisfie an unsatisfiable mind and greedy covetousne resolved to rebel, but so that first they would fill and s tisfie his heart with gold so that he should never more c vet after that yellow and glittering metal. Wherefore th joyned and combined themselves together in a warlike-p ture, and took some quantity of gold and melted it, a with it resolutely came upon *Valdivia* the Governour, sa ing, O *Valdivia* we see thou hast a greedy and unsatiab mind and desire after our gold; we have not been able t satisfie thee with it hitherto, but now we have devised way to satiate this thy greedy covetousness; here is no enough, drink thy full of it; and with these words the took him and poured the melted gold down his throa wherewith he died, never more coveting after that brig and shining dross, and naming with his name and death th City of *Valdivia*, and with his covetousness leaving a re bellion which hath continued to a cruel and bloudy War u to this day.

Guian

Guiana and *Brasile* I shall omit to speak of, not having en in any part of them. *Brasile* is little talked of by the *aniards*, belonging to the Crown of *Portugal*, and now rt of it to the high and mighty States of the *Netherlands*, ho will better satisfie by their Histories, and acquaint *Eu-e* with the riches that are in it.

I return unto the first part mentioned by me in the Sou-ern and *Peruan* Tract, which was said to be *Castella aurea*, lden *Castile*, so called for the abundance of gold that found in it. This containeth the Northern part of *Perua-*, and part of the *Isthmus*, which runneth between the orth and South Sea. Besides the gold in it, it is ad-irably stored with Silver, Spices, Pearls, and medicinal erbs. It is divided into four Provinces. The first is cal-d *Castella del oro*; the second, *Nova Andaluzia*; the ird, *Nova Granada*; the fourth, *Carthagena*. *Castella del* is situated in the very *Isthmus*, and is not very popu-us by reason of the unhealthfulness of the air, and noi-m savour of the standing Pools. The chief places be-nging to the *Spaniards*, are first *Theonimay*, or *Nombre Dios* on the East; the second which is six leagues from *mbre de Dios* is *Portabel*, now chiefly inhabited by the *aniards* and Mulattoes, and Blackmores, and *Nombre de ios* almost utterly forsaken by reason of its unhealthful-ss. The ships which were wont to anchor in *Nombre Dios*, and there to take in the Kings treasure, which is arly brought from *Peru* to *Panama*, and from thence to e North Sea, now harbour themselves in *Portabel*, hich signifieth *Porto bello*, a fair and goodly Haven, for indeed it is, and well fortified at the entrance with three siles, which can reach and command one another. The ird and chief place belonging to the *Spaniards* in *Castel-del oro* is *Panama*, which is on the west side and upon the uth Sea. This City and *Nombre de Dios* were both ilt by *Didacus de Niquesa*. And *Nombre de Dios* was called, because *Niquesa* having been crossed with ma-mischances and misadventures at Sea, when he came this place greatly rejoyced, and bad his men now

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go on ſhore in *Nombre de Dios*, in the name of Go
But as I have before obſerved, the air being here very u
healthy, the King of *Spain* in the year 1514 comma
ded the houſes of *Nombre de Dios* to be pulled dow
and to be rebuilt in a more healthy and convenie
place: which was performed by *Peter Arias* in *Portab*
But being now upon *Nombre de Dios*, I ſhould wrong n
Country, if I ſhould not ſet out to the publick view t
worth of her people ſhewed upon this place, and to th
day talked on and admired by the *Spaniards*, who do n
only remember Sir *Francis Drake*, and teach their childr
to dread and fear even his name for his attempts upon *Ca*
thagena and all the Coaſt about, and eſpecially upon *Nomb*
de Dios, and from it marching as far as the great Mounta
called St. *Pablo* towards *Panama*: but furthermore keep
live amongſt them (and in this my Hiſtory it ſhall not di
the name of one of Sir *Francis Drake* his followers and Ca
tains named *John Oxenham*, whoſe attempt on this Co
was reſolute and wonderful.

This noble and gallant Gentleman arriving with thre
ſcore and ten ſoldiers in his company as reſolute as hi
ſelf, a little above this Town of *Nombre de Dios*, drew
land his ſhip, and covering it with boughs, marched ov
the land with his Company guided by *Blackmores*, until
came to a river, where he cut down wood, made him
Pinnace, entred the South ſea, went to the Iſland of Pear
where he lay ten days waiting for a prize, which happily
got (though not ſo happily after kept it) for from that Iſla
he ſet upon two *Spaniſh* ſhips, and finding them unable
fight, he ſpeedily made them yield, and intercepted in the
threeſcore thouſand pound weight of gold, and two hu
dred thouſand pound weight in barrs or wedges of ſilve
and returned ſafely again to the main land. And thou
by reaſon of a mutiny made by his own Company he ne
ther returned to his country, nor to his hidden ſhip; yet w
it ſuch a ſtrange adventure as is not to be forgotten, in th
the like was never by any other attempted, and by the *Sp*
niards is to this day with much admiration recorded.

Muc

Much part of this *Castella aurea* as yet is not subdued y the *Spaniards*, and so doubtless a great treasure lieth d in it for that people and nation whose thoughts shall a-ire to find it out. In the year 1637. when I chanced to e in *Panama* returning homewards to my Country, there me thither some twenty *Indians* Barbarians by way of eace to treat with the President of the Chancery concer-ng their yielding up themselves to the government of e King of *Spain*. But as I was informed afterwards at *arthagena*, nothing was concluded upon, for that the *Spa-iards* dare not trust those *Indians*, whom they have found have rebelled often against them for their hard usage d carriage towards them. These *Indians* which then I w were very proper, tall, and lusty men, and well com-exioned; and among them one of as red a hair as any our tion can shew; they had bobs of gold in their ears, and me of them little pieces of gold made like a half moon nging upon their nether lips, which argues store of that easure to be amongst them. Unto this Country is joyning *ova Andaluzia*, which hath on the North side *Castella del o*, and on the South *Peru*: The best Cities in it are *Tocoio*, ow by the *Spaniards* called St. *Margarets*, and another cal-d S. *Espiritu*. *Nova Granada* is situated on the South side *Carthagena*, and from the abundance and fertility of *Gra-da* in *Spain* it hath taken its name. The chief Towns d Cities in it are six. First *Tungia*, which is supposed to e directly under the *Æquator*. The second is *Tochamum*. he third, *Popaian*, the richest of them all. The fourth, *a. Fee*, or St. *Faith*, an Archbishops seat, and a Court of stice and Chancery, governed like *Panama* and *Guatema-*, by a President and six Judges, and a Kings Attorney d two high Justices of Court; who have six thousand ckats a year allowed them out of the Kings treasure. he fifth City is *Palma*; and the sixth *Merida*. From *Car-agena* through this Country of *Granada* lieth the road way *Lima* in *Peru* all by land. This Country is very strong y reason of the situation of it much amongst stony rocks, hich compass and environ it, and through which there

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are very narrow paſſages. Yet it is full of pleaſant v leys which do yield much fruit, Corn and *Indian* Ma There are alſo in it ſome Mines of ſilver, and many g den ſanded rivers. *Carthagena* which is the laſt Provi of *Caſtella aurea*, hath alſo a very fruitful ſoil, in the whi groweth a tree, which if any one do touch, he will hard eſcape a poyſoning.

The chief Cities in it are, firſt *Carthagena*, which *Francis Drake* in the year 1585. ſurpriſed, and (as the *Sp niards* affirm) burned moſt part of it, and beſides ineſtim ble ſums of mony, took with him from thence 230 pieces Ordnance. I dare ſay now it hath not ſo many; yet it is r ſonable well fortified, though not ſo ſtrong as *Portab* It is a fair and gallant City and very rich, by reaſon of t pearls which are brought to it from *Margarita*, and t Kings revenues, which from all *Nova Granada* are ſent t ther. It is a Biſhops ſeat, and hath many rich Church and Cloiſters. It is not governed by a Court or Juſtice a Chancery as *Sta. Fee* is, but only by one Governour. It ha been often moved to the Council of *Spain* to have ſome G leys made to run about thoſe Seas, and that *Carthagena* the chief harbour of them. From this City received *En land* the loſs of that little Iſland named *Providence* by t and by the *Spaniards Sta. Catalina*, which though b little, might have been of a great, nay greater advantage our Kingdom, then any other of our Plantations in *Ame ca*; which the *Spaniards* well underſtood when they ſet their ſtrength of *Carthagena* againſt it: but I hope the Lo hath his time appointed when we ſhall advantage our ſelv by it again. To this City of *Carthagena* cometh every ye alſo in ſmall Frigots moſt of the Indigo, Cochinel and Sug which is made in the Country of *Guatemala*; the *Spaniar* thinking it ſafer to ſhip theſe their goods in little Frigots u on the lake of *Granada* in *Nicaragua*, and from thence ſend them to *Carthagena* to be ſhipped with the Galeo that come from *Portabel* with the treaſure of *Peru*, then ſend them by the ſhips of *Honduras*, which have often be a prey unto the *Hollanders*. Theſe frigots were thought

Spaniards to come too near the reach of *Providence*, and refore it hath been their care and providence to remove from this reach of their frigots. The second great wn of this Country of *Carthagena* is *Abuida*. The third . *Martha*, which is a rich government of *Spaniards*, and h much fear our *English* and *Holland* ships; it is seated the river *de Abuida*, otherwise called St. *John* and *Rio di and*. There is also *Venezuela* and *New Caliz*, great, rich d strong Towns. And these three last regions, *Andaluzia va*, *Nova Granada*, and *Carthagena*, are by the *Spaniards* led *Tierra firme*, or firm land, for that they are the strength *Peru* from the North, and the basis of this reversed *Pynis*.

Thus have I brought thee, Gentle Reader, round about *nerica*, and shewed thee the Continent of that biggest rt of the world; from the which thou mayest observe power and greatness of the King of *Spain*, who hath t under his Scepter and Dominion so many thousand les, which were they reckoned up, would be found to more then are about all *Europe*. But not only is *Ame-a* great and spatious by land, but also by sea, glorying in ore and some greater Islands, then any other part of the orld. It would but cause tediousness, and seem prolixity number them all up, which is a work hard and difficult, that many as yet are not known nor inhabited, and hose goodness and greatness is not discovered; for Islands called *Lucaidas* are thought to be four hundred least. Therefore I will omit to be over-tedious and olix, and will but briefly speak of the best and chief of em, taking them in order from that part of the Conent, *Carthagena*, where even now I left thee. But in e first place calls upon my pen the Jewel Island called *argarita*, which is situated in the sea nigh unto *Castella au-*, and not far distant from two other Islands, named *Cugna* and *Trinidado*. True it is this Island of *Margarita* is some much slighted for want of corn, grass, trees and ater; in so much that it hath been known sometime at an inhabitant of that Island hath willingly chan-

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ged for a Tun of water a Tun of Wine. But the great bundance of pretious ſtones in it maketh amends for the fo mer wants and defects; for from them is the name of *Ma garita* impoſed on that Iſland. But eſpecially it yielde ſtore of pearls, thoſe gems which the Latin writers ca *Uniones*, becauſe *nulli duo reperiuntur indiſcreti*, they alwa are found to grow in couples. In this Iſland there a many rich Merchants, who have thirty, forty, fifty *Blac more* ſlaves only to fiſh out of the ſea about the rocks the pearls. Theſe *Blackmores* are much made of by their M ſters, who muſt needs truſt them with a treaſure hidden i the waters, and in whoſe will it is to paſs by of thoſe the find, none, few, ot many. They are let down in baske into the Sea, and ſo long continue under the water, unt by pulling the rope by which they are let down, the make their ſign to be taken up. I have heard ſome ſay tha have thus dealt in pearls, that the chief meat they feed the *Blackmores* with, is roaſt meat, which maketh them kee their wind and breath longer in the water. From *Ma garita* are all the Pearls ſent to be refined and bored to *Ca thagena*, where is a fair and goodly ſtreet of no other ſhop then of theſe Pearl-dreſſers. Commonly in the month o *July* there is a ſhip or two at moſt ready in that Iſland t carry the Kings revenue, and the Merchants pearls to *Ca thagena*. One of theſe ſhips are valued commonly at three ſcore thouſand, or fourſcore thouſand duckats, and ſome times more; and therefore are reaſonable well manned; fo that the *Spaniards* much fear our *Engliſh* and the *Hollan* ſhips. The year that I was in *Carthagena*, which was 1637 a ſhip of theſe laden with pearls was chaſed by one of ou ſhips from the Iſland of *Providence* (by ſome it was though to be our ſhip called the *Neptune*) which after a little fight ing had almoſt brought the poor *Spaniard* to yield hi pearls, and had certainly carried away that great treaſur (as I was informed in *Carthagena* four days after the figh by a *Spaniard* who was in the ſhip of *Margarita*) had no two other ſhips of *Holland* come between to challenge from our *Engliſh* man that prize, alledging their priviledge from

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e mighty States united for all prizes upon those seas and
ast. And whilest our *English* and *Hollander* did thus strive
r the Pearls, the *Spanish* ship ran on shore upon a little
and, and speedily unladed and hid in the woods part of
e treasures, and perceiving the *Hollander* coming eagerly
pursuit of it, the *Spaniard* set on fire the ship, and nei-
er *Spaniard*, *English*, nor *Hollander*, enjoyed what might
ve been a great and rich prize to *England*. From *Car-*
agena was sent presently a man of War to bring home the
arls hid in the wood, which were not the third part of
hat was in the ship.

Jamaica is another Island under the power of the *Spani-*
ds, which is in length 280 miles, and 70 in breadth, which
ough it exceed *Margarita* in sweet and pleasant streams
d fountains of water, yet is far inferiour to it in riches.
me Hides, some Sugar, and some Tobacco are the chief
mmodities from thence. There are only two Towns of
te in it, *Oristana* and *Sevilla*; here are built ships which
ve proved as well at Sea, as those that are made in *Spain*.
is Island was once very populous, and now is almost de-
ute of *Indians*; for the *Spaniards* have slain in it more
: 60000; in so much that women as well here as on
: Continent did kill their children before they had given
m life, that the issues of their bodies might not serve so
el a nation. But far beyond the two former is the I-
nd of *Cuba*, which is three hundred miles long, and se-
nty broad, which was first made known to *Europe* by
lumbus his second navigation. This Island is full of For-
ts, Lakes, and mountains. The air is very temperate, the
l very fertil, producing brass of exact perfection, and
ne gold though drossie hath formerly been found in it.
aboundeth also with Ginger, Cassia, Mastick, Aloes, some
innamon, Cana fistula, Zarzaparilla, and Sugar, and hath
flesh, fish, and fowls great plenty; but especially such
re of sea Tortois, and Hogs, that the ships at their re-
n to *Spain* make their chief provision of them. My self
nced to take physick there, and whereas I thought
t day I should have a fowl or rabbet after my Phy-
sicks

ſicks working, they brought me a boyled piece of fr
young Pork, which when I refuſed to eat, they aſſured me
was the beſt diſh the Doctors did uſe to preſcribe upon ſu
days.

The chief Cities of this Iſland are *Santjago* on the No
thern ſhore, built by *James de Valaſco*, a Biſhops ſeat; a
ſecondly, *Havana*, which is alſo on the Northern ſhore, a
is a ſafe road for ſhips, and the ſtaple of merchandize, a
(as the *Spaniards* call it) the key of all the *Weſt-India s*
lock up or unlock the door or entrance to all *Ameri*
Here rideth the King of *Spains* Navy, and here meet
the Merchant ſhips from ſeveral ports and Havens of
thoſe Countries aforenamed, whether from the Iſlands,
from the Continent: in a word here commonly in t
month of *September* is joyned all the treaſure, as I may ſa
of *America*, all the King of *Spains* revenues, with as mu
more of Merchants goods, which the year that I was the
were thought to be in all the worth of thirty millions. A
the ſhips which that year there did meet to ſtrength
one another were 53 ſail, and ſet out ſooner that year th
any other, upon the 16 of *September*, having that day
fair wind to waft them homewards through the Gulf
Bahama. *Havana* therefore being the ſtore-houſe of
America's treaſure, it hath been the *Spaniards* great care
fortifie that; and truly it is ſo ſtrong, that the *Spaniar*
hold it impoſſible to be taken, and do boaſt of four impre
nable Forts, to wit, at *Antwerp*, *Millan*, *Pampelona*, and *H*
vana. This hath two ſtrong Caſtles, the one at the poi
or entrance of the Haven toward the Sea; the other mo
within, on the other ſide almoſt over againſt it; which tw
Caſtles (the paſſage in the mouth of the haven being
narrow, that one only ſhip in breaſt may enter) will ke
and defend the Port from many hundred ſail. I was n
ſelf in the great and chief Caſtle, and truly found it ve
ſtrong, though by land I judged it might be as eaſily t
ken, as other ſtrong Caſtles here in *Europe* have been
verpowered by a great and powerful Army. It hath in
beſides many others, twelve pieces of Ordnance of bra

exceed

ceeding great, which they call, The twelve Apostles. But all this strength of the *Havana*, it could not once de- d six or seven millions (according to the *Spaniards* own ount) which the one part of the Kings Navy brought m St. *John de Ulhua* to the sight of this impregna- fort, and protected with such twelve Apostles. It was I take it the year 1629. when that ever renowned *Hol- der* (whom like unto our *Drake* the *Spaniards* to this fear and tremble at, calling him *Pie de Palo*, that is, oden leg) waited at the Cape of St. *Anthony* for the *anish* fleet of *Nova Hispania*, which according to his ex- tation coming, he manly set upon it, saluting and wel- ning the great treasure in it with a full side of roaring dnance; the sound was more doleful then joyful and lcome to the *Spaniards*, who thought it safer sleeping a whole skin, then to be unquieted by fighting, and th the sight of torn and mangled bodies, by *Mars* his ious and fiery balls, and so called a Council of War to olve what they should do to save the Kings great treasure ich was intrusted to them in those ships. The result he Council was to flie and with some discharging of their dnance to defend themselves, until they could put o a river in the Island of *Cuba*, not far from *Havana* led *Matanzos*. There were in that fleet of *Spain* many llants and Gentlemen, and two Judges of the Chance- of *Mexico*, which were that year sent to *Madrid* as lty in the mutiny before mentioned; there was in it of acquaintance a Dominican Fryer, named Fryer *Ja- ho de Hozes*, who had been sent to those parts to visit the Dominican Cloisters of *New Spain*, and had got of bes at least eight thousand duckats (as I was informed year after by a Fryer his companion, whom he sent m *Havana* to *Guatemala*, to make known to his friends loss of all that he had got, and to beg a new contri- ion to help him home) there was also in that fleet *Don rtin de Carillo*, who was the Inquisitor and Commissi- r to judge the Delinquents in the fore-mentioned mu- y of *Mexico*, who was thought to have got twen-

ty thouſand duckats clear ; beſides theſe a Biſhop, many rich Merchants, all under the command of *Don J de Guzman y Torres*, Admiral to all the Fleet. They fled for their lives and goods ; but the gallant *Hollan* chaſed them. The *Spaniards* thinking the *Hollanders* wo not venture up the river after them, put into *Metanz* but ſoon after they had entred, they found the river ſhallow for their heavy and great bellied Galeons, and run them upon ground ; which done, the better and ri ſort eſcaped to land, endeavouring to eſcape with w wealth they could ; ſome got out Cabinets, ſome ba which the *Hollanders* perceiving came upon them with let meſſengers, which ſoon overtook and ſtopt their fl treaſures. Some few Cabinets were hid, all the reſt came that day the gallant *Pie de Palo* or the wooden Captains prize for the mighty States of *Holland*. The er *Hozes* was got into a boat with his Cabinet under his bit, which had in it nothing but chains of gold, diamo pearls and pretious ſtones ; and half a dozen *Hollan* leapt into the boat after him, and ſnatched it from hin his own friend and companion related after to us in *Gu mala*. *Don Juan de Guzman y Torres* the Admiral, whe came to *Spain* was impriſoned, loſt his wits for a while, after was beheaded. Thus in the ſight of impregnable *vana* and of thoſe 12 brazen Apoſtles, was *Holland* gl ous and made rich with a ſeven million prize.

But before I end this Chapter, I may not forget the cl eſt of all the Iſlands of this new world, which is called *Spaniola*, and formerly by the natives *Hatie*, which lam eth the loſs of at leaſt three millions of *Indians* murth by her new Maſters of *Spain*. This Iſland is the biggeſt as yet is diſcovered in all the world, it is in compaſs al 1500 miles, and enjoyeth a temperate air, a fertil ſoil, mines ; and trades much in Amber, Sugar, Ginger, Hi and Wax. It is reported for certain that here in 20 herbs will ripen and roots alſo and be fit to be ea which is a ſtrong argument of the exact temperature of air. It yieldeth in nothing to *Cuba*, but excelleth in t th

ngs especially; first in the fineness of the gold, which is e more pure and unmixed; secondly, in the increase of Sugar, one Sugar Cane here filling 20 and sometimes measures; and thirdly, in the goodness of the soil for age, the corn here yielding an hundred fold. This fer- ty is thought to be caused by four great Rivers, which ter and enrich all the four quarters of the Island; four do spring from one only mountain, which standeth the very midst and center of the Country, *Juna* ning to the East, *Artibinnacus* to the West, *Jacchus* to North, and *Naibus* to the South.

This Country is so replenished with Swine and Cattel, t they become wild among the Woods and Mountains, that the ships that sail by this Island, and want provisi- , go here a shore where it is little inhabited, and kill of ttel, wild swine and boars, till they have made up a plen- l provision. Much of this Country is not inhabited, by son that the *Indians* are quite consumed. The chief ces in it are first St. *Domingo*, where there is a *Spanish* sident and Chancery, with six Judges and the other of- rs belonging to it, and it is the Seat of an Archbishop, o though he enjoy not so much yearly rent and reve- s as other Archbishops, especially they of *Mexico* and *Li-* ; yet he hath an honour above all the rest, for that he is Primate of all the *India's*, this Island having been con- ered before the other parts, and so bearing antiquity above m all. There are also other rich Towns of trading, as *Sta. bella*, S. *Thome*, S. *John*, *Maragna*, and *Porto*. And thus hath pen run over Sea and Land, Islands and most of the Con- ent that is subject to the *Spaniards*, to shew thee, my Rea- , the state of *America* at this time. It is called *America* be- se *Americus Vespusius* first discovered it; though after- rds *Columbus* gave us the first light to discern these Coun- s both by example and directions. Besides the factions oken of before between the Native *Spaniards*, and those t come from *Spain*, there is yet further in most parts of but especially in *Peru*, a deadly faction and mortal ha- d between the *Biscains* and the *Spaniards* of *Castile* and

Estremadura, which hath much shaken the quiet state of and threatned it with rebellion and destruction.

There are in all *America* four Archbishopricks, which *Sto. Domingo*, *Mexico*, *Lima* and *St. Fee*, and above th ty inferiour Bishops. The politick Administration of stice is chiefly committed to the two Viceroys residing *Lima* and *Mexico*, and with subordination unto them u other Presidents, Governours, and high Justices, cal *Alcaldes Majores*; except it be the President of *Guatema* and of *Santo Domingo*, who are as absolute in power as t Viceroys, and have under them Governours, and hi Justices, and are no ways subordinate to the form Viceroys; but only unto the Court and Council *Spain*.

CHAP. XIV.

Shewing my Journey from Mexico *to* Chia *southward, and most remarkable places in t way.*

HAving now gone round *America* with a brief and perficial description of it, my desire is to shew un my Reader what parts of it I travelled through, and d abide in, observing more particularly the state, conditio strength, and commodities of those Countries which Southward from *Mexico*. It is further my desire, nay t chief ground of this my History, that whilest my Count doth here observe an *English* man become *American*, tr velling many thousand miles there, as may be noted fro St. *John de Ulhua* to *Mexico*, and from thence Southwa to *Panama*, and from thence Northward again to *Carth gena*, and to *Havana*, Gods goodness may be admired, a his providence extolled who suffered not the meanest a unworthiest of all his Creatures to perish in such unknow Countries; to be swallowed by North and South sea, whe

ship

pwracks were often feared; to be lost in Wildernesses here no tongue could give directions; to be devoured by olves, Lions, Tigers or Crocodiles, which there so much ound; to fall from steepy rocks and mountains, which m to dwell in the aereal Region, and threaten with fear- spectacles of deep and profound precipices, a horrid and vitable death to those that climb up to them; to be eat- up by the greedy Earth which there doth often quake d tremble, and hath sometimes opened her mouth to aw in Towns and Cities; to be stricken with those fiery rts of Heaven and thunderbolts, which in winter season eaten the Rocks and Cedars; to be inchanted by Satans struments, Witches and Sorcerers, who there as on their vn ground play their pranks more then in the parts of ristendom; to be quite blinded with *Romish* Errors and perstitions, which have double blinded the purblind hea- enish Idolaters; to be wedded to the pleasures and li- ntiousness, which do there allure; to be glutted with e plenty and dainties of fish, flesh, fowls, and fruits, which there entice; to be puffed up with the spirit of pride and werful command and authority over the poor *Indians*, hich doth there provoke; to be tied with the Cords of va- ty and ambition, which there are strong; and finally to glewed in heart and affection, to the dross of gold, silver, arls and Jewels, whose plenty there both bind, blind, cap- vate and enslave the soul. O I say, let the Lords great odness and wonderful providence be observed who suf- ed not an *English* stranger in all these dangers to miscar- , but was a guide unto him there in all his travels, disco- red unto him as to the spies in *Canaan*, and as to *Jo- h* in *Egypt* the provision, wealth and riches of that world, d safely guided him back, to relate to *England* the truth what no other *English* eye did ever yet behold. From e month of *October* until *February* I did abide with my ends, and companions, the Fryers under command of yer *Calvo* in that house of recreation called St. *Jacintho*, d from thence injoyed the sight of all the Towns and of hat else was worth the seeing about *Mexico*. But the

time I was there, I was careful to inform my ſelf of
ſtate of *Philippinas*, whither my firſt purpoſes had dra
me from *Spain*. It was my fortune to light upon a F
and an acquaintance of ſome of my friends, who was
year newly come from *Manila* whither I was going, w
wiſhed me and ſome other of my friends as we tendred
ſouls and good, never to go to thoſe parts, which were
ſnares and trap-doors to let down to hell, where occ
ons and temptations to ſin were daily, many in numl
mighty in ſtrength, and to get out of them, *labor & o*
hard and difficult. And that himſelf, had not he by ſte
gotten away (and that to ſave his ſoul) certainly he
never come from thence; who had often upon his kn
begged leave of his ſuperiours to return to *Spain*,
could not obtain it. Many particulars we could not
from him, nor the reaſons of his coming away; Only
would often ſay, that the Fryers that live there are de
in private and in thoſe retired places where they live
mong the *Indians* to inſtruct and teach them; and yet
publick before their ſuperiours and the reſt of the Fryers t
muſt appear Saints, they muſt put on the cloak of hy
criſie to cover their inward deviliſhneſs, they muſt be cl
thed with ſheeps skins though within they be *lupi rapa*
ravenous Wolves, ravening after their neighbours Wi
and ravening after their neighbours wealth; and yet wi
all this unpreparedneſs, with this outward, ſeeming a
frothy ſanctity, and inward helliſhneſs and deep roo
worldlineſs and covetouſneſs, when the Superiours co
mand and pleaſe to ſend them, they muſt go in a diſg
ſed manner to *Japan* or *China* to convert to Chriſtian
thoſe people though with peril and danger of th
lives. Many ſuch like diſcourſes we got out of this F
er; and that if we went to live there, we muſt be ſubj
to the penalties of many Excommunications for tri
al toys and trifles, which the Superiours do lay up
the Conſciences of their poor Subjects, who may as ſo
ſtrive againſt the common courſe of nature not to
with their eyes, nor hear with their ears, nor ſpeak wi
th

eir tongues, as to obſerve all thoſe things which againſt nſe, reaſon and nature with grievous cenſures and Ex-mmunications are charged and faſtened upon them. e told us further of ſome Fryers that had deſpaired under oſe rigorous courſes, and hanged themſelves, not being le to bear the burden of an afflicted and tormented Con-ience; and of others that had been hanged, ſome for urthering of their rigid and cruel Superiours; and ſome at had been found in the morning hanging with their ieans at the Cloiſter gates, having been found toge-ier in the night, and ſo murthered and hanged up ei-ier by the true Husband, or by ſome other who bare af-ction to the Woman. Theſe things ſeemed to us ve-ſtrange, and we perceived that all was not gold that liſtered, nor true zeal of our ſouls that carried ſo ma-y from *Spain* to thoſe parts; or if in ſome there were at rſt a better and truer zeal then in others, when they ame to *Philippinas*, and among thoſe ſtrong temptations, ve found that their zeal was ſoon quenched. This rea-on moved me and three more of my friends to relent in ur purpoſes of leaving *America*, and going any fur-her, for we had learned that maxim, *Qui amat pericu-um, peribit in illo*; and *qui tangit picem, inquinabitur ab ea*; He that loveth the danger, ſhall fall and periſh in it; and e that toucheth pitch ſhall be ſmeared by it. Where-ore we communed privately with our ſelves, what courſe ve might take, how we might that year return back to *Spain*, or where we might abide, if we returned not to *Spain*. For we knew, if our Superiour *Calvo* ſhould under-tand of our purpoſes to go no further, he would lay up-n us an Excommunication to follow him, nay, and that e would ſecure us in a Cloiſter priſon until the day and ime of our departure from *Mexico*. Our reſolutions ve made a ſecret of our hearts; yet could not I but mpart it to one more ſpecial and intimate friend of nine, who was an *Iriſh* Fryer, named *Thomas de Leon*, whom I perceived a little troubled with ſo long a jour-ney as was at hand, and found often wiſhing he had never

come from *Spain*; and as soon as I had acquainted h with what I meant to do, he rejoyced and promised stay with me. The time was short which we had to d pose of our selves; but in that time we addressed our sel to some *Mexican* Fryers, and made known unto them, th if our Superiour *Calvo* would give us leave, we wou willingly stay at *Mexico* or in any Cloister thereabouts, u til we could better fit our selves to return to *Spain* agai But they being natives and born in that Country discov red presently unto us that inveterate spight and hatr which they bare to such as came from *Spain*; they told plainly that they and true *Spaniards* born did never agre and that they knew their Superiors would be unwilling admit of us; yet furthermore they informed us that th thought we might be entertained in the Province of *Guaxaca*, where half the Fryers were of *Spain* and half Criolia and Natives; but in case we should not speed there, th would warrant us we should be welcome to the Provin of *Guatemala*, where almost all the Fryers were of *Spai* and did keep under such as were Natives born in th Country. It did a little trouble us to consider that *Guatemala* was three hundred leagues off, and that we were ign rant of the *Mexican* tongue, and unprovided of mony an horses for so long a journey. But yet we considered *Philippinas* to be further, and no hopes there of returning eve again to Christendom; wherefore we resolved to rely upo Gods providence only, and to venture upon a three hundre leagues journey with what small means we had, and to sel what Books and small trifles we had, to make as much mo ny as might buy each of us a horse. But while we wer thus preparing our selves secretly for *Guatemala* we wer affrighted and disheartned with what in the like case t ours happened. A Fryer of our company named Frye *Peter Borrallo*, without acquainting us or any other of his friends with what he intended, made a secret escape from us, and (as after we were informed) took his way alone to *Guatemala*. This so incensed our Superiour *Calvo*, tha after great search and enquiry after him, he betook himsel

to

o the Viceroy, begging his assistance and Proclamation in he publick Market-place, for the better finding out his lost heep, and alledging that none ought to hide, or privily to harbour any Fryer that had been sent from *Spain* to *Philipinas* to preach there the Gospel, for that the foresaid Fryrs were sent by the King of *Spain*, whose bread they had at, and at whose charges they had been brought from *Spain* o *Mexico*, and at the same Kings charges ought to be carried from *Mexico* to *Philippinas*; and therefore if any Fryr now in the half way should recant of his purpose of going to *Philippinas*, and should by flight escape from his Superiour and the rest of his company, the same ought to be unished as guilty of defrauding the Kings charges. This eason of *Calvo* being a politick and State reason, prevailed so far with the Viceroy, that immediately he commanded a Proclamation to be made against whosoever should now of the said *Peter Borrallo* and should not produce im to his Highness, or would harbour him or any other ryer belonging to *Philippinas* from that time forward until the ships were departed from *Acapulco*; and that whoever should trespass against this Proclamation, should suffer imprisonment at his Highness his will and pleasure, and he penalty of five hundred duckats to be paid in at the ings Exchequer. With this Proclamation *Calvo* began insult over us, and to tell us, we were the Kings slaves nder his conduct, and that if any of us durst to leave him or he was jealous of most of us) he doubted not but with e Viceroy his assistance and Proclamation he should find oth us and *Peter Borrallo* out to our further shame and confusion. This did very much trouble us, and made my *Irish* friend *Thomas de Leon* his heart to faint, and his courage to relent, and utterly to renounce before me his former purpose of staying and hiding himself; yet he protested to me, if I was still of the same mind, he would ot discover me; but seeing his weakness, I durst not ust him, but made as if I were of his mind. Thus I took my self to the other three of my friends (of hom one was *Antonio Melendez* that had been the first

first cause of my coming from *Spain*) whom I foun much troubled, doubtful and wavering what course t take.

They considered if we should flie, what a shame it wou be to us to be taken and brought back to *Mexico* as pr soners, and forcedly against our wills to be shipped to *Ph lippinas*, they considered further if they went, what a sl vish and uncomfortable life they should live in *Philippina* without any hopes of ever returning again to Christendor yet further they looked upon the Viceroy his Proclamatio and thought it hard to break through the opposition ar authority of so great a man; and lastly, in the Procl mation they beheld the estimation that *Calvo* had of ther as of slaves and fugitives to be cryed in a publick Ma ket place. But after all these serious thoughts our on comfort was that *Peter Borallo* was safely escaped, and (we were informed) had been met far from *Mexico* tr velling alone towards *Guatemala*. And we thought, wl might not we escape as well as he? Then I told the that my resolution was to stay, though alone I return either to *Spain*, or took my journey to *Guatemala*; the r were glad to see me resolute, and gave their hands that th would venture as much as I should. Then we set upon t time when we should take our flight, and agreed that eve one should have a Horse in readiness in *Mexico*, and th the night before the rest of our company should depa from *Mexico* towards *Acapulco* to take shipping, we shou by two and two in the evening leave St. *Jacintho*, ar meet in *Mexico* where our Horses stood, and from then set out and travel all that night, continuing our journey the first two or three nights and resting in the day tim until we were some twenty or thirty leagues from *Mexi* For we thought the next morning *Calvo* awaking and m sing us would not stop the journey of the rest of his cor pany for our sakes, to search and inquire after us; or if did, it would be but for one day or two at the most, till had inquired for us in *Mexico*, or a days journey in some the common or beaten roads of *Mexico*, where we would

su

ſure he ſhould not hear of us; for we alſo agreed to travel out of any common or known road for the firſt two or three nights. This reſolution was by us as well performed and carried on, as it had been agreed upon, though ſome had been fearful that a counſel betwixt four could never be kept ſecret, nor ſuch a long journey as of 900 miles be compaſſed with ſuch ſmall means of mony as was amongſt us, for the maintenance of our ſelves and Horſes; for after our Horſes were bought, we made a common purſe, and appointed one to be the purſe-bearer, and found that amongſt us all there were but 20 duckats, which in that rich and plentiful country was not much more then here 20 *Engliſh* ſhillings, which ſeemed to us but as a morning dew, which would ſoon be ſpent in provinder only for our Horſes; yet we reſolved to go on, relying more upon the providence of God, then upon any earthly means; and indeed this proved to us a far better ſupport then all the droſs of gold and ſilver could have done; and we reckoned that after we had travelled 40 leagues from *Mexico*, and entred without fear into the road, we had for our 20 duckats neer 40 now in our common purſe. The reaſon was, for that moſt commonly we went either to Fryers Cloiſters who knew us not, or to rich farms of *Spaniards* who thought nothing too good for us, and would not only entertain us ſtately, but at our departure would give us mony for one or two days journey. All our fear was to get ſafely out of *Mexico*, for we had been informed that *Calvo* had obtained from the Viceroy officers to watch in the chiefeſt roads both day and night until he had departed with his Train of *Fryers* to *Acapulco*.

And for all the Viceroy his Proclamation we got a true and truſty friend, who offered to guide us out of *Mezico* by ſuch a way as we needed not to fear any would watch for us. So with our friend and a map about us to guide us after he had left us, in the morning we cheerfully ſet out of *Mexico* about ten of the clock at night, about the middle of *February*, and meeting no body about *Guadalupe* which was the way we went out (though the contrary way to *Guatemala*,

temala, which on purpose we followed for fear the tru way should be beset) we comfortably travelled all that night till in the morning we came to a little Town of *Indians* where we began to spend of our small stock, calling upo the *Indians* for a Turkey and Capon to break our fast wit our friend and guide before he returned to *Mexico*. Break fast being ended we took our leaves of him, and went t rest, that we might be more able to perform the nex nights journey, which was to cross the Country toward *Alisco*, which is in a valley of twenty miles about at leas and doth give it the name of the valley of *Atlixco*, and i a valley much mentioned in all those parts, for the ex ceeding great plenty of Wheat that is there reaped ever year, and is the chief sustenance and relief of *Mexico* an all the Towns about. In this valley are many rich Town of *Spaniards* and *Indians*; but we shunned to enter int them, and went from farm to farm out of the high-ways where we found good entertainment of those rich Farmer and Yeomen, who bare such respect unto the Priests, tha truly they thought themselves happy with our company Here we began to shake off all fear, and would no mor like Bats and Owls flie in the night, but that we migh with more pleasure enjoy the prospect of that valley, and o the rest of the Country we travelled by day; yet still cros sing the Country, we went from thence towards anothe valley called the valley of St. *Pablo*, or *Pauls* valley, whic though it be not as big as the valley of *Atlisco*, yet is hel to be a richer valley; for here they enjoy a double harve of Wheat every year. The first seed they sow is watered and grows with the common season rain; and the secon seed which they sow in Summer as soon as their first har vest is in, when the season of rain is past, they water wit many Springs which fall into that valley from the Moun tains which round beset it, and let in the water amon their wheat at their pleasure, and take it away when the see fit. Here live Yeomen upon nothing but their farms who are judged to be worth some twenty thousand, som thirty thousand, some forty thousand duckats. In this val

ley

ey we chanced to light upon one farm where the Yeoman was country-man to my friend *Antonio Melendez*, born in *Segovia* in *Spain*, who for his sake kept us three days and nights with him. His table was as well furnished as the able of a Knight might be, his side-board full of silver bowls and cups, and plates instead of trenchers; he spared no dainties which might welcome us to his table, no perfumes which might delight us in our chambers, no musick which his daughters were brought up to) which might with more pleasure help to pass away the time. To him *Antonio Melendez* made known our journey towards *Guatemala*; and from him we received directions which way to steer our course until we might be throughly freed from fear and danger, here we began to see the great providence of God, who had brought us being strangers to such a friends house, who not only welcomed us to him, but when we departed gave us a guide for a whole day, and bestowed upon us twenty duckats to help to bear our charges. From this valley we wheeled about to *Tasco*, a Town of some five hundred Inhabitants which enjoyeth great commerce with the Country about by reason of the great store of Cotton-wool which is there. And here we were very well entertained by a Franciscan Fryer, who being of *Spain* made the more of us, knowing we came from thence. Here we got into the Road of *Guaxaca*, and went to *Chautla*, which also aboundeth with Cotton-wool, but in it we found no entertainment but what our own purses would afford us. Next to this place is a great Town called *Zumpango*, which doth consist of at least eight hundred inhabitants, many of them very rich both *Indians* and *Spaniards*. Their commodities are chiefly Cotton-wool, and Sugar, and Cochinel. But beyond this Town are the Mountains called *la Misteca*, which abound with many rich and great Towns, and do trade with the best silk that is in all that Country. Here is also great store of Wax and Honey; and *Indians* live there who traffique to *Mexico*, and about the Country with twenty or thirty mules of their own, chopping and changing, buying and selling commodities,

and

and ſome of them are thought to be worth ten, or twelve, or fifteen thouſand duckats, which is much for an *Indian* to get among the *Spaniards*, who think all the riches of *America* little enough for themſelves. From theſe Mountains of *Miſteca* to *Guaxaca* we ſaw little obſervable, only Towns of two or three hundred inhabitants; rich Churches, well built, and better furniſhed within with lamps, candleſticks, crowns of ſilver for the ſeveral ſtatues of Saints; and all the way we did obſerve a very fruitful ſoil for both *Indian* and *Spaniſh* Wheat, much Sugar, much Cotton-wool, Hony, and here and there ſome Cochinel and of Plantins, and other ſweet and luſcious fruit great ſtore; but above all great abundance of Cattel, whoſe Hides are one of the greateſt commodities that from thoſe parts are ſent to *Spain*. Some reported that about *Miſteca* formerly much gold had been found, and the *Indians* were wont to uſe it much, though now they will not be known of any, leſt the greedineſs of the *Spaniards* bring them to miſery and deſtruction, as it hath their neighbours about them. Alſo it is reported for certain that there are Mines of ſilver, though as yet the *Spaniards* have not found them.

There are many Mines of Iron which the *Spaniards* will not buſie themſelves in digging, becauſe they have it cheaper from *Spain*; from hence we came to the City of *Guaxaca*, which is a Biſhops Seat, though not very big, yet a fair and beautiful City to behold. It ſtandeth threeſcore leagues from *Mexico* in a pleaſant valley, from whence *Cortez* was named *Marqueſs del Valle*, the Marqueſs of the valley. This City, as all the reſt of *America*, (except the Sea Towns) lyeth open without walls, Bulwarks, Forts, Towers, or any Caſtle, Ordnance or Ammunition to defend it. It may conſiſt of at the moſt two thouſand Inhabitants, and are governed by a *Spaniſh* high Juſtice called *Alcalde Major*, whoſe power reacheth over all the Valley, and beyond it as far as *Nixapa*, and almoſt to *Tecoantepeque* a Sea Town upon *Mar del Zur*. The Valley is of at least fifteen miles in length, and ten in breadth, where runneth

neth in the midst a goodly River yielding great store of fish. The Valley is full of Sheep and other Cattel, which yield much Wool to the Clothiers of the City of *Angels*, store of Hides to the Merchants of *Spain*, and great provision of flesh to the City of *Guaxaca*, and to all the Towns about, which are exceeding rich, and do maintain many Cloisters of Fryers, and Churches with stately furniture belonging unto them. But what doth make the Valley of *Guaxaca* to be mentioned far and near, are the good horses which are bred in it, and esteemed to be the best of all the Country. In this Valley also are some farms of Sugar, and great store of fruits, which two sorts meeting together have cryed up the City of *Guaxaca* for the best Conserves and Preserves that are made in *America*. In the City there are some six Cloisters of Nuns and Fryers, all of them exceeding rich; but above all is the Cloister of the Dominican Fryers, whose Church treasure is worth two or three millions; and the building of it the fairest and strongest in all those parts, the Walls are of stone so broad, that a part of them being upon finishing when I was there, I saw Carts go upon them, with stone and other materials. Here are also two Cloisters of Nuns, which are talked of far and near, not for their religious practises, but for their skill in making two drinks which are used in those parts, the one called *Chocolatte* (whereof I shall speak hereafter) and the other *Atolle*, which is like unto our *Almond* Milk, but much thicker, and is made of the juyce of the young *Maiz* or *Indian* Wheat, which they so confection with spices, musk, and sugar, that it is not only admirable in the sweetness of the smell, but much more nourishing and comforting the stomach. This is not a commodity that can be transported from thence, but is to be drunk there where it is made. But the other, *Chocolatte*, is made up in Boxes, and sent not only to *Mexico* and the parts thereabouts, but much of it is yearly transported into *Spain*. This City of *Guaxaca* is the richer by reason of the safety they enjoy for the carriage of their Commodities to and from the Port of St. *John de*

Vlhua by the great River *Alvarado* which runneth not fa
from it; and although the Barks come not to the City o
Guaxaca, yet they come up to the *Zapotecas*, and to S
Ildefonso, which is not far from *Guaxaca*. And the car
lessness of the *Spaniards* here is to be wondred at, that a
along this River which runneth up into the heart of the
Country, they have built as yet no Castles, Towers, o
Watch-houses, or planted any Ordnance, trusting only i
this, that great ships cannot come up, as if Frigots or sma
ler Barks, such as they themselves use, may not be made t
annoy them. But of *Guaxaca* I shall say no more, but con
clude that it is of so temperate an air, so abounding in fruit
and all provision requisite for mans life, so commodiousl
situated between the North and South Sea, having on th
North side St. *John de Vlhua*, and on the South *Tecoanta*
peque a small and unfortified harbour, that no place I s
much desired to live in whilest I was in those parts as i
Guaxaca, which certainly I had attempted as I travelled b
it, had I not understood that the Criolian or Native Fryer
were many and as deadly enemies unto those that came fron
Spain as were the *Mexicans*. And this their spight an
malice they shewed whilest we were there, to an antien
and grave old Fryer Master in Divinity, who living ha
been for learning the Oracle of those parts. This old ma
died when I was there, and because when he lived the
could pick no hole in his Coat, being dead they searche
his chamber, and finding in a Coffer some monies whic
he had not made known to his Superiour when livin
(which they would reduce to a sin against his professe
poverty, called Propriety, and subject to the censure of Ex
communication) they reported that he had died excom
municated, and might not enjoy their Christian burial i
the Church or Cloister, and so ignominiously buried thei
old Divine, and with him his Credit and reputation in
grave made in one of their Gardens. A thing much talk
ed on as scandalous to all the City and Country, which the
salved with saying he was excommunicated; but the truth
was, he was of *Spain*, and therefore at his death they
would

vould shew their spight unto him. For certainly they could ot do it for the sin of Propriety, which by him had been ommitted in his life; and to them all may be well said hat our Saviour said to the Jews bringing to him a woman found in adultery to be stoned, *Whosoever of you is ithout sin, let him cast the first Stone*; for all of them, a, even the best Fryers that live in *America*, are some ay or other, much or less guilty of the sin of Propriy which they profess and vow against. With this which e saw with our eyes, besides what with our ears we had ard of discords and factions amongst them, we thought *naxaca* was no place for us to live in; so after three ys we made hast out of it, and departed towards *Chia*, which lyeth three hundred miles from thence. And r our comfort in our further travelling, we were infored in *Guaxaca*, that in most Towns of the Road through at Country, the *Indians* had an order from the high stice to give unto Fryers travelling that way either horses ride on, or to carry their carriages and provision of od freely without mony, if they had none, so that at eir departure they should write it down in the Town-ok what they had spent, not abiding above four and enty hours in the Town; which expences of travellers, e *Indians* afterwards at the years end of their ordinary stice and Officers were to give an account of with carring their Town-book unto the *Spanish* Justice to whom ey belonged, and by so doing these expences were alwed of to be discharged by the common Town-Purse or easure, for the which a common plat of ground was altted to be yearly sown with Wheat or *Maiz*. With is charitable relief and help of the Towns we conceiv- better of the rest of our long journey, and hoped compass it with more ease. And so joyfully we went , and the first place where we made tryal of this or- r was at a great Town called *Antiquera*, where we ely called for our fowls, and what other provision we w in the Town, fed heartily on them, and the next day hen we were to pay and to depart, we called for the

Town-book, ſubſcribed our hands to what we had ſp
our ſelves and horſes, and went our way, praiſing the d
cretion of the Juſtices of that Country, who had ſetled
courſe ſo eaſie and comfortable for us, eſpecially who h
but ſhallow purſes for our long journey. Yet we fou
in ſome ſmall Towns that the *Indians* were unwilling, a
(as they alledged) unable to extend this Charity to us, l
ing four in company, and bringing with us the cha
likewiſe of four horſes, which made us ſometimes ma
the longer journey that we might reach unto ſome gr
and rich Town. The next to *Antiquera* in that Road
Nixapa, which is of at the leaſt eight hundred Inhabitan
Spaniards and *Indians*, ſtanding upon the ſide of a Riv
which we were informed was an arm of the great Ri
Alvarado. In this Town is a very rich Cloiſter of Don
nican Fryers, where we were well entertained; and in
there is a picture of our Lady, which ſuperſtitiouſly th
fancy to have wrought miracles, and is made a pilgrima
from far and near, and conſequently hath great riches a
lamps belonging unto it. This is counted abſolutely o
of the wealthieſt places of all the Country of *Guaxaca*;
here is made much Indigo, Sugar, Cochinil; and here gro
many trees of *Cacao*, and *Achiotte*, whereof is made t
Chocolatte, and is a commodity of much trading in the
parts, though our *Engliſh* and *Hollanders* make little of
when they take a prize of it at Sea, as not knowing the
cret virtue and quality of it for the good of the ſtoma
From hence we went to *Aguatulco* and *Capalita*, a
great Towns ſtanding upon a plain Country full of She
and Cattel, abounding with excellent fruits, eſpecia
Pines and *Sandia's*, which are as big as Pumpions, and
wateriſh that they even melt like ſnow in the mouth, a
cool the heat which there is great, by reaſon it is a lo
and marſh kind of ground, lying near the South Sea. T
next chief Town and moſt conſiderable after *Capalita*
Tecoantepeque; this is a Sea Town upon *Mar del Zur*, a
a harbour for ſmall veſſels, ſuch as Trade from thoſe pa
to *Acapulco* and *Mexico*, and to *Realejo* and *Guatemal*

nd sometimes to *Panama*. Here upon some occasions Ships which come from *Peru* to *Acapulco* do call in. It is a Port o farther safe, then that no *English* or *Holland* Ships do ome thereabouts, which if they did, they would there find o resistance, but from thence would find an open and easie Road over all the Country. Upon all this South Sea side rom *Acapulco* to *Panama*, which is above two thousand niles by land there is no open harbour, but this for *Guaxca*, and *La Trinidad* for *Guatemala*, and *Realejo* for *Nicaragua*, and *Golfo de Salinas* for small vessels in *Costa Rica*, nd all these unprovided of Ordnance and Ammunition, all pen doors to let in any Nation that would take the pains o surround the World to get a treasure. This Port of *ecoantepeque* is the chief for fishing in all that Country; ve met here in the ways sometimes with fifty, sometimes vith a hundred mules together laden with nothing but salt sh for *Guaxaca*, the City of *Angels* and *Mexico*. There are ome very rich Merchants dwell in it, who trade with *Mexico*, *Peru*, and *Philippinas*, sending their small vessels ut from Port to Port, which come home richly laden with he Commodities of all the Southern or Eastern parts. rom hence to *Guatemala* there is a plain Road along the oast of the South sea, passing through the Provinces of *Sonuzco* and *Suchutepeque's*, but we aiming at *Chiapa* took ur journey over the high Rocks and Mountains called *Quelenes*, travelling first from *Tecoantepeque* to *Estepeque*, nd from thence through a desert of two days journey, here we were fain to lodge one night by a spring of war upon the bare ground in open wide fields, where neiher Town nor House is to be seen; yet thatcht lodges are urposely made for travellers. This plain lyeth so open to he Sea, that the wind from thence blows so strongly and iolently that travellers are scarce able to sit their horses nd mules; which is the reason no people inhabit there, ecause the winds tear their houses, and the least fire that here breaks out, doth a great deal of mischief. This Plain et is full of Cattel, and Horses, and Mares, some wild, ome tame; and through this windy Champaign Coun-

try with much ado we travelled; though my ſelf thoug
I ſhould even there end my days, for the ſecond day bei
to reach to a Town, and my three friends riding befo
thinking that I followed them, evening now drawing
they made more haſt to find the Town. But in the me
while my horſe refuſed to go any further, threatning
lie down if I put him to more then he was able. I kne
the Town could not be far, and ſo I lighted, thinking
walk and lead my horſe, who alſo refuſed to be led, a
ſo lay down. With this a troop of thoughts beſet me, a
to none I could give a flat anſwer. I thoughts if I ſhou
go on foot to find out the Town and my company, a
leave my Horſe there ſadled, I might both loſe my
and my horſe and ſaddle; and if I ſhould find the To
and come in the morning for my Horſe, the plain w
ſo wide and ſpacious, that I might ſeek long enough, a
neither find him, nor know the place where I left hi
for there was nothing near to mark the place, nor wh
to hide the ſaddle, neither hedge, tree, ſhrub, within
mile on any ſide. Wherefore I conſidered my beſt cou
would be to take up my lodging in the wide and open w
derneſs with my horſe, and to watch him leſt he ſhou
wander and ſtray away, until the morning or until
friends might ſend from the Town to ſee what was b
come of me; which they did not that night, thinking
had taken my way to another Town not far from then
whither they ſent in the morning to enquire form
I looked about therefore for a commodious place to r
in, but found no choiſe of lodgings, every where I fou
a bed ready for me, which was the bare ground, a bolſ
only or pillow I wanted for my head, and ſeeing no ba
did kindly offer it ſelf to eaſe a loſt ſtranger, and pilgri
I unſadled my weary Jade, and with my ſaddle fitted
head inſtead of a pillow. Thus without a ſupper I we
to bed in my Mothers own boſom, not a little comfo
ed to ſee my tired horſe pluck up his ſpirits, and ma
much of his ſupper, which there was ready for him,
ſhort, dry and withered graſs, upon which he fed with

greed

greedy and hungry ſtomach, promiſing me by his feeding that the next day he would perform a journey of at leaſt thirty or forty miles. The poor beaſt fed apace, my careful eye watched him for at leaſt an hour, when upon a ſuddain I heard ſuch an hideous noiſe of howling, barking and crying, as if a whole Army of dogs were come into the Wilderneſs, and howled for want of a prey of ſome dead horſe or mule. At firſt the noiſe ſeemed to be a pretty way off from me, but the more I hearkned unto it, the nigher it came unto me, and I obſerved it was not of dogs by ſome intermixt ſhriekings as of Chriſtians, which I perceived in it. An obſervation too ſad for a lone man without any help or comfort in a Wilderneſs, which made my hair to ſtand upright, my heart to pant, my body to be covered with a fearful ſweat as of death. I expected nothing elſe, not knowing from whence the noiſe proceeded; ſometimes I thought of Witches, ſometimes of devils, ſometime of *Indians* turned into the ſhape of beaſts, (which amongſt ſome hath been uſed) ſometimes of wild and ſavage beaſts, and from all theſe thoughts I promiſed my ſelf nothing but ſure death, for the which I prepared my ſelf recommending my ſoul to the Lord, whileſt I expected my body ſhould be a prey to cruel and mercileſs beaſts; or ſome inſtruments of that roaring Lyon who in the Apoſtle goeth about ſeeking whom he may devour. I thought I could not any ways prevail by flying or running away, but rather might that way run my ſelf into the jaws of death; to hide there was no place, to lie ſtill I thought was ſafeſt, for if they were wild beaſts, they might follow their courſe another way from me, and ſo I might eſcape. Which truly proved my ſafeſt courſe, for while I lay ſweating and panting, judging every cry, every howling and ſhrieking as an alarm to my death, being in this agony and fearful conflict till about midnight, on a ſuddain the noiſe ceaſed, ſleep (though but the ſhadow of death) ſeized upon my wearied body, and forſook me not, till the mornings glorious lamp ſhining before my ſlumbering eyes and driving away deaths

ſhadow greeted me with life and ſafety. When I awake my ſoul did magnifie the Lord for my deliverance fro that nights danger, I looked about and ſaw my horſe al near the place where I had left him; I ſadled him preſen ly with deſire to leave that wilderneſs and to find out n company, and to impart unto them what that night h happened unto me; I had not rid above a mile, when came to a brook of water, where were two ways, the o ſtraight forward along the deſert, where I could diſcov no Town, nor houſes, nor trees in a proſpect of five ſix miles at leaſt; the other way was on the left hand, a that way ſome two or three miles off I ſaw a wood trees, I imagined there might be the Town; I follow that way, and within a quarter of a mile my horſe beg to complain of his poor Provender the night before, a to ſlight me for it; I was fain to light and lead him; a thus again diſcouraged with my horſe, and diſcomfort for the uncertainty of my way, looking about I ſpied thatcht houſe on the one ſide of the way, and one on horſ back, who came riding to me; it was an *Indian* belon ing to that houſe which was the farm of a rich *Indian*, a Governour of the next Town, of whom I asked how f it was to the Town of *Eſtepeque*, he ſhewed me the tree and told me that a little beyond them it ſtood, and that ſhould not ſee it untill I came unto it. With this I g up again and ſpurred my ſullen jade, until I reached u to the trees, where he was at a ſtand and would go no fu ther. Then I unſadled him, and hid my ſaddle under ſon low ſhrubs, and leaving my horſe (whom I feared not th any would ſteal him) I walked unto the Town which w not above half a mile from thence, where I found my thr friends were waiting for me, and grieved for the loſs me, had ſent to another Town to enquire for me; it w the leaſt thought they had that I had been a lodger in t deſert. When I related unto them and to the *Indians* t noiſe and howling that I had heard, the *Indians* anſwere me that that was common muſick to them almoſt eve night, and that they were Wolves and Tygers which the

feare

ared not, but did often meet them, and with a ſtick or llowing did ſcare them away, and that they were only venous for their Fowls, Colts, Calves or Kids. After a tle diſcourſe I returned with an *Indian* to ſeek my horſe d ſaddle, and in that Town I ſold my wearied *Mexican* aſt, and hired another to *Ecatepeque*, whither we went four friends again in company. Where note that in this ain and champaign Country of *Tecoantepeque* are five h and pleaſant Towns full of fruits and proviſion of vi- ual, all ending in *Tepeque*, to wit, *Tecoantepeque*, *Eſtepeque*, *atepeque*, *Sanatepeque*, and *Tapanatepeque*. Now from *E- tepeque* we could diſcover the high mountains of *Quelenes*, hich were the ſubject of moſt of our diſcourſe to *Sana- eque*, and from thence to *Tapanatepeque*. For we had en informed by *Spaniards* and Travellers in the way, that ey were the moſt dangerous Mountains to travel over at were in all thoſe parts; and that there were on the p of them ſome paſſages ſo narrow, and ſo high, and ſo en to the boiſterous winds that came from the South- , which ſeemed to lie at the very bottom of them; and each ſide of theſe narrow paſſages ſuch deep precipices ongſt rocks, that many times it had happened that the nd blowing furiouſly had caſt down Mules laden with avy carriages down the rocks, and likewiſe horſe-men d been blown down both Horſe and man, The ſight the rocks and Mountains did terrifie us, and the report them did much affright us, ſo that in all this way we did nfer which way to take, whether the road way to *Gua- nala* which lieth under thoſe mountains along the coaſt the Country of *Soconuzco*, from whence (though out our way) we might have turned to *Chiapa* or whe- er we ſhould ſteer our right courſe to *Chiapa*, over thoſe ountains, which we had been informed, we might ſafe- paſs over if the winds did not blow too boiſterouſly. We olved that when we came to *Tapanatepeque* we would ooſe our way according as the winds did favour or threat- us, but however to *Chiapa* we would go, becauſe there e had underſtood was the Superiour and Provincial of all

the Dominicans of those parts, (to whom we ought to a
dress our selves) and also because we would see that
mous and much talked of Province of *Chiapa*. In *Sana*
peque we met with a Fryer who gave us stately entertai
ment, and from thence gave us *Indians* to guide us to T
panatepeque, and a letter to the chief of the Town (whi
also was at his command) to give us Mules to carry us,a
Indians to guide us up the Mountains. Here the rest of o
Horses also failed us, but their weariness was no hinderan
to us, for the *Indians* were willing to give us as much
more then they had cost us, because they were true *Mexic*
breed, and all the way we went to *Chiapa* and through th
country to *Guatemala* the Towns were to provide
of Mules for nothing. We came to *Tapanatepe*
(which standeth at the bottom and foot of *Quelenes*)
Saturday night, and with the letter we carryed were ve
much welcomed and entertained well by the *Indians*.

This Town is one of the sweetest and pleasantest of a
we had seen from *Guaxaca* thither, and it seems G
hath replenished it with all sorts of comforts which Tr
vellers may need to ascend up those dangerous and stee
rocks. Here is great plenty of Cattle for flesh, and rich I
dians which have farms, called there *Estantia's*, in sor
a thousand, in some three or four thousand head of Ca
tel; fowls here are in abundance, fish the best store a
choicest of any Town from *Mexico* thither; for the Sea
hard by it, & besides there runneth by it a small River whi
yields divers sorts of fish. From the Mountains there f
so many springs of water, that with them the *Indians* w
ter at their pleasure their Gardens which are stored wi
much herbage and sallets. The shade which defends fro
the heat (which there is great) is the Daughter of mo
sweet and goodly fruit trees, and of Orange, Lemmo
Citron and Fig leaves. The Sabbath morning was
calm that we desired to make use of it, lest by longer d
lays the winds should stay us, or force us to the Coast
Soconusco. But the *Indians* intreated us to be their gues
at dinner, not doubting but the weather would hol

an

nd promising us to provide us strong and lusty Mules, nd provision of fruits, and fried fish, or fowls, or what ur selves desired. We could not refuse this their kind ffer, and so stayed dinner with them. After dinner our Mules were brought,and two *Indians* to guide us and car- y our provision, which was some fried fish, and a cold osted Capon, with some fruit as much as might suffice us or a day, for the chief ascent and danger is not above se- en leagues, or one and twenty *English* miles, and then be- ond the top of the Mountains three miles is one of the icheſt farms for Horses, Mules, and Cattel, in all the Country of *Chiapa*, where we knew we should be wel- omed by one *Don John de Toledo*, who then lived there. Though these Mountains shew themselves with several harp pointed heads, and are many joyned together, yet ne of them is only mentioned in that Country by the tra- ellers, which is called *Maquilapa*, over the which lyeth he way to *Chiapa*. To this high, steepy, and craggy *Maquilapa* we took our journey after dinner, and were by he proud Mountain that night well entertained and arboured in a green plat of ground resembling a meadow, which lay as a rib of the one side of that huge and more hen *Pyrenian* monster. The *Indians* comforted us with he shews of fair weather, and told us that they doubted ot but the next day at noon we should be at *Don John le Toledo* his *Estantia*, or farm. With this we spread our upper upon the green table-cloth, and at that first meal at up our Capon and most of the provision of our cold ried fish, leaving only a bit for our mornings breakfast, he springs of water like Conduit-pipes, trickling down he rocks, gave us melodious musick to our supper; the *Indians* fed merrily, and our Mules contentedly, and so he fountain Nymphs sung us asleep till morning, which eemed to us as calm and quiet as the day before, and ncouraged us hastily to snatch that bit which we had eft and soup from breakfast, to say merrily, up to *Ma- uilapa*. We had not winded the Mountain upwards much bove a mile, when the higher we mounted, the more we

heard

heard the wind from above whiſtling unto us, and forbi-
ding us to go any further. We were now half way up
and doubtful what we ſhould do, whether go forward, or
return to *Tapanatepeque* to eat more fiſh, or to ſtay wher
we were a while until the weather were more calm, whic
we thought might be at noon or towards evening. The *In-
dians* told us that about a mile further there was a fountai
of water, and a lodge made under trees on purpoſe fo
Travellers that were either benighted or hindred by th
winds to compaſs their journey up the mountain. Thithe
we went with much ado, hoping the wind would fall; bu
ſtill the higher we climbed, the ſtronger we felt the breat
of *Æolus*, and durſt not like the people called *Pſilli* (o
whom *Herodotus* writeth) march againſt him, leſt as they i
ſtead of a victory found a grave in the ſands where the
met to oppoſe him, ſo we inſtead of aſcending ſhould by
furious blaſt be made to deſcend into thoſe deep and horri
precipices, which truly threatned death, and offered them
ſelves to be a grave unto our torn and mangled bodies
We liked the fountain very well, and the lodge better, fo
the harbour of trees which compaſſed it about. The win
kept on breathing, and we ſtood ſtill fearing, till the da
was ſo far ſpent that we had no hopes of going back, o
forward. Of any ſupper we deſpaired that night, wh
would have been glad now to have picked a bone of a
Capons leg, or to have ſucked a fiſhes head, and ſaw ther
was nothing for us; but only to feed our hungry ſtomach
with the remembrance of the plenty the night before. Thu
gazing one upon another. and ſometimes looking down to
the fountain, ſometimes looking up to the trees, we per-
ceived amongſt them a Lemmon tree, full of ſmall and ve-
ry ſowre green Lemmons. It was not with us as with *Tan-
talus* who could neither injoy the fruit above him, nor the
waters beneath him; we could and did moſt greedily catch
and ſnatch the Lemmons, which were ſauce for no meat,
but only to fill an empty ſtomach; with them we ſupped
and took our reſt. The next morning the Wind was ra-
ther ſtronger then calmer, and we as ſtrong the ſecond day
as

the first in our purpose of staying there, and not turning
r backs like Cowards. The *Indians* were also willing
stay yet one day longer; so we fell to our breakfast of
emmons which were somewhat cool to a fasting stomach,
d relished nothing the better with a draught from the
ear fountain. And of what we left on the tree we made
r dinner and supper, adding to our water what we saw
e *Indians* did drink, who had their small bags full of
owder, and when they travel, carry with them that
owder to drink with Water. This we thought might
more nourishing to us, then Lemmons and water only,
d so for that day we bought of them half a bag full of
owder giving for it in our want and necessity four Ryals,
two *English* shillings, which out of *Maquilapa* and that
r fear of starving might not be worth above a penny;
d yet this was but weak nourishment for our feeble bo-
es. Thus we waited all Tuesday for the laying of the
ind, resolving the next morning either to go up the hill,
down again to *Tapanatepeque*. But on Wednesday morn-
g the wind seeming to be somewhat laid, we purposed
stay till noon hoping then it would be sure travelling;
t it ceased not but rather increased a little; whereupon
e of our company resolved to go upwards a mile or two
foot, and try the passages, and the danger of the wind,
d to bring us word again; for we thought our fear might
greater then the danger, who had heard much talk, but
d not as yet seen any thing worth our fear. Up there-
re went our friend, who staid from us near two hours,
d then returning back he told us he thought we might
t up leading our Mules by the Bridles. But what with
rther questions and debates the time passed away, so that
e thought it might be too late; and for that day we
t off our journey until the next morning, resolutely pur-
sing to go forwards altogether if the wind were not
uch increased. So that day we fell again to our green
abby Lemmons, Water and Maiz powder, all which we
und had much weakned our bodies, and feared if we con-
nued there any longer they might hasten our death.

Where-

Wherefore on Thurſday morning (the wind being as day before) commending our ſelves firſt unto the pr ction of that Lord whom the winds and ſea obey, mounted up upon our Mules (leaving our names writ in the bark of a great tree, and the days we ſtayed th without food) and ſo went upward. We perceived great danger in the wind a great while, but ſome ſteps a paſſages upon ſtony rocks we feared for the narrow of them, and there we lighted, thinking our ſelves ſa upon our own two feet, then upon the four feet of a be But when we came up to the very top of *Maquilapa* (wh ſignifies in that tongue, a head without hair) we perc ved truly the danger ſo much talked of, and wiſhed ſelves again with our green Lemmons in the way to *Ta natepeque*, for we found it indeed a head without hair, a t without a tree or branch to ſhelter a fearful Traveller; paſſage that lieth open to the ſea may be no more the quarter of a mile, but the height and narrowneſs of it ſ piſieth, for if we look on the one ſide, there is the wide a ſpacious South ſea lying ſo deep and low under it, th it dazleth the eyes to behold it; if we look on the oth ſide, there are rocks of at leaſt ſix or ſeven miles deptl whoſe ſight doth make the ſtouteſt and hardeſt hea (though like themſelves) to quake and quiver; ſo th here the ſea expects to ſwallow, there the rocks threat to tear with a downfal, and in the midſt of thoſe dange in ſome places the paſſage is not above an ell broad. V needed better cordials for that quarter of a mile then fee ing three days upon green Lemmons and water, and du not man our ſelves ſo much as to go through it upon o Mules; we lighted and gave the *Indians* our Mules to lea and we followed them one by one, not daring to walk u right for fear of head giddineſs with looking on either ſid but bowing our bodies we crept upon our hands and feet near unto the tracks which beaſts and travellers had mad as we could without hindering our going. And when w had got to the end of that paſſage, and where the mou tain was broader, and the trees promiſed relief, we the

looke

ked back boldly, and accuſed of folly both our ſelves
l all other Travellers that ſought no other way though
miles about, to avoid that danger both for man and
ſt. From thence joyfully we made haſt to *Don John*
Toledo, who made us welcome and gave us ſome
rm broath to comfort our ſtomachs, which were ſo weak
t no ſooner had we eat any thing, but preſently we
it up again; till after many ſups of broth and wine we
overed ſtrength towards night, and eat our ſuppers:
re we ſtayed two days; and thus throughly refreſhed
went to *Acapala*, a very great Town of *Indians* in
Province of *Chiapa*, ſtanding by the ſame river that
ſeth by *Chiapa*, which is called *Chiapa de Indios*, or
iapa of the *Indians*, to diſtinguiſh it from another *Chi-*
, called *Chiapa Reall* the *Royal Chiapa*, or *Chiapa de*
anoles, *Chiapa* of the *Spaniards*. From *Acapala* we
nt firſt to *Chiapa* of the *Indians*, which ſtandeth almoſt
low as *Maquilapa* is high, ſeated upon a river as broad
s the *Thames* at *London*, which hath its ſpring from
Mountains called *Cuchumatlanes*, in the road from *Chi-*
Royal to *Guatemala*, and runs towards the Province
Zoques, where it entreth into the River of *Tabaſco*.
t of this *Chiapa* I will ſpeak a little more in the next
apter, and now only ſay that here we were joyfully en-
tained by thoſe Fryers, who looked upon us as members
onging to the Corporation of that their Province, and
ured us that the Provincial and chief Superiour would
very glad of our coming, who wanted *Spaniſh* Fryers
oppoſe the Criolians and Natives who ſtrived to get a
d as they had done in *Mexico* and *Guaxaca*. Here we
derſtood that the Provincial was not above one days
rney from thence. Here alſo we met with our friend
er Borallo, who had come before us alone, and made his
ape from *Mexico*; he comforted us much with the good
d kind uſage which he had found there; yet he told us how
lvo was gone with the reſt of his train from *Mexico*
Acapulco, and from thence was ſhipped with them to
ilippinas; but that at his departure he had writ a letter of
bitter

bitter complaints unto the Superiour of *Chiapa* and *Gua*
mala against him and us four, desiring the Provincial not
entertain us, but to send us back to *Mexico*, to be shipp
from thence the next year unto *Philippinas*; which let
was not regarded, but much slighted by the Provinci
After we had been a week feasted in *Chiapa*, we thought
now fit to present our selves to the Provincial (whose nar
was Fryer *Peter Alvarez*) that from him we might recei
judgment, and know whether we should stay in that Pr
vince, or be forced to return to *Spain*, for in no other pa
of *America* we could be entertained. We found the Pr
vincial in a little Town called St. *Christopher*, betwe
Chiapa of the *Indians* and the *Royal Chiapa*, recreating hi
self in the shady walks, which are many sweet and ple
sant in that small Town; where also there is store of fi
and great abundance of rare and exquisite fruits. He e
tertained us very lovingly with fair and comfortable word
with a stately dinner and supper, and before we went
bed, to shew his humility he did unto us what Christ
his Disciples, he washed our feet. The first day he sa
little or nothing unto us concerning our continuing in th
Country; but the next day he discovered unto us his fu
resolutions, with many wise and cunning sophisms. F
first he read unto us the letter which *Calvo* had writ un
him against us, glossing upon it how ill we had done in fo
saking our first love and calling to *Philippinas*, and the dan
ger many *Indian* souls might be in by reason of our not go
ing thither to convert and instruct them, whose gifts an
abilities he supposed might have been more profitable an
comfortable to those souls, then those who in our stead an
absence should be sent amongst them. And secondly, h
told us how we had frustrated the King of *Spains* goo
hopes of us who had allowed us means and maintenan
from *Spain* to *Mexico*, hoping that by us many souls
Indians in *Philippinas* might be saved. Thirdly, he tol
us that he looked upon us as his prisoners, in whose powe
it was to imprison us, and to send us prisoners to *Mexico* t
the Viceroy, to be shipped from thence to *Manila*, acco
din

ng to *Calvo* his demand. But for the present he would ot let us know what he meant to do with us; Only he d us not to be discouraged, but to be merry and recreate ur selves, and that after dinner we should know more om him, when he had received an answer to a Letter hich he had writ unto the City of *Chiapa* concerning the sposal of our persons. These reasonings of the grave d old Provincial did not a little sad our hearts; for the ss of souls, the King of *Spain* his intentions and charity harged upon us, and imprisonment spoke of by the by, ere words which seemed of a very high strain, and so uld hardly be digested by us; this mornings breakfast had uite taken away from us our stomach to our dinner. And us we departed from the presence of the venerable Fryer ter *Alvarez*, and betook our selves to a shady walk un- r Orange trees belonging to the house where this Su- riour was. In this shade we conferred with our selves on the words of *Alvarez*, and finding them of so gh a nature, as involving souls, a King and imprison- ent, we thought verily we should be sent back to *Mexico*, d from thence like fugitive slaves be forced to *Philip- nas*. Here my hopes of ever more seeing *England* were st; *Antonio Melendez* his heart panted, wished himself gain upon the highest top of *Maquilapa*; another wished mself with old *Calvo* at Sea sailing to *Manila*, though were but to help him scrape his rusty Gammons of con.

The motion was made to make an escape from *Alvarez*, we had done from *Calvo*; but to this answer was made, at whithersoever we went, not knowing the Country, e should be discovered; and that put case the worst, we ould be sent to *Mexico*, we might better escape in the ay, then there where we were. At last I told the rest, at I could conceive no hard nor harsh usage from that iling and loving countenance of the Provincial, nor af- r that his low and humble act of washing our feet the ght before; and that I thought verily he wished us well r having come so far to offer our selves for fellow labou-

rers

rers in that harvest of souls belonging to his charge, a whom we knew wanted such as we were newly come fr *Spain* to oppose the Criolians or Natives faction in t Province; alledging furthermore the example of our frie and companion *Peter Borallo*, whom he had already inc porated into that Province, and could do no less with without partiality and acceptation of persons. And la ly, my opinion was, that in case we ought not to be e tertained there, yet the Provincial would not send us ba to *Mexico*, there to be disgraced and affronted, but wou give way unto us to return to *Spain*, or whither else we would, with some relief and mony in our purs Whilest we were thus troubled, and in this sad and seric discourse, old *Alvarez* it seems had been eying of us fr his window; and as *Joseph* could not long suppress a keep in the expressions of a loving and tender heart un his brethren; so this good Superior perceiving that were troubled with what he had said unto us, sent his co panion unto us to comfort us; which we easily perceiv by his discourse when he came unto us. For as soon as came he asked us, why we were so sad and melancholy? told us, the Provincial also had observed that we we troubled. But said he, be of good chear; be confident th the Provincial wisheth you very well, and needeth such you are, and having come into his Dominion to tr your selves upon his mercy, by harsh and unkind usage will not do what Martial Law forbids a hard heart Soldier to do unto his enemy upon such terms. Many su comfortable words did he speak unto us; and told us fu ther that the Provincial had been much censured by t Criolian party for entertaining of *Peter Borallo*; and th now they would stir worse, seeing four more come to wea en their Faction; and therefore he desired to be w advised concerning us, and to carry our business with su discretion, as might give little offence to those wl were apt to judge and censure the best of all his actior And finally he did assure us, that we should never be se back as Prisoners to *Mexico* by the Provincial, who

ca

e he should not entertain us in *Chiapa*, or *Guatemala*, ould further us with all his favour, and friends, and mo- in our purses to return again to *Spain*. These reasons re heart fainting Cordials unto us, and stomach prepara- es to a good dinner, to which by the sound of a bell we re invited. When we came in, the loving, smiling, d fatherly countenance of the good Provincial did chear more than all the chear that waited for us upon the le in several dishes, all which were seasoned to our lates with the sauce of the comfort, which the Pro- ncials messenger had brought unto us in the shady O- nge walk in the Garden. The great provision of flesh d fish, with fruits and sweet-meats were yet to us a ong argument that we were very welcome, for what e fed on that day, might well become a Noble mans ta- ; Besides in many passages of our discourse we perceived t good old *Alvarez* his heart was over-joyed with our ning to him. Dinner being ended, the Provincial de- ed to play a game at Tables with us round about, say- g he would not win our mony, because he judged us or after so long a journey. But thus he setled the game d sport ; that if he did win, we should say for him five *ter Nosters*, and five *Ave Maries* ; but if we won, we ould win our admittance, and Incorporation into that ovince. This sport pleased us well, for our winnings e judged would be to us more profitable at that time, en to win pounds, and our losings we valued not ; be- es we were confident all went well with us, when from e favour of the Dice, we might challenge that favour hich with many weary journeys we had come to seek ove four hundred miles. The sport began, and we ung blades taking one by one, our turns, were too rd for the old man, who as we perceived would willing- be the loser, that his very losses might speak unto us hat through policy and discretion he would not utter with ords. Yet we boldly challenged our winnings, which as soon we had ended our game were now surely confirmed un- us by the return of an *Indian* messenger, who that morning

had been ſent to the City of *Chiapa* for advice and cou
cil from the Prior and the chief of the Cloiſter concerni
our diſpoſal, and now was returned with an anſwer fro
the Prior, who in his letter expreſſed great joy unto t
Provincial for our coming, and ſo from the reſt of the S
niors of the Cloiſter, and did earneſtly beg of the Super
our, that he would ſend us to him to be his gueſts, f
that our caſe had been his own ſome ten years before; f
he had alſo at *Mexico* forſaken his company to *Philippin*
and fled to *Guatemala*, where for his learning and goo
parts he had been as a ſtranger much envied by the Crio
an faction; but now he hoped he ſhould have ſome to ſid
with him againſt ſuch as ſpighted and maligned hi
Old *Alvarez* was much taken with his letter, and told
he muſt pay what he had loſt, and that the next day
would ſend us to *Chiapa*, there to abide until he took fu
ther care of us, to ſend us to other parts of the Country,
learn the *Indian* languages, that we might preach unt
them. This diſcourſe being ended, we betook our ſelv
again to the Garden which ſmelled more of comfort the
before dinner, and to our ſhady walks which now offere
us a ſafer protection then they had done in the forenoon
countenancing that protection which we had gained fro
the Provincial.

Here we began to praiſe God, who had looked upon u
in our low eſtate, not forgetting the wiſe and politic
Provincial, who though he had loſt his games for our com
fort, we would not he ſhould loſe our prayers, which ther
we offered up to God for his health and ſafety. An
ſo till ſupper time we continued our diſcourſe in th
Garden fuller of mirth and pleaſant jeſts, then we ha
done before dinner, ſnatching now and then at the Oran
ges and Lemmons which were there both ſowre an
ſweet, eating of ſome, and caſting ſome one at another
but eſpecially at him who had wiſhed himſelf with *Calv*
dreſſing his ruſty Bacon, whom we ſtrived to beat out of th
garden by force of Orange and Lemmon bullets; which
ſport we continued the more willingly, becauſe we perceiv
ved

ed the good Provincial stood behind a Lattice in a Balony beholding us, and rejoycing to see our hearts so ght and merry. We had no sooner beat *Calvo* his friend it of the garden, when the bell to supper sounded a reeat to us all, and called us again to meet our best friend *lvarez*, who had furnished us a Table again like that at oon. After supper he told us that the next morning he ould send us to *Chiapa*, for that the Prior had writ unhim he would meet us in the way with a breakfast at a own called St. *Philip*; wherewith we conceited very highof our selves to see that Provincials and Priors were so rward to feast us. Yet before we went to bed, the ovincial would try again a game at Tables with eveone of us; to see if now he could beat us that had en too hard for him at noon. The matter of our game as now altered, and what we played for was this; if the ovincial won, we were to be his Prisoners, (which myry we understood not till the next day, for the old man s crafty and politick, and knew he could win of us hen he listed, for he was an excellent gamester at Ta-s) but if we won of him, he was to give us a box of *ocolatte*, which was a drink we liked very well. The me went on, and we every one of us one by one were ers, yet understood not how we should be his prisoners, t slighted our losses. Yet for all this the merry Proncial told us, he was sorry we had lost, and wished we ght never be prisoners to a worse enemy then he; d that we should perceive it, he would comfort us h one as a prisoner with a box of *Chocolatte*, to drink his sake, and to comfort our hearts, when most we ould find them discomforted for our losses. We unstood not his meaning till the next day at noon, but ought it was a jest and a word of sport and mirth, e many such which in his discourse had come from n.

With this we took our leaves, and went to bed with ht and merry hearts. In the morning two Mules of Provincial and two of his Companion were saddled for

us, and at leaſt a dozen *Indians* on horſe back waited us to conduct us up a ſteepy hill and through woods to Town of St. *Philip*. After our breakfaſt the good Prov cial imbraced us, and bad us farewel, deſiring us to p for him; and not to be diſcouraged by any thing t might befall us, aſſuring us he wiſhed us very well, would do what lay in his power for our good; yet that he muſt uſe policy and diſcretion to ſtop the mou of the Criolians, whom he knew hated both him and Thus we departed with Waits and Trumpets ſound before us, which rebounded an Echo all the way up hill from us to old *Alvarez* whom we had left in a low b tom compaſſed about with hills on every ſide. We had ſooner aſcended up to the top of the Mountain, when diſcovered a little Valley, and in it the City of *Chiapa* of *Spaniards*; with two or three ſmall Villages, of which was St. *Philip* at the bottom of the Mountain, which were to aſcend. The Trumpets which ſtill went ſou ing before us were a ſufficient and loud Alarm to *Philips* Inhabitants of our coming, and a warning for ſpeedier haſtening of our ſecond breakfaſt, for the wh the cold morning air (which we found ſomewhat pierc upon the Mountain) had whetted and throughly pre red our ſtomachs. We had not got down the Moun half a mile, when we met with a matter of twenty lant *Indians* on horſeback with their trumpeters ſou ing before them, and behind them came upon a ſta Mule the Prior of *Chiapa*, (whoſe name was Father J *Baptiſt*) a merry fat Fryer, who calling us his breth fugitives from *Philippinas*, told us we were welcome that country, and to him eſpecially, and that in the n St. *Philip* he would ſhew us better ſport then any St. *Ph* in all the *Philippinas* Iſlands could have ſhewed us, if had gone thither. Thus with a pleaſant diſcourſe, many merry conceits from the good Prior we ſoon ca down the hill, where the whole Village of Saint *Ph* waited for us both men and women, ſome preſenting u us Noſegays, others hurling Roſes, and other flower

r faces, others dancing before us all along the street, hich was strowed with herbs and Orange leaves, and orned with many Arches made with flowers and hung th garlands for us to ride under until we came to the hurch, where for half an hour we were welcomed with e best musick from the City of *Chiapa*, which the Pri- had hired to come with him to entertain us. Our Mu- k being ended, fat Father *John Baptist* stood up and ade a short speech unto the *Indians*, giving them thanks r their kind and pompous entertainment of us his spe- l friends, and that their souls might gain by it, he anted unto them a plenary indulgence of all their sins st, to be gained by as many of them as should visit at Church the next Lords day either before or after noon. nd thus from the Altar we went unto our breakfasting able, which was furnished with many well seasoned shes of salt and well peppered and spiced-meats, all fit make us relish better a cup of *Spanish Pier Ximeny* hich the Prior had provided for us. After our salt meats, me such rare and exquisite sorts of sweet meats made by *ohn Baptist* his best devoted Nuns of *Chiapa*, that the like e had not seen from St. *John de Ulhua* to that place. hese were to prepare our stomachs for a Cup of *Choco- tte*, with the which we ended our breakfast. But whilst l this was gallantly performed by the Prior, it was a hard iddle unto us, what he often repeated unto us, saying, rethren break your fast well, for your dinner will be the eanest as ever ye did eat in your lives, and now enjoy is sweet liberty which will not last long unto you. We bserved the words, but knew not what to make of them, ll we came unto the Cloister. After our breakfast the *ndians* shewed us a little sport in the market place, run- ing races on horse-back, and playing at *Juego de Canna's*, hich is to meet on horse-back, with broad Targets to de- nd their heads and shoulders, while passing by they hurl anes, or darts one at another, which those *Indians* acted ith great dexterity.

Thus the good Prior of *Chiapa* feasted us, and permit- ted

ted us to enjoy our liberty as long as it ſeems it had be agreed upon by letters between him and the Provinci which was till it might be dinner time in the Cloiſter *Chiapa*, where we were to be before noon. The ti drew near, and we had from St. *Philip* to the City of *Ch pa*, ſome two *Engliſh* miles to ride; Wherefore the Pri commanded our Mules to be brought; the Waits a Trumpets gave warning to the Town of our departure and ſo with many horſemen, with dances, Muſick a ringing of Bells we were as ſtately and joyfully conduct out of the Town, as we had been inducted into it. the firſt half miles end the Prior gave thanks unto the *dians*, and deſired them to return, the Cloiſter being ne where we expected another kind of entertainment, not ſing in the City and Cloyſter that pomp and ſtate, whi in the Country might be allowed. The *Indians* to their leaves of us; and on we went with only two guides before us. Within half a mile of the City, t Prior and a companion of his ſtopped, and took out of h pocket an order from the Provincial, which he read un us, to this effect, That whereas we had forſaken our lav ful Superiour *Calvo* in the way to *Philippinas*, and witho his licence had come unto the Province of *Chiapa*, h coul not in conſcience but inflict ſome puniſhment upo us before he did inable us to abide there as members und him, therefore he did ſtrictly command the Prior of *Ch apa*, that as ſoon as we ſhould enter into this Cloiſte he ſhou'd ſhut us up two by two in our chambers, as in pr ſons, for three days, not ſuffering us to go out to any plac ſave only to the publick place of refection (called Refect ry) where all the Fryers met together to dine and ſup where at noon time we were to preſent our ſelves befor all the Cloiſter ſitting upon the bare ground, and there t receive no other dinner, but only bread and water; bu at ſupper we might have in our chambers or priſons, wha the Prior would be pleaſed to allow us. This was the Pe nance enjoyned upon us by the wiſe and cunning Provinci al. This news at the firſt was but ſowre ſawce, or a dry

Poſtpaſ

ſtpaſt after a double ſumptuous breakfaſt; it was a dole-
ditty to us after our Muſick and dances, to hear of a
ble faſt after our feaſt; to hear of impriſonment after ſo
eat liberty. We now began to remember the Provin-
ls winnings at Tables the night before, and the myſtery
ereof, and began to think how comfortable his boxes
Chocolatte would be unto us after a meal of bread and
ater. Now we called to mind the ſhort dinner the Pri-
had told us at St. *Philips*, we were like to have that day,
d of the liberty he bad us then make much of. But the
od Prior ſeeing us ſad upon a ſuddain, and our counte-
nces changed, ſmiled upon us, wiſhing us not to think
e worſe of him, nor of the Provincial, who did that
t of Policy, and to ſtop the Criolians mouths, whom
knew would murmur, if no puniſhment were inflicted
on us. He aſſured us, after our impriſonment, of ho-
urs and preferments, and that as long as we were with
n, we ſhould want no incouragement, and that after a
ead and water dinner he could ſend us to our cham-
s a ſupper, that ſhould ſtrongly ſupport our empty ſto-
chs, and fur and line them well for the next four and
enty hours. With theſe incouragements on we went
the Cloiſter of *Chiapa*, where we were welcomed by
oſt of the Fryers, but in ſome few we noted a frowning
d diſaffected countenance. We were no ſooner condu-
d to our Chambers, when the bell ſounded to dinner
the reſt, and cryed aloud to us Penance with bread
d water. Down we went to the common dining place,
d thanks being given, the Fryers ſitting round the ta-
s, we four *Philippinian Jonahs* (ſo ſome Criolians were
aſed to term us) betook our ſelves to the middle of the
tectory, where without cuſhions, ſtools, ſeats or forms,
ſat upon the bare ground croſs legged like Tailors,
ing humility now for our diſobedience to ſlovenly
lvo. While the firſt diſh was preſented round the ta-
s, to each of us was preſented a loaf of reaſonable big-
ſs, and a pot of pure Cryſtal Water, whereof we
and drank moſt heartily though with full ſtomachs

from a double breakfast before. Yet even here in th publick act of shame and disgrace (which we knew w usual among Fryers for less faults then ours) we had th comfort, that we had a Prior and Provincial for friend and that that punishment came from a friendly han whose Chocolatte we had to comfort our fasting bodie and secondly, we knew that we should have that nig in our prison chambers a better supper then any of tho before us, who fed upon their three or four dishes. B thirdly, it was our comfort that at that very time a Cri lian Fryer also sat upon the ground with us (of whose cor pany we had been informed by some friends before we we into the refectory) for some love-letters which had bee intercepted between him and a Nun of that City, tendir to much uncivility, and breaking their oath of profess chastity. But when I perceived this Fryer to look disconte tedly upon us, I chose my place as near unto him as I coul and hearing him mutter within himself against us, callir us disobedient *Philippinian Jonahs*, I softly and frien ly spoke unto him with these two following Hexam ters, which suddenly came unto my mind about his mi demeanor.

Si Monialis Amor te turpia scribere fecit,
Ecce tibi frigidæ præbent medicamina lymphæ.

But my good neighbour snuffing and puffing at my suddai Muse, seemed to be more discontented then before, an would fain withdraw himself by degrees from me, not r sing up (for that was not lawful to do till dinner had bee ended) but wrigling his elbows and shoulders scornful from me, whom in like manner I followed; cleaving frien ly to him with this verse,

Solamen misero est socios retinere Panettes,

He thought I followed him to steal away his loaf from hin This new found word, *Panettes*, had almost choaked hin

ha

had he not made use of the medicinal water which stood before him; of the which he drank a good draught, whereby I perceived his courage against me and my friends was tamed, and I told him, I hoped his burning wanton love was cooled.

Thus with my Criolian neighbours company, my bread and water went down cheerfully; and dinner being ended, we were again conducted to our chambers, where we drank a cup of old *Alvarez* his *Chocolatte*. The *Castillian* Fryers flocked unto our prisons, some to talk with us, some bringing us conserves and sweet-meats, others other dainties, which they had prepared to help our digestion of bread and cold water. My suddain verses to my Criolian neighbour were presently noised about the Cloister, and were the chief subject of our talk that afternoon. Our Supper was provided for us according to the promise and generous spirit of the Prior, who also honoured our prison that night with his own and two other Fryers company, supping with us all in one chamber together. And thus we passed our three days of imprisonment merrily and contentedly, wishing we might never suffer harder usage in any prison then we had done in this, which was not to us such a punishment as did bring with it the privation of any liberty of enjoying the company of friends, and feasting with them, but only the privation of the liberty of our legs to walk about those three days; and this rather an ease then a punishment, for that we wanted rather rest, then much stirring after so long and tedious a journey as we had compassed from *Mexico* thither. We were no sooner set at liberty, but we presently found the Provincial and Prior ready to dispose of us so, that in lieu of our imprisonment we might receive honour and credit. Two were sent into the Country to learn some *Indian* language, that so they might be beneficed and preach unto the *Indians*. My self and another desired to go farther to *Guatemala*, that there we might practice Philosophy and Divinity in the famous University of that City. Nothing that we desired was denied unto

to us, only the time was thought not fit until *Michae mas*, becauſe then the ſchools were renewed, and ne Orders ſetled. In the mean time the Provincial ha ving alſo heard of my verſes *ex tempore* to the Criolia Fryer, and knowing that the *Latin* Tongue is bette grounded in *England* then among the *Spaniards* (who a buſe poor *Priſcian* and daily break his pate with fooliſ ſoloeciſms) and conſidering the want he had of a Ma ſter of the *Latine* Tongue to ſupply a Lecture of Gram mar and Syntax to the youths of *Chiapa* in a Schoo in that Cloiſter; which brought a ſufficient yearly ſti pend unto the Covent, deſired me to accept of tha place until ſuch time as he ſhould take care to ſend m to *Guatemala*, promiſing me all incouragements in th mean time fitting, and that I ſhould when I would g about to ſee the Country (which I much deſired) and al ſo that out of the ſchool-annuity I ſhould have my allow ance for books, and other neceſſaries. I could not bu accept of this good offer; and ſo with this imployment I remained in that City from *April* to the end of *Septem ber*, where I was much eſteemed of by the Biſhop and Governour, but eſpecially by the Prior, who would never ride about the Country for his recreation, but he would take me with him, whereby I had occaſion to note con cerning the Province, riches, commodities, and govern ment of *Chiapa*, what in the enſuing Chapter I ſhall faith fully commend unto the Preſs.

CHAP

CHAP. XV.

Describing the Country of Chiapa, *with the chiefest Towns and Commodities belonging unto it.*

THough *Chiapa* in the opinion of the *Spaniards* be held to be one of the poorest Countrys of *America*; because in it as yet there have been no mines discovered, or golden sands found in the rivers, nor any haven upon the South sea, whereby commodities are brought in and carried out, as to *Mexico*, *Guaxaca*, and *Guatemala*; yet I may say it exceedeth most Provinces in the greatness and beauty of fair Towns, and yieldeth to none except it be to *Guatemala*; nay it surpasseth all the rest of *America* in that one, and famous and most populous Town of *Chiapa* of the *Indians*. And it ought not to be much slighted by the *Spaniards* as it is, if they would look upon it as standing between *Mexico* and *Guatemala*, whose strength might be all *Americas* strength, and whose weakness may prove dangerous to all that flourishing Empire, for the easie entrance into it by the river of *Tabasco*, or for its near joyning and bordering unto *Jucatan*. Besides, the commodities that are such as do uphold a constant trading and commerce amongst the Inhabitants themselves, and with other neighbouring Countries, and from no one part of *America* doth *Spain* get more *Cochinil* then from one of the Provinces of *Chiapa*; the Towns also being great and populous, by their yearly pole tribute, do add much to the King of *Spains* revenues.

This Country is divided into three Provinces, to wit, *Chiapa*, *Zeldales*, and *Zoques*; whereof *Chiapa* it self is the poorest. This contains the great Town of *Chiapa* of the *Indians*, and all the Towns and farms North-ward towards

Maqui-

Maquilapa, and West-ward the Priory of *Comitlan*, whic hath some ten Towns, and many farms of Cattle, Horse and Mules subject unto it; and neighbouring unto it ly eth the great valley of *Capanabastla*, which is another Pri ry reaching towards *Soconuzco*. This valley glorieth in th great river, which hath its spring from the mountains ca led *Cuchumatlanes*, and runneth to *Chiapa* of the *Indian* and from thence to *Tabasco*. It is also famous for the abun dance of fish which the river yieldeth, and the great sto of Cattel which from thence minister food and provisio both to the City of *Chiapa*, and to all the adjacent Town Though *Chiapa* the City, and *Comitlan* as standing upon th hills, be exceeding cold, yet this valley lying low is extra ordinary hot, and from *May* to *Michaelmas* is subject t great storms and tempests of thunder and lightning. Th head Town where the Priory stands, is called *Copanabastl* consisting of above eight hundred *Indian* inhabitants. Bu greater then this is *Izquintenango* at the end of the valley an at the foot of the mountains of *Cuchumatlanes* Southward And yet bigger then this is the Town of S. *Bartholome* Northward at the other end of the valley, which in lengt is above 40 miles, and 10 or 12 only in breadth. All th rest of the Towns lie toward *Soconuzco*, and are yet hott and more subject to thunder and lightning, as drawing nea er unto the South sea coast. Besides the abundance of Cattl the chief commodity of this valley consisteth in Cotton wool, whereof are made such store of mantles for the *Indian* wearing, that the Merchants far and near come for then They exchange them to *Soconuzco* and *Xuchutepeques* fo *Cacao*, whereby they are well stored of that drink. So th the inhabitants want neither fish (which they have fro the river) nor flesh (for that the valley abounds wit Cattle) nor clothing (for of that they spare to others nor bread, though not of wheat, for there grows none but *Indian* Maiz they have plenty of; and besides the are exceedingly stored with fowls and Turkeys, fruits, Hon Tobacco and Sugar-canes. Neither is mony here nor i *Chiapa* so plentiful as in *Mexico* and *Guaxaca*; an

wherea

whereas there they reckon by Patacones, or pieces of eight; here they reckon by Tostones which are but half Patacones. Though the river be many ways profitable to that valley, yet it is cause of many disasters to the inhabitants, who lose many times their children, and their Calves and Colts drawing near to the water-side, where they are devoured by Caymanes, which are many and greedy of flesh, by reason of the many prizes they have got. The City of *Chiapa Real*, is one of the meanest Cities in all *America*, consisting of not above four hundred housholders *Spaniards*, and about an hundred houses of *Indians* joyning to the City, and called *el barrio de los Indios*, who have a Chappel by themselves. In this City there is no Parish Church, but only the Cathedral, which is mother to all the inhabitants. Besides, there are two Cloisters, one of Dominicans, and the other of Franciscans, and a poor Cloister of Nuns, which are burthensome enough to that City. But the Jesuites having got no footing there (who commonly live in the richest and wealthiest places and Cities) is a sufficient argument of either the poverty of that City, or of want of gallant parts, and prodigality in the Gentry, from whose free and generous spirits they like Horse-leeches are still sucking extraordinary and great alms for the Colledges where they live; but here the Merchants are close handed, and the Gentlemen hard, and sparing, wanting of wit and Courtiers parts and bravery, and so poor *Chiapa* is held no fit place for Jesuites. The Merchants chief trading there is in *Cacao*, Cotton-wool from the adjacent parts of the Country, in Pedlers small wares, and in some Sugar from about *Chiapa* of the *Indians*, in a little *Cochinil*; for commonly the Governour (whose chief gain consisteth in this) will not suffer them to be too free in this commodity, lest they hinder his greedy traffique. These have their shops all together in a little Market-place before the Cathedral Church, built with Walks and Porches, under which the poor *Indian* wives meet at five a clock at evening to sell what slap and drugs they can prepare most cheap for the empty Criolian stomachs.

ſtomachs. The richer ſort of theſe Merchants go a
ſend yet further to *Tabaſco* for wares from *Spain*, ſuch
Wines, Linnen cloth, Figs, Raiſins, Olives, and Iron, thou
in theſe commodities they dare not venture too much,
reaſon the *Spaniards* in that Country are not very mar
and thoſe that are there, are ſuch as are loath to open th
purſes to more then what may ſuffice nature. So th
what are *Spaniſh* commodities are chiefly brought for t
Fryers who are the beſt and jovialleſt blades of that Cou
try. The Gentlemen of *Chiapa* are a by-word all abo
that Country, ſignifying great Dons (*dones*, gifts or abi
ties I ſhould ſay) great birth, phantaſtick pride, joyn
with ſimplicity, ignorance, miſery and penury. The
Gentlemen will ſay they deſcend from ſome Dukes hou
in *Spain*, and immediately from the firſt Conquerors
yet in carriage they are but Clowns, in wit, abilitie
parts and diſcourſe, as ſhallow brained, as a low broo
whoſe waters are ſcarce able to leap over a pebble ſton
any ſmall reaſon ſoon tries and tires their weak brai
which is eaſily at a ſtand when ſenſe is propounded, an
ſlides on ſpeedily when non-ſenſe carrieth the ſtream. Th
chief families in this City, are named, *Cortez*, *Solis*, *Vela*
co, *Toledo*, *Zerna*, and *Mendoza*. One of theſe, who wa
thought the chief in my time, called *Don Melchior de Va*
laſco, one day fell into diſcourſe with me concerning *Eng*
land, and our *Engliſh* nation, and in the beſt, moſt ſeri
ous and judicious part of his Don-like conference, aske
me whether the Sun and Moon in *England* were of th
ſame colour as in *Chiapa*, and whether *Engliſh* men wer
barefoot like the *Indians*, and ſacrificed one another as for
merly did the Heathens of that Country? and whether al
England could afford ſuch a dainty as a diſh of Frixole
(which is the pooreſt *Indians* daily food there, being blac
and dry Turky or French beans boyled with a little bitin
Chille or *Indian* Pepper with Garlick, till the broth becom
as black as any Ink) and whether the women in *Englan*
went as long with child, as did the *Spaniſh* women? An
laſtly, whether the *Spaniſh* nation were not a far gallante

nation

ation then the *English*? When I perceived my Don ran rther and farther into his ſimple and fooliſh queſtions, I t him off ſuddenly, telling him, Sir, it is long ſince I came t of *England*, if you give me leave to recollect my me-ory, I will anſwer ſome of theſe your hard queſtions the xt time we meet (thinking hereby to try my Dons wit ther, whether he could perceive I jeared him.) To hich my ſimple Don replyed, I pray Sir do, and whenſo-er you come, you ſhall be welcome to a diſh of Frixoles. ith this I took my leave of him, and at our farewell he ain deſired me to ſtudy well his queſtions, and to return n a ſpeedy anſwer. whereby I was more confirmed in conceit of my *Don*, that he was either *tonto* or *bobo*, l or ſimple. Yet thought I, my beſt way to anſwer is anſwer a fool according to his folly, and ſo reſolved thin two or three days to return unto him ſome ſimple wer according to his ſimple and fooliſh queſtions. There-e ſpeedily I ſingled out a good occaſion of meeting with n at his own houſe, who welcomed me with much *Spa-* gravity, and ſitting down before *Donna Angela*, his nted wife and Angel; began to anſwer, or more to r his *Donſhip*. I began with the Sun and Moon, tel-g him that they were planets, and had their ſpecial in-nces upon ſeveral nations, as all planets have upon ns body. And ſo they did ſhew themſelves according the inclination of the people of ſeveral Kingdoms. d therefore as the *Spaniards* were much inclined to *Ve-* and to beauty, and not contenting themſelves with the ural beauty of their fair Ladies, would yet have Art to nature by the skill and uſe of the beſt painting co-rs; ſo theſe glorious planets of the Sun and Moon ong the *Spaniards*, and eſpecially in *Chiapa*, ſhewed nſelves moſt comely, bright, glorious and beautiful, king the like inclination to beauty upon, and in all *niards*. My inſtance was in the land of the Blackmores, ere I told them that their bodies were black, and that ong them the Sun appeared with a dark and ſad viſage. e my *Don* cried out; An excellent example! I gave

him

him yet a ſecond inſtance from the Eclipſe of the Sun which being eclipſed, made all the Earth, mens faces an bodys ſeem of a dark, or yellow colour, to ſhew the pro portion or ſympathy of ſublunary bodys to that high an overmaſtering planet. To this that good *Don* replye *ſennor no ſe puede decirmas*, ſir, nothing can be anſwere or ſaid more or better. *Vengamos agora a Ingalatierr* Let us draw now to *England*. To which I anſwere him, that in *England* the Sun and Moon appeared half th year of one colour, and half of another; for the wome one half year it appeared as in *Spain* and *Chiapa*, bea tiful and glorious, for that naturally without paintin they yielded to none in beauty. But the other half ye it appeared as red as bloud, or ſcarlet; and the reaſo might eaſily be gueſſed at; for that no Nation is mo warlike and high ſpirited then the *Engliſh*, whoſe ve cloaths were fiery, wearing more ſcarlet then any natio in the World; as he might perceive by their coming much with their ſhips to the *Indian* Coaſts to fight wi the *Spaniards*; and that as they delighted to go in re and to be like the Sun, ſo naturally they were brought thoſe Seas to ſingle out ſuch ſhips as from *America* carri the rich Commodity of *Cochinill*, whereof they mal more uſe then *Spain* it ſelf to die their cloaths and Coa withall. Here my *Don* jogged his head, and replye Sir, I thought no nation had been ſo like the Sun as th *Spaniards*; for I have read that when our Anceſto came to conquer theſe parts, the *Indians* called ther *hijos del Sol*, that is, ſons of the Sun, being comely an gallant, and more like the Sun then any other people. T this I anſwered him. Sir, no doubt but you are like th Sun here, and none more glittering and bright, your ve hatbands ſhining with Pearls and Diamonds like th brightneſs of the Sun; but as I ſaid before, the Blac moors are like their Sun, ſo I ſay, the *Engliſh* is like the Sun, which is red, and ſo do and will affect to wea Scarlet, as long as any *Cochinill* is to be found in th *India's*,

No

Now *Don Melchor* began to understand me, and told e, never man had satisfied him with better reasons then y self. He thanked me heartily, and told me, he ought no Gentleman in *Chiapa* could tell so well as mself now why the *English* ships came so much upon eir Coasts; and that my discourse had satisfied him to e full. He desired me to go on to his other questions. o his second demanding whether the *English* went bare-ot like the *Indians*, I told him I thought that the Count *Gondomar* (who had been many years Embassadour om *Spain* in *England*) had satisfied all the *Spaniards* at doubt; who coming from *England* to *Madrid*, and ing there asked by some Courtiers, whether *London* was big as *Madrid*, and as well peopled? he made an-ver, that he thought there was scarce a hundred left in *ndon*. He proved it from the use and custome of his vn Countrymen of *Spain*; who when they are to make journey, shew themselves two or three days before in lours, walking with boots and spurs, that their friends ay take notice that they are departing out of the Town City. So said the Count of *Gondomar*, I think by this ere are very few People in *London*; for when I came om thence I left them all almost in cloaths of colours, ooted and spurred as ready to depart and take some urney. And truly my *Don* (quoth I) your own Count th answered for me; yet I say, the *English* are so far om going bare-foot, that they go booted, and are all in readiness to move out of *England* for any noble and ge-erous design; but above all they are still ready for *Ame-ca*, where they know is store and abundance of Hides make them Boots to cover the bareness of their legs, at they may not be suspected to be like bare-footed *In-ans*. Here *Don Melchor* replyed, I pray sir, when they me by Sea to these parts do they come also booted nd spurred? For I should think, when they fight, eir Spurs should hinder them. To this his doubt answered first, as concerning Spurs in the Ships, ith the example of one of his own Nation, and

and of the beſt Divines in *Spain*, living in my time i
Valladolid, called *Maeſtro Nunno*, (Reader of Divinity i
the Colledge of St. *Gregory*, but in his carriage and exper
ence in the World a ſimple noddy) who being invited b
a Noble man to go with him in his Coach out of the Ci
a mile or two to a Garden of recreation, went haſti y
b out the Colledge to borrow boots and ſpurs; and whe
he had put them on, being asked whither he went, ar
why he put on boots and ſpurs, anſwered that he was to g
in a Coach out of the City, and that he thought the Coac
and Mules would want ſpurs to go and come the ſoone
Even ſo my *Don* (quoth I) the *Engliſh* men come boote
and ſpurred in their ſhips, to make their ſhips ſail on th
ſwitter. And this is the reaſon why the *Engliſh* ſhips ſa
faſter, and when they are in fight turn about quicker then
Spaniſh Galeon, becauſe they are ſpurred and kicked wit
in. O ſir, I humbly thank you (ſaid *Don Melchor*) for th
by your diſcourſe now I know the truth of what indeed
have often heard ſay, that the *Engliſh* ſhips are nimble
and quicker at Sea then our heavy Galeons. Now as fo
fighting, the *Engliſh* mens ſpurs (ſaid I) are no hinderanc
to them, but rather a great advantage. For they figh
with Weapons, with their hands and with their feet, where
in they exceed the *Spaniards*; for when they have ſho
with their pieces, or cut down with their ſwords any ene
my, or knocked him with their halberts, then with the
feet and ſpurs, they fall upon him, and ſo ſoon rid hir
out of the way, that he may no more riſe up againſt them
All you have told me (ſaid the wiſe *Velazco*) ſtands wit
ſo much reaſon, that my judgment is convinced by you
As for eating and ſacrificing one another like the *Indian*
(I told him) that the *Engliſh* filled their bellies ſo well wit
fat Beef and Mutton, Fowls, Rabbits, Partridges and Phea
ſants, that they had no ſtomach at all to mans fleſh. An
that truly for frixoles dreſſed with garlick, that only dain
ty diſh was wanting in *England*; and that for Garlick, thre
reaſons moved the *Engliſh* not to be laviſhing of that littl
they had; firſt, for fear they ſhould want it for their hor
ſe

es drenches; 2ly, for that they felt not themselves so much roubled with wind, nor puffed up with windy and vain conceits as other nations did; but thirdly and chiefly hey refrained from it among themselves, that they might not smell of it, and that by the scent and smell of it afar off at Sea they might when they come to the Coast of *America*, smell out a *Spanish* ship, and know it from a *Holander*. Here my *Don Melchor* fell into admiration, assuing me, he had never heard more solid reasons from any man. Alas poor Criolian of *Chiapa* (thought I) if I had spoken sense, thy shallow brain had not been able to have eaped over it, but after non-sense thou art easily carried away. As for his last question, I told him that was above ny reach, for that poor Fryers ought not to meddle with Women, neither had my Mother ever told me how long he went with me. But however if *Donna Angela* would ell me how long she went with her children, I would by he constellations of the Heavens search out against our next meeting, how long the *English* Women went with their hildren. To this my *Don Melchor* answered, that he would not trouble me to study what he thought was not belonging to my profession; but he knew that if I would udy that or any other hard and difficult point, I could ive him more and better satisfaction then any scholar in hat City.

And thus (Reader) by this *Don Melchors* wit and ability would I have thee judge of the Gentlemen Criolians or naves of *Chiapa*; and yet as presumptuous they are and arogant, as if the noblest bloud in the Court of *Madrid* ran hrough their veins. It is a common thing amongst them o make a dinner only with a dish of Frixoles in black both boiled with Pepper and Garlick, saying it is the most nourishing meat in all the *India's*; and after this so ately a dinner they will be sure to come out to the street-oor of their houses to see and to be seen, and there for alf an hour will they stand shaking off the crums of bread om their cloaths, bands (but especially from their ruffs hen they used them) and from their mustachoes. And

with their tooth-pickers they will ſtand picking their teeth, as if ſome ſmall Partridge bone ſtuck in them; nay if a friend paſs by at that time, they will be ſure to find out ſome crum or other in their Muſtacho (as if on purpoſe the crums of the table had been ſhaken upon their beards, that the loſs of them might be a gaining of credit for great houſe-keeping) and they will be ſure to vent out ſome non-truth, as to ſay, *A Senor que linda perdiz he comido oy*, O Sir, what a dainty Partridge have I eat to day! whereas they pick out nothing from their teeth but a black husk of a dry frixole or Turky bean. Though great in bloud, and in birth they ſay they are, yet in their imployments they are but rich Graſiers, for moſt of their wealth conſiſteth in Farms of Cattel and Mules. Some indeed have Towns of *Indians* ſubject unto them, whereof they are called Encomenderos, and receive yearly from every *Indian* a certain Pole tribute of Fowls and Money. They have moſt cowardly ſpirits for War, and though they will ſay, they would fain ſee *Spain*, yet they dare not venture their lives at Sea; they judge ſleeping in whole skin the beſt maxim for their Criolian ſpirits. One hundred fighting Soldiers would eaſily lay low those *Chiapa Dons*, and gain the whole City, which lyeth ſo open to the fields, that the Mules and Aſſes come in and graſe the ſtreets being very commodious to entertain Aſſes from within, and from without. Yet in this City liveth commonly a Governour, or Alcalde Major, and a Biſhop. The Governours place is of no ſmall eſteem and interest for that his power reacheth far, and he tradeth much in Cacao and Cochinil, and domineers over both *Spaniards* and *Indians* at his will and pleaſure. But ill gotten goods never thrive, as was ſeen in *Don Gabriel de Orellana* (Governour of this City and Country in my time) who having ſent the worth of eight thouſand crowns in Cochinil, Cacao, Sugar, and Hides by the River of *Tabaſco*, towards the *Havana* loſt it all into the hands of the *Hollanders*, who doubtleſs knew how to make better uſe of it, then would have done that tyrannizing Governour. The

Biſho

Bishops place of that City it worth at least eight thousand duckats a year, which truly he had need of, that comes so far from *Spain* to live in such a City where are such able *Dons*, as *Don Melchor de Velasco*, and where Asses are so freely fed and bred. Most of this Bishops revenues consist in great offerings which he yearly receiveth from the great *Indian* Towns, going out to them once a year to confirm their children, whose confirmation is such a means to confirm and strengthen the Bishops revenues, that none must be confirmed by him who offer not a fair white Wax-candle, with a Ribbon and at least four Rials. I have seen the richer sort offer him a Candle of at least six pound weight, with two yards of twelve penny broad Ribbon, and the Candle stuck from the top to the bottom with single Rials round about. Nay the poor *Indians* make it the chief master piece of their vanity to offer proudly in such occasions. *Don Bernardino de Salazar* was the Bishop of this City in my time, who desired my company to ride with him his circuit but one moneth, about the Towns near to *Chiapa*, and in this time I was appointed by him to hold the Bison wherein the *Spaniards* and *Indians* (whilest he confirmed their children) did cast their offerings, which my self and another Chaplain did always tell and cast up by good account before we carried the money up into his chamber, and I found that at our return at the months end he had received one thousand and six hundred duckats of only offerings, besides the fees due to him for visiting the several companies, or sodalities and confraternities belonging to the Saints or souls in their Purgatory (which are extraordinary rich there) whereof he and all other Bishops in their district take account yearly. This Bishop was (as all the rest are there) somewhat covetous, but otherwise a man of a temperate life and conversation, very zealous to reform whatsoever abuses were committed in the Church; which cost him his life before I departed from *Chiapa* to *Guatemala*. The women of that City, it seems, pretend much weakness and squeamishness of stomach, which they say is so great, that

they are not able to continue in the Church while th
Mass is briefly hudled over, much less while a solem
high Mass (as they call it) is sung, and a Sermon preach
ed, unless they drink a cup of hot Chocolatte, and eat
bit of sweet-meats to strengthen their stomachs. For th
purpose it was much used by them to make their mai
bring to them to Church in the middle of Mass or Sermo
a cup of Chocolatte, which could not be done to all, or mo
of them without a great confusion and interrupting bo
Mass and Sermon. The Bishop perceiving this abu
and having given fair warning for the omitting of it, bu
all without amendment, thought fit to fix in writing upo
the Churches doors an excommunication against all suc
as should presume at the time of service to eat or drin
within the Church. This excommunication was taken b
all, but especially by the Gentlewomen much to heart, wh
protested if they might not eat or drink in the Church, the
could not continue in it to hear what otherwise they wer
bound unto. The chief of them knowing what grea
friendship there was between the Bishop and the Prior, an
my self, came to the Prior and me, desiring us to use a
means we could with the Bishop for the revoking that hi
excommunication so heavily laid upon them, and threatnin
their souls with damning judgement for the violation o
it. The good Prior and my self laboured all we could
alledging the custom of the Country, the weakness of th
sex whom it most concerned, and also the weakness of thei
stomachs, the contempt that might from thence ensue unt
his person, and many inconveniences which might follow
to the breeding of an uproar in the Church and in the City
whereof we had some probable conjecture from what al-
ready we had heard from some. But none of these reasons
would move the Bishop, to which he answered that he
preferred the honour of God, and of his house before his
own life. The Women seeing him so hard to be intreat-
ed, began to stomach him the more and to sleight him with
scornful and reproachful words; others sleighted his ex-
communication, drinking in iniquity in the Church, as the
fish

ſh doth water; which cauſed one day ſuch an uproar in
ne Cathedral, that many ſwords were drawn againſt the
rieſts and Prebends, who attempted to take away from
ne maids the cups of Chocolatte, which they brought unto
heir miſtreſſes; who at laſt ſeeing that neither fair nor foul
neans would prevail with the Biſhop, reſolved to forſake
ne Cathedral, where the Biſhops own and his Prebends
yes muſt needs be watching over them, and ſo from that
me moſt of the City betook themſelves to the Cloiſter
hurches, where by the N ns and Fryers they were not
oubled nor reſiſted, though fairly counſelled to obey the
ommand of the Biſhop; whoſe name now they could not
rook, and to whoſe Prebends they denyed now all ſuch re-
ef and ſtipend for Maſſes which formerly they had uſed to
ſtow upon them, conferring them all upon the Fryers,
ho grew rich by the poor impoveriſhed Cathedral. This
ſted not long, but the Biſhop began to ſtomach the Fry-
s, and to ſet up another excommunication, binding all the
ity to reſort unto their own Cathedral Church; which
ne Women would not obey, but kept their houſes for a
hole moneth; in which time the Biſhop fell dangerouſly
ck, and deſired to retire himſelf to the Cloiſter of Domi-
cans, for the great confidence he had in the Prior that he
ould take care of him in his ſickneſs. Phyſicians were
nt for far and near, who all with a joynt opinion agreed
at the Biſhop was poyſoned; and he himſelf doubted not
f it at his death, praying unto God to forgive thoſe that
ad been the cauſe of it, and to accept of that ſacrifice of
s life, which he was willing to offer for the zeal of Gods
ouſe and honour. He lay not above a week in the Cloi-
er, and as ſoon as he was dead, all his body, his head and
ce did ſo ſwell, that the leaſt touch upon any part of him
uſed the skin to break, and caſt out white matter, which
ad corrupted and overflown all his body. A Gentlewo-
an with whom I was well acquainted in that City, who
as noted to be ſomewhat too familiar with one of the
iſhops Pages, was commonly cenſured to have preſeri-
ed ſuch a cup of Chocolatte to be miniſtred by the Page,

which poiſoned him who ſo rigorouſly had forbidd
Chocolatte to be drank in the Church. My ſelf heard t
Gentlewoman ſay of the deceaſed Biſhop, that ſhe thoug
few grieved for his death, and that the women had no r
ſon to grieve for him, and that ſhe judged, he being ſu
an enemy to Chocolatte in the Church, that which
had drunk at home in his houſe had not agreed with
body. And it became afterwards a Proverb in that Cou
try, Beware of Chocolatte of *Chiapa*; which made me
cautious, that I would not drink afterwards of it in a
houſe, where I had not very great ſatisfaction of the wh
Family. The women of this City are ſomewhat light
their carriage and have learned from the Devil many e
ticing leſſons and baits to draw poor ſouls to ſin and da
nation; and if they cannot have their wills, they w
ſurely work revenge either by Chocolatte or Conſerves,
ſome fair preſent, which ſhall ſurely carry death along w
it. The Gentlewoman that was ſuſpected (nay was qu
ſtioned for the death of the Biſhop) had often uſed
ſend me boxes of Chocolatte or Conſerves; which I w
lingly received from her, judging it to be a kind of grat
ty for the pains I took in teaching her ſon *Latin*. She w
of a very merry and pleaſant diſpoſition, which I thoug
might conſiſt without ſin; until one day ſhe ſent unto
a very fair plantin wrapped up in a handkerchief, buri
in ſweet Jazmines and roſes; when I untied the handk
chief, I thought among the flowers I ſhould find ſome ri
token, or ſome pieces of eight, but finding nothing b
a plantin, I wondred; and looking further upon it,
found worked upon it with a knife the faſhion of a he
with two of blind Cupids arrows ſticking in it, diſcov
ing unto my heart the poiſoned heart and thoughts of t
priſoner that ſent it. I thought it a good warning to
wary and cautious of receiving more preſents or Chocola
from ſuch hands, and ſo returned unto her again her pla
tin with this ſhort rime cut out with a knife upon t
skin, *fruta tam fria, amor no cria*, as much as to ſay, fr
ſo cold, takes no hold. This anſwer and reſolution
mi

ine was soon spread over that little City, which made y Gentlewoman outragious, which presently she shewed y taking away her son from School, and in many meetings threatned to play me a *Chiapaneca* trick. But I remembred the Bishops Chocolatte, and so was wary, and aid not long after in that poisoning and wicked City, which uly deserves no better relation then what I have given f the simple *Dons*, and the Chocolatte-confectioning *onna's*.

There is yet twelve leagues from this City of *Chiapa*, another *Chiapa* which deserveth better commendations. This consisteth most of *Indians*, and is held to be one of the iggest *Indian* Towns in all *America*, containing at least our thousand families. This Town hath many privileges from the King of *Spain*, and is governed chiefly by *Indians* (yet with subordination unto the *Spanish* government f the City of *Chiapa*) who do chose an *Indian* Governour vith other inferiour officers to rule with him. This Governour may wear a rapier and dagger, and enjoyeth may other liberties which to the rest of the *Indians* are denied. No Town hath so many *Dons* in it of *Indian* bloud s this. *Don Philip de Guzman* was Governour of it in my ime, a very rich *Indian*, who kept up commonly in his table a dozen of as good Horses for publick shews, and ostentation as the best *Spaniard* in the Country. His courage vas not inferiour to any *Spaniard*, and for defence of some riviledges of his Town sued in the Chancery of *Guatemala* the proud and high minded Governour of the City of *Chiapa*, spending therein great sums of mony till he had overcome him, whereupon he caused a feast to be made in he Town, both by water and land, so stately, that truly in he Court of *Madrid* it might have been acted.

This Town lyeth upon a great river, whereunto belong many boats and Canoas, wherein those *Indians* have been taught to act sea fights, with great dexterity, and to represent the Nymphs of *Parnassus*, *Neptune*, *Æolus*, and the rest of the heathenish Gods and Goddesses, so that they are a wonder of their whole nation. They will arm with

with their boats a ſiege againſt the Town, fighting agai
it with ſuch courage till they make it yield, as if they h
been trained up all their life to ſea-fights. So likew
within the Town they are as dexterous at baiting of Bul
at *juego de Cannas*, at Horſe-races, at arming a Camp, at
manner of *Spaniſh* dances, inſtruments, and muſick, as t
beſt *Spaniards*. They will erect Towers and Caſtles ma
of Wood and painted cloth, and from them fight eith
with the boats or one againſt another, with ſquibs, dar
and many ſtrange fire-works, ſo manfully, that if in ea
neſt they could perform it as well as they do it in ſport a
paſtime, the *Spaniards* and Fryers might ſoon repent
have taught them what they have, As for acting
Plays, this is a common part of their ſolemn paſtimes
and they are ſo generous, that they think nothing too mu
to ſpend in Banquets and ſweet-meats upon their Frye
and neighbouring Towns, whenſoever they are mind
to ſhew themſelves in a publick feaſt. The Town is v
ry rich, and many *Indians* in it that trade about the Cou
try as the *Spaniards* do. They have learned moſt trad
befitting a Commonwealth, and practiſe and teach the
within their Town. They want not any proviſion of fi
or fleſh, having for the one that great river joyning un
their Town, and for the other many Eſtantia's (as th
call them) or farms abounding with Cattel. In this Tow
the Dominican Fryers bear all the ſway, who have a ric
and ſtately Cloiſter with another Church or Chappel ſubo
dinate unto it. The heat here is ſo great, that both Fr
ers and *Indians* commonly wear a linnen towel about the
necks to wipe off the conſtant ſweat from their faces, whic
maketh the Friers ſit longer at their dinner then elſe th
would do, for that at every bit they eat, and draught th
drink, they are fain to make a ſtop to wipe their droppin
brows. Yet the evenings are freſh and cool, which a
much made of there, and ſpent in the many walks and ga
dens which joyn cloſe unto the River ſide. Two or thre
leagues from the Town, there are two *Ingenio's* or Farm
of Sugar, the one belonging to the Cloiſter of the D
minican

inicans of the City of *Chiapa*; the other unto the Cloi-
r of this Town, which contain near two hundred Black-
ores, besides many *Indians*, who are imployed in that
nstant work of making Sugar for all the Country.
ereabouts are bred great store of Mules, and excellent hor-
; for any service. The Town of *Chiapa* of the *Indians*,
d all the Towns about it want nothing but a more
nperate climate and cooler air, and Wheat, which
ere cannot be sown; yet for *Spaniards* and such as can-
t live without it, it is brought from *Chiapa* of the *Spa-
ards* and from about *Comitlan*; yet this is not generally
knowledged a want by reason of the great plenty of
aiz which all the Towns enjoy, and which is now more
ed both by *Spaniards* and dainty toothed Fryers then
ead of Wheat. Yet your poor *Spaniards*, and some *In-
ns* who have got the trick of trading from them do
in not a little in bringing to these Towns biskets of
heaten bread, which though it be dry and hard, yet be-
ise they are novelties to the *Indians*; they get by chan-
ng them for other commodities, especially of Cotton-
ool, which here is more abounding then in the Valley of
panabastlan.

Upon this Country of *Chiapa* of the *Indians* border-
the Province of *Zoques*, which is absolutely the richest
rt of *Chiapa*. This reacheth on the one side to *Tabas-*
and by the River named *Grijalva* sendeth commonly
Commodities which are in it with safety unto St.
hn de Ulhua, or *Vera Cruz*. It traffiqueth also with
Country of *Jucatan* by the Haven called *Puerto Real*,
ich lyeth between *Grijalva* and *Jucatan*. Yet these
o, the River of *Tabasco*, *alias Grijalva*, and *Puerto Re-*
though they be commodious to this Province of
ques, yet they are causes of daily fears unto the *Spani-
ls*, who well know the weakness of them, and that if
orein Nation should manfully thrust into that Country
any of these two ways, they might so conquer all
iapa, and from thence pass easily unto *Guatemala*. But
River of *Tabasco* lying low, and being somewhat hot,
and

and the Towns about it infested with many Gnats, the chiefest commodity there being but *Cacao*; have c discouraged both our *English* and *Hollanders*, who l come up some part of the River, and minding more foresaid reasons, then what was forward to be had, l turned back, losing a rich Country and slighting a: ternal name, for few and frivolous present difficulties. this Province of *Zoques*, the Towns are not very big they be very rich; the chief Commodities are Silk *Cochinil*; whereof the latter is held the best of *Ame* and the store of it so great that no one Province a exceeds it. Few *Indians* there are who have not t Orchards planted with the trees whereon the wo breed which yield unto us that rich Commodity; that the *Indians* themselves esteem otherwise of it, as they see the *Spaniards* greedy after it, offering t mony for it, and forcing them to the preservation of i those parts, which have proved most successful for kind. There is great store of silk in this Country so much that the *Indians* make it their great Com dity to imploy their wives in working Towels with colours of silk, which the *Spaniards* buy, and send *Spain*. It is rare to see what works those *Indian* men will make in silk, such as might serve for Patt and Samplers to many School-mistresses in *Engl* The people of this Country are witty and ingeni and fair of complexion; the Country towards *Tab* is hot, but within in some places very cold. The also plenty of *Maiz*, but no Wheat; neither is t such plenty of Cattel as about *Chiapa*, but Fowls Turkies as many as in other parts. The Province led *Zeldales* lyeth behind this of the *Zoques*, from North Sea within the Continent, running up tow *Chiapa*, and reacheth in some parts near to the border *Comitlan* north-westward. South-eastward it joyns to *Indians* which as yet have not been conquered by *Spaniards*, who make many invasions upon the Chri *Indians*, and burn their Towns, and carry away t

Ca

el. The chief and head Town in this Province is
d *Ococingo*, which is a Frontier againſt thoſe Hea-
ns. This Province is eſteemed rich by the *Spaniards*,
make much of *Cacao*, which ſerveth to make their
k of *Chocolatte*, and here is great ſtore of it. There
lſo another Commodity, great among the *Spaniards*,
ed *Achiotte*, wherewith they make their *Chocolatte*
of the colour of a brick. Here is alſo plenty of
gs and Bacon, Fowls, Turkies, Quails, Cattel, Shp,
z, Hony, and not far from *Ococingo*, in my time was
ing up an *Ingenio*, or Farm of Sugar, which was
ught would prove as well as thoſe about *Chiapa* of
Indians. The Country in moſt parts is high and hil-
but *Ococingo*, ſtands in a pleaſant Valley, injoying
ny Brooks and Streams of freſh water, and therefore
h been thought a fit place for Sugar. Here alſo in
valley the Fryers have attempted to ſow Wheat, which
h proved very good. Thus Reader, I have ſhewed
the Country of *Chiapa*, which as it is compaſſed
out on the one ſide by *Soconuzco*, and from thence al-
ſt to *Guatemala*, by the Province of *Suchutepeques*, on
other ſide by *Tabaſco*, and on the other ſide by *Zel-
les* with exceſſive plenty of *Cacao* and *Achiotte*, which
the chief drugs for the making of *Chocolatte*; I will
before I depart from *Chiapa* to *Guatemala*, ſay ſome-
hat of that drink ſo much uſed by the *Spaniards*, and
my judgement not to be ſleighted, but rather to be
bliſhed and made known to all Nations, whoſe uſe
ight remedy the great abuſe of wines and ſtrong drinks
hich too much are eſteemed amongſt us here in *Europe*.

CHAP

CHAP. XVI.

Concerning two daily and common Drinks, or tions much used in the India's, *called Chocola and Atolle.*

CHocolatte being this day used not only over all *West India's*, but also in *Spain*, *Italy*, and *Fland* with approbation of many learned Doctors in Pyys among whom *Antonio Colmenero* of *Ledesma*; (who li once in the *India's*) hath composed a learned and curi Treatise concerning the nature and quality of this drin I thought fit to insert here also somewhat of it concern my own experience for the space of twelve years. T name Chocolatte is an *Indian* name, and is compoun from Atte, as some say; or as others, Atle; which in *Mexican* language signifieth Water, and from the sou which the water (wherein is put the Chocolatte) mak as Choco, Choco, Choco, when it is stirred in a cup an instrument called a Molinet, or Molinillo, until it bub and rise unto a froath. And as there it is a name compou ded, so in *English* we may well call it a compounded o confectioned drink wherein are found many and seve Ingredients, according to the different disposition of bodys of them that use it. But the chief Ingredient (wi out which it cannot be made) is called Cacao, a kind Nut or kernel bigger then a great Almond, which gro upon a tree called the tree of Cacao, and ripens in a gr husk, wherein sometimes are found more, sometimes l Cacao's, sometimes twenty, sometimes thirty, nay fo and above. This Cacao, though as every simple it co tains the quality of the four Elements, yet in the comm opinion of most Physicians, it is held to be cold and d *à prædominio*: It is also in the substance that rules the

tw

o qualities, restringent and obstructive, of the nature of : Element of the earth. And as it is thus a mixed, and : a simple Element, it hath parts correspondent to the : of the Elements; and particularly it partakes of those ich correspond with the Element of Air, that is, heat l moisture, which are governed by unctious parts; there ng drawn out of the Cacao much Butter, which in the *lia*'s I have seen drawn out of it by the Criolian Wo- n for to oint their faces. And let not this seem impos- e to believe, that this grain or Nut of Cacao should be l to be first cold and dry, and then hot and moist; for ugh experience be a thousand witnesses, yet instances will ther clear this truth; and first in the Rubarb, which hath it hot and soluble parts, and parts which are binding, d and dry, which have a virtue to strengthen, bind and the loosness of the belly. Secondly, we see this clear- n the steel, which having so much of the nature of the th, as being heavy, thick, cold, and dry, should be thought proper for the curing of Oppilations, but rather to be to increase them; and yet it is given for a proper re- dy against them. The authority of *Galen* may further r this in the third book of the Qualities of simples, ere he teacheth that almost all those medicines, which ur sense seem to be simple, are notwithstanding natu- y compounded, containing in themselves contrary qua- s, that is to say, a quality to expel and to retain, to in- ssate and to extenuate, to rarifie and to condense. And the fifteenth Chapter following in the same book, he s an example of the broth of a Cock, which moves the y, and the flesh hath the virtue to bind. Yet further t this differing virtue and quality is found in divers sub- ces, or parts of simple medicaments, he shews in the : book of his simple medicines in the seventeenth Chap- bringing the example of milk, in which three substan- are found and separated, that is to say, the substance of ese, which hath the virtue to stop the flux of the bel- ; and the substance of Whey, which is purging, and ter, as it is expressed, Chap. 15. Also we find in

Wine

wine which is in the Muſt, three ſubſtances, that is
ſay, earth, which is the chief; and a thinner ſu
ſtance, which is the flower, and may be called the ſcu
or froth; and a third ſubſtance which we properly c
wine; and every one of theſe ſubſtances contains in it
divers qualities and virtues, in the colour, in the ſmell, a
in other accidents.

And this is very conformable to reaſon, if we conſi
that every Element, be it never ſo ſimple, begets and p
duceth in the liver four humours, not only differing
temper, but alſo in ſubſtance; and begets more or leſs
that humour, according as the Element hath more or fe
er parts correſponding to the ſubſtance of that humo
which is moſt ingendred. From which examples we m
gather, that when the Cacao is grinded and ſtirred,
divers parts which nature hath given it, do artificia
and intimately mix themſelves one with another; and
the unctious, warm, and moiſt parts mingled with the e
thy repreſſeth, and leaveth them not ſo binding as they w
before; but rather with a mediocrity, more inclining to
warm, and moiſt temper of the air, then to the cold and
of the earth; as it doth appear, when it is made fit to dri
that ſcarce two turns are given with the Molinet, wh
there ariſeth a fatty ſcum, by which is ſeen, how much
partaketh of the oyly part. So that from all that hath b
ſaid, the error of thoſe is well diſcovered, who ſpeaking
this drink of Chocolatte, ſay, that it cauſeth oppilatio
becauſe Cacao is aſtringent; as if that aſtriction were
corrected and modified by the intimate mixing of one p
with another, by means of the grinding, as is ſaid before.
ſides it having ſo many ingredients, which are naturally h
it muſt of neceſſity have this effect, that is to ſay, to op
attenuate, and not to bind. And laying aſide more reaſo
this truth is evidently ſeen in the Cacao it ſelf; which i
be not ſtirred, grinded and compounded to make the C
colatte; but be eaten as it is in the fruit (as many C
olian and *Indian* women eat it) it doth notably obſtruct a
cauſe ſtoppings, and make them look of a broken, pale a
earth

arthy colour, as do those that eat earthen ware, as pots, r pieces of lime-walls (which is much used amongst the *panish* women thinking that a pale and earthy colour, hough with obstructions and stoppings, well becomes them) nd for this certainly in the Cacao thus eaten there is no ther reason, but that the divers substances which it conains, are not perfectly mingled by the mastication only, ut require the artificial mixture, which we have spoken of efore.

The tree which doth bear this fruit, is so delicate, and he earth where it groweth so extream hot, that to keep he tree from being consumed by the Sun, they first plant ther trees, which they call, *las Madres del Cacao*, moners of the Cacao; and when these are grown up to a ood height fit to shade the Cacao trees, then they plant he Cacaotals, or the trees of Cacao; that when they first new themselves above the ground, those trees, which are lready grown may shelter them, and as mothers nourish, efend, and shadow them from the Sun; and the fruit oth not grow naked, but many of them (as I have said efore) are in one great husk or cod, and therein bedes every grain is closed up in a white juicy skin, which he women also love to suck off from the Cacao, finding it ool, and in the mouth dissolving into water. There are wo sorts of Cacao; the one is common, which is of a dark olour inclining towards red, being round and picked at he ends; the other is broader, and bigger, and flatter, and ot so round, which they call, Patlaxte, and this is hite, and more drying, and is sold a great deal cheapr then the former. And this especially, more then the ther causeth watchfulness, and drives away sleep, and herefore is not so useful as the ordinary, and is chiefly pent by the ordinary and meaner sort of people. As for he rest of the ingredients which make this Chocolattical onfection, there is notable variety; for some put into it lack Pepper, which is not well approved of by the Phyeians, because it is so hot and dry, but only for one who ath a very cold liver; but commonly in stead of this Pep-

per they put into it long red Pepper, called Chile, whi
though it be hot in the mouth, yet is cool and moist in t
operation. It is further compounded with white Sug
Cinnamon, Cloves, Anniseed, Almonds, Hasel-nuts, *Oreje*
la, *Bainilla*, *Sapoyal*, Orange flower water, some Musk, a
as much of Achiotte, as will make it look of the colo
of a red brick. But how much of each of these may
applyed to such a quantity of Cacao, the several disposi
ons of mens bodies must be their rule. The ordinary
ceipt of *Antonio Colmenero* was this; To every hundr
Cacao's, two cods of Chile, called long red Pepper, o
handful of Anniseed and *Orejuela's*, and two of the flo
ers called *Mechasuchil*, or *Bainilla*, or instead of this six
ses of *Alexandria*, beat to powder, two drams of Cin
mon, of Almonds and Hasel-nuts, of each one dozen;
white Sugar half a pound, of Achiotte, enough to give
the colour. This Author thought neither Clove, n
Musk, nor any sweet water fit, but in the *India's* they a
much used. Others use to put in Maiz, or *Panisso*, whi
is very windy, but such do it only for their profit, by i
creasing the quantity of the Chocolatte; because every
nega or measure of Maiz containing about a bushel and
half, is sold for eight shillings, and they that sell Chocolat
sell it for four shillings a pound, which is the ordina
price. The Cinnamon is held one of the best ingredien
and denied by none, for that it is hot and dry in the thi
degree, it provokes urine, and helps the kidneys and rei
of those who are troubled with cold diseases, and it is go
for the eyes, and in effect it is cordial, as appeareth by t
Author of these verses,

Commoda & urinæ Cinamonum & renibus affert,
Lumina clarificat, dira venena fugat.

The *Achiotte* hath a piercing, attenuating quality, as a
peareth by the common practice of the Physicians of the I
dia's, experienced daily in the effects of it, who do give it
their Patients to cut and attenuate the gross humou
whi

nich do cause shortness of breath, and stopping of urin: d so it is used for any kind of oppilations, and is gi- n for the stoppings which are in the breast, or in the re- on of the belly, or any other part of the body This *A- iotte* also groweth upon a tree in round husks, which are l of red grains, from whence the *Achiotte* is taken, and st made into a paste, and then being dried up, is fashioned her into round balls or cakes, or into the form of little cks, and so is sold. As concerning the long red Pepper ere are four sorts of it; one is called *Chilchotes*; the other very little, which they call *Chilterpin*, and these two kinds e very quick and biting. The other two are called, *To- lchiles*, and these are but moderately hot, for they are en with bread by the *Indians*, as they eat other fruits; t that which is usually put into Chocolatte, called *Chil- clagua*, which hath a broad husk, and is not so biting as e first, nor so gentle as the last. The *Mechasuchil*, or *Bai- la* hath a puagative quality. All these ingredients are ually put into the Chocolatte, and by some more, accor- ng to their fancies. But the meaner sort of people, as *Black- ors* and *Indians*, commonly put nothing into it but *Cacao*, *hiotte*, *Maiz*, and a few *Chiles* with a little Anniseed. And ough the *Cacao* is mingled with all these ingredients, hich are hot; yet there is to be a greater quantity of *Cacao*; n of all the rest of the ingredients, which serve to tem- r the coldness of the *Cacao*; from whence it followeth t this Chocolattical confection is not so cold as the *Cacao*, r so hot as the rest of the ingredients, but there results m the action and reaction of these ingredients, a mo- rate temper, which may be good both for the cold and t stomachs, being taken moderately.

Now for the making or compounding of this drink, I ll set down here the method. The Cacao, and the o- r ingredients must be beaten in a mortar of stone, or (as e *Indians* use) ground upon a broad stone, which they l *Metate*, and is only made for that use. But first the gredients are all to be dried, except the *Achiotte*, with e that they may be beaten to powder, keeping them

ſtill in ſtirring, that they be not burnt or become black
for if they be over-dried, they will be bitter and loſe th
virtue. The Cinnamon and the long red pepper are
be firſt beaten with the Anniſeed, and then the Cac
which muſt be beaten by little and little, till it be all po
dred; and in the beating it muſt be turned round, that
may mix the better. Every one of theſe ingredients m
be beaten by it ſelf, and then all be put into the veſ
where the Cacao is, which you muſt ſtir together with
ſpoon, and then take out that paſte, and put it into t
mortar, under which there muſt be a little fire, after t
confection is made, but if more fire be put under then w
only warm it, then the unctuous part will dry away. T
Achiottie alſo muſt be put in in the beating, that it may t
better take the colour. All the ingredients muſt be ſearc
ſave only the Cacao, and if from the Cacao the dry ſh
be taken, it will be the better. When it is well beaten a
incorporated (which will be known by the ſhortneſs of
then with a ſpoon (ſo in the *India's* is uſed) is taken
ſome of the paſte, which will be almoſt liquid, and ma
into tablets, or elſe without a ſpoon put into boxes, a
when it is cold it will be hard. Thoſe that make it i
to tablets, put a ſpoonful of the paſte upon a piece of pap
(the *Indians* put it upon the leaf of a plantin tree) whe
being put into the ſhade (for in the ſun it melts and d
ſolves) it grows hard; and then bowing the paper or le
the tablet falls off, by reaſon of the fatneſs of the paſte. I
if it be put into any thing of earth, or wood, it ſticks fa
and will not come off, but with ſcraping or breaking. T
manner of drinking it, is divers; the one (being the w
moſt uſed in *Mexico*) is to take it hot with Atolle, diſſ
ving a tablet in hot water, and then ſtirring and beati
it in the cup where it is to be drunk, with a Molinet, a
when it is well ſtirred to a ſcum or froth, then to fill t
cup with hot Atolle, and ſo drink it ſup by ſup. Anot
way is, that the Chocolatte being diſſolved with cold w
ter and ſtirred with the Molinet, and the ſcum taken
and put into another veſſel; the remainder be ſet upon t
fi

e, with as much ſugar as will ſweeten it, and when it is arm, then to pour it upon the ſcum which was taken f before, and ſo to drink it. But the moſt ordinary way to warm the water very hot, and then to pour out half e cup full that you mean to drink; and to put into it tablet or two, or as much as will thicken reaſonably the ater, and then grind it well with the Molinet, and when is well ground and riſen to a ſcum, to fill the cup with t water, and ſo drink it by ſups (having ſweetned it with gar) and to eat it with a little Conſerve, or maple bread, eped into the Chocolatte. Beſides theſe ways there is a-ther way (which is much uſed in the Iſland of *Santo mingo*) which is to put the Chocolatte into a pipkin, th a little water, and to let it boil well till it be diſſolved, d then to put in ſufficient water and ſugar according to quantity of the Chocolatte, and then to boil it again, til there comes an oily ſcum upon it, and then to ink it. There is another way yet to drink Chocolatte, hich is cold, which the *Indians* uſe at feaſts, to refreſh emſelves, and it is made after this manner. The Cho-atte (which is made with none or very few ingredients) ng diſſolved in cold water with the Molinet, they take the ſcum or craſſy part, which riſeth in great quan-y, eſpecially when the Cacao is older and more putrifi-. The ſcum they lay aſide in a little diſh by it ſelf, and n put Sugar into that part from whence was taken the m, and then pour it from on high into the ſcum, and drink it cold. And this drink is ſo cold, that it agreeth t with all mens ſtomachs; for by experience it hath been nd, that it doth hurt, by cauſing pains in the ſtomach, ecially to women. The third way of taking it is the oſt uſed, and thus certainly it doth no hurt, neither know why it may not be uſed as well in *England* as in other ts both hot and cold; for where it is ſo much uſed, moſt if not all, as well in the *India's*, as in *Spain*, *Italy*, *nders* (which is a cold Country) find that it agreeth well th them. True it is, it is uſed more in the *India's*,

then in the *Europæan* parts, becauſe there the ſtoma
are more apt to faint then here, and a cup of Cho
latte well confectioned comforts and ſtrengthens the
mach. For my ſelf I muſt ſay, I uſed it twelve years c
ſtantly, drinking one cup in the morning, another yet bef
dinner between nine or ten of the clock; another wit
an hour or two after dinner, and another between f
and five in the afternoon; and when I was purpoſed
ſit up late to ſtudy, I would take another cup about ſe
or eight at night, which would keep me waking till ab
midnight. And if by chance I did neglect any of th
accuſtomed hours, I preſently found my ſtomach fain
And with this cuſtome I lived twelve years in thoſe p
healthy, without any obſtructions, or oppilations,
knowing what either Ague or Feaver was. Yet wi
not dare to regulate by mine own, the bodies of oth
nor take upon me the skill of a Phyſician, to appoint
define at what time and by what perſons this drink m
be uſed. Only I ſay, I have known ſome that have b
the worſe for it, either for drinking it with too much
gar. which hath relaxed their ſtomachs, or for drink
it too often. For certainly if it be drunk beyond meaſu
not only this Chocolatte but all other drinks, or me
though of themſelves they are good and wholeſom, t
may be hurtful. And if ſome have found it oppilati
it hath come by the too too much uſe of it; as wh
one drinks over-much wine, inſtead of comforting
warming himſelf, he breeds and nouriſheth cold diſea
becauſe nature cannot overcome it, nor turn ſo grea
quantity into good nouriſhment. So he that dri
much Chocolatte, which hath fat parts, cannot make
ſtribution of ſo great a quantity to all the parts; and t
part which remains in the ſlender veins of the liver m
needs cauſe oppilations and obſtructions. But laſtly to c
clude with this *Indian* drink, I will add what I h
heard Phyſicians of the *India's* ſay of it, and have ſeen
by experience in others (though never I could find it
my ſelf) that thoſe that uſe this Chocolatte mu
gr

ow fat and corpulent by it: which indeed may ſeem rd to believe; for conſidering that all the ingredients, cept the Cacao, do rather extenuate, then make fat, be-ıſe they are hot and dry in the third degree. And we ve already ſaid, that the qualities which do predominate Cacao, are cold and dry, which are very unfit to add y ſubſtance to the body. Nevertheleſs it may be anſwer- that the many unctuous parts, which have been proved be in the Cacao, are thoſe which pinguefie and make ; and the hotter ingredients of this compoſition ſerve a guide, or vehicle to paſs to the liver, and the other ıts, until they come to the fleſhy parts; and there finding like ſubſtance which is hot and moiſt, as is the unctuous rt, converting it ſelf into the ſame ſubſtance, it doth gment and pinguefie. But how then might this Cacao th the other *Indian* ingredients be had in *England*? e- n by trading in *Spain* for it, as we do for other com- ɔdities; or not ſleighting it ſo much as we and the *Hol- ıders* have often done upon the *Indian* ſeas; of whom I ve heard the *Spaniards* ſay that when we have taken a od prize, a ſhip laden with Cacao, in anger and wrath have hurled over board this good commodity, not re- rding the worth and goodneſs of it, but calling it in l *Spain*, *Cagaruta de Carnero*, or ſheeps dung in good *gliſh*. It is one of the neceſſarieſt commodities in the *dia's*, and nothing enricheth *Chiapa* in particular more en it, whither are brought from *Mexico* and other parts, rich bags of Patacons only for this *Cagaruta de Car- o*, which we call ſheeps dung. The other drink which much uſed in the *India's* is called Atolle, of which I will but a little, becauſe I know it cannot be uſed here. is was the drink of the ancient *Indians*, and is a thick p made of the flower of Maiz, taking off the sks from it, which is windy and melancholy. This commonly carried by the *Indian* women to the Mar- t hot in pots, and there is ſold in cups. The Cri- an Students, as we go to a Tavern to drink a cup wine, ſo they go in company to the publick Markets,

and as publickly buy and drink by measure of this Atol which sometimes is seasoned with a little Chile, or l Pepper, and then it pleaseth them best. But the Nuns a Gentlewomen have got a trick of confectioning it w Cinnamon, Sweet-waters, Amber, or Musk, and store Sugar, and thus it is held to be a most strong and nouri ing drink, which the Physicians do prescribe unto a w body, as we do here our Almond-milk. But of w *England* never knew nor tasted, I will say no mo but hasten my pen to *Guatemala*, which hath been my cond *patria*.

CHAP. XVII.

Shewing my Journey from the City of Chia *unto* Guatemala, *and the chief places in* *way.*

THE time now being come that I was to leave the li City of *Chiapa*, I took some occasion before-ha to take my leave of my best friends, whose children I h taught, and at my departure I must confess I found th kind and bountiful, except it were *Donna Magdalena Morales*, from whom I did not expect, neither did I de any farewell, or adieu token. But among all, the Gove ours wife was most liberal unto me, sending me ma boxes of Aromatical Chocolatte, and one extraordin great box with four several divisions of different Conser gilt over, besides many Maple breads, and Biskets ma with Eggs and Sugar, a present it was which might ha been sent to a greater man then to a poor worthless M dicant Fryer, and with this in a handkerchief a doz pieces of eight. *Don Melchor del Velazco* yet exceeded h in words and complements I mean, but in deeds, he a all the crew of the Criolians must think to come short

the

em who are born in *Spain*. The first Town I went unto as *Theopixca*, six leagues from *Chiapa*, a fair and great Town of *Indians*, who are held to be next unto the *Indians* of the other *Chiapa* in sitting and riding a horse. In his Town is nothing so considerable as the Church, which great and strong, and the musick belonging unto it sweet nd harmonious. The Vicar or Curate of this place was ne Fryer *Peter Martyr* a Criolian, whom I knew could not ndure the Prior nor me, yet he would dissemble a love omplemental exceeding well, and in outward shews raise up to *gradus ut Octo*. He knowing my prevalency with he Prior, durst not but give me very good entertainment, which continued two days, until I was weary of his complements.

The third day I took my leave of him, who would not et leave me, but would conduct me to *Comitlan*, whither I was invited by the Prior of that Cloister, named ryer *Thomas Rocolano* a *French* man, who being a stranger to the *Spaniards* (for besides him and my self there was no other stranger in that Country) desired acquaintance with me, which he began to settle by meeting me t the half-way with many *Indians* on horse back, having provided an harbour where we might more conveniently onfer and rest while our Chocolatte and other refreshments vere provided. But the Criolian *Peter Martyr* was not a ittle envious, (as I was afterwards informed in the Cloister) o see me so much made of and esteemed in the Country, et his fair words and complements far exceeded the sincerity and down-rightness of my *French* friend. At *Comitlan* I stayed a whole week, riding about with the Prior unto the *Indian* Towns, and down the hill to the valley of *Copanabastla*, where I injoyed much pastime and recreation among the Fryers and *Indians*, and was feasted after the manner of that Country, which knoweth more of an Epicurean diet then doth *England*, or any part of *Europe*; nay I am perswaded (and I have heard *Spaniards* confess it) that *Spain* hath taken from the *India's* since the conquest many lessons for the dressing of several dishes

and

and compleating a feast or banquet. After the week w ended my *French* friend the Prior conducted me to *I quintenango*, to see me well furnished up the Mountains *Cuchumatlanes*. This Town (as I have formerly observe standeth almost at the end of the Valley of *Copanabastl* and within two leagues of the *Cuchumatlanes*. It is o of the finest *Indian* Towns of all the Province of *Chiap* and very rich, by reason of the much Cotton wool in i and especially by reason of its situation; for standing in th Road way to *Guatemala*, all the Merchants of the Cou try that trade with their mules that way, pass through th Town, and there buy and sell, enriching it with their mon and far brought Commodities. It is most plentifully sto red with fruits, especially with what they call Pina's o Pine fruit. It standeth close by the great River, whic runneth to *Chiapa* of the *Indians*, and hath its spring no far off from the *Cuchumatlanes*, and yet at this Town i very broad and deep. No man nor beast travelling to *Gua temala* can go into it, or from *Guatemala* can go out o it, but by ferrying over. And the Road being much use and beaten by travellers, and by such as they call Requa of mules (every Requa consisting of fifty or threescor mules) this Ferry is day and night imployed, and yield much treasure to the Town at the years end. The *Indian* of the Town besides the ferry boat, have made man other little boats, or Canoa's to go up and down the Ri ver. Hither when the Prior of *Comitlan* had brough me, we were waited for by the Vicar or Fryer of that Tow with the chief and principal *Indians*, and most of the Ca noa's. As we ferryed over, the little Canoa's went befor us with the Quiristers of the Church singing before us and with others sounding their Waits and Trumpets. Th Fryer that lived in this Town was called Fryer *Hieronym de Guevara*, little in stature, but great in state, pride an vanity, as he shewed himself in what he had provided for us both of fish and flesh. A brave professor or vowe of Mendicancy and poverty he was, who in twelve years that he had lived in that Town, what by mumming

of

of Masses for the dead and living, what by shearing and feecing the poor *Indians*, what by trading and trafficking with the Merchants that used that Road, had got six hundred Duckats, which he had sent to *Spain* to the Court of *Madrid*, to trade with them Simoniacally for the Bishoprick of *Chiapa*, which if he obtained not, (yet when I came out of the Country the report went that he had obtained it) he would and was well able with a second supply to obtain a better. After two days feasting with him, he and the Prior of *Comitlan* both joyned their power and authority to see me well manned with *Indians*, to the first Town of the *Cuchumatlanes*. A mule was prepared to carry my bedding, (which we commonly carryed with us in chests of leather called Petaca's) another *Indian* to carry my Petaquilla wherein was my Chocolatte and all implements to make it; and three more *Indians* to ride before and behind to guide me; but to all these nothing was to be paid, (least a custome of paying should be brought in, for so they doctrined me as a novice in that Country) except it were to give them a cup of Chocolatte if I drank in the way, or when I came to my journeys end. Here I took my leave of my good *French* friend, (who yet continued friendship with me by frequent letters to *Guatemala*) and of my low but high minded *Guevara*, who bad me expect no friendly entertainment, until I were well passed over the *Cuchumatlanes* and arrived at *Sacapula*, which was four days journey from thence. Yet he told me I might demand what service I list from the *Indians*, and call for what I had a mind to eat without paying any mony so that I did write down my expences in the common Town Book.

Thus I went away from my friends somewhat heavy, having no other company but unknown *Indians*, leaving a pleasant and delightsom valley behind me, and seeing nothing before me but high and steepy hills and mountains, and considering that in four or five days I should see no more gallant Dominicans and of mine own profes-

profession. Now I wished I had the company of my *M*
lendez and other friends, who were a comfort one to an
ther upon the hills and rocks of *Maquilapa*. Yet at l
I concluded, up *English* heart and courage, *quondam h*
meminisse juvabit. Though the Mountains seemed hi
a far off, yet as I travelled on, I found the way lie b
tween them very easie and passable, and met now and th
Requas of mules, which were no little comfort unto m
to consider, if they being heavily laden could go throu
those Mountains, my Mule that had in me but a light bu
den would easily overcome any danger; it comforted m
also to consider that there were Towns (though but lit
ones) where I might rest every night. The further
went, the better and more open I found the Road; On
the rain and dirt troubled me, which I could not avoi
it being the end of *September*, or as there they reckon, th
end of Winter. The first Town I came to amongst tho
Mountains was called St. *Martin*, a little place of son
twenty houses. I went to the house that belonged to th
Franciscan Fryers (who seldom in the year came to th
poverty of house and house room) where I lighted an
caused the *Indians* to be called, who were appointed t
give attendance to travellers and passengers. I found the
very tractable and dutiful, bidding me welcome, bringin
me hot water for my Chocolatte, which I drank off hea
tily, and gave unto my *Indians* of *Izquintenango*, who re
freshed themselves and their Mules well for nothing, th
being a custome among those Towns in the Road to we
come one another whensoever they come with traveller
I might have had for my supper any thing that place woul
afford, but I made choice of a Pullet, which I though
would be cheapest for the poor *Indians*. I was glad I ha
brought with me a good big Frasco, as they call it, or bott
of Wine, for I began already to find the *Cuchumatlane*
cooler then the valley of *Copanabastla*. My bed was mad
in a little thatched Cobe, and *Indian* boys appointed t
sleep in the next room to me, and to be at hand if in th
night I should want any thing. Thus having appointe
wha

at attendance I had need of in the morning to the next wn, discharging the *Indians* that had brought me from *uintenango*, I went unto my rest, which I took as qui- y as if I had been in the company of my best friends. e next day being accompanied by two *Indians*, having t my carriage by another, I took my journey to the next wn, which is called *Cuchumatlan grande*, because it stan- h on the highest part of those Mountains, and in the y the *Indians* shewed me the head spring or foun- n of the great River of *Chiapa* of the *Indians*, which is only remarkable thing in that Rode. *Cuchumatlan nde* is a Town a little bigger then St. *Martin*, and of *lians* very courteous, who are used and beaten to day- travellers, and so make very much of them. Here I s entertained as the night before; and found the poor *lians* willing to give me whatsoever I demanded for better and safer guiding and conducting the next day, d that night for my supper what I pleased to call for, thout any pay, but only writing down my name and ex- nces with the day and moneth in their common book of counts. This are those poor wretches brought to by the yers and commanding Justices, though of themselves y have no more then a Milpa of Maiz as they term it, a little *Indian* Wheat Plantation, with as much Chile as ll suffice them for the year, and what the Merchants and avellers give them voluntarily, which is little enough. om this Town I would not follow the Road to the next, hich was a long journey of seven or eight leagues with- t baiting by the way; and also because I had been infor- ed at *Chiapa* and at *Copanabastla* of a strange picture of r Lady, which was amongst these Mountains in a little own of *Indians* called *Chiantla*, which in this days jour- y being not above a league out of my way, I was resol- d to see. The ways were bad, lying out of the Road, t by noon I got to *Chiantla*, which is a Town belonging to Mercenarian Fryers, who doubtless would not be le to subsist in so poor a place, had they not invented at loadstone of their picture of *Mary* and cried it up for miracu-

miraculous, to draw people far and near, and all Travell from the Road to pray unto it, and to leave their gifts a alms unto them for their Prayers and Masses. Such an come of treasure and riches hath been got from deluded a ignorant souls to this beggarly Town, that the Fryers ha had wherewith to build a Cloister able to maintain four five of them. The Church is richly furnished, but especi ly the high Altar, where the Picture standeth in a Tab nacle with half a dozen curtains of Silk, Sattin, Cloth gold, with borders of gold-lace before it, wearing a ri Crown of gold, thickly beset with Diamonds and oth precious stones. There hang before it at least a doz rich lamps of silver; and in the Vestry of the Chur are many Gowns, Candlesticks of silver, Censers to bu Frankincense before it, besides rich Copes, Vestmen Ornaments for the Altar; and Hangings for all r Church.

To conclude here is a treasure hid in the Mountains; that it could be found out to do the Lord service! I w welcomed to this place by those Fryers, who were strange unto me; my head was filled that day by them with rel tions of strange and many miracles or lies, which they to me of that Picture; but the heavinesS of my head did n good in something, for it made me more drowsie at nig and apter to take good rest. The next day I got into t Road again, and went to the last Town of these *Cuch matlanes* called *Chautlan*, where I stayed all that day ar night, and sent before a letter to the Prior of *Sacapu* of my going thither the next day. In *Chautlan* I was ve kindly used by the Indians, and liked the Town the bett for the excellent grapes which there I found, not plante like Vineyards, but growing up in Arbours, to shew that that land were planted, it would certainly yield as goo grapes for wine as any are in *Spain*. They are carrie from that place to *Guatemala*, which stands from it nea forty leagues, and are sold about the streets for rarit and great dainties; and well may they, for from *Mexic* to *Guatemala* there are none like them. The next morn

in

; I made haſte to be gone, that I might come the ſoon-
to *Sacapula*, where I was to find them of mine
n profeſſion, with whom I knew I might ſtay and reſt
whole week if I pleaſed. I had not rid above three
gues, when I began to diſcover at a low and deep bot-
n, a pleaſant and goodly Valley, laced with a River,
oſe waters receiving the glorious brightneſs of *Phœbus*
ms, reverberated up to the top of the Mountain, a
ightſome proſpect to the beholders; the more I haſted
that ſeeming Paradiſe, the more did the twinkling and
nton ſtream invite me down the hill; which I had no
ner deſcended, but I found in an Arbour by the water
e the Prior of *Sacapula* himſelf with a good Train of
lians waiting for me with a cup of Chocolatte. At
firſt I was a little daunted to behold the Prior, who
ked moſt fearfully with a bladder from h throat ſwel-
almoſt round his neck, which hung over his ſhoulders
l breaſt, and ſtayed up his chin, and lifted up his head
that he could ſcarce look any whither but up to hea-
n. In our diſcourſe he told me that diſeaſe had been
on him at leaſt ten years, and that the water of that
ver had cauſed it in him, and in many others of that
wn, This made me now as much out of love with
River, as above the hill I had liked the goodly ſight
it, and therefore reſolved not to ſtay ſo long in that
ce as I had thought, leſt the waters ſhould mark me
all my life, as they had done this Prior; whoſe name
s Prior *John de la Cruz*, a Biſcain born, and (like
ne of that Nation) a little troubled with the ſimples,
t a good hearted man, humble and well beloved over
the Country, both by *Spaniards* and *Indians*. When
ame to the Town I diſcovered many men and women
th bladders in their throats like the poor Prior, which
de me almoſt unwilling to drink there any Chocolatte
de with that water, or eat any thing dreſſed with it,
il the Prior did much encourage me, and told me that
did not hurt all, but only ſome, and thoſe who did
nk it cold; wherewith I reſolved to ſtay there four or
five

five days, because of the o'd Priors importunity, w
would fain have had me continue to live with him, p
mising to teach me the *Indian* language in a very sl
time. But higher matters calling me to *Guatemala*, I
cused my self, and continued there five days with m
recreation. The Town though it be not in the gen
very rich, yet there are some *Indian* Merchants who tr
about the Country, and especially to *Suchutepeques*, wh
is the chief store of Cacao, and thereby some of this To
of *Sacapula*, have inriched themselves; the rest of
people trade in pots and pans, which they make of an ea
there fit for that purpose. But the principal Merchand
of this place is Salt, which they gather in the morn
from the ground that lyeth near the River. The air is l
by reason the Town standeth low, and compassed w
high hills on every side. Besides many good fruits wh
are here, there are Dates as good as those that come fr
Barbary, and many trees of them in the Garden belong
to the Cloister. After I had here wearied out the we
ness, which I brought in my bones from the *Cuchumatla*
I departed taking my way to *Guatemala*, and from *Sa*
pula I went to a Town called St, *Andres*, or St. *Andre*
which standeth six or seven leagues from *Sacapula*, a g
Town, but nothing remarkable in it, save only Cott
wool and Turkies, and about it some rich Estantia's
Farms of Cattel, which are commodiously seated here
being a plain Champaign Country. Yet at the further en
this plain there is a Mountain which discourageth w
the sight all such as travel to *Guatemala*. From St. *An*
I prepared my self for the next days journey, which wa
nine long leagues, to a very great Town called by t
names, by some *Sacualpa*, by others *Sta. Maria Zojab*
to the which I could not go without passing over t
Mountain. I sent word of going to *Zojabab* the day
fore (as is the custome there) that Mules and horses mi
meet me upon the Mountain; and the night before I w
to a Rancho (which is a lodge built for travellers to
when the journey is long) which stood within a league

e Mountain by a River, where with the waters murmur
d refreshing gales I took good rest. In the morning ha-
ng refreshed my self, and my *Indians* with Chocolatte, I
out to encounter with that proud Mountain; and when
came unto it I found it not so hard to overcome, as I had
nceited, the way lying with windings and turnings;
t the higher I mounted the more my eyes were trou-
ed with looking to the River below, whose rocks were
ough to astonish and make a stout heart tremble. About
e middle of the Mountain the *Indians* of *Zobajah* met us;
th a mule for me, and another for my carriage in a nar-
w passage where the way went wheeling. Here I light-
, whilst the *Indians* helped one another to unload my
t mule and fresh one. Out of the narrow way
side of the Mountain was steepy, and a fearful preci-
e of two or three miles to the bottom, almost bare of
es, here and there one only growing. My heart was
e unto me, wishing me to walk up a foot until I came
to some broader passage; but the *Indians* perceiving
fear, told me there was no danger; assuring me further
t the Mule they had brought was sure, and had been
ll used to that mountain. With their perswasions I
up, but no sooner was I mounted when the Mule be-
n to play her pranks and to kick, and to leap out of the
y, casting me down and her self, both rouling and tum-
ng apace to the rocks and death, had not a shrub pre-
ted me, and a tree stopped the Mules blind fury. The
ians cried out, *milagro*, *milagro*, miracle, miracle, *Santo*,
nto, a Saint, a Saint, to me so loud as if they would have
their cry reach to *Rome* to help forward my canoniza-
n; for many such miracles have by some been noised at
me, and with further contribution of mony have been
olled in the book and Catalogue of Saints. Whilst
Indians helped me up and brought the Mule again
the way, they did nothing but flatter me with this
n Saint; which they needed not have done, if as they
sidered my dangerous fall and stopping at a shrub
hich was by chance, and not by miracle) they had fur-

ther

ther considered my passion and hasty wrath (not befitti
a Saint) wherewith I threatned to bast their ribs for
ceiving me with a young Mule not well accustomed to
saddle. But all my hasty words and anger could not
credit me with them, nor lessen their conceipt of my h
ness and sanctity, who hold the anger and wrath of a Pr
to be the breath of Gods nostrils, and with this their fo
ish conceit of me, they kneeled before me kissing my han
The business being further examined, they confessed t
they had been mistaken in the Mules, having sadled
me that which should have carried my Petaca's, or leath
chests, which was a young Mule accustomed only to ca
ages, and not to the saddle, and upon that which sho
have been sadled they put my carriage. Whilst they
loaded and loaded again and sadled the right Mule, I wa
ed up the hill about a mile, and when they overtook m
got up and rid till I met with my refreshing harbour
Chocolatte, and many *Indians* that came to receive
among whom it was presently noised that I was a Sa
and had wrought a miracle in the way; with this the
of the *Indians* kneeled to me and kissed my hands, and
the way that we went to the Town, all their talk
of my sanctity. I was much vexed at their simplic
but the more they saw me unwilling to accept of that
nour, the more they pressed it upon me. When I ca
to the Town I told the Fryer what had happened,
what the foolish *Indians* had conceited; at which he lau
ed, and told me that he would warrant me if I stayed l
in the Town, all the men and women would come
kiss my hands and to offer their gifts unto me. He kn
well their qualities, or else had taught them this superst
on with many others; for no sooner had we dined,
many were gathered to the Church to see the Saint t
was come to their Town, and that had wrought a
racle in the mountain as he came. With this I began
be more troubled then before, at the folly of the sim
people, and desired the Fryer to check and rebuke th
who by no means would, but rather laughed at it,

g, that in policy we ought to accept of any honour from e *Indians*, for as long as we had credit and an opinion Saints among them, so long we should prevail to do a- thing with them, yea even to command them and their rtunes at our pleasure. With this I went down with the yer to the Church, and sat down with him in a chair in e Quire, representing the person of such a Saint as they agined me to be, though in reality and truth but a wretch- sinner.

No sooner had we taken up our places, when the *Indi-s*, men, women and children came up by three and four, whole families to the Quire, first kneeling down for my ssing, and then kissing my hands, they began to speak me in their *Indian* complements to this purpose, that eir Town was happy and doubtless blessed from heaven my coming into it, and that they hoped their souls ould be much the better if they might partake of my ayers to God for them. And for this purpose some of-ed unto me mony, some hony, some eggs, some little antles, some Plantins, and other fruits, some fowls, and me Turkies. The Fryer that sat by me I perceived was erjoyed with this, for he knew I was to be gone, and ould leave unto him all those offerings. I desired him make answer unto the *Indians* in my behalf, excusing e as not well versed in their language (yet the fools if ey thought and judged me to be a Saint, might have ex-cted from me also the gift of tongues) which he did, lling them that I had been but a while in that Country, d though I understood part of their language, yet could t speak nor pronounce it perfectly, and therefore from e he did give them hearty thanks for the great love they d shewed unto an Embassadour of God, witnessing it ith so many sorts of offerings, which assuredly should mind him and me of our offerings for them, in our pray-s and hearty recommendations of them and their chil-en unto God. Thus was that ceremony ended, the *In-ans* dismissed, and the Fryer and I went up to a cham-r, where he began to tell his eggs and fowls, and to dis-

pose of some of them for our supper; he told me he wou take them, but at my departure would give me somewh for them; he bad me keep what mony they had given m and told me I was welcome unto him, and no burthenso guest, but very profitable, who had brought with me sto of provision for my self and for him many days after. T mony I received came to forty Rials, besides twenty whi he gave me for the other offerings, which might be wor forty more; all this I got for having a fall from a Mule, a for not breaking my neck. I would fain have departed t next morning, but *John Vidall* (so was the Fryer name would not permit me, for that the next journey was of least 10 leagues, and therefore he would have me rest m self the next day.

This Town of *Zojabah*, or *Sacualpa* is the biggest a fairest of all the Towns that belong unto the Priory *Sacapula*; the *Indians* are rich and make of their Cotto wool many mantles, they have plenty of hony, and gr flocks of goats and kids; but here, nor in all the Tow behind there is no wheat, save only *Indians* Maiz. T next day some small offerings fell unto me, but nothing li the day before; and so I told the Fryer, that now t peoples devotion was decayed, I would be gone in t morning before day. That night the chief *Indians* the Town came to offer their service and attendance up me to a Rancho or lodge that standeth in the middle wa but I would not accept of the great ones, but desired th I might have three only of the meaner sort to guide m till I met with company from the Town whither I w going, and whither I had sent warning of my comin The time appointed was three of the clock in the mor ing; at which hour after a little sleep I was called, a having drunk my Chocolatte, and eat a maple bread wi a little Conserve, I prepared my self for my journey, a found the *Indians* ready waiting for me in the yard, wi pieces of pine-wood, which burn like torches, and wi which they use to travel in the night, and to shew t way to him whom they guide. A little from the Town

h

d some craggy ways, which indeed had need of lights, t afterwards we came into a plain champaign Country, hich continued till within a league of the middle way dge; to the which we were to descend a steep hi l. When e came thither (which was about seven in the morning) e found our fresh supply waiting for us, who had set t from their Town at midnight to meet us (note the *Ins* subjection to their Priests command) and had made a fire, and warmed water for our Chocolatte. Which hilst I was drinking, the *Indians* of *Zojabab*, who had ided me thither, gave notice to those that came to reive me from St. *Martin*(so was the Town called whither was that day minded) of my miracle and sanctity, wiing them to reverence and respect me in the way. But t for this their foolish report did I make the *Indians* of *jabab* drink every one a cup of Chocolatte, and so dissed them; and took forwards my journey to St. *Martin*. ost of the way was hilly and craggy till we came withtwo miles of the Town; to the which we arrived by on. This Town is cold, standing high, yet pleasant r the prospect almost to *Guatemala*; here, and in most the Towns about it is most excellent Wheat. The ny of this Town is the best in the Country; but above it furnisheth *Guatemala* with Quails, Partridges, and bbits. It is the first Town we enter into belonging to e City and command of *Guatemala*; which did not a tle comfort me, that now I wanted but one good jourto make an end of my long, tedious and wearisom tralling. The Fryer of this Town named *Thomas de la uz*, belonged unto the Dominican Cloister of *Guatela*; he was a Criolian, but yet he entertained me velovingly. I stayed with him but that night. And in e morning (though I might have gone to dinner to *Guanala*) I would needs go by the way to one of the bigst Towns in that Country, called *Chimaltenango*, standing an open valley three leagues from the City, consisting a thousand house-keepers, and rich *Indians* who trade uch about the Country. In this Town in my time there

was one *Indian*, who alone had beſtowed upon the Churc
five thouſand ducates. The Church yields to none in th
City of *Guatemala*, and in muſick it exceeds moſt about th
Country. The chief feaſt of *Chimaltenango* is upon the 2
day of *July*, (which they call St. *Anns* day) and then is th
richeſt fair that ever my eyes beheld in thoſe parts of a
ſorts of Merchants and Merchandize; It is further ſet for
with Bull-baiting, Horſe-racing, Stage-plays, Maſque
Dances, Muſick, and all this gallantly performed by th
Indians of the Town. The Fryer of this Town was
Dominican, belonging to the Cloiſter of the Dominica
of *Guatemala*, named *Alonſo Hidalgo*, a four eyed old ma
for he always wore ſpectacles. He was a *Spaniard* bor
but having been brought up in that Country from his yont
and having taken his habit and vows in *Guatemala* amon
the Criolians, he degenerated from his birth and Countr
men, hating all ſuch as came from *Spain*. He was a dea
ly enemy to the Provincial (aiming indeed himſelf to
Provincial with the favour of the Criolians) and ſo I pe
ceived he would have picked a quarrel with me, whilſt
was with him; he told me I was welcome, though he h
little reaſon to bid any welcome that had come from *Spa*
who he thought came but to ſupplant thoſe that had be
born and brought up there in their own Country, and th
for ought he knew, I learning the language of thoſe *In*
ans might one day diſpoſſeſs him of that Town, where
he had continued above ten years; he inveyed much
gainſt the Provincial and Fryer *John Baptiſt* the Prior
Guatemala, whom he knew to be my friend; but to all th
I anſwered not a word, reſpecting his grave and old ag
and Cryſtal ſpectacles. At laſt he told me that he had hea
ſay, that the *Indians* of *Zobajah* had cryed me up for a Sai
which he could not believe of any that came from *Spai*
much leſs of me that came from *England* a country of h
reticks; but he feared rather that I might come as a ſp
to view the riches of that their Country, and betray the
hereafter to *England*; and that in *Guatemala* there were m
ny rich pieces, eſpecially a picture of our Lady, and a lar

the Cloister of the Dominicans, which he doubted not
it I would be careful to pry into. But all this I put up
ith a jest, saying, I would be sure to take notice first of
e riches of his Chamber in Pictures, Hangings, and rich
abinets, and that if the *English* came thither in any time,
would surely conduct them to it; and if he himself would
it cause a set of teeth of silver to be set in his gums and
ws in stead of those leaden ones, (for he was so old that
had lost all his teeth, and had got some of lead in their
ad) then surely I would also conduct the *English* to him
to a rich prize for his teeth, and that I would warrant
m he should be well used for his outward and inward
ches; and that this my counsel might be profitable and
consequence to him, I told him, that if the *English*
ould come, certainly they would try of what mettal his
eth were made, thinking that they might be of some
re and exquisite substance found only in that Countrey,
d so might cause him to drink such hot and scalding
oath, (to try whether they were lead) as might melt
em in his mouth, and make the melted lead to run down
s throat, which if they were of silver they would not do.
e perceived that I jeared him, and so he let me alone;
was glad I had put him out of his former byas of railing;
dinner being ended, I told him I would not stay supper,
t go to *Guatemala* to a light supper in the Cloister, for
at he had given me such a dinner, as I feared I should
t have digested it in few days. I desired him to let me
ve *Indians* to guide me to *Guatemala*, which he willingly
rformed, peradventure fearing that if I stayed supper
ith him, I should melt the teeth in his mouth with some
lding cup of my Chocolatte brought from *Chiapa*, or
at in the night I should rifle or plunder his Chamber of
s rich Idols and Ebony Cabinets. The *Indians* being come,
made haste to be gone from that four-eyed Beast, being
w desirous of a constant rest in *Guatemala*. Within a
ague from this Town of *Chimaltenango*, the Road way
aving that open, wide, and spacious valley, contracts and
thereth in it self between hills and mountains standing

on each ſide, and ſo continueth to the City. From t
Valley unto *Guatemala*, neither is there any aſcent or
ſcent, but a plain, broad and ſandy way. The eye h
much to view, though compaſſed with Mountains, in th
two laſt leagues; for yet it may behold a Town of *Indi*
which taketh up moſt of the way, and is counted as big
Chimaltenango, if not bigger, the houſes lying ſcatte
with a diſtance one from another, mingled with ma
fair buildings of *Spaniards*, who reſort much thither fr
the City for their recreation. This Town is called *X*
tenango, of a fruit named Xocotte, which is moſt plenti
there, and all about the Country: it is freſh and cooli
of a yellow colour when ripe, and of two ſorts, ſome ſwe
and others ſowr, of the ſtones whereof the *Indians* mak
fire; they lye ſo thick in the way, dropping from the tr
for want of gathering and ſpending them all, that t
Spaniards have begun to practiſe the buying of Hogs
purpoſe to let them run about that high way, finding th
they fat as ſpeedily and as well with thoſe plums, as c
Hogs do in *England* with Akorns. All this way are a
many fair gardens, which ſupply the Markets of *Guaten*
la with herbs, roots, fruits, and flowers all the year. Th
are further in this Road three water-mills for the corn
the City, whereof the chief and the richeſt belongs to t
Dominican Fryers of *Guatemala*, who keep there a Fry
conſtantly with three or four Blackmores to do and ove
ſee the work, what will not thoſe Fryers do to ſatisfie th
covetous minds? Even duſty Millers they will become
get wealth. The Frontiſpiece of the Church of this Tow
is judged one of the beſt pieces of work thereabouts; t
high Altar within is alſo rich and ſtately, being all daub
with gold. I made no ſtay in this place, becauſe I knew
ſhould have many occaſions after my ſetling in the City
come unto it. And thus keeping between the hills I co
tinued on my journey till I came to *Guatemala*, whoſe D
minions, riches and greatneſs the following Chapter ſh
largely ſhew.

CHA

CHAP. XVIII.

Describing the Dominions, Government, Riches, and Greatness of the City of Guatemala, *and Country belonging unto it.*

I Had not rid on above a mile from the Church of *Xocotenango*, when the Hills and Mountains seemed to depart one from another, leaving a more spatious object r the eye to behold, and a wider Valley to wander in. The me of that City from *Mexico* and *Chiapa* had raised up my houghts to a conceit of some strong Walls, Towers, Forts or ulwarks to keep out an aspiring or attempting enemy; but hen I came near and least thought of it, I found my self in without entring through walls, or gates, or passing over ny bridge, or finding any watch or guard to examine who was; but passing by a new built Church, standing near a lace of dunghils, where were none but mean houses, some natched, and some tyled, and asking what Town that was, nswer was made me that it was the City of *Guatemala*, and hat, being called St. *Sebastian*, was the only Parish Church f the City. With this my high conceiting thoughts stoopd down to think of some second *Chiapa*; till having connued on a while by houses on my right hand and dunghils n my left, I came to a broader street having houses on my ach side, which seemed to promise a City at hand. At my rst turning I discovered a proud and stately Cloister, which vas the place of rest to my wearied body. I surrounded it o find out the back gate, and there lighted and enquired for he Prior, who bad me very welcom, assuring me that for he Provincials sake I should want no incouragement, and hat he would do for me much more then what the Provinial had signified unto him by Letters. He told me he had een brought up in *Spain*, in the Country of *Asturias*, where

where many Engliſh Ships did uſe to come, and hav
ſeen there many of my Nation, he affected them very mu
and to me as one of ſo good a Nation, and as a ſtran
and Pilgrim out of my own Country, he would ſhew
the favour that the utmoſt of his power could afford. H
glad was I, to find in him ſo contrary an opinion to t
of four-eyed *Hidalgo?* And how did he perform
words? He was the chief Maſter and Reader of Divin
in the Univerſity, his name Maſter *Jacintho de Cabann*
who finding me deſirous to follow the Schools, and eſp
cially to hear from him ſome leſſons of Theologie, wit
the firſt quarter of the year that I had been his conſtant a
attentive Auditor, graced me with a publick act of concl
ſions of Divinity, which I was to defend under his di
ction and moderation in the face of the whole Univerſi
and Aſſembly of Doctors and Divines, againſt the Tener
of *Scotus* and *Suarez*. But the principal and head concl
ſion was concerning the birth of the Virgin *Mary*, who
both Jeſuits, *Suarez*, and Franciſcans, and Scotiſts hold
have been born without original ſin, or any guilt or ſta
of it, againſt whoſe fond, fooliſh, and ungrounded fancie
I publickly defended with *Thomas Aquinas*, and all Th
miſts; that ſhe (as well as all *Adams* poſterity) was born
Original ſin. It was an act, the like whereof had not bee
ſo controverted in that Univerſity with arguments in *co*
tra, and their Anſwers and Solutions, and with reaſo
and arguments in *pro*, many years before. The Jeſui
ſtamped with their feet, clapt with their hands, railed wit
their tongues, and condemned it with their mouths for
Hereſie, ſaying, that in *Englnad*, where were Heretick
ſuch an opinion concerning Chriſts Mother might be hel
and defended by me who had my birth among Heretick
but that Maſter *Cabannas*, born among *Spaniards*, an
brought up in their Univerſities, and being the chief Rea
der in that famous Academy, ſhould maintain ſuch an o
pinion, they could not but much marvel and wonder a
it. But with patience I told them, that ſtrong reaſons
and the further authority of many learned *Thomiſts* Divine
ſhoul

uld satisfie their vain and clamorous wondring. The t was ended, and though with Jesuits I could get no dit, yet with the Dominicans, and with Master *Caban-*, I got so much that I never after lost it for the space nost of twelve years; but was still honoured by the ans of this *Cabannas* and Fryer *John Baptist* the Prior of *iapa* (who at Christmas ensuing was made Prior of *Gua-nala)* with honours and preferments as great as ever anger was living among *Spaniards*. These two above na-ed being at Candlemas or the beginning of *February* that ne year at *Chiapa* at the election of a new Provincial, ould not forget me their poorest friend still abiding in *uatemala*, but remembring that the University (which longed chiefly to the Cloister) at Michaelmas would ant a new Reader or Master of Arts to begin with Lo-ck, continue through the eight books of Physicks, and to d with the Metaphysicks, propounded me to the new ected Provincial (whose name was Fryer *John Ximeno)* d to the whole Chapter and Conventicle of the Province r Reader of Arts in *Guatemala* the Michaelmas next en-ing. Their suit for me was so earnest and their authority great, that nothing could be denyed them; and so they ought unto me from the Provincial Chapter these ensuing etters Patents, from Fryer *John Ximeno*, whose form and anner I thought fit here to insert out of the Original *Spanish* (which to this day abideth with me) for curio-ty and satisfaction of my Reader.

FRay Juan Ximeno Predicador General y Prior Provincial desta Provincia de San Vicente de Chiapa y Guatemala, rden de Predicadores, Por quanto nuestro Convento de Sancto Domingo de Guatemala carece de Lector de Artes, Por la pre-ente Instituyo y doy por Lector Al Padre fray Thomas de San-ta Maria (so was my name then, and by this name will ome *Spaniards* know me, who may chance hereafter to ead this, and curse me) *por la satisfaccion que tengo de su ufficientia. Y mando al Pe. Prior del dicho nuestro Convento, e ponga en possession del tal Officio. Y para mayor merito de obedientia*

obedientia le mando in virtute Spiritus sancti, & sanctæ obe entiæ, & sub præcepto formali ; In nomine Patris, & Filii, Spiritus sancti. Amen. Fecho en este nuestro Convento de C apa la Real en nueve de Febrero de 1627. Y la mande se consello major de nuestro officio.

Fray Juan
or
Ximeno Plis

Por Mandado de Nostro R
Padre, Fray Juan de S
Domingo Not°.

Notifique esta Patente a el Contenido, en 12 di as del mes Abril de 1627.

Fray Juan
Baptista Por.

This Form according to the Original in *Spanish* is thus *English*, and to this purpose.

FRyer *John Ximeno* Preacher General, and Prior Provi cial of this Province of Saint *Vincent* of *Chiapa* ar *Guatemala*, Order of Preachers, Whereas our Convent St. *Dominick* of *Guatemala* wanteth and stands in need of Reader of Arts : By these presents I do institute, name ar appoint for Reader Fryer *Thomas* of St. *Mary*, for the grea satisfaction which I have of his sufficiency. And I com mand the Prior of the aforesaid our Convent, that he pu him into full possession and enjoyment of the said Offic And for the greater merit of obedience, I command hir (our forenamed Reader) by vertue of the Holy Ghost, an of holy obedience, and under a formal precept, In the Nam of the Father, and of the Son, and of the Holy Ghost, A men. Dated in this our Convent of *Chiapa* the Royal, th 9. of *Feb.* 1627. And I commanded these to be sealed wit the great Seal of our Office.

Fryer John
or
Ximeno Pal.

By the command of our Reverenc Father Fryer John of St. Do minick Notary.

otified these Letters Patents, unto the contained in them the 12. *day of the moneth of* April, 1427.

yer John
ptist. Por.

This honour conferred upon me a stranger, and new mer to the Province, made the Criolian party and some ners (who had aimed at that place and preferment in University) to stomack me. But to me it was a spur to and prick me on to a more eager pursuit of learning, frequent the Academy lessons with more care and dili-nce; and to spend my selfand time, day and night, more studying, that so I might perform with like honour t which was laid upon me, and answer the expecta-n of my best and forwardest friends. Three years I con-ued in this Convent and City in obedience to the foreci-l Patents; oftentimes I thought within my self that the nour of my *English* Nation here lay upon me in *Guatema-* in not suffering any *Spaniard* to go beyond me, or to tbrave me with gallant, witty, and well seeming argu-ents; and so many times I would at nine of the clock at ght, when others were gone to bed, take in my cham-r a cup of hot Chocolatte, that with it I might banish ep from my eyes,and might the better continue in my stu-till one or two in the morn,being bound to awake and be again by six. I was loath in these three years to take upon any other of such charges which are common in such onvents, but especially to preach much,and to hear the Con-sions of such both men & women as resorted to the Church that Cloister, lest hereby my studies might be hindered, d time spent in other ways. Yet the Prior and Master *bannas* would often be very importunate with me, to tain the Bishops License for hearing of Confessions, and eaching abroad in the City and Country (for in the urch of that Cloister I might and did sometimes, ough seldom, preach with permission of the Provincial) but

but this I ſtrongly refuſed, until ſuch time as the Provi cial came to *Guatemala*, who hearing me once preac would by all means have me further licenſed and author ſed from the Biſhop, that ſo I might not be ſtraitned wit in the Cloiſters limits, but abroad in other Churches migl freely preach, and thereby get ſome money for the bett furniſhing my ſelf with Books. He therefore command me to be examined by five examiners all able Divines, f the ſpace of three hours (as is the cuſtom of that Orde and having three hours ſtood under their hard and rig queſtions and examination, having alſo at the end obtain their approbation, then the Provincial preſented me un the Biſhop with theſe words following, being taken o of the Original yet abiding with me.

FRay Juan Ximeno Predicador General, y Provincial de Provincia de San Vicente de Chiapa y Guatemala, O den de Predicadores, Preſento a Vueſtra Sennoria Illuſtriſſim al Padre Fray Thomas de Sancta Maria examinado y a pr vado por cinco examinadores per vota Secreta, conforme nueſtras Conſtitutiones, Para que vueſtra Sennoria Illuſtriſſim ſe ſirva de dalle licencia para Confeſſar y Predicar a todo g nero de Gente en ſu Obiſpado, Conforme a la Clementin Dudum de Sepulturis.

A Vueſtra Sennoria Illuſtriſſima Suplico le aya por Preſe tado y ſe ſirva de dalle la dicha licencia, que en ello recibi merced.

Fray Juan
or
Ximeno. Paliſs,

This form of Preſentation, uſed among them, namin the party preſenting, and the party preſented, is in Engli much to this purpoſe.

FRyer *John Ximeno*, Preacher General, and Provinci of this Province of St. *Vincent*, of *Chiapa* and *Guat mal*

la, Order of Preachers, do present unto your Lordship Father Fryer *Thomas* of St. *Mary* (already examined, l approved by five Examiners by secret Votes, according our Rule and Constitutions) that your Lordship may be ased to grant him licence to hear Confessions, and to ach to all sorts of people in your Bishoprick, according that Rule and Canon of Pope *Clement*, beginning with se words, *Dudum de Sepulturis*.

I humbly beseech your Lordship to have him for pre-ted, and to grant him your foresaid Licence; and there-I shall receive great favour.

ver John
or
meno. Palis.

The Bishop of *Guatemala* being my great friend, and a ll-wisher to learning, and especially to that University, eded not many words of intreaty, but presently gave this Licence written on the back-side of the Presentati-, and that without any further examination by his Cler-and part of his Chapter, which he may and doth use en he pleaseth.

NOs el Maestro Don Fray Juan de Sandoval, y, Capata, de la Orden de San Augustin par la Divina Gracia ispo de Guatemala y la Vera Paz, del Consejo de su Magi-d, &c. Por la Presente damos licencia al Padre Fray Tho-s de Santa Maria de la Orden de Predicadores Contenido la Presentation de su Religion atras Contenida, Para que todo este nuestro Obispado pueda Predicar, y Prediqne la labra de Dios, y para que pueda administrar, y administre Sacramento Santo de la Penitentia generalmente a todas Personas que con el tubieren Devocion de Confessare (ex-pto Monias) y a las Personas que Confessare puede absolver, absuelva de todos sus pecados, Crimines y excessos, excepto los casos reservados a su santidad, y a Nos por Direcho.

Dada

Dada en la Cividad de Santjago de Guatemala, en quarto Diziembre de Mill, y Seyscientos y veynte y nueve Annos.

Cl. Obispo de Guatemala.

Por Mandado del Illmo. mi Se nor Pedro Ramirez de Vald Secretario.

This form of Licence to preach and hear confessions, fro the Bishop of *Guatemala*, is worth Englishing f some things in it, which I shall observe with inclos Parentheses as I go along for the better reminding n Reader of them.

WE (*Bishops in that Church scorn the name of a sing lar person, shewing they have the power of all perso joyned together in them of rich and poor, of Subject and Princ* Master and Lord Fryer *John de Sandoval y Capata* of t order of St. *Augustin* (*though brought up in a poor Mena cant Cloister, yet now he takes upon him the title of a Lor and shews how Prelates in that Church use to Lord it over i people*) by the Divine Grace, Bishop of *Guatemala* and t *Vera Paz* (*he styles himself a Bishop by Divine Grace, wher as he himself according to the common report of him, as also a most Bishops there made, was made Bishop not by any Divi Grace, but by unwarranted Simony and favour from Court ers, having given many thousand Crowns for that his Bisho rick*) of his Majesties Council (*Bishops there must be Cou sellors to Kings, and meddle in Court and Politick affairs*) b these Presents give licence to Father Fryer *Thomas* of Sai *Mary*, of the Order of Preachers, contained in the Prese tation from his religious Order on the back-side of th our Licence, that throughout all our Bishoprick he may an do preach the word of God (*yet I confess this word of Go is little used in Sermons in that Church, but rather the word of Saints of theirs and Fathers, and lying words of miracle wherewith they stuff up a whole hours preaching*) and that h may and do administer the holy Sacrament of Penanc

(no

not holy as it came from the mouth of him to whom the Seraphims cry Holy, Holy, Holy, but as it came from the head of Rome, *who sacrilegiously styles himself Holiness and most Holy Father. Not a Sacrament as so left and ordained by Christ, but one of* Romes *seven Sarraments, which as it is City known and distinguished by seven hills, so will that Church be known and distinguished from the true Church by seven Sacraments)* generally to all persons, which shall have devotion to confess with him, excepting Nuns (*this Bishop had in that City one of the six Judges of the Chancery his daughter, a Nun called* Donna Juana de Maldonado y Paz, *whom he loved dearly, and much conferred with her in private in the Cloister, whose private conferences he was jealous they should be known in Confession, and therefore would suffer none to hear Nuns Confessions, but such as were his most intimate friends, and of whom he had great satisfaction, alledging this reason that such as heard Nuns Confessions ought to be very skilful and experienced in such ways, and men of age; for that greater cases of Conscience were to be met with in Nuns Confessions, then in others. By which reason he unwisely brought an aspersion upon those Virgins, who should live chastly and holily as separated from the world and inclosed, and yet it seems by this Bishops opinion, that within their inclosed walls sins are committed more grievous then abroad in the wide world, and such as may puzzle a Ghostly Father, if not skilful and ancient)* and that he may and do absolve all persons which shall confess with him (*if only God can pardon and absolve from sin, O how is Gods power arrogated and taken, yea and abused by those sacrilegious Priests !*) from all their sins, crimes, and excesses, excepting such cases as are reserved to his Holiness, and to us by Canon right. (*A wicked rule and Canon, a Government certainly most cruel and tyrannical, that binds poor wretches in some cases to go from* America *to* Rome, *at least eight thousand miles to clear their Consciences before the Pope, or else they must die without pardon and absolution from sin, many having not means to go thither, nor gifts to bestow upon their Pope, who must be bribed to absolve them. O how more sweet,*

comfortable and safe is it for a heinous sinner and offender [illegible] *ven at home or in the Church grieving within his heart, an keeping within himself, to lift up a broken heart, and make th post and flie with wings of Eagles to the high Throne of God grace and mercy, with assured confidence that there only* [illegible] *pardon, remission, and absolution granted to all such as* [illegible] *truly and unfeignedly repent of their sins, crimes an excesses !)* Dated in the City of Saint *James* of *Guat mala*, the fourth day of *December*, in the year of ou Lord, 1629.

The Bishop of Guatemala.

By the Command of my mo Illustrious Lord, Peter Ra mirez de Valdes. *Secretary*

Thus with full and ample Commission from the Bisho and the Provincial was I setled in *Guatemala*, to read an preach, where (although I might have continued man years, and was offered to read Divinity, having in pa begun it one quarter of a year) I continued yet but thre years and almost an half for the reason I shall shew here after. So what in that time I could observe of that City and of the Country round about, having had occasions t travel about it both when I lived in *Guatemala*, and a terwards when I lived for above seven years in the Coun try Towns, I shall truly and faithfully recommend unt my Reader. This City of *Guatemala* (called by the *Spani ards*, *Santjago*, or St. *James* of *Guatemala*) is seated in valley, which is not above two miles and a half broad, fo the high mountains do keep it close in; but in lengt towards the South-sea it contains a wide and Champaig Country, opening it self broader a little beyond that Town which to this day is called *la Cividad Vieja*, or the ol City, standing somewhat above three miles from *Guatema la*. Though the mountains on each side do strongly envi ron it, and especially on the East-side seem to hang ove it, yet none of them are hinderers to Travellers, who ove

then

them have opened ways easie for man and beasts, though heavily laden with wares of all sorts. The way from *Mexico*, if taken by the coast of *Soconuzco*, and *Suchutepeques* comes into the City North-west-ward, which is a wide, open and sandy road; if it be taken by *Chiapa*, it lyeth North-east, and entreth into the City between the mountains, as before hath been noted. Westward to the South-sea, the way lyeth open through the valley and a champaign Country. But South or South-east, the entrance is over high and steepy hills, which is the common road from *Comayagua*, *Nicaragua*, and the *Golfo dulce* or sweet Gulf, where the ships come yearly and unlade all the Commodities which are brought from *Spain* for *Guatemala*. This also is the way followed by them who take a journey meer Eastward from this City. But the chiefest mountains, which straighten in this City and valley are two, called Vulcans, the one being a Vulcan of water, and the other a Vulcan or mountain of fire, termed so by the *Spaniards*, though very improperly a Vulcan may be said to contain water, it taking its name from the heathenish God *Vulcan*, whose profession and imployment chiefly was in fire. These two famous mountains stand almost the one over against the other, on each side of the valley; that of water hanging on the South side almost perpendicularly over the City, the other of fire standing lower from it, more opposite to the old City. That of water is higher then the other, and yields a goodly prospect to the sight, being almost all the year green, and full of *Indian* Milpa's which are plantations of *Indian* wheat; and in the small and petty Towns which lie some half way up it, some at the foot of it, there are Roses, Lillies, and other flowers all the year long in the Gardens, besides Plantins, Apricocks, and many sorts of sweet and delicate fruits. It is called by the *Spaniards*, *el Vulcan del agua*, or the Vulcan of water, because on the other side of it from *Guatemala*, it springs with many brooks towards a Town called St. *Christopher*, and especially is thought to preserve and nourish on that side also a great lake of fresh water,

by the Towns called *Amatitlan* and *Petapa*. But on t
ſide of it towards *Guatemala* and the valley, it yields al
ſo many ſprings of ſweet and freſh water, as have cauſ
and made a river which runneth along the valley cloſe
the City, and is that which drives the water-mills ſpok
of before in *Xocotenango*. This river was not known wh
firſt the *Spaniards* conquered that Country; but ſince, a
cording to their conſtant Tradition, the City of *Guatem*
ſtanding higher and nearer to the *Vulcan* in that place a
Town which to this day is called *la Cividad Vieja*, or t
old City, there lived in it then about the year 1534. a Ge
tlewoman called *Donna Maria de Caſtilia*, who having l
her Husband in the wars, and that ſame year buried a
all her children, grew ſo impatient under theſe her cro
and afflictions, that impiouſly ſhe defied God, ſayin
What can God do more unto me now then he hath don
he hath done his worſt without it be to take away my l
alſo, which I now regard not. Upon theſe words th
guſhed out of this Vulcan ſuch a flood of water as carri
away this woman with the ſtream, ruined many of t
houſes, and cauſed the inhabitants to remove to the pl
where now ſtandeth *Guatemala*. This is the *Spania*
own Tradition, which if true, ſhould be our example
learn to fear, and not to defie God, when his judgme
ſhew him to us angry and a God that will overcome, wh
he judgeth. From that time, and from this their Tradi
on is the Town now ſtanding where firſt ſtood *Guatem*
called, *la Cividad Vieja*, or the old City, and hath conti
ed a river which before was not known, having its he
and ſpring from this high Vulcan, whoſe pleaſant ſprin
gardens, fruits, flowers, and every green and flouriſhi
proſpect might be a fair object to a *Martials* wit, who h
would fancy a new *Parnaſſus*, find out new ſteps of fly
Pegaſus, and greet the Nymphs and nine Siſters with t
their never yet diſcovered and *American* habitation. T
Vulcan or mountain is not ſo pleaſing to the ſight (wh
height is judged full nine miles unto the top) but
other which ſtandeth on the other ſide of the valley c
po

poſite unto it, is unpleaſing and more dreadful to behold; for here are aſhes for beauty, ſtones and flints for fruits and flowers, baldneſs for greenneſs, barrenneſs for fruitfulneſs, for water whiſperings and fountain murmurs, noiſe of thunders and roaring of conſuming metals, for running ſtreams, flaſhings of fire, for tall and mighty trees and Cedars, Caſtles of ſmoak riſing in height to out-dare the ſkie and firmament, for ſweet and odoriferous and fragrant ſmells, a ſtink of fire and brimſtone, which are ſtill in action ſtriving within the bowels of that ever burning and fiery Vulcan. Thus is *Guatemala* ſeated in the midſt of a Paradiſe on the one ſide, and a Hell on the other, yet never hath this hell broke ſo looſe as to conſume that flouriſhing City. True it is, formerly many years ago it opened a wide mouth on the top, and breathed out ſuch fiery aſhes as filled the houſes of *Guatemala* and the Country about, and parched all the plants and fruits, and ſpued out ſuch ſtones and rocks which had they fallen upon the City, would have cruſhed it to pieces, but they fell not far from it, but to this day lie about the bottom and ſides of it, cauſing wonder to thoſe that behold them, and taking away admiration from them that admire the force and ſtrength of fire and its power in carrying a weighty bullet from the mouth of a canon, whereas here the fire of this mountain hath caſt up into the air and tumbled down to the bottom of ſuch rocks as in bigneſs exceed a reaſonable houſe, and which not the ſtrength of any twenty mules (as hath been tried) have been able to remove. The fire which flaſhth out of the top of this mountain is ſometimes more and ſometimes leſs; yet while I lived in the City, on a certain time for the ſpace of three or four days and nights it did ſo burn, that my friend Mr. *Cabannas* confidently avouched to me and others, that ſtanding one night in his window he had with the light of that fire read a Letter, the diſtance being above three Engliſh miles. The roaring alſo of this monſtrous beaſt is not conſtantly alike, but greater in the Summer time then in the Winter, that from *October* to the end of *April*, then all the reſt of the

year; for then it ſeems, the winds entring into thoſe co
cavities ſet the fire on work harder then at other time
and cauſe the mountain to roar and the earth to qual
There was a time three years before my coming to that C
ty, when the inhabitants expected nothing but utter ruin
and deſtruction, and durſt not abide within their houſes f
nine days (the earth-quakes continuing and increaſin
more and more) but made bowers and arbours in the ma
ket place, placing there their Idol Saints and Images, eſp
cially St. *Sebaſtian*, whom they hoped would deliver the
from that judgment, and for this purpoſe they daily carr
ed him through the ſtreets in ſolemn and Idolatrous pr
ceſſion and adoration. But all the while I lived the
the noiſe within the mountain, the ſmoak and flaſhes
fire without, and the Summer earth-quakes were ſuch th
with the uſe and cuſtom of them I never feared any thin
but thought that City the healthieſt and pleaſanteſt place
dwelling that ever I came into in all my travels. The c
mate is very temperate, far exceeding either *Mexico*
Guaxaca. Neither are the two fore-named Cities bett
ſtored with fruits, herbs for ſallets, proviſion of fleſh, Be
Mutton, Veal, Kid, Fowls, Turkies, Rabbets, Quails, Pa
tridges, Pheaſants, and of *Indian* and *Spaniſh* Wheat, th
is this City: from the South Sea (which lyeth in ſome pl
ces not above twelve leagues from it) and from the Rive
of the South Sea Coaſt, and from the freſh Lake of *Amat*
lan and *Petapa*, aud from another Lake lying three
four leagues from *Chimaltenango*, it is well and plentiful
provided for of fiſh. But for Beef there is ſuch plent
that it exceeds all parts of *America*, without exceptio
as may be known by the Aids which are ſent yearly
Spain from the Country of *Guatemala*, where they co
monly kill their Cattel, more for the gain of their Hydes
Spain, then for the goodneſs or fatneſs of the fleſh, whi
though it be not to compare to our *Engliſh* Beef, yet it
good mans meat, and ſo cheap, that in my time it w
commonly ſold at thirteen pound and a half for half a Ri
the leaſt coyn there, and as much as three pence he

Thou

Though all about this Country they are very great and ſpatious Eſtancia's, or Farms for breeding only, even neer to the *Golfo Dulce*, where the ſhips ride that come from *Spain*, yet from *Comayagua*, St. *Salvador* and *Nicaragua* is *Guatemala* ſtored; But above all are the great Eſtantia's in the South Sea Coaſt or Marſh, where in my time there was a Grazier that reckoned up going in his own Eſtancia and ground, forty thouſand heads of Beaſts, ſmall and great, beſides many which are called there *Simarrones*, or wild Cattel, which were ſtrayed among the Woods and Mountains, and could not be gathered in with the reſt, but were hunted by the *Blackmoors* like wild Boars, and dayly ſhot to death, leſt they ſhould too much increaſe and do hurt. My ſelf chanced to be preſent at the Fair of the Town of *Petapa*, with a friend named *Lope de Chaves*,(who was as they call there, Obligado, or charged to provide fleſh for 6 or 7 Towns hereabouts) who at one bargain, and of one man, bought ſix thouſand head of Cattel, great and ſmall, paying one with another eighteen Rials, or nine *Engliſh* ſhillings a head.

The manner and cuſtom of *Guatemala* for the better providing both Beef and Mutton for it, and the Country Towns about, is this. Nine days before *Michaelmas*, every day Proclamation is made about the City for an Obligado, or one that will be bound to the City and Country for competent proviſion of Fleſh-meat, upon forfeiture of ſuch a ſum of mony to his Majeſty, if he fail, as ſhall be agreed upon between him and the Court, and to the Inhabitants of the City; if he fail in Beef, he is to allow in Mutton ſo many pounds at the ſame rate as he ſhould have allowed Beef. If the Obligado fail in Mutton, he is to allow in Fowl-fleſh ſo many pounds and at the ſame rate as he was to allow the Mutton; and this with conſideration of the family, what competent allowance of fleſh meat ſhall be judged for a day, or the days that the Obligado ſhall fail. Beſides this the Proclamation is made for whom offers moſt to his Majeſty for one years Obligation. So that ſometimes it happeneth that the eight days ſeveral

men come into the Court, offering more and more, till up on the ninth day and last Proclamation, the Office i setled for one year upon him that hath offered mo unto his Majesty. Thus many Butchers are not allowed but one only Obligado, who also is abridged to so ma ny pound for so much mony, so that if any other beside him offer to kill or sell, he may follow an action and th Court against him: Thus the Obligado (who commonly a monied man) buyeth by the hundred or by the thousand as for the present he findeth the expence of the City, with out he be himself such a Grazier, as hath Cattel enough his own. Though Mutton be not so plentiful as Beef, yet there never wants from the Valley of *Mixc Penola*, *Pitapa*, and *Amatitlan*, and the *Marsh* and oth places. In the Valley forenamed I lived, and was we acquainted with one *Alonso Capata*, who had constant going in the Valley four thousand Sheep. *Guatema* therefore is so well stored with good provision, plentif and cheap, that it is hard to find in it a begger; for wi half a Rial the poorest may buy Beef for a week, and wi a few Cacao's they may have bread of *Indian* Maiz, if n of *Spanish* Wheat. This City may consist of about fi thousand families, besides a Suburb of *Indians* called *Barrio de Sto. Domingo*, where may be two hundred fam lies more. The best part of the City is that which joy eth to the Suburb of *Indians*, and is called also *el Bar de Santo Domingo*, by reason of the Cloister of Saint D minick, which standeth in it. Here are the richest a best shops of the City, with the best buildings, most the houses being new, and stately. Here is also a da Tianguez (as they call it) or petty Market, where so *Indians* all the day sit selling Fruits, Herbs, and Cacao, b at four in the afternoon, this Market is filled for matter of an hour, where the *Indian* women meet to their Country slap, (which is dainties to the Criolian as Atolle, Pinole, scalded Plantains, butter of the Caca puddings made of *Indian* Maiz, with a bit of Fowl, fresh Pork in them seasoned with much red biti

Chil

hille, which they call Anacatamales. The trading of e City is great, for by mules it partakes of the best com-odities of *Mexico*, *Guaxaca* and *Chiapa*, and Southward f *Nicaragua*, and *Costa rica*. By Sea it hath commerce with *eru*, by two Sea ports and Havens, the one called *la Villa la Trinidad*, the Village of the Trinity, which lyeth outhward from it five and twenty leagues; and by ano-her called *el Realejo*, which lyeth five or six and forty agues from it. It hath traffique with *Spain* by the North ea from *Golfo dulce*, lying threescore leagues from it. It not so rich as other Cities, yet for the quantity of it, it ields to none. There were in my time five (besides ma-y other Merchants who were judged worth twenty thou-nd Duckats, thirty thousand, fifty thousand, some few hundred thousand) who were judged of equal wealth, nd generally reported to be worth each of them five hun-red thousand Duckats; the first was *Thomas de Siliezer*, Biscain born, and *Alcalde de Corte*, the Kings high Ju-ice, or chief Officer at Court; the second was *Antonio ustiniano*, a *Genoese* born, and one that bore often Offi-es in the City, and had many Tenements and houses, specially a great and rich Farm for Corn and Wheat in he Valley of *Mixco*. The third was *Pedro de Lira*, born n *Castilia*, the fourth and fifth, *Antonio Fernandez*, and *artolome Nunnez*, both *Portuguese* whereof the first in my ime departed from *Guatemala* for some reasons which ere I must conceal. The other four I left there, the hree of them living at that end of the City called *Barrio e Santo Domingo*, or the street of St. *Dominick*, whose ouses and presence makes that street excell all the rest of he City, and their wealth and trading were enough to enominate *Guatemala* a very rich City. The Govern-nent of all the Country about, and of all *Honduras*, *So-onusco*, *Comayagua*, *Nicaragua*, *Costa Rica*, *Vera Paz*, *Cu-butepeques*, and *Chiapa*, is subordinate unto the Chancery f *Guatemala*; for although every Governour over hese several Provinces is appointed by the King and Councell of *Spain*, yet when they come to those

parts

parts to the enjoyment of their charge and execution of th
office, then their actions, if unjust, are weighed, judg
censured, and condemned by the Court residing in
City. This Court of Chancery consisteth of a Preside
six Judges, one Kings Attourny, and two chief Justices
Court. The President though he have not the name a
title of Viceroy, as they of *Mexico* and *Peru*, yet his po
er is as great and absolute as theirs. His Pension fr
the King is but twelve thousand Duckats a year, but
sides this, if he be covetous, he makes by bribes and t
ding twice as much more, nay what he list; as was se
in the Count *de la Gomera*, President of that City and Cha
cery for the space of fourteen years, who departed in
age from *Guatemala* to *Canaria* (where was his house a
place of birth) worth Millions of Duckats. After h
succeeded *Don Juan de Guzman*, formerly President
Santo Domingo, who losing his Wife and Lady in the w
lost also his former spirit and courage, betaking hims
wholly to his devotions, contemning wealth and rich
governing with love and mildness, which made the r
of the Judges, who were all for lucre, soon weary him o
of his office, continuing in it but five years. His succ
for (whom I left there when I came away) was *Don Go*
salo de Paz y Lorencana, who was promoted from the Pr
sidency of *Panama* to that place, and came into it wi
such a spirit of covetousness as the like had not been se
in any former President. He forbad all gaming in priva
houses in the City, which there is much used (though
women not so much as in *Mexico*) not for that he hat
it, but because he envied others, what they got and gai
ed by their Cards, drawing to himself thereby all th
gain, spending sometimes in one night four and twe
ty pair of Cards, appointing a Page to assist at the T
bles, and to see the box well paid for every pair of Card
which for his, and his Court respect, was seldom le
then a crown or two for every pair. Thus did he lic
up with his Cards most of the gamesters gains, an
would grudge and pick quarrels with such rich me
who

hom he knew to affect gaming, if they frequented ot his Court at night time for that bewitching Recrea-on.

The Pension which the King alloweth to every Judge Chancery is four thousand Duckats yearly, and three ousand to his Attorney, all which is paid out of the ings Exchequer abiding in that City. Yet what besides ey get by bribes, and trading is so much, that I have ard a Judge himself *Don Luis de las Infantas*, say, that ough a Judges place at *Mexico* and *Lima* be more honour-le, yet none more profitable then *Guatemala*. In my time ere such causes at Chancery tried, as had never been, of urthers, robberies, and oppressions, and whereas it was pected the offenders some should be hanged, some ba-shed, some imprisoned, some by fines impoverished, bribes ok all off, so that I never knew one hanged in that City r the space of above eight years. The Churches though ey be not so fair and rich as those of *Mexico*, yet they are r that place wealthy enough. There is but one Parish hurch and a Cathedral which standeth in the chief Mar-t place: All the other Churches belonging to Cloisters, hich are of Dominicans, Franciscans, Mercenarians, Au-istines, and Jesuites, and two of Nuns, called the Con-ption and S. *Catharine*. The Dominicans, Franciscans, and ercenarians, are stately Cloisters, containing neer a hun-ed Fryers a piece; but above all is the Cloister where I ved, of the Dominicans, to which is joyned, in a great alk before the Church, the University of the City. The arly revenues which come into this Cloister, what from e *Indian* Towns belonging to it, what from a water-mill, hat from a farm for Corn, what from an Estancia, or rm for Horses and Mules, what from an Ingenio, or farm Sugar, what from a Mine of silver given unto it the year 633. are judged to be (excepting all charges) at least thir-thousand duckats; wherewith those fat Fryers feast emselves, and have to spare to build, and enrich their hurch and Altars. Besides much treasure belonging to it, ere are two things in it, which the *Spaniards* in merri-

ment

ment would often tell me that the English Nation
much enquire after, when they took any ship of their
Sea, and that they feared I was come to spie them, wh
were a Lamp of silver hanging before the high Altar,
big as required the strength of three men to hale it
with a rope; but the other is of more value; which i
picture of the Virgin *Mary* of pure silver, and of
stature of a reasonable tall Woman, which standeth in
Tabernacle made on purpose in a Chappel of the Rosa
with at least a dozen lamps of silver also burning befo
it. A hundred thousand duckats might soon be made
of the treasure belonging to that Church and Cloist
Within the walls of the Cloister there is nothing wanti
which may further pleasure and recreation. In the low
Cloister there is a spacious Garden, in the midst where
is a fountain casting up the water, and spouting it o
of at least a dozen pipes, which fill two ponds full of fish
and with this their constant running give musick to t
whole Cloister, and encouragement to many water-fow
and Ducks to bath and wash themselves therein. Yet fu
ther within the Cloister, there are other two gardens f
Fruits and Herbage, and in the one a pond of a qua
ter of a mile long, all paved at the bottom, and a lo
stone wall about, where is a Boat for the Fryers recrea
tion, who often go thither to fish, and do sometim
upon a sudden want or occasion take out from thence a
much fishes as will give to the whole Cloister a dinne
The other Cloisters of the City are also rich; but next t
the Dominicans is the Cloister of Nuns, called the Con
ception, in which at my time there were judged to live
thousand women, not all Nuns, but their serving maid
or slaves, and young children which were brought u
and taught to work by the Nuns. The Nuns that ar
professed bring with them their portions, five hundre
Duckats at least, some six hundred, some seven, and som
a thousand, which portions after a few years (and continu
ing to the Cloister after the Nuns decease) come to mak
up a great yearly rent. They that will have maids withi

wait on them may, bringing the bigger portion, or al-
wing yearly for their servants diet. In this Cloister li-
d that *Donna Juana de Maldonado* Judge *Juan Maldona-
de Paz* his Daughter, whom the Bishop so much con-
rsed withal. She was very fair and beautiful, and not
ich above twenty years of age, and yet his love blind-
g him, he strove what he could in my time against all the
cient Nuns and Sisters, to make her Superiour and Ab-
s, and caused such a mutiny and strife in that Cloister,
hich was very scandalous to the whole City, and made
ny rich Merchants and Gentlemen run to the Cloister
th their swords drawn, threatning to break in amongst
e Nuns to defend their daughters against the powerful
tion which the Bishop had wrought for *Donna Juana
Maldonado:* which they had performed, if the President
n Juan de Guzman had not sent *Juan Maldonado de
z*, the young Nuns father, to intreat her to desist in re-
rd of her young age from her ambitious thoughts of be-
g Abbess. With this the mutiny both within and with-
t ceased, the Bishop got but shame, and his young Si-
r continued as before under command and obedience, to
nore religious, grave, and aged Nun then her self. This
nna Juana de Maldonado y Paz, was the wonder of all
t Cloister, yea of all the City for her excellent voice,
d skill in musick, and in carriage and education yielded
none abroad nor within; she was witty, well spoken
d above all a *Calliope* or Muse for ingenious and sudden
rses; which the Bishop said, so much moved him to
light in her company and conversation. Her Father
ought nothing too good, nor too much for her; and
erefore having no other children, he dayly conferred up-
her riches, as might best beseem a Nun, as rich and
lly Cabinets faced with gold and silver, pictures and I-
ls for her chamber with crowns and jewels to adorn
em; which with other presents from the Bishop (who
ing in my time left not wherewith to pay his debts, for
at as the report went, he had spent himself and given all
to his Nun) made this *Donna Juana de Maldonado*

do so rich and stately, that at her own charges she built her self a new quarter within the Cloister with rooms a galleries, and a private garden walk, and kept at work a to wait on her half a dozen *Black-more* maids; but abo all she placed her delight in a private Chappel or Clo to pray in, being hung with rich hangings, and round bout it costly lamina's (as they call them) or pictures pa ted upon brass set in black Ebony frames with corners gold, some of silver brought to her from *Rome*; her Al was accordingly decked with Jewels, Candlesticks, Crow Lamps, and covered with a Canopy embroidered w gold; in her Closet she had her small Organ, and ma sorts of musical instruments, whereupon she played sor times by her self, sometimes with her best friends of Nuns; and here especially she entertained with musick beloved the Bishop. Her Chappel or place of devot was credibly reported about the City to be worth at le six thousand crowns which was enough for a Nun t had vowed chastity, poverty, and obedience. But all t after her decease she was to leave to the Cloister; a doubtless with this State, and riches she would win m and more the hearts of the common sort of Nuns, she had made a strong party, which by this may have ma her Abbess. Thus is ambition and desire of command a power crept into the walls of Nunneries, like the abor nations in the wall of *Ezekiel*, and hath possessed the hea of Nuns, which should be humble, poor, and mortif Virgins.

But besides this one Nun, there are more, and also Fr ers, who are very rich, for if the City be rich (as is thi and great trading in it, they will be sure to have a sha Great plenty and wealth hath made the inhabitants proud and vicious, as are those of *Mexico*. Here is n only Idolatry, but Fornication and uncleanness as publi as in any place of the *India's*: The *Mulatta's*, *Black-mor Mestiza's*, *Indians*, and all common sort of people are mu made on by the greater and richer sort, and go as gallan ly apparelled as do those of *Mexico*, fearing neither

lcan or mountain of water on the one ſide, which they
ſeſs hath once poured out a flood and river executing
ds wrath againſt ſin there committed ; neither a Vulcan
ire, or mouth of hell on the other ſide, roaring within
l threatning to rain upon them *Sodoms* ruine and de-
ction ; neither the weakneſs of their habitation ; lying
le open on every ſide, without walls, or works, or bul-
rks, to defend them, or without guns, drakes, bullets,
any Ammunition to ſcare away an approaching enemy,
o may ſafely come & without reſiſtance upon them who
as profeſſed enemies of Jeſus Chriſt. This is the City
St. *James* or *Santjago de Guatemala*, the head of a vaſt
ample Dominion, which extendeth it ſelf nine hun-
d miles to *Nicoya* and *Coſta Rica* South-ward ; three
dred miles to *Chiapa* and *Zoques* North-ward; a hun-
d and fourſcore miles to the further parts of *Vera*
, and the *Golfo dulce* Eaſt-ward ; and to the South-
twenty or thirty, in ſome places forty miles Weſt-
d.

rom *Tepoantepeque* (which is no harbour for any great
s) which ſtandeth from *Guatemala* at leaſt four hun-
d miles, there is no landing place for ſhips neerer to this
then is the Village *de la Trinidad*, or of the Trinity.
chief commodities which from along that coaſt are
ight to *Guatemala*, are from the Provinces of *Soconuz-*
nd *Suchutepeques*, which are extream hot, and ſubject
under and lightning, where groweth ſcarce any re-
kable commodity, ſave only *Cacao*, *Achiotte*, *Mecaſu-*
, *Bainillar*, and other drugs for Chocolatte, except it be
e *Indigo* and *Cochinil* about St. *Antonio*, which is the
f and head Town of all the *Suchetepeques*. But all the
l neer joyning to *Guatemala*, eſpecially about a Town
d *Izquinta*, or *Izquintepeque*, twelve leagues from
temala, is abſolutely the richeſt part of the Dominion
his City ; for there is made the greateſt part of the
go which is ſent from *Honduras* to *Spain* ; beſides the
hty farms of Cattel which are all along that marſh.
ugh the living there be profitable, and the ſoil rich,

yet

yet it is uncomfortable by reason of the great heat, th
drings and lightnings, especially from *May* to *Michaeln*
If *Guatemala* be strong (though not in Weapons or A
munition) in people, it is strong from hence from a
sperate sort of *Black-moors*, who are slaves in those Est
cia's and farms of *Indigo*. Though they have no weap
but a *Machette*, which is a short Tuck, or lances to run
the wild Cattel, yet with these they are so desperate, t
the City of *Guatemala* hath often been afraid of them, a
the Masters of their own slaves and servants. Some of th
fear not to encounter a Bull though wild and mad, and
grapple in the rivers (which are many there) with Cro
diles, or Cagarto's, as there they call them, till they h
overmastered them, and brought them out to land fr
the water.

This hot, but rich Country runs on by the Sea side
to the Village of the Trinity, which (though somew
dangerous) yet is a Haven for Ships from *Panama*, *Pe*
and *Mexico*; It serves to enrich *Guatemala*, but not
strengthen it, for it hath neither Fort, nor Bulwark,
Castle, nor any Ammunition to defend it self. Between t
Village and the other Haven called *Realejo*, there is a gr
Creek from the Sea; where small vessels do use to co
in for fresh water and Victuals to St. *Miguel* a Town
Spaniards and *Indians*, from whence those that travel
Realejo pass over in less then a day to a Town of *Indi*
called *La Vieja*, two miles from *Realejo*, whither the jou
ney by land from St. *Miguel* is of at least three days. B
neither this Creek or Arm of the Sea is fortified (wh
might be done with one or two pieces of Ordnance
most placed at the mouth of the seas entrance) neith
is the *Realejo* strong with any Ammunition, no nor w
people, for it consists not of above two hundred famili
and most of them are *Indians* and *Mestizo's*, a peop
of no courage, and very unfit to defend such an op
passage to *Guatemala*, and *Nicaragua*, which here beg
and continues in small and petty *Indian* Towns unto *Le*
and *Granada*.

C

On the North side of *Guatemala*, I shall not need to add o what hath been said of *Suchetepeques* and *Soconuzco*, and ny journey that way from *Mexico* and *Chiapa*. The chief de of *Guatemala* is that on the East, which points out the ay to the Gulf, or *Golfe dulce*, or as others call it St. *Thomas de Castilia*. This way is more beaten by Mules and ravellers, then that on the North side, for that *Mexico* andeth three hundred leagues from this City, and the ulf but 60, and here are no such passages as are in some laces in the Road to *Mexico*. Besides the great trading, ommerce, and traffique, which this City injoyeth by that ulf from *Spain*, hath made that Road exceed all the est. In *July*, or at farthest in the beginning of *August* ome into that Gulf three ships, or two and a frigate, and nlade what they have brought from *Spain* in *Bodega's* or reat Lodges, built on purpose to keep dry and from the eather the commodities. They presently make hast to de again from *Guatemala* those Merchants commodities f return, which peradventure have lain waiting for them the *Bodega's* two or three moneths before the ships arval. So that these three moneths of *July*, *August* and *eptember*, there is sure to be found a great treasure. And the simplicity or security of the *Spaniards*, who appoint o other watch over these their riches, save only one or wo *Indians* and as many *Mulatto's*, who commonly are ich as have for their misdemeanours been condemned to ve in that old and ruinated Castle of St. *Thomas de Castilia!* True it is, above it there is a little and ragged Town f *Indians*, called St. *Pedro*, consisting of some thirty familes, who by reason of the exceeding heat, and unhealthiess of the air, are always sickly and scarce able to stand pon their legs. But the weakness of this Gulf within ight well be remedied and supplyed at the mouth of he Sea, or entrance into it by one or two at the most ood pieces of Ordnance placed there. For the entrance nto this Gulf is but as one should come in at the oor of some great Palace, where although the door and ntrance be narrow, the house within is wide and capa-

cious. Such is this Gulf, whose entrance is straitned wi two Rocks or Mountains on each side (which would we become two great pieces, and so scorn a whole Fleet, ar secure the Kingdom of *Guatemala*, nay most of all *Americ* but here being no watch nor defence, the ships come fre ly and safely in (as have done some both *English* and *Hollar* Ships) and being entred find a road and harbour so wic and capacious as may well secure a thousand ships the riding at anchor, without any thought of fear from S *Pedro*, or *Santo Thomas de Castilia*. I have often hear the *Spaniards* jear and laugh at the *English* and *Hollander* for that they having come into this Gulf, have gone a way without attempting any thing further upon the lan Nay while I lived there, the *Hollanders* set upon *Truxi* the head Port of *Comayagua* and *Honduras*, and took i (though there were some resistance) the people for the mo part flying to the woods, trusting more to their feet the to their hands and weapons (such cowards is all tha Country full of) and whilst they might have fortified them selves there, and gone into the Country, or fortifying tha have come on to the Gulf (all *Guatemala* fearing it muc and not being able to resist them) they left *Truxillo*, cor tenting themselves with a small pillage, and gave occasio to the *Spaniards* to rejoyce, and to make processions c Thanksgiving for their safe deliverance out of their enemic hands.

The way from this Gulf to *Guatemala* is not so bad a some report and conceive, especially after *Michaelmas* un til *May*, when the winter and rain is past and gone, an the winds begin to dry up the ways. For in the worst c the year Mules laden with four hundred weight at lea go easily through the steepest, deepest, and most dangerou passages of the Mountains that lie about this Gulf. Anc though the ways are at that time of the year bad, yet the are so beaten with the Mules, and so wide and open that one bad step and passage may be avoided for a bet ter; and the worst of this way continues but 15 leagues there being Rancho's or Lodges in the way, Cattel anc

Mule

ules also among the Woods and Mountains, for relief nd comfort to a weary Traveller. What the *Spaniards* ost fear until they come out of these Mountains, are some vo or three hundred *Black-moors*, *Simarrones*, who for too uch hard usage, have fled away from *Guatemala* and o-er parts from their Masters unto these woods, and ere live and bring up their children and encrease dayly, that all the power of *Guatemala*, nay all the Country out (having often attempting it) is not able to bring em under subjection. These often come out to the road ay, and set upon the Requa's of Mules, and take of Wine, on, Clothing and Weapons from them as much as ey need, without doing any harm unto the people, or ves that go with the Mules; but rather these rejoyce ith them, being of one colour, and subject to slavery d misery which the others have shaken off; by whose ample and encouragement many of these shake off their isery, and joyn with them to enjoy liberty, though it be t in the Woods and Mountains. Their weapons are bows d arrows which they use and carry about them, only to fend themselves, if the *Spaniards* set upon them; else ey use them not against the *Spaniards*, who travel qui-y and give them part of what provision they carry. hese have often said that the chief cause of their flying to ose mountains is to be in a readiness to joyn with the *Eng-* and *Hollanders*, if ever they land in the Gulf; for they ow, from them they may injoy that liberty which the *Spa-rds* will never grant unto them. After the first 15 leagues e way is better, and there are little Towns and Villages *Indians*, who relieve with provision both man and beast, teen leagues further is a great Town of *Indians*, called *asabastlan*, standing upon a river, which for fish is held e best in all that Country. Though there are many sorts, t above all there is one which they call Bobo, a thick und fish as long or longer then a mans arm, with only a ddle bone, as white as milk, as fat as butter, and good to il, fry, stew or bake. There is also from hence most of e way to *Guatemala* in brooks and shallow rivers, one of

the beſt ſort of fiſhes in the world, which the *Spaniar*
judge to be a kind of Trout, it is called there Tepemechi
the fat whereof reſembles veal more then fiſh.

This Town of *Acacabaſtlan* is governed by a *Spania*
who is called Corrigidor; his power extendeth no fu
ther then to the Gulf, and to thoſe Towns in the wa
This Governour hath often attempted to bring in tho
Simarrones from the Mountains, but could never preva
againſt them. All the ſtrength of this place may be ſom
twenty Muſquets (for ſo many *Spaniſh* houſes there ma
be in the Town) and ſome few *Indians* that uſe bows an
arrows, for the defence of the Town againſt the *Black-mo*
Simarrones.

About *Acacabaſtlan*, there are many Eſtancia's of Catt
and Mules, much Cacao, Achiotte, and drugs for Choc
latte; There is alſo Apothecary drugs, as *Zarzaparill*
and *Canna fiſtula*, and in the Town as much variety
fruits and gardens, as in any one *Indian* Town in t
Country; Cut above all *Acacabaſtlan* is far known, an
much eſteemed of in the City of *Guatemala*, for excelle
Musk-melons, ſome ſmall, ſome bigger then a mans hea
wherewith the *Indians* load their mules and carry the
to ſell all over the Country. From hence to *Guatemal*
there are but thirty ſhort leagues, and though ſome hil
there be, aſcents and deſcents, yet nothing troubleſom
man or beaſt. Among theſe Mountains there have bee
diſcovered ſome mines of metal, which the *Spaniards* hav
begun to dig, and finding that they have been ſome
Copper, and ſome of Iron, they have let them alone, jud
ing them more chargeable then profitable. But great
profit have the *Spaniards* loſt, then of Iron and Coppe
for uſing the poor *Indians* too hardly, and that in th
way, from *Acacabaſtlan* to *Guatemala*, eſpecially about
place called, *el Ague Caliente* the hot water, where is
River, out of which in ſome places formerly the *India*
found ſuch ſtore of gold, that they were charged by the *Sp*
niards with a yearly tribute of gold. But the *Spaniards* b
ing like *Valdivia* in *Chille*, too greedy after it, murtheri
th

he *Indians* for not discovering unto them whereabout this reasure lay, have lost both treasure and *Indians* also. Yet nto this day search is made about the Mountains, the River, and the sands for the hidden treasure which peradvenure by Gods order and appointment, doth and shall lie id, and be kept for a people better knowing and honouring their God. At this place called *el Ague Caliente*, or he hot water, liveth a Blackmore in an Estancia of his wn, who is held to be very rich, and gives good enterinment to the Travellers that pass that way; he is rich in attel, Sheep, and Goats, and from his Farm stores *Guatemala* and the people thereabout with the best Cheese of all hat Country. But his riches are thought not so much to inease from his Farm and cheeses, but from this hidden treare, which credibly is reported to be known unto him. e hath been questioned about it in the Chancery of *Guamala*, but hath denyed often any such treasure to be known nto him. The jealousie and suspition of him, is, for that rmerly having been a slave, he bought his freedom with eat sums of mony, and since he hath been free, hath ought that farm and much land lying to it, and hath exedingly increased his stock; To which he answereth, at when he was young and a slave, he had a good Master, ho let him get for himself what he could, and that he aying the good husband, gathered as much as would buy s liberty, and at first a little house to live in, to the which od hath since given a blessing with a greater increase of ock. From this hot water three or four leagues, there is nother River called, *Rio de las Vaccas*, or the River of *ows*, where are a company of poor and Country people ost of them Mestizo's, and Mulatto's, who live in thatched ouses, with some small stock of Cattel, spending their me also in searching for sands of Gold, hoping that one y by their diligent search they and their children, d all their Country shall be inriched, and that *Rio de s Vaccas*, shall parallel *Pactolus*, and stir up the wits Poets to speak of it as much as ever they have spoke that. From this River is presently discovered the

pleasanteſt Valley in all that Country, (where my ſelf d
live at leaſt five years) called the Valley of *Mixco*, and P
nola, lying ſix leagues from *Guatemala*, being fifteen mil
in length, and ten or twelve in breadth; Out of the i
cloſures this Valley is ſtored with ſheep; the ground i
cloſed is divided into many Farms, where groweth bett
wheat then any in the Country of *Mexico*. From this Va
ley the City is well provided of wheat, and Bisket is mad
for the ſhips that come every year unto the Gulf. It
called the Valley of *Mixco*, and *Pinola*, from two Town
of *Indians*, ſo called, ſtanding oppoſite the one to the o
ther on each ſide of the Valley, *Pinola* on the left ſide fro
Rio de las Vaccas, and *Mixco* on the right. Here do liv
many rich Farmers, but yet Country and clowniſh peopl
who know more of breaking clods of earth, then of ma
naging Arms offenſive or defenſive. But among them
muſt not forget one friend of mine, called *Juan Palomequ*
whom I ſhould have more eſteemed of then I did, if I coul
have prevailed with him to have made him live more lik
a man then a beaſt, more like a free man then a bond ſlav
to his gold and ſilver. This man had in my time thre
hundred luſty mules trained up in the way of the Gulf
which he divided into ſix Requa's, or companies; and fo
them he kept above a hundred *Black-moor* ſlaves, men, wo
men and children, who lived neer *Mixco* in ſeveral thatch'd
Cottages. The houſe he lived in himſelf was but a poo
thatched houſe, wherein he took more delight to live the
in other houſes which he had in *Guatemala*, for there h
lived like a wild *Simarron* among his ſlaves and *Black-moors*
whereas in the City he ſhould have lived civilly; there h
lived with milk, curds, and black, hard, and mouldy bis-
ket, and with dry taſſajo, which is dry ſalted beef cut out
in thin ſlices and dryed in the ſun and wind, till there be
little ſubſtance left in it, ſuch as his ſlaves were wont to
carry to the Gulf for their proviſion by the way, whereas if
he had lived in the City, he muſt have eat for his credit
what others of worth did eat. But the miſer knew well,
which was the beſt way to ſave, and ſo choſe a field for a
City,

City, a cottage for a house, a company of *Simarrones* and *Black-moors* for Citizens, and yet he was thought to be worth six hundred thousand duckats. He was the undoer of all others who dealed with Mules for bringing and carrying commodities to the Gulf for the Merchants; for he having lusty mules, lusty slaves, would set the price or rate for the hundred weight so, as he might get, but others at that rate hiring *Indians* and servants to go with their Mules, might lose. He was so cruel to his *Black-moors*, that if any were untoward, he would torment them almost to death; amongst whom he had one slave called *Macaco* (for whom I have often interceded, but to little purpose) whom he would often hang up by the arms, and whip him till the bloud ran about his back, and then his flesh being torn, mangled, and all in a goar bloud, he would for last cure pour boyling grease upon it; he had marked him for a slave with burning irons upon his face, his hands, his arms, his back, his belly, his thighs, his legs, that the poor slave was weary of life, and I think would two or three times have hanged himself, if I had not counselled him to the contrary. He was so sensual and carnal that he would use his own slaves wives at his pleasure; nay when he met in the City any of that kind handsome, and to his liking, if she would not yield to his desire, he would go to her master or mistress, and buy her, offering far more then he was worth, boasting that he would pull down her proud and haughty looks, with one years slavery under him. He killed in my time two *Indians* in the way to the Gulf, and with his mony came off, as if he had killed but a Dog. He would never marry, because his slaves supplyed the bed of a wife, and none of his neighbours durst say him nay; whereby he hasted to fill that valley with bastards of all sorts and colours, by whom, when that rich miser dieth, all his wealth and treasure is like to be consumed.

Besides the two Towns which denominate this valley, there standeth at the East end of it close by the *Rio de las Vaccas* an Ermitage, called, *Nostra Sennora del Carmel*, or

our Lady of *Carmel*, which is the Parish Church to all thos
several farms of *Spaniards* living in the Valley ; thoug
true it is, most constantly they do resort unto the *India*
Towns to Mass, and in *Mixco* especially, the *Spaniard*
have a rich sodality of our Lady of the Rosary, and th
Black-moors another. In all the valley there may be be
tween forty and fifty *Spanish* farms or houses belonging t
the Ermitage, and in all these houses, some three hun
dred slaves, men and women, *Black-moors* and *Mulatto's*
Mixco is a Town of three hundred families, but in it no
thing considerable, but the riches belonging unto the tw
forenamed Sodalities, and some rich *Indians*, who hav
learned of the *Spaniards* to break clods of earth,and to sow
wheat, and to traffique with Mules unto the Gulf, Be
sides what fowls and great store of Turkeys which in thi
Town are bred, there is a constant slaughter house, wher
meat is sold to the *Indians* within, and to the farms with
out, and provision is made for all the Requa's and slave
that go to the Gulf with their Masters Mules. Besides th
six Requa's before named of *Juan Palomeque*, there are i
this Valley four brothers, named, *Don Gaspar*, *Don Diego*
Don Thomas, *Don Juan de Colindres*, who have each o
them a Requa of threescore Mules (though few slaves,an
only hired *Indians* to go with them)to traffique to the Gulf
and over all the Country as far as *Mexico* sometimes. Ye
besides these there are some six more Requa's belonging
to other farms, which with those of the Town of *Mix*
co may make up full twenty Requa's ; and those twenty
Requa's contain above a thousand Mules, which only
from this Valley are imployed to all parts of the Coun-
try by the rich Merchants of *Guatemala*. But to return
again to the Town of *Mixco*, the constant passage through
it of these Requa's, of rich Merchants, of all passen-
gers that go and come from *Spain*, hath made it very
rich ; whereas in the Town it self there is no other
commodity, except it be a kind of earth, whereof are
made rare and excellent pots for water, pans, pipkins,
platters, dishes , chafing-dishes, warming-pans. wherein
those

ose *Indians* shew much wit, and paint them with d, white, and several mingled colours, and sell them to *uatemala*, and the Towns about, which some Criolian omen will eat by full mouth-fuls, endangering their alth and lives, so that by this earthen ware they may look hite and pale. The Town of *Pinola* in bigness is much e unto *Mixco*, but a far pleasanter Town, more healthy d better seated, standing upon a plain, whereas *Mixco* nds on the side of a hill, which carryeth the Travellers iteout of sight of the valley. In *Pinola* there is also a ughter house, where Beef is daily sold, there is plenty of wls, fruits, maiz, wheat, (though not altogether so bright that of *Mixco*) hony, and the best water thereabout; it is lled in the *Indian* tongue *Panac*, (some say) from a fruit that name which is very abundant there. On the North d South side of this valley are hills, which are most sown ith wheat, which proveth better then in the low valley. the west end of it, stand two greater Towns then *Mixco* d *Pinola*, named *Petapa*, and *Amatitlan*, to the which ere are in the midst of the valley some descents and ascents; hich they call Baranca's or bottoms, where are pleasant eams and fountains, and good feeding for sheep, and ttel.

Petapa is a Town of at least five hundred inhabitants ry rich, who suffer also some *Spaniards* to dwell amongst them, from whom also those *Indians* have learned live and thrive in the world. This Town is the passage om *Comayagua*, St. *Salvador*, *Nicaragua*, and *Costa Rica*, d hath got great wealth by the constant goers and mers. It is esteemed one of the pleasantest Towns belonging unto *Guatemala*, for a great Lake of fresh water er unto it, which is full of fish, especially Crabs, and ish called Mojarra, which is much like unto a Mullet hough not altogether so big) and eateth like it. In is Town there is a certain number of *Indians* appointed, ho are to fish for the City, and on Wednesdays, Fryys and Saturdays, are bound to carry such a quantity *Guatemala*, of Crabs and Mojarra's as the Corregidor

and

and Regidores, Mayor and Aldermen (who are but eig
ſhall command weekly to be brought.

This Town *Petapa* is ſo called from two *Indian* wo
Petap, which ſignifieth a Mat, and *ha*, which ſignif
water, and a Mat being the chief part of an *Indi*
bed, it is as much as to ſay a bed of water, from
ſmoothneſs, plainneſs, and calmneſs of the water of
Lake. There liveth in it a principal family of *Indi*
who are ſaid to deſcend from the ancient Kings of th
parts, and now by the *Spaniards* are graced with the
ble name of *Guzman*; out of this family is choſen one
be Governour of the Town with ſubordination unto
City and Chancery of *Guatemala*. *Don Bernabe de Guzm*
was Governour in my time, and had been many years
fore, and governed very wiſely and diſcreetly, till w
old age he came to loſe his ſight; and in his place
tred his ſon *Don Pedro de Guzman*, of whom the reſt of
Indians ſtood in great awe, as formerly they had to his
ther. Had not theſe *Indians* been given to drunken
(as moſt *Indians* are) they might have governed a To
of *Spaniards*. This Governour hath many priviledges gr
ted unto him (though none to wear a ſword, or rap
as may the Governour of *Chiapa* of the *Indians*) a
appoints by turns ſome of the Town to wait and att
on him at dinner and ſupper, others to look to his H
ſes, others to fiſh for him, others to bring him w
for his houſe ſpending, others to bring him meat for
Horſes; and yet after all this his attendance, he atte
and waits on the Fryer that lives in the Town, and d
nothing concerning the governing of the Town and
ecuting of juſtice, but what the Fryer alloweth and
viſeth to be done. There is alſo great ſervice appoin
for this Fryer, of Fiſhermen, and other attendants in
houſe, who liveth as ſtately as any Biſhop. Moſt tra
belonging to a well ſetled Common-wealth, are here
erciſed by theſe *Indians*. As for herbage, and garden-fr
and requiſites, it hath whatſoever may be found or deſi
in the City of *Guatemala*. The Church treaſure is v

gr

reat, there being many Sodalities of our Lady and other
heir Saints, which are enriched with crowns, and chains,
nd bracelets, besides the lamps, censers, and silver candle-
icks belonging unto the Altars. Upon *Michaelmas* day
the chief fair and feast of the Town, which is dedicated
nto S. *Michael*, whither many Merchants resort from *Gua-
mala* to buy and sell; in the afternoon, and the next
ay following, Bull-baiting is the common sport for that
ast, with some *Spaniards* and *Blackmoors* on Horse-back,
nd other *Indians* on foot, who commonly being drunk,
me venture, some lose their lives in the sport. Besides
is general concourse of people every year at that time,
ere is every day at five a clock in the afternoon a Tian-
iez or Market, upheld by the concourse of the *Indians*
the Town among themselves. Besides the lake, there run-
th by this Town a river, which in some places is easily wa-
d over, and waters the fruits, gardens, and other planta-
ons, and drives a mill which serves most of the valley to
ind their wheat. Within a mile and a half of this Town
ere is a rich Ingenio or farm of Sugar belonging to one
bastian de Savaletta, a *Biscain* born, who came at first
ry poor into that Country, and served one of his Coun-
y men; but with his good industry and pains, he began
get a Mule or two to traffique with about the Country,
l at last he increased his stock to a whole Requa of Mules,
d from thence grew so rich that he bought much land
out *Petapa*, which he found to be very fit for Sugar,
d from thence was incouraged to build a princely house,
ither the best of *Guatemala* do resort for their recreation.
his man maketh a great deal of Sugar for the Country,
d sends every year much to *Spain*; he keepeth at least
reescore slaves of his own for the work of his farm, is
ry generous in house keeping, and is thought to be worth
ove five hundred thousand Duckats. Within half a mile
m him there is another farm of Sugar, which is called
t a *Trapiche* belonging unto the Augustin Fryers of *Gua-
mala*, which keeps some twenty slaves, and is called a
piche, for that it grinds not the Sugar Cane with that
device

device of the Ingenio, but grinds a less quantity, and makes not so much Sugar as doth an Ingenio. From he three miles is the Town of *Amatitlan*, neer unto wh standeth a greater Ingenio of Sugar, then is that of *Sa letta*, and is called the Ingenio of one *Anis*, because he founded it, but now it belongeth unto one *Pedro Crespo* Postmaster of *Guatemala*; this Ingenio seemeth to b little Town by it self for the many cottages and thatch houses of *Black-moor* slaves which belong unto it, who n be above a hundred, men, women, and children. T chief dwelling house is strong and capacious, and able entertain a hundred lodgers. These three farms of Su standing so neer unto *Guatemala*, inrich the City much, a occasion great trading from it to *Spain*. The Town *Amatitlan*, though in it there live not so many *Spania* as in *Petapa*, yet there are in it more *Indian* families th in *Petapa*. The streets are more orderly made and f med like a Chequer board, they are wide, broad, pla and all upon dust and sand. This Town also enjoyeth commodity of the lake, and furnisheth with fish the C of *Guatemala*, upon those days before named of *Peta* And though it standeth out of the road-way, yet it is most as rich as *Petapa*. For the *Indians* of it get mu by the concourse of common people, and the Gentry *Guatemala*, who resort thither to certain baths of hot w ters, which are judged and approved very wholesom the body. This Town also getteth much by the salt whi here is made, or rather gathered by the lake side, whi every morning appeareth like a hoary frost upon t ground, and is taken up and purified by the *Indians*, a proves very white and good. Besides what they get the salt, they get also by the Requa's of Mules in the v ley, and about the Countay, which are brought to fe upon that salt earth a day, or half a day, until they ready to burst (the owner paying six pence a day for very Mule) and it hath been found by experience, that th makes them thrive and grow lusty, and purgeth them be ter then any drench, or blood-letting. They have su

th

er great trading in Cotton-wool, more abundance of uits then *Petapa*, a fairer market place with two extraor-nary great Elm-trees, under which the *Indians* daily eet at evening to buy and sell. The Church of this own is as fair and beautiful as any about *Guatemala*, the ches and state whereof hath caused the Dominican Fry-s since the year 1635, to make that place the head and iory over the other Towns of the valley, and to build ere a goodly and sumptuous Cloister, in which in my ne there was (for I told then most of it, and doubtless ice it hath much increased) eight thousand Duckats laid in a chest, with three locks for the common expences the Cloister. Thus my Reader, I have led thee through e valley of *Mixco*, and *Pinola*, *Petapa* and *Amatitlan*, hich in riches and wealth, what with the great trading it, what with the sheep and cattel, what with the abun-nce of mules, what with three Farms of Sugar, what with e great Farms of Corn and Wheat, what with the Chur-es treasures yields to no other place belonging unto the minions of *Guatemala*. I may not forget yet a double heat harvest (as I may well term it) in this Valley. The st being of a little kind of Wheat, which they call *Trigo emesino*, (a word compounded in *Spanish* from these two ords, *tres meses*, or from the Latin *tres menses*) which af-r three months sowing is ripe and ready to be cut down, d being sowed about the end of *August*, is commonly har-sted in about the end of *November*, and although in the nallness of it, it seems to have but a little Flour, yet it elds as much as their other sorts of Wheat, and makes as hite bread, though it keep not so well as that which is ade of other Wheat, but soon groweth stale and hard. he other harvest (which is of two sorts of Wheat, one cal-d *Rubio* or red Wheat, the other called *Blanquilleo*, or hite like *Candia* Wheat) followeth soon after this first of *emesino*, for presently after Christmas every one begins to ing their sickles into the field, where they do not only ap down their Wheat, but instead of threshing it barns, they cause it to be trod by Mares inclosed, within

within floors made on purpose in the fields; and when t
Wheat is trod out of the Ears by the Mares trampling, w
are whipped round about the floors that they may n
stand still, but tread it constantly and throughly; then t
Mares being let out of the floors, the Wheat is winnow
from the chaff, and put up clean into sacks, and from t
field carried to the Barns; but the chaff and most of t
straw is left to rot in the fields, which they esteem as go
as dunging; and further set all the fields on fire, burni
the stubble that is left a little before the time of the f
showers of rain, which with the ashes left after the bu
ning fatteth the ground, and by them is held the best w
to husband or dung their ground. Others that will sow
new and woody piece of land, cause the trees though ti
ber trees to be cut down, and sell not a stick of that woo
(which there is so plentiful, that they judge it would n
quit their cost to carry it to *Guatemala*, though in *Engla*
it would yield thousands of pounds) but they let it lie a
dry, and before the winter rain begins, they set on fire
the field, and burn that rich timber, with the ashes whe
of that ground becomes so fat and fertile, that where u
on an Aker we sow here three bushels of Wheat, or upwar
they sow such ground so thin, that they scarce dare ve
ture a full bushel upon an Aker, lest with too much sprea
ing upon the ground it grow too thick, be lodged, a
they lose their crop. The like they do unto the pasture
the Valley, about the end of *March*, it is short and withe
ed and dry, and they also set it on fire, which being bur
causeth a dismal sight, and prospect of a black Valley
but after the first two or three showres, it puts on again
green and pleasant garment, inviting the Cattel, Shee
Lambs, Goats, and Kids, (which for a while were driv
away to other pasturing) to return and sport again, to fe
and rest in its new flourishing bosom. But now it is tim
I return again back to the other end of this Valley, to t
Rio de las Vacas (from whence I have viewed the con
pass of it, and made my long digression from East to We
to the fartherest Town of *Amatitlan*) to shew thee, my Re
de

r, the little part of thy way remaining unto *Guatemala*. ue it is, from the Ermitage of our Lady, there is a eight way through the middle of the Valley leading al- ost to *Amatitlan*, and then turning up a hill out of the lley on the right hand; But that hath many ascents and scents, bottoms, falls and risings, and therefore is not the nstant Road, which from the Ermitage pointeth on the ht hand, observing the Town of *Mixco*, standing but e miles from *Guatemala*, from *Mixco* the way lyeth up hill, and leadeth to a Town somewhat bigger then *Mix-* of *Indians* called, *San Lucas*, or St. *Luke*, a cold Town, exceeding rich; the temper and coldness of it hath de it the storehouse, or Granary for all the City; for ereas below in the Valley, the Wheat will not keep g without musting, and breeding a worm called *Gurgo-* such is the temper of this Town of St. *Luke*, that in it Wheat will keep two or three years ready threshed, h a little turning now and then; and as it lyeth will e and yield, (as experience taught me there) so that he t hath laid up in that Town two hundred bushels of eat, at the years end shall find neer upon two hun- d and twenty bushels. This Town therefore receives n the Valley most of the harvest, and is full of what call Barns, but there are called *Trojas*, without floors, raised up with stacks and bords a foot or two from the und, and covered with mats, whereon is laid the wheat, by some rich Monopolists from the City is kept and rded two and three years, until they find their best op- tunity to bring it out to sale, at the rate of their own l and pleasure. From hence to *Guatemala* there is but e little leagues, and one only *Barauca* or bottom, and every side of the way little petty Towns, which they *Milpas*, consisting of some twenty Cottages. In the dle of the way is the top of a hill, which discovereth the City, and standeth as overmastering of it, as if with ece or two of Ordnance it would keep all *Guatemala* we; But besides this hill, which is the wide and o- Road, there stand yet forwarder on the right and left

hand

hand other mountains which draw neerer to the City, a
what this top peradventure with too much diſtance, is
able to do or reach, the others certainly would reach w
Canon ſhot, and command that far commanding C
Down this hill the way lies broad and wide, and as o
as is the way down *Barnet* or *High-gate* Hill ; and at
bottom it is more ſtraitned between the Mountains, for
ſpace of a bowſhot, which paſſage alſo is craggy by rea
of ſtones and ſome ſmall pieces of rocks which lie i
brook of water that deſcends from the Mountains,
runs toward the City. But at a little Ermitage called
John, the way opens again it ſelf, and ſheweth *Guate*
la, welcoming the weary travellers with a pleaſant
ſpect, and eaſing theirs, or their mules or Horſes feet, w
with green walks, what with a ſandy and gravelly R
unto the City, which never ſhut gate againſt any goe
comer, nor forbad their entrance with any fenced w
or watchmens jealous queſtions, but freely and gladly
tertains them either by the back ſide of the Dominic
Cloiſter, or by the Church and Nunnery called the Con
tion. And thus my Reader and Country man I have brou
and guided thee from the Gulf unto *Guatemala*, ſhewing
what that way is moſt remarkable. I ſhall not now ſ
thee any more of this Cities Dominions toward *Nicara*
and the South (having already ſhewed thee the way as
as *Realejo*) leaving that until I come to tell thee of my j
ney homewards, which I made that way. There rem
yet the Country of the *Vera Paz* and the way unto it
diſcover, and ſo to cloſe up this Chapter. The *Vera*
is ſo called, for that the *Indians* of that Country hea
how the *Spaniards* had conquered *Guatemala*, and
conquer the Country round about, wherefoever they ca
yielded themſelves peaceably and without any reſiſtance
to the Government of *Spain*. This Country formerly
a Biſhop to it ſelf diſtinct from *Guatemala*, but now is m
one Biſhoprick with that. It is governed by an Alc
Maior, or high Juſtice ſent from *Spain*, with ſubordin
on unto the Court of *Guatemala*. The head or ſ

Town of it, is called *Coban*, where is a Cloister of Domi-
nican Fryers, and the common place of residence of the
Alcalde Maior. All this Country as yet is not subdued
by the *Spaniards*, who have now and then some strong
encounters with the barbarous and heathen people, which
lie between this Country and *Jucatan*; and fain would the
Spaniards conquer them, that they might make way
through them unto a Town called *Campin* belonging
to *Jucatan*, and settle commerce, and Traffique by land
with that Country, which is thought would be a great
furtherance to the Country and City of *Guatemala*, and
safer way to convey their goods to the *Havana*, then by
the Gulf, for oftentimes the ships that go from the Gulf
to the *Havana*, are met with by the *Hollanders* and sur-
rised. But as yet the *Spaniards* have not been able to
bring to pass this their design, by reason they have found
strong resistance from the heathenish people, and a hot
service to attempt the conquering of them. Yet there
was a Fryer a great acquaintance of mine, called Fryer
Francisco Moran, who ventured his life among those Bar-
barians, and with two or three *Indians* went on foot
through that Country, until he came to *Campin*, where he
found a few *Spaniards*, who wondred at his courage and
boldness in coming that way. This Fryer came back a-
gain to *Coban* and *Vera Paz*, relating how the Barbari-
ans hearing him speak their language, and finding him
kind, loving, and courteous to them; used him also
kindly, fearing (as he said) that if they should kill him,
the *Spaniards* would never let them be at rest and quiet,
until they had utterly destroyed them. He related when
he came back, that the Country which the Barbarians in-
habit, is better then any part of the *Vera Paz*, which is
subject to the *Spaniards*, and spoke much of a Valley,
where is a great lake, and about it a Town of *Indians*,
which he judged to be of at least twelve thousand Inha-
bitants; the Cottages lying at a distance one from a-
nother. This Fryer hath writ of this Country, and hath

gone to *Spain* to the Court to motion the conquering o it, for the profit and commodity that may enſue both t *Guatemala* and *Jucatan*, if a way were opened thither But though as yet on that ſide the *Spaniards* and the Coun try of the *Vera Paz*, be ſtraightned by that heatheniſ people, yet on the other ſide it hath free paſſage unto th Gulf, and trade there when the ſhips do come, carryin Fowls and what other Proviſion the Country will affor for the ſhips, and bringing from thence wines, and othe *Spaniſh* wares unto *Coban*. This Country is very hill and craggy, and though there be ſome big Towns in i there are not above three or four that are conſiderable. Th chief commodities are *Achiotte* (which is the beſt of all th Country belonging to *Guatemala*) and *Cacao*, Cotton-wool Hony, *Canna fiſtula*, and *Zarzaparilla*, great ſtore of *Maiz* but no Wheat, much wax, plenty of fowls and birds of a coloured feathers, wherewith the *Indians* make ſome curi ous works, but not like unto thoſe of *Mechoacan*. Her are alſo abundance of Parrets, Apes and Monkies whic breed in the Mountains. The way from *Guatemala*, t this Country is that which hitherto hath been ſpoken o from the Gulf, as far as the Town of St. *Luke*; and fron thence the way keeps on the hills and Mountains whic lie on the ſide of the Valley of *Mixco*. Theſe hills ar called *Sacatepeques*, (compounded of *Sacate* and *Tepe* the latter ſignifying a Hill, and the former, Herb, o Graſs, and thus joyned, they ſignifie Mountains of graſs and among them are theſe chief Towns, firſt *Santjago*, o St. *James*, a Town of five hundred Familes; ſecondly *San Pedro* or St. *Peter*, conſiſting of ſix hundred Fami lies; thirdly, St. *Juan* or St. *John*, conſiſting alſo of a leaſt ſix hundred Families; and fourthly, *Sto. Domingo Se naco*, or St. *Dominic* of *Senaco*, being of three hundre Families. Theſe four Towns are very rich, and the tw laſt very cold, the two firſt are warmer; there are abou them many Farms of Corn and good Wheat, beſide the *Indian Maiz*. Theſe *Indians* are ſomewhat of mor

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courage then those of other Towns, and in my time were like to rise up against the *Spaniards* for their unmerciful tyranny over them. The Churches are exceeding rich; in the Town of *Santjago*, there was living in my time one *Indian*, who for only vain-glory had bestowed the worth of six thousand Duckats upon that Church, and yet afterwards this wretch was found to be a Wizard and Idolater. These *Indians* get much mony by letting out great tuffs of feathers, which the *Indians* use in their dances upon the Feasts of the Dedication of their Towns. For some of the great tuffs may have at least threescore long Feathers of divers colours, for every feather hiring they have half a Rial, besides what price they set to every Feather, if any should chance to be lost. From the Town of St. *John*, which is the furthest, the way lies plain and pleasant unto a little village of some twenty Cottages, called St. *Ramundo* or St. *Raymond*, from whence there is a good days journey up and down *Barrancas*, or bottoms unto a *Rancho*, or lodge standing by a River side, which is the same River that passeth by the Town of *Acacabastlan* spoken of before. From this is an ascent or a very craggy and rocky Mountain, called the Mountain of *Rabinall*, where are steps cut out in the very Rocks for the Mules feet, and slipping on one or the other side, they fall surely down the Rocks breaking their necks, and mangling all their limbs and joynts; but this danger continueth not long nor extendeth above a league and a half, and in the top and worst of this danger, there is the comfort of a goodly valley, called *El Valle de San Nicholas*, St. *Nicholas* his Valley, from an Estantia called St. *Nicholas* belonging to the Dominicans Cloister of *Coban*. This Valley, though it must not compare with that of *Mixco* and *Pinola*; yet next after it, it may well take place for only three things considerable in it. The first is an *Ingenio* of Sugar, called *San Geronymo*, or St. *Hierome*, belonging unto the Dominicans Cloister of *Guatemala*, which indeed goeth beyond that spoken

of *Amatitlan*, both for abundance of Sugar made there and ſent by mules to *Guatemala* over that rocky Moun tain, and for multitude of ſlaves living in it under the command of two Fryers, and for the excellent Horſes bred there, which are incomparably the beſt of all the Country of *Guatemala* for mettle and gallantry, and therefore (though Mules are commonly uſed for burthens) are much deſired and locked after by the Gallants and Gentry of the City, who make it a great part of their honour to prance about the ſtreets. The ſecond thing in this Valley is the Eſtancia or farm of St. *Nicholas*, which is as famous for breeding of Mules as is St. *Hierome* for Horſes. The third Ornament to it is a Town of *Indians*, called *Rabinall*, of at least eight hundred Families, which hath all that heart can wiſh, for pleaſure and life of man. It inclineth rather to heat then cold, but the heat is moderate and much qualified with the many cool and ſhady walks. There is not any *Indian* fruit, which is not there to be found beſides the fruits of *Spain*, as Oranges, Lemmons, ſweet and ſour, Citrons, Pomegranates, Grapes, Figs, Almonds and Dates; the only want of wheat is not a want to them that mind bread of Wheat more then of Maiz, for in two days it is eaſily brought from the Towns of *Sacatepeques*. For fleſh, it hath Beef, Mutton, Kid, Fowls, Turkies, Quails, Partridges, Rabbets, Pheaſants and for fiſh, it hath a River running by the houſes which yieldeth plenty both great and ſmall. The *Indians* of this Town are much like unto thoſe of *Chiapa* of the *Indians*, for bravery, for feaſting, for riding on Horſes, and ſhewing themſelves in ſports and paſtimes. This Town my friend Fryer *John Baptiſt*, after he had been Prior of many places, and eſpecially of *Chiapa* and *Guatemala*, choſe to live in to injoy quietneſs, pleaſure and content; and in this Town was I feaſted by him in ſuch a ſumptuous, prodigal and laviſhing way, as truly might make poor Mendicant Fryers aſhamed to come

ſe

so neer unto Princes in vanity of life and dyet. From this Valley unto the *Vera Paz*, or *Coban*, the head Town of it, there is nothing considerable, save only only one Town more called St. *Christoval*, or St. *Christopher*, which enjoyeth now a pleasant Lake, and bottomless, as is reported. Formerly there being no Lake at all, in a great Earthquake, the earth there opened, and swallowed up many houses, leaving this Lake which ever since hath continued. From hence to *Coban* the ways are bad and Mountainous, yet such as through the worst of them, those Country mules with heavy burthens easily go through. And thus with my Pen, Reader, have I gone through most of the bounds and limits of *Guatemala*, which is more furnished with gallant Towns of *Indians*, then is any part of all *America*; and doubtless were the *Indians* warlike, industrious, active for War or weapons, no part in all *America* might be stronger in people then *Guatemala*. But they being kept under and oppressed by the *Spaniards*, and no weapons allowed them, not so much as their natural Bows and Arrows, much less Guns, Pistols, Musquets, Swords, or Pikes, their courage is gone, their affections alienated from the *Spaniards*, and so the *Spaniards* might very well fear, that if their Country should be invaded, the multitude of their *Indian* people, would prove to them a multitude of enemies, either running away to another side; or forced to help would be to them but as the help of so many flies.

CHAP. XIX.

Shewing the Condition, Quality, Fashion, and Behaviour of the Indians *of the Country of* Guatemala, *since the Conquest, and especially of their Feasts and yearly Solemnities.*

THe condition of the *Indians* of this Country of *Guatemala* is as sad, and as much to be pitied as of any *Indians* in *America*, for that I may say it is with them in some sort, as it was with *Israel* in *Egypt*, of whom it is said, *Exod.* 1. 7. *They were fruitful and increased abundantly, and multiplied, and waxed exceeding mighty, and the land was filled with them*, and therefore *Pharaoh* said unto his people, *Vers.* 10. *Let us deal wisely with them, lest they multiply, and it come to pass, that when there falleth out any war, they joyn also unto our enemies, and fight against us.* Therefore they did set over them task-masters, to afflict them with their burdens, and they made their lives bitter with bondage, in mortar and in brick, and in all manner of service in the field; and all their service wherein they made them serve was with rigor. Though it is true there ought not to be any comparison made betwixt the *Israelites* and the *Indians*, those being Gods people, these not as yet; nevertheless the comparison may well hold in the oppression of the one and the other, and in the manner and cause of the oppression, that being with bitterness, rigour, and hard bondage, and lest they should multiply and increase too much. Certain it is, these *Indians* suffer great oppression from the *Spaniards*, live in great bitterness, are under hard bondage, and serve with great rigor; and all this, because they are at least a thousand of them for one *Spaniard*, they daily multiply and increase, in children

dren and wealth, and therefore are feared left they ſhould be too mighty, and either riſe up of themſelves, or joyn themſelves to any enemy againſt their oppreſſors; for both which fears and jealouſies, they are not allowed the uſe of any weapons or arms, no not their bows and arrows, which their anceſtors formerly uſed; ſo that as hereby the *Spaniards* are ſecured from any hurt or annoyance from them as an unarmed people; ſo may any other nation that ſhall be incouraged to invade that land, be ſecure alſo from the *Indians*, and conſequently the *Spaniards* own policy for themſelves againſt the *Indians* may be their greateſt ruine and deſtruction, being a great people and yet no people; for the abundance of their *Indians* would be to them as no people; and they themſelves (who out of their few Towns and Cities live but here and there, too thinly ſcattered upon ſo great and capacious a land) would be but a handful for any reaſonable Army; and of that handful very few would be found able or fitting men; and thoſe able men would do little without the help of Guns and Ordnance; and if their own oppreſſed people, *Black-moors* and *Indians* (which themſelves have always feared) ſhould ſide againſt them, ſoon would they be ſwallowed up both from within and from without. And by this it may eaſily appear how ungrounded they are, (who ſay, it is harder to conquer *America* now then in *Cortez* his time, for that there are now both *Spaniards* and *Indians* to fight againſt, and then there were none but bare and naked *Indians*. This I ſay is a falſe ground; for then there were *Indians* trained up in wars one againſt another, who knew well to uſe their bows and arrows, and darts and other weapons, and were deſperate in their fights and ſingle combats, as may appear out of the hiſtories of them; but now they are cowardized, oppreſſed, unarmed, ſoon frighted with the noiſe of a muſquet, nay with a ſour and grim look of a *Spaniard*, ſo from them there is no fear; neither can there be from the *Spaniards*, who from all the vaſt dominions of *Guatemala* are not able to raiſe five thouſand able fighting men, nor

to defend so many passages as lie open in several parts of that Country, which the wider and greater it is, might be advantagious to any enemy, and while the *Spaniard* in one place might oppose his strength, in many other places might his land be over-run by a forain nation; nay by their own slaves the *Black-moors*, who doubtless to be set at liberty would side against them in any such occasion; and lastly, the Criolians who also are sore oppressed by them, would rejoyce in such a day, and yield rather to live with freedom and liberty under a forain people then to be longer oppressed by those of their own blood.

The miserable condition of the *Indians* of that Country is such, that though the Kings of *Spain* have never yielded to what some would have, that they should be slaves, yet their lives are as full of bitterness as is the life of a slave. For which I have known my self some of them that have come home from toyling and moyling with *Spaniards*, after many blows, some wounds, and little or no wages, who have sullenly and stubbornly lain down upon their beds, resolving to die rather then to live any longer a life so slavish, and have refused to take either meat or drink, or any thing else comfortable and nourishing, which their wives have offered unto them, that so by pining and starving they might consume themselves. Some I have by good perswasions encouraged to life rather then to a voluntary and wilful death; others there have been that would not be perswaded, but in that wilful way have died. The *Spaniards* that live about that Country (especially the Farmers of the Valley of *Mixco*, *Pinola*, *Petapa*, *Amatitlan*, and of those of the *Sacatepeques*) alledge that all their trading, and farming, is for the good of the Common-wealth, and therefore whereas there are not *Spaniards* enough for so ample and large a Country to do all their work, and all are not able to buy slaves and *Black-moors*, they stand in need of the *Indians* help to serve them for their pay and hire; whereupon it hath been considered, that a partition of *Indian* labourers be made

every

very Munday, or Sunday in the afternoon to the *Spaniards*, according to the farms they occupy, or according to their several employments, calling, and trading with Mules, or any other way. So that for such and such a district there is named an officer who is called Juez Repartidor, who according to a List made of every farm, house, and person, is to give so many *Indians* by the week. And here is a door opened to the President of *Guatemala*, and to the Judges to provide well for their menial servants, whom they commonly appoint for this office, which is thus performed by them. They name the Town and place of their meeting upon Sunday or Monday, to the which themselves and the *Spaniards* of that district do resort. The *Indians* of the several Towns are to have in a readiness so many labourers as the Court of *Guatemala* hath appointed to be weekly taken out of such a Town, who are conducted by an *Indian* officer to the Town of general meeting; and when they come thither with their tools, their spades, shovels, bills, or axes, with their provision of victuals for a week (which are commonly some dry cakes of Maiz, puddings of frixoles, or *French* beans, and a little Chile or biting long pepper, or a bit of salt meat for the first day or two) and with beds on their backs (which is only a coarse woollen mantle to wrap about them when they lie on the bare ground) then are they shut up in the Town-house, some with blows, some with spurnings, some with boxes on the ear, if present they go not in. Now all being gathered together, and the house filled with them, the Juez Repartidor or officer, calls by the order of the List such and such a *Spaniard*, and also calls out of the house so many *Indians* as by the Court are commanded to be given him (some are allowed three, some four, some ten, some fifteen, some twenty, according to their employments) and delivereth unto the *Spaniard* his *Indians*, and so to all the rest, till they be all served; who when they receive their *Indians*, take from them a tool, or their mantles, to secure them that they run not away, and for every

Indian

Indian delivered unto them, they give unto the Juez partidor or officer half a Rial, which is three pence an *dian* for his fees, which mounteth yearly to him to a g deal of mony; for some officers make a partition or di bution of four hundred, some of two hundred, some three hundred *Indians* every week, and carryeth home w him so many half hundred Rials for one, or half a d work. If complaint be made by any *Spaniard* that s and such an *Indian* did run away from him, and ser him not the week past, the *Indian* must be brought, a surely tied to a post by his hands in the Market place, a there be whipped upon his bare back. But if the poor *dian* complain that the *Spaniards* cousened and chea him of his shovel, ax, bill, mantle or wages, no jus shall be executed against the cheating *Spaniard*, neit shall the *Indian* be righted, though it is true the or runs equally in favour of both *Indian* and *Spania* Thus are the poor *Indians* sold for three pence a piece a whole weeks slavery, not permitted to go home at nig unto their wives, though their work lie not above a m from the Town where they live; nay some are carr ten or twelve miles from their home, who must not turn till Saturday night late, and must that week do wh soever their Master pleased to command them. The w ges appointed them will scarce find them meat and dri for they are not allowed a Rial a day, which is but s pence, and with that they are to find themselves, but six days work and diet they are to have five Rials, whi is half a Crown. This same order is observed in the C of *Guatemala*, and Towns of *Spaniards*, where to ev family that wants the service of an *Indian* or *India* though it be but to fetch water and wood on their bac or to go of errants, is allowed the like service from t neerest *Indian* Towns. It would grieve a Christians he to see how by some cruel *Spaniards* in that weeks serv those poor wretches are wronged and abused; some vi ting their wives at home, whilst their poor husbands a digging and delving; others whipping them for th

w working, others wounding them with their swords, breaking their heads for some reasonable and well groun- l answer in their own behalf, others stealing from them ir tools, others cheating them of half, others of all their ges, alleadging that their service cost them half a Rial, l yet their work not well performed. I knew some o made a common practice of this, when their wheat s sown, and they had little to do for the *Indians*; yet y would have home as many as were due unto their m, and on Munday and Tuesday would make them cut l bring them on their backs as much wood as they need- all that week, and then on Wednesday at noon (know- the great desire of the *Indians* to go home to their ves, for the which they would give any thing) would unto them, What will you give me now, if I let you home to do your own work? whereunto the *Indians* uld joyfully reply and answer, some that they would e a Rial, others two Rials, which they would take and l them home, and so would have much work done, od to serve their house a week, and mony as much as uld buy them meat, and Cacao for Chocolatte two eks together; and thus from the poor *Indians* do those onscionable *Spaniards* practice a cheap and lasie way iving. Others will sell them away for that week unto eighbour that hath present need of work, demanding ls a piece for every *Indian*, which he that buyeth them, l be sure to defray out of their wages. So likewise are y in a slavish bondage and readiness for all passengers l travellers, who in any Town may demand unto the t Town as many *Indians* to go with his Mules, or carry on their backs a heavy burthen as he shall need, o at the journeys end will pick some quarrel with m, and so send them back with blows and stripes hout any pay at all. A Petaca, or leathern Trunk, chest of above a hundred weight, they will make se wretches to carry on their backs a whole day, nay e two or three days together, which they do by tying chest on each side with ropes, having a broad leather in the

the middle, which they cross over the forepart of t
head, or over their forehead, hanging thus the weight
on their heads and brows, which at their journeys
hath made the bloud stick in the foreheads of some, g
ing and pulling off the skin, and marking them in the f
top of their heads, who as they are called *Tamemez*, so
easily known in a Town by their baldness, that leat
girt having worn off all their hair. With these h
usages, yet do those poor people make a shift to live
mongst the *Spaniards*, but so that with anguish of he
they are still crying out to God for justice, and for liber
whose only comfort is in their Priests and Fryers, who t
ny times do quiet them when they would rise up in r
tiny, and for their own ends do often prevail over th
with fair and cunning perswasions, to bear and suffer
Gods sake, and for the good of the common-wealth t
hard task and service which is laid upon them. And thou
in all seasons, wet and dry, cold and hot, and in all w
plain and mountainous, green and dirty, dusty and sto
they must perform this hard service to their commandi
Masters, their apparel and cloathing is but such as n
cover the nakedness of their body, nay in some it is su
torn rags as will not cover half their nakedness. Th
ordinary cloathing is a pair of linnen or woollen dra
ers broad and open at the knees, without shooes, (thou
in their journeys some will put on leathern sandals to ke
the soles of their feet) or stockins, without any doubl
a short coarse shirt, which reacheth a little below th
waste, and serves more for a doublet then for a shi
and for a cloak a woollen or linnen mantle, (called Aia
tied with a knot over one shoulder, hanging down
the other side almost to the ground, with a twelve pe
ny or two shilling hat, which after one good showr
rain like paper falls about their necks and eyes; their b
they carry sometimes about them, which is that wool'
mantle wherewith they wrap themselves about at nigh
taking off their shirt and drawers, which they lay und
their head for a pillow; some will carry with them

sho

rt; slight, and light Mat to lie on, but those that carry
ot with them, if they cannot borrow one of a neigh-
ir, lie as willingly in their mantle upon the bare ground,
Gentleman in *England* upon a soft down-bed, and thus
they soundly sleep, and loudly snort after a days work,
after a days journey with a hundred weight upon
ir backs. Those that are of the better sort, and rich-
and who are not employed as *Tamemez* to carry
thens, or as labourers to work for *Spaniards*, but
p at home following their own farms, or following
ir own Mules about the Country, or following their
les and callings in their shops, or governing their
wns, as Alcaldes, or Alguaziles, Officers of Justice,
y go a little better apparelled, but after the same
nner. For some will have their drawers with a lace at
bottom, or wrought with some coloured Silk or Crew-
so likewise the mantle about them, shall have either a
, or some work of birds on it, some will wear a
linnen doublet, others shooes, but very few stockings
bands about their necks; and for their beds, the best
ian Governour, or the richest, who may be worth four
ive thousand Duckats, will have little more then the
r *Tamemez*; for they lie upon boards, or Canes bound
ether, and raised from the ground, whereon they lay
road and handsom Mat, and at their heads for man and
e two little stumps of wood for bolsters, whereon they
their shirts and mantles, and other cloaths for pil-
s, covering themselves with a broader blanket then is
r mantle, and thus hardly would *Don Bernabe de*
zman the Governour of *Petapa* lie, and so do all the
of them. The womens attire is cheap and soon put
, for most of them also go barefoot, the richer and bet-
sort wear shooes, with broad ribbons for shoo-strings,
for a petticoat, they tie about their waste a woollen
ntle, which in the better sort is wrought with divers
ours, but not sowed at all, pleated or gathered in,
as they tie it with a list about them; they wear no shift
t their body; but cover their nakedness with a kind of
surplice

ſurplice (which they call *Guaipil*) which hangs looſe
their ſhoulders down a little below their waſte, wi
pen ſhort ſleeves, which cover half their arms; this
pil is curiouſly wrought, eſpecially in the boſom,
Cotton, or Feathers. The richer ſort of them
bracelets and bobs about their wriſts and necks; thei
is gathered up with fillets, without any Quoif o
vering, except it be the better ſort. When they
Church or abroad, they put upon their heads a vail o
nen, which hangeth almoſt to the ground, and th
that which coſts them moſt of all their attire, for
commonly it is of *Holland* or ſome good linnen bro
from *Spain*, or fine linnen brought from *China*, w
the better ſort wear with a lace about. When they
at home at work they commonly take off their Guai
Surplice, diſcovering the nakedneſs of their breaſts an
dy. They lie alſo in their beds as do their Husb
wrapped up only with a mantle, or with a blanket. T
houſes are but poor thatched Cottages, without any u
rooms, but commonly one or two only rooms below
the one they dreſs their meat in the middle of it,
king a compaſs for fire, with two or three ſtones, wit
any other chimney to convey the ſmoak away, w
ſpreading it ſelf about the room filleth the thatch and
rafters ſo with ſut, that all the room ſeemeth to
chimney. The next unto it, is not free from ſmoak
blackneſs, where ſometimes are four or five beds ac
ding to the family. The poorer ſort have but one ro
where they eat, dreſs their meat and ſleep. Few there
that ſet any locks upon their doors, for they fear no
bing nor ſtealing, neither have they in their houſes m
to loſe, earthen pots, and pans, and diſhes, and cup
drink their Chocolatte, being the chief commoditie
their houſe. There is ſcarce any houſe which hath
alſo in the yard a ſtew, wherein they bath themſe
with hot water, which is their chief Phyſick when
feel themſelves diſtempered. Among themſelves they
in every Town divided into Tribes, which have one c
h

rd, to whom all that belong unto that Tribe, do re-
t in any difficult matters, who is bound to aid, pro-
t, defend, counſel and appear for the reſt of his Tribe
fore the officers of juſtice in any wrong that is like to
done unto them. When any is to be married, the fa-
r of the ſon that is to take a wife out of another Tribe,
eth unto the head of his Tribe to give him warning of
Sons marriage with ſuch a maid. Then that head
ets with the head of the maids Tribe, and they confer
ut it. The buſineſs commonly is in debate a quarter
a year; all which time the parents of the youth or
n are with gifts to buy the maid; they are to be at the
rges of all that is ſpent in eating and drinking, when the
ds of the two Tribes do meet with the reſt of the
dred of each ſide, who ſometimes ſit in conference a
ole day, or moſt part of a night. After many days and
hts thus ſpent, and a full trial being made of the one
other ſides affection, if they chance to diſagree about
marriage, then is the Tribe and parents of the maid
reſtore back all that the other ſide hath ſpent and gi-
n. They give no portions with their daughters, but
en they die, their goods and lands are equally divided
ong their ſons. If any one want a houſe to live in,
will repair and thatch his houſe anew, notice is given
the heads of the Tribes, who warn all the Town to
ne to help in the work, and every one is to bring a
ndle of ſtraw, and other materials, ſo that in one day
th the help of many they finiſh a houſe without any
rges more then of Chocolatte, which they miniſter in
at cups as big as will hold above a pint, not putting in
coſtly materials, as do the *Spaniards*, but only a little
niſeed, and Chile, or *Indian* pepper, or elſe they half
the cup with Atolle, and pour upon it as much Cho-
atte as will fill the cup and colour it. In their diet the
orer ſort are limited many times to a diſh of Frixoles, or
rky beans, either black or white (which are there in ve-
great abundance, and are kept dry for all the year) boil-
with Chille; and if they can have this, they hold them-
ſelves

ſelves well ſatisfied; with theſe beans, they make alſo du
plins, firſt boiling the bean a little, and then minglin
with a maſs of Maiz, as we do mingle Currans in
cakes, and ſo boil again the Frixoles, with the dumpli
Maiz maſs, and ſo eat it hot, or keep it cold, but this
all whatſoever elſe they eat, they either eat it with gr
biting Chile, or elſe they dip it in water and ſalt, whe
is bruiſed ſome of that Chile. But if their means
not reach to Frixoles, their ordinary fare and dye
their Tortilla's (ſo they call thin round cakes made of
dow and maſs of Maiz) which they eat hot from an
then pan, whereon they are ſoon baked with one tu
ing over the fire; and theſe they eat alone either w
Chile and ſalt, and dipping them in water and ſalt w
a little bruiſed Chile. When their Maiz is green and t
der, they boil ſome of thoſe whole ſtalks or cluſters, wh
on the Maiz groweth with the leaf about, and ſo caſt
a little ſalt about it, they eat it. I have often eat
this, and found it as dainty as our young green peaſe,
very nouriſhing, but it much increaſeth the bloud. A
of this green and tender Maiz they make a Furmity, b
ing the Maiz in ſome of the milk which they have firſt
ken out of it by bruiſing it. The pooreſt *Indian* ne
wants this diet, and is well ſatisfied, as long as his bel
thorowly filled. But the pooreſt that live in ſuch Tow
where fleſh meat is ſold, will make a hard ſhift, but t
when they come from work on Saturday night, they w
buy one half Rial, or a Rial worth of freſh meat to eat
the Lords day. Some will buy a good deal at on
and keep it long by dreſſing it into Taſſajo's, which
bundles of fleſh, rowled up and tied faſt; which th
do, when for examples ſake they have from a leg of b
ſliced off from the bone all the fleſh with the knife, after
length, form, and thinneſs of a line, or rope. Then th
take the fleſh and ſalt it, (which being ſliced and thinly c
ſoon takes ſalt) and hang it up in their yards like a line fr
poſt to poſt, or from tree to tree, to the wind for a wh
week, and then they hang it in the ſmoak another week a
af

ter rowl it up in small bundles, which become as hard a stone, and so as they need it, they wash it; boil it and t it. This is *America's* powdered beef, which they call assajo, whereof I have often eaten, and the *Spaniards* t much of it, especially those that trade about the Coun- y with Mules; nay this Tassajo is a great commodity, d hath made many a *Spaniard* rich, who carry a Mule two loaden with these Tassajo's in small parcels and bun- es to those Towns where is no flesh at all sold, and there ey exchange them for other commodities among the *In- ans*, receiving peradventure for one Tassajo or bundle, which cost them but the half part of a farthing) as much acao, as in other places they sell for a Rial or sixpence he richer sort of people will fare better, for if there be fish flesh to be had, they will have it, and eat most greedily it, and will not spare their Fowls and Turkeys from their vn bellies. These also will now and then get a wild Deer, ooting it with their bows and arrows. And when they ve killed it, they let it lie in the Wood in some hole or ttom covered with leaves for the space of about a week, til it stink and begin to be full of worms; then they bring home, cut it out into joints, and parboil it with a herb hich groweth there somewhat like unto our Tanzy, which ey say sweetneth it again, and maketh the flesh eat ten- r, and as white as a piece of Turkey. Thus parboiled, ey hang up the joints in the smoak for a while, and then il it again, when they eat it, which is commonly dres- l with red *Indian* Pepper, and this is the Venison of *nerica*, whereof I have sometimes eaten, and found it hite and short, but never durst be too bold with it, t that I found any evil taste in it, but that the appre- nsion of the Worms and Maggots which formerly d been in it, troubled much my stomach. These *In- ans* that have little to do at home, and are not em- oyed in the weekly service under the *Spaniards*, in eir hunting will look seriously for Hedge-hogs, which e just like unto ours, though certainly ours are

not meat for any Christian. They are full of pricks a briſtles like ours, and are found in woods and fields, ving in holes, and as they ſay feed upon nothing but mits and their eggs, and upon dry rotten ſticks, he and roots; of theſe they eat much, the fleſh being as wh and ſweet as a Rabbit, and as fat as is a *January* Hen, k up and fatted in a Coop. Of this meat I have alſo eat and confeſs it is a dainty diſh there, though I will not the ſame of a Hedge-hog here; for what here may be p ſon, there may be good and lawful meat, by ſome ac dental difference in the creature it ſelf, and in that wh it feeds upon, or in the temper of the air and clima This meat not only the *Indians* but the beſt of the *S niards* feed on; and it is ſo much eſteemed of, that cauſe in Lent they are commonly found, the *Spania* will not be deprived of it, but do eat it alſo then, allea ing that it is no fleſh (though in the eating it be in fat and in taſte, and in all like unto fleſh) for that it feeds upon any thing that is very nouriſhing, but chiefly up Amits eggs, and dry ſticks. It is a great point of co troverſie amongſt their Divines, ſome hold it lawful, thers unlawful for that time; it ſeems the pricks a briſtles of the *Indian* Hedge-hog prick their couſcien with a fooliſh ſcruple. Another kind of meat they fe much on, which is called *Iguana*; of theſe ſome are fou in the waters, others upon the land. They are longer th a Rabbit, and like unto a Scorpion, with ſome green, for black ſcales on their backs. Thoſe upon the land will r very faſt like Lizards, and will climb up trees like Squ rils, and breed in the roots of trees or in ſtone walls. T ſight of them is enough to affright one; and yet wh they are dreſſed and ſtewed in broth with a little ſpic they make a dainty broth, and eat alſo as white as Rabbit, nay the middle bone is made juſt like the ba bone of a Rabbit. They are dangerous meat, if not throug ly boiled, and they had almoſt coſt me my life for eati too much of them, not being ſtewed enough. There a alſo many water and land Tortoiſes, which the *Indians* fi

out for themselves, and also relish exceeding well unto the *Spaniards* palate. As for drinking, the *Indians* generally are much given unto it; and drink if they have nothing else, of their poor and simple Chocolatte, without Sugar or many compounds, or of Atolle, until their bellies be ready to burst. But if they can get any drink that will make them mad drunk, they will not give it over as long as a drop is left, or a penny remains in their purse to purchase it. Amongst themselves they use to make such drinks as are in operation far stronger then wine; and these they confection in such great Jarrs as come from *Spain*; wherein they put some little quantity of water, and fill up the Jar with some Melasso's, or juice of the Sugar Cane, or some hony for to sweeten it; then for the strengthning of it, they put roots and leaves of Tobacco, with other kind of roots which grow there, and they know to be strong in operation, nay in some places I have known where they have put in a live Toad, and so closed up the Jar for a fortnight, or a months space, till all that they hove put in him, be throughly steeped and the toad consumed, and the drink well strengthned, then they open it, and call their friends to the drinking of it, (which commonly they do in the night time, lest their Priest in the Town should have notice of them in the day) which they never leave off, until they be mad and raging drunk. This drink they call Chicha, which stinketh most filthily, and certainly is the cause of many *Indians* death, especially where they use the toads poyson with it. Once I was informed living in *Mixco*, of a great meeting that was appointed in an *Indians* house; and I took with me the Officers of Justice of the Town, to search that *Indians* house, where I found four Jars of Chicha not yet opened, I caused them to be taken out, and broken in the street before his door, and the filthy Chicha to be poured out, which left such a stinking scent in my nostrils, that with the smell of it, or apprehension of its loathsomness, I fell to vomiting, and continued sick almost a whole week after.

Now the *Spaniards* knowing this inclination of the *I*
ans unto drunkenneſs, do herein much abuſe and wr
them; though true it is there is a ſtrict order, even
the forfeiting of the wine of any one who ſhall preſum
ſell wine in a Town of *Indians*, with a mony mulct
ſides. Yet for all this the baſer and poorer ſort of *Spa*
ards for their lucre and gain contemning authority, v
go out from *Guatemala*, to the Towns of *Indians* abo
and carry ſuch wine to ſell and inebriate the Natives
may be very advantagious to themſelves; for of one
of wine, they will make two at leaſt, confectioning
with hony and water, and other ſtrong drugs which
cheap to them, and ſtrongly operative upon the poor a
weak *Indians* heads, and this they will ſell for curr
Spaniſh wine, with ſuch pint and quart meaſures,
never were allowed by Juſtice Order, but by themſel
invented. With ſuch wine they ſoon intoxicate
poor *Indians*, and when they have made them drunk, th
they will cheat them more, making them pay double
their quart meaſure; and when they ſee they can dri
no more, then they will cauſe them to lie down and flee
and in the mean while will pick their pockets. This i
common ſin among thoſe *Spaniards* of *Guatemala*, a
much practiſed in the City upon the *Indians*, when th
come thither to buy or ſell. Thoſe that keep the Bod
gones (ſo are called the houſes that ſell wine, which a
no better then a Chandlers ſhop, for beſides wine th
ſell Candles, Fiſh, Salt, Cheeſe and Bacon) will common
intice in the *Indians*, and make them drunk, and th
pick their pockets, and turn them out of doors with blo
and ſtripes, if they will not fairly depart. There was
Guatemala in my time one of theſe Bodegoners, or ſho
keepers of wine and ſmall ware, named *Juan Ramos*, wh
by thus cheating and tipling poor *Indians* (as it was g
nerally reported) was worth two hundred duckats, a
in my time gave with a Daughter that was marrie
eight thouſand Duckats. No *Indian* ſhould paſs by h
door, but he would call him in, and play upon him a

aforeſai

aforesaid. In my time a *Spanish* Farmer, a neighbour of mine in the Valley of *Mixco*, chanced to send to *Guatemala* his *Indian* servants with half a dozen mules loaden with wheat to a Merchant, with whom he had agreed before for the price, and ordered the mony to be sent unto him by his servant (whom he had kept six years, and ever found him trusty) the wheat being delivered, and the mony received (the which mounted to ten pound sixteen shillings, every mule carrying six bushels, at twelve Rials a bushel, as was then the price) the *Indian* with another Mate of his walking along the streets to buy some small commodities, passed by *John Ramos* his shop, or bodegon, who enticing him and his mate in, soon tripped up their heels with a little confectioned wine for that purpose, and took away all his mony from the intrusted *Indian*, and beat them out of his house; who thus drunk being forced to ride home, the *Indian* that had received the mony, fell from his Mule, and broke his neck; the other got home without his mate or mony. The Farmer prosecuted *John Ramos* in the Court for his mony, but *Ramos* being rich and abler to bribe, then the Farmer, got off very well, and so had done formerly in almost the like cases. These are but peccadillo's among those *Spaniards*, to make drunk, rob, and occasion the poor *Indians* death; whose death with them is no more regarded nor vindicated, then the death of a sheep or bullock, that falls into a pit. And thus having spoken of apparel, houses, eating and drinking, it remains that I say somewhat of their civility, and Religion of those who lived under the Government of the *Spaniards*. From the *Spaniards* they have borrowed their Civil Government, and in all Towns they have one or two *Alcaldes*, with more or less *Regidores*, (who are as Aldermen or Jurates amongst us) and some *Alguaziles*, more or less, who are as Constables, to execute the orders of the *Alcalde* (who is a Maior) with his Brethren. In Towns of three or four hundred families, or upwards, there are commonly two Alcaldes, six Regidores, two Alguaziles Maiors, and 6 under or petty Alguaziles. And some Towns are privi-

ledged with an *Indian* Governour, who is above the A caldes, and all the rest of the Officers. These are cha ged every year by new Election, and are chosen by t *Indians* themselves, who take their turns by the tribes kindreds, whereby they are divided. Their offices beg on New years day, and after that day their election is ca ryed to the City of *Guatemala* (if in that district it be mad or else to the heads of Justice, or *Spanish* Governours of t several Provinces, who confirm the new Election, and tak account of the last years expences made by the other Of cers, who carry with them their Town book of accounts and therefore for this purpose every Town hath a Clerk Scrivener, called Escrivano, who commonly continue many years in his office, by reason of the paucity an unfitness of *Indian* Scriveners, who are able t bear such a charge. This Clerk hath many fees for h writings and informations, and accounts, as have the *Sp niards*, though not so much mony or bribes, but a sma matter, according to the poverty of the *Indians*. The Go vernour is also commonly continued many years, being som chief man among the *Indians*, except for his misdemean ours he be complained of, or the *Indians* in general do a stomach him.

Thus they being setled in a civil way of Governmen they may execute justice upon all such *Indians* of thei Town as do notoriously and scandalously offend. The may imprison, fine, whip, and banish, but hang and quar ter they may not; but must remit such cases to the *Spanis* Governour. So likewise if a *Spaniard* passing by th Town, or living in it, do trouble the peace, and misde mean himself, they may lay hold on him, and send him to the next *Spanish* Justice, with a full information of hi offence, but fine him or keep him above one night in pri son they may not. This order they have against *Spani ards*, but they dare not execute it, for a whole Town standeth in awe of one *Spaniard*, and though he never so hainously offend, and be unruly, with oaths, threatnings and drawing of his sword, he maketh them quake and

tremble

tremble, and not presume to touch him; for they know if they do, they shall have the worst, either by blows, or by some mis-information, which he will give against them. And this hath been very often tried, for where *Indians* have by virtue of their order indeavoured to curb an unruly *Spaniard* in their Town, some of them have been wounded, others beaten, and when they have carried the *Spaniard* before a *Spanish* Justice and Governour, he hath pleaded for what he hath done, saying it was in his own defence, or for his King and Soveraign, and that the *Indians* would have killed him, and began to mutiny all together against the *Spanish* authority and Government, denying to serve him with what he needed for his way and journy; that they would not be slaves to give him or any *Spaniard* any attendance; and that they would make an end of him, and of all the *Spaniards*. With these and such like false and lying mis-informations, the unruly *Spaniards* have often been believed, and too much upheld in their rude and uncivil misdemeanors, and the *Indians* bitterly curbed, and punished, and answer made them in such cases, that if they had been killed for their mutiny and rebellion against the King, and his best subjects, they had been served well enough; and that if they gave not attendance unto the *Spaniards* that passed by their Town, their houses should be fired, and they and their children utterly consumed. With such like answers from the Justices, and credency to what any base *Spaniard* shall inform against them, the poor *Indians* are fain to put up all wrongs done unto them, not daring to meddle with any *Spaniard*, be he never so unruly; by virtue of that Order which they have against them. Amongst themselves, if any complaint be made against any *Indian*, they dare not meddle with him until they call all his kindred, and especially the head of that tribe to which he belongeth; who if he and the rest together, find him to deserve imprisonment, or whipping, or any other punishment, then the Officers of Justice, the Alcaldes or Maiors, and their Brethren the Justices inflict upon him that punishment which all shall

agree upon. But yet after judgment and ſentence giv they have another which is their laſt appeal, if they plea and that is to their Prieſt and Fryer, who liveth in th Town, by whom they will ſometimes be judged, and u dergo what puniſhment he ſhall think fitteſt. To t Church therefore they often reſort in points of Juſti thinking the Prieſt knoweth more of Law and equi then themſelves: who ſometimes reverſeth what judgme hath been given in the Town houſe, blaming the Offic for their partiality and paſſion againſt their poor Broth and ſetting free the party judged by them; which t Prieſt does oftentimes, if ſuch an *Indian* do belong the Church, or to the ſervice of their houſe, or have ny other relation to them, peradventure for their wiv ſake, whom either they affect or imploy in waſhing, making their Chocolatte. Such, and their husbands ma live lawleſs as long as the Prieſt is in the Town. And when the Prieſt is abſent, they call them to trial for an miſdemeanor, and whip, fine, or impriſon, (which o caſion they will ſometimes pick out on purpoſe) when th Prieſt returns, they ſhall be ſure to hear of it, and ſma for it, yea, and the Officers themſelves peradventure b whipped in the Church, by the Prieſts order and appoint ment; againſt whom they dare not ſpeak, but willingl accept what ſtripes and puniſhment he layeth upon them judging his wiſdom, ſentence, and puniſhing hand, th wiſdom, ſentence and hand of God; whom as they hav been taught to be over all Princes, Judges, worldly Offi cers, ſo likewiſe they believe, (and have been ſo taught that his Prieſts and Miniſters are above theirs, and all world ly power and authority. It happened unto me living in the Town of *Mixco*, that an *Indian* being judged to be whipped for ſome diſorders, which he committed, would not yield to the ſentence, but appealed to me, ſaying he would have his ſtripes in the Church, and by my order, for ſo he ſaid his whipping would do him good, as coming from the hand of God. When he was brought unto me, I could not reverſe the *Indians* judgment, for

it

it was just, and so caused him to be whipped, which he took very patiently and merrily, and after kissed my hands and gave me an offering of mony for the good he said I had done unto his soul. Besides this civility of justice amongst them, they live as in other Civil and Politick and well governed Common-wealths; for in most of their Towns, there are some that profess such trades as are practised among *Spaniards*. There are amongst them Smiths, Taylors, Carpenters, Masons, Shoomakers, and the like. It was my fortune to set upon a hard and difficult building in a Church of *Mixco*, where I desired to make a very broad and capacious vault over the Chappel, which was the harder to be finished in a round circumference, because it depended upon a triangle, yet for this work I sought none but *Indians*, some of the Town, some from other places, who made it so compleat, that the best and skilfullest workmen among the *Spaniards* had enough to wonder at it. So are most of their Churches vaulted on the top, and all by *Indians*; they only in my time built a new Cloister in the Town of *Amatitlan*, which they finished with many Arches of stone both in the lower walks and in the upper galleries, with as much perfection as the best Cloister of *Guatemala*, had before been built by the *Spaniard*. Were they more incouraged by the *Spaniards*, and taught better principles both for soul and body, doubtless they would among themselves make a very good Common-wealth. For painting they are much inclined to it, and most of the pictures, and Altars of the Country Towns are their workmanship. In most of their Towns they have a School, where they are taught to read, to sing, and some to write. To the Church there do belong according as the Town is in bigness, so many Singers, and Trumpeters, and Waits, over whom the Priest hath one Officer, who is called *Fiscal*; he goeth with a white Staff with a little Silver Cross on the top to represent the Church, and shew that he is the Priests Clerk and Officer. When any case is brought to be examined by the Priest, this Fiscal or Clerk executeth Justice by the Priests order. He must be

one

one that can read and write, and is commonly the M
ſter of Muſick. He is bound upon the Lords day and
ther Saints days, to gather to the Church before and af
Service all the young youths and maids, and to teach the
the Prayers, Sacraments, Commandments, and other poi
of Catechiſm, allowed by the Church of *Rome*. In t
morning he and other Muſicians at the ſound of the Be
are bound to come to the Church to ſing and officiate
Maſs, which in many Towns they perform with Orga
and other Muſical inſtruments, (as hath been obſerved b
fore) as well as *Spaniards*. So likewiſe at evening
five a clock they are again to reſort to Church, wh
the Bell calleth to ſing Prayers, which they call Compl
ta's, or Completory, with *Salve Regina*, a prayer to t
Virgin *Mary*. This Fiſcal, is a great man in the Tow
and bears more ſway then the Maiors, Jurates, and othe
Officers of Juſtice, and when the Prieſt is pleaſed, gives
attendance to him, goeth about his errants, appointeth ſuc
as are to wait on him when he rideth out of Town. Bot
he and all that do belong unto the Church, are exempte
from the common weekly ſervice of the *Spaniards*, an
from giving attendance to Travellers, and from other Off
cers of Juſtice. But they are to attend with their Wait
Trumpets and Muſick, upon any great man or Prieſt tha
cometh to their Town, and to make Arches with bough
and flowers in the ſtreets for their entertainment. Beſide
theſe, thoſe alſo that do belong unto the ſervice of th
Prieſts houſe, are priviledged from the *Spaniards* ſervice
Now the Prieſt hath change of ſervants by the week, wh
take their turns ſo, that they may have a week or two t
ſpare to do their work. If it be a great Town, he hath
three Cooks allowed him, (if a ſmall Town, but two) me
Cooks who change their turns, except he have any oc
caſion of feaſting, then they all come. So likewiſe h
hath two or three more (whom they call Chahal) as But
lers, who keep whatſoever proviſion is in the houſe under
lock and key; and give to the Cook what the Prieſt ap
pointeth to be dreſſed for his dinner or ſupper; theſe
keep

keep the Table-Clothes, Napkins, Dishes, and Trenchers, nd lay the Cloth, and take away, and wait at the Table; e hath besides three or four, and in great Towns halt dozen of boys to do his errants, wait at the Table, and eep in the house all the week by their turns, who with he Cooks and Butlers dine and sup constantly in the riests house, and at his charges. He hath also at dinner nd supper times the attendance of some old women (who lso take their turns) to oversee half a dozen young maids, vho next to the Priests house do meet to make him and is family Tortilla's or Cakes of Maiz, which the boys do ring hot to the Table by half a dozen at a time. Besides hese servants, if he have a Garden, he is allowed two or hree Gardeners; and for his stable, at least half a dozen *ndians*, who morning and evening are to bring him Sa-ate (as there they call it) or herb and grass for his Mules nd Horses, these diet not in the house; but the groom of he stable, who is to come at morning, noon and Evening, nd therefore are three or four to change) or at any time hat the Priest will ride out; these I say and the Gardners when they are at work) dine and sup at the Priests char-es, who sometimes in great Towns hath above a dozen o feed and provide for. There are besides belonging to he Church priviledged from the weekly attendance upon he *Spaniards*, two or three *Indians*, called Sacristanes, who ave care of the Vestry and Copes, and Altar Clothes, and very day make ready the Altar or Altars for Mass; also o every Company or Sodality of the Saints, or Vir-in, there are two or three, whom they call Mayor-omo's, who gather about the Town, Alms for the aintaining of the Sodality; these also gather Eggs about he Town for the Priest every week, and give him an ac-ount of their gatherings, and allow him every month, or ortnight, two Crowns for a Mass to be sung to the aint.

If there be any fishing place neer the Town, then the riest also is allowed for to seek him fish three or four, and n some places half a dozen *Indians*, besides the offerings in

in the Church, and many other offerings which they bri
whenſoever they come to ſpeak unto the Prieſt, or co
feſs with him, or for a Saints feaſt to be celebrat
and beſides their Tithes of every thing, there is a mon
ly maintenance in mony allowed unto the Prieſt, a
brought unto him by the Alcaldes, or Maiors, and Jurat
which he ſetteth his hand unto in a book of the Towns e
pences. This maintenance (though it be allowed by t
Spaniſh Magiſtrate, and paid in the Kings name for t
preaching of the Goſpel) yet it comes out of the poor I
dians purſes and labour, and is either gathered about t
Town, or taken out of the Tribute, which they pay u
to the King, or from a common plat of ground which wi
the help of all is ſowed and gathered in and ſold for th
purpoſe. All the Towns in *America*, which are civiliz
and under the *Spaniſh* Government, belong either to t
Crown, or to ſome other Lords, whom they call Enc
mendero's, and pay a yearly tribute unto them. Tho
that are tenants to their Lords or Encomendero's (wh
commonly are ſuch as deſcend from the firſt conquerer
pay yet unto the King ſome ſmall tribute in mony, beſid
what they pay in other kind of commodities unto their ow
Encomendero, and in mony alſo. There is no Town
poor, where every married *Indian* doth not pay at th
leaſt in mony four Rials a year, for tribute to the King, be
ſides other four Rials to his Lord or Encomendero. And
the Town pay only to the King, they pay at leaſt ſix, an
in ſome places eight Rials by ſtatute, beſides what othe
commodities are common to the Town or Country wher
they live, as Maiz, (that is paid in all Towns) hony
Turkeys, Fowls, Salt, Cacao, Mantles of Cotton-wool
and the like commodities they pay who are ſubject to a
Encomendero; but ſuch pay only mony, not commodi
ties to the King. The mantles of tribute are much e
ſteemed of, for they are choiſe ones, and of a bigger siz
then others, ſo likewiſe is the tribute *Cacao*, *Achiotte*
Cochinil, where it is paid; for the beſt is ſet apart fo
the tribute; and if the *Indians* bring that which is not prim
good

ood, they shall surely be lashed, and sent back for better. The heads of the several Tribes have care to gather it, and o deliver it to the Alcaldes and Regidores, Maiors and urates, who carry it either to the Kings Exchequer in the ity, or to the nearest *Spanish* Justice (if it belong to e King) or to the Lord, or Encomendero of the own. In nothing I ever perceived the *Spaniards* merful and indulgent unto the *Indians*, but in this, that if n *Indian* be very weak, poor, and sickly, and not able work, or threescore and ten years of age, he is freed om paying any tribute. There be also some Towns priiledged from this tribute; which are those which can rove themselves to have descended from *Tlaxcallan*, or om certain Tribes or Families of or about *Mexico*, who elped the first *Spaniards* in the conquest of that Country. s for their carriage and behaviour, the *Indians* are very urteous and loving, and of a timerous nature, and wilng to serve and to obey, and to do good, if they be drawn love; but where they are too much tyrannized over, they e dogged, unwilling to please, or to work; and will oose rather strangling and death then life. They are ry trusty, and never were known to commit any robbe- of importance; so that the *Spaniards* dare trust to ide with them in a wilderness all night, though they ve bags of gold about them. So for secrecy they are veclose; and will not reveal any thing against their own atives, or a *Spaniards* credit and reputation, if they be y way affected to him. But above all unto their Priest ey are very respective unto him; and when they me to speak unto him, put on their best clothes, stu- their complements and words to please him. They e very abundant in their expressions, and full of circumcutions adorned with parables and simile's to express eir mind and intention. I have often sat still for the ace of an hour, only hearing some old women make eir speeches unto me, with so many elegancies in their ngue (which in *English* would be non-sense, or barbaus expressions) as would make me wonder, and learn

by

by their ſpeeches more of their language, then by any
ther endeavour or ſtudy of mine own. And if I could
ply unto them in the like phraſes and expreſſions (which
would often endeavour) I ſhould be ſure to win th
hearts, and get any thing from them. As for their R
gion, they are outwardly ſuch as the *Spaniards*, but in wa
ly hard to believe that which is above ſenſe, nature, and
viſible ſight of the eye; and many of them to this day
incline to worſhip Idols of ſtocks and ſtones, and are
ven to much ſuperſtition, and to obſerve croſs ways, a
meeting of beaſts in them, the flying of birds, their appe
ing and ſinging neer their houſes at ſuch and ſuch tim
Many are given to witchcraft, and are deluded by the D
vil to believe that their life dependeth upon the life of ſu
and ſuch a beaſt (which they take unto them as their
miliar ſpirit) and think that when that beaſt dieth th
muſt die; when he is chaſed, their hearts pant, when
is faint they are faint; nay it happeneth that by the
vils deluſion they appear in the ſhape of that beaſt, (whi
commonly by their choice is a Buck, or Doe, a Lion,
Tigre, or Dog, or Eagle) and in that ſhape have been ſh
at and wounded, as I ſhall ſhew in the Chapter followin
And for this reaſon (as I came to underſtand by ſome
them) they yield unto the Popiſh Religion, eſpecially
the worſhipping of Saints Images, becauſe they look u
on them as much like unto their forefathers Idols; a
ſecondly, becauſe they ſee ſome of them painted wi
Beaſts; as *Hierom* with a Lyon, *Anthony* with an Aſs, a
other wild beaſts, *Dominick* with a Dog, *Blas* with a Ho
Mark with a Bull, and *John* with an Eagle, they are mo
confirmed in their deluſions, and think verily thoſe Sai
were of their opinion, and that thoſe beaſts were their
miliar ſpirits in whoſe ſhape they alſo were transform
when they lived, and with whom they died. All *India*
are much affected unto theſe Popiſh Saints, but eſpecial
thoſe which are given to witchcraft, and out of the ſma
neſs of their means they will be ſure to buy ſome of the
Saints and bring them to the Church, that there th

nay ſtand and be worſhipped by them and others. The Churches are full of them, and they are placed upon ſanders gilded or painted, to be carried in proceſſion upon mens ſhoulders, upon their proper day. And from hence cometh no little profit to the Prieſts; for upon ſuch Saints days, the owner of the Saint maketh a great feaſt in the Town, and preſenteth unto the Prieſt ſometimes two or three, ſometimes four or five crowns for his Maſs and Sermon, beſides a Turky and three or four fowls, with as much Cacao as will ſerve to make him Chocolatte for all the whole *Octave* or eight days following. So that in ſome Churches, where there are at leaſt forty of theſe Saints Statues and Images, they bring unto the Prieſt at leaſt forty pounds a year. The Prieſt therefore is very watchful over thoſe Saints days, and ſendeth warning before hand unto the *Indians* of the day of their Saint, that they may provide themſelves for the better celebrating it both at home and in the Church. If they contribute not bountifully, then the Prieſt will chide, and threaten that he will not preach. Some *Indians* through poverty have been unwilling to contribute any thing at all, or to ſolemnize in the Church and at his houſe his Saints day, but then the Prieſt hath threatned to caſt his Saints image out of the Church, ſaying that the Church ought not to be filled with ſuch Saints as are unprofitable to ſoul and body, and that in ſuch a ſtatues room one may ſtand, which may do more good by occaſioning a ſolemn celebration of one day more in the year. So likewiſe if the *Indian* that owed one of thoſe Images die and have children, they are to take care of that Saint as part of their inheritance, and to provide that his day be kept; but if no ſon or heirs be left, then the Prieſt calleth for the heads of the ſeveral Tribes, and for the chief Officers of Juſtice, and maketh a ſpeech unto them, wherein he declareth that part of the Church-ground is taken up in vain by ſuch an image, and his ſtander, without any profit either to the Prieſt, the Church, or the Town, no heir or owner being left alive to provide for that Orphan

Saint

Saint, to own it; and that in case they will not seek o who may take charge of him, and of his day, the Pri will not suffer him to stand idle in his Church, like the whom our Saviour in the Gospel rebuked, *Quid hic sta tota die otiosi?* for that they stood idle in the market all t day (these very expressions have I heard there from son Friers) and therefore that he must banish such a Saints p cture out of the Church, and must deliver him up befo them into the Justices hands to be kept by them in t Town-house, until such time as he may be bought and ow ned by some good Christian. The *Indians* when they he these expressions, begin to fear, lest some judgment ma befall their Town for suffering a Saint to be excommun cated and cast out of their Church, and therefore prese unto the Priest some offering for his prayers unto th Saint, that he may do them no harm, and desire him t limit them a time to bring him an answer for the disposin of that Saint (thinking it will prove a disparagement an affront unto their Town, if what once hath belonged t the Church, be now out, and delivered up to the secula power) and that in the mean time, they will find ou some good Christian, either of the neerest friends and kin dred to him or them who first owned the Saint, or el some stranger, who may buy that Saint of the Priest (i he continue in the Church) or of the secular power (if h be cast out of the Church and delivered up unto them which they are unwilling to yield to, having been taugh of judgments in such a case like to befall them) and ma by some speedy feast and solemnity appease the Saints an ger towards them, for having been so sleighted by th Town. Alas poor *Indians*, what will they not be brough unto by those Fryers and Priests, who study nothing mor then their own ends, and to enrich themselves from th Church and Altar! their policies (who are the wise and prudent children of this world spoken of in the Gospel) can easily overtop and master the simplicity of the poor *Indians*; who rather then they will bring an affront upon their Town, by suffering any of their Saints to be cast out o

heir Church, or to be with mony redeemed out of the se-
ular powers hands, will make haſt to preſent unto him
n owner of that Orphan Saint, who for him ſhall give to
he Prieſt not only what he may be prized to be worth in a
ainters ſhop for the workmanſhip, gold and colours be-
onging to him; but beſides ſhall preſent him what be-
ore hath been obſerved, for the ſolemnizing of his feaſt.
These feaſts bring yet unto the Saints more profit then hi-
herto hath been ſpoken of; for the *Indians* have been
aught that upon ſuch days they ought to offer up ſome-
what unto the Saints; and therefore they prepare either
mony (ſome a Rial, ſome two, ſome more) or elſe com-
monly about *Guatemala* white wax-candles, and in other
laces Cacao, or fruits, which they lay before the image
f the Saint, whilſt the Maſs is celebrating. Some *Indians*
vill bring a bundle of candles of a dozen tied together, of
ials a piece ſome, ſome of three or four for a Rial, and
vill if they be let alone light them all together and burn
hem out, ſo that the Prieſt at the end of the Maſs
vill find nothing but the ends. Therefore (knowing
vell of the ways of policy and covetouſneſs) he chargeth
he Church officers, whom I ſaid before were called *Mayor-
omo's* to look to the offerings, and not to ſuffer the *Indians*
vho bring candles, to light more then one before the Saint,
nd to leave the other before him unlighted (having for-
mer y taught them, that the Saints are as well pleaſed
vith their whole Candles as with their burnt candles) that
o he may have the more to ſell and make mony of. After
Maſs the Prieſt and the *Mayordomo's* take and ſweep away
rom the Saint whatſoever they find hath been offered unto
im; ſo that ſometimes in a great Town upon ſuch a
aints day the Prieſt may have in mony twelve or twenty
Rials, and fifty or a hundred candles, which may be worth
nto him twenty or thirty ſhillings, beſides ſome ends and
ieces. Moſt of the Fryers about *Guatemala* are with
hese offerings as well ſtored with candles, as is any
Wax-chandlers ſhop in the City. And the ſame can-
dles which thus they have received by offerings, they

need not care to ſell them away to *Spaniards*, who co
about to buy them (though ſome will rather ſell them to
ther to ſuch though cheaper, that their mony might co
in all at once) for the *Indians* themſelves when they wa
again any candles for the like feaſt, or for a Chriſtenin
and for a womans Churching (at which times they al
offer candles) will buy their own again of the Prieſt, wh
ſometimes receiveth the ſame candles and mony for the
again five or ſix times. And becauſe they find that t
Indians incline very much to this kind of offerings, an
that they are ſo profitable unto them, the Fryers do mu
preſs upon the *Indians* in their preaching this point
their Religion, and devotion. But if you demand of the
ignorant but zealous offerers, the *Indians*, an account
any point of faith, they will give you little or none. Th
myſtery of the Trinity, and of the incarnation of Chriſt, an
our Redemption by him is too hard for them; they wi
only anſwer what they have been taught in a Catechiſm
queſtions and anſwers; but if you ask them if they be
lieve ſuch a point of Chriſtianity, they will never anſwe
affirmatively, but only thus, Perhaps it may be ſo. The
are taught there the doctrine of *Rome*, that Chriſts bod
is truly and really preſent in the Sacrament, and n
br ead in ſubſtance, but only the accidents; if the wiſe
Indian be asked, whether he believe this, he will anſwer
Perhaps it may be ſo. Once an old woman, who wa
held to be very religious, in the Town of *Mixco*, cam
to me about receiving the Sacrament, and whileſt I wa
inſtructing of her, I asked her if ſhe believed that Chriſt
body was in the Sacrament, ſhe anſwered Peradventure i
may be ſo. A little while after to try her and get her ou
of this ſtrain and common anſwer, I asked her wha anc
who was in the Sacrament which ſhe received from the
Prieſts hand at the Altar, ſhe anſwered nothing for a while,
and at laſt I preſſed upon her for an affirmative anſwer; and
then ſhe began to look about to the Saints in the Church,
(which was dedicated to a Saint which they call St. *Domi-*
nick) and, as it ſeemed, being troubled and doubtful what

to

o say, at last she cast her eyes upon the high Altar; but I eeing she delayed the time, asked her again, who was in he Sacrament? to which she replyed, St. *Dominick*, who vas the Patron of that Church and Town. At this I smi-d, and would yet further try her simplicity with a simple uestion. I told her she saw St. *Dominick* was painted with dog by him holding a torch in his mouth, and the Globe f the World at his feet; I asked her, whether all this ere with St. *Dominick* in the Sacrament? To which she nswered, perhaps it might be so; wherewith I began to ide her and to instruct her. But my instruction, nor all e teaching and preaching of those *Spanish* Priests hath ot yet well grounded them in principles of faith; they are ll and heavy to believe or apprehend of God, or of hea-n, more then with sense or reason they can conceive. et they go and run that way they see the *Spaniards* run, d as they are taught by their Idolatrous Priests: Who ve taught them much formality, and so they are (as our rmalists formerly in *England*) very formal, but little ostantial in Religion. They have been taught that when ey come to confession, they must offer somewhat to the iest, and that by their gitts and alms, their sins shall be ner forgiven; this they do so formally observe, that hensoever they come to confession, but especially in Lent, ne of them dareth to come with empty hands; some ng mony, some hony, some eggs, some fowls, some n, some Cacao, some one thing some another, so that the est hath a plentiful harvest in Lent for his pains in hear-; their Confessions. They have been taught that also hen they receive the Communion, they must surely eve-one give at least a Rial to the Priest, (surely *England* s never taught in *America* to buy the Sacrament with wo pence offering, and yet this custom too much practi-and pressed upon the people) which they perform that I have known some poor *Iddians*, who have for week or two forborn from coming to the Communion il they could get a Rial offering. It is to be wondred at the Priests do get from those poor wretches in great

Towns by Confeſſion and Communion Rials in great Tow
where they deny the Sacrament to none that will rec
it, (and in ſome Towns I have known a thouſand C
municants) and force all above twelve and thirteen y
of age to come to Confeſſion in the Lent. They are
ry formal alſo in obſerving *Romes* Maundy Thurſday,
Good-Friday, and then they make their Monuments and
pulchers, wherein they ſet their Sacrament, and watch
all day and night, placing before it a Crucifix on
ground, with two baſins on each ſide to hold the ſingle
double Rials, which every one muſt offer when he com
creeping upon his knees, and bare-footed to kiſs Chr
hands, feet, and ſide. The candles which for that
and night and next morning are burned at the Sepulc
are bought with another Contribution Rial, which is
thered from houſe to houſe from every *Indian* for that p
poſe. Their Religion is a dear and lick-penny religi
for ſuch poor *Indians*, and yet they are carried along
it formally and perceive it not. They are taught t
they muſt remember the ſouls in Purgatory, and thereſ
that they muſt caſt their Alms into a Cheſt, which ſtan
eth for that purpoſe in their Churches, whereof the Pri
keepeth the key, and openeth it when he wanteth mor
or when he pleaſeth. I have often opened ſome of the
cheſts, and have found in them many ſingle Rials, for
half pieces of eight, and ſome whole pieces of eig
And becauſe what is loſt and found in the high-way
muſt belong to ſome body, if the true owner be not know
they have been taught that ſuch monies or goods belo
alſo to the ſouls departed; wherefore the *Indians* (ſure
more for fear or vanities ſake that they may be w
thought on by the Prieſt) if they find any thing loſt w
beſtow it upon the ſouls ſurer then the *Spaniards* themſelv
(who if they find a purſe loſt will keep it,) and w
bring it either to the Prieſt or caſt it into the Cheſt. A
Indian of *Mixco* had found a Patacon or piece of eight
a high-way, and when he came to Confeſſion, he ga
it unto me telling me he durſt not keep it, leſt the ſou
ſhoul

ould appear unto him, and demand it. So upon the se-
nd day of *November* which they call All-souls day, they
e extraordinary foolish and superstitious in offering mo-
es, fowls, eggs and Maiz, and other commodities for
e souls good, but it proves for the profit of the Priest,
ho after Mass wipes away to his chamber all that
hich the poor gulled and deluded *Indians* had offered
to those souls, which needed neither mony, food, nor
y other provision, and he fills his purse, and pampers
belly with it. A Fryer that lived in *Petapa* boasted un-
me once that upon their All-souls day, his offerings had
en about a hundred Rials, two hundred Chickens and
wls, half a dozen Turkeys, eight bushels of Maiz, three
ndred eggs, four sontles of Cacao, (every sontle being
ur hundred grains) twenty clusters of plantins, above
hundred wax candles, besides some loaves of bread,
d other trifles of fruits. All which being summed up ac-
rding to the price of the things there, and with consi-
ration of the coyn of mony there (half a Rial, or three
nce being there the least coin) mounts to above eight
unds of our mony, a fair and goodly stipend for a Mass,
ve wages for half an hours work; a politick ground
that Error of Purgatory, if the dead bring to the
ing Priest such wealth in one day only. Christmas
with the rest of those holy days is no less superstiti-
ly observed by these *Indians*; for against that time
y frame and set in some corner of their Church a little
tched house like a stall, which they call *Bethlehem*,
th a blazing Star over, pointing it unto the three Sage
se men from the East; within this stall they lay in a
b, a child made of wood, painted and gilded (who
resents Christ new born unto them) by him stands *Ma-*
on the one side, and *Joseph* on the other, and an Ass
ewise on the one side and an Ox on the other, made
hands, the three wise men of the East kneel before the
b offering gold, Frankincense and Myrrh, the shepherds
nd aloof off offering their Country gifts, some a Kid,
ne a Lamb, some Milk, some Cheese and Curds, some

fruits, the fields are alſo there repreſented with flocks Sheep and Goats; the Angels they hang about the ſtall ſo with Viols, ſome with Lutes, ſome with Harps, a goo mumming and ſilent ſtage-play, to draw thoſe ſimple ſo to look about, and to delight their ſenſes and fantaſie the Church.

There is not an *Indian* that cometh to ſee that ſuppo *Bethlehem*, (and there is not any in the Town but d come to ſee it) who bringeth not either mony or ſom what elſe for his offering. Nay the policy of the Pri hath been ſuch, that (to ſtir up the *Indians* with th Saints example) they have taught them to bring th Saints upon all the ho'y days, until twelfth day in Proce on unto this *Bethlehem* to offer their gifts, according to t number of the Saints that ſtand in the Church, ſome da there come five, ſome days eight, ſome days ten, dividi them into ſuch order, that by Twelfth day all may ha come and offered, ſome mony, ſome one thing, ſome an ther; The owner of the Saint, he cometh before the Sa with his friends and kindred (if there be no ſodality company belonging unto that Saint) and being well app relled for that purpoſe, he bows himſelf and kneels to t Crib, and then riſing takes from the Saint what he brin eth, and leaveth it there, and ſo departs. But if there a ſodality belonging to the Saint, then the Mayordomo's chief Officers of that company they come before the Sai and do homage, and offer as before hath been ſaid. B upon Twelfth day the Alcaldes, Maiors, Jurates and oth Officers of Juſtice, muſt offer after the example of the Saint and the three Wiſe men of the Eaſt (whom the Church *Rome* teacheth to have been Kings) becauſe they repreſe the Kings power and authority. And all theſe days the have about the Town and in the Church a dance of Shep herds, who at Chriſtmas Eve at midnight begin before th *Bethlehem*, and then they muſt offer a ſheep amongſt them Others dance clothed like Angels and with wings, and a to draw the people more to ſee ſights in the Church, the to worſhip God in Spirit and in Truth. Candlemas da

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no less superstitiously observed; for then the picture of *Mary* comes in Procession to the Altar, and offereth up her Candles and Pigeons, or Turtle-Doves unto the Priest, and all the Town must imitate her example, and bring their Candles to be blessed and hallowed; of four or five, or so many as they bring, one only shall be restored back unto them, because they are blessed, all the rest are for the Priest, to whom the *Indians* resort after to buy them, and give more then ordinary, because they are hallowed Candles. At Whitsuntide they have another sight, and that also in the Church also, whilest a Hymn is sung of the Holy Ghost, the Priest standing before the Altar with his face turned to the people, they have a device to let fall a Dove from above over his head well dressed with flowers, and for above half an hour, from holes made for that purpose, they drop down flowers about the Priest shewing the gifts of the Holy Ghost to him, which example the ignorant and simple *Indians* are willing to imitate, offering also their gifts unto him. Thus all the year are those Priests and Friars deluding the poor people for their ends, enriching themselves with their gifts, placing Religion in meer Poesy; and thus doth the *Indians* Religion consist more in sights, shews and formalities, then in any true substance. But as sweet meat must have sour sawce; so this sweetness and pleasing delight of shews in the Church hath its sour sawce once a year (besides the sourness of poverty which followed them by giving so many gifts unto the Priest) for, to shew that in their Religion there is some bitterness and sourness, they make the *Indians* whip themselves the week before Easter, like the *Spaniards*, which those simples both men and women perform with such cruelty to their own flesh, that they butcher it, mangle and tear their backs, till some swound, nay some (as I have known) have died under their own whipping, and have self murthered themselves, which the Priests regard not, because their death is sure to bring them at least three or four Crowns for a Mass for their souls, and other offerings of their friends.

Thus in Religion they are superstitiously led on, blinded in the observance of what they have been tau more for the good and profit of their Priests, then any good of their souls, not perceiving that their Relig is a Policy to inrich their teachers. But not only do Fryers and Priests live by them and eat the sweat of t brows; but also all the *Spaniards*, who not only with t work and service (being themselves many given to i ness) grow wealthy and rich; but with needless offi and authority are still fleecing them, and taking fr them that little which they gain with much hardness a severity.

The President of *Guatemala*, the Judges of that Chan xy, the Governours and High Justices of other parts of Country, that they may advance and inrich their mer servants, make the poor *Indians* the subject of their bo titulness towards such. Some have offices to visit as of as they please their Towns, and so see what every *Ind* hath sowed of Maiz, for the maintenance of his wife a children; Others visit them to see what fowls they keep the good and store of the Country; others have order see whether their houses be decently kept and their b orderly placed according to their Families; others ha power to call them out to mend and repair the hi ways, and others have Commission to number the Fan lies and Inhabitants of the several Towns, to see ho they increase, that their Tribute may not decrease, but s be raised. And all this those officers do never perfor but so, that for their pains they must have from every *I dian* an allowance to bear their charges, (which indeed a none at all) for as long as they stay in the Town, they m call for what fowls and provision they please without pa ing for it. When they come to number the Towns, th call by list every *Indian* and cause his children, sons a daughters to be brought before them, to see if they b fit to be married; and if they be of growth and ag and be not married, the Fathers are threatned for kee ing them unmarried, and as idle live in the Town witho

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paying tribute; and according to the number of the sons and daughters that are marriageable, the Fathers tribute is raised and increased, until they provide husbands and wives for their sons and daughters, who as soon as they are married, are charged with tribute; which that it may increase, they will suffer none above fifteen years of age to live unmarried. Nay the set time of age of marriage appointed for the *Indians*, is at fourteen years for the man, and thirteen for the woman, alleadging that they are sooner ripe for the fruit of Wedlock, and sooner ripe in knowledge and malice, and strength for work and service, then are any other people. Nay sometimes they force them to marry who are scarce twelve and thirteen years of age, if they find them well limbed, and strong in body, explicating a point of one of *Romes* Canons, which alloweth fourteen and fifteen years, *nisi malitia suppleat ætatem.* When I my self lived in *Pinola*, that Town by order of *Don Juan de Guzman*, (a great Gentleman of *Guatemala*, to whom it belonged) was numbred, and an increase of tributary *Indians* was added unto it by this means. The numbring it lasted a full week, and in that space was commanded to joyn in marriage neer twenty couple, which, with those that before had been married since the last numbring of it, made up to the Encomendero or Lord of it an increase of about fifty Families. But it was a shame to see how young some were that at that time were forced to marriage, neither could all my striving and reasoning prevail to the contrary, nor the producing of the Register Book to shew their age, but that some were married of between twelve and thirteen years of age, and one especially who in the Register book was found to be not fully of twelve years, whose knowledge and strength of body was judged to supply the want of age. In this manner even in the most free act of the will, (which ought to be in marriage) are those poor *Indians* forced and made slaves by the *Spaniards*, to supply with tribute the want of their purses, and the meanness of their Estates. Yet under this yoke and burden they are cheerful, and much

given

given to feasting, sporting and dancing, as they particularly shew in the chief feasts of their Towns, which are kept upon that Saints day to whom their Town is dedicated. And certainly this superstition hath continued also in *England* from the Popish times, to keep Fairs in many of our Towns upon Saints days (which is the intent of the Papists to draw in the people and Country by way of Commerce and Trading one with another, to honor, worship, and pray to that Saint to whom the Town is dedicated) or else why are our Fairs commonly kept upon *John Baptist*, *James*, *Peter*, *Matthew*, *Bartholomew*, *Holy Rood*, *Lady* days, and the like, and not as well a day or two before, or a day or two after, which would be as good and fit days to buy and sell, as the other? True it is, our Reformation alloweth not the worshipping of Saints, yet that solemn meeting of the people to Fairs and mirth, and sport upon those days it hath kept and continued, that so the Saints and their days may be and continue still in our remembrance. There is no Town in the *India's* great or small (though it be but of twenty families) which is not dedicated thus unto our Lady or unto some Saint, and the remembrance of that Saint is continued in the minds not only of them that live in the Town, but of all that live far and near by commercing, trading, sporting and dancing, offering unto the Saint, and bowing, kneeling, and praying before him. Before this day cometh, the *Indians* of the Town two or three months have their meetings at night, and prepare themselves for such dances as are most commonly used among them; and in these their meetings they drink much both of Chocolatte and Chicha. For every kind of dance they have several houses appointed, and masters of that dance, who teach the rest, that they may be perfected in it against the Saints day. For the most part of these two or three months the silence of the night is unquieted, what with their singing, what with their hollowing, what with their beating upon the shells of fishes, what with their Waits, and what with their Piping. And when the feast cometh, then they act publickly,

ickly, and for the ſpace of eight days, what privately hey had practiſed before. They are that day well appa-relled with ſilks, fine linnen, ribbons, and feathers, accor-ding to the dance; which firſt they begin in the Church before the Saint, or in the Church yard, and from thence all the *Octave*, or eight days they go from houſe to houſe dancing, where they have Chocolatte or ſomeheady drink or Chicha given them. All thoſe eight days the Town is ſure to be full of drunkards; and if they be reprehen-ded for it; they will anſwer, that their heart doth re-joyce with their Saint in Heaven, and that they muſt drink unto him, that he may remember them. The chief dance uſed amongſt them is called Toncontin, which hath been danced before the King of *Spain*, in the Court of *Madrid* by *Spaniards*, who have lived in the *India's* to ſhew unto the King ſomewhat of the *Indians* fa-shions; and it was reported to have pleaſed the King ve-ry much. This dance is thus performed. The *Indians* commonly that dance it (if it be a great Town) are thirty or forty, or fewer, if it be a ſmall Town. They are clothed in white, both their doublets, linnen drawers, and Aiates, or Towels, which on the one ſide hang al-moſt to the ground. Their drawers and Aiates are wrought with ſome works of Silk, or with birds, or bor-dered with ſome Lace. Others procure doublets and drawers and Aiates of Silk, all which are hired for that purpoſe. On their backs they hang long tuffs of feathers of all colours, which with glew are faſtned into a little frame made for the purpoſe, and gilded on the outſide; this frame with Ribbands they tie about their ſhoulders faſt that it fall not, nor ſlacken with the motion of their bodies. Upon their heads they wear another leſs tuff of Feathers either in their hats, or in ſome gilded or painted head-piece, or helmet. In their hands alſo they carry a fan of feathers, and on their feet moſt will uſe feathers alſo bound together like ſhort wings of birds; ſome wear ſhoes, ſome not. And thus from top to toe they are almoſt covered with curious and coloured feathers.

Their

Their Muſick and tune to this dance is only what is mad with a hollow ſtock of a tree, being rounded, and we pared within and without, very ſmooth and ſhining, ſom four times thicker then our viols, with two or three lon clefts on the upper ſide and ſome holes at the en which they call *Tepanabaz*. On this ſtock (which is pla ced upon a ſtool or form in the middle of the *Indians* the Maſter of the dance beats with two ſticks, covered wit wool at the ends, and a pitched leather over the woo that it fall not away. With this Inſtrument and blow upon it (which ſoundeth but dull and heavy, but ſome what loud) he giveth the dancers their ſeveral tunes, an changes, and ſigns of the motion of their bodies eithe ſtraight or bowing, and giveth them warning what an when they are to ſing. Thus they dance in compaſs an circle round about that inſtrument, one following ano ther ſometimes ſtraight, ſometimes turning about, ſome times turning half way, ſometimes bending their bodie and with the feathers in their hands almoſt touching th ground, and ſinging the life of that their Saint, or of ſome other. All this dancing is but a kind of walking round, which they will continue two or three whole hours together in one place, and from thence go and perform the ſame at another houſe.

This Toncontin the chief and principal only of the Town do dance it; it was the old dance which they uſed before they knew Chriſtianity, except that then, inſtead of ſinging the Saints lives, they did ſing the praiſes of their heatheniſh Gods. They have another kind of dance much uſed, which is a kind of hunting out ſome wild Beaſt (which formerly in time of Heatheniſm was to be ſacrificed to their Gods) to be offered unto the Saint. This dance hath much variety of tunes, with a ſmall Tepanabaz, and many ſhells of Tortoiſe, or inſtead of them with pots covered with leather, on which they ſtrike as on Tepanabaz, and with the ſound of pipes; in this dance they uſe much hollowing and noiſe and calling one unto another, and ſpeaking by way of Stage play, ſome relating

relating one thing, ſome another concerning the Beaſt they hunt after; theſe dancers are all clothed like Beaſts, with painted skins of Lions, Tigers, Wolves, and on their heads ſuch headpieces as may repreſent the heads of ſuch Beaſts, and others wear painted heads of Eagles, or Fowls of Rapine, and in their hands they have painted Staves, Bills, Swords and Axes, wherewith they threaten to kill that Beaſt they hunt after. Others inſtead of hunting after a Beaſt, hunt after a man, as Beaſts in a wilderneſs ſhould hunt a man to kill him, This man that is thus hunted after muſt be very nimble and agil, as one flying for his life, and ſtriking here and there at the Beaſts for his defence, whom at laſt they catch and make a prey of. As the Toncontin conſiſts moſt of walking and turning and leaſurely bending their bodies, ſo this dance doth wholly conſiſt in action, running in a circle round, ſometimes out of circle, and leaping and ſtriking with thoſe tools and inſtruments which they have in their hand. This is a very rude ſport, and full of ſcriching and hideous noiſe, wherein I never delighted. Another *Mexican* dance they uſe, ſome clothed like men, others like women, which in Heatheniſh times they did uſe with ſinging praiſes unto their King or Emperour; but now they apply their ſongs unto the King of Glory, or unto the Sacrament, uſing theſe or commonly the like words with very little difference, and ſome variety of praiſe,

Salid Mexicanas, bailad Toncontin.
Canſalas galanas en cuerpo gentil. And again,
Salid Mexicanas bailad Toncontin.

Al Rey de la gloria tenemos aqui. Thus they go round dancing, playing in ſome places very well upon their Guitarres, repeating now and then altogether a verſe or two, and calling the *Mexican* Dames to come out to them with their gallant mantles to ſing praiſe unto their King of Glory. Beſides theſe they have, and uſe our Morris dances, and Blackmoor dances, with Sonajas in their hands, which are a round

round set of small Morris dancing bells, wherewith th make variety of sounds to their nimble feet. But t dance which doth draw to it the peoples wondering, is Tragedy acted by way of dance, as the death of St. *Pete* or the beheading of *John* the *Baptist*. In these dances the is an Emperour, or a King *Herod* with their Quee clothed, another clothed with a long loose Coat who r presents St. *Peter*, or *John* the *Baptist*, who while t rest dance, walketh amongst them with a book in h hand, as if he were saying his prayers, all the rest of th Dancers are apparelled like Captains and Soldiers wit Swords, Daggers or Halbards in their hands. They danc at the sound of a small drum and pipes, sometimes round sometimes in length forward, and have and use man speeches to the Emperour or King, and amongst them selves concerning the apprehending and executing th Saint. The King and Queen sit sometimes down to hea their pleading against the Saint, and his pleading fo himself, and sometimes they dance with the rest; and th end of their dance is to crucifie S. *Peter* downwards wit his head upon a Cross, or behead *John* the *Baptist*, having in readiness a painted head in a dish, which they presen unto the King and Queen, for joy whereof they all again dance merrily and so conclude, taking down him tha acted *Peter* from the Cross. The *Indians* that dance thi dance, most of them are superstitious for what they do judging as if it were indeed really acted and performed what only is by way of dance represented. When I li ved amongst them, it was an ordinary thing for him who in the dance was to act St. *Peter* or *John* the *Baptist*, to come first to Confession, saying they must be holy and pure like that Saint whom they represent, and must prepare themselves to die. So likewise he that acted *Herod* or *Herodias*, and some of the Soldiers that in the dance were to speak and to accuse the Saints, would afterwards come to confess of that sin, and desire absolution as from bloud-guiltiness. More particular passages of the *Indians* according to my experience of them

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shall in the Chapter following truly relate unto my Reader.

CHAP. XX.

Shewing how and why I departed out of Guatemala *to learn the* Poconchi *language and to live amongst the* Indians, *and of some particular passages and accidents whilest I lived there.*

HAving read in the University of *Guatemala* for three years space a whole course of Arts, and having begun to read part of Divinity, the more I studied and grew in knowledge, and the more I controverted by way of Arguments some Truths and points of Religion, the more I found the Spirit of truth inlightning me, and discovering unto me the lies, errors, falsities and superstitions of the Church of *Rome*. My conscience was much perplexed and wavering, and I desirous of some good and full satisfaction: which I knew might not be had there; and that to profess and continue in any opinion contrary to the Doctrine of *Rome*, would bring me to the Inquisition, that Rack of tender Consciences, and from thence to no less then burning alive, in case I would not recant of what the true Spirit had inspired into me. The point of transubstantiation, of Purgatory, of the Popes power and authority, of the merit of mans works, of his free will to choose all soul-saving ways, the sacrifice of the Mass, the allowing the Sacrament of the Lords Supper unto the lay people, the Priests power to absolve from sin, the worshipping of Saints though with δουλεία, as they call it, and not with λατρεία, and the Virgin *Mary* with a higher degree of worship then that of the Saints, which they call ὑπερδουλεία,

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the ſtrange lies and blaſphemies which they call miracl
recorded in the Legend and lives of their Saints, the inf
libility of the Pope, and Council in defining for truth a
point of Faith, what in it ſelf is falſe and erroneous; th
points eſpecially, with many more of *Romes* policies, a
the leud lives of the Prieſts, Fryers, Nuns, and thoſe
authority, did much trouble and perplex my conſcien
which I knew would be better ſatisfied if I could retu
again to my own Country of *England*; where I kne
many things were held contrary to the Church of *Ro*
but what particulars they were, I could not tell, not h
ving been brought up in the Proteſtant Church, and h
ving been ſent young over to St. *Omers*. Wherefore I e
neſtly addreſſed my ſelf to the Provincial; and to the P
ſident of *Guatemala*, for a Licence to come home, but n
ther of them would yield unto it, becauſe there was a ſtri
order of the King and Council, that no Prieſt ſent by h
Majeſty to any of the parts of the *India's* to preach t
Goſpel, ſhould return again to *Spain* till ten years were e
pired. Hereupon I ſeeing my ſelf a priſoner, and witho
hopes for the preſent of ſeeing *England* in many years,
ſolved to ſtay no more in *Guatemala*, but to go out to lea
ſome *Indian* tongue, and to preach in ſome of their Tow
where I knew more mony might be got to help me hon
when the time ſhould come, then if I did continue to li
in the Cloiſter of *Guatemala*. Yet in the mean time
thought it not unfit to write to *Spain* to a friend of mi
an *Engliſh* Fryer in *San Lucar*, called Fryer *Pablo de Le*
dres, to deſire him to obtain for me a Licenſe from the Cou
and from the General of the Order at *Rome*, that I mig
return unto my Country. In this ſeaſon there was
Guatemala, Fryer *Franciſco de Moran*, the Prior of *Cob*
in the Province of *Vera Paz*, who was informing the P
ſident and whole Chancery, how neceſſary it was th
ſome *Spaniards* ſhould be aiding and aſſiſting him for t
diſcovery of a way from that Country unto *Jucatan*, a
for the ſuppreſſing of ſuch barbarous people and Heathe
as ſtopped his paſſage, and did often invade ſome *Indi*

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owns of Christians. This *Moran* (being my special iend, and having been brought up in *Spain* in the loister of *San Pablo de Valladolid*, where my self was first ntred Fryer) was very desirous of my company along ith him, for the better bringing unto Christianity those cathens and Idolaters, telling me that doubtless in new Countay new Treasure and great Riches was ke to be found, whereof no small share and propor-on should befall him and me for our pains and ad-nture. I was not hard to be perswaded, being a-ve all desirous to convert to Christianity a people at had never heard of Christ; and so purposed to rsake that honour which I had in the University, r to make Christ known unto that Heathenish peo-e. The Provincial was glad to see this my courage, d so with some gifts and mony in my purse, sent me ith *Moran* to the *Vera Paz* in the company of 50 *Spa-ards*, who were appointed by the President to aid and ist us.

When we came to *Cobon* we were well refreshed d provided for a hard and dangerous enterprize. om *Coban* we marched to two great Towns of nistians called Saint *Peter* and Saint *John*; where ere were added unto us a hundred *Indians* for our rther assistance. From these Towns two days jour-y we could travel on Mules safely among Christi-s and some small villages; but after the two days e drew near unto the Heathens Frontiers, where ere was no more open way for Mules, but we ust trust unto our feet. We went up and down ountains amongst Woods for the space of two ys, being much discouraged with the Thickets and rdness of the way, and having no hope of find-g out the Heathens. In the night we kept watch d guard for fear of enemies, and resolved yet the ird day to go forward. In the mountains we found any sorts of fruits, and in the bottoms springs and brooks

with many trees of Cacao and Achiotte. The third day
went on, and came to a low valley in the midſt whe
ran a ſhallow river, where we found ſome *Milpa's*
plantations of Maiz. Theſe were a teſtimony unto us
ſome *Indians* not far off, and therefore made us keep
gether and be in readineſs, if any aſſault or onſet ſho
be made upon us by the Heathens. Whileſt we thus
velled on, we ſuddenly fell upon half a dozen poor co
ges, covered with boughs and plantin leaves, and in th
we found three *Indian* women, two men and five you
children, all naked, who fain would have eſcaped,
they could not. We refreſhed our ſelves in their p
cottages and gave them of our proviſion, which at
they refuſed to eat, howling, and crying, and puling,
Moran had better incouraged and comforted them, wh
language they partly underſtood. We clothed them a
took them along with us, hoping to make them diſco
unto us ſome treaſure or ſome bigger plantation. But t
day they were ſo ſullen that we could get nothing out
them. Thus we went on, following ſome tracks wh
here and there we found of *Indians*, till it was almoſt
vening, and then we did light upon above a dozen cot
ges more, and in them a matter of twenty men, wom
and children, from whom we took ſome bows and
rows, and found there ſtore of plantins, ſome fiſh, a
wild Veniſon, wherewith we refreſhed our ſelves. Th
told us of a great Town two days journey off, which ma
us be very watchful that night. Here I began with ſo
more of our company to be ſick and weary, ſo that t
next day I was not able to go any further; whereupon
reſolved to ſet up our quarters there, and to ſend out ſo
ſcouts of *Indians* and *Spaniards* to diſcover the Count
who found further more Cottages and plantations of Mai
of Chile, of Turkey beans, and Cotton-wool, but no *In*
ans at all, for they were all fled. Our ſcouts returne
and gave us ſome incouragement for the pleaſantneſs
the Country; but withal wiſhed us to be watchful a

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careful, for that certainly the flight of those *Indians* was a sign that our coming was noised about the Country. The next day we purposed to move forward to that plantation which our scouts had discovered, being (as we were informed) safer and more open to foresee any danger really to befall us. All these plantations lay along by the river, where the sun was exceeding hot, which had caused feavers and a flux in some of us. With much weariness and faintness I got that day to our journeys end, beginning now to repent me of what I was ingaged in and on foot, and fearing some sudden danger, by reason our coming was now known by the *Indians*. The Prisoners we had with us began to tell us of some gold that they did sometimes find in that river, and of a great lake yet forward, about which did inhabit many thousand *Indians*, who were very warlike and skilful in their bows and arrows. The one incouraged some, the other much discouraged the rest, who wished themselves out of those woods and unknown places, and began to murmur against *Moran*, who had been the cause of their ingagement in that great danger. Our night watch was set, and I & the rest of the sick *Spaniards* went to rest, some upon the bare ground, but my self and others in Hamacca's, which are of net-work tied at two posts or trees, and hanging in the air, which with the least stirring of the body, rock one a sleep as in a Cradle. Thus I took my rest till about midnight; at which time our watches gave an alarm against our approaching enemies, who were thought to be about a thousand. They came desperately towards us, and when they saw they were discovered, and our drums beat up, and our fowling pieces and Musquets began to shoot, they hollowed and cried out with a hideous noise, which uproar and sudden affrightment, added sweat and fear to my Feaver. But *Moran* (who came to confess with me, and to prepare himself for death or for some deadly wound) comforted me, wishing me to fear nothing, and to lie still, for that I could do them no good; and that less was my danger then

I apprehended, becauſe our Soldiers had compaſſed about, ſo that on no ſide the Heathens could come and flie we could not without the loſs of all our li The skirmiſh laſted not above an hour, and then enemies began to flie back. We took ten of them, in the morning found thirteen dead upon the gronnd, and of ours five only were wounded, whereof one d the next day.

In the morning our Soldiers began to mutiny and talk of returning back, fearing a worſe and more viol onſet that day or the night following, for ſome of *Indians* who were taken, told them plainly that if t went not away there would come ſix or ſeven thouſa againſt them. They told us further, that they knew w that the *Spaniards* had all the Country about exc that little portion of theirs, which they deſire to en quietly and peaceably, and not to meddle with us, but ther if we would ſee their Country, and go through it friends, they would let us without doing us any hurt but if we came in a warlike manner to fight and to bri them into ſlavery, as we had done their neighbours, th were all reſolved to die fighting rather then to yield. Wi theſe words our Soldiers were divided, ſome with *Mor* were of opinion to try the *Indians*, and to go peaceab through their Country till they could come to ſome Tow of *Jucatan*; others were of opinion to fight, others to r turn back again, conſidering their weakneſs againſt many thouſands of *Indians* as were in the Country. B that day nothing was agreed upon, for that we could n ſtir by reaſon of the ſick and wounded. So we continu there that night, and as the night before much about t ſame time the enemies came again upon us, but finding ready and watching for them, they ſoon fled. In t morning we reſolved to return back, and *Moran* ſent t Heathens word, that if they would let him go throug their Country quietly to diſcover ſome land of *Jucata* he would after a few months come peaceably unto the with half a dozen *Indians*,& no more, truſting his life upo

them

m; whom he knew if they wronged, all the *Spaniards* the Country would rise up against them, and not leave e alive. They answered that they would entertain him, d any few *Indians* well and willingly; all which *Moran* d they performed according to their agreement the next r following.

Thus we returned that day back the same way that we d come, and I began to find my self better, and my fea- r to leave me. We carried with us some of those young ldren which we had taken, to present them unto the Pre- ent of *Guatemala*. And in *Coban* the Prior *Moran* thought might first do God good service if he christened those ung children, saying, that they might become Saints, and at afterwards their prayers might prevail with God for e conversion of their parents and of all that Country Christianity. I could not but oppose this his ignorance, hich seemed much like unto that of the Fryers who en- d *America* with *Cortez*, and increased after the con- est daily more in number, who boasted to the Empe- ur, that they had some of them made above thirty ousand *Indians* Christians by baptizing them; which ly they did as sheep are forced to the waters and dri- n to be washed; so were those first *Indians* by thou- nds sprinkled (or if I may use their word, baptized) for ey were driven by compulsion and force to the rivers, ither were they first principled in any grounds of belief d Christianity, neither themselves believers, nor children believing and faithful parents. So would *Moran* chri- n these children, though I told him that they ought ot to partake of that Sacrament and Ordinance of Christ, less they were grounded in articles of Christianity and lieved, or were children of believing parents. But as e had been brought up in errors, whereof that Church f *Rome* is a wide and spatious nest, so he would be ob- inate in this point against me and the truth, sprinkling ith water those children, and naming them with names f Christians. After this he sent them well apparelled o the President of *Guatemala*, who commanded them to be

kept, and brought up in the Cloister of the Dominic Fryers.

I remained after this for a while in *Coban*, and in t Towns about, until such time as the ships came to t Gulf; whither I went with *Moran* to buy wines, o iron, cloth and such things as the Cloister wanted for t present. At which time there being a Frigat ready to d part to *Truxillo* (some occasions drawing *Moran* thither) took ship with him. We staied not long above a we in that Port (which is a weak one, as the *English* a *Hollanders* taking of it can witness) but presently thought of returning back to *Guatemala* by land throu the Country of *Comayagua* commonly called *Hondur* This is a woody and mountainous Country, very bad a inconvenient for Travellers, and besides very poor; the the commodities are hides, *Canna fistula*, and *Zarz parilla*, and such want of bread, that about *Truxillo* th make use of what they call *Cassave*, which is a dry roo that being eaten dry doth choak, and therefore is soak in broth, water, wine or Chocolatte, that so it may g down. Within the Country, and especially about the C ty of *Comayagua* (which is a Bishops seat, though a sma place of some five hundred inhabitants at the most) the is more store of Maiz by reason of some *Indians*, which a gathered to Towns, few and small. I found this Count one of the poorest in all *America*. The chief place in for health and good living is the valley which is calle *Gracias a Dios*, there are some rich farms of Cattle an Wheat; but because it lieth as neer to the Country of *Gu temala* as to *Comayagua*, and on this side the ways are bett then on that, therefore more of that Wheat is transporte to *Guatemala* and to the Towns about it, then to *Comaya gua* or *Truxillo*. From *Truxillo* to *Guatemala* there are be tween fourscore and a hundred leagues, which we travelle by land, not wanting in a barren Country neither guide nor provision, for the poor *Iddians* thought neither thei personal attendance, nor any thing that they enjoyed to good for us.

Thu

Thus we came again to *Guatemala*, and were by the yers joyfully entertained; and by the President highly re-arded, and by the City called true Apostles, because we d ventured our lives for the discovery of Heathens, and pened a way for their conversion, and found out the ief place of the pon tfidence, and sent before us those ildren to the City, shomo witnessed with being in the loister our pains and indeavours. *Moran* was so puffed p with the Presidents favour, and the popular applause, at he resolved in *Guatemala* to venture again his life, and cording to that message which he had sent before to the eathen *Indians*, to enter amongst them in a peaceable way ith half a dozen *Indians*. He would fain have had me one with him; but I considered the hardness of the jour-ey, which I thought I should not be able to perform on oot; and also I feared that the *Barbarians* might muti-y against us for those children which we had brought, and stly I liked not the Country, which seemed poor and not or my purpose, to get means sufficient to bring me home to *ngland*, which was the chiefest thought and desire of my eart for the satisfaction of my conscience, which I found ill unquiet. Wherefore I resolved to forsake the com-any of my friend *Moran*, and to desist from new discove-ies of Heathens, and such difficult undertakings, which night endanger my health and life, and at last bring no rofit, but only a little vain glory, fame and credit in that Country. I thought I might better imploy my time, if I earned some *Indian* tongue neerer to *Guatemala*, where I onsidered the riches of the Towns, the readiness of the *ndians*, and their willingness to further their Priests wants; nd lastly their ignorance in some points of Religion, which thought I might help and clear with some sound doctrine, nd with preaching Christ crucified unto them, and bring-ng them unto that rock of eternal bliss and salvation. I rusted in my friends so much, that I knew it would not e hard for me to take my choise of any place about *Guate-mala*, from whence I might facilitate my return to *Eng-land*, and write to *Spain*, and have every year an answer

easier then any where else. I opened my mind unto
Provincial (who was then at *Guatemala*) and he
sently and willingly condescended to my request,
counselled me to learn the *Poconchi* language, (where
had already got some grounds in the *Vera Paz*) whic
most used about *Guatemala*, and much practised
Vera Paz, and in the Country Cloiste *Salvador*.
promised to send me to the Town of *Petapa*, to le
there the language, with a special friend of his nam
Fryer *Peter Molina*, who was very old, and wanted
help and company of some younger person to ease h
in the charge that lay upon him, of so great a Tow
and many Travellers that passed that way. The Prov
cial, as if he had known my mind, pitched upon my v
hearts desire; and thus two weeks before *Midsummer*
I departed from *Guatemala* to *Petapa*, which is six leag
from thence, and there setled my self to learn that *Ind*
tongue. The Fryers of those parts that are any way sk
ful in the *Indian* languages, have composed Grammars a
Dictionaries for the better furthering of others who m
supply their places after their decease; but whilest th
live are unwilling to teach the languages unto others,
their scholars should after a good and well grounded kno
ledge of the tongues, supplant their own Masters, and
a means of taking from them that great profit which th
have by living as Curates in the *Indian* Towns. Yet t
old *Molina* considering himself in years, and for his go
friends sake the Provincial, was not unwilling to acce
of my company, and to impart unto me what knowled
he had got by many years practice of the *Poconchi* tongu
He gave me therefore a short abstract of all the ru
ments belonging unto it, which did consist chiefly
declining Nouns, and Conjugating Verbs, (which I e
sily learned in the first fortnight that I had been wi
him) and then a Dictionary of *Indian* words, whi
was all the rest of my study to get without book, u
til I was able of my self to preach unto the *Indian*
which with much easiness I obtained by discoursing a

con

conferring with them, what with my private ſtudy I had learned.

After the firſt ſix weeks *Molina* writ down for me in the tongue a ſhort exhortation, which he expounded to me, and wiſhed me to learn it without book, which I preached publickly upon the feaſt of St. *James*. After this he gave me another ſhort exhortation in *Spaniſh*, to be preached the fifteenth of *Auguſt*, which he made me tranſlate into the *Indian* tongue, and he corrected in it what he found amiſs, wherewith I was a little more emboldned, and feared not to ſhew my ſelf in publick to the *Indians*. This practice I continued three or four times until *Michaelmas*, Preaching what with his help I had tranſlated out of *Spaniſh*, until I was able to talk with the *Indians* alone, and to make my own Sermons. After *Michaelmas Molina* being not a little vain glorious of what he had done with me, in perfecting me in an unknown tongue in ſo ſhort a ſpace, which was very little above one quarter of the year, writ unto the Provincial acquainting him of what pains he had taken with me, and of the good ſucceſs of his endeavours, aſſuring him that I was now fit to take a charge of *Indians* upon me, and to preach alone, further deſiring him that he would beſtow upon me ſome *Indian* Town and Benefice, where I might by conſtant preaching, practice and further that which with ſo much facility I had learned. The Provincial (who had always been my friend) needed not ſpurs to ſtir him up to ſhew more and more his love and kindneſs unto me; but immediately ſent me order to go unto the two Towns of *Mixco* and *Pinola*, and to take charge of the *Indians* in them, and to give quarterly an account of what I received thence unto the Cloiſter of *Guatemala*, unto which all that valley did appertain. All the *Indian* Towns and the Fryers that live in them are ſubordinate unto ſome Cloiſter; and the Fryers are called by their Superiours to give up for the Cloiſters uſe what monies they have ſpared, after their own and their ſervants lawful maintenance. Which order yet in *Peru* is not obſerved,

for

for there the Fryers who are once beneficed in *Indian* Towns, depend not upon any Cloister, but keep all tha they get for themselves, and so receive not from thei Cloisters any clothing, or help for their provision, neithe give they any account to their Superiours, but keep cloath and maintain themselves, with what offerings an other duties fall unto them from the *Indians*; which i the cause that the Fryers of *Peru* are the richest in a the *India's*, and live not like Fryers, but rather lik Lords, and Game and Dice publickly without controu But the Fryers of *Guatemala*, *Guaxaca* and *Mexico*, thoug they have enough and more then is well sutable to thei vow and profession of poverty, yet they enjoy not the l berty of the *Peruan* Fryers in their *Indian* Benefices; fo what is over and above their expences, they give to thei Superiours, and from them they receive every month a ja of wine, of an Arrobe and a half, and every year a ne habit with other clothing. Yet with what I have said must not excuse the Fryers of *Guatemala* from liberty, an the enjoyment of wealth and riches; for they also gam and sport, and spend, and fill their bags, and where i their accounts and reckonings to the Cloisters, the might well give up in a year five hundred Crown besides their own expences, they give up peradver ture three hundred, and usurp the rest for themselve and their vain and idle uses; and trade and tra fique under hand with Merchants against their vow poverty.

With this subordination therefore (which I have shew ed) unto the Prior and Cloister of *Guatemala*, was I se to preach unto the *Indians* of *Mixco* and *Pinola*, fro whence for my sake was removed an old Fryer of a most fourscore years of age, and called to his Cloister rest, who was not able to perform the charge which la upon him of two Towns, three leagues distant one fro another. The setled means for maintenance which I e joyed in these Towns, and the common offerings an duties which I received from the *Indians* was this.

Mix

Mixco I was allowed every moneth twenty Crowns, and n *Pinola* fifteen, which was punctually payed by the Al-aldes and Regidores, Maiors and Jurates, before the end of the month; for which payment, the Town sowed a ommon piece of Land with Wheat or Maiz, and kept heir book of accounts, wherein they set down what rops they yearly received; what monies they took in for he sale of their Corn, and in the same book I was to write own what every month I received from them; which ook at the years end they were to present to be examined y some officer appointed thereunto by the Court of *Gna-emala.* Besides this monthly allowance, I had from the odalities of the souls in Purgatory every week in each own two Crowns for a Mass; every month two rowns from *Pinola* upon the first Sunday of the month rom the Sodality of the Rosary; and in *Mixco* likewise very month from three Sodalities of the Rosary of the irgin *Mary*, which were there belonging unto the *Indi-ns*, the *Spaniards*, and the *Black-moors*, two Crowns a iece, Further from two more Sodalities belonging to he *Vera Cruz*, or the Cross of Christ, every month two rowns a piece. And in *Mixco* from a Sodality of the *Spaniards* belonging to St. *Nicolas de Tolentino*, two rowns every month; and from a Sodality of St. *Blas* in *inola* every moneth two more Crowns; and finally in *Mixco* from a Sodality entituled of St. *Jacintho* every nonth yet two Crowns; besides some offerings of either nony, fowls, or candles upon those days whereon these Masses were sung; all which amounted to threescore nd nine Crowns a moneth, which was surely setled nd paid before the end of the month. Besides from what I have formerly said of the Saints statues which do elong unto the Churches, and do there constantly bring oth mony, fowls, candles, and other offerings upon their lay, unto the Priest, the yearly revenues which I had in hose two Towns will appear not to have been small; or in *Mixco* there were in my time eighteen Saints I-nages, and twenty in *Pinola*; which brought unto me

upon

upon their day four Crowns a piece for Mass and Sermon, and Procession, besides Fowls, Turkeys and Cacao and the offerings before the Saints, which commonly might be worth at least three Crowns upon every Saints day, which yearly amounted to at least two hundred threescore and six Crowns. Besides the Sodalities of the Rosary of the Virgin, (which as I have before said were four, three in *Mixco*, and one in *Pinola*) upon five several feasts of the year (which are most observed by the Church of *Rome*) brought unto me four Crowns, two for the days Mass, and two for a Mass the day following which they call the Anniversary for the dead, who had belonged unto those Sodalities, which besides those days offerings (which sometimes were more, sometimes less) and the *Indians* presents of Fowls and Cacao made up yearly fourscore Crowns more. Besides this the two Sodalities of the *Vera Cruz* upon two Feasts of the Cross; the one upon the fourteenth of *September*, the other upon the third of *May*, brought four Crowns a piece for the Mass of the day, and the Anniversary Mass following, and upon every Friday in Lent two Crowns, which in the whole year came to four and fourty Crowns; all which above reckoned, was a a sure rent in those two Towns. But, should I spend time to reckon up what besides did accidentally fall, would be tedious. The Christmas offerings in both those two Towns, were worth to me when I lived there at least fourty Crowns. Thursday and Friday offerings before Easter day were about a hundred Crowns; All Souls day offerings commonly worth fourscore Crowns; and Candlemas day offerings commonly fourty more. Besides what was offered unto the Feast of each Town by all the Country which came in, which in *Mixco* one year was worth unto me in Candles and mony fourscore Crowns, and in *Pinola* (as I reckoned it) fifty more. The Communicants (every one giving a Rial) might make up in both Towns at least a thousand Rials; and the Confessions in Lent at least a thousand more, besides

other

other offerings of Eggs, Hony, Cacao, Fowls and Fruits. Every Christening brought two Rials, every Marriage two Crowns, every ones dead two Crowns more at least; and some in my time dyed, who would leave 10 or 12 Crowns for five or six Masses to be sung for their souls.

Thus are those fools taught that by the Priests singing their souls are delivered from weeping, and from the fire and torments of Purgatory; and thus by singing all the year do those Fryers charm from the poor *Indians* and their Sodalities and Saints an infinite treasure wherewith they inrich themselves and their Cloisters; as may be gathered from what I have noted by my own experience in those two Towns of *Mixco* and *Pinola*, (which were far inferiour yet to *Petapa* and *Amatitlan* in the same Valley, and not to be compared in offerings and other Church duties to many other Towns about that Country) which yet yielded unto me with the offerings cast into the Chests which stood in the Churches for the souls of Purgatory, and with what the *Indians* offered when they came to speak unto me (for they never visit the Priest with empty hands) and with what other Mass stipends did casually come in, the sum of at least two thousand Crowns of *Spanish* mony, which might yearly mount to five hundred *English* pounds. I thought this Benefice might be a fitter place for me to live in, then in the Cloister of *Guatemala*, wearying out my brains with points of false grounded Divinity for to get only the applause of the Scholars of the University, and now and then some small profit; which I thought I might look after as well as the rest of my profession, nay with more reason, for that I intended to return to *England*, and I knew I should have little help for so long a journey in leaving there my friends, if so be that I made not my mony my best friend to assist me by Sea and Land. My first indeavour was to certifie my self from the Books of Receipts and Accounts in the Cloister of *Guatemala*, what reckonings my Predecessor and others before him had given up to the Cloister yearly from *Mixco* and *Pinola*, that I might regulate my self and my expences so, as to be able

to

to live with credit, and to get thanks from the Cloiſ
by giving more then any before me had given. I fou
that four hundred Crowns had been the moſt that my o
Predeceſſour had given yearly in his accounts; and that b
fore him little more was uſually given from thoſe tw
Towns; Whereupon I took occaſion once in diſcou
with the Prior of *Guatemala* to ask what he would w
lingly expect from me yearly whilſt I lived in thoſe tw
Towns; to which he replyed, that if I upheld for my p
the Cloiſters uſual and yearly Revenues, giving what m
Predeceſſor had given, he would thank me, and expe
no more from me, and that the reſt that befell me in tho
Towns, I might ſpend it in Books, Pictures, Chocolat
Mules, and Servants; to which I made reply, that I thoug
I could live in that Benefice creditably enough, and y
give from it more to the Cloiſter then ever any other b
fore me had given, and that I would forfeit my con
nuing there if I gave not to the Cloiſter every year fo
hundred and fifty Crowns. The Prior thanked me hear
ly for it, and told me I ſhould not want for wine, (wiſhi
me to ſend for it every month) nor for clothing, which
would every year once beſtow upon me. This I thoug
would ſave a great part of my charges, and that I w
well provided for as long as I lived in the *India's*. A
here I deſire that *England* may take notice how a Fryer th
hath profeſſed to be a Mendicant, being beneficed in *Am*
rica, may live with four hundred pounds a year clear, a
ſome with much more, with moſt of his cloathing giv
him beſides, and the moſt charge of his wine ſupply
with the abundance of Fowls, which coſt him nothing, a
with ſuch plenty of Beef, as yields him thirteen pou
for three pence? Surely well may he game, buy go
Mules, furniſh his chamber with Hanging and rich p
ctures, and Cabinets, yea and fill them with *Span*
Piſtols, and pieces of eight, and after all trade in t
Court of *Madrid* for a Mitre and fat Biſhoprick, whi
commonly is the end of thoſe proud, worldly, and la
Lubbars.

Aſt

After I was once setled in these my two Towns, my first care was to provide my self of a good Mule, which might soon and easily carry me (as often as occasion called) from the one Town to the other. I soon found out one, which cost me fourscore Crowns, which served my turn very well, to ride speedily the nine miles cross the Valley, which were between the two Towns. Though my chief study here was to perfect my self in the *Indian* tongue, that I might the better preach unto them, and be well understood; yet I omitted not to search out the Scriptures dayly, and to addict my self unto the Word of God, which I knew would profit me more then all those riches and pleasures of *Egypt*, which for a while I saw I must enjoy, till my ten years were fully expired, and Licence from *Rome* or *Spain* granted for me to return to *England*, which I began speedily to solicite by means of one Captain *Isidoro de Zepeda*, a *Sevill* Merchant and Master of one of the ships, which came that first year that I was setled in *Mixco* with Merchandize for *Guatemala*. By this Captain (who passed often through the Valley) I writ unto my friends in *Spain* and had answers, though at first to little purpose, which did not a little increase the troubles of my conscience, which were great, and such whereof the wise man said, A wounded Conscience who can bear? My friendship with this Captain *Zepeda* was such, that I broke my mind unto him, desiring him to carry me in his Ship to *Spain*, which he refused to do, telling me the danger he might be in, if complaint should be made to the President of *Guatemala*, and wishing me to continue where I was, and to store my self with mony that I might return with licence and credit. I resolved therefore with *David* in the 16. *Psal.* and the 8. *v.* to set the Lord always before me, and to choose him for my only comfort, and to relie upon his providence who I knew only could order things for my good, and could from *America* bring me home to the house of Salvation, and to the houshold of Faith; from which I considered my self an exile, and far banished. In the mean time I lived five full years in the two Towns of

Mixco

Mixco and *Pinola*. Where I had more occasion to g
wealth and mony, then ever any that lived there before m
for the first year of my abiding there it pleased God
send one of the Plagues of *Egypt* to that Country, whic
was of *Locusts*, which I had never seen till then. Th
were after the manner of our Grashoppers, but somewh
bigger, which did flie about in number so thick and int
nite that they did truly cover the face of the Sun and hi
der the shining forth of the beams of that bright plane
Where they lighted either upon trees or standing Cor
there nothing was expected but ruine, destruction an
barrenness; for the corn they devoured, the leaves an
fruits of trees they eat and consumed, and hung so thic
upon the branches, that with their weight they tore the
from the body. The high ways were so covered with the
that they startled the travelling Mules with their flutterin
about their head and feet; my eyes were often struck wi
their wings as I rid along, and much ado I had to see in
way, what with a Montero wherewith I was fain to cov
my face, what with the flight of them which were still b
fore my eyes.

The Farmers towards the South Sea Coast, cryed out fo
that their Indigo which was then in grass, was like to b
eaten up; from the Ingenio's of Sugar, the like moa
was made, that the young and tender Sugar Canes woul
be destroyed; but above all, grievous was the cry of th
husbandmen of the Valley where I lived, who feared th
their Corn would in one night be swallowed up by th
devouring Legion. The care of the Magistrate was th
the Towns of *Indians* should all go out into the fiel
with Trumpets, and what other instruments they had
make a noise, and so to affright them from those plac
which were most considerable and profitable to the Com
mon-wealth; and strange it was to see how the lou
noise of the *Indians* and sounding of the Trumpets, d
fended some fields from the fear and danger of them
Where they lighted in the Mountains and High-way
there they left behind them their young ones, whic
we

vere found creeping upon the ground ready to threaten vith a second years plague if not prevented; wherefore ll the Towns were called with Spades, Mattocks and hovels to dig long Trenches and therein to bury all the oung ones.

Thus with much troub'e to the poor *Indians*, and their reat pains (yet after much hurt and loss in many pla-es) was that flying Pestilence chased away out of the Country to the South Sea, where it was thought to be onsumed by the Ocean, and to have found a grave in the vaters, whilst the young ones found it in the Land. Yet hey were not all so buried, but that shortly some ap-eared, which not being so many in number as before, vere with the former diligence soon overcome. But vhilst all this fear was, these outcries were made by he Country and this diligence performed by the *Indi-ns*, the Priests got well by it; for every where Pro-essions were made, and Masses sung for the averting f that Plague. In *Mixco* most of the Idols were car-yed to the field, especially the pictures of our Lady, and hat of Saint *Nicholas Tolentine*, in whose name the Church of *Rome* doth use to bless little Breads and Vafers with the Saint stamped upon them; which they hink are able to defend them from Agues, Plague, Pe-ilence, Contagion, or any other great and imminent anger. There was scarce any *Spanish* Husbandman who n this occasion came not from the Valley to the Town f *Mixco* with his offering to this Saint, and who made ot a vow to have a Mass sung unto Saint *Nicholas*; they ll brought breads to be blessed, and carryed them back o their Farms, some casting them unto their Corn, some urying them in their hedges and fences, strongly rusting in Saint *Nich las*, that his bread would have ower to keep the Locust out of their fields; and so at the ast those simple, ignorant and blinded souls, when they aw the Locusts departed and their Corn safe, cried out to ur Lady some, others to Saint *Nicholas*, Milagro, a Mi-acle, judging the Saint worthy of praise more then God;

and performing to him their vows of Masses, which their fear and trouble they had vowed, by which error ous and Idolatrous devotion of theirs I got that year ma more Crowns then what before I have numbred from Sodalities. The next year following, all that Coun was generally infected with a kind of contagious sickne almost as infectious as the Plague, which they call Tab dillo, and was a Feaver in the very inward parts a bowels, which scarce continued to the seventh day, b commonly took them away from the world to a grave t third or fifth day. The filthy smell and stench which ca from them, which lay sick of this disease, was enough infect the rest of the house, and all that came to see the It rotted their very mouths and tongues, and made the as black as a coal before they died. Very few *Spania* were infected with this Contagion; but the *Indians* g nerally were taken with it. It was reported to have beg about *Mexico*, and to have spread from Town to Tow till it came to *Guatemala*, and went on forwards; and likewise did the Locusts the year before, marching as were from *Mexico* over all the Country. I visited ma that died of this infection, using no other Antidote agai it, save only a handkerchief dipped in Vinegar to sm unto, and I thank God I escaped where many died. *Mixco* I buried ninety young and old, and in *Pinola* abo an hundred; and for all these that were eight year ol or upwards, I received two Crowns for a Mass for the souls delivery out of Purgatory. See good Reader, wh ther the conceit of Purgatory have not been a main po cy of *Rome* to enrich the Priest and Clergy, with Mass s pends from such as die, making them believe that n thing else can help their souls if once plunged into th conceited fire; Where thou maist see that one contagio sickness in two small Towns of *Indians* brought unto m in less then half a year near a hundred pounds for Mass for almost two hundred that died. Nay such is the gre dy covetousness of those Priests, that they will receive thr or four Mass stipends for one day, making the people b

liev

ieve that the same Mass may be offered up for many, and do one soul as much good as another. Thus with the Plague of Locusts, and the contagion of sickness, for the first two years together had I an occasion to enrich my self, as did other Priests my neighbours. But think not that because so many died, therefore the Towns growing less my offerings for the future were lessened. The Encomendero's or Lords of the two Towns took care for that, who, that they might not lose any part of that Tribute which was formerly paid unto them, presently after the sickness was ceased, caused them to be numbred, and (as I have in the Chapter before observed) forced to marriage all that were twelve years and upwards of age; which also was a new stream of Crowns flowing into my bags; for from every couple that were married I had also two Crowns besides other offerings, and in both the Towns, I married on that occasion above fourscore couple. Truly by all this, I thank the Lord I was more strengthened in my conceit against the Church of *Rome*, and not with the greediness of that Lucre inticed to continuing in it, though I found the preferments there far greater then any might be in the Church of *England*, where I knew nothing was to be got with singing, or hudling over a Mass; But yet though for the present my profit was great, my eyes were open to see the errours whereby that profit came so plentifully to me, and to all that crew of Idolatrous Priests, The judgments ceased not here in that Country in my time, but after this Contagion there was such an Inundation of rain, that the Husbandmen feared again the loss of all their Corn. At noon time the dark clouds for a month together began to thicken and cover the face of the Heavens, pouring down such stormy showers as swept away much Corn, and many poor Cottages of *Indians*; besides the rain, the fiery thunderbolts breaking through the clouds threatned a doleful judgment to the Country. In the valley of *Mixco* two riding together were stricken dead from their Mules, the Chappel of our Lady of *Carmel* in the same valley was burnt

to the ground, and likewise two houses at the River *Vacas*. In *Petapa* another flash of lightning or thunde bolt fell into the Church upon the high Altar, crackin the walls in many places, running from Altar to Alta defacing all the gold, and leaving a print and stamp whe it had gone without any more hurt. In the Cloister the Franciscans in *Guatemala*, a Fryer sleeping upon h bed after dinner, was stricken dead; his body being le all black as if it had been burnt with fire, and yet no sig of any wound about him. Many accidents happened th year which was 1632. all about the Country. But m self was by the safe protection of the Almighty wo derfully saved; for being on a Saturday at night i *Mixco* trembling and fearing, and yet trusting in m God, and praying unto him in my chamber, one flas of lightning or thunderbolt fell close to the Church wa to which my chamber joyned, and killed two Calv which were tied to a post in a yard, to be slaughtere the next morning. The lightning was so neer and terr ble that it seemed to have fired all my house, and struc me down unto the ground, where I lay as dead for a grea while; when I came again to my self, I heard many *Indian* about my house, who were come to see if either it or th Church were set on fire. This stormy season brought m also much profit, (for as formerly) the *Spaniards* of th valley and the *Indians* betook themselves to their Ide Saints carrying them about in Procession, which was no done without mony, which they call their alms unto thei Saints, that they may the better be heard and intreated b them.

The Summer following there was more then ordinar earthquakes, which were so great that year in the King dom of *Peru*, that a whole City called *Truxillo* wa swallowed up by the earth which opened it self, and almos all the people were lost, whilst they were at Church wor shipping and praying unto their Saints. The hurt they did about *Guatemala* was not so much as in other pla ces, only some towmud-walls were shaken down, and some

ome Churches cracked ; which made the people fear nd betake themselves again to their Saints, and empty heir purses before them for Masses and processions, lest he danger should prove as great, as was that of the great arthquake which happened before my coming into that Country. These earthquakes when they begin are more ften then long, for they last but for a while, stirring the arth with three motions, first on the one side, then on the ther, and with the third motion they seem to set it right gain. If they should continue, they would doubtless hurl down to the ground any steeple or building though never so great and strong. Yet at this time in *Mixco* ome were so violent, that they made the steeple bend o much that they made the bells sound. I was so used nto them that many times in my bed I would not stir or them. Yet this year they brought me to such a fear, hat had not the Lord been a present refuge to me in time of trouble, I had utterly been undone. For being one morning in my chamber studying, so great and suddain was an earthquake, that it made me run from my table to a window, fearing that before I could get down the stairs, he whole house might fall upon my head, the window was in a thick wall vaulted upwards like an arch (which he *Spaniards* hold to be the safest place if a house should fall) where I expected nothing but death ; as soon as I got under it, the earthquake ceased, though my heart ceased not to quake with the suddain affrightment. Whilst I was musing and thinking what to do, whether I should run down to the yard, or continue where I was, there came a second shaking worse then the first. I thought with my self if the house should fall, the Arch would not save my life, and that I should either be stifled or thrown out of the window, which was not very low and neer unto the ground, but somewhat high, wide, open, having no glass casements but wooden shuts, (such as there are used) and if I leaped out of the window, I might chance to break a leg, or a limb, yet save my life. The suddenness of the astonishment took from me the best

and most mature deliberation in such a case; and in th midst of these my troubled and perplexed thoughts a thi motion came as violent as the former, wherewith I ha now set one foot in the Window to leap down, had n the same Lord (to whom *David* said in the 46 *Psal. v.* Therefore will we not fear, though the earth be move by his wonderful providence spoken both to me and t the moving earth, saying as in the 10 *v.* Be still and kno that I am God; for certainly had it gone on to a fourt motion, I had by casting down my self broke either m neck, or a leg, or some other joynt. Thus was I twice sa ved by my good God in *Mixco*, and in *Pinola* I was onc no less in danger in losing a leg by means of a smaller instru ment then is a flea.

This Town of *Pinola* in the *Indian* language is calle *Pancac*; *Pan* signifieth in, or amongst, *Cac*, signifieth thre things; for it signifieth the fire, or a fruit otherwise cal led *guiava*; or thirdly, a small vermine, commonly calle by the *Spaniards*, *Migua*; which is common over all th *India's*, but more in some places then in others. Wher there are many Hogs, there is usually much of this sort o vermine. The *Spaniards* report that many of the Soldi ers of Sir *Francis Drake* died of them, when they landed about *Nombre de Dios*, and marched up the high Moun tains of St. *Pablo* towards *Panama*, who feeling their fee to itch, and not knowing the cause thereof, scratched them so much, till they festred, and at last, (if this report b true) cost them their lives. Some say, they breed in al places, high and low, upon Tables, Beds, and upon th ground; but experience sheweth the contrary, that they only breed upon the ground, for where the houses are sluttish and not often swept, there commonly they are most felt and in that they usually get into the Feet and Shoes, and seldom into the hands or any other part of the body, argues that they breed upon the ground. They are less then the least flea, and can scarce be perceived, and when they enter into the foot, they make it burn and itch; and if then they be looked to, they appear black, and no bigger then

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he point of a pin, and with a pin may easily be taken ut whole; but if part of them be left, the smallest part vill do as much harm as the whole, and will get into he flesh. When once they are got in, they breed a little ag in the flesh, and in it a great many Nits, which increase igger and bigger to the bigness of a great Pea; then they egin again to make the foot itch, which if it be scratched, alleth to festering, and so indangereth the whole foot. ome hold it best to take them out when they cause the first tching and are getting in, but this is hard to do, because hey can hardly then be perceived, and they are apt to be roken. Therefore others commonly let them alone, unil they be got into the flesh, and have bred a bag with its, which like a blister sheweth it self through the skin nd then with the point of a pin, they dig round about the ag, till they can with the pins point take it out whole, if t be broken, it comes to breed again; if it be taken out, whole, then they put in a little ear wax, or ashes where the ag lay, and with that the hole is healed up again in a day r two. The way to avoid this vermins entring into the oot, is to lay both shooes and stockings, or whatsoever ther clothing upon some stool or chair high from the ground, and not to go bare-foot; which yet is wonderful n the *Indians* themselves, that though they commonly do go bare-foot, yet they are seldom troubled with them, which is attributed to the hardness of their skin; for certainly were they as tender footed and skinned as are those that wear both shooes and stockings, they would be as much troubled with them as these are. *Pancac* and *Pinola*, is much subject to this Vermin, or *Nigua*, and I found it by woful experience, for at my first coming thither not knowing well the quality of it, I let one breed so long in my foot, and continued scratching it, untill my foot came to be so festered, that I was fain to lie two whole months in a Chirurgions hand, and at last through Gods great mercy and goodness to me I lost not a Limb. But that the Providence of God may be known to me the worst of all his Creatures, living in so far a Country from all my

friends, and from me may be related unto future Gene-
tions, before I conclude this Chapter, I shall further she
both my dangers and deliverances. Though true it
most of the *Indians* are but formally Christians, and or
outwardly appear such, but secretly are given to Witc
craft and idolatry, yet as they were under my charge
thought by preaching Christ unto them, and by cherishi
them, and defending them from the cruelty of the *Sp*
niards, I might better work upon them to bring them
more knowledge of some truths, at least concerning God
and Christ. Therefore as I found them truly loving, ki
and bountiful unto me, so I endeavoured in all occasio
to shew them love by commiserating their sufferings, a
taking their part against any *Spaniards* that wronged the
and keeping constantly in my Chamber such drugs (as h
Waters, Annised and Wine and the like) which I kne
might most please them, when they came to see me, a
most comfort them, when they were sick or grieved. Th
my love and pity towards them had almost in *Pinola* co
me my life; For an *Indian* of that Town serving a *Sp*
niard named *Francisco de Nontenegro* (who lived a mi
and a half from thence) was once so pittifully beaten an
wounded by his Master, for that he told him he woul
complain to me that he payed him not his wages, that h
was brought home to the Town, and had I not out of m
charity called for a Chirurgion from *Petapa* to cure hin
he had certainly dyed. I could not but complain for th
poor *Indian* unto the President of *Guatemala*, who respe
cting my complaint, sent for my *Spaniard* to the City, im
prisoned him, and kept him close until the *Indian* wa
recovered, and so with a Fine sent him back again. In
Sermon I pressed this home unto the neighbouring *Spa*
niards, warning them of the wrongs and abuses whic
they offered unto the poor *Indians*, which I told them
would put up no more then any injury done unto my self
for that I looked upon them as Neophytes and new plant
of Christianity, who were not to be discouraged, but b
all means of love encouraged to come to Christ; withal

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commanded all the *Indians* that had any wrong done unto them, to come unto me, assuring them that I would make such a complaint for them as should be heard, as they might perceive I had lately done to some purpose. This Sermon stuck so in *Montenegro* his stomach, that (as I was informed) he made an Oath, that he would procure my death. Though it was told me, yet I could hardly believe it, judging it to be more a bravery and a vain boasting of a *Spaniard*, then any thing else; Yet by the advice of some friends I was counselled to look to my self, which yet I slighted, untill one day the boys and *Indians* that served in my house came running to my chamber door, wishing me to look to my self, and not to come out, for that *Montenegro* was come into my Yard with a naked sword to kill me. I charged them from within to call the Officers of the Town to aid and assist me; but in the mean while my furious *Spaniard* perceiving himself discovered, left the Town. With this I thought of securing my self better, and called for a Blackmoor, *Miguel Dalva* a very stout and lusty fellow, who lived from me half a mile, to be about me until I could discover more of *Montenegroes* designs and malicious intents. The next Sabbath day in the morning being to ride to the Town of *Mixco*, I carried my Blackmoor, and half a dozen of *Indians* in my company, and going through a little Wood in the midst of the Valley, there I found my enemy waiting for me, who seeing the train I brought, durst do nothing, but gave me spiteful languages, telling me he hoped that he should find me alone some time or other. With this I thought fit to delay no longer my second complaint to the President against him, who as before heard me willingly, and after a months imprisonment banished *Montenegro* 30 leagues from the Valley. And not only from *Spaniards* was I in danger for the *Indians* sake whilst I lived in those Towns; but also from some *Indians* themselves, (who were false in Religion) I did undergo great perils, and yet was still delivered.

In *Pinola* there were some, who were much given to Witch-

witchcraft, and by the powes of the Devil did act strang things. Amongst the rest there was one old woman na med *Martha de Carrillo*, who had been by some of th Town formerly accused for bewitching many; but the *Sp nish* Justices quitted her, finding no sure evidence again her; with this she grew worse and worse, and did muc harm. When I was there, two or three died, witherin away, declaring at their death that this *Carrillo* had kille them, and that they saw her often about their beds, threa ning them with a frowning and angry look. The *Indian* for fear of her durst not complain against her, nor medd with her; whereupon I sent word unto *Don Juan de Gu man* the Lord of that Town, that if he took not ord with her, she would destroy his Town. He hearing of i got for me a Commission from the Bishop and another of cer of the Inquisition to make diligent and private inquir after her life and actions; which I did, and found amon the *Indians* many and grievous complaints against her, mo of the Town affirming that certainly she was a notorio witch, and that before her accusation she was wont wh therfoever she went about the Town to go with a Duc following her, which when she came to the Church, woul stay at the door till she came out again, and then woul return home with her, which Duck they imagined wa her beloved Devil and familiar Spirit, for that they ha often set dogs at her and they would not meddle with he but rather run away from her. This Duck never appear ed more with her, since she was formerly accused befor the Justice, which was thought to be her policy, that sh might be no more suspected thereby. This old woma was a widow, and of the poorest of the Town in outwar shew, and yet she always had store of mony, which non could tell which way she might come by it. Whilst I wa thus taking privy information against her (it being the tim of Lent, when all the Town came to Confession) she amon the rest came to the Church to confess her sins, and broug me the best present and offering of all the Town, fo whereas a Rial is common, she brought me four, and beside

Turky, Eggs, Fish, and a little bottle of hony. She hought ther by to get with me a better opinion then I ad of her from the whole Town; I accepted of her great ffering, and heard her Confession, which was of nothing ut trifles, which could scarce be judged sinful actions. I xamined her very close of what was the common judgnent of all the *Indians*, and especially of those who dying ad declared to my self at their death that she had bewitched hem, and before their sicknes had threatned them, and in heir sicknes appeared threatning them with their death bout their beds, none but they themselves seeing her. To vhich she replyed weeping, that she was wronged. I sked her, how she being a poor widow without any sons o help her, without any means of livelyhood had so much nony as to give me more then the richest of the Town, ow she came by that Fish, Turkey, and hony, having none f this of her own about her house? to which she replyed, hat God loved her and gave her all these things, and that vith her mony she had bought the rest. I asked her of vhom? she answered that out of the Town she had them. perswaded her much to repentance, and to forsake the Devil and all fellowship with him; but her words and nswers were of a Saintly and holy woman; and she earestly desired me to give her the Communion with the rest hat were to receive the next day. Which I told her I durst ot do, using Christs words, Give not the childrens bread nto dogs, nor cast your pearls unto swine; and that it vould be a great scandal to give the Communion unto her, vho was suspected generally, and had been accused for a Vitch. This she took very ill, telling me that she had many years received the Communion, and now in her old ge it grieved her to be deprived of it; her tears were nany, yet I could not be moved with them, but resolutely enied her the Communion, and so dismissed her. At noon vhen I had done my work in the Church, I bad my servants go togather up the offerings, and gave order to have he fish dressed for my dinner which she had brought; but o sooner was it carried into the Kitchen, when the Cook

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looking on it found it full of Maggots, and ſtinking, that I was forced to hurl it away. With that I began ſuſpect my old Witch, and went to look on her hon and powring it out into a diſh, I found it full of Worm her eggs I could not know from others, there being ne a hundred offered that day; but after as I uſed them, v found ſome rotten, ſome with dead chickens within; t next morning the Turkey was found dead; as for h four Rials, I could not perceive whether ſhe had bewitc ed them out of my pocket, for that I had put them wi many other, which that day had been given me, yet as f as I could I called to memory who and what had been g ven me, and in my judgment and reckoning I verily thoug that I miſſed four Rials. At night when my ſervants t *Indians* were gone to bed, I ſat up late in my chamb betaking my ſelf to my books and ſtudy, for I was t next morning to make an exhortation to thoſe that r ceived the Communion. After I had ſtudyed a while, being between ten and eleven of the clock, on a ſudde the chief door in the hall (where in a lower room w my chamber, and the ſervants, and three other doors) fle open, and I heard one come in, and for a while walk abou then was another door opened which went into a litt room, where my ſaddles were laid; with this I though it might be the Black-moor *Miguel Dalva*, who would o ten come late to my houſe to lodge there, eſpecially ſinc my fear of *Montenegro*, and I conjectured that he was lay ing up his ſaddle, I called unto him by his name two c three times from within my chamber, but no anſwer wa made, but ſuddenly another door that went out to a Ga den flew alſo open, wherewith I began within to fear, m joynts trembled, my hair ſtood up, I would have calle out to the ſervants, and my voice was as it were ſtopped wit the ſudden affrightment, I began to think of the Witc and put my truſt in God againſt her, and encouraged m ſelf and voice, calling out to the ſervants, and knock ing with a Cane at my door within that they migh hear me, for I durſt not open it and go out. Wit

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he noise which I made the servants awaked and came out o my chamber door; then I opened it, and asked them f they had not heard some body, in the hall, and all the oors opened. They said they were asleep, and heard othing, only one boy said he heard all, and related unto ne the same that I had heard. I took my candle then n my hand and went out into the hall with them to iew the doors, and I found them all shut, as the ser-ants say they had left them. Then I perceived that the Vitch would have affrighted me, but had no power to do ne any harm; I made two of the servants lie in my cham-er; and went to bed. In the morning early I sent for my *Fiscal* the Clerck of the Church, and told him what had appened that night; he smiled upon me, and told me it vas the widow *Carillo*, who had often played such tricks in ne Town with those that had offended her, and therefore e had the night before come unto me from her desiring me o give her the Communion, lest she should do me some urt, which I denied unto him, as I had done to her self. The Clerk bad me be of good cheer, for he knew she had o power over me to do me any hurt. After the Communi-n that day some of the chief *Indians* came unto me, and old me that old *Carillo* had boasted that she would play ne some trick or other, because I would not give her the Communion. But I to rid the Town of such a limbe of atan, sent her to *Guatemala*, with all the evidences and vitnesses which I had found against her unto the presi-ent and Bishop, who commanded her to be put in prison, vhere she died within two moneths.

Many more *Indians* there were in that Town, who vere said in my time to do very strange things. One alled *John Gonzalez* was reported to change himself into he shape of a Lyon, and in that shape was one day shot in he nose by a poor harmeless *Spaniard* who chiefly gat his iving by going about the Woods ad Mountains, and hooting at wild Deer and other beasts to make mony of them. He espied one day a Lyon, and having no other aime at him ut his snout behind a tree, he shot at him; the Lyon run away;

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the ſame day this *Gonzalez* was taken ſick, I was ſent f
to hear his Confeſſion, I ſaw his face and noſe all bruiſe
and asked him how it came, he told me then that he h
fallen from a tree and almoſt killed himſelf ; yet afte
wards he accuſed the poor *Spaniard* for ſhooting at hin
the buſineſs was examined by a *Spaniſh* Juſtice, my ev
dence was taken for what *Gonzalez* told me of his fall fro
a tree, the *Spaniard* was put to his oath, who ſware th
he ſhot at a Lyon in a thick Wood, where an *Indian* cou
ſcarce be thought to have any buſineſs, the tree was fou
out in the Wood, whereat the ſhot had been made and w
ſtill marked with the ſhot and bullet ; which *Gonzalez* co
feſſed was to be the place, and was examined how he ne
ther fell nor was ſeen by the *Spaniard*, when he came
ſeek for the Lyon, thinking he had killed him ; to which h
anſwered that he ran away leſt the *Spaniard* ſhould ki
him indeed. But his anſwers ſeeming trivolous, the *Sp*
niards integrity being known, and the great ſuſpitio
that was in the Town of *Gonzalez* his dealing wi
the Devil, cleared the *Spaniard* from what was laid
gainſt him.

But this was nothing to what after happened to or
John Gomez, the chiefeſt *Indian* of that Town of nee
fourſcore years of age, the Head and Ruler of the princ
palleſt Tribe among the *Indians*, whoſe adviſe and cour
ſel was taken and preferred before all the reſt, who ſeem
to be a very godly *Indian*, and very ſeldom miſſed morn
ing and evening prayers in the Church, and had beſtowe
great riches there. This *Indian* very ſuddenly was take
ſick (I being then in my other Town of *Mixco*,) the *Ma*
ordomos, or ſtewards of the Sodality of the Virgin fearin
that he might die without Confeſſion and they be chi
for their negligence, at midnight called me up at *Mixco*
deſiring me to go preſently and help *John Gomez* to die
whom alſo they ſaid deſired much to ſee me and to re
ceive ſome comfort from me. I judging it a work of cha
rity, although the time of the night were unſeaſonable
and the great rain at the preſent might have ſtopped m

charity

charity, yet I would not be hindred by either of them, and so set forth to ride nine miles both in the dark and wet. When I came to *Pinola* being thorough wet to the skin, I went immediately to the house of old sick *Gomez*, who lay with his face all muffled up, thanked me for my pains and care I had for his soul; he desired to confess, and by his confession and weeping evidenced nothing but a godly life, and a willing desire to die and to be with Christ. I comforted him and prepared him for death, and before I departed, asked him how he felt himself; he answered that his sickness was nothing but old age and weakness. With this I went to my house, changed my self and lay down a while to rest, when suddenly I was called up again to give *Gomez* the extream unction, which the *Indians* (as they have been ignorantly taught) will not omit to receive before they die. As I anointed him on his nose, his lips, his eyes, his hands and his feet, I perceived that he was swelled) and black and blew; but made nothing of it, judging it to proceed from the sickness of his body; I went again home being now break of the day, when after I had taken a small nap, some *Indians* came to my door for to buy candles to offer up for *John Gomez* his soul, whom they told me was departed, and was that day to be buried very solemnly at Mass. I arose with drowsie eyes after so unquiet a nights rest; and walked to the Church, where I saw the grave was preparing. I met with two or three *Spaniards* who lived neer the Town and were come to Mass that morning, who went in with me to my chamber, and with them I fell into discourse about *John Gomez*, telling them what comfort I had received at his death, whom I judged to have lived very holily, and doubted not of his salvation, and that the Town would much want him, for that he was their chief guide and leader, ruling them with good advise and counsel. At this the *Spaniards* smiled one at another, and told me I was much deceived by all the *Indians*, but especially by the deceased *Gomez*, if I judged him to have been a Saint, and holy man. I told them that they as enemies

mies to the poor *Indians* judged ſtill uncharitably of then but that I who know very well their conſciences, coul judge better of them then they. One then replyed, that ſeemed a little knew the truth of *John Gomez* his death b the Confeſſion which he had made unto me, and that ſeemed to be ignorant of the ſtir which was in the Tow concerning his death. This ſeemed ſo ſtrange unto m that I deſired them to informe me of the truth. Then the told me that the report went, that *John Gomez* the chi wizard of all the wizards, and witches in the Town; an that commonly he was wont to be changed into the ſhap of a Lyon, and ſo to walke about the mountains. That h was ever a deadly enemy to one *Sebaſtian Lopez* an an cient *Indian*, and head of another Tribe; and that both o them two days before had met in the mountain, *Gome* in the ſhape of a Lyon, and *Lopez* in the ſhape of a T gre, and that they fought moſt cruelly, till *Gomez* (wh was the older and weaker) was tired, much bit an bruiſed; and died of it. And further that I might be aſſu red of this truth, they told me that *Lopez* was in priſon fo it, and the two Tribes ſtriving about it; and that th Tribe and kindred of *Gomez* demanded from *Lopez* and hi Tribe and kindred ſatisfaction, and a great ſum of mon or elſe did threaten to make the caſe known unto th *Spaniſh* power and authority, which yet they were unwi ling to do if they could agree and ſmother it up amon themſelves, that they might not bring an aſperſion upo their onw Town. This ſeemed very ſtrange unto me, an I could not reſolve what to beleeve, and thought I woul never more believe an *Indian*, if I found *John Gomez* t have ſo much diſſembled and deceived me. I took m leave of the *Spaniards* and went my ſelf to the Priſo where I found *Lopez* with fetters. I called one of th officers of the Town, who was Alguazil Maior, and m great friend, unto my houſe, and privatly examined hi why *Lopez* was kept ſo cloſe priſoner; he was loth to te me fearing the reſt of the *Indians*, and hoping the buſine would be taken up, and agreed by the two Tribes, an

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not noised about the Countrey, which at the very instant the two Alcaldes and Regidores, Maiors and Jurats, with the chief of both Tribes were sitting about in the Town-house all that morning. But I seeing the Officer so amorous, was more desirous to know something, and pressed more upon him for the truth, giving him an inkling of what I had heard from the *Spaniards* before. To which he answered that if they could agree amongst themselves, they feared no ill report from the *Spaniards* against their Town; I told him I must know what they were agreeing upon amongst themselves so closely in the Town-house. He told me, if I would promise him to say nothing of him (for he feared the whole Town if they should know he had revealed any thing unto me) he would tell me the truth. With this I comforted him, and gave him a cup of Wine, and encouraged him, warranting him that no harm should come unto him for what he told me. Then he related the business unto me as the *Spaniards* had don, and told me that he thought the Tribes amongst themselves would not agree, for that some of *Gomez* his friends hated *Lopez* and all such as were so familiar with the Devil, and cared not if *Gomez* his dissembling life were laid open to the world; but others he said, who were as bad as *Lopez*, and *Gomez*, would have it kept close, lest they and all the Witches and Wizards of the Town should be discovered. This struck me to the very heart, to think that I should live amongst such people, whom I saw were spending all they could get by their work and labour upon the Church, Saints, and in offerings, and yet were so privy to the counsels of Satan; it grieved me that the Word I preached unto them, did no more good, and I resolved from that time forward to spend most of my indevours against Satans subtilty, and to shew them more then I had don, the great danger of their souls who had made any compact with the Devil, that I might make them abandon and abjure his works, and close with Christ by Faith. I dismissed the *Indian*, and went to the Church, to see if the people were come to Mass; I found there

no body but only two who were making *Gomez* his Grav
I went back to my Camber, troubled much within m
felf, whether I ſhould allow him a Chriſtian burial, wh
had lived and died ſo wickedly, as I had been informe
Yet I thought I was not bound to believe one *India*
againſt him, nor the *Spaniards*, whom I ſuppoſed ſpok
but by hearſay. Whileſt I was thus muſing, there cam
unto me at leaſt twenty of the chieſeſt of the Town wit
the two Maiors, Jurates, and all the Officers of Juſtice, wh
deſired me to forbear that day the burying of *John Gome*
for that they had reſolved to call a Crown Officer to vie
his Corps and examine his death, leſt they all ſhould b
troubled for him, and he be again unburyed. I made as
I knew nothing, but inquired of them the reaſon; then the
related all unto me, and told me how there were witneſſ
in the Town who ſaw a Lyon and a Tiger fighting, an
preſently loſt the ſight of the beaſts, and ſaw *John Gome*
and *Sebaſtian Lopez*, much about the ſame place partin
one from another; and that immediately *John Gomez* cam
home bruiſed to his bed, from whence he never roſe mor
and that he declared upon his death-bed unto ſome of hi
friends that *Sebaſtian Lopez* had killed him; whereupo
they had him in ſafe cuſtody. Further they told me tha
though they had never known ſo much wickedneſs of thef
two chief heads of their Town whom they had much re
ſpected and followed, yet now upon this occaſion, fron
the one Tribe and the other they were certainly informe
that both of them did conſtantly deal with the Devil
which would be a great aſperſion upon their Town, bu
they for their parts abjured all ſuch wicked ways, an
prayed me not to conceive the worſe of all for a few
whom they were reſolved to perſecute, and ſuffer not t
live amongſt them. I told them I much liked their goo
zeal, and incouraged them as good Chriſtians to indevou
the rooting out of Satan from their Town, and they di
very well in giving notice to *Guatemala*, to the *Spaniſ*
power, of this accident, and that if they had concealed it
they might all have been puniſhed as guilty of *Gomez* his
death,

death, and Agents, with Satan, and his instruments. I assured them I had no ill conceipt of them, but rather judged well of them for what they were agreed to do. The Crown Officer was sent for who came that night and searched *Gomez* his body; I was present with him, and found it all bruised, scratched and in many places bitten and sore wounded. Many evidences and suspicions were brought in against *Lopez* by the *Indians* of the Town, especial by *Gomez* his friends, whereupon he was carryed away to *Guatemala*, and there again was tryed by the same witnesses, and not much denying the fact himself, was there hanged. And *Gomez*, though his grave was opened in the Church, he was not buried in it, but in another made ready for him in a Ditch.

In *Mixco* I found also some *Indians* no less dissemblers then was this *Gomez*, and those of the chiefest and richest of the Town, who were four Brothers called *Fuentes*, and half a score more. These were outwardly very fair tongued, liberal, and free handed to the Church, much devoted to the Saints, great feasters upon their day, and yet in secret great Idolaters. But it pleased God to make me his instrument, to discover and bring to light the secrecy of their hidden works of darkness, which it seems the privacy of a thick Wood and Mountain had many years hid from the eyes of the World. Some of these being one day in the company of other better Christians drinking hard of their *Chicha*, boasted of their God, saying that he had preached unto them better then I could preach, nay that he had plainly told them that they should not believe any thing that I preached of Christ, but follow the old ways of their Forefathers, who worshipped their Gods aright, but now by the example of the *Spaniards* they were deluded, and brought to worship a false God. The other Christians hearing of this began to wonder, and to enquire of them where that God was, and with much ado, promising to follow their ways, and their God, got out of them the place and Mountain where they might find him. Though this in drunkenness were agreed upon, yet in

ſoberneſs the good Chriſtians thought better of what the had agreed upon, ſlighted what before in drinking the heard, and yet it was not kept by them ſo cloſe, but that i came to the ears of a *Spaniard* in the Valley ; who findin himſelf touched in conſcience, came to *Mixco* to me, an told me what he had heard, that ſome *Indians* of that tow ſollowed an Idol, and boaſted that he had preached unt them againſt my Doctrine, and for the ways of the forme Heathens. I thanked God for that he was pleaſed to under mine the ſecret works of Satan daily , and deſired the *Spa niard* to tell me by whom he came to know of this. H told me the Indians name from whom he had it, and tha he was afraid to diſcover the *Indians* and to tell me of it I ſent for the *Indian* before the *Spaniard*, who confeſſe unto me that he had heard of ſuch a thing ; but knew tha if he did diſcover the *Indians*, they with the power of th Devil would do him much harm ; I told him, if he were a true Chriſtian, he ought to fight againſt the Devil, an not to fear him, who could do him no harm if God were with him, and he cloſed by Faith with Chriſt, and tha the diſcovery of that Idol might be a means for the converting of the Idolaters, when they ſhall ſee the ſmall powe of their falſe God againſt the true God of the Chriſtians. Further I told him plainly, that if he did not tell me who the *Indians* were, and where their Idol was, tha I would have him to *Guatemala*, and there make him diſcover what he knew. Here the *Indian* began to tremble, and told me the *Fuentes* had boaſted of ſuch an Idol, whom they called their God, and gave ſome ſigns of a Fountain and of a Pine-Tree at the mouth of a Cave in ſuch a Mountain. I asked him, if he knew the place, or what kind of Idol it was ; he told me, that he had often been in that Mountain, where he had ſeen two or three ſprings of water, but never was in any Cave. I asked him if he would go with me, and help me to find it out, he refuſed ſtill fearing the Idolaters, and wiſhed me not to go, for fear if they ſhould be there, they might kill me rather then be diſcovered, I anſwered him that I would carry with me

ſuch

uch a Guard as should be able to defend me against them, nd my Faith in the true living God, would secure me gainst that false God. I resolved therefore with the *Spaiard* to go to search out the cave the next day, and to arry with me three or four *Spaniards* and my Blackmore *Miguel Dalva*, and that *Indian*. I told him I would not uffer him to go home to his house that day, for fear he hould discover in the Town my design and purpose, and so ve might be prevented by the Idolaters, who certainly that ight would take away their Idol. The *Indian* still refued, till I threatned him to send for the Officers of Justice, nd to secure his person; with this he yielded, and that he ight have no discourse with any body in the Town, nor vith the Servants of my house, I desired the *Spaniard* to ake him home to his house, and to keep him there close hat day and night, promising to be with him the next orning. I charged the *Spaniard* also with secrecy, and so ismissed him with the *Indian*. That day I rid to *Pinola* or the Blackmore *Miguel Dalva*, and brought him to *Mixco* with me, not telling him what my intent was; went also to four neighbouring *Spaniards*, desiring them be in a readiness the next morning to go a little way vith me for the service of God, and to meet me at such neighbours house, and that if they would bring their owling pieces, we might chance to find some sport where ve went, and as for provision of Wine and Meat, I vould provide sufficiently. They promised to go with ne, thinking that although I told them, it was for the rvice of God, my purpose only was to hunt after some vild Deer in the Mountains. I was glad they construed ny action that way, and so went home, and provided nat night a good Gammon of Bacon, and some Fowls rosted, old, and others boiled, well peppered and salted for the ext days work. Where I had appointed my *Indian* to be ept, I met with the rest of my company, and from thence ve went together to the place of the Idolaters worhipping, which was some six miles from *Mixco* towards ne Town of St. *John Sacatepeques*. When we came into the

Wood we presently met with a deep Barranca, or bottor where was a running, which encouraged us to make the diligent search, but nothing could be found; from then we ascended up out of the Barranca, and found aft much time spent a spring of water, and looked car fully about it, but could find no Cave. Thus in vain w searched till the Evening, and fearing lest we might lo our way and our selves, if the night overtook us, m friends began to speak of returning homewards. But considering that as yet we had not gone over one half pa of the Wood, and to go home and come again might mal us to be noted, and spoken of, we thought it our best wa to take up our lodging that night in the Wood, and in th bottom which we first searched, where was good wat for to drink Chocolatte, and warm lying under the tree and so in the morning to make our second search. Th Company was very willing to yield unto it, and th calm night favoured our good intentions. We made fire for our Chocolatte, and supped exceeding well of o cold meat, and spent most part of the night in mer discourse, having a watchful eye over our *Indian*, lest h should gave us the slip, and committing him to the charg of *Miguel Dalva*. In the morning we prayed unto Go beseeching him to guide us that day in the work we wer about, and to discover unto us the Cave of darkness ar iniquity, where lay hid that instrument of Satan, that by his discovery glory might be given unto our true Go and shame and punishment brought upon his enemies. W entred again into the thick Wood up a steepy hill, ar having throughly searched all the South side of it, w went on to the North side, where we found another dee descent, which we began to walk down looking on ever side, and not in vain; for almost half a mile from the to we found some marks of a way that had been used an troden, which we followed until we came to anothe spring of water; we searched narrowly about it, and foun some pieces of broken earthen dishes and pots, and or piece of a chafing-dish, such as the *Indians* use to bur

Frankincen

Frankincense in, in the Churches before their Saints; we verily imagined that these were pieces of such instruments wherewith the Idolaters performed their duty unto their idol, and we were the more comforted for that we knew that earthen ware had been made in *Mixco*; the Pine Tree which immediately we discovered confirmed our hopes. When we came unto it we made very little more search, for neer at hand was the Cave, which was dark within, but light at the mouth, where we found more earthen ware, with ashes in them, which assured us of some Frankincense that had been burned. We knew not how far the Cave might reach within, nor what might be in it, and therefore with a flint we struck fire and lighted a couple of candles and went in; at the entring it was broad, and went a little forward, but when we were in, we found it turn on the left hand towards the mountain, and not far; for within two rods we found the Idol standing upon a low stool covered with a linnen cloth. The substance of it was wood, black shining like Jet, as if it had been painted or smoaked, the form was of a mans head unto the shoulders, without either Beard or Mustachoes; his look was grim with a wrinkled forehead, and broad startling eyes. We feared not his frowning look, but presently seized upon him; and as we lifted him up we found under him some single Rials, which his Favorites had offered unto him; which made us search more diligently the Cave; and it was not amiss, for we found upon the ground more single Rials, some plantins and other fruits, wax candles half burned, pots of Maiz, one little one of Hony, little dishes wherein Frankincense had been burned, whereby I perceived the Idolaters and Christians both agreed in their offerings; and had I not been informed that they called this Idol their God, I could have blamed them no more then the rest of the Towns who worship, kneel before and offer such offerings unto their Saints made of Wood, and some no handsomer then was this Idol, which I thought, might have been some beasts shape; but being the shape and form of a man, they might have named him

by the name of some Saint, and so some way have excuse themselves, which they could not do, nor would they d it, in that they persisted in this error, that he was the God, and had spoken and preached unto them, and bein afterwards asked by me, wether it were the picture of an Saint, such as were in *Mixco*, and other Churches, the answered, No, but that he was above all the Saints in th Countrey.

We were very joyful to see that we had not spent ou time in vain, we cut down boughs of trees, and filled th Cave with them and stopped the mouth of it up, and cam away, making the *Indian* that went with us carry th Idol on his back wrapped up in cloth, that it might no be seen or perceived as we went. I thought it fit to dela the time till night, and then to enter into *Mixco*, that th *Indians* might see nothing. So I stayed at one of the *Spa niards* houses, till it were late, and desired him t warn from me all the *Spaniards* thereabouts to be at *Mixc* Church the next Sabbath, (fearing left the Idolaters migh be many, and rise up against me) that I had somewha to say unto them and their Blackmoors concerning their So dalities, for I would not have them know of the Idol till they heard of it and saw it in the Church, left it shoul come to the *Indians* hearing, and so the Idolaters migh absent themselves. At night I took my *Indian*, and *Migue Dalva* with me, and went home, and shutting up th Idol in a chest till the next Sabbath, I dimissed the *Indian* charging him to say nothing, for he knew if he did wha harm might come unto him from the Idolaters, and I knew few words now would suffice, for that he feared himself, if it should be known that he had been with me. I kept *Miguel Dalva* with me, who was desirous to see the end of the business, and prepared my sell against the next Sabbath to preach upon the 3. *v.* of the 20. of *Exodus*, *Thou shalt have none other Gods before me*, though it were a Text nothing belonging to the Gospel of the day, from whence commonly in the Church of *Rome* the Texts and subjects of Sermons are deducted

but

ut I judged that Text most seasonable for the present occasion. On the Sabbath day in the morning, when the Pulpit was made ready by him who had care of the Church and Altars, I caused *Miguel Dalva* to carry under his Cloák the Idol, and to leave it in the Pulpit upon the ground that it might not be seen, till such time as I should think fit in my Sermon to produce it, and to walk about the Church till the Congregation came in, that none might see it or take it away. Never was there a greater resort from abroad to that Church then that day of *Spaniards* and Blackmoors, who by the warning I sent unto them expected some great matter from me, and of the Town very few were absent, the *Fuentes* and all the rest that were suspected to be that dols favorites (little thinking that their God was brought from his Cave, and now lay hid in the Pulpit to shame them) came also that day to Church. I commanded *Miguel Dalva* to be himself neer the Pulpit at Sermon time, and to warn those *Spaniards* that knew the business, and some more Blackmoors his friends to be also near the Pulpit stairs.

Thus Mass being ended, I went up to preach; when I rehearsed the words, of my Text, I perceived both *Spaniards* and *Indians* began to look one upon another, as not being used to Sermons out of the Old Testament. I went on laying open this Command of God for having no other Gods before him, so that the Doctrine might seem to convince all that were there present, as well Saint-worshippers, as indeed that Idol-worshippers, if the cause of my preaching upon that subject had not diverted their eyes from themselves to behold their own guiltiness of Idolatry, and to look only upon those who worshipped a piece of Wood for God, and not, as they did, for a Saint (which yet in my judgment was much alike.) After I had spoken what I thought fit concerning that horrible sin, and shewed that no creature could have the power of God (who was the Creator of all things) neither could do good or harm without the true living Gods Commission, especially inanimate Creatures as stocks, and stones, who by the hands and workmanship of man might have eyes, and yet were dead Idols,

and

and ſee not, might have ears and not hear, might ha
mouths, and not ſpeak, might have hands, and not wor
nor help or defend with them ſuch as worſhipped then
and bowed down unto them.

Thus having half finiſhed my Sermon, I bowed my ſe
down in the Pulpit, and lifted up the black, grim and ſtarin
Devil, and placed that Dagon on one ſide of the Pulpit, wit
my eyes fixed upon ſome of the *Fuentes* and others, who
perceived changed their colour, bluſhed, and were ſo
troubled looking one upon another. I deſired the Con
gregation to behold what a God was worſhipped b
ſome of them, and all to take notice of him, if an
knew what part of the earth was the Dominion of th
God, or from whence he came. I told them that ſom
had boaſted that this piece of Wood had ſpoken, an
preached againſt what I had taught of Chriſt, and tha
therefore he was worſhipped by them for God, and the
had offered mony, hony, and of the fruits of the eart
unto him, and burnt Frankincenſe before him in a ſecre
and hidden Cave under the earth, ſhewing thereby tha
they were aſhamed to own him publickly, and that h
lurking in the darkneſs of the earth, ſhewed certainly tha
he belonged to the Prince of darkneſs. I challenged hin
there in publick to ſpeak for himſelf, or elſe by ſilence t
ſhame and confound all his worſhippers. I ſhewed then
how being but wood, he had been made and faſhioned b
the hands of man, and therefore was but a dead Idol
I ſpent a great deal of time arguing with him, anc
defying Satan who had uſed him as his inſtrument, darin
the Devil himſelf to take him from that place which
had confined him to if he could, to ſhew what little powe
he or Satan had againſt the power of my faith in Chriſt.
After much arguing and reaſoning according to the ſhallow
capacity of the *Indians* preſent, I told them if that thei
God had power to deliver him from that execution,
which I had intended againſt him (which was there pub-
lickly to have him cut in pieces and burnt) they ſhould
not believe the Goſpel of Jeſus Chriſt; but if they ſaw no

power

power at all in him against me the weakest instrument of the true living God, then I beseeched them to be converted unto that true God who created all things, and to embrace salvation by his Son the only Mediatour and Saviour Jesus Christ, and to renounce and abjure from that time all Heathenish Idolatry of their forefathers, assuring them for what was past I would intercede for them, and secure them from what punishment might be inflicted upon them by the President and Bishop, and if they would come to me, I would spend my best indevours for the helping and furthering of them in the way of Christianity.

And thus concluding without naming any person, I went down out of the Pulpit, and caused the Idol to be brought after me, and sending for an axe, and for two or three great pars of coals, I commanded him to be hewen in very small pieces, and to be cast in the fire and burned before all the people in the midst of the Churh. The *Spaniards* cried out joyfully *Victor Victor*, and others repeated, *Gloria à nostro Dios*, Glory to our God; the Idolaters held their peace and spake not then a word. But afterwards they acted most spightfully against me, and conspired day and night to get me at some advantage, and to kill me. I writ to the President of *Guatemala* informing him of what I had don, and to the Bishop (as an Inquisitor to whom such cases of Idolatry did belong) to be informed from him of what course I should take with the *Indians* who were but in part yet discovered unto me, and those only by the relation of one *Indian*. From both I received great thanks for my pains in searching the mountain, and finding out the Idol, and for my zeal in burning of it. And as touching the *Indian* Idolaters their counsel unto me was, that I should further enquire after the rest and discover as many as I could, and indevour to convert them to the knowlege of the true God by fair and sweet means, shewing pity unto them for their great blindness, and promising them upon their repentance pardon from the Inquisition, which considering them to be

but

but new plants, uſeth not ſuch rigour with them, which uſeth with *Spaniards*, if they fall into ſuch horrible fi This advice I followed, and ſent privately for the *Fuen* to my chamber, and told them how merciful the Inqui tion was unto them, expecting their converſion a amendment. They ſeemed ſomwhat ſtubborn and ang for that I had burned that God, whom not only they, b many others in the Town, and alſo in the Town of Sai *John Sacatepeques* did worſhip. I uſed reaſons to perſwa them no honour was due unto it, as to a God. But one them boldly replyed, that they knew that it was a piece wood and of it ſelf could not ſpeak, but ſeeing it had ſpok (as they were all witneſſes) this was a miracle where they ought to be guided, and they did verily believe th God was in that piece of wood, which ſince the ſpee made by it was more then ordinary wood, having God hin ſelf in it, and therefore deſerved more offering and ador tion then thoſe Saints in the Church, who did never ſpea unto the people. I told them that the Devil rather ha framed that ſpeech (if any they had heard) for to deceiv their ſouls and lead them to hell; which they might eaſi perceive from the Doctrine which I was informed he ha preached againſt Chriſt the only begotten Son of Go whom the Father loveth and in whom he is well pleaſe and againſt whom he certainly would not ſpeak in tha Idol. Another anſwered boldly, our forefathers never kne what Chriſt was, untill the *Spaniards* came unto tha Countrey; but they knew there were Gods, and di worſhip them, and did ſacrifice unto them; and for ough they knew this God of theirs belonged in old times unt their forefathers. Why then, ſaid I unto them, he was weak God who by my hands hath been burned? I per ceived that at that time there was no reaſoning with them for they were ſtubborn and captious, and ſo I diſmiſſe them. Had not God moſt graciouſly protected me againſ theſe my enemies, I had certainly been murthered b them; for a moneth after the burning of the Idol, whe I thought all had been forgotten, and that the Idolater

were

were quiet, then they began to act their spight and malice, which first I discovered by a noise which once at midnight heard of people about my house, and at my chamber door; to whom I called out from my bed not daring to open, but could have no answer from them. I perceived they would have come in by force, for they pushed hard at the door. Whereupon I took suddainly the sheets from off my bed, tying them with a strong knot together, and with another to a bar of the window, making my self ready to fall down by them to the ground, and so to flie in the dark night, if they had used violence to come in. The sheets being thus prepared, and they still at the door thrusting without any word from them, I thought by calling and crying out aloud I might affright them away. Wherefore with a shrill voice I called first to my servants, who were but boys, and lay at the further end of a long gallery, then I cryed out to the neighbouring houses to come and assist me against thieves. The servants had heard the noise and were awake, who presently at my call came out; and with their coming my enemies ran down the stairs, and were heard no more that night. But I perceiving which way their spight and malice was bent, thought fit to be no more alone in the night, with boys only in so great a house as was that of *Mixco*; whereupon the next day I sent for my trusty friend *Miguel Dalva* who was able to fight alone with any half dozen of *Indians*, wishing him to bring with him what weapons he could get for my defence. I kept him with me a fortnight; and the next Sabbath I gave warning in the Church, that whosoever came in the night to my house to affright me, or to do me any other mischief should look to himself, for that I had weapons both offensive and defensive. Though for a while I heard no more of them, yet they desisted not altogether from their evil and malicious intents; for knowing that *Miguel Dalva* did not lie in the chamber with me, a fortnight after (I being till about midnight with my candle studying) they came up the stairs so softly that I heard them not; but the *black-moor* being awake it seemes perceived that they were

coming

coming up, and ſoftly aroſe up from a long table where
lay upon a Mat, and took in his hands a couple of brick-ba
of many which lay under the table for a work which
had in hand, and as he opened the door made a lit
noiſe, which was to them an item to flie down the ſtai
and to run (as they thought) for their lives. T
Blackmore did alſo run after them, and finding they h
got too much advantage of him, and not knowing whi
way they might take, ſent after them with a fury his tw
brick-bats, wherewith he ſuppoſed he did hit one of the
for the next day walking about the Town he met wi
one of the *Fuentes* having a cap on his head, and he i
quired of ſome *Indians* what he ailed, and he underſto
by them that his head was broke, but how they knew n
They perceiving that I was thus guarded by *Miguel Dal*
deſiſted from that time from coming any more in the nig
unto my houſe, but yet deſiſted not from their ſpight a
malice and from acting miſchief againſt me. For a mon
after when I thought that all had been forgotten, and th
ſeemed outwardly to be kind and courteous, there cam
meſſenger to me from the oldeſt of them, named *Pa*
de Fuentes, to tell me that he was very ſick, and like
die, and deſired me to go to comfort and inſtruct him
the truth, for that he truly deſired to be converted.
conceived very great joy at this news, and doubted not
the truth and certainty of it, and prayed to God to dir
me in the converſion of that ſoul; and ſo with haſte a
good zeal, I went unto his houſe, where ſoon my joy a
comfort was turned into bitterneſs; for when I came
the door of his houſe, and was with one ſtep entred
found all the brothers of *Pablo Fuentes*, and ſome oth
who were ſuſpected to be Idolaters, ſitting round
room; and miſſing *Pablo*, I withdrew my foot a lit
and asked them where he was, miſtruſting ſomewhat
ſee them there all gathered together; but when I p
ceived that they ſtood not up, nor anſwered me a wo
nor ſo much as took off their hats to me, then I began
fear indeed, and to ſuſpect ſome treachery; and ſo I turn
b

back resolving to go home again. But no sooner was I urned, but behold *Pablo Fuentes* (who by his message had feigned both sickness and conversion) came from behind his house with a cudgel in his hand, lifting it up to strike at me. Had I not catched hold of his stick with both my hands, and prevented the intended blow, certainly he had struck me down. But whilst he and I were striving for the stick who should be master of it, the rest of the *Indians* who were sitting in the house, came out into the yard (which being a public place was more comfort to me then if they had compassed me about within the house) and beset me round, some pulling me one way, some another, tearing my clothes in two or three places, another to make me let go my hand from the stick with a knife run me into the hand (which to this day a small scar doth witness) and certainly had we not been in a publick yard, that party would also have run his knife into my sides; another seeing I would not let go the stick, took hold of it with *Pablo* and both together thrust it against my mouth, and with such strength that they broke some of my teeth, and filled my mouth with goar bloud, with which blow I fell, but soon recovered my self and arose, they laughing at me, but not daring to do me any more harm for fear they should be seen, as God would have seen what already they had don ; for a Mulatta slave to a *Spaniard* in the valley, at that very time when I was down and rising passed by, and hearing me cry out for help to the neighbours (who lived somewhat far off that might help and succour me, for all the houses thereabouts were of the brothers the *Fuentes*) came into the yard, and seeing me all in bloud, thought I had been mortally wounded, and calling them murtherers, ran along the street crying, Murther, murther in *Pablo Fuentes* his yard, till she came to the Market-place and Town-house, where she found the Maiors and Aurats sitting, anh a couple of *Spaniards*, who when they heard of my danger, with drawn swords came presently running with all the Officers of Justice to the yard of *Pablo Fuentes* to aid and assist me; but in the mean while the Idola-

ters

ters perceiving the outcry of the Mulatta, began to fa
away and to hide themſelves; *Pablo Fuentes* going to ſh
up his houſe alſo to abſent himſelf, I held him hard to i
ſtriving with him that he might not eſcape away till ſom
help came unto me. The *Spaniards* when they came an
ſaw me all in bloud, made furiouſly to *Pablo Fuentes* wi
their naked ſwords, whom I ſtopped deſiring them not
hurt him, leſt what harm they did unto him ſhould b
imputed unto me. I wiſhed the Juſtice not to fear hi
though he were a rich *Indian*, and as they would anſw
before the Preſident of *Guatemala* to lay hold of him, an
to carry him to priſon, which they preſently performe
I made the *Spaniards* and the Mulatta to witneſs und
writing by way of information what they had ſeen, wh
bloud about my clothes, what wound in my hand, wh
blow in my mouth they had found, and ſent with ſpeed
the Preſident of *Guatemala* this their information. Th
buſineſs was ſoon noiſed about the valley, whereupon mo
of the *Spaniards* came to offer their help and aid unto m
Miguel Dalva alſo chancing to be near at a *Spaniards* hou
in the ſame valley came with the reſt, who would hav
done that night ſome miſchief among the *Indians* if I ha
not prevented them. I deſired them to depart and g
home to their houſes, telling them I feared nothing, an
that *Miguel Dalva* his company would be guard enoug
unto me. But they would by no means yield unto thi
ſaying that night might prove more dangerous unto m
then I imagined, and that I needed a ſtronger guard th
of one man alone; for they conceived that the Idolate
knowing what already they had don, and fearing wh
grievous puniſhment might be inflicted upon them fro
the Preſident of *Guatemala*, ſeeing themſelves loſt an
undone men, might deſperatly that night reſcue the
brother out of priſon, and attempt ſome miſchief again
me, and ſo flie away. Which I could not be brought
fear, or to believe any ſuch thing of their cowardly ſpiri
nor that they would flie away, for that they had houſes an
land there in and about the Town, yet I was willing f

ne night to yield to have a stronger guard of *Spaniards* ien at other times I had had with the Blackmoor *Miguel alva* alone. After supper they kept watch about my house ll such time as they perceived all was still, and the *Indians* bed, and then they set a watch about the prison that *ablo Fuentes* might not be taken out; and after this pretending that they were in danger as well as I, being ut about a dozen, if the Town should all rise and mutiny y the suggestion of the Idolaters, who most of them were ch and powerful with the rest which yet I feared not) ney would needs go and raise up the two Alcaldes or Maiors alone, with two more petty Officers to make search bout the Town for the rest of the *Fuentes* and other nown Idolaters; that being found they might secure them n the prison to appear at *Guatemala*, and prevented from oing any mischief either that night, or at any other time. Vith this stir which they made, and their care of me, ney suffered me not to take any rest that night; but went nd called up the Alcaldes and two officers and brought nem to my house, desiring me to signifie unto them, how t and necessary it was to search for the rest of the *Indians*. The poor Alcaldes trembled to see so many *Spaniards* at hat time in my house with naked swords, and durst not ut do what they thought best to be done, and so from my ouse about midnight they walked about the Town, earching such houses as they most suspected might conceal any of the *Fuentes*, or of the rest that had been that ay in the rebellion and mutiny against me. They could nd none at home, till at last coming to the house of one *orenzo Fuentes*, one of the brothers, they found all that ad been in the conspiracy against me, gathered together rinking and quaffing. The house being beset there was o flying nor escaping, and seeing the *Spaniards* naked words, they durst not rebel, who doubtless (as we were fterwards informed) would have made a great stir in n the Town that night, and were met together to rescue *ablo* their brother, and to do me some mischief n flie, not knowing that I was so strongly man-

ned and guarded by the *Spaniards*. There were ten
them, and were presently without any noise in the Tow
carryed to the Prison, and there shut up, and guarded
the *Spaniards*.

In the morning the President of *Guatemala* (who th
was *Don Juan de Guzman*; a Religious Governour) takin
into his consideration what the day before I had writ un
him , and judging my danger to be great, sent a *Span*
Alguazile, or Officer of Justice with a very large Com
mission to bring prisoners to the City all those *India*
who the day before had been in rebellion against me, an
in case they could not be found, then to seize upon wh
goods soever of theirs could be found in *Mixco*. But wi
the diligence of the *Spaniards* the night before they we
all in a readiness for him, and paying the Alguazile fi
his charges (which he demanded as he listed) and bearin
the charges of *Miguel Dalva*, and two or three mo
Spaniards, who were commanded in the Kings name
be aiding and assisting the Officer for the safer carryin
them to *Guatemala*, they were horsed and had away th
day to the President, who committed them close Prisone
and afterwards commanded them to be whipped about t
streets, banished two of them from *Mixco* to the Golf
St. *Thomas de Castilia*, and would have banished them a
had they not humbled themselves, and desired me to i
tercede for them, promising to amend their lives, and
make me great satisfaction, if they might return again
their Town, and that if ever more they did stir against m
they would yield to be hanged and to lose all their good
With this the President (fining them yet to pay twen
Crowns a piece to the Church to be imployed in what
should think fittest) sent them back; who, as they ha
promised, came unto me, and humbled themselves befo
me with much weeping, with many expressions, shewin
their sorrow from their hearts for what they had don
casting all upon the Devil, whom they confessed had be
great with them in tempting them, whom also now th
did abjure and renounce, promising to live as goo
Christian

Christians, and never more to worship any God but one. I was very much taken with their deep sorrow expressed with many tears, and indevoured to instruct them in the true knowlege of Christ, whom now I found they were very willing to imbrace. I lived not very long after in that Town; but for the time I did continue in it, I found a great change and alteration in their lives, which truly made me apt to judge that their repentance was unfained. And these former particulars of a few *Indians* of those two Towns, I have not here inserted to bring an aspersion upon all that nation, (which I do very much affect, and would willingly spend the best drops of bloud in my veins to do them good, and to save their souls) but to cause rather pity and commiseration towards them, who after so many years preaching have been made as yet but formal and outward Christians, and by the many Saints of wood, which they have been taught to worship by the Priests, have rather been inclined to the superstition and Idolatry of their Forefathers, and to trust to living Creatures, and bow to inanimate stocks and stones, which they daily see performed publickly in their Churches. Certainly they are of a good and flexible nature, and (were those Idols of Saints statues removed from their eyes) might be brought easily to worshhip one only God, and whereas they so willingly lavish out their small means and what they labour for, in offerings to their Priests and to their Saints, and in maintaining lazy singing Lubbards, they without doubt would be free enough to true Ministers of Gods Word, who should venture their lives to beat down those false Gods, and set up Jesus Christ, and him that sent him into the World to save such as truly believe in him.

The year that this stir happened in *Mixco*, I received from *Rome* from the General of the Dominicans Order, Licence to come home to *England*; at which I rejoyced much, for now I was even weary with living amongst the *Indians*, and grieved to see the little fruit I reaped amongst them, and that for fear of the Inquisition I durst not preach a new Gospel unto them, which might make them true,

real, and inward Christians; and lastly, for that I perceived that *Antonio Mendez de Satomayor* (who was Lord of the Town of *Mixco*) did stomach me for having caused two of his Town to be banished, and publickly affronted the *Fuentes* for their Idolatry, which he thought was a great aspersion laid upon his *Indians*.

All which well considered I writ unto the Provincial (who was then in *Chiapa*) of my desire to return home to mine own Countrey, for the which I had a Licence sent unto me from *Rome*. But he having heard of what good I had done in the Town of *Mixco* in reducing some Idolaters, burning their Idol, and venturing my life in so good a cause; and also for the perfect knowledge which now I had of the *Poconchi* tongue, would by no means yield that I should go; but with fair and flattering words incouraged me to stay, where he doubted not, but I did, and I might yet do God much more good service: and that he might the better work upon me, he sent me a Patent of Vicar of the Town and Cloister of *Amatitlan*, where at the present there was a new Cloister a building to separate all that valley from the Cloister of *Guatemala*. He desired me to accept of that small preferment, not doubting but that I speaking so well the *Indian* language might prevail much in that place, and better then another, to further the building of that new Cloister; which work would be a good step for him to advance me afterwards to some better preferment. Although I regarded neither that present Superiority, nor any better honour which might afterwards ensue unto me, I thought the time which God had appointed for my returning to *England* was not yet come; for that if the Provincial, and with him the President of *Guatemala* (for so much I conjectured out of the Provincials letter) should both oppose and hinder my departure from that Countrey, it would be very hard for me to take my journey any way, and not be discovered and brought back. Whereupon I resolved to stay the Provincials coming to *Guatemala*, and there to conter with him face to face, and to shew him some reasons that moved me to leave that Country, and

and to seek again mine own wherein I was born. So for the present I accepted of the Town of *Amatitlan*, where I had more occasions of getting mony then in the other two, where I had lived five full years; for albeit that Town alone was bigger then both *Mixco* and *Pinola* together, and the Church fuller of Saints pictures and statues, and very many fraternities and Sodalities belonged unto it; besides this from without the Town I had great comings in from the Ingenio of Sugar, which as I related before stood close unto that Town, from whence I had dayly offerings from the *Blackmoors* and *Spaniards* that lived in it; and besides this I had under my charge another lesser Town called St. *Christoval de Amatitlan*, standing two leagues from great *Amatitlan*. This Town of St. *Christoval*, or St. *Christopher*, is called properly in that language, *Palinha*, *ha*, signifying water, and *Pali*, to stand upright, and is compounded of two words, which express water standing upright; for the Town standeth on the backside of the Vulcan of water, which looketh over *Guatemala*, and on this side sendeth forth many fountains, but especially spouteth forth from a high rock a stream of water, which as it falleth from high with a great noise and down-fall, the rock standing upright over the bottom where it falleth, and causeth a most pleasant stream by the Towns side, it hath moved the *Indians* to call their Town, *Palinha*, from the high and upright standing rock, from whence the water falleth. In this Town there are many rich *Indians*, who trade in the coast of the South sea; the Town is an harbour shadowed with many fruitful trees; but the chief fruit here is the Pinna, which groweth in every *Indians* yard, and with the nearness of the Ingenio of Sugar, are by the *Spaniards* thereabouts much made up in Preserves, some whole, some in slices, which is the daintiest and most luscious Preserve that I ever did eat in that Countrey. The *Indians* of this Town get much by boards of Cedar, which they cut out of many Cedar-trees, which grow on that side of the Vulcan, which they sell to *Guatemala* and all about the Countrey for new buildings.

Between great *Amatitlan* and this Town the way is plain, and lieth under a Vulcan of fire, which formerly was wont to ſmoak as much as that of *Guatemala*; but having formerly burſt out at the top, and there opened a great mouth, and caſt down to the bottom mighty ſtones (which to this day are to be ſeen) it hath not ſince been any ways troubleſome unto the Countrey. In this way there was in my time new Trapiche of Sugar erecting up by one *John Baptiſta* of *Guatemala*, which was thought would prove very uſeful, and profitable unto the foreſaid City. I had yet for the time that I lived in *Amatitlan* another very little village at my charge, called *Pampichi* at the bottom of a high mountain on the other ſide of the lake over againſt it; which was but a Chappel of eaſe unto great *Amatitlan*, unto which I went not above once in a quarter of a year, and that for paſtime and recreation; for this village is well in that language a compound alſo of *Pam*, in, and *Pichi* flowers, for that it ſtandeth compaſſed about with flowers which make it very pleaſant, and the boats or Canoa's which do conſtantly ſtand near the doors of the houſes, invite to much pleaſure of fiſhing and rowing about the lake.

And thus whilſt I lived in *Amatitlan* I had the choice of three places wherein to recreate my ſelf, and becauſe the charge of many ſouls lay in my hands, I had one conſtantly to help me. The Town of *Amatitlan* was as the Court in reſpect of the reſt, where nothing was wanting that might recreate the mind and ſatisfie the body with variety and change of ſubſtance, both for fiſh and fleſh. Yet the great care that did lie upon me in the work and building of the Cloiſter, made me very ſoon weary of living in that great and pleaſant Town; for ſometimes I had thirty, ſometimes twenty, ſometimes fewer, and ſometimes forty work-men to look unto, and to pay wages to on Saturday nights, which I found wearied much my brain, and hindred my ſtudies, and was beſides a work which I delighted not in, nor had any hopes ever to enjoy it. And therefore after the firſt year that I had been there I betook my ſelf unto

the

the *Provincial*, who was in *Guatemala*, and again earneſtly beſought him to peruſe the Licence which I had from *Rome* to go to *England* mine own Countrey for to preach there (for that was the chief ground of letting me go home, as the General largely expreſſed) where I doubted not but I might do God great ſervice, and in Conſcience I told him I thought I was bound to employ what parts God had beſtowed upon me, rather upon my own Countreymen, then upon *Indians* and ſtrangers. The Provincial replyed unto me that my Countreymen were Hereticks, and when I came amongſt them they would hang me up. I told them, I hoped better things of them, and that I would not behave my ſelf amongſt them ſo as to deſerve hanging : not daring to tell him what was in my heart concerning points of Religion. After a long diſcourſe I found the Provincial inexorable, and half angry, telling me that he and that whole Province had caſt their eyes upon me, and honoured me, and were ready and willing to promote me further, and that I would ſhew my ſelf very ungrateful unto them, if I ſhould forſake them for my own nation and people, whom I had not known from my young and tender age. I perceived there was no more to be ſaid, and all would be in vain, and ſo reſolved to take my beſt opportunity, and with my Licence from *Rome* to come away unknown unto him. But for the preſent I humbly beſeeched him to remove me from *Amatitlan*, for that I found my ſelf unable to undergo that great charge, and too weak for that ſtrong work, that was then building. With much ado he would be brought to this, alleadging what an honour it was to be a Founder and builder of a new Cloiſter, in whoſe walls my very name would be engraved to poſterity; all which I told him I regarded not, but eſteemed more of my health and a quiet mind, then of ſuch preferments and vanities. Upon which at laſt he condeſcended to my requeſt, and gave me order go to *Petapa*, and that the Vicar of *Petapa* ſhould go to finiſh the work of *Amatitlan*. In *Petapa* I lived above a twelve moneth, with great eaſe, pleaſure and content for all things

worldly and outward; but within I had still a worm Conscience, gnawing this gourd that shadowed and d lighted me with wordly contentment. Here I grew mo and more troubled concerning some points of Religio dayly wishing with *David*, that I had the wings of Dove, that I might flie from that place of dayly Idolat into *England*, and be at rest. I resolved therefore to p on a good courage, and relie wholly upon my Go knowing that the journey was hard and dangerous, an might bring shame and trouble unto me, if I should b taken in the way flying and brought back to *Guatemala* here I weighed the affliction and reproach which migl ensue unto me, after so much honour, pleasure, and wealt which I had enjoyed for about twelve years in that Cour trey; but in another balance of better consideration, weighed the trouble of a wounded Conscience, and th spiritual joy and comfort that I might enjoy at home wit the people of God, and so resolutely concluded upon tha place of *Heb.* 11. 25, 26, 27. with *Moses*, to choose rathe to suffer affliction with the people of God (who as *Pau* well observeth, 1 *Thess.* 3. 3. are appointed thereunto; an again *Phil.* 1. 29. unto whom it is given in the behalf o Christ, not only to believe in him, but also to suffer for hi sake) then to enjoy the pleasures of sin for a season; esteemin the reproach of Christ greater riches then the treasures i *Egypt*. So for faith and a safe conscience I now purpose likewise with *Moses* to forsake *Egypt*, not fearing the wrat of the President the Kings own Deputy, nor of the Provin cial, and my best friends; but to indure all this (if I shoul be taken) as seeing him who is invisible. I thought this was a business not to be conferred with flesh and bloud lest the best friend knowing of it should betray me; yet on the other side, I thought it hard to flie alone without some friends for the first two or three days journey; and besides having many things to sell away to make mony of, I thought I were better to imploy some trusty friend, then to do all alone. I thought of none fitter then *Miguel Dalva*, whom by long experience I knew to be true and trusty, and

that

that a small money matter would content him; whom I sent for to *Pinola*, and charging him with secrecy, I told him I had a journey for my conscience sake to make to *Rome* (I would not tell him that I intended *England*, lest the good old *Black-moor* should grieve, thinking never more to see me, and for the love he bare me, and interest he had many times from me, he should by discovering my intent, seek to stop me) which I would have none to know of but himself, not doubting but to return again, as he knew many had taken the like journey, and returned within two years.

The *Blackmoor* offered himself to go with me, which I refused, telling him that the seas would be too hard for his old age to endure, and that as a *Blackmoor* in forain Countries he might be stopped and apprehended for a fugitive; which reason he liked well, and offered himself to go with me as far as the sea side; for which I thanked him and employed to sell me away some Mules, Wheat and Maiz which I had, and what else might pass through his hands. As for many rich pictures which hung in my Chamber, I thought the Town of *Petapa* would buy them for their Church, and propounded it unto the Governour, who willingly accepted of them. Most of my books, chests, cabinets, quilts, and many good pieces of houshold-stuff by the pains and industry of *Miguel* (whom I kept with me for the space of two months before I came away) I sold to *Guatemala*, reserving only two Petaca's or leathern chests, with some books and a quilt for my journey. When I had sold all that I intended, I found I had in *Spanish* mony near nine thousand pieces of eight, which I had got in twelve years that I lived in that Countrey. So much mony I thought would be too combersome for a long journey, whereupon I turned above four thousand of them into pearls and some precious stones, which might make my carriage the lighter; the rest I laid up in bags, some I sowed into my quilt, intending in the way to turn them into *Spanish* Pistols. Thus the chief provision being made of mony, I took care for Chocolatte and some Conserves, for the way, which were soon provided. Now because I considered that my flight the first week must

be

be with ſpeed, and that my cheſts could not poſt day an
night as my ſelf intended to do; I thought of ſending m
carriage four days at leaſt before me; and not daring t
truſt any *Indian* of *Petapa*, I ſent to *Mixco* for one ſpecia
Indian friend whom I had there, who knew the way tha
I was to travel very well; to whom I opened my mind
and offered him what mony I knew would content him
and at midnight ſent him away with two Mules, one fo
himſelf, and another for my cheſts, wiſhing him to kee
on travelling towards St. *Miguel*, or *Nicaragua* till
gave him the advantage of four days and nights, and the
reſolutely with my good *Blackmoor* in my company leavin
the key of my chamber in my door, and nothing but ol
papers within, when all the *Indians* were faſt aſleep, I ba
adieu unto *Petapa*, and to the whole walley, and to all m
friends throughout *America*.

CHAP. XXI.

Shewing my journey from the Town of Petapa, *into* Englan
and ſome chief paſſages in the way.

THe chief thing which troubled me in my reſolve
purpoſe to come home, was the choice of the ſafe
way; which made me utterly forſake the Gulf (thoug
the eaſieſt way of all, and that ſea neareſt to the pla
where I lived) for that I knew I ſhould meet there wi
many of my acquaintance, and the ſetting out of the ſhi
was ſo uncertain, that before they departed, ord
might come from *Guatemala* to ſtop me; if I ſhould go b
land through *Comayagua* or *Truxillo*, and there wait f
the ſhips, likewiſe I feared leſt the Governour of that pla
by ſome item from the Preſident of *Guatemala* might ex
mine me, and ſend me back, and that the Maſters of t
ſhips might have charge given them not to receive m
in

into their ships. If I should go back to *Mexico* and *Vera Cruz*, then I called to mind, how I was troubled in that long journey, when I came first to *Chiapa* in company of friends, and that now alone I should certainly be much out to it, for I would carry *Miguel Dalva* so far by land with me. Wherefore rejecting these three ways, I chose the fourth, which was by *Nicaragua* and the Lake of *Granada*; and therefore I deferred my journey till the week after *Christmas*, knowing that the time of the frigats setting out from that lake to the *Havana* was commonly after the middle of *January*, or at *Candlemas* at the furthest, whither I hoped to reach in very good time. Now that I might by no means be suspected to have taken this way; before I went I left by the hand of *Miguel Dalva* a letter to a friend of his to be delivered to the Provincial in *Guatemala*, four days after my departure, wherein I kindly took my leave of him, desiring him not to blame me nor to seek after me; and whereas *I* had a sufficient Licence from *Rome*, and could not get his, that *I* thought *I* might with a safe Conscience go where *I* was born, leaving Linguists enough to supply my place amongst the *Indians*. And because he should not make enquiry after me by *Nicaragua*, *I* dated and subscribed my letter to him from the Town of St. *Antonio Suchutepeques*, which was the way to *Mexico* and quite contrary to *Nicaragua*.

The next day after *Twelfth* day, being the seventh of *January*, 1637. at midnight *I* set out of *Petapa* upon a lusty Mule (which afterwards in the way *I* sold for fourscore pieces of eight) with *Miguel Dalva* alone; and the first part of the way being very hilly we could not go so fast as our hearts would have posted; for it was break of day before we could get to the top of the Mountain, which is called *Serro Redondo*, or the round hill; which is much mentioned in that Countrey, for the good pasture there which serveth for the Cattel and Sheep, when the valleys below are burnt and no grasing left for Beasts. This hill is also a great refuge to Travellers, for there they find good entertainment in a *Venta*, where wine and provision is sold, and

is

is a great Lodge, for to lay up dry what carriages th
bring; there is besides one of the best Estancia's or Farms
Cattel in the Countrey, where of Goats and Ewes milk
made the best cheese thereabouts. This round hill or mo
tain is five leagues from *Petapa*, where I feared I mi
meet with some people of *Petapa*, and therefore the
now dawning I made hast by it, leaving in the lodge asl
many *Indians*, who attended on two *Spanish* Requa's
Mules, which that day were to go to *Petapa*; four leag
further from this *Serro Redondo* is a Town of *Indians* cal
Los Esclavos, or the Slaves, not that now they are m
slaves then the rest of the *Indians*, but because in the
time of *Montezuma* the Emperour, and the *Indian* Ki
that were under him, the people of this Town were m
slaves then any other, for from *Amatitlan* (which is so
led from *Amat*, which in the *Mexican* tongue signifi
Letter, and *Itlan* which signifieth Town, for that it
the Town of Letters as some say, for a rinde of a t
whereon they were wont formerly to write and exp
their minds, or because it was the place whither from
parts letters were sent to be carried about the Countrey,
to *Peru*) these *Indians* of the Town of *Esclavo's* or sla
were commanded as slaves to go all about the Count
with letters or whatsoever else they should be char
with; and they were bound constantly to send every w
so many of their Town (as were appointed) unto *Amatit*
there to wait and attend the pleasure of that Town for
conveying of letters, or any carriages to other parts.

This Town of *los Esclavos* standeth in a bottom by a
ver, over the which the *Spaniards* have built a very str
stone Bridge to go in and out of the Town, for otherw
with mules there is no passing by reason of the violent
rapid stream of the water, and many rocks in the Ri
from which the water falleth down with great so
From this Town (where we only stayed to drink a cu
Chocolatte and to bait our Mules) we went on that da
Aguachapa, being ten leagues further, and not far fr
the South Sea, and the port called *De la Trinidad*; whic

e came towards evening, having that day and part of the ight travelled about threescore *English* miles up hills and on stony wayes from the *Esclavo's* unto this Town, hich is much mentioned in that Countrey for two things. he one is for the earthen ware which is made there(as some ink) exceeding that of *Mixco*. The other is for a place ithin a mile and a half from the Town, which the *Spaards* do credibly report and believe to be a mouth of hell. or out of it there is constantly ascending a thick black noak smelling of Brimstone,with some flashes now and then f fire; the earth from whence this smoak ariseth is not high, ut low.None ever durst draw nigh to find out the truth and round of it; for those that have attempted to do it, have een stricken down to the ground and like to lose their lives. friend of mine a Fryer (whom I thought verily I might elieve) upon his oath affirmed unto me, that travelling at way with a Provincial he resolved to go unto the place, nd satisfie himself of the ground and cause of the strange lk which was every where about the Countrey concerning that smoak. He went within a quarter of a mile of it, nd presently, he said, he heard a hideous noise, which together with the stench of the fiery smoak and brimstone, ruck him into such a fear that he was like to fall to the round, and retiring himself with all speed was taken with burning feaver, which was like to cost him his life. Others report that drawing near unto it, they have heard reat cries as it were of men and women in torment, noise f iron, of chains, and the like,which (how simply I leave to my Judicious Reader) maketh them believe that it is mouth of hell. Of my knowledge I will say no more,but hat I saw the smoak, and asked the *Indians* what was the ause of it ; and if ever they had been near unto it ? And hey answered me, that they could not imagine what might e the cause of it, neither durst they draw nigh unto it; and hat they had seen Travellers, attempting to go near it, nd that they were all stricken either to the ground, or with some suddain amazement, or feaver. I told them hat I would walk thither my self, and they desired

me

me that *I* would not, if *I* loved my life. It was not yet f all this report the fear of being so near the *Spaniards* he (as they call it) that made me haste with speed out that Town, but fear of some messenger that might con after me to stop my journey. For at midnight I depart from thence, and went to break my fast to a great Tow called *Chalcuapan*, where the *Indians* made very much me, being *Pocomanes*, who spake the *Poconchi* or *Pocom* tongue which I had learned. They would willingly ha had me to stay with them and preach unto them the ne Sabbath, which I would have done, had not a better desi called upon me to make haste.

Here I was troubled, how I should get through S *Salvador*, which was a City of *Spaniards* , and where there was a Cloister of Dominicans, whom I feared most all, because I was known by some of them. My resoluti was therefore when I came neer unto the City , to tu out of my way to a *Spaniards* Farm, as if I had lost n way, and there to delay the time till evening in drinki Chocolatte, discoursing, and baiting my mules well , th so I might travel all that night, and be out of the reach that City and Fryers (who lived in *Indian* Towns about i the next morning, early. This City of S. *Salvador* is poor, n much bigger then *Chiapa*, and is governed by a *Spanish* G vernour. It standeth forty leagues at least from *Guatemal* and towards the North Sea side, is compassed with ve high mountains, which are called Chuntales, where the *I dians* are very poor. In the bottom where the City sta deth there are some Trapiches of Sugar, some Indigo mad but the chief Farms are Estancia's of Cattel. Towards Ev ning I departed from that Farm, where I had well refresh my self and my Mule, and about eight of the clock I r through the City not being known by any body. My purpo was to be the next morning at a great River, called *Rio Lempa*, some ten leagues from St. *Salvador* within two le gues of it there lived in an *Indian* Town a Fryer belongi to the Cloister of St. *Salvador* who knew me very well. B such haste I made, that before break of the day I pass

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through that Town, and before seven of the clock I was at the River, where I found my *Indian* of *Mixco* ready to pass over with my carriage, who that morning by three of the clock had set out of that Town two leagues off, I was not a little glad to have overtaken my Chests. wherein was most of my treasure. There I sat down a while by the River whilst my mules grazed, and my *Indian* struck fire and made me Chocolatte. This River of *Lempa* is held the broadest, and biggest in all the Jurisdiction belonging unto *Guatemala*; there are constantly two ferry Boats to pass over the Travellers, and their Requa's of Mules. This River is priviledged in this manner, that if a man commit any hainous crime or murther on this side of *Guatemala*, and *San Salvador*, or on the other side of St. *Miguel*, or *Nicaragua*, if he can flie to get over this River, he is free as long as he liveth on the other side, and no Justice on that side whither he is escaped can question or trouble him for the murther committed. So likewise for Debts he cannot be arrested. Though I thanked God I neither fled for the one, or for the other, yet it was my comfort that I was now going over to a priviledged Country, where I hoped I should be free and sure, and that if any one did come after me, he would go no further then to the river of *Lempa*. My Blackmoor did much laugh at this my conceipt, and warranted me that all would do well. We ferried safely over the River; and from thence went in company with my *Indians* two leagues off, where we made the best dinner that we had done from the Town of *Petapa*, and willingly gave rest to all our mules till four of the clock in the afternoon; at which time we set forth to another small Town little above two leagues off, through a plain, sandy and Champaign Countrey. The next day we had but ten leagues to travel to a Town called St. *Miguel*, which belongeth unto *Spaniards*, and though it be not a City, yet it is as big almost as *San Salvador*, and hath a *Spanish* Governour; in it there is one Cloister of Nuns, and another of Mercenarian Fryers, who welcomed me unto their Cloister; for here I began to shew my face, and to think

think of ſelling away the Mule I rid on, being reſolved from hence to go by water or an Arm of the Sea, to a Town in *Nicaragua* called *La Vieja*. I would here have diſmiſſed my *Indian*, but he was loth to leave me until I got to *Granada*, where he deſired to ſee me ſhipped. I refuſed not his kind Offer, becauſe I knew he was truſty and had brought my Cheſts well thither, and knew well the way to *Granada*. So I ſent him by land to *Realejo*, or to *La Vieja*, which ſtand very near together, and thirty leagues by land from St. *Miguel*, and my ſelf ſtayed that day and till the next day at noon in that Town, where I ſold the Mule I rid on, becauſe I knew that from *Realejo* to *Granada* I could have of the *Indians* a Mule for nothing for a days journey. My *Black-moors* Mule I ſent alſo by land with the *Indian*, and the next day went to the Gulf, being three or four miles from St. *Miguel*, where that afternoon I took Boat with many other paſſengers, and the next morning by eight in the morning was at *La Vieja*, which journey by land would have taken me up near three days. The next day my *Indian* came at night, and we went to *Realejo*, (as I have obſerved before) a Haven very weak and unfortified on the South Sea; where if I would have ſtayed one fortnight I might have taken ſhipping for *Panama*, to go from thence to *Portobello*, and there ſtay for the Galeons from *Spain*. But *I* conſidered that the Galeons would not be there till *June* or *July*, and that ſo I ſhould be at great charges in ſtaying ſo long. But afterwards I wiſhed *I* had accepted of that occaſion, for *I* was at laſt forced to go to *Panama*, and *Portobello*. From hence to *Granada I* obſerved nothing, but the plainneſs and pleaſantneſs of the way, which with the fruits and fertility of all things may well make *Nicaragua* the Paradiſe of *America*. Between *Realejo* and *Granada* ſtandeth the City of *Leon*, near unto a *Vulcan* of fire, which formerly burſt out at the top, and did much hurt unto all the Countrey about: but ſince that it hath ceaſed, and now letteth the Inhabitans live without fear. Sometime it ſmoaks a little, which ſheweth that as yet there is within ſome ſulphurous ſubſtance.

Here

Here it was that a Mercenarian Fryer thought to have discovered some great treasure, which might inrich himself and all that Country, being fully perswaded that the metal that burned within that *Vulcan* was Gold; whereupon he caused a great Kettle to be made, and hung at an iron chain to let it down from the top, thinking therewith to take up gold enough to make him Bishop and to inrich his poor kindred. But such was the power and strength of the fire within, that no sooner had he let down the Kettle, when it fell from the chain and from his hands being melted away.

This City of *Leon* is very curiously built, for the chief delight of the Inhabitants consisteth in their houses, and in the pleasure of the Country adjoyning, and in the abundance of all things for the life of man, more then in any extraordinary riches, which there are not so much injoyed, as in other parts of *America*. They are contented with fine gardens, with variety of singing birds, and parrets, with plenty of fish and flesh, which is cheap, and with gay houses, and so lead a delicious, lasie and idle life; not aspiring much to trade and traffique, though they have neer unto them the Lake, which commonly every year sendeth forth some Frigats to the *Havana* by the North Sea, and *Realejo* on the South sea, which to them might be very commodious for any dealing and rich trading in *Peru*, or to *Mixco*, if their spirits would carry them so far: The Gentlemen of this City are almost as vain and phantastical as are those of *Chiapa*. And especially from the pleasure of this City, is all that Province of *Nicaragua*, called by the *Spaniards*, *Mahomets* Paradise. From hence the way is plain and level to *Granada*, whither I got safely and joyfully, hoping that now I had no more journey to make by land, till I should land at *Dover* in *England*, and from thence post up to *London*. Two days after I had arrived at this place and rested my self, and injoyed the pleasant prospect of the Lake, I began to think of dismissing my *Indian* and Blackmoor. But true and faithful *Miguel Dalva* would by no means leave me,

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till he ſaw me ſhipped; and that I had no more need o him by land; Likewiſe the *Indian* would willingly hav ſtayed, but by no means I would permit him, for that conſidered he had a wife and children to look to at home He was as willing to return a foot, as to ride, becauſe h would have me ſell my mules, and make what money I could of them; but I ſeeing the good nature of the *Indian* would recompenſe his love with as much money as migh be more beneficial to him, then a tired Mule; which migh have dyed in the way under him, and left him on foot; ſ I gave him money enough to bear his charges home, an to hire Mules at his own pleaſure, and ſome to ſpare whe he came home. The *Indian* with many tears falling fron his eyes, ſaying he feared he ſhould never more ſee me took his leave of me the third day after we arrived at *Granada*. My Blackmoor and I being left alone, firſt began t think of ſelling away the two Mules, which had brough thither the *Indian*, and my Cheſts; for which I got four-ſcore and ten pieces of eight after ſo long a journey, an thought they were well ſold. I would have had *Migue* have ſold away that whereon he rid, (which was his own and offered to buy him another that might better carr him back, but the loving and careful Blackmoor would no ſuffer me to be at ſuch charges, conſidering the long journey which I was to make. After this we hearing that the Frigats were not like to depart in a fortnight, thought o of viewing well that ſtately and pleaſant Town a day o two, and then to betake our ſelves to ſome near *Indian* Town, where we might be hid, (leſt by the great reſort o Requa's of Mules which at that time brought Indigo an Cochinil from *Guatemala* to the Frigats, we ſhould be diſcovered) and might now and then come to the Town t treat concerning my paſſing in one of the Frigats to the *Havana* or *Carthagena*. What in that Town we obſerved was, two Cloiſters of Mercenarian and Franciſcan Frayers, and one of the Nuns, very rich; and one Pariſh Church, which was as a Cathedral, for the Biſhop of *Leon* did more conſtantly reſide there then in the City.

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The houses are fairer then those of *Leon*, and the Town of more Inhabitants, amongst whom there are some few Merchants of very great wealth, and many of inferiour degree very well to pass, who trade with *Carthagena*, *Guatemala*, *San Salvador*, and *Comayagua*, and some by the South Sea, to *Peru* and *Panama*. But at this time of the sending away the Frigats, that Town is one of the wealthiest in all the North Tract of *America*; for the Merchants of *Guatemala* fearing to send all their goods by the Gulf of *Honduras*, for that they have been often taken by the *Hollanders* between that and *Havana* think it safer to send them by the Frigats to *Carthagena*, which passage hath not been so much stopped by the *Hollanders* as the other. So likewise many times the Kings treasure, and revenue (when there is any report of ships at Sea, or about the Cape of S. *Antony*) are this way by the Lake of *Granada* passed to *Carthagena*. That year that I was there, before I betook my self to an *Indian* Town, in one day there entred six Requa's (which were at least three hundred Mules) from St. *Salvador* and *Comayagua* only, laden with nothing else but Indigo, Cochinil and Hides; and two days after from *Guatemala* came in three more, the one laden with silver (which was the Kings tribute from that Countrey; the other with Sugar, and the other with Indigo. The former Requa's I feared not; but the latter made me keep close within my lodging, lest going abroad, I should be known by some of those that came from *Guatemala*; who after they had delivered what they brought presently departed, and with their departure set me a liberty, who for their sakes was a voluntary prisoner within mine own lodging. But fearing lest more of these Requa's might come and affright me, I went to at Town out of the rode, a league from *Granada*, and took my pleasure up and down the Countrey where I was much feasted by the Mercenarian Fryers, who enjoy most of those Towns. Amongst these I heard much of the passage in the Frigats to *Carthagena*, which did not a little dishearten and discourage me. For

although, whileſt they ſail upon the Lake, they go ſecurely and without trouble, yet when they fall from the Lake to the River (which they call *El Deſaguadero*) to go out to the Sea, *hic labor, hoc opus eſt*, here is nothing but trouble, which ſometimes makes that ſhort voyage to laſt two months; for ſuch is the fall of the waters in many places amongſt the rocks, that many times they are forced to unlade the Frigats, and lade them again with help of Mules which are there kept for that purpoſe, by a few *Indians* that live about the River, and have care of the Lodges made for to lay in the wares, whileſt the Frigats paſs through thoſe dangerous places to another Lodge, whither the wares are brought by Mules, and put again into the Frigats. Beſides this trouble (which muſt needs be tedious to a paſſenger, to be thus ſtopped, who would willingly come ſoon to his journeys end) the abundance of gnats is ſuch, which maketh him to take no joy in his voyage, and the heat in ſome places ſo intolerable, that many do die before they get out to the ſea. Though all this was terrible to me to hear, yet I comforted my ſelf that my life was in the hands of the Lord, and that the Frigats did commonly every year paſs that way, and ſeldom any were loſt. I went now and then to *Granada* to bargain for my paſſage, and to know when the Frigats would for certain ſet out, and to provide my ſelf of ſome dainties and Chocolatte for my journey, having agreed with a Maſter of a Frigat for my diet at his table. The time was appointed within four or five days; but ſuddenly all was croſſed with a ſtrict command from *Guatemala*, that the Frigats ſhould not go out that year, becauſe the Preſident and whole Court was informed for certain that ſome *Engliſh* or *Holland* ſhips were abroad at ſea, and lay about the mouth of the river or *Deſaguadero* waiting for the Frigats of *Granada* and that the ſaid ſhips were ſometimes lurking about the Iſlands of Saint *John*, and Saint *Catharine* (which then was our *Providence*) which made all the Merchants of the Country to fear and ſweat with a cold ſweat, and the Preſi-

dent

ent to be careful for the Kings Revenues, left the loſs f them ſhould be imputed to his wilful negligence, in not topping the Frigats, whilſt he might, and had warning iven. This was but ſad news unto me, who knew not or the preſent, which way to diſpoſe of my ſelf. I began o think of the ſhip that was at *Realejo* ready to ſet out o *Panama*, thinking that would now be my beſt courſe, ut enquiring after it, I was for certain informed by ſome Merchants that it was newly gone. Tnen my eyes looked upon *Comayagua* and *Truxillo*, and upon the ſhips of *Honduras*, but theſe were but vain and troubled thoughts, ariſing from a perplexed heart, for the ſhips were alſo gone from thence, without ſome ſmall veſſel or Frigat might be there with news from *Havana* or *Carthagena* (for thoſe places ſend often word and notice of what ſhips are abroad at ſea) but this alſo was a meer chance, and not to be truſted unto, as my friends did adviſe and counſel me. Whereupon my perplexity more and more increaſed, only my comfort was that there were more paſſengers beſides my ſelf, who I knew muſt take ſome courſe, and whom I alſo reſolved to follow by ſea or land. Amongſt us all we were once reſolved to hire a Frigat to carry us only to *Carthagena*, but this would not be granted, for no body would hazard his veſſel and life for our ſakes. Whileſt we were thus diſtreſſed and perplexed enquiring about *Granada* of the Merchants what courſe we might take to get to *Spain* that year, or to meet with the *Havana* or *Carthagena*; one that wiſhed us well, counſelled us to go to *Coſtarica*, where at *Caribago* we ſhould be ſure to hear of ſome veſſels bound for *Portobel*, either from the river called *de los Anzuelos*, or from the river called *Suere*, from whence every year went out ſome ſmall Frigats to carry Meal, Bacon, Fowls, and other proviſion for the Galeons to *Portobel*. Tnis we thought was a hard and difficult journey, and of near a hundred and fifty leagues, over mountains and through deſerts, where we ſhould miſs the pleaſure, variety, and dainties of *Guatemala* and *Nicaragua*, and after all this peradventure

might miſs of an oportunity of any Frigat bound to *Portobello*, Yet ſo unwilling were we all to return to *Guatemala* from whence we came, that we would rather go forward, and undergo any difficulties, ſo that at laſt we might find any ſhipping to convey us where we might meet with the Galeons, which we knew were not to come to *Portobel*, till the Months of *June* or *July*. We therefore agreed four of us, three *Spaniards* and my ſelf, to go to *Coſtarica*, and there to try our fortune. They had each of them (as my ſelf had) carriage for one Mule, and none to ride on; but thought it their beſt way to buy each of them a Mule to carry them, which they hoped after their journey to ſell again at *Coſtarica*, and to get money by them, and for their carriages to hire mules and *Indians* from Town to Town, who alſo might ſerve to guide us through many dangerous places and paſſages, which we underſtood were in the way. Now I wiſhed I had my Mule which I ſold at *San Miguel*, or any one of the two which I ſold before in *Granada*. But for my money I doubted not, with the help of the *Blackmoor*, but I ſhould find one for my purpoſe. I furniſhed my ſelf very ſpeedily, for fifty pieces of eight, of one which *I* feared not would perform my journey. My good and truſty *Blackmoor* would willingly have gone on with me, and further round the World if I would have permitted him; but I would not; but (thanked him heartily for what he had done, and gave him money enough in his purſe, and diſmiſſed him) hoping that the company of the three *Spaniards* would be ſufficient comfort unto me.

Thus with one *Indian* to guide us we ſet four of us out of *Granada*, enjoying for the two firſt days more of the pleaſure of that *Mahomets* paradiſe *Nicaragua*, finding the way for the moſt part plain, the Towns pleaſant, the Countrey ſhady, and every where fruits abounding. The ſecond day after we ſet out, we were much affrighted with a huge and monſtrous Caiman or Crocodile, which having come out of the Lake (which we paſſed by) and lying croſs a puddle of water bathing himſelf, and waiting

for

or some prey, as we perceived after, whom we not knowing well at the first, but thinking that it had been some tree that was felled or fallen, passed close by it; when on a suddain we knew the scales of the Caiman, and saw the monster stir and move, and set himself against us; wherewith we made haste from him; but he thinking to have made some of us his greedy prey, ran after us, which when we perceived, and that he was like to overtake us, we were much troubled, until one of the *Spaniards* (who knew better the nature and quality of that beast then the rest) called upon us to turn to one side out of the way, and to ride on strait for a while, and then to turn on another side, and so to circumflex our way, which advice of his without doubt saved mine, or some of the others lives, for thus we wearied that mighty monster and escaped from him, who (had we rid out straightway) had certainly overtaken us, and killed some mule or man, for his straight forward flight was as swift as our Mules could run; but whilst he turned and wheeled about his heavy body, we got ground and advantage till we left him far behind us: and by this experience we came to know the nature and quality of that beast, whose greatness of body is no hinderance to run forward as swift as a Mule; but otherwise, as the Elephant once laid down is troubled to get up, so this monster is heavy and stiff, and therefore much troubled to turn and wind about his body. We praised God who had that day delivered us, and riding for a while by the side of the lake, we were watchful that we might not fall again into the like danger. But the greatness of this lake of *Granada* may from hence be known, in that the second and third day of our journey, being at least threescore miles from whence we set out, we now and then found our way lying by it. After that we had wholly lost the sight of it, we began to enter into rough and craggy ways, declining more to the South then to the North sea. And in all the rest of our journey to *Carthago*, we observed nothing worth committing to posterity, but only mighty woods and trees on the South

ſea ſide, very fit for to make ſtrong ſhips, and many mountains and deſert places, where we lay ſometimes two nights together, either in Woods or open fields, far from any Town or habitation of *Indians*, yet for our comfort in theſe ſo deſert places we had ſtill a guide with us, and found lodges, which by the command of the neareſt Juſtices had been ſet up for ſuch as travelled that way. We came at laſt through thouſand dangers to the City of *Carthago*, which we found not to be ſo poor, as in richer places, as *Guatemala* and *Nicaragua* it was reported to be. For there we had occaſion to inquire after ſome Merchants for exchange of gold and ſilver, and we found that ſome were very rich, who traded by land and ſea with *Panama*, and by Sea with *Portobello*, *Carthagena*, and *Havana*, and from thence with *Spain*. This City may conſiſt of four hundred Families, and is governed by a *Spaniſh* Governour; It is a Biſhops Sea, and hath in it three Cloiſters, two of Fryers, and one of Nuns. Here we began to enquire after that which had brought us through ſo many Mountains, Woods, and deſerts, to wit, after ſome ſpeedy occaſion of ſhipping our ſelves for *Portobello* or *Carthagena*; and according to our deſires we underſtood of one Frigat almoſt ready to ſet out from the River called *De los Anzuelos*, and another from the River *Suere*; and being well informed that *Suere* would be the beſt place for us to travel unto by reaſon of more proviſion in the way, more Towns of *Indians*, and Eſtancia's of *Spaniards*, we reſolved within four days after we had reſted in *Carthago*, to undertake a new journey towards the North Sea. We found that Country mountainous in many places, yet here and there ſome Vallies where was very good corn, *Spaniards* living in good Farms, who as well as the *Indians* bred many hogs; but the Towns of *Indians* we found much unlike to thoſe which we had left behind in *Nicaragua* and *Guatemala*; and the people in courteſie and civility much differing from them, and of a rude and bold carriage and behaviour towards us; yet they are kept under by the *Spaniards*, as much as thoſe whom I have formerly ſpoken of

about

about *Guatemala.* We came in so good a time to the River *Suere*, that we stayed there but three days in a *Spanish* Farm neer unto it, and departed.

The Master of the Frigat was exceeding glad of our company, and offered to carry me for nothing, but for my prayers to God for him, and for a safe passage; which he hoped would not be above three or four days sailing. What he carried was nothing but some Hony, Hides, Bacon, Meal and Fowls. The greatest danger he told us of, was the setting out from the River, (which runs in some places with a very strong stream, is shallow and full of rocks in other places) till we come forth to the main Sea; Whither we got out safely and had not sailed on above twenty leagues, when we discovered two ships making towards us; our hearts began to quake, and the Master himself of the Frigat we perceived was not without fear, who suspected that they were *English* or *Holland* ships; we had no guns nor weapons to fight with, save only four or five Muskets and half a dozen Swords; we thought the wings of our nimble Frigat might be our best comfort, and flying away our chiefest safety. But this comfort soon began to fail us, and our best safety was turned into near approaching danger: for before we could flie one five leagues towards *Portobel*, we could from our Top Mast easily perceive the two Ships to be *Hollanders*, and too nimble for our little Vessel, which presently one of them (which being a Man of War, was too much and too strong for our weaknes) fetcht up, and with a thundring Message made us strike Sail. Without any fighting we durst not but yield, hoping for better mercy. But O what sad thoughts did here run to and from my dejected heart, which was struck down lower then our sail? How did I sometimes look upon Deaths frighting visage? But if again I would comfort and incourage my self against this fear of Death; how then did I begin to see an end of all my hopes of ever more returning to my wished and desired Country? How did I see that my treasure of Pearls, pretious Stones, and pieces of eight, and golden Pistols, which by

singing

ſinging I had got in twelve years ſpace, now within one half hour ready to be loſt with weeping, and become a ſure prey to thoſe who with as much eaſe as I got them, and with laughing were ready to ſpoil me of all that with the ſound of Flutes, Waits and Organs I had ſo long been hording up? Now I ſaw I muſt forcedly and fainedly offer up to a *Hollander* what ſuperſtitious, yea alſo forced and fained offerings of *Indians* to their Saints of *Mixco*, *Pinola*, *Amatitlan* and *Petapa* had for a while enriched me. My further thoughts were ſoon interrupted by the *Hollanders* who came abord our Frigat with more ſpeed then we deſired. Though their Swords, Muskets and Piſtols did not a little terrifie, yet we were ſomewhat comforted, when we underſtood who was their chief Captain and Commander, and hoped for more mercy from him, who had been born and brought up amongſt *Spaniards*, then from the *Hollanders*, who as they were little bound unto the *Spaniſh* Nation for mercy, ſo did we expect little from them. The Captain of this *Holland* ſhip which took us was a Mulatto, born and bred in *Havana*, whoſe Mother I ſaw and ſpoke with afterwards that ſame year, when the Galeons ſtruck into that Port to expect there the reſt that were to come from *Vera Cruz*. This Mulatto for ſome wrongs which had been offered unto him from ſome commanding *Spaniards* in the *Havana*, ventured himſelf deſperately in a boat out to the Sea, where were ſome *Holland* Ships waiting for a prize; and with Gods help getting unto them, yielded himſelf to their mercy, which he eſteemed far better then that of his own Countreymen, promiſing to ſerve them faithfully againſt his own Nation, which had moſt injuriouſly and wrongfully abuſed, yea and (as I was afterwards informed) whipped him in the *Havana*.

This Mulatto proved ſo true and faithful in his good ſervices unto the *Hollanders*, that they eſteemed much of him, married him to one of their Nation, and made him Captain of a ſhip under that brave and gallant *Hollander* whom the *Spaniards* then ſo much feared, and named, *Pie de Palo*, or Wooden Leg. This famous Mulatto it was that

that with his Sea Souldiers borded our Frigat, in the which he had found little worth his labour, had it not been for the *Indians* offerings which I carried with me, of which I loſt that day the worth of 4000 Patacons or pieces of eight in pearls and pretious ſtones, and near 3000 more in mony. The other *Spaniards* loſt ſome hundreds a piece, which was ſo rich a prize, that it made the *Hollanders* ſtomach loath the reſt of our groſs proviſion of Bacon, Meal and Fowls, and our mony taſted ſweeter unto them, then the Hony which our Frigat alſo afforded them. Other things I had (as a Quilt to lie on, ſome Books, and Lamina's, which are pictures in braſs, and clothes) which I begged of that Noble Captain the Mulatto, who conſidering my Orders and calling, gave me them freely, and wiſhed me to be patient, ſaying that he could do no otherwiſe then he did with my mony and Pearls, and uſing that common Proverb at Sea, *Oy per mi, manana per ti*, to day fortune hath been for me, to morrow it may be for thee: or to ſay I have got what to morrow I may loſe again. Here I made uſe alſo of that common ſaying, that ill gotten goods never thrive, and perceived it was the will of my heavenly Father to take from me what unlawfully by ſuperſtitious and idolatrous Maſſes, by Offerings unto Idols and Statues of Saints I had got amongſt the *Indians*. I offered in lieu of thoſe former offerings my will unto my Lord Gods will, deſiring him to grant me patience to bear that great loſs. I confeſs, though it was very croſs to fleſh and bloud, yet I found an inward ſpiritual ſtrengthning from above, and to be very true what *Paul* writes to the *Hebrews* in the 12 Chapter, and Verſe 11. ſaying, *No chaſtening for the preſent ſeemeth to be joyous, but grievous, nevertheleſs afterward it yieldeth the peaceable fruit of righteouſneſs unto them which are exerciſed thereby*: for that very day I found my inward man quiet and peaceable with a full and total ſubmiſſion unto the holy will of God, which I deſired might be done in earth, in the Sea, and performed and obeyed by me at that preſent, as it is always done in heaven. And although this was my beſt and chief

comfort,

comfort, yet from the creature by the Creators permiſſion I had alſo ſome comfort left in a few piſtols, ſome ſingle, ſome double, which I had ſowed up in my Quilt (which the Captain reſtored unto me, ſaying it was the bed I lay in) and in the doublet which I had at that preſent, which mounted to almoſt a thouſand Crowns, and in their ſearching was not found out. After the Captain and Soldiers had well viewed their prize, they thought of refreſhing their ſtomachs with ſome of our proviſion, the good Captain made a ſtately dinner in our Frigat, and invited me unto it, and knowing that I was going towards *Havana*, beſides many other brindi's or healths, he drank one unto his Mother, deſiring me to ſee her, and to remember him unto her, and how that for her ſake he had uſed me well and courteouſly in what he could; and further at Table he ſaid that for my ſake he would give us our Frigat that we might return again to land, and that I might find out from thence ſome ſafer way and means to get to *Portobello*, and to continue on my journey unto *Spain*. After dinner I conferred with the Captain alone, and told him that I was no *Spaniard*, but an *Engliſh* man born, ſhewing him the Licence which I had from *Rome* to go to *England*, and that therefore I hoped, not being of an enemy nation to the *Hollanders*, he would reſtore unto me what goods were mine. But all this was of little conſequence with him, who had already taken poſſeſſion of mine and all other goods in the ſhip: he told me I muſt ſuffer with thoſe amongſt whom I was found, and that I might as well claim all the goods in the ſhip for mine. I deſired him then to carry me along with him to *Holland*, that from thence I might get to *England*, which alſo he refuſed to do, telling me that he went about from one place to another, and knew not when he ſhould go to *Holland*, and that he was ready to fight with any *Spaniſh* ſhip, and if he ſhould fight with the *Spaniards* whilſt I was in his ſhip, his ſoldiers in their hot bloud might be ready to do me a miſchief, thinking I would do them harm, if in fight they ſhould be taken by the *Spaniards*. With theſe his anſwers I ſaw there was no hope of getting again what now was loſt, there-

therefore (as before) I commended my self again to Gods providence and protection. The Souldiers and Mariners of the *Holland* Ship made haste that afternoon to unload the goods of our Frigat into their Man of War, which took them up that, and part of the next day, whilst we as Prisoners were wafting up and down the Sea with them. And whereas we thought our money had satisfied them enough, and to the full, we found the next day that they had also a stomach to our Fowls and Bacon, and wanted our Meal to make them bread, and our Honey to sweeten their mouths, and our Hides for Shoos and Boots; all which they took away, leaving me my Quilt, Books, and brass Pictures, and to the Master of the Frigat some small provision, as much as might carry us to land, which was not far off, and thus they took their leaves of us, thanking us for their good entertainment. And we weary of such guests, some praying to God that they might never entertain the like again, some cursing them all, and especially the Mulatto, to hell, calling him Renegado; some thanking God for their lives, which were given them for a prey, we all returned again to *Suere* from whence we had set out, and going up the River, were almost like to be cast away, and lose our lives, after we had lost our goods. When we came to land, the *Spaniards* about the Countrey pitied our case, and helped us with alms, gathering a Collection for us. The three *Spaniards* of my company lost all their money, and most of their best clothes; yet they had reserved some Bills of Exchange for money to be taken up at *Portobello*; which I wished I had also for what I had lost. For the present we knew not what course to take, we thought of going to *Rio de los Anzuelos*, but we were informed that certainly the Frigats there were either gone, or would be gone before we could get thither; and if they stayed not with the news of the *Hollanders* Ships at Sea, they either already were or would be their prize as we had been. We resolved therefore with the charitable assistance of the *Spaniards* about the Country to return again to *Carthago*, and from thence to take some better directions. In the way we confer'd what we had saved, the

Spaniards

Spaniards bragged yet of their bills of Exchange, whic would yield them mony at *Carthago*, *I* would not let then know what I had ſaved, but ſomewhat I told them *I* ha kept; and we agreed all the way we went to ſignifi nothing but poverty and miſery, that the *Indians* and *Spa niards* in the way might pity and commiſerate us, an our great loſſes. When we came to *Carthago* we wer indeed much pitied, and Collections were made for us and as it was expected from me, that I ſhould ſing agai at the Altars (who truely could rather have cried to ſe and conſider my many misfortunes and dyſaſters, which desired might at laſt by a ſafe return to *England*, prov the trials of the faith I intended to ſearch out) and that ſhould preach wherefoever I came; ſo by theſe two ways of ſinging and hudling over *Dominus vobiſcum* and the re of the Maſs, and by accepting of what Sermons were recommended unto me, I began again to ſtore my ſelf wit monies. Yet *I* knew that in ſuch a poor Countrey as tha was, where I was little known, I could not poſſibly ge enough to bring me home with credit into *England*; and therefore the cunning enemy finding me to ſtand upo my credit, began ſtrongly to tempt me to return agai to *Guatemala* (where I doubted not but I ſhould be welcomed and entertained by my friends) and to ſettle m ſelf there, until *I* had again by ſacrilegious, baſe, ſuperſtitious, and idolatrous means, and works, made up a new purſe to return with credit home.

But I perceiving that God ſhewed himſelf angry, and had juſtly taken from me, what by unlawful means I had in twelve years obtained, bad Satan avaunt, purpoſing never more to return to the fleſh pots of *Egypt*, and to go ſtill home-wards, though in the way *I* did beg my bread. Yet (leſt I might be ſuſpected amongſt the *Spaniards*, and troubled for not exerciſing my orders and function) I reſolved to take what as to a ſtranger and traveller for preaching or any other exerciſe might be offered unto me.

Thus with courage reſolving to go on ſtill towards

England,

England, I enquired at *Carthago* which way I might get to *Portobello*. But this door of hope was fast shut up; though my trust in Gods providence was not weakened. In this season, There came to *Carthago* some two or three hundred Mules unsadled or unloaden with some *Spaniards*, *Indians* and *Blackmoors*, from the parts of *Comayagua*, and *Guatemala*, to convey them to *Panama* by land, over the Mountains of *Veragua* there to be sold. This is the yearly and only trading by land, which *Guatemala*, *Comayagua*, and *Nicaragua*, hath with *Panama* over that narrow *Isthmus* lying between the North, and South sea, which is very dangerous by reason of the craggy ways, rocks, and mountains, but moree specially, by reason of many Heathens, Barbarians and Savage people, which as yet are not conquered by the *Spaniards*, and sometimes do great hurt and mischief, and kill those that with Mules pass through their Countrey, especially if they misdemean themselves or please them not well. Yet for all these difficulties. I was entertaining a thought to go along with those Mules and *Spaniards*, which were now on their way by land to *Panama*, The three *Spaniards* were half of the same mind; but the providence of God who better ordereth and disposeth mans affairs then he himself, disappointed these our thoughts for our good and safety, as after we were informed; for we heard for certain at *Nicoya*, that some of those Mules and *Spaniards* were killed by the *Barbarians* and Savage *Indians*, amongst whom my life might have been lost, if I had attemptedt hat hard and dangerous journey; from which many well-wishers at *Carthago* did dissuade me, both for the danger of the *Indians*, and for the difficulties of the ways and mountains, which they told me the weakness of my body would never indure. After we had wholly desisted from this land journey, the best counsel, that we had from some Merchants our friends, was to try whether *Mar del Zur*, or the South sea, would favour our design and journey, better then the *Mar del Norte*, or the North sea had done; who wished us to go to *Nicoia*, and from thence to *Chira*, and to the *Golfo de Salinas*,

Salinas, where they doubted not but we ſhould find ſhipping to *Panama*. We were willing to follow any good advice and counſel; yet we knew that this was the laſt ſhift which we could make, and the *non plus ultra* of our hopes, and that if here we ſhould be diſappointed, we could expect no other way ever to get to *Panama*, except we ſhould venture our lives moſt deſperately over the Mountains of *Veragua*, and by land without any guide or Company through the Countrey of the Barbarians, (who before had ſlain ſome *Spaniards* paſſing that way) or elſe ſhould return again, all the way that we had come, to *Realejo*, where our hopes might be fruſtrated, and peradventure no ſhipping found for *Panama*, without a years waiting for it.

We reſolved therefore to follow this our friends counſel; and to go yet to *Nicoya*, and from thence to *Golfo de Salinas*, where laughing, I told the three *Spaniards* of my company that if we were diſappointed, we would like *Hercules* ſet up a Pillar to eternize our fame, with our names, and this Inſcription upon it, *Non plus ultra*, for that beyond it there was no other Port, Haven, or place, to take ſhipping to *Panama*; neither could any have done more (nor ever did any Engliſh man in that Country do more than my ſelf) than we had done, but eſpecially my ſelf, who from *Mixco* had thus travelled by land to *Nicoya*, at leaſt ſix hundred leagues, or eighteen hundred *Engliſh* miles ſtraight from North to South, beſides what I had travelled from *Vera Cruz*, to *Mexico*, and from *Guatemala* to *Vera Paz*, and and to *Puerto de Cavallos*, or *Golfo dulce*, and from thence to *Truxillo*, and from thence back again to *Guatemala*, which was at leaſt thirteen or fourteen hundred *Engliſh* miles more, which I thought to eternize upon a Pillar at *Nicoya*. But what there was not erected, I hope here ſhall be eternized, and that this my true and faithful Hiſtory ſhall be a Monument of three thouſand and three hundred miles travelled by an Engliſh-man, within the main land of *America*, beſides other ſea navigations to *Panama*, from *Portobel* to *Carthagena*, and from thence unto the *Havana*. The way which we travelled from *Carthago* to *Nicoya* was very

mou-

mountainous, hard, and unpleasant, for we met with few Estantia's of *Spaniards*, and few *Indian* Towns, and those very poor, small, and all of dejected and wretched people. Yet *Nic'ya* is a pretty Town, and head of a *Spanish* government, where we found one *Justo de Salazar*, Alcalde Maior, who entertained us very well, and provided lodgings for us for the time that we should abide there, and comforted us with hopeful words, that though for the present there was no ship or frigat in the Golf of *Salinas*, yet he doubted not, but very shortly one would come from *Panama* thither, for Salt and other commodities, as yearly they were wont. The time of the year when we came thither, was a fit time for me to get again some monies after my great loss; for it was in Lent which is the Fryers chiefest harvest, who (as I have before observed) then by Confessions and by giving the Communion get many mony offerings.

The time, and the Franciscan Fryer who had the Pastorship and charge of that Town, were both very commodious unto me, who could not refuse as long as I stayed there to exercise my function, lest I should bring a just cause of suspition and aspersion upon my self. The Fryer of the Town was a *Portingal*, who about three weeks before my coming thither had had a very great bickering and strife with *Justo de Salazar* the Alcalde Maior, for defending the *Indians*, whom *Salazar* did grievously oppress, employing them in his, and his wives service as slaves, and not paying them what for the sweat of their brows was due unto them, and commanding them to be from their home and from their wives, and from their Church upon the Sabbath, working for him as well that day as any other. Which the Fryer not enduring, charged them in the Pulpit, not to obey any such unlawful commands from their Alcalde Maior. But *Justo de Salazar* (who had been trained up in wars and fighting, and had served formerly in the Castle of *Milan*) thought it a great disparagement unto him, now to be curbed by a Fryer, and by such a one to be interrupted in his government of the *Indians*, and in the ways of

his own lucre and gain. Therefore after many bitter words and defiances, which had paſſed between him and the Fryer, he came one day reſolutely to the Fryers houſe with his ſword drawn, and certainly had not the Fryer been aſſiſted by ſome of the *Indians*, he had killed him. The Fryer being as hot as he, and ſtanding upon his calling, Orders and Prieſthood, preſuming that he durſt not touch him violently, leſt his priviledge ſhould bring an excommunication upon the ſtriker and offendor, would not flie from him, but dared him boldly; which was a ſtrong provocation to *Salazars* heat and paſſion, and cauſed him to lift up his ſword, and aim his blow and ſtroke at the Fryer, which fell ſo unhappily that with it he ſtruck off two of the Fryers fingers, and had undoubtedly ſeconded another blow more hurtful and dangerous to the Fryer, had not the *Indians* interpoſed themſelves, and ſhut up their Prieſt into his chamber. *Juſto* was for this action excommunicated, yet for that he was a man of high authority, he ſoon got off his excommunication from the Biſhop of *Coſtarica*, and ſent his complaint to the Chancery of *Guatemala* againſt the Fryer, where with friends and mony he doubted not but to overcome the Mendicant Prieſt, as it happened after; for (as I was informed) he cauſed the Fryer to be ſent for up to the Court, and there prevailed ſo much againſt him, that he got him to be removed from *Nicoya*. In this ſeaſon the Fryer kept his houſe and chamber, and would by no means go out to the Church, either to ſay Maſs, or to preach, or hear Confeſſions, (all which that time of the year did require of him) but had got one to help him; who alone not being able to perform ſo great a charge of many hundred *Indians*, *Spaniards*, *Black-moors*, and *Mulatto's*, who from the Country without, and from the Town within expected to have their Confeſſions heard, their ſins abſolved, the word preached, and the Communion to be given them; hearing of my coming deſired me to aſſiſt and help him, and that for my pains I ſhould have my meat and drink at his table, and a Crown daily for every Maſs, and whatſoever elſe the people ſhould voluntarily offer, beſides the

Sermons,

ermons, which ſhould be well rewarded unto me. I tayed in this Town from the ſecond week of Lent until Eaſter week, where what with three Sermons at ten Crowns a piece, what with my daily ſtipend and many ther offerings, I got about an hundred and fifty Crowns.

The week before Eaſter news came of a Frigat from *Panama* to *Golfo de Salinas*, which much comforted us, who lready began to miſtruſt the delay. The Maſter of the Frigat came to *Nicoya*, which is as Court thereabout; and vith him the three *Spaniards* and my ſelf agreed for our aſſage to *Panama*. About *Chira*, *Golfo de Salinas*, and *Nicoya*, there are ſome farms of *Spaniards*, few and very mall *Indian* Towns, who are all like ſlaves employed by he Alcalde Maior, to make him a kind of thred called Pi-a, which is a very rich Commodity in *Spain*, eſpecially of hat colour wherewith it is dyed in theſe parts of *Nicoya*, vhich is a purple colour; for the which the *Indians* are ere much charged to work about the Sea ſhore, and there o find out certain ſhells, wherewith they make this purple ie. *Purpura* is a kind of ſhell fiſh, whoſe uſual length of fe is ſeven years, he hides himſelf about the riſing of the Dog-ſtar and ſo continues for 300 days, it is gathered in he Spring time, and by a mutual rubbing of one or o-her of them together, they yield a kind of thick ſlime like oft wax, but its famous die for garments is in the mouth f the fiſh, and the moſt refined juyce is in a white vein, he reſt of his body is void and of no uſe: Your *Segovia* loth died therewith for the richneſs of the colour, is ſold t five or ſix pound the yard, and uſed only by the reateſt Dons of *Spain*, and in ancient time only worn y the Nobleſt *Romans*, and called by the name of *Tyrian* urple.

There are alſo ſhells for other colours, which are not nown to be ſo plentifully in any other place as here. A-out *Chira* and *Golfo de Salinas*, the chief commodities are alt, Hony, Maiz, ſome Wheat and Fowls, which every year hey ſend by ſome few Frigats to *Panama*, which from

thence come on purpose to fetch them with this purpl
coloured thred, or *Pita*, which I have spoken of. The Fri
gat which came when I was there, was soon laden wit
these Commodities, and with it we set out hoping to hav
been at *Panama* within five or six days. But as often befor
we had been crossed, so likewise in this short passage w
were striving with the Wind, Sea, and Corrientes, as the
are called (which are swift streams as of a River) four fu
weeks. After the first day that we set out, we were drive
with a wind and storm towards *Peru*, till we came unde
the very Æquinoctial line, where what with excessive hea
what with mighty storms, we utterly despaired of life. Bu
after one week that we had thus run towards death, it plea
sed God in whom and by whom all creatures live, move, an
have their being, to comfort us again with hopes of lif
sending us a prosperous gale, which drove us out of tha
Æquinoctial heat, and stormy Sea, towards the Island c
Perlas, and *Puerta de Chame*, lying on the South side of th
Mountains of *Veragua*, from whence we hoped within tw
days at the most to be at rest and Anchor at *Panama*. Bu
yet there our hopes were frustrated, for there our wind wa
calmed, and we fell upon those strong Corrientes or stream
which drave us back in the night for the space of almost
fortnight as much as we had sailed in the day. Had not Go
again been merciful here unto us, we had certainly perishe
in this our striving with the stream; for although we wan
ted not provision of food, yet our drink failed us so, that fo
four days we tasted neither drop of wine or water, or an
thing that might quench our thirst, save only a little hon
which we found did cause more thirst in us, which made m
and some others to drink our own Urine, and to refresh ou
mouths with pieces of lead bullets which did for a whil
refresh, but would not long have sufficed Nature, had no
Gods good Providence sent us such a wind which in th
day drave us quite off from those Corrientes. Our fir
thoughts were then to strike either to the Continent, o
some Island of many which were about us to seek for water
finding our bodies weak and languishing, which the Captai

of the Ship would by no means yield unto, assuring us that that day he would land us at *Panama*; but we not being able to sail on without any drink, unless we should yield to have our dead and not our live bodies landed where he promised, thought it not good purchase, though we might buy all *Panama* with our lives, which we judged could not hold out another day; and seeing that the wind began to slacken, we all required him to strike into some Island for water; which he stubbornly refused and denyed to do; whereupon the three *Spaniards* and some of the Mariners mutined against him with drawn Swords, threatning to kill him, if he betook not himself presently to some Island. The good Master thought it bad sport to see Swords at his breast, and so commanded his Ship to be turned to two or three Islands, which were not above two or three hours sail from us. When we drew nigh unto them, we cast our Anchor, and our Cock-boat, and happy was he that could first cast himself into it to be rowed to land to fill his belly with water. The first Island we landed upon, was on that side unhabitable, where we spent much time running to and fro, over-heating our selves and increasing our thirst; thus whilst one ran one way, and another tryed another to find out some fountain, our hope being frustrated and I lost in the Wood, and my shooes torn from my feet, with stony rocks, and many thorns and bushes in other places; my company betook themselves to the Cock-boat to try another Island, leaving me alone, and lost in the Wood, out of which at last when I came, and found the Cock-boat gone from the shore, I began to consider my self a dead man, thinking that they had found water and were gone to Ship, and not finding me would hoise up their sails for *Panama*. Thus being dejected *I* cryed out to the Ship, which I perceived could not possibly hear my weak voyce, and running up and down the Rocks to see if I could discover the Cock-boat, I perceived it was not with the Ship, and espied it at the next Island. With this I began to hope better things of them, that they would call for me when they had gotten water; so I came down from the Rocks to the plain shore, where I found a shade of trees and

amongſt them ſome berries (which might have been poi-ſon, for I knew them not) wherewith I refreſhed my mouth for a while; but my body ſo burned that I though there with heat, weakneſs and faintneſs, I ſhould have ex-pired and given up the Ghoſt. I thought by ſtripping my ſelf naked and going into the Sea unto my neck, I might thus refreſh my body, which I did, and coming out again into the ſhade, I fell into a deep ſleep, in ſo much that the Cock-boat coming for me, and the company hollow-ing unto me, I awaked not, which made them fear that I was dead or loſt; till landing, one ſearched for me one way, and another another, and ſo they found me, who might have been a prey to ſome wild Beaſt, or ſlept till the Frigat had gone away, and ſo have periſhed in a barren and unhabitable Iſland. When they awaked me, I was glad to ſee my good company, and the firſt thing I enquired for, was, if they had got any water; they bad me be of good cheer and ariſe; for they had water enough, and Oranges and Lemmons from another Iſland, where they met with *Spaniards* that did inhabit it. I made haſte with them to the Boat, and no ſooner was I entred into it but they gave me to drink as much as I would. The wa-ter was warm and unſetled, for they could not take it up ſo but that they took of the gravel and bottom of the Fountain, which made it look very muddy; yet for all this (as though my life had depended upon it) I drank up a whole pot of it; which no ſooner had I drank, but ſuch was the weakneſs of my ſtomach that it preſently caſt it up again not being able to bear it. With this they wi-ſhed me to eat an Orange or a Lemmon; but them alſo did my ſtomach reject; ſo to our Frigat we went, and in the way I fainted ſo that the company verily thought I would die, before we got aboard. When we came thi-ther I called again for water, which was no ſooner down my ſtomach, but preſently up again; they had me to bed with a burning Feaver upon me; where I lay that night expecting nothing but death, and that the Sea would be my grave.

The

The Master of the Ship seeing the wind was turned, began to be much troubled, and feared that with that wind he should never get to *Panama*. He resolved to venture upon a way, which never before he had tryed; which was, to get between the two Islands which we had searched for water, knowing that the wind, which on this side was contrary, on the other side of the Islands would be favourable unto him. Thus towards the evening he took up Anchor and hoised up his sails, and resolved to pass his Frigat between the two Islands; which how dangerous and desperate an attempt it was, the event witnessed. I lay in this season (as I may truly say) upon my death-bed, not regarding which way the Master of the Ship, or fortune carried me, so that the mercy of the Lord carried my soul to Heaven. No sooner had the Faigat steered her course between the narrow passage of the two Islands, when being carried with the stream too much to the one side of the land it ran upon a Rock; so that the very stern was lifted up, and almost cast out of the Pilots hands, who cryed out, not to God, but unto the Virgin *Mary*, saying, *Ayudad nos Virgin Santissima, que si no aqui nos perecemos*, help us, O most holy Virgin, for if not, here we perish. This, and the outcry of all that were in the Frigat gave unto me an Alarm of death, from the which yet it pleased God by the means and diligence of the painful Mariners to deliver me and all the company, for with much ado most part of that night they haled from the Cock-boat the Frigat off from the Rock, after the stream had made it three several times to strike upon it. After a very troublesome night in the morning we got our little ship out of all danger and from between the two Islands on the other side of them, where we sailed prosperously towards *Panama*. That morning my stomach recovered some of its lost strength, and I began to eat and to drink, and to walk about, rejoycing much to see those pleasant Islands which we sailed by. In the Evening we got to *Puerto de Perico*; where we cast Anchor, expecting to be searched in the morning; but that night (the Master of our Ship having

gone to ſhore)the wind turned and blew ſo ſtrong that we loſt our Anchor,and were driven back almoſt to *la Pacheque*, and feared we ſhould be carried out into the Ocean again ſo far that we ſhould with great difficulty get to *Panama*. But that God whom the Sea and winds do obey, turned again that contrary wind into a proſperous gale, wherewith we came once more unto *Perico*; and being ſearched we went on with full ſail to *Panama*; being near the Port and without an Anchor in our ſhip,the wind once more blew us back, and had not the Ship-maſter ſent us an Anchor, we had gone again to *Pacheque* or further. But with that Anchor we ſtayed all that night at *Perico*, wondring among our ſelves that ſo many croſſes ſhould befall us, which made ſome ſay that we were betwitched; others, that certainly there was amongſt us ſome excommunicated perſon, whom they ſaid if they knew of, they ſhould hurl him over bord. Whilſt they were in this diſcourſe, the wind turned yet again, and we levying our Anchor went on to *Panama*, whither it pleaſed God that time ſafely to conduct us in. I being now well ſtrengthned made no ſtay in that Frigat, which I thought would have been my laſt abiding place in this world, but went to land and betook my ſelf to the Cloiſter of the Dominicans where I ſtayed almoſt fifteen days viewing and reviewing that City; which is governed like *Guatemala* by a Preſident and ſix Judges, and a Court of Chancery,and is a Biſhops ſeat. It hath more ſtrength towards the South ſea then any other Port which on that ſide I had ſeen, and ſome Ordnance planted for the defence of it; but the houſes are of the leaſt ſtrength of any place that I had entred in; for lime and ſtone is hard to come by, and therefore for that reaſon, and for the great heat there, moſt of the houſes are built of timber and bords; the Preſidents houſe,nay the beſt Church walls are but bords, which ſerve for ſtone and brick,and for tiles to cover the top. The heat is ſo extraordinary that a linnen cut doublet, with ſome ſlight ſtuff or taffety breeches is the common cloathing of the inhabitants. Fiſh, fruits and herbage for ſallets is more plentiful there then fleſh; the cool water of the Coco is

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the womens best drink, though Chocolatte also, and much Wine from *Peru* be very abounding. The *Spaniards* are in this City much given to sin, loosenes and venery especially, who make the *Black-moors*, (who are many, rich and gallant) the chief objects of their lust. It is held to be one of the richest places in all *America*, having by land and by the river *Chiagre* commerce with the North sea, and by the South, trading with all *Peru*, *East-India's*, *Mexico* and *Honduras*. Thither is brought the chief treasure of *Peru* in two or three great ships, which lie at anchor at *Puerto de Perico* some three leagues from the City; for the great ebbing of the sea at that place especially, suffereth not any great vessel to come nearer, where dayly the sea ebbs and falls away from the City two or three miles, leaving a mud, which is thought to cause much unhealthinesse in that place, being seconded with many other muddy and moorish places about the Town. It consisteth of some five thousand inhabitants, and maintaineth at least eight Cloisters of Nuns and Fryers. I feared much the heats, and therefore made as much hast out of it as I could. I had my choice of company by land and water to *Portobello*. But considering the hardnes of the mountains by land, I resolved to go by the river *Chiagre*; and so at midnight I set out from *Panama* to *Venta de Cruzes*, which is ten or twelve leagues from it. The way is thither very plain for the most part, and pleasant in the morning and evening.

Before ten of the c'ock we got to *Venta de Cruzes*, where live none but *Mulatto's* and *Black-moors*, who belong unto the flat boats that carry the merchandise to *Portobel*. There I had very good entertainment by that people, who desired me to preach unto them the next Sabbath day, and gave me twenty Crowns for a Sermon, and procession. After five days of my abode there, the boats set out, which were much stopped in their passage down the River; for in some places we found the water very low, so that the boats ran upon the gravel; from whence with poles and the strength of the *Black-moors* they were to be lifted off again; sometimes again we met with such streams

that

that carried us with the ſwiftneſs of an arrow down under trees and boughs by the river ſide, which ſometimes alſo ſtopped us till we had cut down great branches of trees. Had not it pleaſed God to ſend us after the firſt week plentiful rain, which made the water run down from the mountains and fill the river (which otherwiſe of it ſelf is very ſhallow) we might have had a tedious and longer paſſage; but after twelve days we got to the ſea, and at the point landed at the Caſtle to refreſh our ſelves for half a day. Certainly the *Spaniards* truſt to the ſtreams and ſhallowneſs of that river, which they think will keep off any forain nation, from attempting to come up to *Venta de Cruzes*, and from thence to *Panama*, or elſe they would ſtrengthen more and fortifie that Caſtle, which in my time wanted great reparations, and was ready to fall down to the ground. The Governour of the Caſtle was a notable Wine-bibber, who plyed us with that liquor the time that we ſtayed there, and wanting a Chaplain for himſelf and Soldiers, would fain have had me ſtayed with him; but greater matters called me further, and ſo I took my leave of him, who gave us ſome dainties of freſh meat, fiſh, and conſerves, and ſo diſmiſſed us. We got out to the open Sea, diſcovering firſt the *Eſcudo de Veragua*, and keeping ſomewhat cloſe unto the land, we went on rowing towards *Portobel*, till the evening, which was Saturday night; then we caſt anchor behind a little Iſland, reſolving in the morning to enter into *Portobel*. The *Blackmoors* all that night kept watch for fear of *Hollanders*, whom they ſaid did often lie in wait thereabouts for the Boats of *Chiagre*; but we paſſed the night ſafely, and next morning got to *Portobello*, whoſe Haven we obſerved to be very ſtrong, with two Caſtles at the mouth, and conſtant watch within them, and another called St. *Miguel* further in the Port.

When I came into the Haven, I was ſorry to ſee that as yet the Galeons were not come from *Spain*, knowing that the longer I ſtayed in that place, greater would be my charges. Yet I comforted my ſelf that the time of the year

was

was come, and that they could not long delay their coming. My first thoughts were of taking up a lodging, which at that time were plentiful and cheap, nay some were offered me for nothing, with this caveat, that when the Galeons did come, I must either leave them, or pay a dear rate for them. A kind Gentleman, who was the Kings Treasurer, falling in discourse with me, promised to help me, that I might be cheaply lodged even when the ships came, and lodgings were at the highest rate. He, interposing his authority, went with me to seek one, which at the time of the Fleets being there, might continue to be mine. It was no bigger then would contain a Bed, a Table, and a Stool or two, with room enough besides to open and shut the door, and they demanded of me for it, during the foresaid time of the Fleet, sixscore Crowns, which commonly is a fortnight. For the Town being little, and the Soldiers that come with the Galeons for their defence at least four or five thousand; besides Merchants from *Peru*, from *Spain*, and many other places to buy and sell, is the cause that every room, though never so small, be dear, and sometimes all the lodgings in the Town are few enough for so many people, which at that time do meet at *Portobel*. I knew a Merchant who gave a thousand Crowns for a shop of reasonable bigness, to sell his wares and commodities that year that I was there, for fifteen days only, which the Fleet continued to be in that Haven. I thought it much for me to give the sixscore Crowns which were demanded of me for a room, which was but a Mouse-hole, and began to be troubled, and told the Kings Treasurer that I had been lately robbed at Sea, and was not able to give so much, and be besides at charges for my diet, which I feared would prove as much more. But not a farthing would be abated of what was asked; whereupon the good Treasurer pitying me, offered to the man of the house to poy him threescore Crowns of it, if so be that I was able to pay the rest, which I must do, or else lie without in the street. Yet till the Fleet did come, I would not enter into this dear

hole,

hole, but accepting of another fair lodging, which was offered me for nothing. Whilst I thus expected the Fleets coming, some mony and offerings I got for Masses, and for two Sermons which I preached at fifteen Crowns a piece. I visited the Castles, which indeed seemed unto me to be very strong; but what most I wondred at was to see the sequa's of Mules which came thither from *Panama*, laden with wedges of silver; in one day I told two hundred Mules, laden with nothing else, which were unladen in the publick Market place, so that there the heaps of silver wedges lay like heaps of stones in the street. without any fear or suspicion of being lost. Within ten days the Fleet came, consisting of eight Galeons, and ten Merchants ships, which forced me to run to my hole. It was a wonder to see the multitude of people in those streets which the week before had been empty.

Then began the price of all things to rise, a fowl to be worth twelve Rials, which in the main land before I had often bought for one; a pound of beef then was worth two Rials, whereas I had had in other places thirteen pound for half a Rial, and so of all other food and provision, which was so excessive dear, that I knew not how to live but by fish and Tortoises, which there are very many, and though somewhat dear, yet were the cheapest meat that I could eat. It was worth seeing how Merchants sold their commodities, not by the Ell or Yard; but by the Piece and Weight, not paying in coyned pieces of money, but in Wedges, which were weighed and taken for commodities. This lasted but fifteen days, whilest the Galeons were lading with Wedges of silver, and nothing else; so that for those fifteen days, I dare boldly say and avouch, that in the world there is no greater Fair then that of *Portobel*, between the *Spanish* Merchants, and those of *Peru*, *Panama*, and other parts thereabouts.

Whilest this traffick was, it happened unto me that which I have formerly testified in my Recantation Sermon at *Pauls* Church, which if by that means it have not come unto the knowledge of many, *I* desire again to record it in this

this my History, that to all *England* it may be published; which was, that one day saying the Mass in the chief Church, after the Consecration of the bread, being with my eyes shut at that prayer, which the Church of *Rome* calleth the *Memento* for their dead, there came from behind the Altar a Mouse, which running about, came to the very bread or Wafer-god of the Papists, and taking it in his mouth, ran away with it, not being perceived by any of the people who were at Mass, for that the Altar was high, by reason of the steps going up to it, and the people far beneath. But as soon as I opened my eyes to go on with my Mass, and perceived my God stoln away, I looked about the Altar, and saw the Mouse running away with it; which on a sudden did so stupifie me, that I knew not well what to do or say, and calling my wits together, I thought that if I should take no notice of the mischance, and any body else in the Church should, I might justly be questioned by the Inquisition; but if I should call to the people to look for the Sacrament, then I might be but chid and rebuked for my carelesness, which of the two I thought would be more easily born, then the rigor of the Inquisition. Whereupon not knowing what the people had seen, I turned my self unto them, and called them unto the Altar, and told them plainly, that whilest I was in my *Memento* prayers and meditations, a Mouse had carryed away the Sacrament, and that I knew not what to do, unless they would help me to finde it out again. The people called a Priest that was at hand, who presently brought in more of his Coat, and as if their god by this had been eaten up, they presently prepared to find out the thief, as if they would eat up the Mouse that had so assaulted and abused their god; they lighted candles and torches to find out the Malefactor in his secret and hidden places of the wall; and after much searching and inquiry for the sacrilegious beast, they found at last in a hole of the wall the Sacrament half eaten up, which with great joy they took out, and as if the Ark had been brought again from the *Philistins* to the *Israelites*, so they rejoyced for their new-found god, whom

whom with many people now resorted to the Church, with many lights of Candles and Torches, with joyful and solemn musick they carried about the Church In procession. My self was present upon my knees, shaking and quivering for what might be done unto me, and expecting my doom and judgment; as the Sacrament passed by me, I observed in it the marks and signs of the teeth of the Mouse, as they are to be seen in a piece of Cheese gnawn and eaten by it.

This struck me with such horror, that I cared not at that present whether I had been torn in a thousand for denying publickly that Mouse-eaten God, I called to my best memory all Philosophy concerning Substance and Accident, and resolved within my self, that what I saw gnawn, was not an accident, but some real substance eaten and devoured by that vermin, which certainly was fed and nourished by what it had eaten, and Philosophy well teacheth, *substantia cibi (non accidentis) convertitur in substantiam aliti*, the substance (not the accident of the food or meat) is converted and turned into the substance of the thing fed by it and alimented: Now here I knew that this Mouse had fed upon some substance, or else how could the marks of the teeth so plainly appear? But no Papist will be willing to answer that it fed upon the substance of Christs body, *ergo*, by good consequence it follows that it fed upon the substance of bread; and so Transubstantiation here in my judgement was confuted by a Mouse; which mean and base creature God chose to convince me of my former errors, and made me now resolve upon what many years before I had doubted, that certainly the point of Transubstantiation taught by the Church of *Rome*, is most damnable and erroneous; for besides what before I have observed, it contradicteth that Philosophical Axiome, teaching that *duo contradictoria non possunt simul & semel de eodem verificari*, two contradictions cannot at once and at the self same time be said and verified of the same thing; but here it was so; for here in *Romes* judgment and opinion Christs body was gnawn and eaten, and at the same time the same body in another place, and upon another

Altar

Altar in the hands of another Priest was eaten and gnawn: Therefore here are two contradictories verified of the same body of Christ: to wit, it was eaten and gnawn, and it was not eaten and gnawn. These impressions at that time were so great in me, that I resolved within my self, that bread really and truly was eaten upon that Altar, and by no means Christs glorious body, which is in Heaven, and cannot be upon earth subject to the hunger or violence of a creature. Here again I desired with godly *David*, that I might have the wings of a Dove to fly into my Country of *England*, and there be satisfied upon this point, and be at rest of conscience. Here I resolved that if I had been questioned for my carelesness, or for my contempt of that *Romish* Sacrament (which I though would be the judgment of the *Spaniards*, who knew me to be an *English* man born) that I would sacrifice willingly my life for the Protestant truth, which as yet *I* had been no otherwise taught, but by that Spirit which (as *Solomon* well observeth) in a man is the candle of the Lord. I conceived here that this was some comfort to my soul, which my good God would afford me in the way of my travelling to *Canaan*, that I might more willingly bear whatsoever crosses yet might befall me in my way and journey to *England*. The event of this accident was not any trouble that fell upon me for it; for indeed the *Spaniards* attributed it unto the carelesness of him who had care of the Altars in the Church, and not to any contempt in me to the Sacrament. The part of the wafer that was left after the Mouse had filled her belly, was laid up after the solemn procession about the Church, in a Tabernacle for that purpose, that afterwards it might be eaten up by some hungry Priest. And because such a high contempt had been offered by a contemptible Vermin to their Bread-god, it was commanded through *Portobel* that day, that all the people should humble themselves and mourn, and fast with Bread and Water only. Although I saw I was not questioned for the case, yet I feared where there were so many Soldiers and forain people, that by some

ſome or other I might be miſchieſed out of their blind zeal, wherefore I thought it not amiſs for a day or two to keep within my lodging. *Don Carlos de Ybarra*, who was the Admiral of that Fleet, made great haſte to be gone; which made Merchants buy and ſell apace, and lade the ſhips with ſilver wedges; whereof I was glad, for the more they laded, the leſs I unladed my purſe with buying dear proviſion, and ſooner I hoped to be out of that unhealthy place, which of it ſelf is very hot, and ſubject to breed Feavers, nay death, if the feet be not preſerved from wetting when it raineth; but eſpecially when the Fleet is there, it is an open grave, ready to ſwallow in part of that numerous people, which at that time reſort unto it, as was ſeen the year that I was there, when about five hundred of the Souldiers, Merchants, and Mariners, what with Feavers, what with the Flux cauſed by too much eating of fruit, and drinking of water, what with other diſorders, loſt their lives, finding it to be to them not *Porto bello*, but *Porto malo*. And this is uſual every year; and therefore for the relief and comfort of thoſe that come ſick from ſea, or ſicken there, a great and rich Hoſpital is in the Town, with many Fryers, called *De la Capacha*, or by others, *De Juan de Dios*, whoſe calling and profeſſion is onely to cure and attend upon the ſick, and to bear the dead unto their graves. The Admiral fearing the great ſickneſs that year, made haſte to be gone, not fearing the report that was of ſome three or four *Holland* or *Engliſh* ſhips abroad at Sea, waiting (as it was ſuppoſed) for ſome good prize out of that great and rich Fleet. This news made me begin to fear, and to think of ſecuring my ſelf in one of the beſt and ſtrongeſt Galeons; but when I came to treat of my paſſage in one of them, I found that I could not be carryed in any under three hundred Crowns, which was more then my purſe was able to afford. With this *I* thought to addreſs my ſelf to ſome Maſter of a Merthants ſhip, though *I* knew I could not be ſo ſafe and ſecure in any of them, as in a Galeon well manned and fortified with Souldiers, and Guns of Braſs; yet I hoped in God, who is a ſtrong refuge

refuge to them that fear him, and in this occasion provided for me a cheap and sure passage. For meeting one day with my friend the Treasurer, he again pitying me as a stranger, and lately robbed, commended me to the Master of a Merchant ship, called St. *Sebastian*, whom he knew was desirous to carry a Chaplain with him at his own Table. I no sooner addressed my self unto him, using the name and favour of his and my friend the Treasurer, but presently I found him willing to accept of my company, promising to carry me for nothing, and to board me at his own Table, onely for my prayers to God for him and his, offering further to give me some satisfaction for whatsoever Sermons I should preach in his ship. I blessed God, acknowledging in this also his providence, who in all occasions furthered my return to *England*. The ships being laden we set forth towards *Carthagena*, and the second day of our sailing we discovered four ships, which made the Merchant ships afraid, and to keep close to the Galeons; trusting to their strength more then their own. The ship I was in, was swift and nimble under the wings either of the Admiral or of some other of the best Galeons; but all the other Merchant ships were not so, but some slowly came on behind, whereof two were carryed away by the *Hollanders* in the night, before ever we could get to *Cartagena*.

The greatest fear that I perceived possessed the *Spaniards* in this Voyage, was about the Island of *Providence*, called by them *Sta Catalina*, or St. *Katharine*, from whence they feared lest some *English* ships should come out against them with great strength. They cursed the *English* in it, and called the Island the den of Thieves and Pirates, wishing that their King of *Spain* would take some course with it, or else that it would prove very prejudicial to the *Spaniards*, lying near the mouth of the *Desaguadero*, and so endangering the Frigats of *Granada*, and standing between *Portobel* and *Cartagena*, and so threatning the Galeons, and their Kings yearly and mighty treasure.

Thus with bitter invectives against the *English* and the Island of *Providence*, we sailed on to *Carthagena*, where again

we met with the four ships which before had followed us, and had taken away two of our ships, and now at our entring into the Port, threatned to have carried away more of our company; which they might have done, if they would have ventured to have come upon the ship wherein I went, which at the turning about the land point to get into the Haven, ran upon the shore, which if it had been rocky, as it was sandy and gravelly, had certainly there been cast away, by keeping too near unto the land; from which danger by the care of the Mariners, and their active pains, we were safely delivered, as also from the ships which followed us as far as they durst for fear of the Canon shot of the Castle; and thus we entred into the Haven of *Carthagena*, and stayed there for the space of eight or ten days, where I met with some of my Countreymen their Prisoners, who had been taken at Sea by the *Spaniards*, and belonged unto the Island of *Provadence*, among whom was the renowned Captain *Rouse*, and about a dozen more, with whom I was glad to meet, but durst not shew them too much countenance, for fear of being suspected; yet I soon got the good will of some of them, who being destined to *Spain*, were very desirous to go in the ship wherein I went, which desire of theirs I furthered, and was suiter unto my Captain to carry four of them in his ship, which for my sake he willingly yielded unto; amongst these was one *Edward Layfield* (who afterwards setting out of St. *Lucar* for *England*, was taken captive by the *Turks*, and since from *Turkey* writ into *England* unto me to help to release him) with whom both at *Carthagena*, and in the way in the ship I had great discourse concerning points of Religion, and by him came to know some things professed in *England*, which my conscience (whilest I lived in *America*) mnch inclined unto. I was much taken with his company, and found him very officious unto me, whose kindness I requited by speaking for him in the ship to the Master and Mariners, who otherwise were ready and forward to abuse him and the rest of the *English* company, as prisoners and slaves.

At

At *Carthagena* we heard a report of threescore sail of ships of *Hollanders* waiting for the Galeons, which struck no little fear into the *Spaniards*; who called a council whether our Fleet should winter there, or to go on to *Spain*. It proved to be but a false report of the Inhabitants of *Carthagena*, who for their own ends and lucre would willingly have had Ships and Galeons to have stayed there; but *Don Carlos de Ybarra* replyed, that he feared not a hundred sail of *Hollanders*, and therefore would go on to *Spain*, hoping to carry thither safely the Kings treasure. Which he performed, and in eight days arrived at *Havana*, where we stayed eight days longer, expecting the Fleet from *Vera Cruz*. In which time I viewed well that strong Castle manned with the twelve guns, called the twelve Apostles, which would do little hurt to an Army by land, or marching from the River of *Matansos*. I visited here the Mother of that Mulatto, who had taken away all my means at Sea, and spent much time in comforting my poor Countrey-men the prisoners, but especially that gallant Captain *Rouse*, who came unto me to complain of some affronts which had been offered unto him by the *Spaniards* in the ship wherein he came; which he not being able to put up, though a Prisoner unto them, desired to question in the field, challenging his proud contemners to meet him if they durst in any place of the *Havana*, (a brave courage in a dejected and imprisoned *English* man to challenge a *Spaniard* in his Countrey, a Cock upon his own dunghill,) which as soon as I understood by *Edward Layfield*, I desired to take up, fearing that many would fall upon him cowardly and mince him small in pieces. I sent for him to the Cloister where I lay; and there had conference with him, prevailing so far as that I made him desist from his thoughts of going into the field. and shewing his manhood in such a time and place, where his low condition of a Prisoner might well excuse him. The rest of my poor Countrey-men were here much discouraged, and in some want, whom I relieved (especially *Layfield*) and encouraged as much as I was

able. I chanced here to have occasion to take a little physick before I went again to Sea, and thereby I learned what before I never knew, to wit, the dyet which on such a day the best Physicians of *Havana* prescribe unto their patients. Whereas after the working of my physick, I expected some piece of Mutton, or a Fowl, or some other nourishing meat, my Physician left order that I should have a piece of rosted Pork, which seeming unto me a dyet contrary to that days extremity, I began to refuse it, alledging to my Doctor the contrary course of all Nations, the natural quality of that meat to open the body. To which he replyed, that what Pork might work upon mans body in other Nations, it worked not there, but the contrary; and so he wished me to feed upon what he had prescribed, assuring me that it would do me no hurt. Now as Hogs flesh there is held to be so nourishing, so likewise no other meat is more then it and Tortoises, wherewith all the ships make their provision for *Spain*. The Tortoises they cut out in long thin slices, as I have noted before of the Tassajos, and dry it in the wind after they have well salted it, and so it serveth the Mariners, in all their Voyage to *Spain*, which they eat boyled with a little garlick, and I have heard them say, that to them it tasted as well as any Veal. They also take into their Ships some Fowls for the Masters and Captains tables, and live Hogs, which would seem to be enough to breed some infection in the Ship, had they not care to wash often the place where such unclean beasts lie. In the ship where I was passenger, was killed every week one for the Masters, Pilots, & Passengers table. Thus all things being made ready for the ships provision to *Spain*, and the Merchants goods, and the Kings Revenue being shipped in nine days that we abode there, we now wanted nothing, but only the company of the Fleet from *Vera Cruz*, which should have met us there upon the eight day of *September*. But *Don Carlos de Ybarra*, seeing it stayed longer then the time appointed, and fearing the weather, and the New Moon of that moneth which commonly proveth dangerous in the Golf of *Bahama*, resolved to stay no longer, but

but to set out to *Spain*. On a Sabbath day therefore in the morning, we hoised sails, (being in all seven and twenty ships with those which had met with us there from *Honduras* and the Islands) and one by one we sailed out of the *Havana* to the main Sea, where we that day wafted about for a good wind, and also waiting for our guide, which was not yet come out of the *Havana* to guide us through the Gulf of *Bahama*. But that night we wished our selves again in the *Havana*, thinking that we were compassed about with a strong Fleet of *Hollanders*, many ships came amongst us, which made us provide for a fight in the morning. A Council of War was called, and all that night watch was kept, the Guns prepared, red Cloths hung round the ships, Orders sent about both to the Galeons and Merchants to the ships what posture and place to be in. That which I was in, was to attend the Admiral, which I hoped would be astrong defence unto us . Our men were couragious andready to fight , trough I liked not such Martial business and discourse ; but for me a place was prepared where I might lie hid, and be safe among some barrels of bisket, I had all the night enough to do, to hear the Confessions of those in the ship, who thought they could not die happily with the shot of a *Holland* Bullet, until they had confessed all their sins unto me, who towards morning had more need of rest, then of fighting, after the wearying of my ears with hearing so many wicked, grievous, and abominable sins. But the dawning of the day discovered our causeless fear, which was from friends, and not from any enemies or *Hollanders* ; for the ships which were joyned unto us in the night, were as fearful of us, as we of them, and prepared themselves likewise to fight in the morning, which shewed unto us their Colours , whereby we knew that they were the Fleet which we expected from *Vera Cruz*, to go along with us to *Spain*. They were two and twenty Sail, which little thought to find us out of the Havana, but within the Haven lying at Anchor, waiting for their coming , and therefore in the night feared

us much more then we them. But when the day cleared our doubts, fears and jealousie, then began the Martial colours to be taken down, the joyful sound of Trumpets, with the help of *Neptunes* Kingdoms ecchoed from ship to ship, the boats carryed welcoming messages from one to another, the *Spanish* Brindis with *buen Viaje*, *buen Passaje*, was generally cryed out, the whole morning was spent with friendly acclamations and salutations from ship to ship. But in the midst of this our joy and Sea-greetings, we being now in all two and fifty Sail, (yet we not knowing well how many they were from *Vera Cruz*, nor they how many we were from the *Havana*) two ships were found amongst us, (whether *English* or *Hollanders*, we could not well discover, but the *English* prisoners with me told me they thought one was a ship of *England* called the *Neptune*) which having got the wind of us, singled out a ship of ours (which belonged to *Dunkerke*, and from St. *Lucar* or *Cales* had been forced to the Kings service in that voyage to the *India's*, laden with Sugars and other rich commodities, to the worth of at least fourscore thousand Crowns,) and suddenly giving her a whole broad side (receiving a reply onely of two Guns) made her yield, without any hope of help from so proud and mighty a Fleet, for that she was somewhat far stragled from the rest of the ships. The whole business lasted not above half an hour, but presently she was carryed away from under our noses; the *Spaniards* changed their merry tunes in *voto a dios*, and *voto a Christo*, in raging, cursing and swearing, some reviling at the Captain of the ship which was taken, and saying that he was false, and yielded on purpose without fighting, because he was forced to come that Voyage; others cursing those that took her, and calling them *hijos de puta*, *Borrachos*, *infames Ladrones*, Bastards, Drunkards, infamous Thieves, and Pyrates; some taking their swords in their hands, as if they would there cut them in pieces, some laying hold of their Musketss as if they would there shoot at them, others stamping like mad men, and running about the ship, as if they would leap over bord, and make haste after

after them; others grinning their teeth at the poor *English* prisoners that were in the ship, as if they would stab them for what (they said) their Countrey-men had done. I must needs say, I had enough to do to hold some of those furious and raging brains from doing *Layfield* some mischief, who more then the rest would be smiling, arguing, and answering their outragious nonsense. Order was presently given to the Vice-Admiral and two more Galeons to follow and pursue them; but all in vain, for the wind was against them, and so the two ships laughing and rejoycing as much as the *Spaniards* cursed and raged, sailed away *con Viento en Popa*, with full Sail, gallantly boasting with so rich a prize taken away from two and fifty ships, or (as I may say) from the chiefest and greatest strength of *Spain*.

That afternoon the Fleet of *Vera Cruz*, took their leave of us, (not being furnished with Provision to go on to *Spain* with us) and went into the *Havana*; and we set forwards to *Europe*, fearing nothing for the present but the Gulf of *Bahama*, through which we got safely with the help and guidance of such Pilots, which our Admiral *Don Carlos* had chosen, and hired for that purpose.

I shall not need to tell thee, my Reader, of the sight which we had of St. *Augustine*, *Florida*, nor of the many storms which we suffered in this Voyage, nor of the many degrees we came under, which made us shake with cold more then the Frosts of *England* do in the worst of Winter, only I say, that the best of our Pilots not knowing where they were, had like to have betrayed us all to the Rocks of *Bermuda*, one night, had not the breaking of the day given us a fair warning that we were running upon them, For which the *Spaniards* in stead of giving God thanks for their delivery out of that danger, began again to curse and rage against the *English*, which inhabited that Island, saying, that they had inchanted that and the rest of those Islands about, and did still with the Devil raise storms in those Seas when the *Spanish* Fleet passed that way, From thence when we had safely escaped, we sailed well to

the Islands called *Terceras*, where fain we would have taken in fresh water, (for that which we had taken in at *Havana*, now began to stink, and look yellow, making us stop our noses, whilest we opened our mouths,) but rigid *Don Carlos* would not pity the rest of his Company, who led us by the Islands; and that night following we all wished our selves in some harbour of them; for (though in their conceipt those Islands were not inchanted by *English* men, but inhabited by holy and Idolatrous Papists) we were no sooner got from them, when there arose the greatest storm that we had in all our voyage from *Havana* to *Spain*, which lasted full eight days, where we lost one ship and indangered two Galeons, which shot off their warning pieces for help, and made us all stay and wait on them, till they had repaired their Tacklings and main Mast. We went on sometimes one way, sometimes another, not well knowing where we were, drinking our stinking water by allowance of pints, till three or four days after the storm was ceased, we discovered land, which made all cry out, *Hispania*, *Hispania*, *Spain*, *Spain*; whilest a Council was summoned by the Admiral to know what land that was; some sold away barrels of bisket, others of water, to those that wanted (every one thinking that it was some part of *Spain*) but the result of the wise Council was, after they had sailed nearer to the land, and had layed and lost many wagers about it, that it was the Island of *Madera*, which made some curse the ignorance of the Pilots, and made us all prepare our selves with patience for a longer voyage. It pleased God from the discovery of this Island, to grant us a favorable wind to *Spain*, where within twelve days we discovered *Cales*; and some of the ships there left us, but most of them went forward to *San Lucar*, as did the ship wherein I went; when we came near to the dangerous place, which the *Spaniards* call *La Barra*, we durst not venture our ships upon our Pilots own knowledge; but called for Pilots to guide us in, who greedy of their lucre came out in boats almost for every ship one. Upon the eight and twentieth of *November*, 1637. we cast anchor within St.

Lucar

Lucar de Barameda about one of the clock in the afternoon, and before evening other passengers and my self went a shoar (having first been searched) and although I might presently have gone to the Cloister of St. *Dominick*, where my old Fryer *Pablo de Londres* was, yet living, whom I knew would be glad of my coming from the *India's*, yet I thought fit the first night to enjoy my friends company both *Spaniards* and *English*, (who had come so long a voyage with me) in some Ordinary, and to take my rest better abroad then *I* should do in a Cloister, where I expected but a poor Fryers supper, a hard and mean lodging, many foolish questions from old Fryer *Pablo de Londres* concerning the *India's* and my abode there so many years, and finally the noise of Bells and ratlers to rouse up the drowsie Fryers from their sleep to Matines at midnight. That night therefore I betook my self to an *English* Ordinary, where I refreshed my self and my poor prisoners, (who by the Master of the ship were committed to my charge that night and forwards upon my word, so as to be forth coming when they should be called) and the next morning I sent my honest friend *Layfield* with a letter to the Cloister to old *Pablo de Londres*, who upon my summons came joyfully to welcome me from the *India's*, and after very little discourse told me of ships in the Haven ready to set out for *England*. The old Fryer being of a decrepit and doting age, thought every day a year that I stayed there, and suspended my Voyage for *England*, and (not knowing the secrets of my heart) judged already that the Conversion or turning of many Protestant souls to Popery waited for my coming, which made him hasten me, who was more desirous then he to be gone the next day, If I might have found wind, weather and shipping ready. But God, who had been with me in almost ninety days sailing from *Havana* to *San Lucar* and had delivered me from many a storm, prepared and furthered all things in a very short time for the last accomplishment of my hope and desire, to return to *England* my native soil, from whence *I* had been absent almost for the space of four and twenty years.

My

My first thought here in St. *Lucar*, was to cast off now my Fryers weed, that outward sheepskin, which covers many a wolvish, greedy and covetous heart under it; which doubtless is the ground, why in *Germany*, in the Protestant and *Lutheran* Towns, when the boys and young men see a Fryer go along their streets, they cry out to the neighbours, saying, a Wolf, a Wolf, shut your doors; meaning, that though what they wear seem to be *pelis ovina*, or *agnina*, a sheep or Lambskin and their condition of mortified, humble and meek men, yet under it lyeth *cor Lupinum*, a Wolves heart, greedy of some prey, either worldly, of wealth and riches, or spiritual, of seducing, deceiving and misleading poor souls. Such was the habit, which now I desired to shake off which was a white Coat or gown hanging to the ground girded about with a leathern belt, and over it from the shoulders downward a white Scapulary (so called there) hanging shorter then the gown both before and behind, and over that a white hood to cover the head, and lastly, over that a black cloak with another black hood; both which together, the black and white make the Fryers of that profession look just like Mag-pies, and acknowledged by the Church of *Rome* it self in a verse which they feign of Mr. *Martin Luther*, (with what just ground I know not) saying of his former life and profession before his Conversion, *Bis Corvus, bis Pica fui, ter fune ligatus.* I was twice a Crow, twice a Magpie, and thrice was bound or tyed with a Cord; by a Crow meaning an Augustine Fryer, who is all in black; by a Magpie, meaning a Dominican; and by bound with a rope or cord, meaning a Franciscan, who indeed is girded about with a cord made of hemp. Though the Dominican Magpie by this his habit make such a gloss and understanding, which is contrary to his life and conversation; for by his outward black habit, he saith, is signified an outward shew of deadness and mortification to the world, and by his inward white habit, an inward purity and chastity of heart, thoughts and life; both which truly are little seen in those Fryers especially, who outwardly are worldly, and living to the

world

world, covetous and ambitious of honours, preferments, Bishopricks, and places of publick reading and preaching; and therefore have by favour obtained many places of authority, as by the laws of *Aragon* to be the King of *Spain* his Ghostly father, to be Masters of the Popes Palace, and there to read a lesson of Divinity, to be chief heads of the Inquisition, and from these places to be promoted to sit in the Councel of State in *Spain*, or to be Cardinals in *Rome*, and so Popes, or to injoy the richest and fattest Bishopricks and Arch-bishopricks in *Spain*, *Italy*, and *India's*, which sheweth how little they are dead to the world, nay how they are living to the world and its preferments, contrary to the black and dead colour of their habits. So likewise do they not live according to the whiteness of their inward habit, whose lives are found impure and unchast, as I could exemplifie at large, shewing what base and unclean acts have been committed by some of that profession in the Low Countries, in *Spain*, in the *India's*, in *Italy*, nay here in *England* by one *Dade* the Superiour of them, one *Popham* well known to be a good fellow, and still at this day abiding in the *Spanish* house, by one *Crafts* and others, which would be too too long a digression from the whiteness of their habit. But I applying the Allegory of this black and white habit otherwise unto my self, and in the outward black part of it seeing the foulness and filthiness of my life and Idolatrous Priesthood in the exercise of that profession, and Orders which from *Rome* I had received; and in the white inward habit considering yet the purity, and integrity of those intentions and thoughts of my inward her heart, in pursuance whereof I had left what formerly I have noted, yea all *America*, which, had I continued in it, might have been to me a Mine of wealth, riches and treasure; I resolved here therefore to cast off that hypocritical cloak and habit, and to put on such Apparel whereby I might no more appear a Wolf in sheepskin, but might go boldly to my Countrey of *England*, there to shew and make known the Candor of my heart, the purity and sincerity of my thoughts, which had brought me

me so far, by a publick profession of the pure truths of the Gospel, without any invention or addition of man unto it. With the small means therefore which was left me after so long and almost a whole years journey from *Petapa* to St. *Lucar* (having yet about a hundred Crowns) I gave order for a sute of Cloaths to be made by an *English* Taylor, which I willingly put on, and so prepared my self for *England*. Three or four ships were in readiness, who had only waited for the Fleet, to take in some Commodities, especially some wedges of silver, of which I was with old *Pablo de Londres*, in doubt which to choose. The first that went out was thought should have been my lot, in the which my friend *Layfield* imbarked himself (for all the *English* prisoners were there freed to go home to their Countrey) and from which the great providence of God diverted me, or else I had been this day with *Layfield* a slave in *Turkey*; for the next day after this ship set out, it was taken by the *Turks*, and carried away for a rich prize, and all the *English* in it for prisoners to *Argiers*. But God (who I hope had reserved me for better things,) appointed for me a safer convoy home in a ship (as I was informed) belonging to Sir *William Curtin*, under the command of an honest *Flemming*, named *Adrian Adrianzen* living at *Dover* then, with whom I agreed for my passage and dyet at his Table. This ship set out of the Bar of St. *Lucar* the ninth day after my arrival thither, where it waited for the company of four ships more, but especially for some *Indian* wedges of silver, which upon forfeiture of them it durst not take in within the Bar and Heaven.

And thus being now cloathed after a new fashion and ready to lead a new life; being now changed from an *American* into the fashion of an *English* man, the tenth day after my abode in *San Lucar*, I bad adieu to *Spain* and all *Spanish* fashions, and factions, and carriages, & to my old Fryer *Pablo de Londres*, with the rest of my acquaintance, and so in a boat went over the Bar to the ship, which that night in company of four more set forward for *England*. I might observe here many things of the goodness of *Adrian Adrianzen*.

anzen, and his good carriage towards me in his ship, which I will omit, having much more to observe of the goodness of God, who favoured this our voyage with such a prosperous wind, and without any storm at all, that in thirteen days we came to *Dover*, where I landed, the ship going on to the *Downes*. Others that landed at *Margate* were brought to *Dover*, and there questioned and searched; but I, not speaking *English*, but *Spanish*, was not at all suspected, neither judged to be an *English* man; and so after two days I took post in company of some *Spaniards* and an *Irish* Colonel, for *Canterbury* and so forward to *Gravesend*. When I came to *London*, I was much troubled within my self for want of my Mother tongue, (for I could only speak some broken words) which made me fearful I should not be acknowledged to be an *English* man born. Yet I thought my kindred (who knew I had been many years lost) would some way or other acknowledge me, and take notice of me, if at the first I addressed my self unto some of them, until I could better express my self in *English*. The first therefore of my name, whom I had notice of, was my Lady *Penelope Gage*, widow of Sir *John Gage*, then living in St. *Jones*, to whom the next morning after my arrival to *London*, I addressed my self for the better discovery of some of my Kindred; whom though I knew to be Papists, and therefore ought not be acquainted with my inward purpose and resolution; yet for fear of some want in the mean time, and that I might by their means practice my self in the use of my forgotten native tongue, and that I might enquire what childs part had been left me by my father, that I might learn some fashions, and lastly, that in the mean time, I might search into the Religion of *England*, and find how far my conscience could agree with it, and be satisfied in those scrupules which had troubled me in *America*, for all these reasons I thought it not amiss to look and enquire after them. When therefore I came unto my Lady *Gage*, she believed me to be her kinsman, but laughed at me, telling me, that *I* spake like an *Indian* or *Welch* man, and not like an *English* man: yet she welcomed me home,

home, and ſent me with a ſervant to a Brothers lodging in *Long Aker*, who being in the Countrey of *Surry*, and hearing of me ſent horſe and man for me to come to keep Chriſtmas with an Uncle of mine living at *Gatton*; by whom as a loſt and forgotten Nephew, and now after four and twenty years returned home again, I was very kindly entertained, and from thence ſent for to *Cheam*, to one Mr. *Fromand* another kinſman, with whom I continued till twelfth day, and ſo returned again to *London* to my Brother.

Thus my good Reader, thou ſeeſt an *American*, through many dangers by Sea and Land, now ſafely arrived in *England*; and thou mayeſt well with me obſerve the great and infinite goodneſs and mercy of God towards me a a wicked and wretched ſinner. I ſhall only give thee ſome ſhort Rules towards underſtanding the *Poconchi* or *Indian* Language, and ſo conclude.

Some

Some brief and ſhort Rules for the better learning of the *Indian* tongue, called *Pochonchi* or *Pocoman*, commonly uſed about *Guatemala*, and ſome other parts of *Honduras*.

ALthough it be true that by the daily converſation which in moſt places the *Indians* have with the *Spaniards*, they for the moſt part underſtand the *Spaniſh* tongue in common and ordinary words, ſo that a *Spaniard* may travel amongſt them, and be underſtood in what he calleth for by ſome or other of the Officers, who are appointed to attend upon all ſuch as travel and paſs through their Towns: Yet becauſe the perfect knowledge of the *Spaniſh* tongue is not ſo common to all *Indians*, both men and women, nor ſo generally ſpoken by them as their own, therefore the Prieſts and Fryers have taken pains to learn the Native tongues of ſeveral places and Countreys, and have ſtudied to bring them to a form and method of Rules, that ſo the uſe of them may be continued to ſuch as ſhall ſucceed after them. Neither is there any one language general to all places, but ſo many ſeveral and different one from another, that from *Chiapa* and *Zoques*, to *Guatemala*, and *San Salvador*, and all about *Honduras*, there are at leaſt eighteen ſeveral Languages; and in this diſtrict ſome Fryers who have perfectly learned ſix or ſeven of them. Neither in any place are the *Indians* taught or preached unto but in their Native and Mother-tongue, which becauſe the Prieſt only can ſpeak, therefore are they ſo much loved and reſpected by the Natives. And although

for

for the time I lived there, I learned and could ſpeak in two ſeveral tongues, the one called *Chacciquel*, the other *Poconchi* or *Pocoman*, which have ſome connexion one with another; yet the *Poconchi* being the eaſieſt, and moſt elegant, and that wherein I did conſtantly preach and teach, I thought fit to ſet down ſome rules of it, (with the Lords Prayer, and a brief declaration of every word in it) to wieneſs and teſtifie to poſterity the truth of my being in thoſe parts, and the manner how thoſe barbarous tongues have, are, and may be learned.

There is not in the *Poconchi* tongue, nor in any other the diverſity of declenſions, which is in the *Latine* tongue; yet there is a double way of declining all Nouns, and conjugating all Verbs, and that is with divers particles, according to the words beginning with a vowel or a conſonant; neither is there any difference of caſes, but only ſuch as the ſaid Particles or ſome Prepoſitions may diſtinguiſh.

The Particles for the words or Nouns beginning with a Conſonant, are as followeth:

Sing. *Nu*, *A*, *Ru*. Plural. *Ca*, *Ata*, *Qui tacque*. As for example, *Pat* ſignifieth a Houſe, and *Tat* ſignifieth Father, which are thus declined:

Sing. *Nupat* my houſe, *Apat* thy houſe, *Rupat* his houſe. Plural. *Capat* our houſe, *Apatta* your houſe, *Quipat tacque* their houſe.

Sing. *Nutat* my Father, *Atat* thy Father, *Rutat* his Father. Plural. *Catat* our Father, *Atatta* your Father, *Quitattacque* their Father. Thus are declined Nouns beginning with a Conſonant. As, *Queh*, a horſe, *Nuquêh*, *Aqueh*, *Ruqueh*, *&c. Huh*, book or paper, *Nuhuh*, *Ahuh*, *Ruhuh*. *Moloh*, Egge, *Numoloh*, *Amoloh*, *Rumoloh*. *Holom*, Head, *Nuholom*, *Aholom*, *Ruholom*. *Chi*, Mouth, *Nuchi*, *Achi*, *Ruchi*. *Cam*, Hand, *Nucam*, *Acam*, *Rucam*. *Chac*, Fleſh, *Nuchac*, *Achac*, *Ruchac*. *Car*. Fiſh, *Nucar*, *Acar*, *Rucar*. *Cacar*, *Acarta*, *Quicartacque*. *Chacquil*, body or fleſh of man, *Nuchacquil*, *Achaquil*, *Ruchacquil*, *Cachacquil*, *Achaquilta*, *Quichacquiltacque*.

Some words there are which are pronounced like *ts*, which

which are written not with *ts*, but with this letter *tz*, peculiar in that tongue; as *tsi* dog, *tsiquin* bird; *Nutsi* my Dog, *Atsi* thy Dog, *Rutsi* his Dog; *Catsi* our Dog, *Atsita* your Dog, *Quitsi tacque* their Dog. *Nutsiquin*, my Bird, *Atsiquin* they Bird, *Rutsiquin*; his Bird; *Catsiquin* our Bird, *Atsiquinta*, your Bird, *Quitsi quintacque* their Bird.

There are no several terminations for cases, as in Latine; but the cases are distinguished with some particles or prepositions, as for example. The house of *Peter*, *Rupat Pedro*, putting the possessors name, and the particle *Ru*, which is a possessive. So for the dative, and the particle *Re*, as for example, give to *Peter* his Dog, *Chaye re Pedro Rutsi*. For the accusative, when it is motion to a place, or else not, add *Chi*; as for example, I go to the house of *Peter*, *Quino chi rupat Pedro*. The Vocative admitteth of this particle; *ah*, or *ha*, of wishing, or calling, as, O my son, or ho my son, *Ah vacun*, or *ha vacun*, The Ablative keeping still the same ternination with the Nominative, is expressed with some preposition or other, as in my mouth, *pan nuchi*; with my hand, *chi nucam*. *In* signifying I, is undeclinable, as also *At*, signifying you, or thou. The possessive Mine is also undeclinable, as *vichin*, mine, or for me; so thine, or for thee, *ave*. Where note that in this Tongue there is no *w*, but *v*, or *u*, are pronounced as *w*, as though we pronounce *wacun* my son, *wichin* mine or for me, *awe* thine or for thee; we write *vacun*, *vichin*, *ave*.

The particles or letters which serve for Nouns beginning with a vowel, are as followeth. Singul. *V. Av. R.* Plural. *C.* or *Q. Av. ta. C.* or *qu. tacque*, as for example, *Acun* signifieth son, *Ixim* Corn, *Ochoch* likewise house, which are thus declined.

Sing. *Vacun* my son, *Avacun*, thy son, *Racun* his son; Pl. *Cacun* our son, *Avacunta* your son, *Cacuntaque* their son,

Sing. *Vixim* my corn, *Avixim* thy corn, *Rixim* his corn; Plural. *Quixim* our corn, *Avicimta* your corn, *Quixim tacque* their corn.

Sing. *Vococh* my house, *Avococh* thy house, *Rochoch* his

houſe; Plural. *Cochoch* our houſe, *Avochochta* your houſe, *Cochochtaque* their houſe.

So likewiſe are varied or declined *Abix*, ſignifying a plantation, or piece of ground ſown. *Acal* earth or ground. *Vleu*, alſo, earth or ground. *Achach*, hen. Save onely that the words beginning with *I*, admit *qu*, in the firſt and third perſon plural; the reſt admit for the ſame perſons plural, *C*. only.

And as thus I have obſerved for the varying or declining of Nouns, ſo alſo do all the Verbs admit of ſeveral particles for their conjugating, according as they begin either with a vowel or conſonant.

Thoſe that begin with a conſonant have ſomewhat like the Nouns theſe Articles following.

Sin. *Nu*, *Na*, *Inru*. Plural, *Inca*, *Nata*, *Inquitacque*. As for example, *Locoh* to love.

Sing. *Nulocoh* I love, *Nalocoh* thou loveſt, *Inrulocoh* he loveth; Plural. *Incalocoh* we love, *Nalocohta*, ye love, *inquilocohtacque* they love.

Nuroca or *Nurapa*, I whip or beat; *Naroeo* or *Norapa*, thou whippeſt or beateſt; *Inruroca*, or *Inrurapa*, he whippeth or beateth. Plural. *Incaroca* or *Incarapa*, we whip or beat; *Narocata* or *Narapata*, ye whip or beat; *Inquirocatacque* or *Inquirapatacque*, they whip or beat.

Nutſiba I writh, *Natſiba* thou writeſt, *Inrutſiiba* he writeth. Plural. *Incatſiba*, we write, *Natſibata* ye write, *Inquitſibatacque*, they write.

There is no preterimperfect tenſe, nor preterpluperfect tenſe; but the preterperfect tenſe ſtandeth for them; neither is there any future, but the preſent tenſe expreſſeth it, and is underſtood for it, according to the ſenſe of the diſcourſe, as *Nuloho Pedro*, I love or will love *Peter*. *Tinulocoh*, I love thee, or I will love thee. Yet ſomtimes for fuller expreſſion of the future tenſe, is added this Verb, *inva* I will, *Nava* thou wilt, *Inra* he wil; as *Inva nulocoh* Pedro I wil love *Peter*.

The particles for the Preterperfect tenſe are as follow:

Sing.

Sing. *Ixnu*, *xa*, *ixru*; Plural. *Ixca*, *xata*, *ixqui tacque*. Where note that in all these particles, and in all this language, the letter *x* is pronounced like *sh*, as *ixnu* like *ishnu*, *xa*, like *sha*, *ixru* like *ishru*, *ixca* like *ishca*, and so forth.

Preterperf. Sing. *Ixnulocoh* I have loved, *xalocoh* thou hast loved, *ixrulocoh* he hath loved; Plural. *Ixcalocoh* we have loved, *xalocoh* ye have loved, *ixquilocohtacque* they have loved. And so of the Verbs above.

The particles for the Imperative mood are these following:

For the singular number, and second person *Cha*, for the third person singular *Chiru*; for the first person plural *Chica*, for the second *Chata*, for the third *Chiqui tacque*; as for example: *Chalocoh* love thou, *Chirulocoh* let him love; Plural. *Chicalocoh* let us love, *Chalocohta* love ye, *Chiquilocohtacque*, let them love. And so of the rest of the Verb above.

The Optative Mood is the same with the Indicative, adding to it this particle *Ta*, which signifieth as much as *Utinam*, or Would to God, as *Nalocoh ta Dios*, would God thou love God: *Ixnulocoh ta Dios*, would God I had loved God.

The Conjunctive Mood also is the same with the Indicative, adding to it this particle and proposition *vei* and *ta*, If. As for example, *vei nalocoh ta Dios*, if thou love God, *vei ixnulocoh ta Dios*, if I had loved God.

There is no Infinitive Mood, but the Indicative serveth for it. As *Quinchol nutsiba* I can write. *Quinquimi* signifieth to die, *Nurach* I desire, *Nurach quinquimi* I desire to die.

Note further, that in all Verbs Actives, when Me and Thee are expressed as the Accusative case following the Verb, they are coupled to the person that doth or goeth before the verb, by these two particles for the present tense, *Quin* me, *Ti* thee, and for the preterperfect tense, *xin* mee, *ixti* thee; as for example.

Quinalocoh thou loveſt me, *xinalocoh* thou hast loved me, *quinraalocoh* thou wilt love me, *quinalocohta* love me, or

I pray God thou love me, *vei quinalocoh*, if thou love me, *vei xinalocoh* if thou haſt or hadſt loved me, *quinarach nalocoh*, thou deſireſt to love me. So for the Second perſon being the Accuſative, *Tinulocoh* I love thee, *ixtinulocoh* I have loved thee, *tiranulocoh* I will love thee, *tinulocohta* pray God I love thee, *vei tinulocoh* if I love thee, *vei ixtinulocoh*, if I have or had loved thee, *tinurach nulocoh* I deſire to love thee.

Note further, that theſe two Verbs, *Quinchol*, which ſignifieth, I can, or am able, and *Inva* which ſignifieth, I will, when they are put with other Verbs of whatſoever perſon, they are elegantly but imperſonally in the third perſon Singular. As for example:

Incholnulocoh I can love, *inra nulocoh* I will love, *ixra ixnulocoh* I have been willing to love, *ixchol ixnulocoh* I have been able to love, *tichol nulocoh* I can love thee, *tira nulocoh* I will love thee.

The Letters or particles for Verbs beginning with a Vowel, are theſe that follow.

Sing. *Inv. Nav. Inr.* Plural. *Inqu.* or *Inc. Nau ta. Inqu tacque*, or *Inc tacque*. As for example, *Eça* ſignifieth to deliver, which is thus formed:

Sing. *Inveça* I deliver, *Naveça* thou deliverest, *Inreça* he delivereth. Plural. *Inqueça*, we deliver, *Naveçata* ye deliver, *Inquêça tacque* they deliver.

A is a ſimple, ſignifying to wiſh or deſire, or will a thing, which is never found without theſe particles.

Sing. *Inva* I will, *Nava* thou wilt, *Inra*, he will. Plural. *Inca* we will, *Navata* ye will, *Inca tacque* they will. *Iverch* to hear. *Invivirch* I hear, *navivirech* thou heareſt, *inrivireh* he heareth. Plural. *Inquivireh* we hear, *navivirehta* ye hear, *inquivirech tacque* they hear.

Thus have I briefly ſet down the way of declining all ſorts of Nouns, and conjugating all ſorts of Active Verbs of this tongue. It remaineth now that I ſpeak of Verbs Paſſives, their forming and their conjugating with like particles. The Verbs Paſſives being of diverſe terminations, are diverſly formed. Commonly thoſe that end with an *A*, cut off the

the *A* in the Passive, and to the last consonant add *hi*. As for example: *Nuroca* I whip or beat, the passive is *Quinrochi*. So *Nurapa* I whip or beat, in the passive is *Quinraphi*. Except *Nutsiba*, I write, which changeth *b*. into *m*. *Quintsimhi* I am written. Those that end in *oh*, change *oh* into *onhi*, as *Nuloco h* I love, *Quinloconhi* I am loved. So those that end in *ch*, do change *ch* into *hi*, as *Invivireh* I hear, *Quinivirhi* I am heard; *Nucata* I teach, *Quincuthi* I am taught, by the first rule. But those that end in *ça* (where note this letter *ç* or *c*, with a title under it, is pronounced like *s*,) change the *a* into *ihi*. As for example, *Inveça* I deliver, *Quinoçihi* I am delivered. *Nucamça* I kill, *Quicamçihi* I am killed: Those that end in *ach*, add *hi* in the Passive, as *Nuçach* I forgive, in the passive maketh *Quinçacchi* I am forgiven. The particles that vary or conjugate the Verbs Passives, are these following:

Sing. *Quin*, *ti*, *in*. Plural. *Coh*, or *Co*, *tita quitacque*. As for example:

Quiloconhi, I am loved, *tiloconhi* thou art loved, *inroconhi*, he is loved. Plural. *Coloconhi* we are loved, *tiloconhita* ye are loved, *quiloconhi tacque* they are loved.

Quinrochi I am beaten or whipped, *tirochi* thou art beaten or whipped, *inrochi* he is beaten or whipped. Plural. *Corochi* we are beaten or whipped, *tirochita* ye are beaten or whipped, *quirochi tacque* they are beaten or whipped.

The particles for the Preterperfect tense are these following:

Sing. *Xin*, *ixti*, *ix*. Plural. *Xoh*, or *xo*, *ixti ta*, *xi tacque*. As for example:

Sing. *Xinloconhi* I have been loved, *ixtiloconhi* thou hast been loved, *ixloconhi* he hath been loved. Plural. *Xoloconhi* we have been loved, *ixtiloconhita* ye have been loved, *xiloconhi tacque* they have been loved. *Xinrochi* I have been whipped or beaten, *ixtirochi* thou hast been whipped or beaten, *ixrochi* he hath

been whipped or beaten. Plural. *Xorochi* or *xohrochi* we have been whipped or beaten, *ixtirochita* ye have been whipped or beaten, *xirochi tacque* they have been whipped or beaten.

The Imperative Mood is thus:

Tiloconhi, be thou loved, *Chiloconho*, let him be loved. Plural. *Chicaloconho*, let us be loved, *Tiloconhota*, be ye loved, *Chiquiloconho tacque*, let them be loved. Where you see the particle *hi* is changed into *ho*.

The Optative Mood, and the Conjunctive are after the manner of the Verbs Actives, by putting to *ta* in the Optative, and *vei* in the Conjunctive. As for example.

Quinloconhi ta, I pray God I be loved. *Tiloconhi ta*, I pray God thou be loved; *Inloconhita*, I pray God he be loved; *Cohloconhita*, I pray God we be loved; *Tiloconhitata*, I pray God ye be loved, *Quiloconhitatacque*, I pray God they be loved.

So in the preterperfect tense *ta* only is added: as for example.

Xinloconhi ta, would to God I have or had been loved, *Ixtiloconhita*, pray God thou hast or hadst been loved, *Ixloconhita*, pray God he have or had been loved. Plur. *Xololoconhita*, pray God we have or had been loved, *Ixtiloconhita ta*, I pray God ye have or had been loved, *Xiloconhi ta tacque*, I pray God they have or had been loved. Where note that the particle *ta*, if any other word or sentence be put with the Verb, may be put before the Verb, as *Nim ta Quinloconhi*, I pray God I be greatly loved. Otherwise if the Verb be alone, *ta* is placed after it.

The Conjunctive Mood is thus, *Vei Quinloconhi*, If I be loved, *Vei tiloconhi*, if thou be loved, and so forth.

This is all, which commonly is taught concerning this tongue. In which grounds he that is perfect in, and hath a Dictionary of the several words of it, may soon learn to speak it. As I shall understand by my best friends, that there is a desire of further printing a Dictionary, I shall satisfie their desires, and apply my self unto it. These few rules for the present I have thought fit to print, for curiosity sake, and that it may appear, how easie the *Indian* tongues are to be

be learned, I shall conclude this unparalleld work, with the Lords Prayer in that tongue, and with a brief explication of it.

Catat taxab vilcat; Nimta incaharçibi avi; Inchalita Avihauripan Cana. Invanivita nava yahvir vacacal, he invantaxab. Chaye runa cahuhunta quih viic; Naçachtamac, he incaçachve quimac ximacquivi chiquih; Macoacana chipam eatacchyhi; Coaveçata china unche tsiri, mani quiro, he inqui, Amen.

Note. *Catat*, according to the rule of declining Nouns, is the first person plural, which is known by the particle *Ca*, added to *Tat*, which signifieth father; and *Catat* is our father.

Taxab signifieth heaven; it is put before the word or verb *vilcal*, for more elegancy sake, and for better placing of it, contrary to the Latin and English, where *es*, or *art*, is put before *in cœlis*, or in heaven. Likewise it is put without a preposition, contrary to the Greek, Latin and English: for in this tongue many times the prepositions are omitted and understood.

Vilcat signifieth *es*, or *art*: it is the second person of the Verb, *Sum, es, fui*, which is a Verb Anomal, and congugated after the rule of Verbs above. As for example, *Vilquin*, I am *Vilcat*, thou art, *Villi*, he is. Pl. *Vilcoh*, we are, *Vilcatta*, ye are, *Vilque tacque*, they are. The Preterperfect tense, *Xinvi*, I have been, *Ixtivi*, thou hast been, *Ixvi*, he hath been. Plural. *Xohvi*, we have been *Ixtivita*, ye have been, *Xivi tacque*, they have been. Imperative, *Tivi* or *Tovo*, be thou; *Chivi* or *Chivo*, let him be. Plural. *Cohvi ta* or *Cohvo ta*, let us be; *Tivita* or *Tivota*, be ye; *Quivi ta* or *Quivo ta tacque*, let them be. The Optative and Conjunctive are according to the Rule above, by adding *ta* or *vei*, to the present tense, and preterperfect tense of the Indicative Mood.

Nim ta Incaharçibi which signifieth, I pray God may be greatly magnified. *Vim* signifieth great or greatly, *Ta* is *optantis*, or of wishing, *Incaharcibi*, is the third person of the Verb *Quincaharcibi*, which signifieth to be magnified or extolled; and is formed according ro the rule above, from the active Verb, *Nucaharçi*, to magnifie or extol, by

changing the laſt *a* into *ibi*, and adding *quin* the particle of the paſſive.

Avi thy name. *Vi*, ſignifyeth name, and according to the rule above for Nouns beginning with a Conſonant *a* is the particle of the ſecond perſon.

Inchalita avihauri, let come thy Kingdom, is the proper expreſſion of this in *Engliſh*. *Inchali*, is the third perſon of the Verb *Quinchali*, which ſignifieth to come. *Ta* is as before *optantis*, or of wiſhing. *Ihauri* or *Ihauric*, ſignifieth kingdom. *Av*, added, ſheweth the ſecond perſon.

Pan cana. upon our heads. This is a peculiar expreſſion in that tongue; which (as all other tongues) hath many phraſes, ſtrange expreſſions, proper elegancies and circumlocutions. Whereof this is one, to ſay, Let thy Kingdom come upon our heads. *Pam* or *Pan*, is a prepoſition, ſignifying in, or within, or upon. *Na* ſignifieth head; *Nuna*, my head, *Cana* our head, according to the rule above: from whence they call a hat, *Pan Nuna*, as being upon the head.

Invanivi ta Nava, let be done what thou wilt. They have no proper Noun to expreſs a mans will, but expreſs it by a Verb: *Invanivi*, is the third perſon of the Verb, *Quinvanivi*, which ſignifieth to be made or done. The Active is *Nuvan*, I do or make: from whence are formed many paſſives, as *Quinvan*, or *Quinvanhi*, or *Quinvani*, or *Quinvanivi*, or *Quinbanari*, or *Quinvantibi*, whereof this laſt ſignifieth to be done ſpeedily. And ſo to all Verbs Actives and Paſſives, this particle *tibi*, is added at the end, to ſignifie haſt or ſpeed in doing any thing. *Nava*, is the ſecond perſon of the Verb, *Inva*, I will, according to the rule for verbs beginning with a Vowel, *Nava*, thou wilt, *Inra*, he will.

Yahvir vach acal, here upon the face of the earth; *Yahvir*, is an Adverb ſignifying here, *Vach*, ſignifieth face, *Nuvach*, my face, *Avach*, they face, *Ruvach*, his face. *Acal*, ſignifieth the earth or ground.

He invan taxan, as it is done in heaven. *He* is an Adverb, ſignifying

signifying even as, *Invan*, is the third person of the passive Verb, *Quinvan*, to be done. *Taxah*, as before, signifieth in heaven without any preposition to it.

Chaye runa, give to day. *Nuye* is the first person of the present tense, signifying, I give, *Cha* is the particle (accorcording to the rule above) of the second person of the Imperative Mood. *Chaye* give thou ; *Chyrue*, let him give. *Runa*, to day.

Cahubun ta quih viic, our every day bread : where note that *ca*, put before *huhun* is very elegantly placed, though it do belong to the word *viic*, which signifieth bread. *Nuviic*, my bread, *Caviic*, our bread. *Huhun* is an undeclined word, signifying every one, or every thing. *Quih* signifieth the sun of the day.

Naçach ta camac, I pray God thou forgive our sins. They use not here the Imperative Mood, as in Latin *dimitte*, and in *English* forgive, but with the particle *ta*, or wishing, they use the Optative Mood. *Naçach* is the second person of the Verb, *Nuçach*, I forgive. *Mac*, signifieth sin. *Numac*, my sin or sins, *camac*, our sins. *Laval* is another word in that tongue also to signifie sin.

He incaçachve quimac, even as we forgive their sins. *Incaçach* is the first person plural, according to the rule above; for verbs beginning with a consonant, *ve* is put at the end for elegancy sake. *Quimac* is the third person plural. Where note that in a whole speech or sentence, sometimes the particle *tacque*, observed above in the rule for declining is left out ; and sometimes it is added. As here, *quimac* their sins ; or else it might have been *quimac tacque*.

Xim acquivi chi quih, that have sinned against our backs, of *Mac* signifying sin, is this Verb formed, , *quinmacquivi*, to sin. So likewise of *laval*, sin, is formed another Verb, *quinlavini*, to sin. This Verb *quinmacquivi* is a Deponent, of which sort there are many in that tongue, as *quincutani*, to preach, which have the same particles as the Verbs Passives, *Chiquih* is a word compounded of the Preposition *chi* and *ih*, which signifieth back, and is varied like the Nouns beginning with a Vowel; and joyned with *chi*, signifieth

ſignifieth againſt, as *Chivib*, agianſt me, *Chavih*, againſt thee, *Chirih*, againſt him Plural. *Chiquih*, againſt us, *chavihta*, againſt ye, *chiquih*, *acqu*, againſt them. And if another third perſon be named, *chirih* ſtandeth for againſt, as *chirih Pedro*, againſt *Peter*, that is againſt the back. If any be named in the third perſon Plural, then *chiqui* is uſed, as *chiquih unche*, or *chiquih cunch elal*, againſt all.

Macoacana, leave us not. This Verb is here compounded of three: firſt, *Ma*, is abbreviated from the word *mani*, which ſignifieth no or not, as likewiſe *manchucu*. *Co* or *coh*, ſignifieth we or us, and as in the rules before I have obſerved, is put here before the Verb; which cauſeth the *n* to be cut off from the Verb, which otherwiſe ſhould have been *nacana*, of *nucana*, I leave, *nacana*, thou leaveſt, *inrucana*, he leaveth, and ſo forth,

Chipam cataechihi, in our being tempted. This is another great elegancy in that tongue to uſe a Verb Paſſive for a Noun, and to add to it a Prepoſition; as here, *chipam*, which ſignifieth in; and putting to the Verb the Particles wherewith the Nouns are varied and declined. *Nutacchih*, ſignifieth I tempt. The Paſſive is *quintacchihi*, I am tempted; from whence *nutacchihi*, ſignifieth my being tempted, or my temptatioon; *attacchihi*, thy temptation, *rutacchihi*, his temptation.

Coaveçaca china unche tsiri. Diliver us from all eail things. *Inveça*, as I have noted before, ſignifieth to deliver. *Co* is the firſt perſon Plural put before the Verb, as I obſerved in the rule above, and in that Conjunction or compound *macoacana*. *China* is a Prepoſition, ſignifying above or from. *Unche*, ſignifieth all, which is undeclinable. *tsiri*, is an Adjective properly undeclinable alſo or unvariable, in Gender, Caſe, and Number; as are all Adjectives in that tongue. It ſignifieth evil or bad; as *tsiri vinac*, an evil man, *tsiri ixoc*, a bad woman, *tsiri chicop*, a bad or evil beaſt; ſo likewiſe in the Plural number it is the ſame. Without a Subſtantive it is as the Neuter Gender, as *malum* for *mala res*, ſignifying an evil thing, or evil things. The Subſtantive that is formed from it, is *tsiriquil*, which ſignifieth

fieth evil or wickedness. *Voronquil*, signifieth the same.

Mani quiro, not good: this is put for a further expression of evils to be delivered from whatsoever is not good. *Mani*, as I noted before, signifieth not. *Quiro*, is as *tsiri*, an Adjective, signifying good or a good thing, and is undeclinable, unvariable in both numbers. *Quiro vinac*, a good man, *quiro ixoc*, a good woman, *quiro chicop*, a good beast; so likewise in the plural number, *quiro vinac*, good men. The Substantive that is derived from this Adjective, is, *quirohal*, goodness. *Chiohal*, signifieth the same. *Quirolah*, is very good, *tsirilah* very bad; where *lah* is added at the end of an Adjective, it puts the same aggravation as *valde* in *Latin*.

Hi inqui, even as he saith. The meaning is, even as he saith that taught this prayer. *Quinqui*, signifieth I say, *tiqui*, thou sayest, *inqui*, he saith, *Cohani*, we say, *tiquita*, ye say, *quiquitacque*, they say.

Amen. All words which have no true expression in the *Indians* tongues, are continued in the *Spanish*, or in the proper tongue, as here *Amen*. So wine which formerly they had not, they call *vino*; though by an improper word some call it *Castillana ha*, that is, the water of Castille. So God, they call *Dios* commonly; though some call him *Nim Ahval*, that is the great Lord.

And thus for curiosities sake, and by the intreaty of some special friends, I have furnished the Press with a language which never yet was printed, or known in *England*. A Merchant, Mariner, or Captain at Sea may chance by fortune to be driven upon some Coast, where he may meet with some *Pocoman Indian*; and it may be of great use to him, to have some light of this *Poconchi* tongue. Whereunto I shall be willing hereafter to add something more for the good of my Countrey; and for the present I leave thee Reader to study what hitherto hath briefly been delivered by me.

FINIS.

5

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All Ships from Europe *or* Africa *bound for* Jamaica *make the Island of* Antego *or some other of ye Caribbees near it, because from thence they can bear away before the* Trade Winds *due West to* Jamaica. *Ships also from* Carolina *and all our Plantations on the Continent of* America *are obliged to get to* Antego *or the E. of St Christophers, and then fall into the same* Trade Wind *Course; the Gulph of* Florida *which seems to be a nearer way for them bein unpracticable, the Current there setting from S. to N. E. after that the Trade Winds being for 100 Leagues against them.*

FROM Jamaica *by the Gulph of* Florida.

From the W. Point of Jamaica *to the W. End of* Cuba *Ships have the advantage of the* Trade Winds, *which wrafter that till they get into the Gulph as much against them; so that whilst they are trippin it between Cape* Florida *and* Cuba, *the* Guarda Costas *from the latter ran easily bear down upon them. Again, as the* Florida *Coast is flat and Shoaly for 7 or 8 Leagues out, they are obliged to keep near the* Bahamas, *and are again in danger from thence, all those Islands being* Spanish, *except* Providence, *where if our Ships get, and take any* Logwood *on board, tho' the Growth of that Island, the* Spanish Guarda Costas *which lie off the* Abaco I. *will make Prize of them pretending that Wood only grows in their Territories.*

FROM Jamaica *by the* Windward Passage.

The most difficult part of this Course is from Port Royal *to* Point Morant *which being against the* Trade Winds, *has sometimes taken up 6 Weeks, tho' but 20 Leagues. But the most dangerous is from that Point till they are clear of* Crooked Island, *a Course of 160 Leag. for the* Spaniards *from* Cuba, Porto Rico & Hispaniola *(and sometimes the* French *) are in wait to intercept ye* English. *This is called the* Windward Passage *because Ships are obliged to keep to the Windward to avoid the Shoals on the Coast of* Cuba

A Scale of Leagues 20 to a Degree

Note, the Countries & Islands Coloured Yellow belong to Spain; those with Red to England; those with Blue to France & those with Green to Holland.

The Mosquitos *is a small Nation never yet Conquerd by the* Spaniards *the Country being secured by Morasses, inaccessible Mountains, Shoals and Rocks. See* Gent. Mag. *for Mar. 1738. page 585.*

Eman.l Bowen Sculp.t

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